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OBC VOICE



WOMEN'S RESISTANCE

OBC WOMEN RISE UP!

FIGHT FOR EQUALITY & JUSTICE



**DEMAND
JUSTICE
NOW!**

Women's Reservation Bill
Sub-Quota for OBC Women—
The Missing Pillar of Social Justice

WOMEN'S
RIGHTS



SUB-QUOTA
FOR WOMEN



RED &
BLACK



MERIT
MIGRATION



CLARION CALL
TO YOUTH

HON'BLE CHAIRPERSON OF OBC PARLIAMENTARY COMMITTEE SHRI GANESH SINGH, FELICITATED BY OFFICE-BEARERS OF AIOBC EMPLOYEES FEDERATION - DELHI - 24.3.2026



AIOBC EMPLOYEES' FEDERATION & AFFILIATES GREET HON'BLE CHAIRPERSON AND MEMBER, NCBC AT NEW DELHI



AIOBC Employees Federation General Secretary G. Karunanidhi, Organising Secretary Dr. Amritanshu, along with Union Bank OBC association office bearers Shyam Sundar and Shival Prasad visited NCBC and extended felicitations to Hon'ble Chairperson Respected Sadhvi Niranjana Jyoti and Member Respected Ms. Kiran Umesh Mahalle on 24.3.2026 and submitted representation on OBC matters.



On behalf of the SBI OBC Association, Chandigarh Circle, Mukesh Kumar Saini (General Secretary), Ashish Kumar (President), Mukesh Kumar (DGS-HQ) and Smt. Aarti, met and extended greetings to Hon'ble Chairperson & Member, NCBC on 7.4.2026



On behalf of Bank of Baroda OBC Welfare Association, C. Ganesan (All India General Secretary), Amit Jadhav (All India President), and Indu Jangara (Zonal Secretary, Delhi Zone), met and extended greetings to the Hon'ble Chairperson, and Member, NCBC on 14.4.2026



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Women's Reservation and the Missing Pillar: Justice for OBC Women

The recent defeat of the **Constitution (131st Amendment) Bill, 2026** in the Lok Sabha has once again brought the debate on women's political representation into sharp focus. The bill, which sought to implement **33% reservation for women in the Lok Sabha and State Assemblies along with expansion of seats and delimitation**, failed to secure the required two-thirds majority in Parliament.

The idea of women's reservation itself is not controversial. In fact, when the Women's Reservation framework was passed unanimously in 2023, there was widespread support across political parties. However, the government had linked its implementation to the completion of the **census and delimitation exercise**, raising concerns that the reform might be indefinitely delayed.

More importantly, the current debate has revived a long-standing and fundamental question of **social justice**: *Where do OBC women stand in this framework?*

The Indian Constitution provides reserved representation for **Scheduled Castes and Scheduled Tribes** in legislatures. But there is **no constitutional provision for OBC representation in Parliament or State Assemblies**. In such a situation, a blanket women's quota may not automatically ensure representation for OBC women, as candidate selection within political parties often reflects existing social hierarchies.

This concern is not new. When the first Women's Reservation Bill was introduced in 1996, leaders across parties demanded a **sub-quota for OBC women**, similar to the system followed in local bodies under the Panchayati Raj framework. Even the Parliamentary Committee examining the bill acknowledged the structural gap.

Without addressing this imbalance, there is a real danger that the benefits of women's reservation may largely accrue to socially privileged sections, leaving OBC women once again on the margins of political power.

India's democracy must reflect the diversity of its people. OBCs constitute a large share of the population, and **OBC women represent one of the most underrepresented groups in political institutions**.

OBC Voice reiterates its principled demand:

Women's Reservation must include a constitutionally guaranteed sub-quota for OBC women.

Only then will the slogan of empowerment transform into **real power in the hands of all women—not just a privileged few.** ■

தமிழ்நாட்டில் பெண்களுக்கு வாக்குரிமை கிடைத்த
வரலாற்று நாள் – 10 மே 1921
WOMEN GOT VOTING RIGHTS IN TAMIL NADU (MAY 10, 1921)

WOMEN FRANCHISE THEN AND WOMEN RESERVATION NOW "passive participants" to "active decision-makers."

வாக்குரிமையிலிருந்து ஆட்சிப் பங்கிற்கு:
பெண்கள் எழுச்சியின் நூற்றாண்டு பயணம்

க.சரஸ்வதி
G.SARASWATHI



இந்திய அரசியலில் பெண்களின் பயணம், வெறும் வாக்குரிமைக்காக போராடிய நிலையிலிருந்து, இன்று அரசியல் அதிகாரத்தில் உறுதியான இடத்தைப் பெறும் நிலைக்கு வளர்ந்துள்ளது. பெண்கள் வாக்களிக்கும் உரிமையைப் பெறும் பாதை ஒரு தனித்த நிகழ்வு அல்ல; அது நூற்றாண்டுக்கும் மேலாக உலகளாவிய சமூக மற்றும் சட்ட மாற்றங்களின் அலைகளால் உருவான ஒரு நீண்ட பயணம்.

தென்னிந்தியாவில் பெண்களின் அதிகாரமளிப்பின் முன்னோடியாகக் கருதப்படுவது நீதிக்கட்சி (Justice Party) – அதிகாரப்பூர்வமாக தென்னிந்திய நல உரிமை சங்கம் (South Indian Liberal Federation). 1920 முதல் 1937 வரை மதராஸ் மாகாணத்தை ஆட்சி செய்த இந்தக் கட்சி, பார்ப்பன ஆதிக்கத்தை சவால் செய்வதைத் தனது முதன்மை நோக்கமாகக் கொண்டிருந்தாலும், பெண்கள் விடுதலை சமூக நீதி அடைய அத்தியாவசியமான அடித்தளம் என்று அதன் தலைவர்கள் புரிந்துகொண்டிருந்தனர்.

சட்டப்பூர்வ முன்னேற்றம் – வாக்குரிமை (1921)

1921 ஆம் ஆண்டு, நீதிக்கட்சி தலைமையிலான அரசு மதராஸ் சட்டமன்றத்தில் ஒரு வரலாற்று முக்கியத்துவமிக்க தீர்மானத்தை நிறைவேற்றியது. இதன் மூலம் பிரிட்டிஷ் இந்தியாவில் முதன்முறையாக பெண்களுக்கு வாக்குரிமை வழங்கிய மாகாணமாக மதராஸ் மாறியது. பாலின அடிப்படையிலான வாக்குரிமைத் தடைகள் நீக்கப்பட்டன.

The journey of Indian women in politics has moved from fighting for the **right to vote** (franchise) to securing a **guaranteed seat at the table** (reservation). The journey to women's right to vote was not a single event, but a global wave of legal and social shifts that took over a century to unfold.

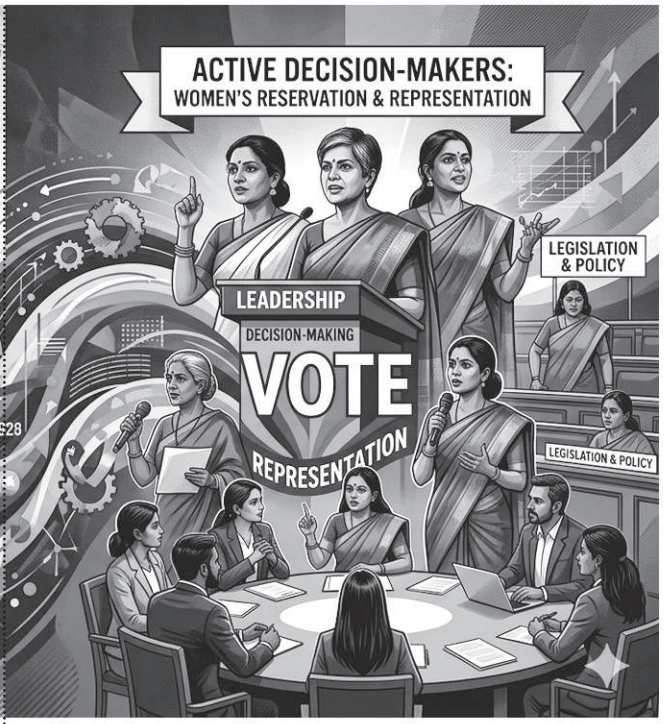
The Justice Party (officially the South Indian Liberal Federation), which governed the Madras Presidency from 1920 to 1937, is widely considered the pioneer of women's empowerment in South India. While its primary mission was to challenge Brahmin hegemony, its leadership viewed the liberation of women as a prerequisite for social justice.

