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NEET LEAK FIRESTORM

HOW PARLIAMENT, TN PANELS FLAGGED NTA'S LOOPHOLES, FAILINGS

A CRISIS THAT RAISES SERIOUS QUESTIONS ON
EQUITY, FEDERALISM AND SOCIAL JUSTICE

Art 15(4)



NEET LEAK
STORM



WHY IDEOLOGY
MATTERS



ADVANCEMENT
IN LIFE

OBC PARLIAMENTARY COMMITTEE HAD DISCUSSION WITH OBC REPRESENTATIVES OF ALL INDIA UNION BANK OBC EMPLOYEES' WELFARE ASSOCIATION & UNION BANK MANAGEMENT AT MUMBAI ON 19.05.2026





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NEET Must Go: Restore State Autonomy and +2 Based Admissions

The NEET-UG leak firestorm has once again exposed the deep structural failures of the National Testing Agency (NTA) and the fundamentally flawed centralised examination regime.

The Constitutional Reality

Beyond administrative failures lies a deeper constitutional violation. As clearly articulated by Dravidar Kazhagam President K. Veeramani, the Union Government has no legislative competence to impose a common entrance examination like NEET. Education, particularly the establishment, regulation, and admission processes of universities, falls under Entry 32 of the State List. The Union's limited role under Entry 66 is confined to coordination and determination of standards — it does not extend to conducting entrance tests or overriding state admission policies.

Tamil Nadu abolished entrance examinations in 2006 through the Tamil Nadu Admission in Professional Educational Institutions Act and entrusted admissions to Class XII marks under the Tamil Nadu Dr. M.G.R. Medical University Act. The Supreme Court's observations in related judgments, including the principle laid down in Union of India vs. Rajendra Shah (2021), reinforce that Parliament cannot encroach upon matters exclusively reserved for States.

NEET, therefore, stands on constitutionally shaky ground. It undermines federalism, erodes state autonomy, and replaces a relatively equitable +2 based system with one that commodifies education and favours those who can afford expensive coaching.

Time for Structural Change

The repeated leaks, paper scandals, answer key errors, and loss of credibility have shattered the moral legitimacy of the NTA and NEET. Continuing with this centralised model sacrifices the dreams of lakhs of first-generation learners and socially backward students at the altar of a uniform but unequal system. True merit cannot be measured by an examination that ignores deep social and economic disparities.

The Way Forward

India must immediately scrap NEET and similar centralised entrance tests. Admissions to medical and other professional courses should be restored to the States, based primarily on Class XII marks, with due regard to reservation policies rooted in social justice. This will protect federal principles, reduce commercialisation of education, ease the immense psychological burden on students, and create a more level playing field for rural and underprivileged aspirants.

The voices from Parliament, Tamil Nadu, and justice-loving citizens are not mere protests — they are a constitutional and moral warning. The nation must heed them.

NEET is unconstitutional. NEET is unjust. NEET must go.

States must regain full control over medical admissions. Only then can we truly uphold the constitutional promise of equal opportunity and social justice. ■

சமூக நீதி vs மேலோட்ட சமத்துவம்: அரசியலமைப்புச் சட்டம் 15(4) உருவான வரலாறு

SOCIAL JUSTICE Vs FORMAL EQUALITY: THE BIRTH OF ARTICLE 15(4)

க.சரஸ்வதி

G.SARASWATHI



இந்திய அரசியலமைப்பின் முதல் திருத்தச் சட்டமாக 1951ஆம் ஆண்டு கொண்டுவரப்பட்டதே பொதுவாக “15(4) திருத்தம்” என அறியப்படுகிறது. 1951ஆம் ஆண்டின் முதல் அரசியலமைப்புத் திருத்தத்தை, “அரசியலமைப்பின் உயரிய கொள்கைகளை சமூக நீதி தேவைகளோடு ஒத்திசைக்கச் செய்யப்பட்ட முதல் மிகப்பெரிய முயற்சி” என்று கருதலாம்.

இடஒதுக்கீடு – சமூக நீதியின் அடித்தளம்

1921ஆம் ஆண்டு முதல் “கம்யூனல் ஜி.ஓ.” எனப்படும் வகுப்புவாரி பிரதிநிதித்துவ ஆணை நடைமுறையில் இருந்தது. சமூகத்தின் பல்வேறு பிரிவினருக்கும் சம வாய்ப்புகளை வழங்கிய இந்தக் கொள்கை, சமூக நீதியின் உயிர்நாடியாக விளங்கியது.

1950 ஜனவரி 26 அன்று இந்தியா குடியரசாக மாறியபோது, இந்த சமத்துவப் பாதை மேலும் விரிவடையும் என்ற நம்பிக்கை அனைவரிடமும் இருந்தது.

ஆனால், புதிய அரசியலமைப்பின் சில பிரிவுகள், வகுப்புவாரி உரிமைகளுக்கு எதிரான வகையில் விளக்கப்படத் தொடங்கின.

