

OBC VOICE



UNION GOVERNMENT GAZETTED NOTIFICATION ON CENSUS ENUMERATION - DATED 16 JUNE 2025

भारत का राजपत्र The Gazette of India

सी.जी.-डी.एल.-अ.-16062025-263858
CG-DL-E-16062025-263858

असाधारण
EXTRAORDINARY

भाग II—खण्ड 3—उप-खण्ड (ii)
PART II—Section 3—Sub-section (ii)
प्राधिकार से प्रकाशित
PUBLISHED BY AUTHORITY

सं. 2616] नई दिल्ली, सोमवार, जून 16, 2025/ज्येष्ठ 26, 1947
No. 2616] NEW DELHI, MONDAY, JUNE 16, 2025/JYAISTHA 26, 1947

2 THE GAZETTE OF INDIA : EXTRAORDINARY [PART II—SEC. 3(ii)]

MINISTRY OF HOME AFFAIRS
(OFFICE OF REGISTRAR GENERAL, INDIA)

NOTIFICATION

New Delhi, the 16th June, 2025.

S.O. 2681(E).—In exercise of the powers conferred by section 3 of the Census Act, 1948 (37 of 1948), and in supersession of the notification of the Government of India in the Ministry of Home Affairs (Office of the Registrar General, India) number S.O. 1455(E), dated the 26th March, 2019 published in the Gazette of India, Extraordinary, Part II, section 3, sub-section (ii), dated the 28th March, 2019, except as respects things done or omitted to be done before such supersession, the Central Government hereby declares that a census of the population of India shall be taken during the year 2027.

2. The reference date for the said census shall be 00.00 hours of the 1st day of March, 2027, except for the Union territory of Ladakh and snow-bound non-synchronous areas of the Union territory of Jammu and Kashmir and the States of Himachal Pradesh and Uttarakhand.

3. In respect of the Union territory of Ladakh and snow-bound non-synchronous areas of the Union territory of Jammu and Kashmir and the States of Himachal Pradesh and Uttarakhand, the reference date shall be 00:00 hours of the 1st day of October, 2026.

[F.No: 9/8/2025- CD (Cen)]

MRITUNJAY KUMAR NARAYAN, Registrar General and Census Commissioner, India

தாசிகள் மோச
வலை அல்லது
மதிபெற்ற மைனர்



SHAHU
MAHARAJ



EQUIVALENCE
POSTS



BEHIND
THE CURTAIN



THOUGHTS OF
PERIYAR

HEARTFELT FELICITATIONS TO THIRU. P. WILSON, M.P. ON HIS RE-ELECTION TO RAJYA SABHA



Office-bearers of AIOBC Employees Federation: G. Karunanidhi, General Secretary, Vice Presidents M. Elangovan (IIT-M), A. Rajasekaran (IOB), , Secretary G Suresh, S Natarajan (GS, UBI), Ermin Thuthish (GIC - United India), LAC Arockiaraj and R. Jeyarathnam (Bank of Baroda), conveyed their heartiest greetings and warm congratulations on his re-election to the Rajya Sabha. (21.06.2025)



Mr. Kiran Kumar, National President, All India OBC Students Association with G. Karunanidhi at the Office of Union Bank OBC Employees Welfare Association at Chennai. He was presented book: 69% Reservation Act, How, When and by Whom (20.06.2025).



OBC FEDERATION LEADERS MET HON'BLE THIRU. P. WILSON, M.P. AT CHANDIGARH

A delegation of the OBC Federation led by Balwinder Singh Multani, met Hon'ble Thiru. P. Wilson, M.P. at Chandigarh and submitted representation for implementation of 27 per cent reservation in Panjab University Chandigarh. (18.06.2025)

MAHA DEEKSHA (PROTEST EVENT) HELD AT HYDERABAD DEMANDING 42 PERCENT RESERVATIONS TO BACKWARD CLASSES IN PANCHAYAT RAJ ELECTION, TELENGANA. (18.06.2025)



National BC Welfare Association President R. Krishnaiah, M.P., along with national-level leaders V. Hanumantha Rao, Ex.M.P., Madhusudhana Chary, MLC, Dr. K. Narayana, MLA, Krishna Naik, corporators, Mandal-level leaders, BC State President Sudarshan Das Sudheer and other senior leaders addressed the event.



Vol: 3 No: 3

July 2025

Editor:

G.Karunanidhi**Editorial Board:**

Vaeyuru Tholibangan

Dr. Arvind Kumar

Ravindra Ram

T.Ravikumar

K.Chandran

G.Malarkodi

Published by:

G.Karunanidhi

C/o Union Bank OBC

Association, 139, Broadway,

Chennai 600108

Printed at:

Krishnaraj Printers

36, Devarajan Street

Royapettah

Chennai 600014

Tel:+91 044-28485938/37

Email:empower.socialjustice
@gmail.com**Website:**

empowertrust.org

The views expressed
in the articles
are not necessarily ours

A HISTORIC CENSUS FOR SOCIAL JUSTICE

– A Milestone Moment for Democratic Data and Equity

The Union Government's recent notification on 16th June 2025 marks a historic turning point in India's democratic journey. For the first time since Independence, the 2027 Census will include the enumeration of caste data for all communities - a long-standing demand of civil society, social justice advocates, and political parties striving for inclusive governance.

This decision is not merely administrative; it is a political and moral milestone. Until now, post-Independence censuses captured only data related to Scheduled Castes and Scheduled Tribes. The rest of the population - especially Other Backward Classes (OBCs) and so-called "forward" castes - remained statistically anonymous. This anonymity has served to shield privilege and maintain structural inequalities while distorting public discourse on reservations and welfare.

By counting every caste, this Census promises to unravel the truth behind India's deeply stratified society. It will provide the data needed to measure and address the vast inequalities that have widened under both state-sponsored development and market-driven growth. It will bring clarity to affirmative action policies and empower policymakers to plan with equity at the heart of governance.

Implementation, however, must be systematic and scientific. The challenge lies in harmonizing the Central and State OBC lists to avoid underrepresentation. Technological solutions - like updated digital interfaces and drop-down caste categories - must be precise and inclusive, ensuring every Indian's identity is captured accurately.

As the largest democracy prepares for this pivotal exercise, the 2027 Census emerges not just as a population count, but as a declaration - that India is ready to confront its truths, and that social justice must be grounded in data. This is not just a step forward. It is a leap toward a more equal and informed society.

Let us welcome this moment with hope, vigilance, and commitment to an India where democratic data serves justice. ■



இடஒதுக்கீடு தந்திட்ட ஏந்தல் சாகுமகராஜ்

The Pioneer of Reservation – Chhatrapati Shahu Maharaj



முனைவர் க.அன்பழகன்

Dr. K.Anbazhagan

இந்திய துணைக்கண்டத்தில் நிலவிடும் ஜாதியக் கொடுமையால் – அடிமைப்பட்டிருந்த மண்ணின் மைந்தர்கள் வந்தேரிகளான ஆரியர்கள் உருவாக்கிய சமூக அநீதியிலிருந்து விடுபட, சுயமரியாதையும் – மனித உரிமைகளையும் பெற்றிட பாடுபட்ட சமூகப்புரட்சியாளர்கள் அய்வர்களை வரலாறு காலவரிசைப்படி அடையாளப்படுத்துகிறது.

சமூகப்புரட்சியாளர்கள்

1. ஜோதி பாஃபுலே – மகாராஷ்டிரா
2. நாராயண குரு – கேரளா
3. சாகு மகராஜ் – மகாராஷ்டிரா
– கோலாப்பூர்
4. தந்தை பெரியார் – தமிழ்நாடு
5. டாக்டர் அம்பேத்கர் – மகாராஷ்டிரா

மேற்கண்டவர்களில் மூவர் மகாராஷ்டிராவைச் சேர்ந்தவர்கள். ஒருவர் தமிழ்நாடு மற்றவர் கேரளா. இவர்களில் முதலாமாவரான ஜோதி பாஃபுலே அவர்களின் “சத்திய ஜோதக்” எனும் இயக்கத்தால் ஈர்க்கப்பட்டவர் சாகுமகராஜ். ஆனால், அதில் இணையவில்லை. தயானந்த சரஸ்வதி தொடங்கிய ஆரிய சமாஜம் என்ற அமைப்பை ஏற்றவராவார்.

சாகுமகராஜ்

சாகுமகராஜ் 1874-இல் அப்பா சாஹப் காட்கேயின் மூத்த மகனாகப் பிறந்தார். கோல்ஹாப்பூர் ஆண்ட நான்காவது சிவாஜி மகராஜாவின் விதவை மனைவி ஆனந்திபாய் என்பவரால் தத்தெடுக்கப்பட்டு, 1891-இல் இலட்சுமிபாய் ஹான்வில்கர் என்ற பெண்ணை மணந்தார். 1894 -இல் தனது 20 ஆம் வயதில் கோல்ஹாப்பூர் அரசராக, சத்திரபதி எனும் பட்டத்துடன் மன்னரானார்.