The Legislative Breakthrough – The Right to Vote (1921)

In 1921, the Justice Party-led government passed a historic resolution in the Madras Legislative Council. This made Madras the **first province in British India** to remove gender-based restrictions on voting.

Social Reform - The Justice Party viewed women's rights as an essential part of their broader social justice agenda. Their support for the franchise was tied to several key reforms.

Abolition of the Devadasi System - Dr. Reddy, backed by the Justice Party was instrumental in



சமூக சீர்திருத்தம் – பெண்கள் உரிமை சமூக நீதியின் அங்கம்

நீதிக்கட்சி பெண்கள் உரிமையை தனித்த பிரச்சினையாக அல்ல, முழுமையான சமூக நீதி திட்டத்தின் முக்கிய கூறாக கருதியது.

தேவதாசி முறையின் ஒழிப்பு:

நீதிக்கட்சியின் ஆதரவுடன் டாக்டர் முத்துலட்சுமி ரெட்டி தேவதாசி முறையை ஒழிப்பதில் முக்கிய பங்காற்றினார். மத மரபின் பெயரில் பெண்களை முறையாகச் சுரண்டும் இந்த அமைப்பை முடிவுக்கு கொண்டு வர, கடுமையான எதிர்ப்புகளை எதிர்கொண்டபோதும், தேவதாசி ஒழிப்பு மசோதாவை நீதிக்கட்சி ஆதரித்தது. பின்னர் அது சட்டமாகி, ஆயிரக்கணக்கான பெண்களை மரபுசார் அடிமைத்தனத்திலிருந்து விடுவித்தது.

“கனவு” விதைத்த காலம் (1920–1940)

நீதிக்கட்சியும், தொடர்ந்து தந்தை பெரியாரால் உருவான சுயமரியாதை இயக்கமும் பெண்களுக்கான உரிமைகளை வெறும் கோரிக்கையாக மட்டுமே வைக்கவில்லை.

பெண்கள் பிரதிநிதித்துவம் ஒரு நவீன சமூகத்திற்கு கட்டமைப்பு தேவையாகும் என்று அவர்கள் வலியுறுத்தினர்.

நீதிக் கட்சியின் சட்ட வரலாற்றுச் சாதனைகள்

- 1921ல் பெண்களுக்கு வாக்குரிமை வழங்கப்பட்டது.
- 1926ல் டாக்டர் முத்துலட்சுமி ரெட்டி இந்தியாவின் முதல் பெண் சட்டமன்ற உறுப்பினராக நியமிக்கப்பட்டார்.

ending the Devadasi system, which had devolved into the systemic exploitation of women under the cover of religious tradition.

Despite stiff opposition from conservative factions, the party supported the **Devadasi Abolition Bill**, which was later finalized and passed, liberating thousands of women from hereditary enslavement.

The Seeds of the "Dream" (1920s–1940s)

The Justice Party and the subsequent Self-Respect Movement (led by Periyar) did not just "ask" for rights; they viewed women's representation as a structural necessity for a modern society.

Legislative "Firsts": By granting women the right to vote in 1921 and nominating **Dr. Muthulakshmi Reddy** as the first woman legislator in 1926, they proved that women could (and should) lead in policy-making.

The 1929 Chengalpattu Resolution: At the first Self-Respect Conference, a radical resolution was passed demanding that women be given **equal rights to property and equal opportunity in all jobs**. This was the first formal "dream" of reserved space for women in public life.

The Argument for Agency: Periyar argued that women's liberation could not be "granted" by men but must be "taken" through political power. This shift from welfare to **political agency** is the core of

இதன் மூலம் பெண்கள் அரசியல் கொள்கை உருவாக்கத்தில் முன்னணி வகிக்க முடியும் என்பதை நீதிக்கட்சி நிரூபித்தது.

1929 செங்கல்பட்டு தீர்மானம்

தந்தை பெரியார் நடத்திய முதல் சுயமரியாதை மாநாட்டில், பெண்களுக்கு

- சொத்துரிமை சமத்துவம்
- அனைத்து வேலைகளிலும் சம வாய்ப்பு

வழங்க வேண்டும் என்ற புரட்சிகர தீர்மானம் நிறைவேற்றப்பட்டது. இது பெண்களுக்கு பொது வாழ்க்கையில் ஒதுக்கப்பட்ட இடம் வேண்டும் என்ற முதல் அரசியல் “கனவு” ஆகும்.

அரசியல் அதிகாரத்தின் அவசியம்:

தந்தை பெரியார் வலியுறுத்தியது: பெண்களின் விடுதலை ஆண்களால் “வழங்கப்படுவது” அல்ல; அது அரசியல் அதிகாரத்தின் மூலம் பெண்களால் கைப்பற்றப்பட வேண்டியது. இந்த எண்ணமே இன்று பெண்கள் இடஒதுக்கீட்டு சட்டத்தின் அடிப்படை தத்துவமாக உள்ளது.

நீதிக்கட்சியிலிருந்து உள்ளாட்சி இடஒதுக்கீட்டிற்கு (1990கள்)

நீதிக்கட்சியின் கனவு பின்னர் திராவிட இயக்கங்களின் மூலம் தேசிய அளவுக்கு விரிந்தது.

உள்ளாட்சி நிர்வாகம்

1991ல் தமிழ்நாடு, பஞ்சாயத்துகள் மற்றும் நகராட்சி அமைப்புகளில் பெண்களுக்கு 33% இடஒதுக்கீட்டை செயல்படுத்திய முன்னோடி மாநிலங்களில் ஒன்றாக இருந்தது.

தேசிய முன்மாதிரி:

“தமிழ்நாடு முறை” பெண்கள் தலைமையில் அடிப்படை நிர்வாகம் மாற்றத்தை ஏற்படுத்த முடியும் என்பதை நிரூபித்தது.

இதுவே தேசிய பெண்கள் இடஒதுக்கீட்டு சட்டத்திற்கு ஆதாரமாக அமைந்தது.

2023 சட்டம் – கனவு நனவான தருணம்:

நாரி சக்தி வந்தன் அதினியம் (106வது அரசியல் சட்ட திருத்தம்)

நீதிக்கட்சி நூறு ஆண்டுகளுக்கு முன் தொடங்கிய முயற்சியை தேசிய அளவுக்கு விரிவுபடுத்தியுள்ளது.

சுயமரியாதை இயக்கத்தின் சிந்தனை மாற்றம்

தந்தை பெரியார் தலைமையில், அரசியல் இயக்கம் சமூக மாற்ற இயக்கமாக வளர்ந்தது. அவர் வலியுறுத்திய முக்கிய கருத்துகள்:

சுயமரியாதைத் திருமணங்கள்: புரோகிதர் இல்லாமல் நடைபெறும் திருமணங்கள்; பெண்கள் அடிமைகளாக அல்ல, சமத்துவ துணையாக கருதப்பட வேண்டும்.

சொத்துரிமை: பெண்களுக்கு சம சொத்துரிமை வழங்கப்படுவது தான் அவர்களின் சுயநிறைவு

today's reservation bill.

The Bridge: From Justice Party to Local Quotas (1990s)

The "Justice Party dream" moved from the Madras Presidency to the national stage through the **Dravidian movements**, which championed reservation as a tool for equality.