தந்தை பெரியாரின் எச்சரிக்கை

இந்நிலையை பெரியார் முன்கூட்டியே உணர்ந்தார். “வகுப்புவாரி பிரதிநிதித்துவம் மறுக்கப்பட்டால், ஒடுக்கப்பட்ட மக்களின் வாழ்க்கையே அழிந்துவிடும்” என்று அவர் எச்சரித்தார்.

அந்த எச்சரிக்கை மிக விரைவிலேயே உண்மையானது.

1950 ஜூலை 28 அன்று, சென்னை உயர்நீதிமன்றம் வகுப்புவாரி இடஒதுக்கீட்டு ஆணைக்கு தடை விதித்தது. இது சமூக நீதிக்கே எதிரான பேராபத்தாக மாறியது.

கம்யூனல் ஜி.ஓ. என்பது பல்வேறு சாதி மற்றும் சமூகப் பிரிவினருக்கும் கல்வி மற்றும் வேலைவாய்ப்பில் நியாயமான பங்கினை உறுதி செய்த தொடக்ககால அமைப்பாகும்.

The 15(4) Amendment is most commonly known as the First Amendment to the Constitution of India, enacted in 1951.

Think of the First Amendment of 1951 as the first major effort to align constitutional ideals with social justice needs.

Reservation – The Foundation of Social Justice

Since 1921, the **Communal G.O.** (an order for communal representation) had been in place. It was a vital policy that gave equal opportunities to various sections of society. When India became a Republic on January 26, 1950, everyone hoped that this equality would continue and grow.

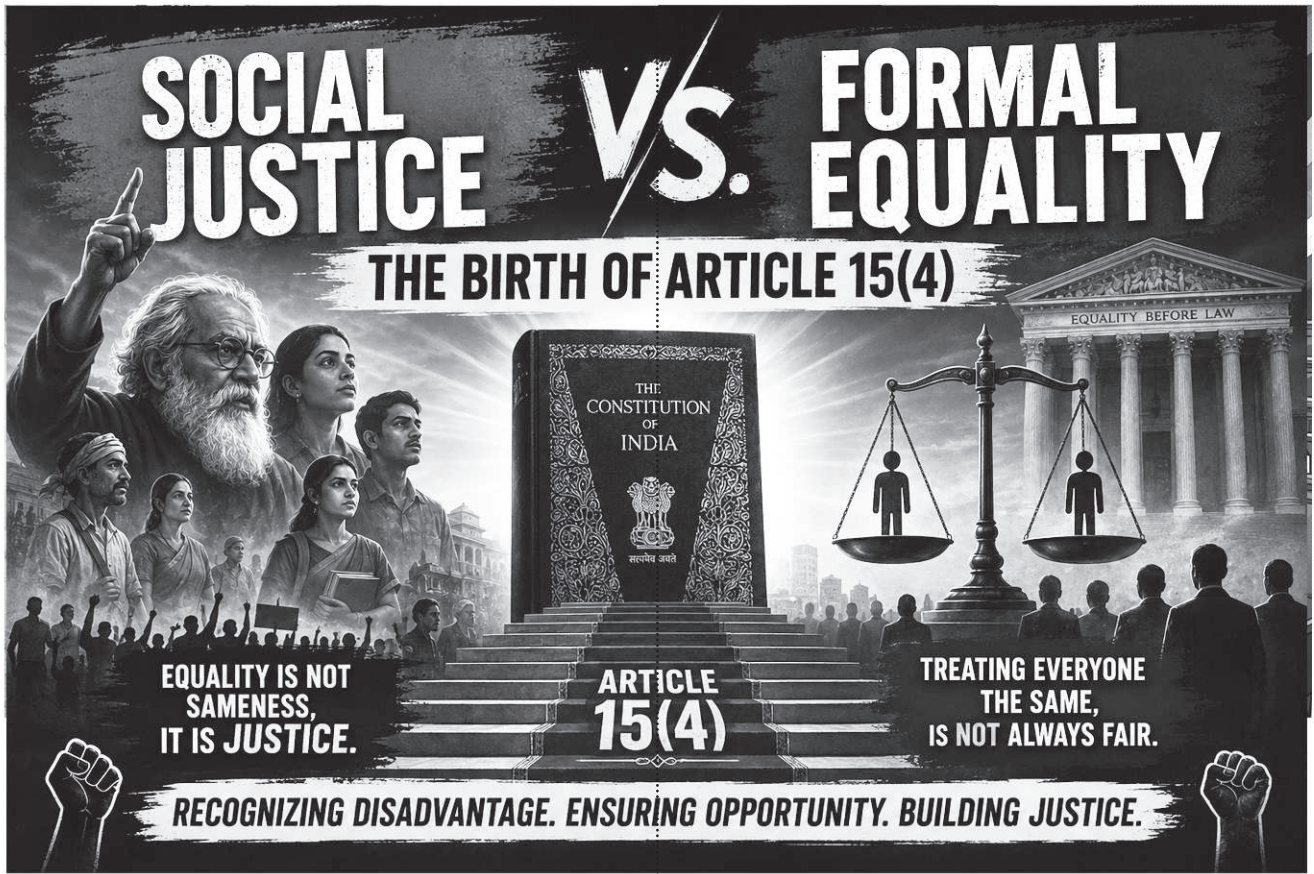
However, some provisions in the new Constitution began to be interpreted in a way that worked against these communal rights.