பார்ப்பனர் ஆதிக்கம்

1829-இல் கோல்ஹாப்பூர் மன்னருக்கும் – பிரிட்டிஷாருக்கும் ஏற்பட்ட உடன்படிக்கை விளைவாக மன்னராட்சி பிரிட்டிஷார் நிர்வாகத்திற்கு உட்பட்டு நடைபெற வேண்டிய சூழலில் அனைத்து நிர்வாகப்பதவிகள், வழக்கறிஞர்கள், தொழிலதிபர்கள், ஆசிரியர்கள் அனைத்து

Due to the oppressive caste system prevailing in the Indian subcontinent—created by Aryan invaders and imposed on the native sons of the soil—many social reformers struggled to reclaim self-respect and human rights. History identifies these social reformers in chronological order.

Social Reformers

- Jyotirao Phule – Maharashtra
- Narayana Guru – Kerala
- Shahu Maharaj – Kolhapur, Maharashtra
- Periyar – Tamil Nadu
- Dr. B.R. Ambedkar – Maharashtra

Out of the above, three were from Maharashtra, one from Tamil Nadu, and one from Kerala. Shahu Maharaj was inspired by Jyotirao Phule’s “Satyashodhak” movement but did not join it. He supported the Arya Samaj movement started by Dayananda Saraswati.

Shahu Maharaj

Shahu Maharaj was born in 1874 as the eldest son of Appa Saheb Ghatge. He was adopted by Anandibai, the widow of the fourth Shivaji Maharaj of Kolhapur. In 1891, he married Lakshmi Bai Honvilkar. At the age of 20, in 1894, he became the ruler of Kolhapur with the title of Chhatrapati.

Brahmin Dominance

As a result of an 1829 treaty between the

துறையிலும் பார்ப்பனர்களே 100 விழுக்காடு இடம் பெற்றனர். அரண்மனையில் மன்னரைச் சுற்றி பார்ப்பனர்கள் கூட்டம் கொட்டமடித்தது. மராத்தார்கள் சண்டை போட மட்டுமே பயன்படலானார்கள். கல்வி வாடை அறவே இல்லை. நிர்வாகப் பதவிகள் பார்ப்பனரல்லாதார்க்கு கானல் நீரானது. மொத்தத்தில் மராத்தார்கள் கல்விக்கண் குருடாக்கப்பட்டது. அரசு வேலைவாய்ப்பு முற்றிலும் கொள்ளை போனது. மராட்டிய மக்கள் அடிமையாக்கப்பட்டார்கள். மூன்று விழுக்காடு பார்ப்பனர்கள் மொத்தமாய் வேலைவாய்ப்புகளை அனுபவித்தார்கள்.

ஆதிக்க எதிர்ப்பு

இக்கொடுமையினைக் கண்டு கோல்ஹாப்பூர் சமஸ்தானம் எழுச்சி பெறத்தொடங்கியது. 20-ஆம் வயதில் அரசராக - சத்ரபதி பட்டத்துடன் 1894-இல் அரியணை ஏறிய சாகுமகராஜ் பார்ப்பனரல்லாதார் நிலைகண்டு வெகுண்டார். பார்ப்பனர் ஆதிக்கம் தகர்க்க தனலாக மாறினார்.

கல்விக் கூடங்களில் அனைவரும் கற்றிட வாய்ப்பளித்தார். மாணவ விடுதிகளை தொடங்கினார். அனைவரும் பயன்பட ஆணையிட்டார். அனைவரும் வேதம் பயில வேதபாட சாலை உண்டாக்கினார். இதற்கு முன் மன்னர் குளிக்கும்போது புராண மந்திரத்தையே பார்ப்பனர்கள் ஓதினார்கள். வேத மந்திரம் பார்ப்பனருக்குதான் உங்களுக்கு இல்லை என்றார்கள். நீங்கள் சூத்திரர்கள் உங்களுக்கு வேதம் கூடாது என்றனர். சாகுமகராஜ் சமஸ்கிருதம் தெரியாதவர் என்பதால் இது தெரியாமல் போனது. பிறகு ஒரு நாள் ராஜாராம் சாஸ்திரி என்பார் மூலம் இதை அறிந்த சாகுமகராஜ் வேதத்தை அனைவருக்கும் பொதுவாக்கினார்.

புரோகிதக் கும்பல்

1901 - ஆம் ஆண்டு சாகுமகராஜ் தனது அரண்மனையில் இனிமேல் வேத மந்திரம் தான் ஓத வேண்டும் என்ற ஒரு அதிரடி உத்தரவைப் போட்டார். அரண்மனை புரோகிதக் கும்பல் அலறியது. தலைமைப் புரோகிதர் மறுத்தார். அவரை பணிநீக்கம் செய்ததோடு, அவருக்கு தானமாக வழங்கப்பட்ட நிலங்களை பறிமுதல் செய்திட உத்தரவிட்டார். இதனை சங்கராச்சாரியார் எதிர்த்தார். அவருக்கு தானமாக தரப்பட்ட நிலங்களையும் பறிமுதல் செய்ய உத்தரவிட்டார். பார்ப்பனப் பண்ணையம் கேட்பாரில்லை என்றிருந்த கூட்டத்தார் குலைநடுங்கிட சாகுமகராஜ் உரிமைப் பிழம்பானார்.

தாழ்த்தப்பட்டோர்

தாழ்த்தப்பட்டோருக்கு தனி விடுதி, அரசு பொது மருத்துவமனையில் சிகிச்சை பெற அனுமதி, கல்வி நிறுவனங்களில் பாகுபாடு காட்டக்கூடாது போன்ற உத்தரவுகளை பிறப்பித்ததோடு கோல்ஹாப்பூர் நகர் மன்றத் தலைவராக ஒரு தாழ்த்தப்பட்டவரை நியமித்தார்.

Kolhapur king and the British, all administrative posts, law, business, and education were dominated 100% by Brahmins. The palace was flooded with Brahmins, while the Marathas were only used for fighting. Education was absent, and administrative posts were a mirage for non-Brahmins. Marathas were systematically kept away from education and employment. Brahmins, who were only 3% of the population, enjoyed all government jobs.

Opposing the Dominance

Seeing this injustice, Kolhapur began to awaken. At age 20, after ascending the throne in 1894, Shahu Maharaj was enraged by the plight of non-Brahmins and stood firmly against Brahminical dominance.

Educational Reforms

He provided educational access to all, established hostels for students, and created Vedic schools open to everyone. Earlier, only Brahmins were allowed to chant Vedic mantras during the king's rituals. Brahmins had declared that Sudras were not entitled to learn the Vedas. Shahu Maharaj, initially unaware due to his lack of Sanskrit knowledge, later discovered this through a scholar named Rajaram Shastri. He then decreed that the Vedas should be open to all.

Opposition from the Priesthood

In 1901, Shahu Maharaj ordered that only Vedic mantras should be chanted in his palace. The priestly class protested, and the head priest refused. Shahu Maharaj dismissed him and confiscated his donated lands. When Shankaracharya opposed this, Shahu Maharaj confiscated his lands also. This bold stand shook the Brahmin stronghold.

Uplifting the Oppressed

He issued orders for separate hostels for the oppressed; allowed them access to public hospitals; and banned discrimination in educational institutions. He even appointed a

1920 ஜனவரி 21-இல் அம்பேத்கர் தொடங்கிய மூக்நாயக் என்ற ஊமைகளின் தலைவன் இதழுக்கு உதவினார். ஜாதிச் சங்கங்கள் இடஒதுக்கீடு பெறவே இருக்க வேண்டுமே அல்லாமல் ஜாதியை வளர்த்திட ஒரு போதும் இருக்கக் கூடாது என்றார்.

பிற்படுத்தப்பட்டோர் இட ஒதுக்கீடு

1902 - ஆம் ஆண்டு சாகுமகராஜ் தனது ஆதிக்கத்திற்கு உட்பட்ட பகுதியில் பிற்படுத்தப்பட்ட மக்களுக்கு அனைத்து வேலைகளிலும் 50 விழுக்காடு இடஒதுக்கீடு வழங்கிடும் சமூகநீதிக்கான இடஒதுக்கீடு உத்தரவை 26.07.1902 அன்று முதன்முதல் இந்தியாவில் பிறப்பித்த ஒப்பற்ற புகழுக்கும், பாராட்டுக்கும் உரியவராவார். அந்த இட ஒதுக்கீடு ஆணைக்கு பிறகுதான் தென்னிந்தியாவில் குறிப்பாக சென்னை இராஜதானியில் இடஒதுக்கீடு ஆணை பிறப்பிப்பதற்கு வழி அமைந்தது என்பது மறுக்க முடியாத வரலாற்று உண்மையாகும்.

