

Vol: 3 No.: 6
October 2025

Private Circulation

OBC VOICE



**"I consider it a lifelong honor to unveil the portrait of
Thanthai Periyar at Oxford University
as his ideological grandson"**

- Hon'ble Chief Minister of Tamil Nadu Thiru. M.K.Stalin

Why
OBCs?



Periyar @
Oxford



Kanshi
Ram



Maratha
Reservation



Living
Dignified

GREETINGS TO RAJYA SABHA M.P. KAVIGNAR SALMA – CHENNAI – 10.09.2025



Extended Greetings and congratulations to Kavignar Salma, nominated as M.P. to Rajya Sabha. Books on “Are we adequately represented? OBC, SC and STs” and “Thoughts of Periyar” were presented by G.Karunanidhi, Gen Secretary AIOBC Employees Federation along with S Natarajan, Gen Secretary, Union Bank OBC Association, K Chandran, Advisor of the Association.

PERIYAR 147 – CELEBRATIONS – 17.09.2025



1. Thanthai Periyar's 147 birth anniversary celebrated on 17.9.2025 at Union Bank OBC Association Office, Chennai with the participation of Senior Executives of the Bank
2. Office-bearers contributed a sum of Rs.Two lacs to Leader Asiriyar Ayya K.Veeramani for 'Periyar World' Project that is coming up in Tamil Nadu (Trichy – Siruganur).
3. OBC Members in Jharkhand State conducted a meeting and celebrated the Periyar 147 as 'Social Justice Day' on 21.09.2025 at Ranchi.

First State Conference of Rajasthan Gramin Bank OBC Staff Welfare Parishad Jaipur – 31.08.2025



The Conference was addressed by Mukesh Bhartiya, Chairperson, Rajasthan Gramin Bank, Madan Lal Bhati (Chairman, Rajasthan OBC Commission), Dr. Amritanshu. Org.Secretary, AIOBC Employees Federation and Birbal Singh Dhaka (Former President, Bank of Baroda OBC Association). The session was presided over by the Council's Patron, Shri Birda Ram Chahar. The New Executive Committee has been formed with General Secretary: Ramkishor Tak, President: Dilip Bissu, Treasurer: Mukesh Yadav, Patron: Rajendra Singh Godara, Coordinator: Bhanwarlal Kadwasra, Working President: Piyush Jangid and Organizing Secretary: Sunil Janu.



Private Circulation

Vol: 3 No: 6

October 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

Why OBCs? – The Unheard Voices of Injustice

Across India, thousands of OBC research scholars are being forced into silent suffering — left unpaid for months, struggling to survive while carrying the burden of academic excellence.

“I was selected for the NFOBC in 2023. I never got the scholarship on a monthly basis. It comes once in six or eight months. I have not received the amount since May this year.”

— Research Scholar, Jawaharlal Nehru University

“I qualified through the National Eligibility Test and earned the NFOBC scholarship. But the fellowship money rarely comes on time. Most of the time, I borrow from friends and relatives to pay for studies and accommodation.”

— PhD Scholar, Delhi University

The official response is routine: “Funds have not been released by the Ministry of Social Justice and Empowerment.” This crisis is not new — last year too, stipends were delayed for months, only resolved after intervention by the Parliamentary Committee on OBCs based on the representation by AIOBC Employees Federation.

A Stark Contradiction

At the **School of Planning and Architecture, New Delhi**, the fee notification (Dec 2024) demands **₹55,000 from OBC students**, while SC/ST and PwD students pay only ₹27,500, and EWS students enjoy a **complete tuition fee waiver**. How can this be called fairness? How is equity served when OBCs — the majority of India’s population — face higher fees and delayed scholarships?

Denial of Postings to OBC (NCL) Candidates

A grave injustice continues against meritorious OBC (Non-Creamy Layer) candidates who have cleared the Civil Services Examinations but are being **denied their rightful postings** by the Department of Personnel and Training (DoPT) on unjustified grounds. This denial, ongoing since 2015, persists despite interventions by the OBC Committee. Shockingly, these candidates are not at fault — their careers and lives are being held hostage due to an **administrative deadlock between two Ministries**.

The Larger Truth

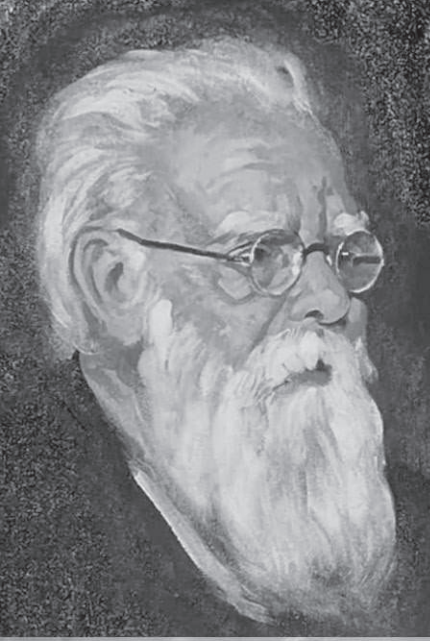
These are not isolated incidents. In sector after sector, the OBC community — constituting nearly 60% of this nation — continues to receive the least preference, the least urgency, and the least respect.

It is time the powers that be stop treating OBC issues as secondary. The injustices faced by OBC scholars, students, and employees must be addressed with seriousness, fairness, and dignity.

 **OBC rights are not favors — they are justice.**

தந்தை பெரியார் உலகமயமாகிவிட்டார்! மனித உரிமையின் அடையாளம் – தந்தை பெரியார்!

Thanthai Periyar Has Become Universal! The Symbol of Human Rights – Thanthai Periyar!



"நான் இங்கு தமிழ்நாட்டின் முதலமைச்சராகவும், தெற்காசிய அரசியலை மாற்றியமைத்த இயக்கமான திமுகவின் தலைவராகவும் மட்டுமல்லாமல், பெரியாரின் சித்தாந்த பேரன் என்ற பெருமையுடனும் நிற்கிறேன்".

- மாண்புமிகு முதலமைச்சர் மு.க.ஸ்டாலின் @
ஆக்ஸ்போர்டு பல்கலைக்கழகம் (4.9.2025)

"I stand here not only as the Chief Minister of Tamil Nadu and leader of the DMK, a movement that transformed South Asian politics but also with the pride of being Periyar's ideological grandson".

- Hon'ble Chief Minister M.K.Stalin @
Oxford University (4.9.2025)

ஆக்ஸ்ஃபோர்டு பல்கலைக்கழகத்தில் தமிழ்நாடு முதலமைச்சர் மு.க. ஸ்டாலின் அவர்கள் உரை

“2025 செப்டம்பர் 4ஆம் நாள், இங்கிலாந்தின் ஆக்ஸ்ஃபோர்டு பல்கலைக்கழகத்தில் தந்தை பெரியாரின் திருவுருவப் படத்தைத் திறந்து வைத்த போது, நான் பெருமையுடன் அறிவித்தேன்:

“தந்தை பெரியார் உலகமயமாகி விட்டார்!”

உலகின் பல பகுதிகளில் இருந்து வந்துள்ள பேராசிரியர்கள், அறிஞர்கள், மாணவர்கள், ஆய்வாளர்கள் அனைவருக்கும் என் அன்பான வணக்கங்கள். பல நூற்றாண்டுகளாக உலகின் சிறந்த அறிவாளிகளை உருவாக்கிய ஆக்ஸ்ஃபோர்டு பல்கலைக்கழகத்தின் மேடையில் நிற்பது என் வாழ்நாள் பெருமை. நான் இங்கு தமிழ்நாட்டின் முதலமைச்சராக மட்டும் அல்ல; திராவிட இயக்கத்தின் வாரிசாகவும், தந்தை பெரியாரின் கொள்கைப் பேரனாகவும் நிற்கிறேன்.

ஆக்ஸ்ஃபோர்டில் தந்தை பெரியாரின் திருவுருவப் படத்தைத் திறந்து வைத்திருப்பது என் வாழ்நாள் மகத்தான பெருமை. இது தமிழ்நாட்டில் தீபமாக எரிந்த பகுத்தறிவு சிந்தனை, இன்று உலகம் முழுதும் பரவி வருவதன் அடையாளமாகும்.