Periyar's Warning

Periyar saw this coming. He warned everyone, saying, "If communal representation is denied, the lives of the oppressed people will be destroyed." His warning turned out to be true very soon. On July 28, 1950, the Madras High Court stayed the communal reservation order, sparking a major crisis for social justice.

The Communal G.O. was the early system used to ensure different castes got their fair share of jobs and education.

When the Constitution arrived, legal experts argued that reservations went against the "right to equality," even though the goal was to help those



ஆனால் அரசியலமைப்பு அமலுக்கு வந்தபின், சில சட்டவியலாளர்கள், “சமத்துவ உரிமைக்கு” எதிரானது என்ற பெயரில் இடஒதுக்கீட்டை எதிர்க்கத் தொடங்கினர். நூற்றாண்டுகளாக ஒடுக்கப்பட்ட மக்களை முன்னேற்றுவதற்காக உருவாக்கப்பட்ட கொள்கையே கேள்விக்குள்ளாக்கப்பட்டது.

இந்த நீதிமன்றத் தீர்ப்பே, பின்னாளில் அரசியலமைப்பை திருத்த வேண்டிய கட்டாயத்தை உருவாக்கிய மாபெரும் மக்கள் போராட்டத்திற்கு காரணமானது.

சமூக நீதிக்கான மக்கள் எழுச்சி

இடஒதுக்கீட்டை ரத்து செய்த நீதிமன்றத் தீர்ப்பு, சமூக நீதியின் மீது நடத்தப்பட்ட நேரடி தாக்குதலாக இருந்தது.

உடனே பெரியாரும் அவரது இயக்கமும் மக்களை விழிப்புணர்வு செய்யத் தொடங்கின. மாணவர்கள், பொதுமக்கள், பல்வேறு சமூக அமைப்புகள் போராட்டத்தில் இணைந்தன.

ஆகஸ்ட் 14 – “வகுப்புரிமை நாள்”

போராட்டத்தை தீவிரப்படுத்துவதற்காக, பெரியார் ஆகஸ்ட் 14ஆம் தேதியை “வகுப்புரிமை நாள்” என அறிவித்தார்.

அவர் விடுத்த அழைப்பு தெளிவானது:

- மாணவர்கள் – வகுப்புகளை புறக்கணிக்க வேண்டும்.

who had been left behind for centuries.

This court ruling led Periyar to start the massive state-wide protests that eventually forced the government to amend the Constitution.

The court's decision to cancel reservations was a direct attack on social justice. Immediately, Periyar and his movement began to wake the people up. Students, the general public, and various social groups started joining the protests.

August 14: "Communal Rights Day"

To focus the protest, Periyar declared August 14 as "Communal Rights Day." He gave a clear call to action:

- **Students:** Boycott your classes.
- **Traders:** Close your shops in protest.
- **Public:** Join the marches and rallies.

The people of Tamil Nadu responded with massive support. The state saw a wave of student strikes, huge public meetings, and protests spreading everywhere. This wasn't just a political move; it was a people's revolution to protect their future. Schools closed, businesses shut down, women

• வணிகர்கள் – கடைகளை அடைத்து போராட்டத்தில் ஈடுபட வேண்டும்.

• பொதுமக்கள் – பேரணிகள் மற்றும் ஆர்ப்பாட்டங்களில் கலந்துகொள்ள வேண்டும். தமிழகம் முழுவதும் மக்கள் அதற்கு அபாரமான ஆதரவு அளித்தனர்.

மாணவர் போராட்டங்கள், மாபெரும் பொதுக்கூட்டங்கள், மாநிலம் முழுவதும் பரவிய எதிர்ப்புக் குரல்கள் – இவை அனைத்தும் வெறும் அரசியல் நிகழ்வாக இல்லை; அது மக்களின் எதிர்காலத்தை காக்க எழுந்த சமூகப் புரட்சி.

பள்ளிகள் மூடப்பட்டன. கடைகள் அடைக்கப்பட்டன. பெண்கள் தெருக்களில் பேரணியாக வந்தனர். மாணவர்கள் நகரங்களை முழக்கங்களால் அதிரவைத்தனர்:

“வகுப்புரிமை வாழ்க!

சமூக நீதி வாழ்க!”

முதல் அரசியலமைப்புத் திருத்தம் – வரலாற்று வெற்றி
தொடர்ச்சியான மக்கள் எழுச்சி இறுதியில் வெற்றியை கண்டது.

பிரதமர் ஜவஹர்லால் நேரு, சட்ட அமைச்சர் டாக்டர் அம்பேத்கர் மற்றும் இந்திய நாடாளுமன்றம் இணைந்து 1951ஆம் ஆண்டு முதல் அரசியலமைப்புத் திருத்தத்தை நிறைவேற்றின.