Local Governance: In 1991, Tamil Nadu (under the legacy of Justice Party ideology) was one of the first to implement **33% reservation for women in local bodies** (Panchayats and Municipalities).

National Inspiration: This "Tamil Nadu Model" proved that women in leadership could transform grassroots governance, providing the empirical evidence needed to push for the National Women's Reservation Bill.

The 2023 Bill: The Dream Realized

The **Nari Shakti Vandan Adhiniyam (106th Amendment Act)** finally scales the Justice Party's 100-year-old experiment to the national level.

Ideological Shift: From Justice Party to Self-Respect Movement

The empowerment agenda was further indoctrinated when Periyar E.V. Ramasamy took leadership. He transformed the political movement into a social one, advocating for:

Self-Respect Marriages: Marriages conducted without priests, where women were treated as equal partners rather than subordinates.

Property Rights: Periyar argued that giving women equal rights to property was the most effective way to ensure their independence and control population growth.

Empowerment Through the "Three Es"

The Justice Party's model for empowerment was built on three pillars that remain the standard for development today – Education, Employment and Equity.

The Justice Party shifted the narrative of women's rights from "charity" to "**justice**." They were the first to prove that the government could—and should—be the primary agent of gender reform.

மற்றும் சமூக சுதந்திரத்தை உறுதி செய்யும் என்று பெரியார் வாதிட்டார்.

பெண்கள் அதிகாரமளிப்பு – மூன்று ‘E’ கள்

நீதிக்கட்சியின் வளர்ச்சி மாதிரி மூன்று தூண்களின்மீது அமைந்தது:

- Education – கல்வி
- Employment – வேலைவாய்ப்பு
- Equity – சமத்துவம்

இன்று வளர்ச்சி கொள்கைகளின் அடிப்படை தரமாக இதுவே தொடர்கிறது.

நீதிக்கட்சி பெண்கள் உரிமையை “கருணை” என்ற பார்வையிலிருந்து “நீதி” என்ற பார்வைக்கு மாற்றியது. பெண்கள் சீர்திருத்தத்தில் அரசே முதன்மை இயக்க சக்தியாக இருக்க வேண்டும் என்பதை அவர்கள் முதலில் நிரூபித்தனர்.

20ஆம் நூற்றாண்டின் தொடக்கத்தில் நீதிக்கட்சி தொடங்கிய சிந்தனை,

2023 பெண்கள் இடஒதுக்கீட்டு சட்டத்தில் அரசியல் சட்ட கட்டளையாக மாறியுள்ளது.

மறைந்துள்ள இணைப்பு – சமூக நீதி விவாதம்

இன்றும் முக்கியமாக பேசப்படும் கேள்வி:

“இடஒதுக்கீட்டுக்குள் இடஒதுக்கீடு” (Quota within Quota).

நீதிக்கட்சி எப்போதும் மிகவும் பின்தங்கியவர்களுக்கு இடஒதுக்கீடு சென்றடைய வேண்டும் என்று வலியுறுத்தியது.

இன்றைய பல கட்சிகள் — குறிப்பாக நீதிக்கட்சியின் சிந்தனையைத் தொடர்ந்து வரும் அரசியல் இயக்கமான திமுக —

ஓபிசி பிரிவு பெண்களுக்கு தனி உள் இடஒதுக்கீடு இல்லாமல் 2023 சட்டம் முழுமையடையாது என்று வாதிடுகின்றன.

அப்போதுதான் இந்த நூற்றாண்டு பழமையான கனவு எலீட் பெண்களிடம் மட்டும் அல்ல, மிகவும் பின்தங்கிய சமூகங்களிடமும் சென்றடையும்.

முடிவாக

2023 பெண்கள் இடஒதுக்கீட்டு சட்டம், மதராஸ் சட்டமன்ற அரங்குகளில் நூறு ஆண்டுகளுக்கு முன் தொடங்கிய போராட்டத்தின் சட்டப்பூர்வ நிறைவேற்றம் ஆகும்.

1921ல் பெண்கள் வாக்காளர்களாக மாறினர். 2023ல் அவர்கள் சட்டமன்ற உறுப்பினர்களாக மாறும் வாய்ப்பைப் பெற்றுள்ளனர்.

இது இந்திய ஜனநாயகத்தில் பெண்களின் செயலற்ற பங்கேற்பிலிருந்து செயலில் தீர்மானம் எடுக்கும் தலைமை நிலைக்கு சென்ற வரலாற்றுப் பயணத்தின் முக்கிய மைல்கல்.

(எழுத்தாளர் க. சரஸ்வதி – பொருளாளர், யூனியன் பாங்க் ஆப் இந்தியா பிற்படுத்தப்பட்டோர் நல சங்கம், தமிழ்நாடு)



The link between the Justice Party's early 20th-century advocacy and the **Women's Reservation Act of 2023** (Nari Shakti Vandan Adhiniyam) is a story of a "dream" evolving into a constitutional mandate. While the Justice Party operated in a colonial context, its ideological DNA—specifically the belief that **social justice is incomplete without gender justice**—laid the groundwork for the modern Indian reservation framework.

The "Missing Link": The Social Justice Debate

A key point of continuity is the "**quota within a quota**" debate.

The Justice Party argued that reservation must benefit the most marginalized. Many modern parties (including those following the Justice Party's legacy like the DMK) argue that the 2023 Bill is incomplete without a specific sub-quota for OBC women, ensuring that the "dream" reaches the most backward sections of society, not just the elite.

To conclude, the 2023 Bill is the legislative fulfillment of a century-old struggle that began in the assembly halls of Madras. It moves women from being "voters" (the 1921 victory) to "legislators" (the 2023 victory).

(The writer G.Saraswathi is Treasurer, Union Bank of India Backward Classes Employees Welfare Association, Tamil Nadu)



WOMEN'S RESERVATION BILL AND THE UNION GOVERNMENT'S VOLTE-FACE: SUB-QUOTA FOR OBC WOMEN – THE MISSING PILLAR OF SOCIAL JUSTICE

“OBCs constitute nearly 55–60% of India’s population, yet their representation in Parliament remains far below their demographic strength.”

The sudden decision of the government led by Prime Minister Narendra Modi to amend the framework of the Women’s Reservation law and delink it from future census and delimitation exercises raises deeper questions about **representation, social justice, and political intent**.

While the legislation has been celebrated as a historic

milestone for women’s empowerment, its evolution reveals an unresolved contradiction: **the tension between gender justice and caste-based social justice**.

From a social justice standpoint, the central concern has never been whether women should be represented in legislatures. Rather, the critical question has been **which women will benefit from the reservation**.

The Historical Demand for OBC Women’s Representation

The demand for a **sub-quota for Other Backward Classes (OBC) women** is not new. When the first Women’s Reservation Bill was introduced in 1996 by the government of H. D. Deve Gowda, the issue immediately surfaced in Parliament.

Leaders across political parties acknowledged the concern. Even BJP MP **Uma Bharti** argued that the



Bill should incorporate provisions similar to the Panchayati Raj system, where reservations exist for women within OBC categories.

The Parliamentary committee chaired by **Geeta Mukherjee** also acknowledged this structural gap. While the Bill reserved seats for women within SC/ST quotas, it did **not address the absence of OBC reservation in legislatures**, effectively leaving OBC women outside the framework of affirmative representation.

The result was predictable: leaders representing backward classes argued that the proposed quota could end up **benefiting mainly upper-caste women**, thereby reproducing existing inequalities within the political system.

The Core Question: Representation or Elite Capture?

India's social structure makes it impossible to treat "women" as a single homogeneous category. Social hierarchies based on caste, class, and region profoundly shape opportunities and access to power.

Leaders such as **Nitish Kumar, Lalu Prasad Yadav, and Mulayam Singh Yadav** repeatedly raised this concern in the 1990s. Their argument was straightforward: without sub-quotas, women's reservation could become a mechanism through which **political power shifts from upper-caste men to upper-caste women**, leaving the majority of backward-class women still excluded.