பெரியார் – உலகமயமான சிந்தனை

பெரியார் தமிழ்நாட்டில் பிறந்தார். தமிழில் பேசினார். ஆனால் அவரது சிந்தனைகள் எல்லையற்றவை; மனிதகுலத்திற்கே சொந்தமானவை.

பெரியாரியம் என்றால் என்ன?

- சுயமரியாதை
- பகுத்தறிவு
- சமத்துவம்
- மனித நேயம்
- பாலின சமநிலை
- சமூகநீதி
- மதச்சார்பின்மை
- அறிவியல் மனப்பான்மை

இவை தமிழருக்கானவை மட்டும் அல்ல; உலகமுழுதும் பொருந்தக்கூடியவை.

பெரியார் தனது ‘குடியரசு’ இதழில் உலகளாவிய ஆறு அடிப்படை கொள்கைகளை எழுதியுள்ளார். அவை:

Chief Minister M.K. Stalin's Address at Oxford University

“On September 4, 2025, at the historic Oxford University in England, I had the honour of unveiling the portrait of the great rationalist and reformer, Thanthai Periyar. With deep emotion, I declared: *“Thanthai Periyar has become universal!”*

Distinguished professors, scholars, students, and participants from across the world, I extend my warm greetings to you all. For centuries, Oxford University has nurtured the world's finest minds. To stand before you in this great hall is a moment of profound pride. I do so not only as the Chief Minister of Tamil Nadu or as the leader of the Dravida Munnetra Kazhagam, but above all, **with the dignity of being a grandson of Periyar's ideals.**

To inaugurate Periyar's portrait here at Oxford is the greatest honour of my life. This unveiling signifies that the light of rationalism, ignited in Tamil Nadu, now shines across the globe.

Periyar – Globalised Thought

Periyar was born in Tamil Nadu and spoke in Tamil, but his thoughts transcended borders, languages, and nations. His philosophy belongs to humanity itself. What is Periyarism? At its core are:

- Self-Respect
- Rationalism
- Equality
- Humanism
- Gender Justice
- Social Justice
- Secularism
- Scientific Temper

These are not merely Tamil ideals – they are universal principles.

Periyar himself laid down six fundamental tenets in Kudiarasu journal, which remain relevant to all of humanity:

1. No human being is superior or inferior to another.
2. All wealth and resources must be shared equally.

1. மனிதர்களுக்கிடையில் எவ்வித உயர்வு-தாழ்வு இருக்கக் கூடாது.
2. எல்லா செல்வமும், வளமும் அனைவருக்கும் சமமாக இருக்க வேண்டும்.
3. ஆணும் பெண்ணும் சகல துறைகளிலும் சம உரிமை பெற வேண்டும்.
4. சாதி, மதம், தேசம், வருணம், கடவுள் ஆகிய பாகுபாடுகள் இல்லாத மனித ஒற்றுமை நிலவ வேண்டும்.
5. அனைவரும் உழைத்து அதன் பலனை சமமாக அனுபவிக்க வேண்டும்.
6. யாரும் எதற்கும் அடிமையாகாமல், சிந்தனைக்கும், ஆராய்ச்சிக்கும், வெளிப்பாட்டிற்கும் முழு சுதந்திரம் பெற வேண்டும்.

இதுவே பெரியார் கொள்கைகள் உலகளாவியவை என்பதற்கான சான்று.

விடாமுயற்சியாளர் பெரியார்

நூறு ஆண்டுகளுக்கு முன்பே, பழமைவாதமும் மூடநம்பிக்கையும் நிறைந்த மண்ணில், இவ்வளவு முன்னேற்ற சிந்தனைகளை விதைத்தவர் பெரியார். அவர் உலகம் முழுதும் பயணித்து, கற்றதைத் தமிழ்நாட்டுக்கு கொண்டு வந்தார்.

இங்கிலாந்திலேயே தொழிலாளர் கூட்டத்தில் பேசும்போது அவர் வெளிப்படையாகக் கூறினார்:

“இங்கே தொழிலாளர் நட்பு ஆட்சி நடத்துவதாகச் சொல்கிறீர்கள். ஆனால் இந்தியாவில் தொழிலாளர்களுக்கு விரோதமாக ஆட்சி செய்கிறீர்கள்.”

பெரியார் நாத்திகத்தைப் போதிக்கவில்லை; பகுத்தறிவையே விதைத்தார். அவர் சொன்னார்:

“நான் சொன்னதென்றாலும், உன் புத்திக்குச் சரி என்று பட்டால் ஏற்றுக்கொள்; இல்லையெனில் விடு.”

இந்த சிந்தனையே அறிவியல் மனப்பான்மையின் அடித்தளம்.

சிந்தனைகள் சட்டங்களான சாதனை

பெரியாரின் சீர்திருத்தங்கள் அனைத்தும் ஆயுதமற்ற, இரத்தமற்ற புரட்சிகள். அவை சட்டங்களாகி வாழ்வில் நடைமுறையாகின.

சமூகநீதி, பெண்களுக்குச் சொத்து உரிமை, கோயில் நுழைவு, கல்வி உரிமை, இடஒதுக்கீடு ஆகிய அனைத்தும் அவரது இயக்கத்தின் பலன்கள். இந்திய அரசியலமைப்பிலேயே சமூகநீதியைச் சேர்த்த பெருமை பெரியாருக்குரியது.

இன்று பெண்கள் விண்வெளி அடையும் நிலைக்கு வந்துள்ளார்கள். ஒடுக்கப்பட்டவர்கள் கல்வியில்

3. Men and women must enjoy complete equality in every sphere.
4. Society must be free of caste, religion, nation, varna, and god-based divisions.
5. Everyone must labour, and all should equally share its fruits.
6. No one should be enslaved to anything; each must enjoy full freedom of thought, inquiry, and expression.

That is why Periyar's philosophy is not regional but global.

A Tireless Revolutionary

Decades before the world embraced these ideals, Periyar sowed their seeds in a soil dominated by orthodoxy and superstition. He travelled widely – to Egypt, Greece, Turkey, Germany, Spain, France, Portugal, Russia, and Britain – learning from the world and bringing back rationalist sparks to Tamil Nadu. Fearlessly, he criticised imperial powers and spoke before thousands of workers in England, declaring:

“You claim to uphold workers' rights here, but in India, you rule against them!”

He taught not atheism, but rationalism. He urged:

“Even if I say something, accept it only if your reason agrees; otherwise, reject it.”

Such was his faith in inquiry and scientific temper.

From Ideas to Laws

The uniqueness of Periyar's movement is that it achieved change through **non-violent, bloodless revolutions**. His reforms became laws. In Tamil Nadu, social justice, women's rights, temple entry, property rights, caste equality, and reservation for the underprivileged all sprang from his movement. The Indian Constitution itself absorbed his principles of social justice.

The dream of “education for all, jobs for all, power for all” was his. And successive Dravidian leaders – C.N. Annadurai, M. Karunanidhi, and today's government – translated them into reality. We see women who were once confined to homes now conquering space. Communities once denied education now lead in academics. Those once barred from temples now perform rituals within sanctums.



முதலிடத்தைப் பெறுகிறார்கள். கோயிலில் கூட நுழையக் கூடாது எனத் தடுக்கப்பட்டவர்கள் இன்று கருவறையில் பூஜை செய்கிறார்கள்.

தொடரும் பயணம்

எனினும், நான் ஒப்புக்கொள்கிறேன் – பெரியார் கனவுகள் அனைத்தும் இன்னும் நிறைவேறவில்லை. நூறாண்டின் முன்னேற்றம் என்பது ஒரு குழந்தை நடை பயிற்சிபோல் மட்டுமே. இன்னும் நாம் செல்ல வேண்டிய தூரம் இருக்கிறது. போலிப் பெருமைகளால் பின்னோக்கிச் செல்லக்கூடாது.

பெரியார் கூறியது ஒன்றே ஒன்று: “சாதி, மதம், நிறம், பாலினம் எதுவும் இல்லை; மனித நேயமே முக்கியம்.” இன்று உலகமே இந்த உண்மையை ஏற்றுக்கொண்டுள்ளது.