இடஒதுக்கீட்டின் தாக்கம்

சாகுமகராஜ் 1902-இல் பிறப்பித்த இடஒதுக்கீட்டு ஆணையின் தாக்கம் ஏற்படுத்திய விளைவை “Gail Omvedt” என்ற அமெரிக்க அம்மையார் அமெரிக்க கலிபோர்னியா பல்கலைக் கழக டாக்டர் பட்ட ஆய்வுரையாக, “Cultural Revolt in a colonial society (The non-brahmin movement in western India, 1873 to 1930)” என்ற பெயரில் எழுதியதிலிருந்து கீழ்க்கண்ட புள்ளி விவரத்தை திராவிடர் கழகத் தலைவர் ஆசிரியர் டாக்டர்.கி.வீரமணி அவர்கள் எடுத்துக்காட்டியிருப்பதை இங்கு குறிப்பிடுவது மிகப்பொருத்தமாகும்.

பல்வேறு துறைகளில் வேலைவாய்ப்பு

ஆண்டு	பார்ப்பனர்	பார்ப்பனரல்லாதார்	தாழ்த்தப்பட்டோர்	துறை
1894	60	11	—	பொதுத்துறை
1922	26	59	—	பொதுத்துறை
1894	46	7	—	தனியார் துறை
1922	43	109	1	தனியார் துறை
1894	2,522	8,088	234	மாணவர்கள்
1921-22	2,722	21,027	2,162	கோல்ஹாப்பூர் பள்ளியில் மாணவர்கள்

பார்ப்பனரல்லாதாரிடையே விழிப்புணர்வு ஏற்படுத்திடவும் - கல்வி அறிவை தந்து மேம்பாடு பெற்றிடவும் - பிற்படுத்தப்பட்ட மக்களுக்கு இந்தியாவிலேயே முதன்முதல் இடஒதுக்கீடு ஆணையை பிறப்பித்து, 50 விழுக்காடு பார்ப்பனரல்லாதாருக்கு வழங்கிய பெருமகன்தான் சாகுமகராஜ். சமூகநீதிக்கான இடஒதுக்கீட்டை உருவாக்கி உயிர்கொடுத்த உத்தமர் சாகுமகராஜ் 1902-ஆம் ஆண்டு ஜூலைத் திங்கள் 26-ஆம் நாள் அதற்கான ஆணையை வெளியிட்டார். (K.R.O Kolhapur Gazetteer dated : 26th July 1902).

வாழ்க சாகுமகராஜ்

(கட்டுரையாளர் - மாநில கிராமப் பிரச்சார குழு அமைப்பாளர், திராவிடர் கழகம்)

Dalit as the mayor of Kolhapur Municipality.

On January 21, 1920, he supported Mooknayak (“Leader of the Mute”), a journal launched by Ambedkar. He firmly stated that caste-based organizations should exist only to seek reservations—not to promote caste pride.

Reservation for the Backward Classes

On July 26, 1902, Shahu Maharaj issued the first-ever reservation order in India, granting 50% of government jobs to the backward classes within his jurisdiction. This monumental step toward social justice earned him eternal fame. It also laid the foundation for similar reservation policies in South India, especially in the Madras Presidency.

Impact of Reservation

The impact of this policy was later studied by American scholar Gail Omvedt in her PhD thesis titled "Cultural Revolt in a Colonial Society (The Non-Brahmin Movement in Western India, 1873-1930)", at the University of California. The following statistics, cited by Dr. K. Veeramani, leader of the Dravidar Kazhagam, illustrate the changes:

Year	Brahmins	Non-Brahmins	Depressed Classes	Sector
1894	60	11	—	Public Services
1922	26	59	—	Public Services
1894	46	7	—	Private Sector
1922	43	109	1	Private Sector
1894	2,522	8,088	234	Students
1921-22	2,722	21,027	2,162	Students in Kolhapur Schools

By creating awareness, expanding education among non-Brahmins, and issuing India's first reservation order, Shahu Maharaj enabled 50% reservations for non-Brahmins—an unparalleled act of social justice. He gave life to the concept of reservation.

Long Live Shahu Maharaj!

(The writer is the Organiser, State Village Propaganda Committee, Dravidar Kazhagam)

7th August National OBC Reservation Day 2025

A Historic Day for Equality, Justice & Empowerment

Venue: Speaker Hall Annexe, Constitution Club, New Delhi

Date: Thursday, 7th August 2025

Time: 3:00 PM to 8:00 PM

Seminar on OBC Rights & Upliftment

Key Issues to be Highlighted:

1. Abolish Creamy Layer for OBCs
2. Conduct Caste-based Census
3. Protect the Public Sector
4. Remove 50% Reservation Ceiling
5. Form a Separate Ministry for OBCs
6. Ensure Reservation in Promotions
7. Guarantee Reservation in Judiciary & Private Sector

*"Our Rights, Our Voice, Our Future"
Join us in building a more inclusive India.*

Organised by: All India OBC Employees Federation (AIOBC)

14th
**STATE
CONFERENCE**

**Union Bank of India Backward Classes
Employees Welfare Association, Tamil Nadu**

Date: Saturday, 23rd August 2025

Time: 10:30 a.m.

Venue: GP Grand Galaxy Mahal, Coimbatore

Celebrating 31 Years of Service

Together for Justice, Equality & Progress



1883 - 27 JUNE 1962

முவலூர் இராமாமிர்தம் அம்மையார் எழுதிய "தாசிகள் மோசவலை அல்லது மதிபெற்ற மைனர்" என்ற நாவலின் விரிவான விளக்கம்:

● நாவல் பற்றிய சிறு அறிமுகம்:

"தாசிகள் மோச வலை அல்லது மதிபெற்ற மைனர்" என்பது முவலூர் இராமாமிர்தம் அம்மையாரால் எழுதப்பட்ட ஒரு சமூக சீர்திருத்தக் கருத்தும் பெண்ணிய சிந்தனையும் கொண்ட பெரும் ஆக்கமாகும். இந்த நூல், தாசி முறையின் வெள்ளை உடை பின்னே மறைந்திருந்த துன்பமும், மோசமும், கட்டாய பாலியல் அடிமைத்தனமும் வெளியே கொண்டு வந்தது.

● சூழ்நிலைப் பின்னணி:

- பழங்காலத்தில் "தெய்வத்திற்கு அர்ப்பணிக்கப்பட்ட பெண்கள்" எனத் தோன்றிய தாசி முறை, பின்னாளில் சமூக ஒப்புதல் பெற்ற பாலியல் சுரண்டலுக்குப் பெயராக மாறியது.
- இந்த நிலையை எதிர்த்து எழுந்தனர் சுயமரியாதை இயக்கத்தை தோற்றுவித்த தந்தை பெரியார், மற்றும் அதில் பங்கு பெற்ற முவலூர் இராமாமிர்தம் அம்மையார், இந்த நூல் மூலம் நேராகக் கலந்துகொண்டார்.

● நூலின் முக்கிய கருக்கள்:

- மதத்தின் பெயரில் பெண்களின் சுரண்டல்:
 - கோயில்கள், சாமியார்கள் மற்றும் பணக்காரர்கள் தாங்கள் விரும்பியபடி தாசிகளைப் பயன்படுத்தியதை நூல் வெளிக்கொணர்கிறது.
- பொய்யான புகழ்:
 - தாசிகள் "நடனம், இசை, கலாச்சாரம்" என வணங்கப்பட்டாலும், அவர்களின் வாழ்வின் உண்மை முகம் வேறு - அது வேதனை, தனிமை மற்றும் திணிப்பு.
- பெண்களின் உரிமை மறுப்பு:
 - தாசிகளாக மாற்றப்பட்ட பெண்களுக்கு தாங்கள் வாழும் வாழ்க்கையை தேர்ந்தெடுக்க முடியாத நிலை காணப்பட்டது.
- முறைமாற்றத்திற்கு அழைப்பு:
 - தாசி முறையை முழுமையாக ஒழிக்க வேண்டும் என எழுச்சியுடன் எழுதுகிறார். இது சட்ட மாற்றங்களுக்கு வழிவகுத்தது.
- கல்வி மற்றும் சுயநினைவு:

About the Book:

"தாசிகள் மோசவலை அல்லது மதிபெற்ற மைனர்" is a pioneering Tamil feminist and social reformist work written by Muvalur Ramamirtham Ammaiyar in the 1930s. The book offers a scathing, deeply personal, and socio-political critique of the Devadasi system, which was then prevalent in South India—particularly Tamil Nadu.

The work is part memoir, part expose, and part reformist manifesto.