Given that **OBC communities constitute a significant majority of India's population**, ignoring their representation within women's reservation raises fundamental questions about the **democratic legitimacy of the reform**.

In other words, the issue is not merely gender equality but **the intersection of gender and caste justice**.

The Missing Link: OBC Representation in Legislatures

A fundamental contradiction lies at the heart of the debate. While the Indian Constitution provides reservations for **Scheduled Castes and Scheduled Tribes in legislatures**, there is **no constitutional provision for OBC representation in Parliament or state assemblies**.

This structural gap means that even if women's reservation is implemented immediately, **OBC women may still remain underrepresented**, as candidate selection within parties often reflects existing social hierarchies.

Without a dedicated sub-quota or a broader reform ensuring OBC representation, the new law risks reinforcing what critics describe as **"elite feminism" in politics**—a model that expands opportunities primarily for socially privileged groups.

The Way Forward: Inclusive Women's Representation

For women's reservation to genuinely strengthen Indian democracy, it must address the **diversity of women's experiences across caste and class lines**.

Three reforms are essential:

1. **Institutional recognition of OBC representation in legislatures**, similar to the provisions for SC/ST communities.
2. **Sub-quotas for OBC women within the women's reservation framework**, ensuring that the benefits reach socially marginalized groups.
3. **Transparent implementation timelines**, preventing reforms from being indefinitely postponed through procedural conditions.

Without these safeguards, the legislation may expand representation for women in general but **fail to transform the deeper structures of inequality that shape Indian politics**.

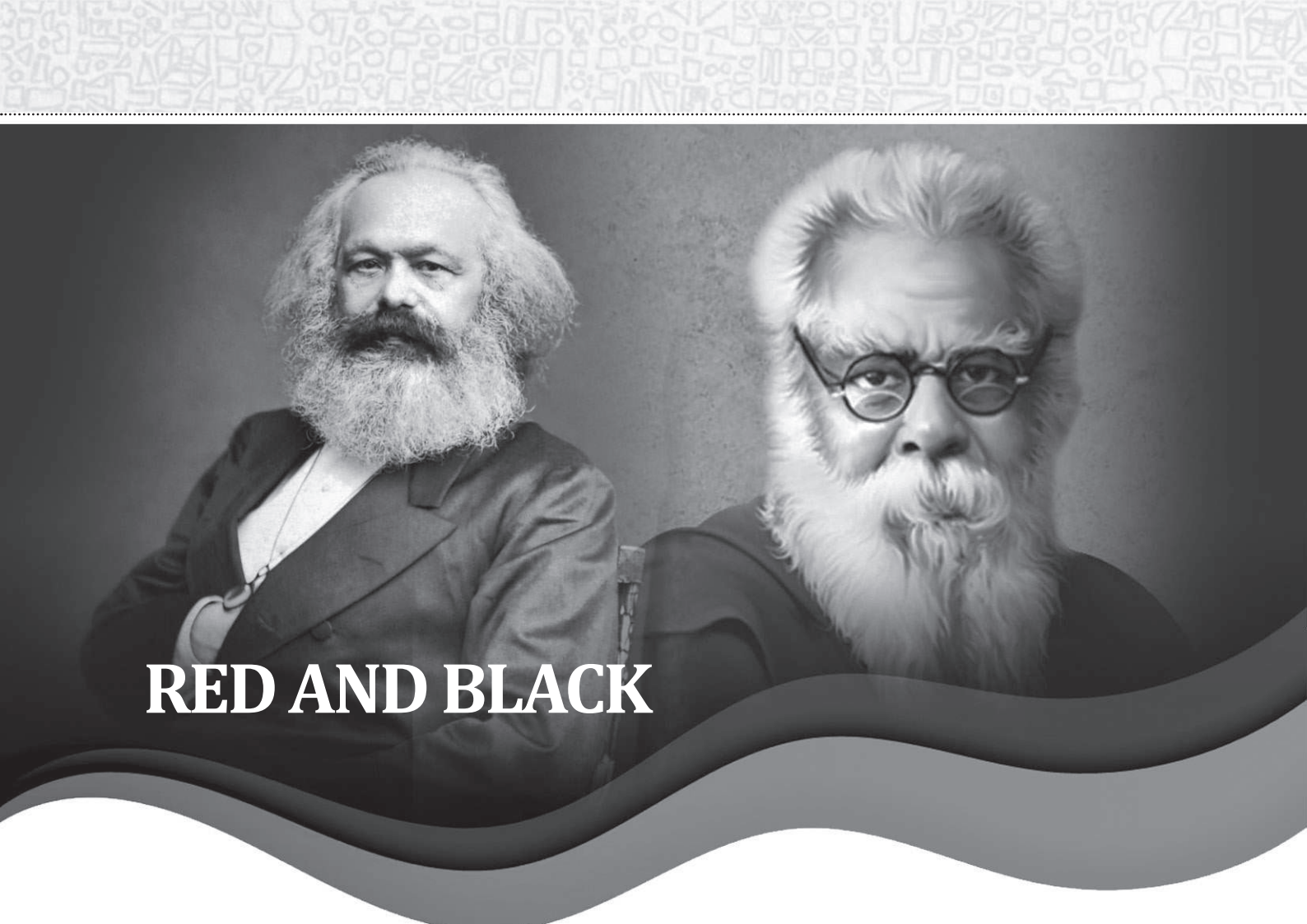
Conclusion

The Modi government's present decision represents an important symbolic step toward gender equality, its long-term democratic value will depend on whether it incorporates the demands of India's backward classes. The challenge before policymakers is therefore not merely to increase the number of women in legislatures, but to ensure that **the women who enter these institutions reflect the full social diversity of India**.

OBCs constitute around 40–50% of India's population, yet their representation in the Lok Sabha rarely exceeds 25%. Without an OBC sub-quota, the Women's Reservation law risks reproducing this same structural imbalance among women MPs.

Without that commitment, the promise of women's reservation risks becoming **another reform that changes the face of power without altering its social foundations**. ■

- G.Karunanidhi, General Secretary,
AIOBC Employees Federation



RED AND BLACK



In the landscape of Indian social justice, two flags often fly in a defiant tandem: the Red of the working-class struggle and the Black of the anti-caste movement. Though inspired by Marx and Periyar respectively, their alliance today is no coincidence. It is a necessity. For the Indian worker, exploitation is never merely economic; it is also deeply tied to caste and pedigree

- Arun Nehru

THE ERODE PLAN: A REVOLUTIONARY SYNTHESIS

In 1931, Periyar made history by publishing the first-ever Tamil translation of the Communist Manifesto in his journal, Kudi Arasu. He recognized that for Marx's call to "Workers of the World" to resonate in India, it had to be translated not just into a local language, but into a local social context. He made it clear that while the landlord controlled the worker's labor, the priest controlled the worker's mind. For Periyar, seizing the means of production was a hollow victory unless one also dismantled the means of worship that justified inequality by birth.

The alliance of these two ideologies was consummated in 1932, when Periyar traveled to the Soviet Union. He returned electrified by the egalitarian potential of the Bolshevik Revolution, leading to the formulation of the Erode Plan. This was a strategic masterstroke to fuse the Self-Respect Movement with Socialism.

Periyar recognized a reality that classical European thinkers could not - while the Western proletarian fought the Capitalist, the Indian worker was trapped in a pincer movement - caught between the **locks of the Granary and the gates of the Sanctum.**

One stole the wheat; the other stole the dignity. He understood that a worker who is 'untouchable' by their terms by day cannot truly be a 'comrade' by night.

The Synthesis: Caste as Infrastructure

In this framework, Periyar offered a vital, localized critique of Marxist theory. He argued that in India, caste is the infrastructure and class is the superstructure.