அதன் மூலம் அரசியலமைப்பில் 15(4) பிரிவு சேர்க்கப்பட்டது. இதன் மூலம் கல்வியில் இடஒதுக்கீடு இந்தியா முழுவதும் அரசியலமைப்புச் சட்டபூர்வமான உரிமையாக மாற்றப்பட்டது.

ஒன்பதாம் அட்டவணை

இந்தத் திருத்தத்தின் மூலம் “ஒன்பதாம் அட்டவணை” (Ninth Schedule) உருவாக்கப்பட்டது. நிலச் சீர்திருத்தம் மற்றும் சமூகநீதி சார்ந்த சட்டங்களை நீதிமன்றத் தலையீட்டிலிருந்து பாதுகாக்கும் நோக்கத்துடன் இது கொண்டுவரப்பட்டது.

பெரியார், இந்த வெற்றிக்குப் பிறகு கூறிய வார்த்தைகள் வரலாற்றில் இடம்பிடித்தவை:

“இது எங்களுக்கு தரப்பட்ட சலுகை அல்ல;

இது எங்கள் உரிமை.

தாமிக்கப்பட்ட நீதி தான்; மறுக்கப்பட்ட நீதி அல்ல.”

பெயரளவிலான சமத்துவத்திலிருந்து உண்மையான சமத்துவத்துக்கு

இந்த வெற்றி, அரசியலமைப்பை வெறும் “அனைவரையும் ஒரே மாதிரி நடத்தும்” பெயரளவிலான சமத்துவக் கொள்கையிலிருந்து, வரலாற்று ஒடுக்குமுறைகளை உணர்ந்து அதனைச் சரிசெய்யும் உண்மையான சமூகநீதிக் கொள்கைக்குத் திருப்பியது.

marched in the streets, and students filled the cities with slogans:

“Let representation live! Let justice live!”

The relentless agitation bore fruit. Prime Minister Nehru, Law Minister Dr.Ambedkar, and Parliament responded with the First Constitutional Amendment (1951), inserting Article 15(4). This made reservations in education constitutional across India.

The 9th Schedule: This amendment also introduced the Ninth Schedule, designed to protect land reform and social justice laws from being easily overturned by judicial review.

“It is not a concession. It is our right. It is justice delayed, but not denied.” – Periyar, speech after First Amendment victory, 1951

This victory transformed the Constitution from a document of **formal equality** (treating everyone exactly the same) to one of **substantive equality** (recognizing historical disadvantages and providing the "crutches" necessary for an even starting line).

It set the legal precedent for all reservation policies that followed in modern India, proving that the Constitution was intended to be a "living document" capable of evolving to meet the needs of the people.

Periyar turned a legal defeat in a courtroom into a permanent constitutional victory for millions, ensuring that the law recognized social disadvantage, not just economic status.

Legacy of the Quote

This period is a turning point in India's history. It was the first time voters used their power to change the Constitution, making sure the law finally worked to protect the poor and the forgotten.

Context of the Amendment

Before this amendment, Article 15 strictly prohibited discrimination on grounds of religion, race, caste, sex, or place of birth. The Supreme Court initially ruled that the State could not reserve seats in colleges based on caste, even for social justice.

To rectify this and align the Constitution with the government's social welfare goals, the Nehru

அதன்பின் இந்தியாவில் அமல்படுத்தப்பட்ட அனைத்து இடஒதுக்கீட்டு கொள்கைகளுக்கும் இது சட்ட அடித்தளமாக அமைந்தது.

இந்திய அரசியலமைப்பு என்பது உறைந்த ஆவணம் அல்ல; மக்களின் தேவைகளுக்கேற்ப வளரக்கூடிய “உயிருள்ள ஆவணம்” என்பதை இந்த திருத்தம் நிரூபித்தது.

பெரியார், நீதிமன்றத்தில் ஏற்பட்ட ஒரு சட்டத் தோல்வியை, கோடிக்கணக்கான மக்களுக்கு நிரந்தரமான அரசியலமைப்புச் சாதனையாக மாற்றினார்.

அவர், பொருளாதார நிலையை மட்டுமல்ல; சமூக ஒடுக்குமுறையையும் சட்டம் அங்கீகரிக்கச் செய்தார்.

வரலாற்றின் திருப்புமுனை

இந்தக் காலகட்டம் இந்திய வரலாற்றின் மிகப்பெரிய திருப்புமுனையாகும்.

முதன்முறையாக மக்கள் சக்தி அரசியலமைப்பை மாற்றியது. சட்டம், ஏழைகள் மற்றும் மறக்கப்பட்ட மக்களை பாதுகாக்கும் கருவியாக மாற வேண்டும் என்பதை மக்கள் நிரூபித்தனர்.

திருத்தத்தின் பின்னணி

இந்தத் திருத்தத்திற்கு முன், அரசியலமைப்புச் சட்டத்தின் 15வது பிரிவு மதம், இனம், சாதி, பாலினம் அல்லது பிறப்பிடம் ஆகிய அடிப்படைகளில் பாடுபாடு காட்டுவதைத் தடை செய்தது.