● Historical Context:

- The Devadasi system, once considered a sacred cultural tradition, involved girls being "dedicated" to temple deities at a young age.
- Over time, this system degraded into institutionalized sexual exploitation, where women lost autonomy under religious and patriarchal control.
- By the early 20th century, activists like Ramamirtham began to challenge this system, calling it a socially sanctioned form of bonded sex work masquerading as religious duty.

● Core Themes of the Book:

1. Exploitation in the Name of Religion:

- The book highlights how temples and wealthy patrons took advantage of Devadasis, under the guise of "divine service," for personal and sexual gratification.

2. False Glorification of Devadasis:

- Society glorified Devadasis as cultured women, dancers, and custodians of art. But the reality, as Ramamirtham exposes, was filled with pain, abandonment, and abuse.

3. Women's Plight and Lack of Voice:

- Ramamirtham gives voice to the thousands of women trapped in this system, shedding light on their suffering, humiliation, and societal rejection.

4. Call for Reform and Abolition:

- The book boldly demands the abolition of the Devadasi system, aligning with the Self-Respect Movement founded by



- பெண்கள் கல்வி பெற்று தாங்களே தங்களை காப்பாற்ற வேண்டும் எனத் தன் குரலை நம்பிக்கையுடன் வெளியிடுகிறார்.

● நூலின் நடை மற்றும் பாணி:

- மிகவும் எளிமையான, ஆனால் நெஞ்சை உருக்கும் மொழியில் எழுதியுள்ளார்.
- உண்மைப் பிரேரணைகள், தனிப்பட்ட அனுபவங்கள், மற்றும் சமூக அழைப்புகள் இதில் இடம் பெற்றுள்ளன.
- சமூக சீர்திருத்தக் குரல் மட்டுமல்ல, இது ஒரு பெண்ணிய எழுச்சி எனவும் பார்க்கலாம்.

● நூலின் தாக்கம்:

- இந்த நூல் தாசி ஒழிப்பு இயக்கத்தில் முக்கிய களமிறங்கல்.
- பிறகு 1947 ஆம் ஆண்டு "மெட்ராஸ் தாசிகள் அர்ப்பணிப்பு தடுக்கும் சட்டம்" இயற்றப்பட்டது.
- மூவலூர் அம்மையார் பெண்கள் கல்விக்காகப் பள்ளிகள் தொடங்கினார். அவரின் பங்களிப்பு இன்னமும் நினைவில் வைக்கப்படுகிறது.

● இன்றைய காலத்தில் ஏன் இது முக்கியம்:

இன்றும்:

- பெண்களின் உடல் மீதான உரிமை
- மதத்தின் பெயரில் பெண்கள் அடக்குமுறை
- பெண்ணின் கல்வி உரிமை

போன்ற கேள்விகளில் இந்த நூலின் அழைப்பு மற்றும் விழிப்புணர்வுத் தாக்கம் தொடர்கிறது.

மூவலூர் இராமாமிர்தம் நினைவு திருமண உதவித் திட்டம்: தமிழ்நாட்டின் ஏழை பெண்களுக்கு உதவ, இந்தத் திட்டம் 1989ஆம் ஆண்டு முதல்வர் மு. கருணாநிதி துவங்கினார். தொடக்கத்தில் ₹5,000 வழங்கப்பட்டது; 2009ஆம் ஆண்டு அது ₹25,000 ஆக உயர்த்தப்பட்டது.

- கோ.கருணாநிதி, ஆசிரியர்

Thanthai Periyar.

5. Empowerment through Education:

- Ramamirtham emphasizes women's education and self-reliance as the path to freedom from patriarchal and religious control.

● Literary Style and Approach:

- The book is written in simple but emotionally charged Tamil, making it accessible to common readers.
- It includes real-life anecdotes, personal testimonies, and moral appeals to society.
- The tone is revolutionary, blending emotion with activism, and heavily inspired by Dravidian ideologies.

● Impact and Legacy:

- The book played a vital role in the Devadasi Abolition Movement, eventually leading to laws like the Madras Devadasis (Prevention of Dedication) Act, 1947.
- Muvalur Ramamirtham later established the Ramamirtham Girls' School, furthering her commitment to women's education.
- Today, she is remembered as a trailblazer in Tamil social reform and feminist thought.

● Why It Still Matters:

This book remains relevant even today, as it addresses broader issues like:

- Gender-based exploitation
- Religious patriarchy
- Women's bodily autonomy
- Cultural hypocrisy.

Moovalur Ramamirtham Memorial Marriage Assistance Scheme: To support poor women in Tamil Nadu, this scheme was launched in 1989 by then Chief Minister M. Karunanidhi. Initially, ₹5,000 was provided; in 2009, it was increased to ₹25,000.

- G.Karunanidhi, Editor, OBC VOICE

EQUIVALENCE POSTS: GOVT vis-à-vis PUBLIC SECTOR UNDERTAKINGS – COMPARISONS AND CONTRADICTIONS

Letter from G.Karunanidhi, General Secretary, AIOBC Employees Federation dated 29th May 2025 addressed to Dr.Virendra Kumar, Hon'ble Union Minister of Social Justice & Empowerment, Govt. of India. Copy sent to Chairperson and Members of OBC Parliamentary Committee.

**Subject: Urgent Request for Revision of Equivalence of Posts in PSUs
for OBC Reservation Policy**

Ref: DFS guideline No.19/4/2017-Welfare, dated 7th April 2025

Dear Sir,

We respectfully draw your attention to the persistent discrepancies in the classification of posts in Public Sector Undertakings (PSUs), particularly in the Banking and Insurance sectors under the Department of Financial Services (DFS) compared to the Telecom sector (BSNL). These inconsistencies, perpetuated by directives from the Department of Personnel and Training (DoPT) and DFS, undermine the 27% reservation policy for Other Backward Classes (OBCs) and require urgent revision to ensure equitable implementation.

The following issues highlight the need for revisiting the equivalence of posts:

❖ Disparity in Group A Classification:

- ✓ In BSNL, only senior executive posts such as Chief General Manager (CGM). General Manager (GM) and Deputy General Manager (DGM) are classified as Group A. In contrast, the DFS classifies **even entry-level Scale I officers in Banks and Insurance** companies as Group A, despite their significantly lower seniority and responsibilities.
- ✓ The Ministry of Heavy Industries & Public Enterprises acknowledges that equivalence across PSUs is not feasible, yet it classifies all executive-level posts as Group A, exacerbating the inconsistency.

❖ Omission of Group B Classification:

- ✓ BSNL classifies posts such as Sub-Divisional Engineer, Deputy Manager, Assistant Director, Junior Telecom Officer (JTO), and Assistant Manager as Group B. However, both DFS and the Ministry of Heavy Industries entirely omit the Group B classification, effectively categorizing all executive posts as Group A.

❖ Inadequate Classification of Group C Posts:

- ✓ The DFS classifies Clerks and Peons in Banks and Insurance companies as Group C but fails to explicitly exclude them from the creamy layer, creating ambiguity and potential exclusion from reservation benefits.

❖ Non-Compliance with DoPT OM of 1993 and Expert Committee Report:

- ✓ The DoPT Office Memorandum (OM) of 1993, based on the Expert Committee Report approved by Parliament, specifies clear criteria under the 'Service Category' for creamy layer exclusion:
 - i) Employees promoted to Group A/Class I posts at or above the age of 40 are eligible for reservation.
 - ii) Children of parents are excluded from reservation only if both parents are in Group B/Class II posts.
 - iii) Group C posts are entirely excluded from the creamy layer.
 - iv) Where equivalence is not established, income criteria must exclude salary and agricultural income.
- ✓ These provisions are disregarded in the DoPT OM of 2017, as well as the DFS directive of April 2025, which unjustly exclude eligible OBCs in PSUs from reservation benefits by misclassifying posts.

❖ Hostile Discrimination Through Salary Criteria:

- ✓ Using the salary of PSU employees, particularly those in Group C and D or those who entered Group B or A posts after age 40, as a criterion for creamy layer identification introduces hostile discrimination. The 1993 OM explicitly excludes salary and agricultural income from creamy layer assessments, a principle ignored by current DFS guidelines.