Classical Marxism suggests that the economic base (who owns the means of production) determines the social superstructure (religion, culture, and law). Periyar recognized that in the Indian context, this was reversed. Caste is the physical foundation upon which economic exploitation is built. If the foundation is a graded inequality, where workers are divided by birth, the house of class solidarity can never be built. You cannot have a proletarian revolution if the workers themselves are divided by the perceived purity of their blood.

Red Labor, Black Representation: Why Reservation is a Class Issue

In the past, Marxist-leaning labor unions often focused strictly on wage and hour disputes, sometimes sidelining reservation as an identity issue. However, the reality of modern India demands a shift. Current data (2024-2026) reveals a sharp tapering effect: while SC, ST, and OBC communities are well-represented in Group C and D (labor-intensive) roles, they remain shockingly absent from the "upper tree."

For instance, government data from 2025 shows that over 90% of top-tier IAS and IPS positions and nearly all Secretary level posts are still held by the general category. When the top decision-making layers are out of reach, the "lower tree" of labor remains permanently suppressed. Therefore, unions at their respective workplaces, whether in railways, banking, or the public sector, must make reservation in promotions and representation in management a central part of their agenda. Fixing only the bottom of the hierarchy while leaving the top untouched only makes inequality permanent. When the top decision-making layers, the "Upper Tree", remain a mono-caste block, the "Lower Tree" of labor remains permanently suppressed.

The Handshake of the Elite: Capital and the 3%

In the Indian context, the Bourgeoisie and a section belongs to '3%' are not two separate enemies; they are a unified front. While Marx focused on the 1% who own the wealth, Periyar focused on the 3% who own the social code. Today, these two have merged. The 3% provide the merit narrative, the legal gatekeeping, and the bureaucratic rubber stamps

that allow the Bourgeoisie to accumulate wealth. In return, the Bourgeoisie funds the institutions that keep the 3% in power.

This is why privatization is so dangerous, it moves power from the accountable public sector to a private sector where the 3% rule unchallenged by reservation or social scrutiny. When public assets are sold, they are bought by those who already have generational wealth (Class) and the social networks, the social capital of the 3%, to secure them.

The Dravidian Marxism

This ideology isn't just theory; it is a living practice. The push for "All Castes as Priests" in Tamil Nadu is the ultimate strike. By treating the priesthood as a professional sector rather than a divine birthright, the movement simultaneously breaks a professional monopoly (Class) and destroys the myth of ritual purity (Caste). It treats the priesthood as a skill to be learned, not a bloodline to be inherited. It proves that when you dismantle a monopoly of birth, you dismantle a monopoly of labor.

The Unified Resistance

If the elite can transcend their differences to protect their monopoly, the resistance cannot afford to remain siloed. Traditional Marxism provides the critique of the boss, but Periyarism provides the critique of the system that chooses who gets to be the boss. A union that fights for a higher wage but ignores its own mono-caste leadership is a union that has already surrendered.

To break the alliance of the Bourgeoisie and the 3%, the Red flag of economic struggle must be permanently stitched to the Black flag of social dignity.

The Two Blades

The Red and Black flags are the two blades of a single pair of scissors. One blade cuts the economic tie of the Bourgeoisie, and the other cuts the social cord of the 3%. Use only one, and the fabric of inequality remains intact.

The annihilation of caste is not a distraction from the revolution; it is the only way the revolution can actually begin. Marx provides the weapon to redistribute money, but Periyar provides the self-respect to hold it. Without the redistribution of status, the wealth will always find its way back into the hands of the 3%. Liberation in India must be total or it won't be liberation at all. ■

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Supreme Court Judgement 23.03.2026
Justice PAMIDIGHANTAM SRI NARASIMHA and Justice ALOK ARADHE
CIVIL APPEAL NOS. OF 2026 (@ SLP (C) Nos. 14517 - 14539 OF 2025)
CHAYA & ORS. ETC. ... APPELLANTS VERSUS THE STATE OF MAHARASHTRA &
ANR. ETC.... RESPONDENTS

SUPREME COURT JUDGMENT ON MERIT MIGRATION IN RESERVATION - A SOCIAL JUSTICE ANALYSIS

G.KARUNANIDHI

SC, ST, OBC, and PwD Candidates will migrate to the General (Unreserved) category in final selection lists if they secure higher merit, even when they had earlier availed relaxation in qualifying examinations.

On 23 March 2026, the Supreme Court of India delivered an important judgment in **Chaya vs State of Maharashtra (2026)**, dealing with a crucial question in India's reservation framework:

Can candidates from reserved categories migrate to the open category if they secure higher merit, even after availing relaxation in eligibility criteria?

The Court answered **yes**, holding that **relaxation in qualifying examinations affects eligibility but does not dilute merit in the final selection process.**

While legally consistent with earlier constitutional jurisprudence, the judgment also opens deeper debates on **the meaning of merit, the purpose of reservation, and the structural inequalities embedded in Indian society.**

Background of the Case

The dispute arose from recruitment for teachers in Maharashtra through the **Teachers Aptitude and Intelligence Test (TAIT)** conducted by the Maharashtra State Council for Education.

Candidates from reserved communities had qualified the **Teacher Eligibility Test (TET)** with relaxed qualifying marks (55% instead of 60%). However, they subsequently scored **higher marks than some general category candidates in the TAIT examination.**



Despite their higher scores, the recruitment authorities excluded them from the **open category merit list**, arguing that candidates who had availed relaxation in the qualifying test could not compete for unreserved seats. The Bombay High Court upheld this interpretation. But the Supreme Court overturned that decision.

Key Legal Principle Established

The Court articulated an important constitutional distinction:

Relaxation in eligibility criteria is not equivalent to relaxation in merit standards.

If the relaxation merely enables a candidate to **enter the zone of consideration**, and the final selection is based entirely on **uniform merit evaluation**, then migration to the open category is permissible.

The Court relied on earlier precedents such as:

- Indra Sawhney vs Union of India (1992)
- Jitendra Kumar Singh vs State of Uttar Pradesh (2010)
- Vikas Sankhala vs Vikas Kumar Agarwal (2017)
- Saurav Yadav vs State of Uttar Pradesh (2021)

These rulings collectively reinforce the doctrine that **open competition seats are not reserved exclusively for the general category but are available to all candidates based on merit.**

The Constitutional Logic of the Judgment

The Court's reasoning rests on three key constitutional principles.

1. Reservation as Equality, Not Privilege

Reservation is not a concession but a **mechanism to achieve equality of opportunity under Article 16.**

Relaxations such as lower qualifying marks, fee concessions, or age relaxation merely ensure that historically disadvantaged communities **can participate in the competitive process.**

Once candidates enter the competition, **selection must be based on uniform standards of merit.**

TIMES OF INDIA 31.3.2026 Court enables merit-based quota migration

OUR BUREAU

New Delhi: The Supreme Court has ruled that candidates from reserved categories such as SCs, STs, OBCs and PwDs (persons with disabilities) who availed themselves of the relaxation in a qualifying examination can migrate to the open/ unreserved category on merit in the final selection unless the rules specifically forbid such a shift.

"The appellants who admittedly are more meritorious than the last selected candidate under the general category cannot be excluded from consideration under the general category in the absence of any express prohibition in the recruitment rules/ notification," a bench of Justices Pamidighantam Sri Narasimha and Alok Aradhe said in a judgment.

The relaxation in qualifying criteria only affects eligibility and not merit, and migration is permissible in the absence of any prohibition, it added.

The apex court passed the judgment while allowing the appeal filed by Chaya and other reserved category candidates challenging a Bombay High Court judgment that had upheld a Maharashtra government circular preventing reserved category candidates from migrating to the general category despite securing more marks than their general category peers.

The exclusionary decision was based on the fact that the exam qualification cut-off for reserved category candidates was 55 per cent against 60 per cent for the general category.

In this case, the appellants

from reserved categories had challenged the merit list for the Teachers Aptitude and Intelligence Test, 2022 (TAIT), conducted by the Maharashtra State Council for Education (MSCE).