நிறைவுரை

ஆக்ஸ்போர்டில் நடைபெற்ற இந்த விழா, சுயமரியாதை இயக்கத்தின் நூற்றாண்டை நினைவுகூர்ந்து, பெரியாரின் சிந்தனைகள் உலகத்திற்கு சொந்தமானவை என்பதை உறுதிப்படுத்துகிறது.

பெரியார் சொன்னார்:

“சுயமரியாதை உணர்ச்சிதான் உலக மக்களையெல்லாம் ஒரே குடும்ப சகோதரர்களாக மாற்றும். அப்போதுதான் இந்த இயக்கத்தின் உண்மைப் பெருமை வெளிப்படும்.”

உலகம் மானுடத்தன்மையை மதிப்பதாக மாறட்டும்!”

(ஆக்ஸ்போர்டு பல்கலைக்கழகத்தில் தமிழ்நாடு

முதலமைச்சர் திரு. மு.க. ஸ்டாலின் அவர்கள் உரை சுருக்கம் –

04.09.2025)

தொகுப்பு: கோ.கருணாநிதி, ஆசிரியர், ஓபிசி வாய்ஸ்

Continuing the Journey

Yet, let me admit humbly – we have not completed Periyar’s dream. A hundred years of progress is only the first step of a child learning to walk. Our journey is long, and challenges remain. We must not fall into the traps of false pride or regress into the darkness of caste and inequality. We must continue to march towards complete human dignity.

Periyar’s message was clear: *No distinctions of caste, creed, colour, or gender. Only humanity matters. Today, these truths are recognised worldwide.*

Conclusion

This historic Oxford event, unveiling Periyar’s portrait and hosting this centenary conference of the Self-Respect Movement, reaffirms that Periyar belongs to the world. His call for self-respect, rationalism, and social justice must guide global societies.

As Periyar said:

“The spirit of Self-Respect will transform all people into brothers and sisters of one family. Then alone will the true power and greatness of this movement be revealed.”

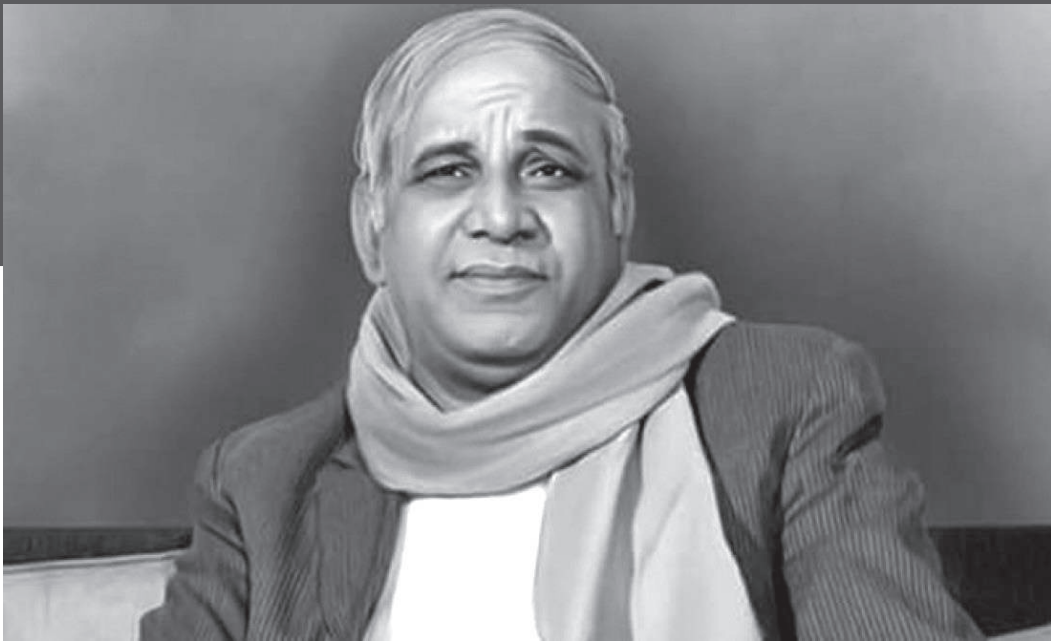
Let the world change to honour human dignity!”

(Summary of the Address by the Hon’ble Chief Minister of Tamil Nadu, Thiru M.K. Stalin, at Oxford University – 04.09.2025)

Compiled by: G.Karunanidhi, Editor, OBC VOICE

KANSHI RAM – MESSIAH OF THE DOWNTRODDEN

A LEADER WHO RESHAPED SOCIAL JUSTICE POLITICS



(15 March 1934 – 9 October 2006)

- RAVINDRA RAM

Kanshi Ram (1934–2006) occupies a unique place in the political and social history of India. To millions of Dalits, OBCs, and minorities, he was not merely a political leader but a **messiah of the downtrodden** - a visionary who converted despair into hope and fragmented voices into an organized political force. His genius lay in uniting the **economically exploited and socially oppressed** under one broad umbrella, giving them not just a political identity but also a sense of empowerment.

In a political landscape dominated by upper-caste hegemony, Kanshi Ram opened up a **third path** - neither violent revolution nor passive collaboration, but an assertive, democratic mobilization of the marginalized. His journey from a government employee to the architect of the **Bahujan Samaj**

Party (BSP) illustrates the transformative power of organization, ideology, and strategy.

The Early Life: Roots of a Revolutionary

Born in 1934 in Punjab to a family of modest means, Kanshi Ram's early years gave him first-hand experience of caste-based discrimination. His exposure to the works of **B.R. Ambedkar** left an indelible mark on his consciousness. Ambedkar's call for the oppressed to seek liberation through education, organization, and political power deeply inspired him.

However, Kanshi Ram was not a mere imitator of Ambedkar. He carved his own distinct path - practical, grounded, and driven by mass mobilization. While Ambedkar was a towering intellectual and lawmaker, Kanshi Ram was a

grassroots organizer, a man who shunned luxury and dedicated his life to building cadres and movements. His personal motto could be summed up in his own words:

"He used to gather books; I tried to collect people."

BAMCEF: The Foundation of a Movement

Kanshi Ram's first major organizational experiment was **BAMCEF (All India Backward and Minority Communities Employees Federation)**. Established in 1971, it became a network of government employees from Scheduled Castes, Scheduled Tribes, OBCs, and minority communities.

BAMCEF was not a trade union in the conventional sense; rather, it was a socio-political awakening forum. Its members were educated employees, often the first in their families to enter government service. Kanshi Ram recognized their potential as **agents of change** - financially stable, socially conscious, and strategically placed in the machinery of governance.

Through BAMCEF, he planted the seed of **collective responsibility** among Dalit employees: to use their position not just for personal upliftment but to mobilize and empower the larger community.

DS4: Taking the Struggle to the Streets

Recognizing the limits of a network confined to government employees, Kanshi Ram launched **DS4 (Dalit Shoshit Samaj Sangharsh Samiti)** in 1981. With the powerful slogan *"Brahmin, Thakur, Bania Chhod, Baki Sab Hai DS4"*, the organization became a clarion call to all non-elite, oppressed communities.

DS4 represented the **second stage of Kanshi Ram's strategy**: moving beyond intellectual circles and reaching the **masses at the grassroots**. Through aggressive propaganda, mass meetings, pamphlets, and cultural campaigns, DS4 connected with Dalits, backward classes, rural poor, and marginalized Muslims.

This movement instilled a **new consciousness** among the oppressed - that they were not weak, fragmented groups, but a vast majority capable of reshaping India's democracy if united.

The Birth of BSP: Political Power as the Master Key

On **14 April 1984**, the birth anniversary of B.R. Ambedkar, Kanshi Ram launched the **Bahujan Samaj Party (BSP)**. This marked the third and most decisive stage of his journey: entering the electoral battlefield.

Kanshi Ram firmly believed in Ambedkar's maxim:

"Political power is the master key."

For him, **social reform without political power was a futile exercise**. Unlike Ambedkar, who had called for the annihilation of caste, Kanshi Ram made a radical tactical choice: to use caste identities as a political resource. He understood the arithmetic of democracy - where numbers mattered - and leveraged caste as a **navigational tool** to unite Dalits, OBCs, and minorities under the banner of the "Bahujan Samaj," or the majority community.

This strategy paid off. Under his leadership, BSP emerged as a formidable force, reshaping the political map of Uttar Pradesh and influencing national politics.