AIOBC ALL INDIA OBC EMPLOYEES FEDERATION

EQUIVALENCE POSTS: GOVT vis-à-vis PUBLIC SECTOR UNDERTAKINGS – COMPARISONS AND CONTRADICTIONS

	TELECOM (BSNL)	Ministry of Heavy Industries & Dept. of Public Enterprises	Ministry of Finance BANKING & INSURANCE, FINANCIAL INSTITUTIONS
GROUP 'A'	Executive Posts: CGM, Pr.GM, Sr.GM, GM, DGM, JGM, Addl.GM, Asst.General Manager, DE, PPS	Managerial Posts: All Executive Level i.e. Board level Executives And below Board Level Executives (if income of the above is less than Rs.8 lacs, Then they will not fall under creamy layer criteria)	Entry level: Junior Manager cadre Scale-I i.e. entry level of Asst.Manager to Chief General Manager positions
GROUP 'B'	Sub Div.Engineer, Dy.Manager, Asst. Director, JTO, Asst.Manager,	NIL	NIL
GROUP 'C'	Jr.Engineer, Telecom Technician, Asst. Office Supdt., Cable Jointer, Driver Gr-1, Gr-11, Ordinary Grade, Spl Grade Drivers, Daftary, Jamadar, Lineman, Line Inspector, Phone Inspector	NIL	Clerks and Peons

1. Telecom: Guideline No.116-3/2018-SCT/718, dated 7.6.2018
2. Ministry of Heavy Industries & Public Enterprises - Dept. of Public Enterprises Guideline No.:DPE-GM-/0020/2014-GM-FTS-1740, dt: 25-10-2017
3. Finance Ministry-Dept of Financial Services Guideline No.19/4/2017-Welfare dated 7.4.2025

❖ Impact of Constitutional Amendments:

- ✓ The 102nd and 105th Constitutional Amendment Acts, which define 'backward classes,' render the creamy layer concept less relevant. Until a permanent measure addresses the creamy layer, the equivalence of posts must be revisited to align with constitutional mandates and ensure fairness.

❖ Reference to Parliamentary Committee Recommendations:

- ✓ The 21st Report of the Parliamentary Committee for OBC, presented in the Lok Sabha on March 9, 2019, recommends revisiting the equivalence set by DFS and the Department of Public Enterprises (DPE) in line with the 1993 Expert Committee Report and DoPT OM. This recommendation remains unaddressed, perpetuating inequity.

We respectfully urge your goodself to recommend the following corrective measures to DoPT and DFS:

- **Revise Equivalence of Posts:** Align the classification of posts in Banking and Insurance sectors with BSNL, designating only posts equivalent to Deputy General Manager (DGM) and above as Group A.

➤ Adhere to 1993 OM and Expert Committee Report:

Strictly implement the creamy layer exclusion criteria as outlined in the 1993 OM, ensuring that Group C posts are excluded, salary income is not considered, and employees promoted to Group A after age 40 remain eligible for reservation.

➤ Clarify Group C Exclusion:

Ensure DFS guidelines explicitly exclude Group C posts (e.g., Clerks and Peons) from the creamy layer, as per the 1993 OM.

➤ Review Creamy Layer Applicability:

Reassess the creamy layer criteria in light of the 102nd and 105th Constitutional Amendments to prevent unjust exclusion of OBCs from reservation benefits.

The current directives, particularly the DoPT OM of 2017 and the DFS directive of April 2025, disproportionately exclude eligible OBCs in PSUs from availing the 27% reservation policy, undermining social justice.

We request your goodself to urgently recommend to DoPT for a comprehensive revision of the equivalence of posts to align with BSNL's classification and the 1993 OM, ensuring equitable access to reservation for OBCs.

BEHIND THE CURTAIN TG'S QUEST FOR BC RESERVATIONS

- DR. VAKULABHARANAM KRISHNA MOHAN RAO

In democratic governance, sincerity isn't a slogan, it's a sacred responsibility. The promise of social justice hinges on more than grand declarations or well-designed PowerPoint presentations; it demands rigorous processes, transparent policymaking, and a steadfast commitment to constitutional values. Telangana's ongoing efforts to secure 42% reservations for Backward Classes (BCs), however, present a troubling case of how administrative shortcuts and political optics can undermine the very goals they claim to champion.

A Vision Betrayed by Vagueness: Telangana's ruling establishment has repeatedly showcased its BC reservation model as a "national role model." Yet, beneath the polished speeches and televised announcements lies a process fraught with ambiguity, legal infirmities, and a worrying lack of transparency. The cornerstone of any reservation policy-credible data has been conspicuously absent from the proceedings.

Despite multiple warnings from domain experts and social scientists about flawed surveys and procedural lapses, government has pressed ahead, brushing aside critiques and continuing to operate within a haze of administrative secrecy.

The Busani Reports: Shadows Without Substance?: In November 2024, the Telangana government appointed retired IAS officer Busani Venkateshwar Rao to study BC reservations in local governance. Just a few months later, he was also tasked with examining BC quotas in education and employment. Though two separate reports were submitted-one each for these mandates-neither has been released to the public. The government has declined to share submission dates, contents, or findings, nor has it tabled the documents in the legislature. These omissions cast a long shadow



over the credibility of the process.

The reports, which form the foundation for major legislative action, remain classified, raising valid questions: What do they contain? Were they independently verified? Were affected communities consulted? In a democracy, policy that impacts millions cannot remain behind closed doors.

Legislative Milestone, Constitutional Roadblock: On March 17, 2025, two significant bills were passed unanimously by both Houses of the Telangana Legislature: one providing 42% BC reservations in local bodies, and the other extending the same quota to education and public employment. These laws received the Governor's assent and were published in the official gazette.

Subsequently, the government submitted the bills to the President of India, seeking constitutional protection under Article 31-C. Yet, the bills remain

stalled at Rashtrapati Bhavan. Legal experts caution that constitutional protection demands more than statutory text-it requires:

- Validated, quantifiable data;
- Recommendations by a legally constituted commission;
- Documented evidence of exceptional circumstances.

None of these have been convincingly presented.

A Committee Overload, A Crisis of Clarity: As confusion deepened, the Telangana Planning Department introduced yet another advisory committee in February 2025, chaired by Deputy Chief Minister Mallu Bhatti Vikramarka. No terms of reference (TOR) were disclosed, and the public remains unaware of the committee's findings, if any.

Soon, media reports floated the idea of a separate high-powered panel allegedly involving retired Supreme Court judge Justice Sudarshan Reddy and French economist Thomas Piketty. No official orders followed. The state's silence only intensified the opacity. Even more recently, reports emerged that AI-based analysis of a statewide socio-economic survey (SEEEPC) was underway. Again, who commissioned it? What's the methodology? Which experts are involved? These basic questions remain unanswered.

The result: A layered bureaucracy of committees and surveys, all lacking the legal standing or scientific credibility required for lasting social reform.

Ambashankar vs. Busani:

A Tale of Two Approaches: To understand the gravity of the Telangana government's shortcuts, it helps to look back at a benchmark case from Tamil Nadu. Between 1982 and 1985, the Ambashankar Commission undertook a detailed, data-driven study of Backward Classes, operating under Article 340 of the Constitution. After two years of painstaking work, its findings formed the basis for Tamil Nadu's 69% reservation policy, which was insulated from judicial review through the Ninth Schedule.

Contrast this with the hurried five-day turnaround in Telangana: Busani Rao submitted a report within days of receiving his mandate. The data used - collected during a brief window between November and December 2024 - came from a survey conducted by the Planning Department, without statutory backing or independent oversight. This wasn't a commission under Article 340. It wasn't governed by the Commissions of Inquiry Act, the Collection of Statistics Act, or even the State BC Commission. It was a bureaucratic task force, not an empowered

institution. The outcome is predictable: suspicion, legal fragility, and a process that appears to have been orchestrated more for political expediency than for genuine reform.

Forgotten Lessons, Repeated Mistakes: This isn't the first time Telangana has tackled BC reservations. In 2015, the government formed a committee led by IAS officer Gautam Sudhir. That process included stakeholder consultations, data submissions to the BC Commission, and a clear timeline that respected legislative protocol.

Similarly, the 4% BC-E reservations implemented under the late Dr. Y.S. Rajasekhara Reddy's leadership followed constitutional norms. A comprehensive report by expert P.S. Krishnan was released publicly, scrutinized, and adopted with the support of the BC Commission.

In both these examples, due process was not a formality - it was a foundation. Data was central, transparency was upheld, and the goal of justice was pursued with institutional integrity.

In 2025, however, Telangana appears to have jettisoned these precedents. The state withdrew its earlier bills awaiting Presidential assent and rushed through new ones without submitting foundational data or establishing the necessary institutional frameworks. Legal experts argue that this deviation may ultimately derail the entire process.

A Time for Course Correction: In a democracy, shortcuts in governance can have long-term costs. What Telangana needs is not a parade of committees, not slogans about national models, but a principled return to constitutional discipline. The government must:

- Publicly release all survey data and commission reports;
- Subject its process to legislative and judicial scrutiny;
- Reconstitute an independent, statutory commission;
- Demonstrate empirically why 42% reservation is both necessary and justifiable.

