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OBC VOICE



CREAMY LAYER

COURTS HAVE NO
JURISDICTION TO IMPOSE

தந்தையும்
தனயனும்



CREAMY
LAYER



LATERAL
ENTRY



SUB-
QUOTA



PUBLIC
SERVICE

13th State Level Conference of Union Bank OBC Employees Welfare Association, Tamil Nadu ERODE – 10.08.2024



The 13th state level Conference of UBIBCEWA-TN was inaugurated by **Thiru.Satyaban Behera**, GM / Zonal Head, Chennai Zone and Valedictory address by **Dr.K.Veeramani**, President, Dravidar Kazhagam. Greetings by **Adv.Thiru.S.Kumaradevan**, Member, TN State SC/ST Commission and Regional Heads of Union Bank of India. Leaders of Fraternal organisations and Members across the State participated in the Conference.

UNION BANK OBC ASSOCIATION RENOVATED OFFICE – INAUGURATION



The renovated Office of the All India Union Bank OBC Employees Welfare Association situated at 1st floor of Broadway Building of Union Bank of India, Chennai was formally inaugurated on 26.7.2024, by **Thiru. Satyaban Behera**, General Manager / Zonal Head, Chennai Zone. Executives of the Bank, Office-bearers and Members graced the function.



AIOBC EMPLOYEES' FEDERATION WILL CONDUCT DHARNA AT DELHI IN NOVEMBER 2024

The meeting of office bearers of AIOBC Employees Federation held in Chennai decided to conduct a DHARNA at Delhi (Jantar Mantar) in the last week of November 2024 during the winter session of Parliament and to invite other OBC and like-minded associations to join the program. Demands:1. Caste Census, 2. Abolish Creamy layer, 3. Protect Public Sector 4. Remove 50% ceiling on reservation percentage.

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 The views expressed
 in the articles
 are not necessarily ours

CONSTITUTIONAL AMENDMENTS (102 & 105) HAVE SCRAPPED THE 'CREAMY LAYER' CONCEPT

While upholding that states have the authority to further subdivide groups within reserved categories based on varying levels of backwardness to better allocate reservation benefits, the Judges of the Supreme Court including Justice B.R.Gavai emphasised the necessity to exclude the 'creamy layer' within the Scheduled Castes from reservation benefits intended for SC categories.

Currently, this concept is only applied to reservations for Other Backward Classes (OBCs).

But it has to be reminded to Judiciary as well as the Legislators that the Parliament of India by amending the Constitution thro' Constitution (102) Amendment Act, 2018 and further amending the Constitution thro' Constitution (105) Amendment Act, 2021 has totally scrapped the concept of creamy layer even for OBCs, that was directed by Supreme Court judgement in Indra Sawhney case.

The sole reason for the Supreme Court, in Indra Sawhney case, holding that creamy layer should be excluded to constitute OBC, for the purposes of reservation under Article 16(4) and 15(4) was the fact that there was no definition for SEBC in the Constitution or under any law. Now that defect has been rectified by Constitution 102 and 105 Amendments.

Now, after those amendments, Constitution itself has defined the OBC/SEBC in Article 366(26C). It is, more than the Presidential Order defining SC&ST. The lack of definition has been fulfilled and rectified by insertion of Article 342A read with Article 366(26C).

In article 366 of the Constitution, for clause (26C), the following clause shall be substituted, namely:-(26C) "socially and educationally backward classes" means such backward classes as are so deemed under article 342A for the purposes of the Central Government or the State or Union territory, as the case may be.'

It is not permissible to, or there is no scope for, or compulsion for, excluding creamy layer from such backward classes as are deemed so under Article 342A.

Therefore, the basis for judgment in Indra Sawhney case, necessitating the exclusion of creamy layer from the list of SEBC, ceases to exist as opined by **Dr. Justice A.K.Rajan.**

Leave alone, SC/ST, it is therefore clear that no section of the people from the list of OBC/SEBC should be excluded as creamy layer as that would amount to violation of the Constitution.

The Union Government and States should ponder over these constitutional provisions and scrap the creamy layer concept that will address the lame excuse of '**no suitable candidate available**' theory adopted by the Govt. Departments. ■



திராவிடர் இனத்தின் தந்தையும் - தனையனும் FATHER-SON BONDAGE OF DRAVIDIAN RACE



முனைவர் க.அன்பழகன்

Dr. K. Anbazhagan

நீரெல்லாம் அவர் வியர்வை
தமிழகத்தின் நிலமெல்லாம்
அவர் நடந்த தாரை
வாழும் ஊரெல்லாம் அவர்
மூச்சின் காற்று நம்மோர்
உயர்வெல்லாம் அவர் தந்த பிச்சை

- என்று முதுபெரும் தமிழறிஞர் துணை வேந்தர் -
காலஞ்சென்ற முனைவர் வா.செ.குழந்தைசாமி அவர்கள்
தந்தை பெரியாரை படம் பிடித்தார். திராவிடர்க்கு
ஆகப்பெரும் தொண்டாற்றிய அய்யா தந்தை பெரியாரின்
தொண்டினைக் காண்போமாக!

பெரும் சிறப்புக்குரிய இனத்தின் மக்கள் தெருவில்
நடக்கக் கூடாது - ஊரில் வாழக்கூடாது - பொதுக்
குளம், கிணற்றில் நீர் எடுக்கக்கூடாது - தொடக்கூடாது -
அருகில் அமரக்கூடாது - காலில் செருப்பணியக்கூடாது -
தோளில் துண்டு போடக்கூடாது - ஆசனங்களில் அமரக்
கூடாது - அணிகலன்கள் அணியக்கூடாது - கோயிலில்
நுழையக்கூடாது - கல்வி பயிலக்கூடாது - கண்ணில்
படக்கூடாது - மிஞ்சிய உணவை உண்ணக்கூடாது -
மீறினால் மொட்டையடிக்கப்படும் - நாக்கு அறுக்கப்படும் -
- தலை வெட்டப்படும் - உயிரோடு கொளுத்தப்படும்.

இதுபோன்ற சமூகக் கொடுமைகளை திராவிடர் மக்கள்
மீது ஆரியம் கட்டவிழ்த்து விட்டது.

சமூக நீதி தத்துவம் தந்த பெரியார் பிறந்தார்:

ஆயிரக்கணக்கான ஆண்டுகள் ஆரியத்திற்கு அடிமை
சமூகமாய் விளங்கிய திராவிடர்களின் விடுதலைக்கு
சிந்தித்த - சித்தாந்த களம் கண்ட தந்தை பெரியார்
உதித்திட்ட நாள் தான் 1879 செப்டம்பர் 17. ஈரோடு
நகரில் பெரியார் பிறந்திட்டார்.

திண்ணைப் பள்ளியில் படிக்கச் சென்ற பெரியார்
ஜாதியின் கொடுமையை முதன் முதல் கண்டார். ஜாதி
என்றால் என்ன? ஏன் மனித நேயத்திற்கு எதிரான
இந்த கொடுமை என்பதை அறியத்துடித்தார்.

ஆன்மீகத்தில் திளைத்த பெற்றோர் அனுதினமும் இவரது
விட்டில் நடைபெறும் பூஜை புனஸ்காரம் - அன்னதானம்
- சமரோச்சனம் - சதா கதா காலட்சபம் என பக்தி
கூத்துகள் நடைபெறுவதை - அதில் பார்ப்பனர் கூட்டம்
பகற்கொள்ளை அடிப்பதை - கடவுள் பற்றி அளக்கும்
அளப்புகளை அண்ட புருகுகளை கூர்ந்து கேட்டார்.
பார்ப்பன வித்தகர்களிடம் கேள்வி மேல் கேள்வி கேட்டு
திணைத்தார் - திக்கு முக்காட்ச் செய்தார்.

The renowned Tamil Scholar and Stalwart, a former
Vice-Chancellor, the late Dr.V.S. Kuzhandaisamy, once
portrayed Thanthai Periyar in his following lines of
tribute:

*Water all around us, is his sweat
On the entire land of Tamil Nadu, his steps
His breath in the air over every place
Bright is our life only by his rays*

Shall we recall the glorious services he rendered to the
unique Dravidians?

The Aryans had unleashed horrible social atrocities on
the Dravidians:

They were not allowed to walk freely on common
streets and to co-exist with others. Drawing water from
common wells and tanks was prohibited. They were
labelled untouchable, unseeable and unapproachable.
They were not allowed to use footwear and even a piece
of napkin on shoulders. They had to remain standing
before others and avoid use of ornaments. Temple entry
and education were also denied. They were not allowed
even to come in the line of the view of Aryans. Left-
over food was also denied. Those who violated these
rules were to be tonsured and their tongue was to be
clipped, as per the punishments announced. They were
also threatened that disobedience would lead even to
beheading or getting burned alive. Such Aryan atrocities
were annihilated by the struggles of Thanthai Periyar.

**Thanthai Periyar was born to give us the ideal of
Social Justice:**

For thousands of years the Dravidians were bound by
Aryans in the chains of slavery. On 17th September,
1879 Thanthai Periyar was born in Erode to break those
chains of servility. His field of ideology gave them shelter.
He set them free from the Aryan shackles of slavery.

Periyar's education started in a Pyal school, built on
the front stoop of a house. It was during those early
boyhood days that he realised the evil caste system.
He decided to probe deeply into it and annihilate this
dehumanisation in society. His parents were believers
in divinity and destiny. Religious rituals were all held
at all times at his house. There were discourses and
meaningless rituals by brahmin priests. Periyar was

பிராமண, சத்திரிய, வைசிய, சூத்திர, பஞ்சமப் பிரிவுகளாய் மனிதர்கள் பிரிக்கப்பட்டு நடக்கும் உரிமை - பேசும் உரிமை, கல்வி உரிமை, மனித உரிமை ஏதுமின்றி, நாய் போகும் பன்றி போகும் தெருவில் மனிதன் நடப்பதற்கு தடையா? என்று பதறினார் பரிகாரம் காண சிந்தித்தார்.

அனைத்திற்கும் காரணம் பார்ப்பனர்களே என அறிந்த பெரியார் அவர்களின் ஆன்மீகத்தை அடிப்படையாகக் கொண்ட சுரண்டல் முறையை அறிந்து வெகுண்டார். 97% மக்களாகிய திராவிடர்கள் கல்வி உரிமை, வாழ்வுரிமை, அடிப்படை உரிமைகள் அனைத்தும் கிடைத்திட தொட்டால் தீட்டு என்று ஒதுக்கப்பட்ட தாழ்த்தப்பட்டோர் தலைநிமிர், ஒடுக்கப்பட்டோர் உயர்ந்திட பெரியார் சிந்தித்தார். பிரச்சாரம் செய்தார் - போராடினார்.

ஆண்டாண்டு காலமாய் ஆதிக்கம் செலுத்தும் ஆரியக் கூட்டத்திடம் கல்வி, வேலைவாய்ப்பில் போட்டியிட இட ஒதுக்கீடு தான் திராவிட மக்களுக்கு முக்கியத்தேவை என்று சமூக நீதி தத்துவத்தை - வகுப்பு வாரி உரிமைக் கொள்கைய உருவாக்கி அதைக் கொண்டுவரக் காரணமாக இருந்திட்டார். அவர் கொண்டு வந்ததுதான் இன்றைய இட ஒதுக்கீடு கொள்கையாகும். கல்வி வேலை வாய்ப்பில் இட ஒதுக்கீடு கொடுப்பதால் பார்ப்பனரல்லாத மக்களின் கல்வி நிலை உயர்ந்து அதன் வழி வாழ்வாதாரம் உயர்ந்து சமநிலை சமுதாயம் அமைந்திட வழி கிடைக்கும் என்பதே தந்தை பெரியாரின் சமூகநீதி தத்துவமாகும். அந்த சமூக நீதி தத்துவம் தந்த தலைவர் தந்தை பெரியாரின் பிறந்த நாள் தான் செப்டம்பர் 17 ஆம் நாளாகும்.