Leadership Style: Organizer, Strategist, Visionary

Kanshi Ram was not a charismatic orator in the conventional sense, but his **organizational energy and strategic acumen** were unparalleled. He lived a life of extreme simplicity - no family, no property, no personal wealth. His life was singularly dedicated to his mission of empowering the downtrodden.

Some hallmarks of his leadership style include:

- **Cadre-based politics:** He built a disciplined, committed cadre network.
- **Mass mobilization:** He travelled tirelessly, often addressing dozens of meetings in a single day.
- **Alliance-building:** He skillfully forged alliances with OBCs, Muslims, and even upper castes when strategically useful.
- **Ideological clarity:** While flexible in tactics, he never wavered from the core objective of Bahujan empowerment.

Kanshi Ram and Ambedkar: A Comparison of Paths

While Kanshi Ram saw himself as a follower of Ambedkar, their approaches differed significantly. Ambedkar was a scholar, reformer, and institution-builder; Kanshi Ram was a **grassroots mobilizer and political engineer**.

Ambedkar aimed for the **annihilation of caste**, envisioning a casteless society. Kanshi Ram, however, recognized caste as a **concrete social reality** and chose to **weaponize it politically**.



This pragmatic approach allowed him to achieve tangible electoral gains and shift power equations within India's democracy.

Yet, both shared a common vision: the **emancipation of Dalits** and the creation of an egalitarian society.

Kanshi Ram and Periyar: A Meeting of Minds Across Regions

Though Kanshi Ram and Periyar **never met in person**, their ideas converged across time and geography. Periyar (1879–1973), the great social revolutionary, relentlessly fought against **Brahminical dominance, patriarchy, and caste hierarchy**. Kanshi Ram, decades later, carried the same anti-Brahminical spirit into **North India's political arena**.



For Kanshi Ram, Periyar was more than a reformer; he was an **intellectual warrior** who had shown how centuries-old structures of inequality could be challenged through **rationalism, mobilization, and defiance**. Kanshi Ram saw in Periyar a **blueprint for social revolution** that could be adapted beyond Tamil Nadu, particularly in the Hindi heartland where caste oppression was equally entrenched but politically less challenged.

Periyar's Influence on Kanshi Ram's Strategy

1. Anti-Brahminical Stand

- Periyar's lifelong struggle was to demolish the **Brahminical order** that legitimized caste hierarchy.
- Kanshi Ram carried this forward by exposing how the **Indian political system was still dominated by upper castes**, despite democracy being numerically tilted in favour of the majority Bahujan communities.

2. Mobilizing the Majority

- Periyar's Dravidian movement was built on mobilizing the **non-Brahmin majority** against the hegemony of a small elite.
- Kanshi Ram adopted the same arithmetic: Brahmin-Thakur-Bania form only a minority, while Dalits, OBCs, and minorities together are the overwhelming majority. His slogan of Bahujan was directly inspired by this principle.

3. Use of Rationalism and Propaganda

- Periyar used **rationalist arguments, street**

plays, festivals, and mass events to awaken people.

- Kanshi Ram too relied on aggressive propaganda - pamphlets, catchy slogans, cycle yatras, and cultural symbols - to awaken a sense of collective power.

Periyar Mela in Lucknow: A Historic Gesture

When BSP was in power in Uttar Pradesh under Mayawati's leadership, Kanshi Ram ensured that **Periyar was honoured in the Hindi belt**. He organized the **Periyar Mela in Lucknow**, marking a symbolic **north-south ideological bridge**.



This act had multiple layers of meaning:

- It showed Kanshi Ram's respect for Periyar's role in **smashing caste supremacy**.
- It brought the **Dravidian legacy** of social justice into the political discourse of North India.
- It emphasized that the **battle against Brahminism** was not regional but national.

At the event, Kanshi Ram openly declared:

"Periyar is the real weapon."

By this, he meant that **Periyar's ideology of rationalism, self-respect, and anti-caste assertion was the most potent tool** for Bahujan politics.

Why Kanshi Ram Called Periyar a "Weapon"

For Kanshi Ram, Periyar was not merely an intellectual inspiration but a **strategic weapon** in the fight for power:

- **Weapon of Consciousness:** Periyar's fiery speeches and writings awakened millions of people to reject ritual slavery and demand dignity.
- **Weapon of Unity:** His call to mobilize all non-Brahmin groups resonated with Kanshi Ram's dream of uniting Dalits, OBCs, and minorities.
- **Weapon of Defiance:** Periyar taught people to challenge oppressive traditions without fear, a quality Kanshi Ram instilled in his cadres.

In short, Kanshi Ram saw Periyar not as a mere reformer but as a **living arsenal of ideas** - ideas that could demolish caste structures more effectively than any single political act.

Periyar's Relevance in Kanshi Ram's Political Vision

By invoking Periyar, Kanshi Ram emphasized that his struggle was **not limited to electoral victories** but part of a **larger civilizational battle** against caste oppression.

- For Kanshi Ram, **political power was the master key.**
- For Periyar, **social revolution through rationalism was the foundation.**

By synthesizing these two, Kanshi Ram crafted a **dual strategy**: awaken consciousness (Periyar's method) and capture political power (Ambedkar's vision). This synthesis became the **ideological backbone of the Bahujan Samaj Party.**

Periyar as Kanshi Ram's Compass

Kanshi Ram's reverence for Periyar reflects his clarity that the fight for social justice required both **intellectual rebellion** and **political empowerment.** By describing Periyar as the "real weapon," Kanshi Ram acknowledged that without the ideological sharpness of Periyar, the electoral strength of the Bahujan Samaj could never be fully realized.

Thus, Kanshi Ram's political project can be seen as a **continuation of Ambedkar's call for power and Periyar's call for self-respect** - a fusion that gave the downtrodden not just hope, but a concrete path to empowerment.

Legacy: The Torchbearer of Bahujan Politics

Kanshi Ram passed away in 2006, but his legacy continues to shape India's social justice politics. His

greatest contribution was **transforming the Dalit imagination** - from passive recipients of pity and welfare to active agents of political power.

Through BSP, he demonstrated that **Dalits and other marginalized groups could seize state power democratically**, not merely as junior partners but as independent players. His disciple, **Mayawati**, went on to become the Chief Minister of Uttar Pradesh multiple times, a testament to the political space Kanshi Ram created.

Conclusion: The Messiah of the Downtrodden

Kanshi Ram was, indeed, the **messiah of the downtrodden** - a leader who converted centuries of oppression into a movement for dignity and power. His unique combination of **organizational discipline, ideological conviction, and political pragmatism** made him one of the most consequential leaders of post-independence India.

His journey - from **BAMCEF to DS4 to BSP** - is not just a story of political innovation but also a reminder that true democracy lies in the empowerment of the marginalized.

As India continues to grapple with caste, inequality, and exclusion, Kanshi Ram's life and message remain profoundly relevant. His clarion call echoes even today:

"Political power is the master key."

(Ravindra Ram, Editorial Board, OBC Voice)

Congress seeks law for quota in private colleges

The Hindu Bureau
NEW DELHI

The Narendra Modi-led government must bring in a law in the next session of Parliament to implement Article 15(5) of the Constitution, which provides for reservation to the Scheduled Castes, the Scheduled Tribes, and the Other backward classes in all academic institutions, including those which are privately owned, the Congress said on Friday.

Adivasi Congress chief Vikrant Bhuria, the party's OBC department head Anil Jaihind, and SC department head Rajendra Pal Gautam cited a parliamentary committee report to argue that students from disadvantaged communities are underrepresented in private universities, with only 0.89% of their students from SC communities, 0.53% from Scheduled Tribes, and 11.16% from OBC communities.

The Parliamentary

Standing Committee on Education's report to Parliament on August 20 unanimously recommended that the government pass a law implementing Article 15(5) of the Constitution.

"The Congress, therefore, once again demands that the Modi government take the recommendation and introduce a law implementing Article 15(5) of the Constitution in the Winter Session of Parliament," a Congress leader said.

Mr. Gautam said the

number of private educational institutions in the country has been continuously increasing, but due to the non-implementation of reservation and lack of money, accessing these institutions has become challenging for students from the SC, ST, and OBC categories.