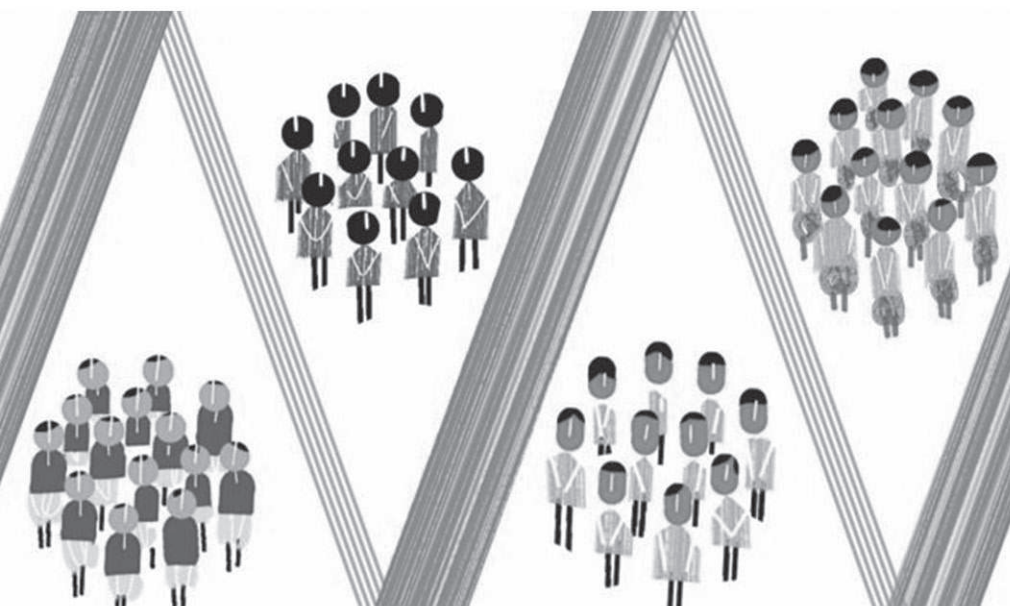
42% reservation is both necessary and justifiable. Reservation policies are not trophies for political triumph. They are instruments of justice - delicate, legally sensitive, and socially vital. If mishandled, they can breed cynicism, trigger litigation, and deepen societal divides. Telangana still has a chance to redeem its process. But time is running out. The path forward must be rooted in evidence, legality, and above all, respect for the people it seeks to uplift. Anything less is not just an administrative failure - it's a betrayal of the spirit of the Constitution.

(The author is Former Chairperson, Telangana State Backward Classes Commission.)

WHY WE NEED 85 PER CENT RESERVATION AND ITS INCLUSION IN THE NINTH SCHEDULE

- Tejashwi Yadav

The artificial and unscientific 50 per cent ceiling imposed by the judiciary – neither representative of the will of the people nor representative of the composition of the society, much less demographic data – needs to be challenged



Nobody can deny that caste census data is essential to rectify the highly skewed development map of India in terms of certain groups acquiring a larger share.

As readers may be aware, I recently reached out to Bihar Chief Minister Nitish Kumar in the context of the conversations around the caste census. The CM's silence on my demand for including the enhanced state reservation quotas in the Ninth Schedule of the Constitution has once again exposed the NDA's so-called double-engine government's hypocrisy on social justice issues. That they have nothing to say clearly reveals their deeply ideological and hostile attitude towards the poor, the oppressed, and the marginalised.

The NDA's reluctance to conduct a nationwide caste census in the spirit demanded by Opposition parties like us is rooted in a combination of political, ideological, and electoral calculations. The BJP has long practised polarisation politics through

homogenising religious identity. Their aim has been to subsume caste distinctions under a broader religious framework and continue to reproduce the hierarchical *varna* structures in politics and governance. They are afraid that a comprehensive caste census would throw up hard data on caste-based disparities, reinforcing the relevance of caste in public policy, which goes against the BJP's preferred narrative of a fictional development.

The BJP's core leadership and significant vote base, especially in the Hindi heartland, draws heavily from upper castes. A caste census will highlight the marginalisation of OBCs, SCs, and STs in representation and access to power. The BJP fears that a caste census would likely lead to a demand for increased reservations based on population share. This fear drives their resistance to our legitimate demands for social justice.

Detailed caste data would provide historically oppressed and marginalised groups a powerful

electoral and policy weapon to demand reservation realignment and targeted welfare interventions. The implementation of enhanced reservation quotas based on the findings of a scientific caste census shall be a political decision and a socio-economic imperative rooted in the constitutional ideals of equality and justice. Opposition parties like ours have been pushing for the caste census because it strengthens the commitments made in the Constitution. A caste census provides the empirical foundation to reconfigure reservations in a way that reflects the actual social and economic realities on the ground, thereby fulfilling the constitutional promise of equality and social justice.

This is exactly why I am demanding concrete action in Bihar through fresh laws to raise reservations to 85 per cent. We need the Centre's support through the Ninth Schedule because we understand that without constitutional protection, these progressive measures can be challenged and diluted. The artificial and unscientific 50 per cent ceiling imposed by the judiciary – neither representative of the will of the people nor representative of the composition of the society, much less demographic data – needs to be challenged.

Nobody can deny that caste census data is essential to rectify the highly skewed development map of India in terms of certain groups acquiring a larger share. By aligning reservation policies with contemporary demographic and socio-economic realities, the state can address the systemic exclusion that persists in education, employment, and political participation. A caste census would provide empirical clarity on the actual representation and deprivation levels of various sub-groups within the Scheduled Castes, Scheduled Tribes, and Other Backward Classes. An enhanced quota of reservation, guided by the findings of a caste census, would serve as a vital corrective measure to address the historical under-representation of marginalised communities in education, employment, and governance, besides making the private sector reflect the diversity in their employment policy. In essence, reservation without accurate data risks perpetuating inequality; with a caste census, it can evolve into a precise tool for justice and empowerment.

What perturbs me is that the Union government led by Prime Minister **Narendra Modi** has remained non-committal on this issue for a very long time. I have seen this duplicity firsthand in Bihar politics. The BJP talks about supporting backward classes during elections, but when it comes to concrete action like supporting our 85 per cent reservation

demand or pushing for Ninth Schedule inclusion, they maintain a studied silence. There were attempts to thwart it by proxy organisations in the corridors of the judiciary. This dual strategy was employed to help the BJP balance regional pressures while keeping the national position cautious and aligned with broader ideological goals it has inherited from the RSS. This exposes their real priorities and allegiances.

If the BJP and their partners in the NDA, especially those from Bihar, cannot do this much after ruling the state for nearly 20 years, one cannot expect anything from them after the recently announced half-hearted national caste census. The BJP's overall reluctance stems neither from administrative challenges nor logistical challenges, but from political apprehensions: A caste census could upend the carefully crafted social coalition it relies on, revive the unmet concerns of social justice, and challenge its ideological framing of Indian society.

As we all know, a full-fledged, transparent caste census could produce uncomfortable truths for the BJP, which it cannot spin or suppress. The data would reveal the actual numbers of different caste groups and subgroups and their representation in various sectors, making it impossible for the BJP to continue with their rhetoric while denying real empowerment.

My demands in Bihar for enhanced reservations and special legislative sessions are part of this larger battle for transparency and justice. When I ask the CM to convene a special assembly session, I am demanding that we move beyond empty promises to concrete legislative action that can withstand judicial scrutiny through constitutional protection.

The time has come for all political parties to decide whether they stand with the constitutional promise of equality or with the forces that want to preserve historical privileges. A comprehensive caste census is the first step towards building a truly representative democracy where policy is based on facts, where resources are allocated justly, and every citizen gets their rightful place in the nation's progress.

Until we get this census, our fight for social justice will continue through legislative assemblies, Parliament, and every democratic forum available to us. The truth cannot be suppressed forever, and the people of India deserve leaders who will fight for their rights with data, determination, and unwavering commitment to constitutional values.

(The writer is the Leader of the Opposition Bihar Legislative Assembly)



THOUGHTS OF PERIYAR:

My Mission: Abolishing Disgrace and Degradation

पेरियार के विचार: मेरा मिशन: अपमान और अधः पतन का उन्मूलन

Excerpts from Thanthai Periyar's speech on December 23, 1954 on the occasion of a hospitality cum dinner-meet held at Kuala Lumpur, Malaysia

Dear Comrades,

The purpose of my visit to Kuala Lumpur is neither money-lending business nor collection of funds. The times of protest and hostility have changed. I find an amicable ambience here. I have come to meet the Tamil people and elucidate my principles and practices.

I am not bound by any exclusive religion or god. To relieve Dravidians from disgrace and to abolish their degradation is my chief principle and objective. This is my vision and mission.

I was once attached to the Congress party and offered my services but I quit it when I found caste based discriminations and religious fanaticism in that party. I could not tolerate racism and disparity. So I made a graceful exit. I felt I was the right man at a wrong place.

During my days in that period I did try to influence the minds of people who had given up their Hindu religion and converted themselves as Christians.