போராட்டக்காரர் தந்தை பெரியார்:

தந்தை பெரியாரின் உழைப்பால் தான் இன்று அடுப்பூதும் பெண்கள் படிக்கிறார்கள். ஆதி திராவிடர்கள் கல்வி கற்று ஆற்றல்மிகு அதிகாரப் பதவிகளை பெறுகிறார்கள். உரிமை மறுக்கப்பட்டோர் உயர்ந்தோங்கி வாழ்கிறார்கள். உலக நாடுகளில் எல்லாம் திராவிடப் பெருமக்கள் வெற்றிக் கொடியை பறக்கவிடுகிறார்கள்.

இந்நிலை பெற்றிட அறிவுடைய சமுதாயம் உருவாக்கிட பெரியார் இந்திய அரசியல் சட்டத்தை கொளுத்தியிருக்கிறார். இந்திய அரசியல் சட்டத்தை திருத்தச் செய்திருக்கிறார். தமிழ்நாடு நீங்கலாக இந்திய வரைபடத்தை கொளுத்தியிருக்கிறார். ஹிந்தித் திணிப்பை எதிர்த்திருக்கிறார், கடவுள் சிலை உடைத்திருக்கிறார். இன்னும் பல போராட்டங்களையும் கண்டிருக்கிறார். சிறையில் பலமுறை அடைக்கப்பட்டிருக்கிறார். - கோர்ட் அவமதிப்பு வழக்கை ஏற்றியிருக்கிறார்.

அவரது உழைப்பின் விளைவை கவியரசு கண்ணதாசன் அவர்கள்,

'அவர் பிறக்கவில்லை என்றால்
அறிவில்லை ஆக்கமில்லை
அறிஞர்கள் பிறப்பேயில்லை' - என்று அழுத்தம் திருத்தமாய் அறுதியிட்டுச் சொல்லியிருக்கிறார்.

1950 ஆம் ஆண்டு அதுவரை இருந்த வகுப்புவாரி உரிமை (இட ஒதுக்கீடு) செல்லாது என்று கோர்ட் தீர்ப்பு அளித்தது. தந்தை பெரியார் கிளர்ந்தெழுந்து போராடினார். அதன் விளைவாக இந்திய அரசியல் சட்டம் முதன் முதலாக திருத்தப்பட்டது.

சட்ட எரிப்பு:

ஜாதியை அங்கீகரிக்கிறது இந்திய அரசமைப்புச் சட்டம் எனக்கூறி மேற்படி சட்டத்தில் ஜாதியை அங்கீகரிக்கும் பிரிவுகளை 1957 நவம்பர் 26 அன்று தீயிட்டு கொளுத்தச் சொன்னார். பத்தாயிரத்துக்கு மேற்பட்டோர் கொளுத்தினார்கள். மூவாயிரத்துக்கு மேற்பட்டோர்

shocked by their daylight robbery, baseless orations and babble on outdated scriptures. He raised questions and questioned all the answers which made the heads of brahmin purohits swirl.

Periyar opposed the graded inequality of people as brahmins, Kshatriyas, Vysyas, Sudras and Panchamas. He rose against the denial of fundamental rights. He asked why human beings are not allowed to walk freely on all the streets when dogs and pigs merrily roam everywhere. He decided to seek solution for this problem.

The Strife of Periyar:

Periyar understood that the brahmins were the root cause of all the social evils, and their exploitation was entirely based on their theist outlook and religious fanaticism. Non-brahmins were 97 per cent of the total population and brahmins were confined to mere 3 per cent but they enjoyed all privileges in society. In order to help all the suppressed non-brahmins get basic rights and contented livelihood. He wanted all the downtrodden people raise their heads high and lead a dignified life with absolute equality. Periyar propagated his ideals and fought relentlessly with this vision and for this mission.

Periyar realised the dire need of reservation for Dravidians in employment and education. He paved the way for communal rights and representation. The credit goes to him for the reservation policies being implemented today. He firmly believed that an egalitarian society can be formed only through reservation policies. 17th of September is the day of the birth of this unparalleled social revolutionary - Thanthai Periyar.

The rebellious Thanthai Periyar:

Women were once confined to the kitchen as restless cooks. Today they are literate by the restless fights of Periyar. They are able to get placement in coveted posts and positions. Women who were long ago denied basic rights have reached great heights in life. All over the world the victory flags of the Dravidians fly high in the sky today. To bring out this change and establish a society of dignity and knowledge Periyar went even to the extent of burning in public a copy of Indian Constitution as a mark of protest. He had even amended it at times. Once he burnt the map of India, excluding the part depicting Tamil Nadu. He had led the anti-Hindi agitation too. He had smashed into pieces the idols of non-existent Gods. The list of other agitations of his, would be endless. He had courted arrest on several occasions and endured imprisonments. He had faced even a number of cases against him for contempt of court. Renowned lyricist Kannadasan once wrote thus:

"No wisdom and growth would have been there
No scholar would have ever been born
If Periyar had not born on our land!"

The poet had highlighted the truth firmly stressing it using a few simple words.

Various other struggles:

In 1950, the Supreme Court declared Communal rights (reservation) as invalid. Infact, it was in vogue until 1950. Hence, Thanthai Periyar rose against this injustice and fought for repeal. By the impact of his protest, the first amendment was made in Indian Constitution.

சிறைப் பிடிக்கப்பட்டனர். ஆறு மாதம் முதல் மூன்று ஆண்டு வரை சிறை தண்டனை பெற்றனர். இதில் வேடிக்கை என்னவென்றால் சட்டத்தை கொளித்தினால் என்ன தண்டனை என்று சட்டத்திலே இல்லை என்பதறிந்த ஒன்றிய அரசு - பிரதமர் நேரு பெருமகனார் என்ன செய்வதென்று அறியாது கைபிசைந்து நின்றபோது 'சட்டத்தைக் கொளுத்தினால் என்ன தண்டனை என்று எழுதுங்கள் பின்பு கொளுத்துகிறோம்' என்று பெரியார் அறிவித்தார். சட்டம் இயற்றிய பிறகு பெரியார் சட்டத்தை கொளுத்தச் சொன்னார்.



உலக வரலாற்றில் குற்றத்திற்குரிய தண்டனையை எழுதிய பிறகு அது வரை காத்திருந்து பிறகு அக்காரியத்தில் ஈடுபட்டு, பின் தண்டனைப் பெற்ற ஒரே தலைவர் பெரியார். ஒரே தொண்டர்கள் பெரியாரின் தொண்டர்கள் தான். தண்டனை பெற்று சிறை சென்றவர்களில் கருவுற்றோர், கைக்குழந்தையோடு சென்றோர், திருமணமாகி சில நாட்களிலேயே சிறை சென்றோர், சிறையிலேயே குழந்தைப் பெற்றோர் (அப்படிப் பிறந்த ஒரு பெண் குழந்தைக்கு சிறை பறவை என பெயரிடப்பட்டது), சிறையில் இருந்தபோது எவ்வளவு நெருங்கிய உறவுகள் இறந்த போதும் பரோலில் கூட சிறையிலிருந்து வந்து செல்ல மறுத்திட்ட பெரியாரின் தொண்டர்களின் தியாகத்தை என்னவென்று சொல்வது?

குலக்கல்வி, ஹிந்தித் திணிப்பு எதிர்ப்பு:

குலக்கல்வி திட்டத்தை குல்லுக்கப்பட்ட ராஜகோபாலச்சாரியார் கொண்டு வந்து பாதிநேரம் பள்ளிக்கூடம், பாதி நேரம் அப்பன் ஜாதித் தொழிலை செய்ய வேண்டும் என்று கொண்டு வந்த ஒரு குலத்துக்கு ஒரு நீதி சொல்லும் ஆரிய சூழ்ச்சியை தவிடுபொடியாக்கி குலக்கல்வித் திட்டத்தை 1954-ல் குழித் தோண்டி புதைத்திட்டார் பெரியார்.

அதோடு நிற்காது அடுத்த முதல்வராக, குடியாத்தம் இடைத் தேர்தலில் காமராஜரை நிறுத்தி, அவருக்கு பெருவெற்றி பெற்றுத்தந்து, தமிழ்நாட்டில் காமராசர் கல்வி ஓடையை திறந்து விட முழுமுதற் காரணமானவர் தந்தை பெரியார்.

1937-38 வாக்கில் இந்தித் திணிப்பை எதிர்த்து தந்தை பெரியார் தலைமையில் தமிழ்நாடு எரிமலையாய் வெடித்தது. தமிழ் மொழி காக்க ஹிந்தி திணிப்பை எதிர்த்து தன்னுடல் மீது தீ வைத்துக் கொண்டு வீரமரணம் அடைந்தனர் பலர். சிறை பிடிக்கப்பட்டு சிறையில் மாண்டனர் பலர். மொழிப் போரில் இன்னுயிர் ஈந்த தாள முத்து - நடராஜன் உலகத்தில் இன்று வரை அவர்களை ஒத்த மொழிப்போர் வீரர்கள் யாருமில்லை என்ற தியாகத்தின் உச்சத்தில் நிற்கிறார்கள். உலகம் அண்ணாந்து பார்த்து மலைத்து நிற்கிறது.

மொழிகாக்கும் போரில் பெரியார் தலைமை ஏற்று பலமுறை நடத்திய வீரப்போர் இதற்குமுன்னும் இனிமேல் பின்னும் எங்கும் நடத்த முடியாத உலகத்தை உலுக்கும் போர்க்களங்களாகும்.

உலகச் சிந்தனையாளர்:

கடவுள், மதம், ஜாதி, இவைகள் மீது நம்பிக்கை வைத்துள்ள மக்களிடையே அவைகளை முற்றிலும் எதிர்த்ததோடு, அவர்களின் கல்வி வேலைவாய்ப்பு, மான வாழ்வு, முன்னேற்றம் குறித்து பாடுபட்ட பெரியாருக்கு நிகராக ஒருவரை அடையாள படுத்த

Periyar believed that Indian Constitution recognises caste system. Hence, he decided to burn in public the particular parts of the constitution that comprised articles and clauses in favour of caste system. He urged on all the cadres to do it on 26th November, 1957. The copies were burnt by about ten thousand cadres. More than three thousands of them courted arrest. They were imprisoned for six months to a period of

three years.

The funny thing about this was the fact that the punishment for burning copies of constitution was not specified in the law. The Union Government headed by the Prime Minister Nehru did not know how to punish the offenders. Periyar asked them to incorporate in the law the nature of punishment for that offence. He said that he would burn the copies once the punishment is decided and specified. Periyar was the first rebel in World History who committed an offence after waiting patiently for the announcement of punishment. His cadres were the only persons to suffer imprisonment after the punishment was decided by the rulers. There were many pregnant women among the convicts. Mothers of new born babies and newly married couples were also there among the prisoners. A few women delivered their babies in the prison cell itself. A baby girl born thus in a prison cell was given a strange but apt name 'JAIL BIRD' (சிறைப் பறவை).

The prisoners refused to go out on parole even when their close relatives passed away. Such a loyalty of Periyar's followers is indeed commendable. The war waged by Periyar to safeguard Tamil shook the world. Such a war was never ever heard of.

Great thinker:

Most people in the country had been believers in God, religion and caste system. Protesting against such people was not an easy task. Periyar accomplished it and helped them acquire education, employment, dignified life and advancement in life. His unflinching fights for this mission are unequalled till this date. He was undeniably a unique Stalwart.

For about 2,500 years, the cultural invasion of Aryans had been keeping our Dravidians oppressed. The downtrodden people existed without identity, looking for their roots. They were being crushed under the heels of dominating Aryans, for centuries. They led a humiliating life unable to distinguish between friends and enemies. They had lost almost everything and were totally broke. Even at the ripe age of 95, Periyar fought for their upliftment at the risk of his own life. He drew the gullible people from their blind faith and pulled them out of the darkness of ignorance. The patience of Periyar was indeed unswerving. With two well-wishers supporting him from his left and right he went on unstoppable. It seemed he walked on six legs when he had two well-wishers to lend him support.

Hereditary Education / Hindi imposition:

Rajagopalachari introduced Hereditary education scheme according to which students were to study for only half-a-day in schools and involve themselves during the rest of the day, in their family occupation. This was another Aryan ploy allocating different codes of life to different classes and races. Periyar nipped the scheme

முடியவே முடியாது.