Quoting Babasaheb Ambedkar on the importance of reservation and the right to vote for social equality, Mr. Bhuria said, "But the people of the BJP are steal-

ing both the right to vote and reservation. This is a conspiracy, under which government educational institutions are being gradually closed first, and then the entire education system is being handed over to private hands."

"Narendra Modi claims to be an OBC, but the OBC community has suffered more in these 11 years than ever before. Since 2017, Modi has not even been able to revise the creamy layer," Mr. Jaihind said.

(The Hindu 06.09.2025)

PROPORTIONAL REPRESENTATION IS THE ONLY SOLUTION

- G.KARUNANIDHI

Maratha quota row: OBC leaders threaten protests; Bhujbal to approach court

Veteran OBC leader skips both Cabinet meeting and a separate NCP meeting; Deputy CM Shinde says move strictly in accordance with law and no injustice has been done to other communities

The Hindu Bureau
MUMBAI

The Maratha reservation row escalated on Wednesday with OBC leaders threatening State-wide protests and senior Nationalist Congress Party (NCP) leader and Minister Chhagan Bhujbal declaring he would move court against the Maharashtra government's decision to issue Kunbi caste certificates to eligible Marathas.

The controversy stems



Minister Chhagan Bhujbal said OBC leaders have doubts over who won after Jarange-Patil ended his five-day agitation. ANI

the government of illegally granting OBC benefits to Marathas bypassing repeated rejections by the Supreme Court and the Central and State Backward Classes commissions. "This is contempt of court and a threat to the reservation system," Mr. Hake said, urging OBC and Vimukt Jati and Nomadic Tribes communities to "unite and take to the streets".

He also alleged that senior political figures, including Sharad Pawar, Supriya Sule, and Ajit Pawar's MLAs, supported Mr. Jarange-Patil's movement to "OBC quotas".

MARATHA QUOTA ROW: CONCERN OF OBC LEADERS

The controversy over Maratha reservation in Maharashtra has escalated due to a recent government resolution (GR) allowing Marathas, with documentary proof of Kunbi lineage, to access OBC benefits. OBC leaders, specifically Minister Chhagan Bhujbal, have strongly objected, warning that this move could dilute OBC reservations, create administrative chaos, and defy legal precedents. Bhujbal argues that vague terms in the GR and reliance on affidavits might create multiple classes of reservations, raising fears of inter-community tension. The government maintains that the move

is legal and no injustice will occur, but OBC activists are prepared to protest or move to court.

The two documents highlight the ongoing controversy and legal-political struggle over granting Maratha reservation under the OBC (Other Backward Classes) category in Maharashtra. They focus on concerns raised by OBC leaders, especially Minister Chhagan Bhujbal, regarding a recent government resolution (GR) and its implications for the reservation system.

Summary of the Documents

- Maharashtra Cabinet Minister and OBC leader Chhagan Bhujbal submitted an eight-page letter

to Chief Minister Devendra Fadnavis, expressing legal concerns about the Maratha quota GR.

- Bhujbal objected to the use of affidavits for giving Kunbi/OBC certificates to Marathas, calling for withdrawal or clarification of the order.
- He criticized vague terms like “Maratha community” in the GR and warned that it could create multiple types of reservations and administrative confusion.
- The controversy heightened after the government issued the GR, allowing Marathas to claim OBC benefits with proof of Kunbi lineage, following hunger strikes and protest demands.
- Bhujbal and other OBC leaders threaten legal action and protests, arguing that the move bypasses prior court and commission rejections and could harm the existing reservation system for OBCs.
- The government, represented by Deputy CM Eknath Shinde, maintains that the decision is within the law and denies any injustice to other communities.

Elaboration on the Maratha Reservation Issue

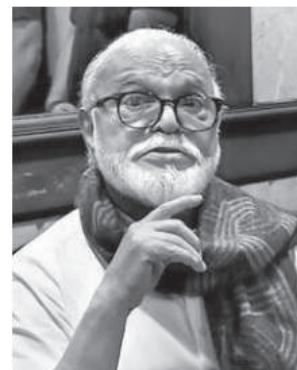
- The Maratha community has long demanded reservation in government jobs and education, arguing economic and social disadvantage.
- Previous efforts to grant reservation were struck down by courts for exceeding the mandated quota caps and lack of “backwardness” criteria as per legal standards.
- The new GR enables Marathas to use documentation showing Kunbi (an OBC sub-caste) ancestry, thus qualifying for OBC reservation, a move supported by recent protests and recommendations from state committees.
- OBC leaders fear the dilution of their reservation benefits and allege that the process of granting Kunbi certificates to Marathas lacks clear verification and legal backing.
- There are broader anxieties about the undermining of judicial and regulatory authority, the legal sanctity of reservation policy, and possible inter-community tensions arising from the issue.

Overall, the documents reveal a complex legal and political battle involving community identities, reservation entitlements, and the integrity of the affirmative action system in Maharashtra. The outcomes of this row could set important precedents for caste-based reservations in India in the future.

Bhujbal writes to CM, raises concerns about GR on Maratha quota

Snehal Mutha
MUMBAI

Maharashtra Cabinet Minister and OBC leader Chhagan Bhujbal on Tuesday submitted an eight-page letter to Chief Minister Devendra Fadnavis raising legal concerns about the Maratha reservation government resolution (GR). On behalf of Samata Parishad, an OBC organisation that he heads, he demanded that the GR be withdrawn or cancelled.



Maharashtra Cabinet Minister Chhagan Bhujbal. FILE PHOTO

Proportional Representation as a Solution

Proportional representation (PR) is proposed by some as a systemic solution to the reservation dilemma. Unlike quota-based reservations, PR ensures that all groups receive a share of legislative seats or positions proportionate to their actual population share or vote percentage. Key benefits of PR include:

Greater fairness: Political or job representation mirrors the size of each community or interest group, reducing zero-sum conflicts over quotas.

- **Reduced tension:** By shifting from fixed quotas to dynamic proportionality, PR may prevent the inter-group rivalry that current reservation systems sometimes cause.
- **Broader inclusion:** PR can represent even smaller minorities, ensuring that everyone has a voice, while coalition governments become more common and diverse viewpoints are reflected.

In conclusion, while the Maratha reservation row underlines the shortcomings of India's current affirmative action system, transitioning to proportional representation could address demands for equity and representation more systematically, reducing conflict and ensuring all communities are fairly recognized in governance and opportunities.

(The writer is General Secretary, AIOBC Employees Federation)

ANOTHER MILESTONE IN OUR SOCIAL JUSTICE JOURNEY

Formation of Jharkhand State Unit – OBC Employees Welfare Association

With immense pride and joy, we share a historic development in our collective journey towards social justice. The **OBC employees of Jharkhand**, after bifurcation from Bihar, felt the need for an **independent State-level Association** to effectively address the aspirations and concerns of our members.

Accordingly, a meeting was convened on **21st September 2025 at Ranchi**, under the leadership of **Brij Mohan Kumar**, where nearly **44 dedicated OBC activists** participated with great enthusiasm.

The gathering, which also marked the celebration of **Social Justice Day on the 147th Birth Anniversary of Thanthai Periyar**, witnessed inspiring speeches from:

- **Umesh Kumar**
- **Subhash Chandra Panjiyara**
- **B. D. Mahto**

They spoke at length on the role and importance of our Association. Our **All India General Secretary S. Natarajan** joined online and enlightened members on the need for strengthening the OBC Employees Welfare Association across the country. The **All India Vice President and Bihar Unit President Pawan Kumar** also joined online, extending their solidarity and guidance.

The meeting unanimously acknowledged and appreciated the tireless efforts of **Brij Mohan Kumar** in mobilizing OBC employees and creating awareness in Jharkhand. A landmark decision was taken to form an **Adhoc State Body** and also to establish an **OBC EWA Library** in the State.

Thus was born the

“Union Bank Backward Classes (OBC) Employees Welfare Association – Jharkhand Unit”

Newly elected Office Bearers:

- **President** – Prashant Anand (RO Ranchi)
- **General Secretary** – Brij Mohan Kumar (RO Ranchi)
- **Treasurer** – Rakesh Kumar (RO Ranchi – Chandwa)
- **Vice President** – Sintu Mathur
- **Regional Secretary (Ranchi)** – Sishir Kumar (RO Ranchi)
- **Regional Secretary (Dhanbad)** – Deepak Kumar (RO Dhanbad)

This is truly **another feather in our cap**, strengthening the All India Body in its mission to **protect and promote the rights of OBC employees of Union Bank of India** and the wider OBC community.