On second thoughts, I avoided transforming them because I found numerous obnoxious concepts and intolerable elements in the Hindu religion itself. I started spreading rationalism and fine tune the life-style of our people. I have been doing it for several decades.

Dravidians have derived no benefits from politics or religions. Scriptures and propaganda of religion have not led to their emancipation and advancement in life. I realised all these when I was a leader in the Congress party. After my entry in it and association with the people concerned, I understood that freedom was absolutely deceptive. I felt that our people are still in shackles. I sensed

23 दिसंबर, 1954 को कुआलालंपुर, मलेशिया में आयोजित सत्कार-सह-भोज समारोह में थंथई पेरियार के भाषण के अंश:-

प्रिय साथियो,

मेरा कुआलालंपुर आगमन न तो धन उधार देने के व्यवसाय के लिए है और न ही चंदा इकट्ठा करने के लिए। विरोध और शत्रुता के दिन अब बदल चुके हैं। मैं यहाँ एक सौहार्दपूर्ण वातावरण महसूस कर रहा हूँ। मैं यहाँ तमिल लोगों से मिलने और अपने सिद्धांतों व कार्यों को स्पष्ट करने के लिए आया हूँ।

मैं किसी विशेष धर्म या ईश्वर से बंधा हुआ नहीं हूँ। द्रविड़ों को अपमान से मुक्त करना और उनके अधःपतन को समाप्त करना ही मेरा प्रमुख सिद्धांत और उद्देश्य है। यही मेरा दृष्टिकोण और मिशन है।

मैं कभी कांग्रेस पार्टी से जुड़ा था और अपनी सेवाएँ दी थीं, परंतु जब मैंने वहाँ जाति आधारित भेदभाव और धार्मिक कट्टरता देखी, तो पार्टी को छोड़ दिया। मैं नस्लवाद और असमानता को सहन नहीं कर सका। इसलिए मैंने गरिमापूर्ण तरीके से विदा ली। मुझे लगा कि मैं सही इंसान हूँ, लेकिन गलत स्थान पर।

उस समय मैंने उन लोगों को प्रभावित करने की कोशिश की थी जिन्होंने अपना हिंदू धर्म छोड़कर ईसाई धर्म अपना लिया था। पर पुनर्विचार करने पर मैंने उन्हें बदलने का प्रयास छोड़ दिया क्योंकि मुझे हिंदू धर्म में ही अनेक घृणित विचार और असहनीय तत्व मिले। इसके बजाय मैंने तर्कवाद (रेशनलिज़्म) फैलाना और हमारे लोगों की जीवनशैली को बेहतर बनाना शुरू किया। मैं दशकों से यह कार्य कर रहा हूँ।

द्रविड़ों को राजनीति या धर्म से कोई लाभ नहीं मिला है। धार्मिक ग्रंथों और प्रचार ने उनके जीवन में कोई वास्तविक सुधार नहीं लाया है। ये सब मैं तब समझा जब मैं कांग्रेस पार्टी का नेता था। वहाँ प्रवेश और लोगों से संपर्क के बाद मैंने जाना कि स्वतंत्रता पूरी तरह से धोखा है। मैंने महसूस

great disillusionment.

Brahmins abhor us because they fear, we are detrimental to their luxurious life and overwhelming comforts as well as privileges. These self-centred people have always been against us. The selfish groups of brahmins continue to oppose us and hinder our progress.

The major purpose of our self-respect principle is to prevent every human being from becoming slaves of anything which is unreasonable and which does not make any sense. We insist on their dignity and graceful life.

Some people around me do say that nothing can be changed overnight. According to them, swift transformation and reformation is quite difficult. They suggest to adopt slow measure and allow nature to take its own course. But they ignore the fact that we have been striving to annihilate the evils which are nearly 2000 years old. Is it fair to still keep all the problems unsolved? Why do we still cling to outdated thoughts and antique activities in an era of great scientific advancement? I advise you all to use your reasoning power as the touchstone and strive for rapid progress in life. Stay away from irrational customs and barbaric rituals designed by people of low caliber.

Inculcate absolute scientific spirit. Realise that our country does not fall behind or lag in any aspect. We are inferior to none. And yet, the Tamil people are still in a miserable condition. They can afford huge investments, establish industries and even build ships. But their path is full of obstacles and hindrances.

Religious exponents Sankaracharya and Kundrakkudi Adigalar too have commended my services and found them impeccable. I have had personal interaction with Sankaracharya. I have discussed moot points even with Kundrakkudi Adigalar. They wanted me to proceed with calculated steps in a slow pace without violating acceptable conventions in society. I heard them patiently.

I asked them to tell me how to seek growth without weeding out the venomous roots of every problem. I explained that we have to reach the bottom of the mess and set right the basis, before striving for absolute prosperity and real progress.

Kundrakkudi Adigalar assured of chalking out new plans for my adaptation. I am willing to be his disciple and serve if his new plans and methods are truly reasonable and helpful to eradicate the degradation of my people. I convey my unabashed adherence to his plans, if they could help me achieve my objective.

During a discussion in the Assembly, Minister Subramanian regretted that scholars, eminent thinkers and even teachers have become atheists. People should not be labeled as atheists for rejecting senseless concepts and speaking their

किया कि हमारे लोग अब भी बेड़ियों में जकड़े हुए हैं। मुझे गहरा मोहभंग हुआ।

ब्राह्मण हमें इसलिए नापसंद करते हैं क्योंकि उन्हें डर है कि हम उनके ऐशो-आराम और विशेषाधिकारों के लिए खतरा हैं। ये स्वार्थी लोग हमेशा हमारे विरोधी रहे हैं। ब्राह्मणों के ये स्वार्थी समूह हमारे विकास में लगातार बाधा डालते रहे हैं।

हमारे आत्म-सम्मान सिद्धांत का मुख्य उद्देश्य है कि कोई भी इंसान किसी भी अविवेकी और निरर्थक चीज़ का गुलाम न बने। हम हर व्यक्ति की गरिमा और सम्मानजनक जीवन पर बल देते हैं।

मेरे आसपास के कुछ लोग कहते हैं कि कुछ भी एक रात में नहीं बदला जा सकता। उनके अनुसार, तेज़ी से बदलाव और सुधार कठिन है। वे धीरे-धीरे कदम उठाने और प्रकृति को अपना मार्ग अपनाने देने की सलाह देते हैं। लेकिन वे यह भूल जाते हैं कि हम लगभग 2000 वर्षों पुरानी बुराइयों को मिटाने के लिए संघर्ष कर रहे हैं। क्या अब भी समस्याओं को अनसुलझा रखना उचित है? वैज्ञानिक प्रगति के इस युग में हम अब भी पुराने विचारों और जर्जर परंपराओं से क्यों चिपके हुए हैं? मैं आप सभी को सलाह देता हूँ कि तर्क को अपनी कसौटी बनाएं और जीवन में तेज़ प्रगति के लिए प्रयास करें। अंधविश्वासी परंपराओं और असभ्य रीतियों से दूर रहें जो निम्न स्तरीय लोगों द्वारा बनाई गई हैं।

पूर्ण वैज्ञानिक दृष्टिकोण अपनाएं। समझें कि हमारा देश किसी भी पहलू में पिछड़ा नहीं है। हम किसी से कम नहीं हैं। फिर भी तमिल लोग आज भी दयनीय स्थिति में हैं। वे बड़ी पूंजी लगा सकते हैं, उद्योग स्थापित कर सकते हैं और यहाँ तक कि जहाज़ भी बना सकते हैं। लेकिन उनके मार्ग में अनेक बाधाएँ हैं।

धार्मिक प्रचारक शंकराचार्य और कुंद्राकुडी आदिगलार ने भी मेरी सेवाओं की सराहना की है और उन्हें वृत्तिहीन माना है। मेरा शंकराचार्य से व्यक्तिगत संवाद हुआ है। मैंने कुंद्राकुडी आदिगलार से भी महत्वपूर्ण मुद्दों पर चर्चा की है। वे चाहते थे कि मैं समाज में स्वीकृत परंपराओं का उल्लंघन किए बिना, धीमे लेकिन सोच-समझकर कदम उठाऊँ। मैंने उन्हें धैर्यपूर्वक सुना।

मैंने उनसे पूछा कि बिना किसी समस्या की जड़ को समाप्त किए हम कैसे प्रगति कर सकते हैं? मैंने समझाया कि हमें पहले गंदगी की जड़ तक पहुँच कर उसे ठीक करना होगा, तभी हम सच्ची समृद्धि और प्रगति प्राप्त कर सकते हैं।

कुंद्राकुडी आदिगलार ने मेरी अनुकूलता के लिए नई योजनाओं का आश्वासन दिया। यदि उनकी योजनाएं वाकई तार्किक और मेरे लोगों के अधःपतन को मिटाने में सहायक हों, तो मैं उनके शिष्य बनकर सेवा देने को तैयार हूँ। यदि उनकी योजनाएं मेरे उद्देश्य को पूरा कर सकती हैं, तो मैं उन्हें पूरे मन से स्वीकार करूँगा।

विधानसभा में एक चर्चा के दौरान, मंत्री सुब्रमणियन ने खेद जताया कि विद्वान, विचारक और शिक्षक भी नास्तिक बन गए हैं। केवल निरर्थक अवधारणाओं को अस्वीकार कर और ईमानदारी से अपनी बात कहने पर लोगों को नास्तिक कहना उचित नहीं है। आज कई शिक्षक ऐसी दमनात्मक टिप्पणियों से चुपचाप पीड़ित हैं। यह आर्य वर्चस्व और उसके

mind frankly. Many teachers silently suffer today by such suppressions and vituperative comments. This is an instance of the Aryan domination and its malicious activities to stifle true rationalists and humanists.