The appellants, despite securing higher marks, were excluded from the merit list published on February 25, 2024, on the ground that they had availed of the quota relaxation in the Teachers Eligibility Test (TET).

Their petition challenging the exclusion was dismissed by the high court, which prompted them to file the appeal.

Upholding their appeal, the top court referred to Clause 3 of the Maharashtra government's official resolution, according to which "a relaxation of 5 per cent in the minimum qualifying marks will be provided to candidates belonging to SC, ST, Denotified and Nomadic Tribes (DNT), OBC, PwD, and other specified categories".

Further, under Clause 7, "candidates securing a minimum of 60 per cent marks in the test will be considered as having passed. For candidates belonging to SC, ST, DNT, Special Backward Classes (SBC), OBC, and PwD, the minimum qualifying marks will be 55 per cent".

The top court said that the requirement of obtaining 60 per cent marks in the TET was not an essential eligibility criterion as the guidelines issued by the NCTE (National Council of Technical Education) itself permitted such a relaxation. "The inter se merit of the candidates... has solely been determined on the basis of performance in TAIT," the bench said, quashing the high court ruling.

2. The “Level Playing Field” Doctrine

The Court emphasized that relaxations in eligibility create a **level playing field**, allowing marginalized groups to overcome systemic disadvantages.

However, once the competitive stage begins, **all candidates compete under identical evaluation criteria**.

Therefore, denying migration to the open category would unjustly **penalize candidates who have already proven superior merit**.

3. Primacy of Recruitment Rules

Another significant principle clarified by the Court is that migration depends on **recruitment rules or notification provisions**.

If recruitment rules **explicitly prohibit migration**, such restriction would apply.

But if the rules are **silent or ambiguous**, migration should normally be permitted.

In the Maharashtra recruitment process, there was **no explicit prohibition**, making the exclusion of candidates legally unsustainable.

Social Justice Perspective: The Merit Debate

Although the judgment affirms constitutional equality, it also exposes a deeper debate about **the nature of merit in unequal societies**.

The concept of merit in India cannot be viewed in isolation from structural realities such as:

- unequal access to schooling
- caste-based educational disparities
- unequal access to coaching and social capital
- regional and linguistic disadvantages

Communities classified as Other Backward Classes, Scheduled Castes, and Scheduled Tribes historically faced systematic exclusion from education and public employment.

Thus, **merit is shaped by opportunity structures**, not merely individual ability.

Reservation policy seeks to correct these historical disadvantages.

Representation vs Individual Merit

Another dimension often overlooked in public discourse is the difference between **individual mobility and collective representation**.

When a reserved category candidate migrates to the open category:

- it benefits the individual candidate
- but does not automatically guarantee **greater representation of marginalized communities in institutions**

The real challenge remains the **persistent underrepresentation of backward communities in higher bureaucracy, academia, and judiciary**.

Without broader structural reforms, the success of a few individuals cannot substitute for **systemic inclusion**.

Implications of the Judgment

The judgment has significant consequences for recruitment processes across India.

Positive Implications

- Reinforces the principle that **open category posts are open to all**.
- Prevents penalizing reserved category candidates for eligibility relaxations.
- Protects meritorious candidates from discrimination in selection lists.

Emerging Concerns

- The “merit vs reservation” narrative may be politically misused.
- Structural inequalities in educational access remain unaddressed.
- Representation gaps in elite institutions continue to persist.

Conclusion

The Supreme Court’s ruling in **Chaya vs State of Maharashtra (2026)** is legally consistent with the constitutional framework of equality and reservation. It clarifies that **eligibility relaxation does not negate merit** and that open competition must remain genuinely open.

Yet, the judgment also highlights a fundamental truth about India’s social structure:

Merit cannot be separated from social context.

Reservation policies must continue to address **historical exclusion, unequal opportunities, and systemic discrimination**. Only then can the constitutional promise of **substantive equality** become a lived reality for millions belonging to backward and marginalized communities.

In the long run, the real measure of social justice will not be the migration of a few candidates into the open category—but **whether India’s institutions truly reflect the diversity and social composition of the nation itself**. ■

(The writer is G.Karunanidhi, Gen Secretary, AIOBC Employees Federation and Member, Social Justice Monitoring Committee, Govt. of Tamil Nadu)



THOUGHTS OF PERIYAR: CLARION CALL TO YOUTHS

पेरियार के विचार: युवाओं के नाम प्रेरणादायक आह्वान

Thanthai Periyar pinned his hope on the younger generation and always believed that as the custodians of the world to come, hot blooded youths can bring about reformatations in society. On 21st February, 1943 he delivered a speech at the Annual Day Celebration of a Young Men's Association in Trichy, advising them to act fast but be wise at all times.

The content of his speech was in brief as follows:

My dear young men, I am delighted to address you all especially because you are all fearless dare devils; brave hearts without any blemish; full of overwhelming do-or-die spirit. You are the pillars of the world to come. Old people like us are all tired and exhausted. We hand over our tomorrows to you all. Transform society as a casteless, humanist habitat. Form an egalitarian society of self-respect and rationalism by acting vigorously as fast as possible but at the same time wisely. Hasty actions without wisdom would only be futile; meaningless; fruitless. Efforts without wisdom would be in vain.

Better than elders

Family responsibilities are obstacles to most of the elders. Women make them cowards. They prevent their men from taking bold steps and plunge into action. Personal safety gets top priority. Shackles of domestic duties keep married men bound, but unmarried young men are like free birds. They would boldly face any challenge in life. Hence, we elders pin our hope on you all. At the same time, we are scared of your rash decisions and hasty plans, at the risk of your life. I shall advise you all to make slowly even your haste. Precaution and vigilance are essential to emerge successful quite safely. You must foresee the possible consequences before every action and be alert every moment. Therein lies your wisdom. Venturing blind fold is always hazardous.

थंथई पेरियार को सदैव युवा पीढ़ी पर गहरा विश्वास था। उनका मानना था कि आने वाले विश्व के संरक्षक युवा ही हैं और वही समाज में आवश्यक परिवर्तन ला सकते हैं।

21 फरवरी 1943 को तिरुचिरापल्ली में एक युवा संगठन के वार्षिकोत्सव में उन्होंने युवाओं को संबोधित करते हुए यह संदेश दिया कि वे तेज़ी से कार्य करें, परन्तु हर समय विवेक और बुद्धिमत्ता के साथ कार्य करें। उनके भाषण का सार इस प्रकार है।

युवाओं के लिए संदेश

मेरे प्रिय युवाओं,

मैं आप सबको संबोधित करते हुए अत्यंत प्रसन्न हूँ, क्योंकि आप सभी निर्भीक, साहसी और अदम्य उत्साह से भरे हुए हैं। आप आने वाले संसार के स्तंभ हैं।

हम जैसे बुजुर्ग अब थक चुके हैं। इसलिए हम अपना आने वाला कल आपको सौंपते हैं। आप समाज को जाति-विहीन, मानवीय और न्यायपूर्ण समाज में परिवर्तित करें। आत्मसम्मान, समानता और तर्कशीलता पर आधारित समाज का निर्माण करें। परंतु याद रखें – केवल जल्दबाज़ी में किया गया कार्य निरर्थक और निष्फल हो जाता है।

बुद्धि और विवेक के बिना किया गया प्रयास व्यर्थ होता है।

बुजुर्गों से बेहतर

अधिकांश बुजुर्ग लोग पारिवारिक जिम्मेदारियों से बंधे रहते हैं। परिवार और व्यक्तिगत सुरक्षा की चिंता उन्हें साहसिक कदम उठाने से रोकती है।

घरेलू दायित्व विवाहित पुरुषों को बंधनों में बाँध देते हैं। परंतु अविवाहित युवक मुक्त पक्षियों की तरह होते हैं। वे जीवन की किसी भी चुनौती का साहसपूर्वक सामना कर सकते हैं।

इसीलिए हम बुजुर्ग अपनी आशाएँ आप युवाओं पर टिकाते हैं।

लेकिन साथ ही हमें यह भी चिंता रहती है कि कहीं आपकी उतावली और जल्दबाज़ी आपके लिए संकट न बन जाए। इसलिए मैं आपको सलाह देता हूँ – जल्दबाज़ी में भी सावधानी और विवेक बनाए रखें।

Problems in society

People lie immersed in blind beliefs such as heaven, hell, rebirth, salvation etc; It is the duty of youngsters to draw such people out of the darkness of ignorance. Outdated customs, rituals and conventions could be eradicated to a large extent if the youths take steps. You can create an awareness in the minds of the elders at home. Do not hesitate to transform them. Reforms should begin first at your home. Other homes come later.