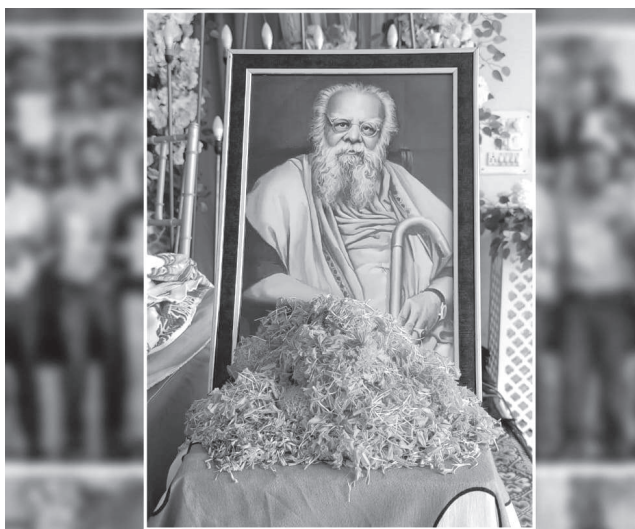
We wholeheartedly thank all our OBC members in Jharkhand for coming forward, standing united, and becoming part of this larger **social movement**.

We warmly congratulate the newly elected team of Office Bearers, led by **Brij Mohan Kumar, Prasant Anand** and **Rahul Kumar** for their sincere efforts and teamwork in bringing this vision to life.

Let us march ahead with renewed determination to **serve society better** and uphold the values of **equity, justice, and empowerment**.

- **G.Karunanidhi**

President, All India Union Bank OBC Employees Welfare Association





THOUGHTS OF PERIYAR: LIVING DIGNIFIED

पेरियार के विचार: सम्मानजनक जीवन

During 1973, Tamil Nadu was under the rule of the Dravida Munnetra Kazhagam (DMK) and the Chief Minister was Kalaingar M.Karunanidhi, the father of the present Chief Minister of Tamil Nadu, Thiru M.K.Stalin. Some toxic forces were involved in anti-social activities disrupting the smooth governance in the State. Thanthai Periyar condemned such mischief mongers through his public speeches on 29th May 1973 in Pondicherry and on 30th May 1973 at Villianur and Mudaliarpet in the suburbs of Pondicherry.

Excerpts from his speech are as follows:

Dear cadres and my well-wishers, my speech today would revolve around the undesirable disturbances caused to the present Government in Tamil Nadu. I severely condemn the unruly elements concerned. We have after a long time an able rule that has been doing much for the welfare of people. The grievances are getting gradually redressed. Hence, protests against the government is not justified in my opinion.

Dawn after Dusk

Compare this day with the dark past. We have advanced to a great extent. Brahmin domination has almost vanished. All the ministers in the State Assembly are non-brahmins. All are Tamils. Not even one brahmin is in the ministry. Is this not a marvellous achievement for us? I would call it a Tamil Assembly. After the fall of dusk we now see the break of dawn, don't we?

In Madras High Court out of 18 judges 16 are non-brahmins. Very soon we shall find all the 18 as non-brahmins. Is this not a sign of progress? When was there such a strength of non-brahmins in the past history of our High Court? Non-brahmins suffered for years as peons and punkah pullers for the British. All the high posts and positions were monopolised by brahmins. There is a drastic change today. We find non-brahmins in large numbers in almost all the departments. You should all be grateful to the present Government for this

सन् 1973 में तमिलनाडु में द्रविड़ मुनेत्र कड़गम (DMK) की सरकार थी और इसके मुख्य मंत्री कलङ्गनार एम. करुणानिधि थे, जो वर्तमान मुख्यमंत्री थिरु एम.के. स्टालिन के पिता हैं। उस समय कुछ विषैली शक्तियाँ राज्य की सुचारु शासन व्यवस्था को बाधित करने वाली असामाजिक गतिविधियों में शामिल थीं। तंतई पेरियार ने 29 मई 1973 को पांडिचेरी और 30 मई 1973 को विलियनूर व मुदलियारपेट (पांडिचेरी के उपनगर) में अपने भाषणों के माध्यम से ऐसे उपद्रवियों की कड़ी निंदा की। उनके भाषण के अंश इस प्रकार हैं:

प्रिय साथियों और शुभचिंतकों,

आज का मेरा भाषण तमिलनाडु की वर्तमान सरकार को अस्थिर करने वाली अनुचित गड़बड़ियों के इर्द-गिर्द रहेगा। मैं संबंधित उद्दंड तत्वों की कड़ी निंदा करता हूँ। हमें लंबे समय के बाद एक सक्षम शासन मिला है जो जनता के कल्याण के लिए बहुत कार्य कर रहा है। शिकायतें धीरे-धीरे दूर की जा रही हैं। इसलिए, मेरे विचार में सरकार के विरुद्ध विरोध जायज़ नहीं है।

अंधकार के बाद प्रभात

आज की स्थिति की तुलना अतीत के अंधकार से कीजिए। हम काफी आगे बढ़ चुके हैं। ब्राह्मण वर्चस्व लगभग समाप्त हो चुका है। विधानसभा के सभी मंत्री गैर-ब्राह्मण हैं। सभी तमिल हैं। मंत्रिमंडल में एक भी ब्राह्मण नहीं है। क्या यह हमारे लिए अद्भुत उपलब्धि नहीं है? मैं इसे तमिल विधान सभा कहूँगा। संध्या के बाद हम प्रभात देख रहे हैं, क्या ऐसा नहीं है?

मद्रास उच्च न्यायालय में 18 में से 16 न्यायाधीश गैर-ब्राह्मण हैं। शीघ्र ही सभी 18 गैर-ब्राह्मण होंगे। क्या यह प्रगति का संकेत नहीं है? अतीत में ऐसा कब हुआ था? वर्षों तक गैर-ब्राह्मण अंग्रेजों के नौकर और पंखा झलने वाले बने रहे। ऊँचे पदों पर ब्राह्मणों का एकाधिकार था। आज स्थिति

amazing development. I would call the opponents anti-Tamil citizens.

The play of the rivals

Today we find atrocious riots taking place everywhere, under the garb of politics. Dignified people are baffled by the violence all around them. Hooliganism is on the rise. Public property get set on fire by the anti-social ruffians. Democracy is under threat. What is the sign of true democracy? 49 persons obeying the majority 51 is a sign of democracy in my opinion. This government has been formed by the mandate of the majority. People who were defeated are instigating ruffians to commit atrocities. The others who expected undue favours and faced disappointments have also joined the rioters. Infact there are a few black sheep who grabbed posts and positions, betraying today the government quite ungratefully. The ploys of all these rivals are sure to fail miserably. Truth and justice would triumph ultimately.

The miscreants trying to topple the present government should state valid reasons for their dissatisfaction. Why don't these people come out with reasonable charges? Should they not justify their opposition? Inexplicable protests would only mean a punishable crime. Destroying public property is an unpardonable offence. Buses meant for public conveyance and comfort are being burnt in many places. There is nothing wrong in calling hooligans anti-people. I am shocked to find our people watching all the atrocities as silent spectators. Should they not prevent hooliganism by collective efforts? How could you people remain so insensitive? We are all jointly responsible, aren't we? I am sure, this government can never be toppled by such riots and unjust protests.

Blame it on yourself

As per the Hindu religion, there are only two segments – one is “brahmins” and the other is ‘Sudhras’. Hence, all of you who are not “brahmins” are termed “Sudhras”. Some of you may ask me – “Why should we be called ‘Sudhras’? This is my answer. When you enter temples, brahmins do not stop you at any spot. You stop on your own. You willingly belittle yourself and expose yourselves as “Sudhras”. It is a self-imposed denigration. Why do you stop at a point as if you have suffered an electric shock? Why don't you barge into the sanctum-sanctorum? That is because you think you would pollute the sanctum sanctorum by stepping on it. You stand at a distance and worship, staring at idols like an ape. You imagine causing impurity. The fault lies in you. As long as you willingly remain isolated, you would be belittled as ‘Sudhras’ and brushed aside as subservient to brahmins.