சுமார் 2500 ஆண்டு காலமாக ஆரிய பண்பாட்டுப் படையெடுப்பால் தனது சுயத்தை இழந்து, மனவாழ்விழந்து, மண்ணை இழந்து பொட்டுப் பூச்சியாய் புன்மைத் தேரையாய் இருந்த மக்களை, தனக்கு யார் நண்பர், யார் எதிரி என்று இனம் பிரிக்கத் தெரியாத மக்களிடையே உயிரைப் பணயம் வைத்து, அவர்களின் உயிருக்கு இணையான நம்பிக்கைகளை தாக்கி எதிர்த்து 95 வயதிலும் துவளாது, தயங்காது தனக்கு துணையாக இருப்பக்கூடம் இருவரை அனைத்துக் கொண்டு, ஆறு கால்களில் நடை போட்ட அந்த அரிமா பெரியாரை அவரின் எதிரிகள் நினைத்தாலே இரத்தம் உறைந்து போகும் என்றால் அது மிகையில்கலை. அந்த ஒப்பாரும் மிக்காரும் இல்லா புரட்சியாளர் - உலக மாந்தர்களின் உயிர் என புகழ்த்தக்க உலகச் சிந்தனையார் தந்தை பெரியார் பிறந்த நாள் செப்டம்பர் 17.

அந்த பெரியாரின் பிறந்த நாள் தமிழனுக்கு மானம் பிறந்த நாள் - கல்வி பிறந்த நாள் - அரசு வேலை கிடைத்த நாள், ஆட்சி அதிகாரம் பெற்ற நாள்.

பெரியாரின் தலைமைச் சீடர் பேரறிஞர் அண்ணா:

இத்தனை சிறப்புக்கு உரிய தந்தை பெரியாரின் தலைமை சீடராய், பெரியாரின் பெரும் படையின் தளபதியாய் விளங்கிடும் பேரறிஞர் அண்ணா பிறந்த நாள் தான் செப்டம்பர் 15 ஆம் நாள்

அண்ணா அவர்கள் தந்தை பெரியாரை திருப்பூரில் நடைபெற்ற செங்குந்த வாலிபர் மாநாட்டில் முதன் முதலாக சந்தித்தார். அன்று முதல் எம். ஏ. படித்த அண்ணாதுரை அவர் பின்னே பயணிக்க முடிவெடுத்தார்.

தந்தை பெரியாரின் பெரும்பயணத்தில் அவரோடு காடு மேடெல்லாம் சுற்றிய நாட்கள் தான் என் வாழ்வின் வசந்த காலம் என்று முதலமைச்சரானபின் அண்ணா பதிவு செய்தார்.

அண்ணாவின் திராவிட மாதல் ஆட்சி:

அய்யாவின் கருத்துகளை எழுத்துக்களாக - எழுத்தில் கதையாக - கட்டுரையாக - கவிதையாக - புதினமாக - நாவலாக - நாடகமாக திரைக்கதையாக - வசனமாக தமிழிலும், ஆங்கிலத்திலும் மலை போல் எழுதி குவித்திட்ட மாபெரும் சிந்தனையாளர் அறிஞர் அண்ணா பேச்சாளராக நடிகராக, சட்ட மன்ற உறுப்பினராக, நாடாளுமன்ற உறுப்பினராக, முதலமைச்சராக, பல பரிமாணங்களை பெரியார் கொள்கைகளுக்கு வடிவம் கொடுத்தவர் தான் பேரறிஞர் அண்ணா. முதலமைச்சர் ஆனதும் நம் மாநிலத்துக்கு தமிழ்நாடு என்று பெயர் சூட்டினார். பெயர் சூட்டுவதற்காக சட்ட மன்றத்தில் கொண்டு வரும் சிறப்பு தீர்மானத்தை நிறைவேற்றிட அவரது உடல்நிலை ஒத்துழைக்காது என்று மருத்துவர்கள் மறுத்தும், மாமேதை அண்ணா சட்டமன்றம் சென்று தமிழ்நாடு என்ற பெயர் மாற்ற தீர்மானத்தை முன்மொழிந்து உரையாற்றினார். தீர்மானத்தை அனைவரும் ஏற்றபிறகு 'தமிழ்நாடு வாழ்க' என்று மூன்று முறை அண்ணா முழங்க சட்ட மன்ற உறுப்பினர்கள் அனைவரும் பின் தொடர்ந்து முழங்கினார்கள். மருத்துவர்கள் மறுத்தும் கேளாது சென்ற அண்ணாவிடம் அதுபற்றி கேட்டபோது, 'என் தாய்த்தமிழ் நாட்டிற்கு தமிழ்நாடு என்று பெயர் சூட்டும் விழாவிற்கு நான் போகாது எனது உயிரிருந்து என்ன பயன்' என்று கூறினார்.

தமிழ்நாடு என்று பெயர் வைத்த நிகழ்வை ஒரு ஆங்கில பத்திரிகை எழுதும்போது 'The Son Named his Mother' என்று ஆங்கிலத்தில் கவித்துவம் பொங்க எழுதியது.

in the bud and gave it a deep burial in 1954. Moving further, he urged upon Kamarajar to contest the mid-term polls in Gudiyatham and helped him become the Chief Minister by a massive victory. Kamaraj made literacy flow in Tamil Nadu like waters gushing forth from the mouth of a wild river, the credit for which should go entirely to Thanthai Periyar.

During 1937 - 38 anti-Hindi agitation headed by Periyar erupted like a volcano all over Tamil Nadu. Many young men protested against the imposing of Hindi and perished by immolation, setting fire to themselves. They attained martyrdom by their sacrifice and showed their affinity towards Tamil language. Some were imprisoned and died in prison cells. Thalamuthu and Natarajan were two such martyrs. In the fight for Tamil language they perished bravely. Their sacrifice continues to be unparalleled in history. The entire world stands amazed to note that persons could go even to this extent for a language. He was like a brave lion freezing the blood of his rivals by his mere majestic appearance. It is not exaggeration to stress that there was no one superior to him or even equal to him. He had been a matchless revolutionist in social reform. People found their heart beat in him. Their love and regard for him were awesome. 17th September is the day on which such a human phenomenon was born.

This was the day the Tamil acquired self-respect, dignity, literacy, placement in Government sector jobs, posts, power and positions. All these were born, the moment Thanthai Periyar was born. Hence, 17th September is indeed a highly significant day. It has to be celebrated in a grand manner.

Periyar's Chief disciple Anna:

C.N. Annadurai, popularly and affectionately called as "ANNA", the Chief disciple of such a unique leader, was born on 15th September. He was like the commander of the large army of Periyar. Anna met Periyar for the first time at a Conference held in Tiruppur. Anna was a post-graduate. He followed in the foot prints of Periyar and later scripted history, after that first meeting. He accompanied Periyar throughout his arduous journey, travelling long distance all over Tamil Nadu. Later in his lifetime Anna recalled that period as the spring of his life.

The Dravidian Model Rule of Anna:

Arignar Anna converted all the thoughts of Periyar as short stories, essays, poems, novels, stage plays, screen plays and dialogues in Tamil and English. Periyar's policies and principles were embedded in Anna's contribution to literature. He was a great thinker, great orator, stage artist, Assembly member, Parliament member and at last the Chief Minister of Tamil Nadu. He gave multidimensional shape to Periyar thought.

When he became the Chief Minister, he got a Bill passed in the State Assembly that the State should be named 'Tamil Nadu'. Since then, our state has been called 'Tamil Nadu'. Anna scripted history by this significant achievement. When the Bill was expected to be passed in the Assembly, he took ill and was advised rest at home by doctors, but Anna adamantly reached the Assembly and proposed the Resolution. He delivered a speech despite his sickness. Upon concluding it, he raised thrice, the slogan "Long live Tamil Nadu". All the Assembly members repeated the slogan after him. When well-wishers asked Anna what made him go there in spite of the advice of doctors, he replied - "Tamil Nadu is my mother. If I do not attend the event meant for naming it, my very existence would become meaningless." Such

அதேபோல் தந்தை பெரியாரின் சுயமரியாதைத் திருமணம் சட்டமாக்கப்பட்டது. இந்தத் திணிப்புக்கு இறுதி முடிவு கட்டி இனி தமிழ்நாட்டில் இருமொழிக் கொள்கைதான் (தமிழ், ஆங்கிலம்) இந்திக்கு இடமில்லை என்று அண்ணா சட்டம் இயற்றினார்.

ஒரு நிகழ்வில் முதலமைச்சர் அண்ணா, தந்தை பெரியாரை வைத்துக் கொண்டு பேசும்போது சொன்னார், அய்யா அவர்களே! இன்று முதலமைச்சராக இருக்கும் நான் உங்களிடம் கூறிக்கொள்வது, 'முதலமைச்சராக இருக்கும் என்னை தங்களுக்கு சீடனாக வா என்று சொன்னால், எனது முதலமைச்சர் பதவியை தோளில் கிடக்கும் துண்டைப் போல் தூக்கியெறிந்து விட்டு தங்களுக்கு சீடனாக பைதூக்கிக் கொண்டு காடு, மேடெல்லாம் சுற்றி வர இந்த அண்ணாதுரை தயார்' என்று கூறினார்.

என் வாழ்வில் வசந்தம்:

தன்னை ஆளாக்கி - அறிவுடையோனாக்கி - அறிஞனாக்கி முதல் அமைச்சராகிய தந்தையைப் பார்த்து, முதலமைச்சர் பதவியை விட தங்களுக்கு சீடனாக பணியாற்றும் பணி மேலானது, மகிழ்ச்சிக்குரியது என் வாழ்வில் வசந்தம் என்று பிரகடனம் செய்த தலைவன் அறிஞர் அண்ணா போல் ஒரு சீடரை உலகம் பார்த்திருக்கிறதா?

அண்ணா உடல் நலம் பாதிக்கப்பட்டு அமெரிக்காவிற்கு பயணம் சென்ற போது, விமான நிலையத்திற்கு வழியனுப்ப வந்த தந்தை பெரியார் அண்ணாவை கலக்கத்துடன் வழியனுப்பினார்.

அமெரிக்கா சென்ற பின் அண்ணா எழுதிய கடிதத்தில் என்னை வழியனுப்ப தாங்கள் வந்த போது கலக்கத்தோடும் - கவலையோடும் இருந்ததைப் பார்த்தேன். நீங்கள் கவலைப் படத்தேவையில்லை. நான் நன்றாக இருக்கிறேன். உங்களைப் போன்ற புரட்சியாளர் யாரும் தன் வாழ்நாளில் தனது கொள்கை வெற்றி பெற்றதை நேரில் கண்டதில்லை. நீங்களோ உங்கள் கொள்கைகள் பல வெற்றி பெற்றுள்ளதை நேரில் பார்த்து மகிழும் வாய்ப்பை பெற்ற உலகின் ஒரே புரட்சியாளர். நான் அறிந்த வரை உலக வரலாற்றில் இச்சிறப்பு யாருக்கும் இல்லை. நீங்கள் கவலைப்பட தேவையில்லை என்று எழுதினார்.

அண்ணா மறைந்த போது எதற்கும் கலங்காத தந்தை பெரியார், 'நடக்கக் கூடாதது நடந்து விட்டது' என்று கண்ணீரில் எழுதினார்.

தமிழ் காக்க - தமிழினம் காக்க - திராவிடர் இனம் காக்க தந்தையாய் இருந்து பணி செய்த தந்தையும் - தந்தைக்கு துணை நின்ற மகனாக, தத்துவத்தை நிலைநாட்ட தலைக்கொடுக்கும் படைத்தளபதியாக இருந்திட்ட தனையனும் ஒரே திங்களில் உதித்துள்ளார்கள். ஆம் செப்டம்பர் திங்களில்,

தந்தை பிறந்த நாள் செப்டம்பர் 17

தனையன் பிறந்த நாள் செப்டம்பர் 15

தந்தையும் - தனையனும் தமிழர்க்கு இரு கண் போன்றார். அவர்களின் தத்துவத் தடம் நடந்தால் தமிழர் வாழ்வில் நலம் காண்பார்.

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



was the nobility of Anna. A leading English daily covered the event and published a report under the caption - "The Son named his Mother". It was indeed a poetic felicitation.