இதனை அடிப்படையாகக் கொண்டு, சமூகநீதிக்காக இருந்தாலும் சாதி அடிப்படையிலான கல்லூரி இடஒதுக்கீட்டை அரசு வழங்க முடியாது என்று உச்சநீதிமன்றம் ஆரம்பத்தில் தீர்ப்பளித்தது.

இதனை சரி செய்து, அரசின் சமூகநல நோக்கங்களுடன் அரசியலமைப்பை ஒத்திசைக்க, நேரு அரசு 15(4) பிரிவை சேர்த்தது:

“சமூக மற்றும் கல்வி ரீதியாக பிற்படுத்தப்பட்ட வகுப்பினரின் முன்னேற்றத்திற்காகவோ, பட்டியலிடப்பட்ட சாதிகள் மற்றும் பழங்குடியினரின் முன்னேற்றத்திற்காகவோ அரசு சிறப்பு ஏற்பாடுகளைச் செய்வதை, இந்தப் பிரிவில் எதுவும் தடுக்காது.”

இன்றைய இளைஞர்களுக்கான அழைப்பு

இன்றைய இளைஞர்கள் இந்த வரலாற்றை கட்டாயம் அறிந்திருக்க வேண்டும்.

தந்தை பெரியாரின் தொலைநோக்கு பார்வையும் இடையறாத போராட்டங்களுமே தமிழ்நாட்டை சமூகநீதியின் முன்னோடி மாநிலமாக மாற்றின.

பெரியார் வாழ்க!

சமூக நீதி வெல்லட்டும்!

வகுப்பரிமைப் போராட்டம் வெற்றியடையட்டும்!

(எழுத்தாளர் க. சரஸ்வதி, பொருளாளர், யூனியன் பாங்க் ஆப் இந்தியா பிற்படுத்தப்பட்டோர் ஊழியர்கள் நலச்சங்கம், தமிழ்நாடு)



government added Article 15(4):

"Nothing in this article... shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes."

A Call to Today's Youth

It is vital for the younger generation to understand this history. It was Periyar's vision and his relentless struggles that turned Tamil Nadu into a pioneer for social justice.

Long live Periyar!

May social justice prevail!

May the fight for communal rights succeed!

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





Is the Union Government Constitutionally Empowered to Conduct NEET?



Can Parliament Legislate on a Subject that Belongs to the State List?

“ NEET is Fundamentally Contrary to the Constitution! ”

— K.VEERAMANI, DRAVIDAR KAZHAGAM —

The following statement has been issued by Asiriyar Dr.K.Veeramani, President Dravidar Kazhagam.

The very decision to impose a common qualifying examination such as NEET across all States is unconstitutional. Neither the Union Government nor any agency created by it — including the National Testing Agency (NTA) — possesses the constitutional authority to conduct such an examination.

To understand this clearly, the following constitutional realities must be examined carefully:

1. The Constitution Clearly Divides Powers

The Constitution of India contains three legislative lists:

- Union List
- State List
- Concurrent List

These lists clearly define which authority has jurisdiction over which subjects.

The power to establish, regulate, and dissolve universities belongs exclusively to the States. The Constitution does not leave this ambiguous — it states it explicitly and unequivocally.

Under the Seventh Schedule of the Constitution:

- **Entry 44 of the Union List** specifically excludes universities from the legislative domain of the Union Government.
- **Entry 32 of the State List** grants States the authority over universities, including their establishment, regulation, and administration.

Therefore, universities fall squarely within the constitutional domain of State Governments.

2. The Union Government's Limited Role in Higher Education

The Union Government's role in higher education is confined only to:

“Coordination and determination of standards in institutions for higher education.”

This authority is found under **Entry 66 of the Union List**.

However, the Supreme Court, in the *Modern Dental College* judgment, clearly held that this limited power **does not extend to conducting entrance examinations or controlling admissions to universities and colleges**.

3. Tamil Nadu's Medical Admissions are Governed by State Law

Medical colleges in Tamil Nadu function under the jurisdiction of the Tamil Nadu Dr. M.G.R. Medical University.

Admissions to these colleges are governed by Section 35 of the Tamil Nadu Dr. M.G.R. Medical University Act.

Therefore, under both:

- the Constitution of India, and
- the laws enacted by the Tamil Nadu Government,

the Union Government has no authority to alter the admission process prescribed by the State.

4. Tamil Nadu Had Already Abolished Entrance Examinations

Tamil Nadu abolished entrance examinations in 2006 during the government led by the distinguished scholar-statesman Kalam.

Based on expert committee recommendations, the State enacted:

“Tamil Nadu Admission in Professional Educational Institutions Act, 2006”

(Act 3 of 2007)

This law categorically declared that entrance examinations would no longer be conducted in Tamil Nadu.

The Supreme Court itself has affirmed that the Union Government cannot override this State legislation in a domain constitutionally reserved for States.

No Legal Basis Existed for NEET Initially

When the Medical Council of India first issued its notification introducing NEET on 21 December 2010, there was no enabling provision in the Medical Council Regulations permitting such an examination.

The relevant provision — Regulation 10D — came into force only on 28 May 2016.

Hence, the original NEET notification lacked statutory backing and was legally untenable.