You should discard the Hindu religion that has termed you ‘Sudhras’. You should avoid temple entry and worshipping idols of non-existent gods and goddesses. Until you change, you can never become dignified. Blaming it on brahmins is of no use. I would say, you must wake up and realise your own pitiable condition.

Birthday celebrations

We have seen fanatics celebrating the birthdays of gods and goddesses who never existed. They used to say that

बिल्कुल बदल गई है। लगभग सभी विभागों में गैर-ब्राह्मण बड़ी संख्या में हैं। इस अद्भुत विकास के लिए आपको वर्तमान सरकार के प्रति आभारी होना चाहिए। मैं विरोधियों को “तमिल-विरोधी नागरिक” कहूँगा।

विरोधियों की चाल

आजकल हर जगह राजनीति के नाम पर भयंकर दंगे हो रहे हैं। सम्मानजनक लोग चारों ओर की हिंसा से हैरान हैं। गुंडागर्दी बढ़ रही है। असामाजिक तत्व सार्वजनिक संपत्ति जला रहे हैं। लोकतंत्र खतरे में है। मेरे अनुसार लोकतंत्र का लक्षण यह है कि 49 लोग बहुमत 51 के आज्ञा का पालन करें। यह सरकार बहुमत के आदेश से बनी है। हारे हुए लोग गुंडों को उकसाकर अत्याचार करा रहे हैं। कुछ लोग जो अनुचित लाभ चाहते थे और निराश हुए, वे भी उपद्रवियों में शामिल हो गए हैं। कुछ काले भेड़ जिन्होंने पद हथिया लिए, वही अब सरकार के साथ विश्वासघात कर रहे हैं। इन विरोधियों की सारी चालें नाकाम होंगी। अंततः सत्य और न्याय की जीत होगी।

दंगाई जो सरकार गिराने की कोशिश कर रहे हैं, उन्हें अपने असंतोष के वैध कारण बताने चाहिए। क्यों न वे उचित आरोप सामने रखें? क्या उन्हें अपने विरोध को न्यायोचित नहीं ठहराना चाहिए? अकारण विरोध दंडनीय अपराध है। सार्वजनिक संपत्ति का विनाश अक्षम्य अपराध है। सार्वजनिक परिवहन की बसें जलाई जा रही हैं। गुंडों को “जन-विरोधी” कहना गलत नहीं है। मुझे आश्चर्य है कि हमारे लोग सब अत्याचार चुपचाप देखते हैं। क्या उन्हें सामूहिक प्रयास से गुंडागर्दी रोकनी नहीं चाहिए? आप सब इतने असंवेदनशील कैसे रह सकते हैं? हम सब मिलकर जिम्मेदार हैं, हैं कि नहीं? मुझे पूरा विश्वास है कि इस तरह के दंगे और अनुचित विरोध इस सरकार को कभी नहीं गिरा सकते।

दोष अपने ऊपर

हिंदू धर्म के अनुसार केवल दो वर्ग हैं - एक “ब्राह्मण” और दूसरा “शूद्र”। इसलिए आप सभी जो “ब्राह्मण” नहीं हैं, उन्हें “शूद्र” कहा जाता है। आपमें से कुछ पूछ सकते हैं - “हमें शूद्र क्यों कहा जाए?” मेरा उत्तर यह है कि आप ब्राह्मण नहीं हैं इसलिए। जब आप मंदिरों में जाते हैं, तो ब्राह्मण आपको कहीं नहीं रोकते। आप खुद ही रुक जाते हैं। आप खुद को नीचा दिखाते हैं और “शूद्र” कहलाते हैं। यह स्वयं अपने ऊपर लगाया हुआ अपमान है। आप क्यों ऐसे रुक जाते हैं जैसे बिजली का झटका लगा हो? क्यों आप गर्भगृह में नहीं घुसते? क्योंकि आप सोचते हैं कि आपके प्रवेश से गर्भगृह अपवित्र हो जाएगा। आप दूर खड़े होकर मूर्तियों की ओर घूरते हैं जैसे बंदर। आप खुद को अशुद्ध मान लेते हैं। दोष आपमें है। जब तक आप खुद को अलग रखते हैं, आप “शूद्र” कहलाते रहेंगे और ब्राह्मणों के अधीन माने जाएंगे।

आपको हिंदू धर्म त्याग देना चाहिए जिसने आपको “शूद्र” कहा है। आपको मंदिर-प्रवेश और काल्पनिक देव-देवियों की

gods are not subject to birth or death but they also tell us their birth stars and allocate various auspicious date and time of their birth. Does it make any sense? These crazy people indulge in various festivals to celebrate the birth of these gods and goddesses. Later, birthdays of saints and sages were also celebrated with religious fervour – Alwars and Nayanmars for example. All these activities of fake belief were intended to make our people gullible and superstitious.

In the recent past, birthdays of eminent stalwarts were celebrated as a great relief. My birthday, and the birthday of Gandhi, Kamaraj and Anna are being celebrated as a welcome change. These celebrations are also meant to propagate their principles and policies. I permit the celebration of my birthday because my principles and my thought get spread under that pretext. As my well-wishers you people donate in cash and kind as tokens of your love, regard and respect for me. I accept them as birthday gifts to reciprocate your love towards me. I allow my cadres to celebrate my birthday because they propagate the objectives of my movements. I honour their sentiments in return.

We are not politicians

I want you well-wishers to understand us much more clearly. We are not among the crowd of politicians longing for posts and positions. We do not care for electoral benefits. Infact, none of us would ever contest elections. Our vision and mission are public welfare and progress. Seeking votes and winning elections are not our tasks. We have made it our staunch policy not to be desirous of any post or coveted position. Ours is a people's movement.

We do not exist as sycophants flattering any particular political party. We shall always extend our support to good rulers and we shall also turn against them if we find maladministration and misuse of powers. We act at all times in a disinterested manner without prejudice. We are ready to patronise anyone who is on the same wave length of our thought and ideology. Our aim is to eradicate social evils and strive for the upliftment of downtrodden people in society. We are selfless public servants. Our objective is uprooting toxic shrubs and thereby purging and cleansing our society. We strive to form a casteless world and remove the stigma of "Sudhras". We shall fight for ever to curb all sorts of birth based disparities. I urge upon you all to understand who we really are.

We are silencers

Yes, we have silenced arrogant brahmins to a great extent. Today they dare not ridicule us as they once did in the past. For the past 2000 years none has done what we have done so far. Infact some worse elements had come and vanished. Long ago there were separate places for non-brahmins in hotels, schools and public places. Non-brahmins had separate water containers too. Our struggles eradicated them all. Brahmin domination has been almost crushed but the painful truth is that the stigma of "Sudhras" still remains on non-brahmins. When would this get erased?

मूर्तिपूजा छोड़ देनी चाहिए। जब तक आप नहीं बदलते, आप कभी सम्मानित नहीं बन सकते। ब्राह्मणों को दोष देने से कोई लाभ नहीं। मैं कहूँगा कि आपको जागना चाहिए और अपनी दयनीय स्थिति को पहचानना चाहिए।

जन्मदिन समारोह

हमने देखा है कि कट्टरपंथी कभी अस्तित्वहीन देवताओं के जन्मदिन मनाते रहे। वे कहते हैं कि देवता जन्म-मृत्यु से परे हैं, पर उनका जन्म नक्षत्र और शुभ समय बताते हैं। क्या यह तर्कसंगत है? ऐसे पागल लोग त्योहारों में उलझते हैं। बाद में अलवार और नयनमार जैसे संतों के जन्मदिन भी धार्मिक उत्साह से मनाए गए। इन सबका उद्देश्य जनता को अंधविश्वासी बनाना था।

हाल में गांधी, कामराज, अन्ना और मेरा जन्मदिन मनाना एक सकारात्मक बदलाव है। इन अवसरों पर हमारे सिद्धांत और विचार फैलाए जाते हैं। मैं अपने जन्मदिन का आयोजन इसलिए स्वीकार करता हूँ ताकि मेरे विचार फैलें। आप लोग प्रेम और सम्मान से उपहार देते हैं, जिन्हें मैं आपके स्नेह के प्रतीक रूप में स्वीकार करता हूँ। मेरे कार्यकर्ता जन्मदिन मनाकर मेरे आंदोलनों के उद्देश्य प्रचारित करते हैं। मैं उनकी भावनाओं का आदर करता हूँ।