Anna made a dream of Periyar come true by enacting a law recognising self-respect marriages. He enacted another law abolishing the imposition of Hindi. A long battle was brought to an end. It was declared that only two language policy would

be adhered to in Tamil Nadu, accepting only Tamil and English and rejecting Hindi totally.

During an event, Anna declared in the presence of Periyar, "Aiya! I may be the Chief Minister today, but if there is a call from you to remain for ever only as your disciple, I shall give up this post and rush to join you without regret. I shall travel along with you over the land and the sea carrying your luggage. I am always ready to quit this post and be your beloved disciple for ever."

Spring Season in my life:

The world has never ever seen a loyal disciple like Anna who was grateful to his leader who moulded and shaped him. Anna used to proudly say that the period of his association with Periyar was like pleasant spring season in his life. When Anna left for U.S. for medical treatment, Periyar rushed sorrowfully to the airport to send him off. Such was the exceptional bondage of a father and his son.

Upon arriving at America, Anna wrote thus to Periyar:

"Aiya! I noticed that you were terribly worried and emotional when you came to the airport to see me off. Please avoid worrying. I am quite well here. I had never seen in my life a revolutionary leader like you who had achieved all his objectives successfully. It is just great that you were able to witness personally most of your desires fulfilled and dreams come true, in your life time itself. No social reformer or rebel in the world history could be proud of such a magnificent achievement. Do not worry about my health. Take care of your health."

Periyar was unperturbed and bold throughout his life. He rarely became emotional over tragic occurrences, but he was terribly shaken when Anna passed away. Condoling his death, Periyar wrote ---

"This should not have happened!"

His words were moist by his tear drops.

The father - Periyar - lived to safeguard Tamil language, Tamil race and Dravidian race. He worked for these noble tasks until his breath. The Son - Anna - extended his support at all times, serving as a loyal commander in his army. Both lived to make their ideals deep seated. Quite strangely, they were both born in the same month - September.

The day of the birth of the father - September 17

The day of the birth of the son - September 15

The father and the son, Thanthai Periyar and Perarignar (great scholar) Annadurai both were the saviors of the Tamil and Dravidian race. If their philosophical footsteps are followed, Tamils will find prosperity in their lives.

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

Lateral entry controversy

The Union Public Service Commission (UPSC) on August 17 circulated an advertisement, seeking applications for “talented and motivated Indian nationals for Lateral Recruitment” to the posts of Joint Secretary, Director, and Deputy Secretary in 24 ministries of the Union government.

Several opposition parties are attacking the government for not having any reservations for Scheduled Caste (SC), Scheduled Tribe (ST), and Other Backward Classes (OBC) candidates in the lateral entry into the bureaucracy.



“Reservation of SC, ST and OBC classes is being openly snatched away by recruiting through lateral entry on important posts in various ministries of the central government,” Leader of Opposition Rahul Gandhi, M.P.

“This method will close the doors for today’s officers as well as for the youth to reach higher positions in the present and future,” Samajwadi Party chief Akhilesh Yadav, M.P.

BSP chief Mayawati has called the decision *“illegal and unconstitutional”*.



Lateral entry appointments against reservation, flays DMK M.P. P.Wilson. It was a classic example that shows how the commission has disregarded reservation, he said, terming it a “fraudulent practice”, and sought Prime Minister Narendra Modi’s intervention in the matter.

LATERAL ENTRY RECRUITMENTS EFFORTS TAKEN BY AIOBC EMPLOYEES FEDERATION

Now that the opposition parties are protesting against the lateral entry recruitments done by Union Government, ignoring reservation policy, we heartily welcome and assure our support.

In fact, this recruitment exercise started in 2018 and candidates for the posts of Joint Secretary and Director / Dy.Secretary. The first batch joined in 2019.

From AIOBC Employees Federation, we immediately brought this matter at various stages as under:

05.08.2019: Letter to Chairperson and Members of Parliamentary Committee for OBC

24.06.2021: Letter to Parliamentary Committee for OBC

17.07.2021: Appeal to Hon’ble Members of Parliament

13.05.2023: Dharna at Chennai – Lateral entry issue was highlighted

10.08.2023: Dharna at Delhi – This Lateral Entry issue was one of the Agenda

25.05.2024: Representation sent to political parties to include in their manifesto.

Questions were raised by Hon’ble Members of Parliament both in Lok Sabha and Rajya Sabha during Parliament sessions, relating to Lateral entry appointments and implementation of reservation policy.

From the Union Government side, Minister of State for Personnel Dr.Jitendra Singh categorically replied in Parliament that:

1. **“Reservation is not applicable for appointment to single post cadres.”** (LS: Starred Question No.135, dt: 9.12.2021), (RS: Qn.No.2215 dt: 16.12.2021)

2. Even now during this current Parliament Session, Minister stated that **“reservation is not applicable to single post cadres”** (LS: Qn.No.2699, dt:7.8.2024).

OBC VOICE, the monthly multi-lingual magazine in its “June 2023” issue, has highlighted this matter in its Editorial.

Let us continue to fight till we get justice.

- **G. Karunanidhy**, Gen. Secretary,
AIOBC Employees Federation

Amid political row, UPSC cancels ‘lateral entry’ recruitment advertisement

In a circular released on August 20, UPSC wrote, “It is for information of all concerned that the Advertisement No.54/2024 pertaining to Lateral recruitment for 45 posts of the level of Joint Secretary/Director/Deputy Secretary in different Departments published in the Employment News, various Newspapers and on the website of the Commission on 17th August, 2024 is cancelled as requested by the requisitioning authority.”

Earlier, Minister of State for Personnel, Public Grievances Jitendra Singh had asked the chairman of UPSC to cancel the ongoing Lateral Entry advertisement.

'CREAMY LAYER': A CREATION OF JUDICIARY



A look back at the issues leading to the decision may be necessary. Under Article 341 of the Constitution, the Parliament is empowered to specify castes, races or tribes for the purpose of declaring them as Scheduled Castes.

- Justice K.Chandru

The recent judgment of the Supreme Court's seven-judge bench in the Punjab Sub-categorisation of Scheduled Castes case has brought near unanimity among the representatives of Scheduled Castes who raised a common voice against the order. From Mayawati of the Bahujan Samaj Party to Thol Thirumavalavan of Viduthalai Chiruthaigal Katchi, many have raised unequivocal condemnation of the directions issued.

A look back at the issues leading to the decision may be necessary. Under Article 341 of the Constitution, the Parliament is empowered to specify castes, races or tribes for the purpose of declaring them as Scheduled Castes. The said Article empowers the Parliament to include or exclude one from the list of Scheduled Castes. The then-unified Andhra Pradesh was faced with such a unique situation. Among the number of sub-castes included in the Presidential Order over the years, a few communities were able to corner the benefit of reservation to the exclusion of other subcastes and this led to continuous representations from those disadvantaged sub-castes.

Andhra Pradesh enacted a law by which it introduced sub-categorisation of all the castes included in the list of Scheduled Castes. As per the population ratio, 15 per cent of seats were reserved for all the Scheduled Castes. By the new legislation, all the sub-castes under the list were divided into four categories i.e. A, B, C and D. The law provided that the A category would have one per cent, B category seven per cent, C category six per cent and D category one per cent. This was based upon the report given by Justice Ramachandra Raju Commission. The controversy which arose was popularly known as

'Mala' and 'Madiga', the two dominant castes within the list of Scheduled Castes.

This sub-categorisation within the list of Scheduled Castes gave rise to litigation before the Andhra Pradesh High Court which ultimately resulted in reaching the Supreme Court. A constitution bench of five judges of the Supreme Court unanimously held (EV Chinniah - 2005) that the State legislature has no power to do sub-categorisation as it will result in tinkering with the presidential list of Scheduled Castes authorised by the Parliament. If for any reason, any sub-caste within the larger category of Scheduled Castes corners all the benefits, then the only remedy is for the Parliament to find out and exclude such category under the power vested under Article 341 of the Constitution. The constitution bench did not recommend the introduction of any exclusion of the creamy layer of persons enjoying the benefit under the SC quota even though the earlier decision of a larger bench dealing with the case of Other Backward Classes (OBCs) introducing the concept of creamy layer for exclusion of communities from the list of OBCs was before them. One would have thought the matter would end therein.

However, similar problems arose in other states also. For example, in Tamil Nadu, the reservation for Scheduled Castes is 18 per cent and the prominent sub-castes within the list were Parayars (northern TN) and Pallars (southern TN). There were also other sub-castes within the Scheduled Castes list. However, the Arunthathiyinar community, which has a lower population but is spread all over Tamil Nadu, was insisting that there should be

AND THUS SPAKE THE JUDGES

Justice BR Gavai

■ States must develop a policy to identify and exclude the 'creamy layer' among SC/STs from affirmative action benefits

■ This step is essential for achieving genuine equality as envisioned in the Constitution

■ Children of individuals who have benefitted from reservations should not be equated with those who have not

CJI DY Chandrachud

■ Such sub-classification would need to be based on certain yardsticks

■ It cannot lead to the exclusion of certain castes in the Presidential List from the benefit of reservation, it must be based on empirical data that proves the need for sub-classification

■ Any legislation creating sub-classification would be subject to judicial review

Justice Vikram Nath

■ Supports Justice Gavai's view, asserts that the 'creamy layer' principle applicable to OBCs should also apply to SCs and STs, albeit with different criteria

■ In agreement with Justice Gavai, emphasises that the criteria for excluding the 'creamy layer' among SC/STs might differ from those used for OBCs

Justice Pankaj Mithal

■ Reservations should be limited to the first generation

■ Once a member of the first generation attains a higher status through reservations, the subsequent generation should not be entitled to the same benefits

■ While the current reservation system should continue, there should be a reevaluation and development of new methods to assist the truly disadvantaged within SC/ST/OBC communities, ensuring the preservation of the reservation framework until more effective solutions are in place

Justice Satish Chandra Sharma

■ Need for a constitutional mandate to identify the 'creamy layer' within SC/ST communities



an internal reservation within the Scheduled Castes quota. During the Chief Ministership of Dr Kalaingar, this demand was accepted and an Act was passed by the legislature (2009) by which a three per cent reservation was made in favour of the Arunthathiyinars (which includes six sub-castes) and the sub-categorisation was from then referred to as SC(A) quota.

Though it was opposed by all the political groups representing the Scheduled Castes, the most vociferous opposition came from Dr Krishnaswamy, the leader of the Puthiya Tamizhagam Party. He also filed a writ petition challenging the sub-categorisation. While the matter was pending before the Madras High Court, a similar case arose from Punjab. As per the 2011 census, Punjab had a Scheduled Castes population of 31.9 per cent and the State had allotted 25 per cent reservation in favour of Scheduled Castes in all the educational institutions and government employments. Among the Scheduled Castes, the Mazhabi Sikhs caste alone was given 12.5 per cent and all other 37 sub-castes were given the balance of 12.5 per cent. In fact, under the 2011 census, the Mazhabi Sikhs were around 22 lakhs and another major community Samar was almost 18 lakhs population. But still, the Samars were tagged along with other subcastes and were given only half of the total quota allotted to Scheduled Castes.

The sub-categorisation, introduced by the Punjab legislature in 2006 by an ordinance was challenged and when the matter came to the Supreme Court (2020), it was referred to a larger bench of seven judges since it was felt that the earlier Chinnaiah's case has to be reconsidered. Along with the Punjab case, the Tamil

Nadu Arunthathiyinar internal reservation case was also clubbed together and after being heard by seven judges, both Punjab and Tamil Nadu Acts were upheld except for one lone member dissenting (August 1).

The bench held that the sub-categorisation of the larger quota of Scheduled Castes can be done by the state legislature based on reliable data and that the earlier Chinnaiah's case holding otherwise was erroneously done and was thus overruled. But the bench did not stop with that. On the contrary, it also introduced an advisory opinion that within the list of Scheduled Castes, the reservation should not be unconditional. The government should find out those persons who had enjoyed the benefit of reservation (called the creamy layer) should be excluded and such an identification should be done by the government.