Advice your parents not to spend lavishly on marriages in the family. Exorbitant expenses can be avoided if you youngsters raise voice of protest. Make your parents spend money wisely and save some for the welfare of the son or daughter getting married.

Gender bias still exists in our society. Men are considered superior to women. Women are being treated as bonded labourers. How are we to empower them as long as you youngsters continue to be silent spectators? Society comprises your sisters and mothers too. Can you tolerate their sufferings? I urge upon you all to fight for the equality of men and women. Help women acquire literacy to achieve advancement in life.

Dehumanisation menace

Caste supremacy has not vanished yet. Arrogant upper caste fanatics do not allow the marginalised people of scheduled caste, even to come in their proximity. Elders like us have tried our best to abolish birth based disparities and discriminations but we are yet to achieve complete success. The fulfilment lies now in your arms. Annihilate castes and form a casteless society. Encourage inter-caste as well as self-respect marriages in your own families first. Other families would gradually follow.

Religious fanaticism can be curbed if young men and women come forward to strive. Prevent students from exposing signs of their religion. Stop the minds of innocent little children getting polluted by religious extremism. This can be achieved if the youths determine to execute it. Identify fanatics who still languish in a barbaric mind-set and transform them as humanists. Inhuman treatment meted out to the downtrodden must be ended.

Facelift to villages

I am against dividing habitats as rural and urban areas. Villages need improvements with all the urban facilities. How long should the villages be denied urban amenities? Youngsters like you should give face-lift to our villages and modernise them. Thrash corrupt politicians and see that they do not exploit gullible villagers any longer. See that motorable roads are laid in and around villages and people get transport facilities. Help every village get a school for the benefit of children there.

हर कार्य से पहले उसके परिणामों का अनुमान लगाइए। सतर्कता ही सच्ची बुद्धिमत्ता है।

समाज की समस्याएँ

समाज में बहुत से लोग अभी भी स्वर्ग, नरक, पुनर्जन्म और मोक्ष जैसी अंधविश्वासी धारणाओं में डूबे हुए हैं। युवाओं का कर्तव्य है कि वे उन्हें अज्ञान के अंधकार से बाहर निकालें।

पुरानी और अप्रासंगिक परंपराएँ, रीति-रिवाज और सामाजिक बंधन तभी समाप्त होंगे जब युवा आगे बढ़कर परिवर्तन करेंगे।

सुधार की शुरुआत सबसे पहले अपने घर से करें। अपने माता-पिता और परिवार के बुजुर्गों को जागरूक बनाइए। परिवार में विवाह के समय होने वाले अनावश्यक और भव्य खर्च का विरोध करें। अपने माता-पिता को समझाइए कि वे धन का विवेकपूर्ण उपयोग करें और बच्चों के भविष्य के लिए उसे बचाएँ।

लैंगिक समानता

हमारे समाज में आज भी स्त्री-पुरुष असमानता मौजूद है। पुरुषों को श्रेष्ठ और महिलाओं को अधीन माना जाता है। महिलाओं को आज भी बंधुआ मजदूरों की तरह देखा जाता है।

जब तक युवा चुप रहेंगे, तब तक महिलाओं को सशक्त कैसे बनाया जा सकता है?

याद रखिए – समाज में आपकी माताएँ और बहनें भी शामिल हैं। क्या आप उनके कष्टों को सहन कर सकते हैं? इसलिए मैं आपसे आग्रह करता हूँ कि **स्त्री-पुरुष समानता के लिए संघर्ष करें** और महिलाओं को शिक्षा तथा आत्मनिर्भरता प्राप्त करने में सहायता करें।

अमानवीयता का खतरा

जातिगत अहंकार अभी भी समाप्त नहीं हुआ है। उच्च जातियों के कट्टर लोग आज भी अनुसूचित जातियों के लोगों को अपने पास आने तक नहीं देते।

हम बुजुर्गों ने जन्म के आधार पर होने वाले भेदभाव को समाप्त करने के लिए भरसक प्रयास किया है, लेकिन अभी पूर्ण सफलता नहीं मिली है।

अब यह कार्य आपके हाथों में है।

जाति-प्रथा का पूर्ण विनाश करें और जाति-विहीन समाज का निर्माण करें।

अपने परिवारों में ही अंतरजातीय विवाह और आत्मसम्मान विवाह को प्रोत्साहित करें। धीरे-धीरे अन्य परिवार भी उसका अनुसरण करेंगे।

धार्मिक कट्टरता

धार्मिक कट्टरता को तभी रोका जा सकता है जब युवा आगे आएँ।

छात्रों को धर्म के बाहरी प्रतीकों के प्रदर्शन से रोकें। छोटे बच्चों के मन को धार्मिक उन्माद से दूषित होने से बचाएँ। कट्टर मानसिकता वाले लोगों की पहचान करें और उन्हें मानवतावादी सोच की ओर ले जाएँ।

समाज के कमजोर और वंचित वर्गों के साथ होने वाला अमानवीय व्यवहार समाप्त होना चाहिए।

गाँवों का विकास

मैं ग्रामीण और शहरी क्षेत्रों के बीच भेदभाव का विरोध करता हूँ। गाँवों को भी शहरों जैसी सुविधाएँ मिलनी चाहिए।

Approach Government authorities and draw their attention to the grievances of the villagers. Motivate people to fight for their rights. Most of our villages struggle even for potable drinking water and for electricity. On behalf of the suffering villages, the youths can contact the officials of all the departments concerned and persuade them peacefully to sanction relief measures and implement welfare schemes.

Choice of books

I urge upon the youths to stay away from old, spiritual works and outdated religious, mythological books advocating Manu Shashtra codes. The so called divine literature would make you superstitious and irrational. Cultivate a rational outlook and choose only books that promote critical enquiry. Avoid journals, weeklies, monthlies and dailies that churn out articles related to astrology. Always prefer books that encourage free thinking and scientific temper.

Works such as Ramayana, Kandapurana and Maha Bharat are all fictitious and baseless fabrications. Young men and women should not waste precious time reading and discussing them. Choose books of great thinkers that are store houses of wisdom.

Godmen and charlatans

Fake Godmen and charlatans are found everywhere these days. Never ever place your trust in any of them. Do not believe in the predictions of these tricksters. Advice your family members to beware of these cheats who take people for a ride only to earn quick money. Believe in your own mental strength. Do not believe in auspicious or inauspicious time. Every second is good for every activity. There is nothing called the right time for a task.

Do not soak yourself in delusions and illusions. Your destiny is in your hands. Hence, avoid approaching astrologers for senseless predictions. Make your parents at home think and act rationally at all times. Nature has bestowed the ability to reason only on humans, so always ask questions such as – What? How? Why? Imbibe the spirit of enquiry and question every irrational concept.

Festivals and celebrations

Throughout the year there are numerous festivals religious events and meaningless celebrations causing waste of money, time and energy. Young men and women should make their parents and other family members realise this truth and avoid them. Youths can bring about a change in their minds. Festivals that glorify Aryans must be totally given up. Harvest festivals such as Pongal and celebrations of the birth anniversaries of great thinkers are also welcome but all others are sheer waste of the hard earned money of your parents and other elders at home.