Serious Constitutional Questions Remain

Although the Supreme Court in 2016 revived NEET after withdrawing the earlier 2013 judgment that had struck it down, the later judgment failed to adequately consider these constitutional limitations regarding legislative competence and State autonomy.

A Landmark Supreme Court Principle

The Supreme Court has repeatedly held that Parliament cannot legislate in fields reserved

exclusively for State Legislatures.

Particularly significant is the judgment in:

***Union of India vs. Rajendra Shah* (20 July 2021)**

In that case concerning cooperative societies, the Supreme Court ruled that Parliament cannot legislate in areas falling under Entry 32 of the State List.

Constitutional expert Dr. Justice A.K. Rajan, in his book *“Indian Constitution in Practice”*, explains that the reasoning equally applies to universities:

- If Parliament cannot legislate on cooperative societies because they belong to the State List,
- then Parliament similarly cannot legislate on universities, which are also protected under Entry 32 of the State List.

The judgment extensively analyzed:

- Entry 32 of the State List, and
- Entry 44 of the Union List,

and clarified that powers explicitly excluded from the Union List cannot be indirectly reclaimed through the Concurrent List.

Thus, the authority to regulate universities remains exclusively with the States.

Therefore, NEET Must Be Completely Abolished

Without constitutional authority, the Union Government created:

- the NEET examination,
- the National Testing Agency (NTA),
- and imposed them upon States in violation of federal principles.

This has:

- eroded State rights,
- denied students their rightful opportunities,
- caused immense mental distress,
- enabled repeated irregularities and scandals,
- weakened the medical education framework,
- and jeopardized the future of countless students.

Hence, the continued imposition of NEET and similar centralized entrance examinations is unconstitutional, unjust, and destructive.

They must be abolished entirely — urgently and necessarily. ■

(Translated from Tamil by G.Karunanidhi, Editor)

NEET LEAK FIRESTORM:

Parliament and Tamil Nadu Panels Expose the Structural Failures of NTA - A Crisis that Raises Serious Questions on Equity, Federalism and Social Justice

◆ IN ITS 2025 REPORT, PARLIAMENTARY STANDING COMMITTEE ON EDUCATION CHOSE PEN-AND-PAPER EXAM FOR NEET WHILE STATING THAT COMPUTER-BASED TEST BE HELD ONLY IN GOVT CENTRES

NEET leak firestorm: How Parliament, TN panels flagged NTA's loopholes, failings

Vikas Pathak
New Delhi, May 20

DAYS AFTER the NEET-UG examination for admission to undergraduate medical courses was scrapped following an alleged paper leak, Union Education Minister Dharmendra Pradhan announced last Friday that it will be a computer-based test (CBT) from next year onward. So far, it has been a pen-and-paper exam.

However, the Parliamentary

in 2018, conducts the NEET-UG exam among several other centralised admission tests for professional and academic courses.

The House Committee had not rejected the online model entirely, though. "The Committee was informed that with regards to securing the exam process, the tradeoffs are as follows. Pen and paper exams offer more opportunities for paper leaks, while computer-based tests (CBT) can be hacked in a manner that is difficult to detect.

alone, of the 14 competitive exams conducted by the NTA, at least five faced major issues and as a result, three exams viz. UGC-NET, CSIR-NET and NEET-PG had to be postponed, one exam viz. NEET-UG saw instances of paper leaks, and one exam i.e. CUET (UG/PG) saw its results postponed," it noted.

"In JEE Main 2025 held in January 2025, at least 12 questions had to be withdrawn due to errors noted in the final answer key of the engineering exam. The Committee



to conduct tests, or to strengthen regulatory and monitoring capabilities for its vendors". The NTA, the Committee said, should produce not just an audited statement, but also "an annual report clearly outlining its activities in detail and submit the same to the Parliament annually". Calling upon the NTA to declare CUET results in time given repeated delays, it said, "Such a delay is a cause of major concern as it not only delays the admis-

panying coaching centre industry". It called for "a high-level panel to address proliferation of coaching centres and suggest methods to regulate the same".

Tamil Nadu panel

A high-level Tamil Nadu panel on the Centre-state relations, set up by the then MK Stalin-led DMK government in April 2025, recommended the NTA be disbanded and exams be conducted once again through agencies. It made

top 100 institutions be freed from the UGC and other regulations, subject to a 10-year review; exams be conducted by diverse agencies yet again; and the practice of the Governor as the Chancellor of state universities should end. The panel also called upon the Centre to "amend Article 343 to constitutionally entrench English as the permanent official language of the Union".

The panel targeted the over-centralisation of the NEET

The recent NEET-UG controversy and allegations of question paper leakage have once again shaken the confidence of millions of students and parents across India. What was projected as a "single transparent national examination" has increasingly become a symbol of uncertainty, centralisation, commercialisation and institutional failure. The explosive report published in **Indian Express on 21.05.2026, under the heading "NEET leak firestorm: How Parliament, TN panels flagged NTA's loopholes, failings"**, reveals that even Parliamentary Committees and expert panels constituted by governments have repeatedly warned about the loopholes and failures in the functioning of the National Testing Agency (NTA).