The inspiration for making such an opinion was not based upon any law but came from the earlier judgment in the OBC reservation case which arose out of the Mandal Commission recommendation. During the VP Singh government, it introduced reservations for other backward classes based upon the recommendations of the Mandal Commission which recommended reservations for Socially and Educationally Backward Classes (SEBC). While 27 per cent reservation for the OBCs was upheld, the larger bench also stated that the reservation should not be allowed to be enjoyed perpetually by persons or families and that exclusion of the "creamy layer" should be done by the government. The criteria for laying down a creamy layer were left to the government to decide. This was entirely a judge-made law and the question never arose before them. What was surprising was even at the threshold of

introducing reservation for OBCs in central service, the court also came out with an exclusionary rule.

While the Constitution provides an enabling provision under Article 15(4) for the reservation of SCs, STs, and SEBCs for setting aside seats in educational institutions, Article 16(4) enabled them to get into government employment in case, in the opinion of the government, they are not adequately represented in the services of the State. Afraid that such reservations will result in diluting the efficiency of administration, Article 335 imposed on the State that while considering the claims of SCs and STs, it should "take into consideration, consistently with the maintenance of efficiency of administration". However, by reserving certain seats in educational institutions and government employment, it is not as if there is a total dilution of standards. Taking strong exception to the critiques who oppose reservation, Justice Krishna Iyer wrote, "It is not a concession or privilege extended to them, it is in recognition of their undoubted Fundamental Right to Equality of Opportunity and in the discharge of the Constitutional obligation imposed upon the State to secure to all its citizens 'justice, social, economic and political' and 'equality to status and opportunity' to assure 'the dignity of the individual' among all citizens" (1980).

It is also surprising that while the Supreme Court in the sub-categorisation case referred to Article 335 regarding the efficiency of administration not being diluted, the same yardstick was not pressed into service in the matter of reservation for Economically Weaker Sections (EWS) introduced by the Modi government by the 103rd constitutional amendment. When that was under challenge, there was no whisper as to why Article 335 was not pressed into service in the EWS quota (Janhit Abhiyan, 2022).

Even in the earlier OBC reservation case, when the concept of the creamy layer was introduced, the Supreme Court made a distinction between the reservation of SC/STs on the one hand and reservations for OBCs on the other hand. Even for laying down the criteria for identifying the creamy layer, there were vast disparities in the standards laid down by various governments. But

suddenly applying the concept of a creamy layer even for the reservation of SC/STs is not only an injustice but also denying the fact that by availing the benefit of reservation by one generation, the social stigma attached to them will disappear. On the other hand, reservation is only one way of affirmative action aiming to bring them on par with the other segments of society with the fond hope that social ostracism will disappear.

Contrary to their expectation, even after several decades of affirmative action, members belonging to scheduled caste communities were unable to get off from the discriminative practices adopted against them. Further, even as per Article 16(4), it is for the State to consider extending reservation until the community is "adequately represented" in State services. Hence, it is essentially for the State to decide whether any caste or group will have to be excluded from the benefit of reservation based on concrete data. Getting one job in a Class III or Class II post in the government service will not by itself make that person come within the creamy layer. Today we find excepting the lower posts, the higher posts were hardly filled up with the quota to which they are entitled.

That means it will take several generations for that person or his family to achieve the goal enshrined in the Constitution.

After the judgment, apart from the condemnations by several political leaders, the meeting convened by the Prime Minister of all the Dalit members of the Parliament had unanimously rejected accepting the introduction of the so-called creamy layer into the quota for reservation for SC/STs. Congress president Mallikarjun Kharge rightly demanded that "the Centre should have brought a legislation in the Parliament in the recently concluded Monsoon Session to nullify the top court's verdict on the issue". It is high time such unimaginary experiments are not undertaken by the judiciary to create invidious discrimination within the Scheduled Caste community by introducing the concept of the so-called creamy layer, and by which the object of the constitutional goal is defeated.

- The author is the Retired Judge of Madras High Court.

(Courtesy: Dtnext.in 16.8.2024)

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NEWS IN BRIEF:



'No question of creamy layer': PM Modi assures BJP SC/ST MPs

WITH Dalit leaders expressing apprehensions regarding the Supreme Court's landmark decision allowing states to create sub-categorisation within Scheduled Castes and Scheduled Tribes for the purpose of reservation, Prime Minister Narendra Modi assured a 70-member delegation of the party's SC/ST MPs that no step would be taken on the court's observations calling for creamy layer exclusion. BJP Bulandshahr MP Bhola Singh told The Indian Express after the meeting that SC/ST members of both the Lok Sabha and Rajya Sabha were part of the delegation.



Congress to push for removal of 50% reservation cap, seek quotas in big projects outsourced by govt

With the quota space shrinking at a rapid rate, Congress is set to ratchet up pressure for removal of 50% ceiling on reservation and push for quotas in the big projects outsourced by govt. The decision came as the party decided to hold consultations within and outside on the sub-categorisation of Scheduled Castes to finalise its stance in the wake of the recent Supreme Court judgement. (Tol 8.8.2024).



Private Member's Bill seeking enhanced reservation for OBCs in government jobs

Samajwadi Party MP Javed Ali Khan had moved a Private Member's Bill seeking amendment to the Constitution to ensure that OBCs get reservation proportional to their population. But, Parliamentary Affairs Minister Kiren Rijiju moved a motion in Rajya Sabha deferring a debate on it. (The Hindu 9.8.2024)



"65% quota provision in 9th Schedule", Nitish Kumar

The Bihar govt is doing all it can to unlock the state's revised reservation limit of 65% that was struck down by Patna high court, including requesting the Centre to incorporate it into the Ninth Schedule of the Constitution to make it immune from judicial scrutiny, CM Nitish Kumar said as the assembly descended into bedlam for the second day. (Times of India 25.7.2024)



Scrap NEET, S.Jothimani, M.P.

Urging the Centre to scrap NEET, Congress Karur MP S Jothimani said "We, the people of Tamil Nadu, strongly oppose NEET. There are other states, including the states run by the BJP alliance, which join the fight against NEET. It is strongly believed that NEET is a test of the means of capability of social and financial capital where the most privileged ones who can afford to spend exorbitant amounts on coaching institutes take the cake." (Indian Express 30.7.2024)

'We Will Not Grant Stay', says Supreme Court

The Nitish Kumar government had, following a caste-based survey, raised the total quota volume for the socially and educationally disadvantaged communities from 50 to 65 per cent. The high court on June 20 set this aside as unconstitutional (The Telegraph 30.7.2024)

Private employees with periodic hikes deemed permanent: High court

Madhya Pradesh high court said in a recent judgment that a person in a non-govt job getting periodic pay hikes or annual increments can be considered a permanent employee, while partly allowing a revision petition for increase in compensation in a road accident. The high court increased the compensation by over Rs 2.7 lakh. (Times of India 30.7.2024)

Why did courts revisit bar on sub-quotas?

Will the weaker among Dalits get representation from further sub-classification? Why did the Supreme Court overrule a five-judge decision of 2004? What are the views on creamy layer exclusion? Do the judges' opinions on this constitute a direction to the government?



- K. Venkataramanan

A seven-judge Bench of the Supreme Court has ruled that States have the power to sub-divide Scheduled Castes (SC) into groups so that it can give sub-quotas within the quota for Dalits. | Photo Credit: The Hindu

The story so far: A seven-judge Bench of the Supreme Court has ruled that States have the power to sub-divide Scheduled Castes (SC) into groups so that it can give sub-quotas within the quota for Dalits. In the process, the Bench overruled a 2004 judgment by a five-member Constitution Bench that said such sub-classification was impermissible as Parliament alone was empowered to modify the list of SCs notified by the President under Article 341 of the Constitution.

What was the 2004 judgment?

The Andhra Pradesh Scheduled Castes (Rationalisation of Reservation) Ordinance, 1999, and the Act that replaced it created four groups — A, B, C and D — of Scheduled Castes and earmarked varying percentages of reservation for each group. The rationale was that there were differences in the level of advancement among communities under the SC list and that such sub-

classification will ensure representation for the weaker castes. The Andhra Pradesh High Court rejected the challenge against the Act.

However, in the Supreme Court, a Constitution Bench of five judges held the sub-classification was unconstitutional. The November 2004 judgment in *E.V. Chinnaiah vs State of Andhra Pradesh* noted that under Article 341 of the Constitution, the President notifies the list of Scheduled Castes. Once the list is notified, it shall not be modified through another notification, and the only way to include or exclude a community in that list was by an act of Parliament. The Bench then ruled that once enumerated under Article 341, SCs constitute a single homogeneous class, and that State legislatures were not competent to tinker with the list by further classifying them into groups.

How did it come up before a larger Bench?

The Punjab Scheduled Castes and Backward Classes (Reservation in Services) Act, 2006, provided for 25% reservation for SCs and 12% for backward classes in direct recruitment to services. Half the jobs under the SC quota, the law said, would be given as first preference to Balmikis and Mazhabi Sikhs, if candidates were available. When this was challenged, the Punjab and Haryana High Court cited the judgment in *E.V. Chinnaiah* to hold that the relevant section on preference to two communities among SCs was unconstitutional. Similarly, in 2006, the High Court also struck down the Haryana government's notification dividing SC communities into two blocks and earmarking 50% of the SC quota to each block.

In 2009, the Tamil Nadu Assembly enacted a law to provide a sub-quota in services and educational institutions for Arunthathiyars, a group of sub-castes considered the weakest among the Scheduled Castes in the State. This was challenged directly in the Supreme Court. In 2020, a Constitution Bench doubted the correctness of the *Chinnaiah* judgment, noting that the nine-judge Bench in *Indra Sawhney* (1992) had permitted sub-classification of backward classes. However, in *Chinnaiah*, the Bench had declined to use that as a precedent for sub-division of SC communities as *Indra Sawhney* was only concerned with OBC reservation. Hence, a larger Bench was constituted to revisit the earlier verdict.

What is the reasoning behind it?

Six of the seven judges have now ruled that the 2004 judgment was wrong. In his judgment on behalf of himself and Justice Manoj Mishra, Chief Justice D.Y. Chandrachud has held that SC communities are not a homogeneous class as ruled in the earlier judgment. He disagreed with the view that the act of notifying a list of SCs creates a deemed fiction that all of them have a similar status. It is true that they get a common constitutional identity as Scheduled Castes based on their experience of untouchability and discrimination, but this does not mean that there is no heterogeneity among them.

Supreme Court judgment backs validity of Tamil Nadu's Arunthathiyar quota law

He cited historical and empirical evidence to show that there were inter se differences among SC communities. There were even instances of some sections of SCs being discriminated against by other SC communities. Therefore, sub-classification was permissible, but it should be based on an "intelligible differentia" (a clear characteristic that will mark one group as different from another) and should have a rational nexus to the purpose of doing it. Further, such sub-classification is subject to judicial review, and the State should be able to justify it using empirical data.

The CJI also held that sub-classification will not in any way amount to tinkering with the Presidential list and that it will not violate Article 341, which confers the power to notify Scheduled Castes exclusively on the President. The function of Article 341 was to identify who came under the category of Scheduled Castes, but States are free to identify those with different degrees of backwardness and make special provisions or extend reservation benefits to them. The new ruling is expected to encourage States to earmark sub-quotas for the most marginalised sections of Dalits who have not enjoyed the fruits of reservation so far.

In her dissent, Justice Bela Trivedi stands by the *Chinnaiah* doctrine that it is impermissible to sub-classify a homogeneous class and that it would amount to tinkering with the President's list under Article 341.

What about creamy layer exclusion?