युवाओं को चाहिए कि वे अपने गाँवों को आधुनिक बनाएं। भ्रष्ट राजनेताओं को गाँवों के भोले-भाले लोगों का शोषण करने से रोकें। गाँवों में सड़कें, परिवहन और अन्य सुविधाएँ उपलब्ध कराने के लिए प्रयास करें। हर गाँव में बच्चों की शिक्षा के लिए विद्यालय स्थापित करवाने में सहायता करें।

सरकार से संवाद

गाँवों की समस्याओं को लेकर सरकारी अधिकारियों से संपर्क करें और उनका ध्यान लोगों की परेशानियों की ओर आकर्षित करें।

गाँवों में आज भी पीने के पानी और बिजली जैसी मूलभूत सुविधाओं का अभाव है।

युवाओं को चाहिए कि वे शांतिपूर्वक अधिकारियों से मिलकर जनहितकारी योजनाओं को लागू करवाएं।

पुस्तकों का चयन

मैं युवाओं से आग्रह करता हूँ कि वे पुरानी आध्यात्मिक और पौराणिक पुस्तकों से दूर रहें, जौ अंधविश्वास को बढ़ावा देती हैं।

ऐसी पुस्तकों को पढ़ें जो तर्क, वैज्ञानिक दृष्टिकोण और स्वतंत्र विचार को प्रोत्साहित करती हैं।

ज्योतिष से संबंधित लेखों और पत्रिकाओं से बचें।

तथाकथित धार्मिक ग्रंथ

रामायण, कंदपुराण और महाभारत जैसी कथाएँ काल्पनिक हैं। युवाओं को अपना मूल्यवान समय इन पर चर्चा करने में नष्ट नहीं करना चाहिए।

इसके स्थान पर महान चिंतकों की पुस्तकें पढ़ें, जो ज्ञान और विवेक का भंडार हैं।

ढोंगी बाबा और पाखंडी

आजकल हर जगह नकली साधु और ढोंगी दिखाई देते हैं। उनकी बातों पर कभी विश्वास मत कीजिए।

अपने परिवार के लोगों को भी ऐसे ठगों से सावधान रहने की सलाह दीजिए।

अपने मानसिक बल पर विश्वास रखें। शुभ-अशुभ समय जैसी धारणाओं पर विश्वास न करें।

हर क्षण हर कार्य के लिए उपयुक्त है।

अंधविश्वास से मुक्ति

अपना भाग्य अपने हाथों में है।

इसलिए ज्योतिषियों के पास जाकर निरर्थक भविष्यवाणियाँ सुनने की आदत छोड़ दें।

हर बात पर प्रश्न पूछिए – क्या? कैसे? क्यों?

यही वैज्ञानिक और तर्कशील सोच का आधार है।

त्योहार और अनावश्यक खर्च

साल भर में अनेक धार्मिक त्योहार और समारोह होते हैं जिनमें समय, धन और ऊर्जा का अपव्यय होता है।

युवाओं को चाहिए कि वे अपने माता-पिता को यह समझाएँ और ऐसे अनावश्यक खर्चों से बचाएँ।

केवल फसल उत्सव (जैसे पोंगल) और महान चिंतकों की जयंती जैसे कार्यक्रम ही उपयोगी हैं।

बाकी अधिकतर समारोह केवल धन की बर्बादी हैं।

मंदिरों में चढ़ावा

मंदिरों में दिया जाने वाला धन प्रायः जनकल्याण के लिए उपयोग नहीं होता।

Offering money to the temple priests and purohits should also be stopped. Public contributions to temples are generally embezzled or misused. They are not used for the cause of public welfare. Youngsters should dissuade elders at home from pouring money into the temple coffers.

All kinds of senseless rituals at home should stop. The youths can achieve it if they make up their mind. Marriages by lavish expenses do not make any sense. Paying huge amounts to purohits who recite unintelligible words in Sanskrit during wedding events, is ridiculous indeed. Unless youths realise this and put an end to this meaninglessness, reforming ignorant elders would certainly not be possible.

Need of propaganda

I urge upon the youths to travel widely all over the State, meet people in person and inculcate an awareness in their minds about the dire need of rationalist outlook, self-respect, social justice, humanism, equality and universal brotherhood. This can be done by organising street corner meetings in all the prominent places in districts.

Young men and women should form associations, barracks and federations to bring about changes in society. We elders have spent our yesterdays for your tomorrows. I was once young too like you all but I did not go astray. I spent my youth in noble deeds. I have been neck-deep in public life. I expect the youths to lead a meaningful life in constructive and productive tasks. The world to come must be proud of the younger generation. You must bring name, fame and laurels to us by your nobility.

My dear young boys and girls, invigorate yourselves and achieve all the objectives with a revitalised energy. I believe you would make our dreams come true.

(Source: 'Viduthalai' - Translated by: M.R.Manohar)

इसलिए युवाओं को चाहिए कि वे अपने परिवार के लोगों को मंदिरों में धन चढ़ाने से रोकें।

निरर्थक कर्मकांड

घर में होने वाले अनावश्यक और निरर्थक कर्मकांड बंद होने चाहिए।

विवाह में अत्यधिक खर्च करना और संस्कृत मंत्र पढ़ने वाले पुरोहितों को भारी धन देना व्यर्थ है।

जब तक युवा इन निरर्थक परंपराओं को समाप्त नहीं करेंगे, तब तक समाज में सुधार संभव नहीं है।

जनजागरण की आवश्यकता

युवाओं को पूरे राज्य में घूमकर लोगों से मिलना चाहिए और उन्हें तर्कशीलता, आत्मसम्मान, सामाजिक न्याय, समानता और मानवतावाद के महत्व के बारे में जागरूक करना चाहिए।

जिला-जिला, शहर-शहर सड़क किनारे सभाएँ आयोजित कर जनजागरण फैलाएँ।

युवाओं का संगठन

युवा पुरुष और महिलाएँ संगठन बनाकर समाज में परिवर्तन ला सकते हैं।

हम बुजुर्गों ने अपना कल आपके भविष्य के लिए समर्पित किया है।

मैं भी कभी आप जैसा युवा था, पर मैंने अपना जीवन समाजसेवा में लगाया।

मैं चाहता हूँ कि आप भी सार्थक और रचनात्मक जीवन जिएं।

अंतिम संदेश

आने वाली दुनिया को युवा पीढ़ी पर गर्व होना चाहिए। आप अपनी श्रेष्ठता से हमें सम्मान और गौरव दिलाएँ। मेरे प्रिय युवाओं, नई ऊर्जा और उत्साह के साथ आगे बढ़िए और अपने सभी लक्ष्यों को प्राप्त कीजिए।

मुझे विश्वास है कि आप हमारे सपनों को अवश्य साकार करेंगे।

स्रोत: 'विदुथलाई'

अनुवाद: एम. आर. मनोहर

हिंदी में अनुवाद: रवींद्र राम, पटनायुं

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SOCIAL JUSTICE PLEDGE IN FRONT OF THE PERIYAR MEMORIAL BY FEDERATION TEAM



**CENTRAL COMMITTEE MEETING
UNION BANK OBC ASSOCIATION, TAMIL NADU – CHENNAI – 25.04.2026**



SOCIAL JUSTICE PLEDGE BY UNION BANK OBC ASSOCIATION TEAM



OBC VOICE

MAGAZINE

COMPLETES

3 YEARS

OF AMPLIFYING VOICES.
IGNITING CHANGE.
BUILDING TOMORROWS.


AMPLIFYING
VOICES


DRIVING
AWARENESS


BUILDING
COMMUNITY


CREATING
IMPACT

THANK YOU FOR BEING PART OF OUR JOURNEY.

YOUR SUPPORT. OUR STRENGTH. OUR VOICE. OUR FUTURE.

AND MARCHING INTO 4TH YEAR MAY 2026



4TH

YEAR

OF GREATER IMPACT.
STRONGER TOGETHER.
BOLDER AHEAD.

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अच्छे लोग, अच्छा बैंक



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