हम राजनेता नहीं हैं

मैं चाहता हूँ कि मेरे शुभचिंतक हमें ठीक से समझें। हम पद और सत्ता की लालसा रखने वाले राजनेताओं की भीड़ में नहीं हैं। हमें चुनावी लाभ की परवाह नहीं। हममें से कोई चुनाव नहीं लड़ेगा। हमारा लक्ष्य जनता का कल्याण और प्रगति है। चुनाव जीतना हमारा कार्य नहीं। हमने दृढ़ नीति बनाई है कि हमें कोई पद नहीं चाहिए। हमारा आंदोलन जनता का है। हम किसी राजनीतिक दल के चापलूस नहीं हैं। हम अच्छे शासकों का समर्थन करेंगे और यदि कुप्रशासन हुआ तो उनके विरोध में भी खड़े होंगे। हमारा कार्य निष्पक्ष और निर्लिप्त है। हम उन्हीं का साथ देंगे जिनकी विचारधारा हमारी जैसी है। हमारा उद्देश्य सामाजिक बुराइयों को जड़ से मिटाना और शोषितों का उत्थान करना है। हम निःस्वार्थ जनसेवक हैं। हमारा लक्ष्य जाति-रहित समाज बनाना और "शूद्र" का कलंक मिटाना है। हम जन्म आधारित असमानताओं के विरुद्ध सदैव संघर्षरत रहेंगे। मैं आप सब से आग्रह करता हूँ कि आप समझें कि हम वास्तव में कौन हैं।

हम मौन कराने वाले हैं

हाँ, हमने अहंकारी ब्राह्मणों को बड़ी हद तक मौन करा दिया है। अब वे हमें अपमानित करने का साहस नहीं करते। पिछले 2000 वर्षों में किसी ने भी वह नहीं किया जो हमने किया है। पहले होटलों, स्कूलों और सार्वजनिक स्थलों में गैर-ब्राह्मणों के लिए अलग स्थान हुआ करते थे। पानी के बर्तन भी अलग थे। हमारे संघर्षों ने सब समाप्त कर दिया। ब्राह्मण वर्चस्व लगभग टूट चुका है, लेकिन दुःख की बात यह है कि गैर-ब्राह्मणों पर "शूद्र" का कलंक अब भी है। यह कब मिटेगा?

Religion, god and temples

Life would go on as usual even if religions, gods and temples do not exist. They are not at all indispensable. Unless you people discard them, social transformation cannot take place even for another hundred years. Our speech and shriek cannot bring about the desired change. Discarding religion, god and temples would not affect us under any circumstance.

Let us be inspired by Russia. Religion, god and temples do not exist there. Little children would ask us – “God? Who?” – because Russians enjoy an egalitarian society. They do not have two classes like “haves” and “have-nots”. People lead a dignified life there because there are no discriminations. No one is considered superior or inferior to anyone in Russia. The advancement of Russians was caused by this widespread rationalist attitude. Almost all the world countries have progressed through learning, intellect and unfathomable knowledge but we are still existing like barbarians. Our minds operate on the lowest level of intellect. It is high time we woke up and vitalised ourselves.

Resist humiliation

Fanatic brahmins had been ridiculing “Sudhras” as illegitimate entities but none dared to resist the humiliation. My only regret today is that I have not been able to erase that stigma, but all hope is not lost. Our movement would continue its fight. There would be no ‘Sudhras’ in the world to come if you people ignite the fire of rebellion from the sparks of my speech.

Strengthen the arms of the present Government of Tamil Nadu and reap the harvest of future benefits. Lead a life of self-respect and dignity. Stay away from communal fanaticism and irrationalism. Do not belittle yourselves willingly. Think deeply over all that I have said so far and absorb my thought if it seems acceptable. Think freely and arrive at conclusions.

Source: ‘Viduthalai’ – 12th June 1973

Translated by : M.R. Manohar

धर्म, ईश्वर और मंदिर

जीवन धर्म, ईश्वर और मंदिरों के बिना भी चल सकता है। ये अनिवार्य नहीं हैं। जब तक आप इन्हें त्याग नहीं देंगे, सामाजिक परिवर्तन सौ वर्षों तक भी नहीं होगा। केवल भाषणों से बदलाव नहीं आएगा। धर्म, ईश्वर और मंदिर छोड़ देने से हमें कोई हानि नहीं होगी।

रूस से प्रेरणा लीजिए। वहाँ धर्म, ईश्वर और मंदिर नहीं हैं। बच्चे पूछते हैं - “ईश्वर? कौन?” क्योंकि वहाँ समाज समतावादी है। “संपन्न” और “निर्धन” जैसे वर्ग वहाँ नहीं हैं। सब सम्मानजनक जीवन जीते हैं क्योंकि वहाँ कोई भेदभाव नहीं है। वहाँ कोई श्रेष्ठ या हीन नहीं है। रूसियों की प्रगति उनकी तार्किक सोच से हुई है। लगभग सभी देशों ने ज्ञान और शिक्षा से प्रगति की, लेकिन हम अब भी आदिम बने हुए हैं। हमारी बुद्धि निम्न स्तर पर काम करती है। अब समय आ गया है कि हम जागें और खुद को सशक्त करें।

अपमान का प्रतिरोध

कट्टरपंथी ब्राह्मण “शूद्रों” को अवैध कहकर अपमानित करते रहे, पर किसी ने इनका विरोध नहीं किया। मेरी एकमात्र खेद यह है कि मैं वह कलंक मिटा नहीं सका, पर आशा अब भी बाकी है। हमारा आंदोलन संघर्ष जारी रखेगा। भविष्य में कोई भी “शूद्र” नहीं रहेंगे यदि आप मेरे भाषण की चिनगारियों से विद्रोह की ज्वाला को जगाए रखेंगे।

तमिलनाडु की वर्तमान सरकार को मज़बूत कीजिए और भविष्य के लाभ की फसल को काटते रहिए। आत्म-सम्मान और गरिमा से जीवन बिताइए। साम्प्रदायिक कट्टरता और अंधविश्वास से दूर रहिए। स्वयं को कभी नीचा मत दिखाइए। मेरी कही बातों पर गंभीरता से सोचिए और यदि स्वीकार्य लगे तो अपनाइए। स्वतंत्र रूप से सोचिए और निर्णय पर पहुँचिए।

स्रोत: ‘विदुथलाई’ - 12 जून 1973

अनुवाद : 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)



OBC VOICE . VOL: 3 No: 6 - October 2025. Printed and Published by G.Karunanidhy on behalf of Empower Trust for Social Justice and Printed at Krishnaraj Printers, 36, Devarajan Street, Royapettah, Chennai 600014 and published from C/o Union Bank OBC Association, 139, Broadway, Chennai 600108. M 9381007998

Editor: G.Karunanidhi

IOB OBC ASSOCIATION 18TH ANNUAL CONFERENCE



The 18th Annual Conference and General Body Meeting of the All India Indian Overseas Bank OBC Employees Welfare Association was held at Chennai on 7th September 2025 in coordination of General Secretary A.Rajasekaran. Speakers: Kavignar Kali Poongundran, Vice President, Dravidar Kazhagam, T.K.S.Elangovan, Ex.M.P., P.Wilson, M.P., G.Karunanidhi, Gen Secretary, AIOBC Employees Federation, V.Kumaresan, Treasurer, DK and Ex IOBIAN, Advocate Vaeyuru Tholibangan participated and delivered Special address. Members from other districts and States attended the function.

यूनियन बैंक
ऑफ इंडिया
अच्छे लोग, अच्छा बैंक



Union Bank
of India
Good people to bank with



May this
Navratri / Durga Puja
empower your dreams
& bring prosperity
to you.



HAPPY
NAVRATRI
&
DURGA PUJA



Union Home & Union Vehicle Loan

Enjoy

Quick
Sanction

Attractive
Interest Rate

*TBC apply

For more details, visit your nearest Union Bank of India Branch/Retail Loan Points.

(Toll Free No.) 1800 2333 / 1800 208 2244 / 1800 425 1515 / 1800 425 3555