The issue is no longer merely about an examination leak. It is fundamentally about whether India's education system is being pushed into an unfair, centralised and commercially driven structure that disadvantages rural, poor, backward class and government school students.

The Parliamentary Standing Committee on Education, Women, Children, Youth and Sports, in its 2025 report, strongly preferred the traditional pen-and-paper examination system over computer-based testing. The Committee clearly observed that computer-based tests can be hacked and manipulated more easily, whereas pen-and-paper examinations conducted in government-controlled centres offer greater transparency and security.

This is a significant observation because it directly contradicts the repeated claims that centralised digital examinations automatically guarantee fairness and efficiency.

The Committee further noted that the NTA's performance in the past year "has not inspired much confidence." This is a serious indictment from a Parliamentary body itself. The report pointed out that among the 14 major examinations conducted by the NTA in 2024, several witnessed serious irregularities. Examinations such as UGC-NET, CSIR-NET and NEET-PG faced postponements or disruptions due to paper leak allegations and administrative failures. Even the highly competitive JEE Main examination witnessed errors in the answer key, compelling the authorities to withdraw multiple questions.

These repeated failures demonstrate that the problem is not accidental or isolated. It reflects deep structural weaknesses in the NTA's functioning, supervision and accountability mechanisms. When the credibility of national examinations collapses, the dreams and future of lakhs of students collapse with it.

The Parliamentary Committee also raised serious concerns about private firms involved in paper setting, administration and evaluation. It observed that several firms blacklisted by one organisation or state government continue to secure contracts elsewhere. The Committee therefore recommended the creation of a national blacklist mechanism

to prevent tainted agencies from re-entering the system under different names or through different contracts.

This observation exposes another dangerous trend — the increasing privatisation and outsourcing of examination processes. Competitive examinations involving the future of millions of students are being handed over to private agencies whose accountability remains questionable. In many cases, profit appears to have replaced public responsibility. **The education system is slowly becoming captive to private coaching centres, testing corporations and commercial interests.**

The report also highlighted the alarming growth of private coaching centres. NEET has created an enormous coaching industry worth thousands of crores, where **success often depends not on talent alone but on the ability to afford expensive coaching. This system disproportionately harms students from OBC, SC, ST, rural and economically weaker backgrounds.**

For decades, Tamil Nadu has consistently opposed NEET on precisely these grounds. The Justice **A.K. Rajan Committee** appointed by the Tamil Nadu Government had earlier concluded that NEET severely affects students from government schools, rural areas and socially disadvantaged communities. The Committee observed that NEET benefits urban, affluent and coaching-oriented students while weakening the social justice-based admission model historically followed in Tamil Nadu.

The Tamil Nadu panel recommended that admissions should be based once again on Class XII marks and that states should have greater autonomy in deciding their educational policies. The panel also criticised the excessive centralisation of education and warned that the federal structure of the Constitution was being undermined.

This debate goes far beyond examination methods. It touches the very soul of Indian democracy and federalism. Education was originally part of the State List. States like Tamil Nadu built progressive educational models rooted in social justice, reservation and regional needs. However, with increasing centralisation, national entrance examinations like NEET are gradually reducing the powers of states and imposing a uniform model on a deeply unequal society.

The consequences are severe. Students from privileged urban backgrounds with access to English-medium schooling, costly coaching centres

and digital resources gain a massive advantage. Meanwhile, first-generation learners, government school students and socially backward communities struggle to compete in an unequal environment.

For OBC communities, this issue has particular significance. Reservation alone cannot ensure social justice if the examination system itself becomes structurally unequal. If entry into professional education increasingly depends on expensive coaching, then the constitutional promise of equal opportunity becomes meaningless for vast sections of society.

The NEET controversy also exposes the dangerous myth that centralisation automatically ensures merit. **True merit cannot emerge from a system where social and economic inequalities remain unaddressed.** A student studying in a poorly equipped rural government school cannot be compared equally with a student trained in elite coaching academies spending lakhs of rupees annually.

The repeated examination leaks and administrative failures have now shattered the moral legitimacy of the NTA. The institution was originally created to bring efficiency and transparency. Instead, it now stands accused of creating confusion, insecurity and distrust among students and parents.

Parliamentary Committees, expert panels and several state governments have already sounded repeated warnings. The time has come for a serious national debate on whether NEET and similar centralised examinations are truly serving the interests of social justice, federalism and equal opportunity.

India needs an education policy that recognises diversity, protects state autonomy and ensures genuine equality of opportunity. The voices emerging from Parliament and Tamil Nadu are not isolated protests; they are warnings about the future direction of Indian education itself.

The NEET leak firestorm is therefore not merely an administrative scandal. It is a wake-up call for the nation. Unless urgent structural reforms are introduced, the dreams of socially and economically disadvantaged students will continue to be sacrificed at the altar of centralisation, commercialisation and institutional failure.

For defenders of social justice, this moment demands vigilance, unity and sustained democratic resistance. The future of equitable education in India depends on it.