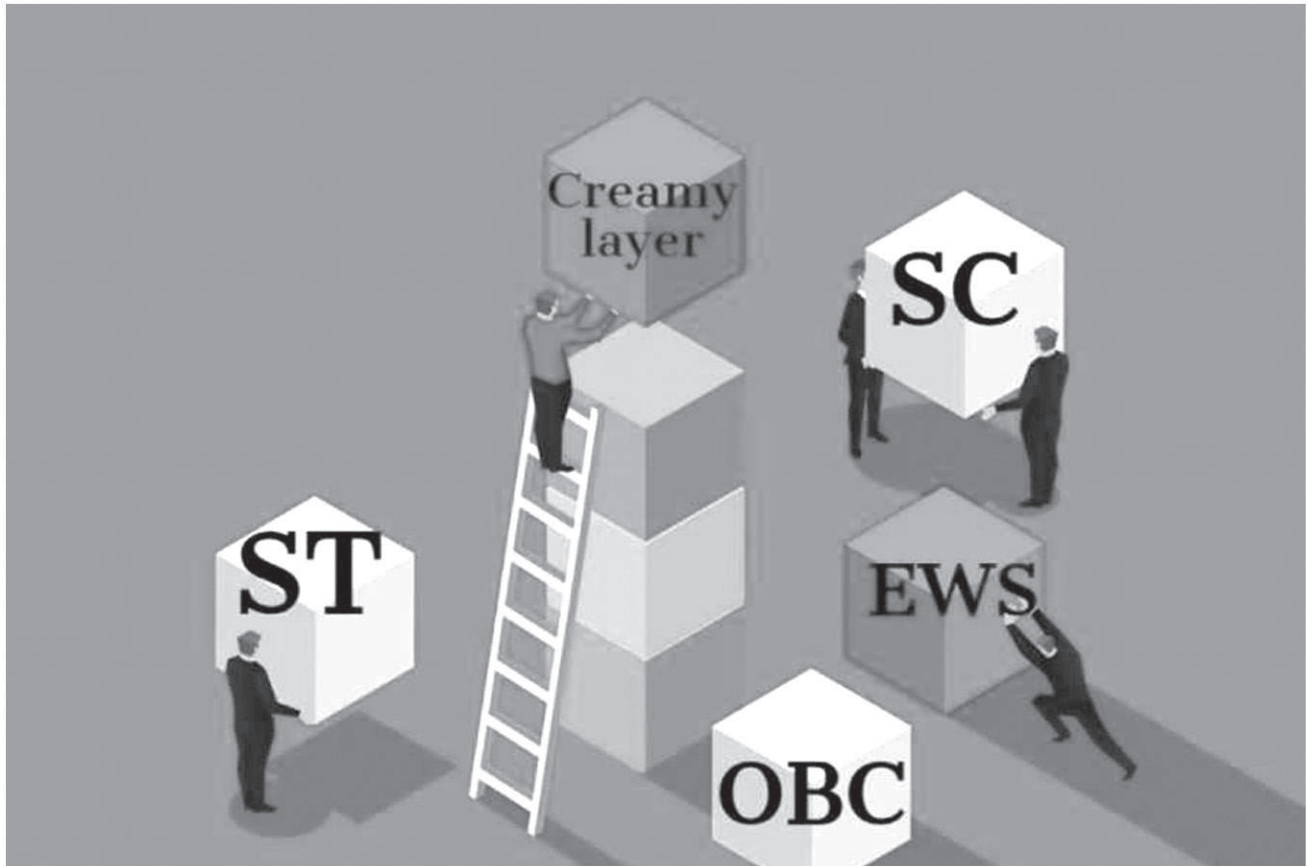
The creamy layer concept is now applicable only to OBCs and so far has not been extended to Dalit communities. Justice B. R. Gavai, in a separate opinion in which he concurs with the Chief Justice, has written in detail about the need for identifying the more advanced among the Scheduled Castes and excluding them from the benefits of affirmative action.

Noting that equality would mean that unequals cannot be treated as equals, Justice Gavai has wondered whether the children of IAS or IPS officers could be treated the same way as children in remote villages even though they may belong to the same community. Underscoring the differences in access and resources to those in urban and rural areas, and those attending elite institutions and those in schools with limited facilities, he has said putting them in the same bracket would obliterate the equality principle. However, he also notes that the parameters for excluding the creamy layer for the SCs cannot be the same as those used to identify the well-off among the OBCs. Three other judges have agreed with his view. However, the opinions do not constitute a direction to the government to implement the creamy layer concept, as the issue did not directly arise in this case.

(Source: The Hindu dated 4.8.2024)

PIE EQUATIONS

The way towards a society that does not discriminate on the basis of caste is not by equalising castes but rather by ensuring dignity for each of them



- Arghya Sengupta

The irony of the debate on reservations in India is that for every 100 jobs available in the market, only 2 are government jobs. That number too has been steadily shrinking. But interest in these sarkari jobs remains as high as ever. Despite the minuscule nature of this employment pie, questions on how to divide it up have generated episodic acrimony.

The latest to add fuel to this fire has been the judgment of the Supreme Court upholding the principled validity of a preference given to Balmikis and Mazhabi Sikhs, two specific scheduled castes, in 50% of the total seats reserved for all scheduled castes in Punjab. Similar sub-reservations were made in Haryana and Tamil Nadu (for specific, particularly backward, scheduled castes).

Legally, this means that the Supreme Court has now sanctioned sub-classification amongst scheduled castes, allowing governments to pick and choose which castes to give preference even within quota seats. Practically, this means that if there are 2 reserved seats for government jobs in Punjab, in 1 of these seats, preference will be given to Mazhabi Sikhs or Balmiki candidates before other scheduled castes. Given the shrinking pie of government jobs, the marginal effect of such a preference is likely to be minimal. On the contrary, its political impact is likely to be significant, opening up the possibility of re-engineering Dalit votes.

In terms of principle, the judgment of the Supreme Court in allowing governments to sub-classify amongst

scheduled castes is correct. In the precursor to this case in 2020, I had written in this column as to how, to anyone familiar with the operation of the caste system, any question of homogeneity within scheduled castes would appear to be a “nonsensical question”. The judgment of the Chief Justice of India has pointed out with specific examples the differences in standing among various castes within the scheduled castes in terms of the sanction to inter-marry, to share the same well for drawing water as well as perform the same occupational tasks. Considering all scheduled castes alike for the purpose of reservation turned a blind eye to these differences in backwardness.

It also turned a blind eye to differences in representation in government services. A key thrust for this demand for sub-classification came from a movement of Madigas, a scheduled caste in Andhra Pradesh, which pointed out a salient fact - scheduled caste quotas in jobs in Andhra Pradesh were being cornered by the dominant Malas. As Anup Surendranath verified through his research, Malas, with a population share of 40%, had 60% of all government jobs reserved for scheduled castes (as of 1997) whereas Madigas and Rellis, two other groups, were significantly under-represented. Sub-classification presents a powerful policy tool to ensure greater parity in representation for Madigas, Rellis and other similarly under-represented scheduled castes in government jobs. The court was right to have upheld it.

While recognising these inequities among scheduled castes, Anand Teltumbde, writing in Scroll, has criticised the judgment, stating that it will lead to the “fragmentation of Dalit identity”. He argues that their differences aside, all Dalits are homogeneous in one fundamental way: they were all hitherto untouchable castes.

Teltumbde is right in his assessment of how this judgment could shape Dalit identity but has his logic the wrong way around. **The fragmentation of the Dalit identity is not a possibility because of the judgment - the judgment was made possible by the pre-existing fragmentation of the Dalit identity in accessing reservation benefits.** This fragmentation is already fundamentally shaping Dalit politics. With the judgment, the cart has merely followed the horse.

But it is Teltumbde’s point about untouchability that strikes at the root of the interplay between caste reservations and the Constitution. He is **no doubt right that all scheduled castes are deemed so because of their status as untouchables in caste Hindu society. But when it comes to reservations, their basis for accessing benefits is not their status but rather their degree of backwardness. Both in government jobs and educational institutions, preference in Article**

16(4) and 15(4) of the Constitution is explicitly given to “backward classes”. Untouchability may be the moral (immoral) basis for reservations; but backwardness is its legal trigger.

Teltumbde’s focus on untouchability reveals a much deeper tension. In independent India, the focus of both Dalit activism and emancipatory politics has been dominated by the arithmetic of reservations. The societal phenomenon of untouchability has sought to be tackled by material prosperity that reservations in jobs and educational institutions brings. This is a perfectly rational policy response. But over time, with multiple judgments of the Supreme Court, reservations have become a technical question of legality and constitutionality rather than a civilisational question of dignity and reparation. The latest judicial sanction to a further divvying up of the reservation pie, in the context of ever-shrinking number of government jobs and limited seats in educational institutions, is a reminder of how limiting this entire narrative is.

Reservations are a necessary tool in India’s social policy toolkit to ameliorate caste discrimination. But it is short-sighted to disagree over how to divide the crumbs that reservation affords without questioning why the State is retreating from public life in a manner that is leading to the pie (and the crumbs) constantly shrinking in size. It is time for the debate on reservations to explicitly call out the diminishing State and its slow but sure takeover by private capital.

Equally, as M.K. Gandhi presciently realised, material prosperity through reservations may be necessary but will never be sufficient for hitherto untouchable castes to find pride of place in society. Real uplift of scheduled castes will happen when society recognises the inherent dignity of each caste irrespective of its occupational status or historic disadvantage. That cannot happen only through material uplift. Neither can that happen, as the dissenting judgment in the Supreme Court appears to suggest, by wishing away differences in caste and creating artificially homogeneous categories. It will happen when each caste with its own customs, rituals, practices, is recognised for what it is, no matter how different or abhorrent such practices might appear to someone else. This is not an equality question; it is a dignity question all the way down. The way towards a society that does not discriminate on the basis of caste is not by equalising castes but rather by ensuring dignity for each of them. This is a question that is well outside and above the remit of a constitutional court. It depends on each one of us.

Arghya Sengupta is Research Director, Vidhi Centre for Legal Policy. Views are personal

(Courtesy:THE TELEGRAPH 23.8.2024)



3 Kannada Movies – Against Superstitions

- M.R.MANO HAR

Not much is known about exceptionally great Kannada movies because, in the past, there were no takers in other states, beyond Karnataka. Kannada language is rich in literature like that in Bengali. Many of Kannada novels have been filmed. Kannada movies remained confined to late night Doordarshan telecast. Discerning lovers of movies used to watch them patiently stifling their yawn. Directors like Puttannakanagal, B.V. Karanth, Girish Karnad and Girish Kasaravalli have been coming out with true, meaningful realistic cinema. Most of them are poems in celluloid, quite different from pot-boilers of the modern era. The list would be too long. Shall we talk about atleast three great Kannada movies that attacked superstitions, caste supremacy, outdated codes of conduct, enslavement of women, meaningless rituals, worn out conventions and irrational practices?

“Samskara” (1970), “Vamsa Vriksha” (1971) and “Ghata Shradha” (1977) deserve a place in world cinema. They were all critically acclaimed. They bagged awards in many film festivals.

1. “SAMSKARA” 1970)

Based on a novel of U.R. Ananthamurthy, it pioneered the parallel cinema movement in Kannada. It won the National Award as the Best Feature Film (1970). It is

against caste system and bizarre rituals. The Madras Censor Board banned it but later the Union Ministry of Information and Broadcasting revoked the ban.

It is about two brahmin inhabitants of a village in Karnataka – Praneshacharya; a staunch believer in religion, caste and traditional beliefs; and Narayanappa – who has thrown over board the outdated conventions of a brahmin. Praneshacharya is regressive. Narayanappa



is progressive. Praneshacharya is irrational but Narayanappa is a rationalist.

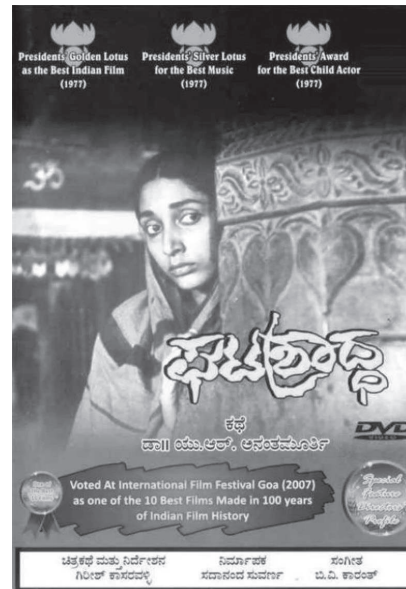
One day, Narayanappa dies and his body lies waiting for cremation. None of the brahmins comes forward to cremate it. Non-brahmins are not allowed to do it. Praneshacharya is confused. At last an untouchable woman dealing in flesh trade secretly cremates the body of the dead brahmin. The movie is a crushing blow on the faces of all the caste fanatics on the earth. The original prints of this film were all lost. A group of scientists and professionals of National Archives of films have restored this film using advanced technology. We now have an easy access to this gem.