We have been striving only to eradicate and remove forever such evils – not to seek publicity, titles, power-posts and amass wealth. I request you all to trust us and realise the truth. The Tamil people ought to annihilate their degradation by collective consciousness and unity.

In the five-tier grade of castes framed by inhuman elements, the Sudras are on the fourth tier, leading disgraceful life. We have been striving for their upliftment. We stay away from nauseating political affairs. Our aim is to revitalise the minds of people and energise them to achieve dignity in life. Our noble vision and mission are disliked by narrow minded politicians. We ignore them.

We are knee-deep in public services. Religion, race, rituals, conventions and belief in god must never be thrust on anyone by anybody. We should use our reasoning power and arrive at conclusions through a rationalist point of view and approach. Most men have reasoning power and the capability for sensible analysis. They must take the liberty and use their reasoning power. Blindly adhering to the definitions and delimitations designed by others should be totally avoided. Sacrificing our reasoning power to please others is too bad. This is our party's advice to all our comrades.

Many people who suffered long ago disgrace and degradation in various countries in the world have reached glorious heights today because they were self-reliant and freely used their reasoning power. This truth must always linger in your memory.

Courtesy: Kudi Arasu

Translated by: M.R.Manohar

कपटपूर्ण कार्यों का उदाहरण है, जो सच्चे तर्कवादियों और मानवतावादियों को दबाने की कोशिश करते हैं।

हम केवल इन बुराइयों को समाप्त करने और इन्हें हमेशा के लिए मिटाने हेतु प्रयास कर रहे हैं – न कि प्रसिद्धि, पद, सत्ता या धन उगाही के लिए। मैं आप सभी से अनुरोध करता हूँ कि हम पर विश्वास करें और सच्चाई को समझें। तमिल लोगों को अपने अधःपतन को सामूहिक चेतना और एकता से समाप्त करना होगा।

अमानवीय तत्वों द्वारा बनाए गए जातियों के पाँच-स्तरीय ढाँचे में शूद्र चौथे पायदान पर हैं, और अपमानजनक जीवन जी रहे हैं। हम उनके उत्थान के लिए प्रयासरत हैं। हम घृणित राजनीतिक मामलों से दूर रहते हैं। हमारा लक्ष्य है लोगों के मन को पुनर्जीवित करना और उन्हें जीवन में गरिमा प्राप्त करने के लिए प्रेरित करना। हमारी महान दृष्टि और मिशन को संकीर्ण सोच वाले राजनेता पसंद नहीं करते। हम उन्हें अनदेखा करते हैं।

हम जनसेवा में गहराई से लगे हुए हैं। धर्म, जाति, रीतियाँ, परंपराएँ और ईश्वर में आस्था किसी पर थोपनी नहीं चाहिए। हमें अपने विवेक का प्रयोग करना चाहिए और तर्कवादी दृष्टिकोण से निष्कर्ष निकालना चाहिए। अधिकांश मनुष्यों में सोचने की शक्ति और समझने की क्षमता होती है। उन्हें इसका उपयोग करने की स्वतंत्रता लेनी चाहिए। दूसरों द्वारा बनाई गई परिभाषाओं और सीमाओं से आंख मूंद कर चिपके रहना पूरी तरह से त्याज्य है। दूसरों को प्रसन्न करने के लिए अपनी तर्कशक्ति की बलि देना बहुत ही बुरा है। यह हमारी पार्टी की सभी साथियों को सलाह है।

दुनिया के अनेक देशों में जो लोग कभी अपमान और अधःपतन के शिकार थे, वे आज ऊँचाइयों पर पहुँच चुके हैं क्योंकि उन्होंने आत्मनिर्भरता अपनाई और स्वतंत्र रूप से अपनी तर्कशक्ति का प्रयोग किया। यह सत्य हमेशा आपकी स्मृति में बना रहना चाहिए।

साभार: कूडी अरासु
अनुवादक: एम. आर. मनोहर
हिन्दी अनुवाद : रवीन्द्र राम

Contribute to OBC VOICE:

Annual Donation: Rs.300
(from April 2024 onwards)

Donors will receive OBC VOICE for
12 months through book post.
Address with Pin Code and contact number is
required.

Amount can be remitted thro'
GPAY or NEFT:

SB ACCOUNT NO: 332602010438472
fvg: EMPOWER, Trust for Social Justice with
Union Bank of India IFSC: UBIN0533262

GPAY (Mobile Number 76958-23527)





Farewell Function in Honour of Thiru A. Kittusamy, Chief Regional Manager

New India Assurance Co., Coimbatore and First Secretary General of AIGICOBCEF (New India Assurance OBC Association) held at Coimbatore on 24.05.2025.

G Karunanidhi, General Secretary AIOBC Employees Federation and leaders of the association extended their greetings.

Retirement Function of S.Murugan, Former Secretary of AIOBC Employees Federation



Felicitated on His Superannuation From CPCL held at Chennai - 22.06.2025. Seen in the picture (L-R) Anil Sahani, CGM,CPCL, P.Pannir Selvam, Former GM, CPCL, G.Karunanidhi, GS AIOBC Employees Federation and other office-bearers: M.Elangovan (IIT-M), LAC.Arockiaraj (BOB), S.Murugan (CPCL), A.Rajasekaran (IOB), GAS.Bhoopala Rayan (Ex.President, CPCL OBC Association).

Remembering the Birthdays of Great Minds Who Inspired a Nation



RETTAIMALAI SRINIVASAN
(JULY 7, 1859)



PANAGAL RAJA SIR PANAGANTI RAMAYANINGAR
(JULY 9, 1866)



K.KAMARAJAR
(JULY 15, 1903)



NELSON MANDELA
(JULY 18, 1918)



Dr. MUTHULAKSHMI
(JULY 30, 1886)

Personalized Exclusive
Benefits Suite For
Tamil Nadu State Govt Permanent Employees

STATE GOVERNMENT PSUs/CO-OPs

STATE GOVERNMENT UNIVERSITIES

OTHER INSTITUTIONS – UNDER STATE GOVT

SUPER BENEFITS
with exclusive offers



Personal Protection benefits

- Term Life insurance cover | ₹10 Lakhs
- Air accident Cover | up to ₹200 Lakhs
- PA accident Cover | ₹135 Lakhs
- Permanent Total/ Partial Disability | up to ₹120 Lakhs



Special loan concessions

- Upto 100% concession on processing charges*
- Upto 0.10% concession in ROI on Home, Vehicle, Personal loan*



Annual savings worth ₹1.2 Lakhs*

- Insurance cover | ₹21,000/-
- Banking privileges | ₹2,000/-
- Lifestyle benefits | up to ₹97,000/-
Viz OTT/GYM/SPA/SALOON/CAB etc



Access to Banking Privileges

- Upto 50% concession on Locker rent
- Free Issuance & AMC on **Rupay Select** card
- Free Unlimited RTGS/NEFT & IMPS transactions
- Unlimited **ATM** withdrawals at any ATM
- ₹30,000 p.a. of free Hospi cash for IPD
- Free domestic airport lounge access
TWICE per quarter
- Free international airport lounge access
TWICE per year



Free Add on Benefits with PAI (Death)

- Free Higher Education Graduation cover | up to ₹6 Lakhs
- Marriage Assistance for Female Child of deceased employee | ₹2 Lakhs

All the above benefits will be continued to the pensioners up to 70 years of age subject to conditions*



◀ Scan the QR code to express your interest

Toll Free No.: 1800 222 244 / 1800 222 243 / 1800 425 1515 / 1800 208 2244 | 96666 06060 | www.unionbankofindia.co.in

[unionbankofindia](#) [UnionBankTweets](#) [UnionBankInsta](#) [UnionBankofIndiaUtube](#) [unionbankofindia](#) [unionbankinst](#)

*Given here are indicative spends of a typical cardholder. Actual savings will depend on the usage | *Terms and conditions apply