2. VAMSA VRIKSHA (1971):

The title means “family tree”. It is based on a novel by S.L.Byrappa and directed jointly by B.V. Karanth and Girish Karnad. In 1972, it won the National Award for best direction. It also won three ‘Film Fare’ Awards.

It is about a brahmin Shrinivasa Shrothri who is proud of his caste supremacy. He is soaked in rituals and outdated customs. One day his son Nanjunda dies by drowning in a river. Kathyayani, the young widow decides to lead a new life and bring up her son. She joins a college for higher studies; falls in love with a Professor and begins a new life with him.

One day, the old brahmin Shrinivasa Shrothri discovers the secret that he is not a brahmin at all. For the growth of family tree and for begetting an heir, his father had made an untouchable impregnate his mother. The old man is shattered by the nauseating truth behind his birth. A thought-provoking movie, indeed, that portrays our bygone days. People talk about supremacy of their caste but are they sure of their roots? This question crops up in our minds when the film ends. The lives of most people in this world are a deep ocean of secrets, aren't they?



3. GATASHRADDHA (1977)

Winner of the Golden Lotus award, directed by Girish Kasaravalli. It is a Pungent attack on the enslavement of women, meaningless rituals, hypocrisy, communal fanaticism and gossip lovers. It is about a religious fanatic Udupa, who runs a Vedic school in his village. His daughter Yamuna is a young widow who falls in love with a school teacher and conceives.

The entire village turns against her. Nani, a new student who joins the Vedic School is kind towards Yamuna. He is her solace – a comfort among discomforts. Gossip loving villagers behave as self-appointed guardians of morality and decide to banish her. Her pregnancy gets terminated. Udupa disowns her and performs funeral rites for her when she is actually alive. That is ‘Gata Shraddha’. Yamuna gets tonsured and abandoned under a banyan tree. Nani is forcibly taken away by his father since his proximity to Yamuna is considered a great sin. The film ends with a shot of Yamuna under the banyan tree. It implies that it is the only shelter for her now.

“Gata Shraddha” prints were also lost. Using a dirty negative, our Indian scholars have restored this gem. These movies are always a pleasure to treasure, aren't they? They are to be conserved for posterity. We live in a 24 x 7 Information technology world. Times have changed only to a certain extent. Most of our women are still being treated as use and throw cups and store houses of pleasures.

Movies like ‘Vamsavriksha’ insist on empowerment of women and ridicule caste supremacy. Films like ‘Samskara’ and ‘Gata Shraddha’ question enslavement of women, double standards in society and outdated codes of conduct. Readers of our OBC VOICE must watch these three movies in order to understand the atrocities suffered long ago by our people. Movies are meant not only for entertainment but also for enlightenment, aren't they? ■



THOUGHTS OF PERIYAR:

PUBLIC SERVICE

पेरियार के विचार:
सार्वजनिक सेवा

Public Service is undeniably a sign of humanism but not all are seriously involved in it with a noble ideal. Some are hypocrites craving only for publicity. Public service is an intricate task that is multidimensional. In 1962 Periyar encoded his views thus on the complex issue.

Dear readers, cadres, friends and followers, I wish to share with you my views on Public Service. As usual, I expect you all to think on your own and decide to agree or disagree with me. Public Service always welcomes selfless people who really care for others in society. Self-centred people have no role to play in it. Generally, men and women are selfish since birth. With the passing of time some of them undergo a change and begin to bother about the welfare of others. Such exceptional people enter public service.

Survival instinct is an inherent feature of human beings. Human wants are insatiable. I believe, five basic needs revolve around us all – food, clothing, shelter, sleep and marital obligations. An urge to satisfy all these needs make people self-centred. They choose various occupations to satisfy all these needs. An advocate, a doctor, a trader and even a newspaper editor render public services in my opinion. There are thousands of other occupations which are also in a sense public service. Apart from these we have social services like rendering help to people during disasters, feeding the poor, taking care of the sick, the downtrodden and people suffering from various kinds of biological handicap. This sort of public service needs true humanists, but it is not as easy as it seems to be.

Family first

Unless a man's family is absolutely comfortable, he can never think of public service. Charity begins at home. He can concentrate on social service only when his people at home are properly fed, clothed and sheltered. A public servant

सार्वजनिक सेवा निस्संदेह मानवता का प्रतीक है, किन्तु इसमें सभी लोग एक उच्च आदर्श के साथ गंभीरता से शामिल नहीं होते हैं। कुछ लोग केवल प्रचार की लालसा में पाखंडी हो जाते हैं। सार्वजनिक सेवा एक जटिल कार्य है जो बहुआयामी है। 1962 में पेरियार ने इस जटिल मुद्दे पर अपने विचार इस प्रकार प्रकट किए।

प्रिय पाठकों, कार्यकर्ताओं, मित्रों और अनुयायियों,

मैं आप सबसे सार्वजनिक सेवा पर अपने विचार साझा करना चाहता हूँ। हमेशा की तरह मैं आप सभी से अपेक्षा करता हूँ कि आप स्वयं विचार करें और मुझसे सहमत या असहमत होने का निर्णय लें। सार्वजनिक सेवा हमेशा निःस्वार्थ लोगों का स्वागत करती है जो वास्तव में समाज में दूसरों की परवाह करते हैं। आत्मकेन्द्रित लोगों की इसमें कोई भूमिका नहीं होती। आमतौर पर पुरुष और महिलाएँ जन्म से ही स्वार्थी होते हैं। समय बीतने के साथ उनमें से कुछ में परिवर्तन होता है और वे दूसरों के कल्याण की चिंता करने लगते हैं। ऐसे असाधारण लोग ही सार्वजनिक सेवा में प्रवेश करते हैं।

जीवन रक्षा की प्रवृत्ति मनुष्यों की एक अंतर्निहित विशेषता है। मनुष्यों की इच्छाएँ कभी समाप्त नहीं होतीं। मेरा मानना है कि पाँच बुनियादी आवश्यकताएँ हमारे चारों ओर घूमती हैं :- भोजन, वस्त्र, आश्रय, नींद और वैवाहिक कर्तव्य। इन सभी आवश्यकताओं को पूरी करने की इच्छा लोगों को आत्मकेन्द्रित बनाती हैं। वे इन सभी आवश्यकताओं को पूरा करने के लिए विभिन्न व्यवसायों का चयन करते हैं। मेरे विचार में एक वकील, एक डॉक्टर, एक व्यापारी और यहाँ तक कि एक समाचारपत्र का संपादक भी सार्वजनिक सेवाएँ प्रदान करते हैं। इसके अलावा ऐसी हजारों अन्य नौकरियाँ भी हैं जो एक अर्थ में सार्वजनिक सेवाएँ हैं। इन सब से अलग हमारे पास सामाजिक सेवाएँ हैं जैसे आपदाओं के दौरान लोगों की मदद करना, गरीबों को भोजन कराना, बीमारों, दलितों और विभिन्न प्रकार की शारीरिक विकलांगताओं से पीड़ित लोगों की देखभाल करना। इस प्रकार की सार्वजनिक सेवा के लिए सच्चे मानवतावादी लोगों की आवश्यकता होती है, लेकिन यह जितना दिखता है उतना आसान नहीं है।

परिवार पहले

जबतक किसी व्यक्ति का परिवार पूरी तरह से आरामदायक नहीं होता,

should be free from the shackles of commitments. This kind of freedom made me enter public service. Drawing people out of the darkness of ignorance was my major service through propaganda of my ideals, policies and principles. I was free from domestic responsibilities. None depended on me for their survival. This made my public services possible without hurdles and obstacles.

Public welfare

Social Services include building hospitals, schools, orphanages etc., for society. I needed funds for such services. Our cadres have been generously donating wherever and whenever I toured to propagate my policies. I have been saving all the monetary contributions for future public services. I am not a spend thrift to squander money. I have always been frugal. My needs are a few. I spend only around fifty rupees per month for my food. For my simple apparel only fifty rupees annually. I have no heirs. My wife too spends less for her food and clothing. I travel by train in third class compartments. I also travel long distance by goods-carriers. I have money by selling the books published by us. My wife has been assisting me in this for the past fifteen years. At least for twenty days in a month I undertake propagation tours. I have been saving money for public services. After my life time people following in my foot prints would fulfil my dreams. I am contented with it. My well-wishers feed me wherever I go. Why do I need money for my personal needs which are so few?

I maintain a diary and keep jotting down the money collected for public service. I keep a track of the accounts. I accumulate money only for our movement – not for myself. I keep multiplying my savings. I ignore my health and augment wealth. Every public servant should emulate my practice. I am delighted by the love, respect and regard of my cadres like you. I am selfish only in this respect.

My fear and worry

My only concern is about the future of our movement. Our funds should be constructively used for public services after my lifetime. I wish the objective of our self-respect movement is accomplished by my followers. I am very particular about three public services:

- 1) Brahminocracy should be annihilated.
- 2) The craze of people for cinema must be curbed.
- 3) Caste disparity in temples should be eradicated.

These are all public services in my view. That would pave the way for the welfare of society.

I want at least 25000 members to join our movement and at least 500 branch offices. Committees are needed in every district. The books published by us should be sold in large numbers. Discipline and dignity must be there in all our meetings and conferences held for propaganda. Public service is my objective behind all these wishes.

Hypocrites in Public Service

Under the guise of public service some are exploiting society. They pretend cleverly and embezzle public contributions. People should identify and beware such hypocrites. Those who indulge in public service for cheap publicity must also be identified and exposed. Genuine Public servants must avoid boasting about it by self-glorification. Action should speak louder than words. Vain glory is certainly meaningless.

People should verify the background of the so-called public servants. Find out what they were long ago and what they are now. Try to find out their policies and check whether they are

वह कभी भी सार्वजनिक सेवा के बारे में नहीं सोच सकता। परोपकार की शुरुआत घर से होती है। वह तभी सामाजिक सेवा पर ध्यान केन्द्रित कर सकता है जब उसके घर के लोग ठीक से भोजन, वस्त्र और आश्रय पा रहे हों। एक सार्वजनिक सेवक को प्रतिबद्धताओं की बेड़ियों से मुक्त होना चाहिए। इस प्रकार की स्वतंत्रता ने मुझे सार्वजनिक सेवा में प्रवेश करने की प्रेरणा दी। अज्ञानता के अंधकार से लोगों को बाहर निकालना मेरे आदर्शों, नीतियों और सिद्धांतों के प्रचार के माध्यम से मेरी प्रमुख सेवा थी। मैं घरेलू जिम्मेदारियों से मुक्त था। कोई भी अपनी जीविका के लिए मुझ पर निर्भर नहीं था। इससे मेरी सार्वजनिक सेवाएँ बिना किसी बाधा के संभव हो सकीं।

लोक कल्याण

सामाजिक सेवाओं में समाज के लिए अस्पताल, स्कूल अनाथालय आदि बनाना शामिल है। मुझे ऐसी सेवाओं के लिए धन की आवश्यकता थी। जब भी और जहाँ भी मैंने अपनी नीतियों के प्रचार करने के लिए दौरा किया, हमारे कार्यकर्ताओं ने उदारता से दान दिया। मैंने भविष्य की सार्वजनिक सेवाओं के लिए सभी मौद्रिक दान बचा कर रखे हैं। मैं पैसे बर्बाद करने वाला अपव्ययी नहीं हूँ। मैं हमेशा मितव्ययी रहा हूँ। मेरी जरूरतें बहुत कम हैं। मैं अपने भोजन के लिए केवल लगभग पचास रुपए खर्च करता हूँ। मेरे सरल परिधान के लिए सालाना केवल पचास रुपए। मेरे कोई उत्तराधिकारी नहीं हैं। मेरी पत्नी भी अपने भोजन और कपड़ों पर कम खर्च करती है। मैं तीसरी श्रेणी के डिब्बों में ट्रेन से यात्रा करता हूँ। मैं लंबी दूरी भी मालवाहक वाहनों से तय करता हूँ। हमारे द्वारा प्रकाशित पुस्तकों की बिक्री से मुझे पैसे मिलते हैं। मेरी पत्नी पिछले पंद्रह वर्षों से इसमें मेरी सहायता कर रही है। महीने में कम से कम बीस दिन मैं प्रचार यात्राएँ करता हूँ। मैं सार्वजनिक सेवाओं के लिए पैसे बचा रहा हूँ। मेरे जीवन काल के बाद मेरे नक्शे कदम पर चलने वाले लोग मेरे सपनों को पूरा करेंगे। मैं इससे संतुष्ट हूँ। जहाँ भी मैं जाता हूँ, मेरे श्रमचिंतक मुझे भोजन कराते हैं। मेरी व्यक्तिगत जरूरतें इतनी कम हैं कि मुझे उनके लिए पैसे की आवश्यकता क्यों हो? मैं एक डायरी रखता हूँ और सार्वजनिक सेवा के लिए एकत्र किए गए पैसे को लिखता रहता हूँ। मैं खातों का रिकॉर्ड रखता हूँ। मैं केवल अपने आन्दोलन के लिए पैसे जमा करता हूँ - अपने लिए नहीं। मैं अपनी बचत को बढ़ाता रहता हूँ। मैं अपने स्वास्थ्य की अनदेखी करता हूँ और धन बढ़ाता हूँ। हर लोकसेवक को मेरे इस आचरण का अनुकरण करना चाहिए। मुझे आप जैसे कार्यकर्ताओं के प्यार, सम्मान और आदर से प्रसन्नता होती है। मैं केवल इस मामले में स्वार्थी हूँ।

मेरा डर और चिंता

हमारी एकमात्र चिंता हमारे आन्दोलन के भविष्य के बारे में है। मेरे जीवन के बाद हमारे फंड का उपयोग सार्वजनिक सेवाओं के लिए होना चाहिए। मैं चाहता हूँ कि हमारे आत्म-सम्मान आन्दोलन के उद्देश्य को मेरे अनुयायियों द्वारा पूरा किया जाए। मैं तीन सार्वजनिक सेवाओं के बारे में बहुत ही सतर्क हूँ :-

1. ब्राह्मणवाद का उन्मूलन होना चाहिए।
2. सिनेमा के प्रति लोगों के पागलपन को रोका जाना चाहिए।
3. मंदिरों में जातिगत असमानता को समाप्त किया जाना चाहिए।

ये सभी मेरे विचार में सार्वजनिक सेवाएँ हैं। इससे समाज के कल्याण का मार्ग प्रशस्त होता है।

मैं चाहता हूँ कि कम से कम 25,000 सदस्य हमारे आन्दोलन में शामिल हों और कम से कम 500 शाखा कार्यालय हों। हर जिले में समितियों की आवश्यकता है। हमारे द्वारा प्रकाशित पुस्तकों की बड़ी संख्या में बिक्री होनी चाहिए। हमारे सभी प्रचार सभाओं और सम्मेलनों में अनुशासन और गरिमा होनी चाहिए। मेरी इन सभी इच्छाओं का उद्देश्य सार्वजनिक सेवा है।

सार्वजनिक सेवा में पाखंडी

सार्वजनिक सेवा की आड़ में कुछ लोग समाज का शोषण कर रहे हैं। वे चतुराई से दिखावा करते हैं और सार्वजनिक योगदान का दुरुपयोग करते हैं। लोगों को ऐसे पाखंडियों को पहचानना और उनसे सावधान रहना चाहिए। जो लोग सस्ती लोकप्रियता के लिए सार्वजनिक सेवा में लिप्त हैं, उन्हें भी पहचाना और उजागर किया जाना चाहिए। वास्तविक सार्वजनिक सेवकों को आत्म महिमामंडन से बचना चाहिए। काम बोलना चाहिये, शब्द नहीं। व्यर्थ की महिमा निश्चित रूप से अर्थहीन है। लोगों को तथाकथित सार्वजनिक सेवकों की पृष्ठभूमि की जांच करनी

honest in spreading them. Do not accept everyone as a public servant without probing deeply into them. Prison cells have become comfortable rest houses for criminals. Anti-social elements have learnt how to escape from the clutches of law. These pseudo public servants are the root cause of filth in our society. Newspapers pull wool over the eyes of readers by their rubbish in print. Democracy itself seems to have become a butt of ridicule. There is a scarcity of selfless leaders. Gullible people are being taken for a ride by self-centred politicians. To believe that they are serving public is merely an illusion.

Come forward gladly

Genuine movements, forums and outfits of public service have become scarce. There is sycophancy in the existing organisations. Members flatter one another through hero-worship and eulogise wrong people around them. True public service is marred by such people. In my 83 years of public service so far these are all my observations. Very few people willingly come forward for public service. This must change. I have pinned my hope in all of you. Set an example for others by rendering true public service. Serve with pleasure. Avoid soaking yourself in self-pity. Never render public service as if it is a compulsion.

Regretting doing it defeats the purpose of service. Hence, serve with a smile; let it not be a fake smile under any circumstance. Before I conclude I wish to state that even today's face a lot of challenges, hurdles and obstacles in public service, but I go on undeterred and I want you all to serve people with unflinching resolve and unswerving patience, like me.

Courtesy: Periyar's 84th Birthday –
Viduthalai Souvenir published in 1962.

Translated in English by: M.R.Manohar,
In Hindi: by Ravindra Ram

चाहिए। यह पता लगाएँ कि वे पहले क्या थे और अब क्या हैं। उनकी नीतियों का पता लगाएँ और देखें कि क्या वे उसे प्रसारित करने में इमानदार हैं। गहराई से जांच किए बिना हर किसी को सार्वजनिक सेवक के रूप में स्वीकार न करें। जेल की कोठरियाँ अपराधियों के लिए आरामदायक विश्राम गृह बन गई हैं। समाज विरोधी तत्व कानून के चंगुल से बचना सीख गए हैं। ये नकली सार्वजनिक सेवक हमारे समाज में गंदगी की जड़ हैं। समाचार पत्र अपने छपे कचरे से पाठकों की आंखों में धूल झोंकते हैं। ऐसा लगता है कि कि लोकतंत्र खुद ही मजाक बन गया है। निःस्वार्थ नेताओं की कमी है। भोले-भाले लोगों को स्वार्थी राजनेताओं द्वारा भ्रमित किया जा रहा है। यह मानना कि वे सार्वजनिक सेवा कर रहे हैं, केवल एक भ्रम है।

आगे बढ़ कर खुशी से काम करें

सच्चे आन्दोलन, मंच और सेवा के संगठन दुर्लभ हो गए हैं। मौजूदा संगठनों में चापलूसी हो रही है। नायक पूजा के माध्यम से सदस्य एक-दूसरे की चापलूसी करते हैं और अपने आसपास के गलत लोगों की प्रशंसा करते हैं। सच्ची सार्वजनिक सेवा ऐसे लोगों द्वारा प्रभावित होती है। अपने 83 वर्षों की सार्वजनिक सेवा में मैंने ये सभी बातें देखी हैं। बहुत कम लोग स्वेच्छा से सार्वजनिक सेवा के लिए आगे आते हैं। यह बदलना चाहिए। मैंने आप सभी में अपनी उम्मीदें रखी हैं। सच्ची सार्वजनिक सेवा प्रदान करके दूसरों के लिए एक उदाहरण स्थापित करें। प्रसन्नता पूर्वक सेवा करें। आत्म ग्लानि में डूबने से बचें। सार्वजनिक सेवा को कभी भी मजबूरी के रूप में न करें।

इसे करने का अफसोस करने से सेवा का उद्देश्य विफल हो जाता है। इसलिए मुस्कान के साथ सेवा करें और किसी भी परिस्थिति में यह मुस्कान नकली न हो। अंत में, मैं यह कहना चाहता हूँ कि आज भी सार्वजनिक सेवा में कई चुनौतियों, बाधाओं और अवरोधों का सामना करना पड़ता है, लेकिन मैं अडिग रहता हूँ और मैं चाहता हूँ कि आप सभी मेरी तरह अडिग संकल्प और अटल धैर्य के साथ लोगों की सेवा करें।

सौजन्य: पेरियार के 84वें जन्म दिन पर
1962 में "विदुतलाई" में प्रकाशित "स्मारिका".

अनुवाद: अंग्रेजी- एम.आर. मनोहर
हिन्दी: रवीन्द्र राम

18th LOK SABHA

MEMBERS OF THE COMMITTEE ON WELFARE OF OTHER BACKWARD CLASSES (2024-25)

LOK SABHA		
1.	Shri Ganesh Singh	BJP- <i>Chairperson</i>
2.	Shri Gurjeet Singh Aujla	INC
3.	Shri Manickam Tagore B.	INC
4.	Shri T. R. Baalu	DMK
5.	Shri Vijay Baghel	BJP
6.	Shri Kalyan Banerjee	AITC
7.	Shri Ramvir Singh Bidhuri	BJP
8.	Shri G. Lakshminarayana	TDP
9.	Shri Bidyut Baran Mahato	BJP
10.	Shri Jyotirmay Singh Mahato	BJP
11.	Shri Rodmal Nagar	BJP
12.	Shri Kota Srinivasa Poojary	BJP
13.	Shri Ramashankar Rajbhar	SP
14.	Shri Lumba Ram	BJP
15.	Dr. Gumma Thanuja Rani	YSRCP
16.	Dr. Swami Sachidanand Hari Sakshi	BJP
17.	Shri K. Sudhakaran	INC
18.	Smt. Dhanorkar Pratibha Suresh	INC
19.	Shri Ashok Kumar Yadav	BJP
20.	Shri Giridhari Yadav	JD(U)

We extend our heartiest congratulations and greetings to the newly constituted Committee on Welfare of OBCs.

We are confident that the Committee under the Chairmanship of Shri.Ganesh Singh, M.P. will address the issues and matters relating to welfare of OBCs and visit many of our Public Sector Undertakings and have inter-action with our OBC welfare associations

RAJYA SABHA

21.	Dr. Anil Sukhdeorao Bonde	BJP
22.	Shri Subhasish Khuntia	BJD
23.	Shri Baburam Nishad	BJP
24.	Shri Shambhu Sharan Patel	BJP
25.	Ms. Kavita Patidar	BJP
26.	Shri S. Selvaganabathy	BJP
27.	Shri C. Ve. Shanmugam	AIADMK
28.	Shri Ashok Singh	INC
29.	Dr. V. Sivadasan	CPI(M)
30.	Shri Beedha Masthan Rao Yadav	YSRCP

**FORMER PRIME MINISTER V.P.SINGH'S STATUE UNVEILED
IN THE PREMISES OF NLC OBC ASSOCIATION, NEYVELI**

**என்.எல்.சி. ஓபிசி நல சங்க அலுவலகத்தில்
சமூக நீதிக் காவலர் வி.பி.சிங் சிலை திறப்பு**

நெய்வேலி என்.எல்.சி. ஓபிசி நல சங்க அலுவலக வளாகத்தில், சமூக நீதிக் காவலர் வி.பி.சிங் அவர்களின் திரு உருவச் சிலையினை 22.08.2024 அன்று தமிழ்நாடு சட்டமன்ற உறுப்பினர் மாண்புமிகு சபா.இராஜேந்திரன் திறந்து வைத்து சிறப்புரை நிகழ்த்தினார். அகில இந்திய பிற்படுத்தப்பட்டோர் கூட்டமைப்பின் பொதுச்செயலாளர் கோ.கருணாநிதி முன்னிலை வகித்தார். என்.எல்.சி. நிறுவன பொது மேலாளர் திரு.முருகன், முன்னாள் ஓபிசி தொடர்பு அதிகாரி திரு. பழனியப்பன், மற்றும் நிர்வாகிகள், தோழமை அமைப்பு மற்றும் கூட்டமைப்பு நிர்வாகிகள், உறுப்பினர்கள் திரளாக வருகை தந்து சிறப்பித்தனர்.



'மண்டல் குழுவும் திராவிடர் கழகமும்'

நூல் வெளியீட்டு விழா - சென்னை பெரியார் திடல், 07.08.2024



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