- (Analysis by G.Karunanidhi, Editor based on the article published in Indian Express, dt 21.5.2026)

THE FORTRESS AND THE STAGE: WHY IDEOLOGY MUST OUTLAST FANDOM

ARUN NEHRU



"Knowledge is the greatest treasure, but thinking is the highest power. Do not accept anything because it is said by a great man, but think for yourself."

- Thanthai Periyar

The political history of Tamil Nadu is not a story of individual men, but a saga of revolutionary ideas. From the Self-Respect movement to the establishment of social justice, our state has long been an intellectual fortress.

However, a troubling trend is emerging - the "ideological person" is being replaced by the "blind supporter." When the youth and the citizens of this historically conscious ideological state trade centuries of deep-rooted principles for the "celebrity appeal" of a screen icon, they don't just change leaders, they risk dismantling the very foundation that keeps them empowered.

The Inheritance of the Fortress

Ideology is like a house built by your ancestors. It wasn't built for beauty, it was built for protection. In Tamil Nadu, the "Big Picture" ideology - rationalism, federalism, and reservation rights, is what provided the ladder for millions to climb out of systemic inequality.

The Risk of the New - The Danger of Deindividuation and Mob Mentality

When a "fame person" enters the arena, they offer a fresh coat of paint. But a new coat of paint cannot hold up a roof. If the youth follow a leader without an ideological compass, they are moving out of a fortified castle and into a tent because it looks more "modern."

The shift from critical thinking to hero-worship is accelerated by "deindividuation"- a psychological state where people lose personal responsibility within a crowd. Swept by emotion, social media outrage, or peer pressure, individuals stop asking

"Why?" and start asking "Who is everyone else following?"

In India, this has fueled uncritical hero-worship. Supporting a "famous face" because "everyone is doing it" or because of a catchy slogan turns democracy into a popularity contest rather than a contest of ideas.

Historian Ramachandra Guha has warned that personality cults in politics pave the way for "degradation and eventual dictatorship," echoing Dr. B.R. Ambedkar's famous warning that Bhakti (devotion) in politics is a sure road to degradation.

Global Graveyard: When "Heroes" Fail the State

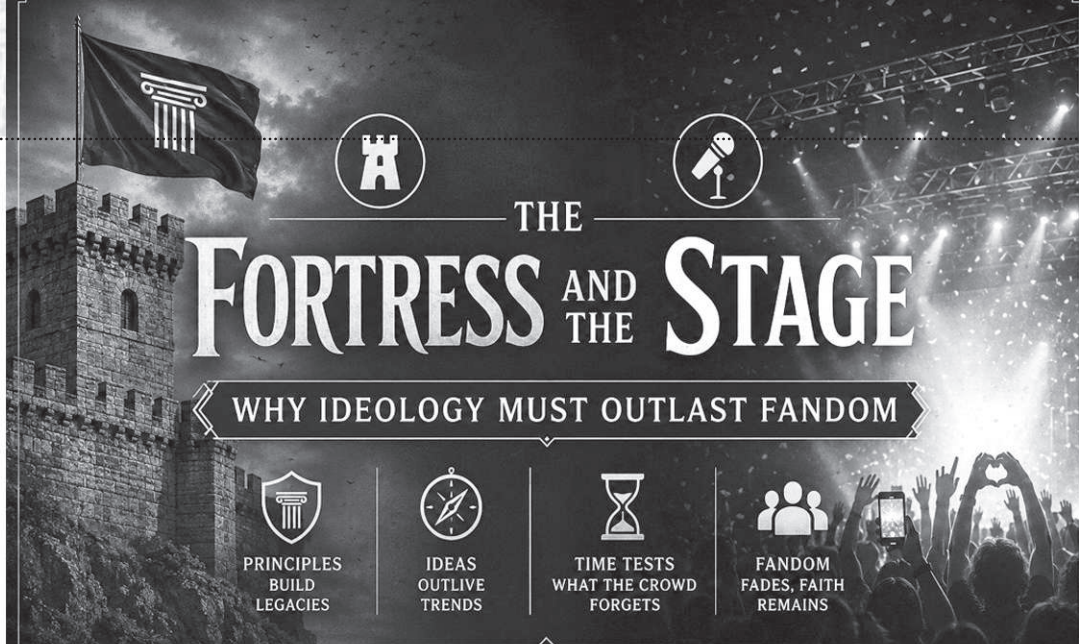
History is a graveyard of celebrity-led governments that collapsed because they mistook applause for approval and scripts for strategy. When a leader's only qualification is being "well-known," they lack the ideological immune system needed to survive real-world governance.

Joseph Estrada (Philippines): An action star who became President in 1998. Within three years, his administration was paralyzed by corruption. He had no plan beyond his screen persona and was ousted by a revolution in 2001.

George Weah (Liberia): A football icon who became President in 2018. By 2023, he was voted out, leaving a country marked by drug epidemics and economic ruin.

The Stagnation of the "Lost Decade" (1977-1987)

Tamil Nadu has already felt the weight of fame-led stagnation. While the MGR period is remembered



for populism, it was an era where the state's growth engine was starved.

The Economic Miss: During the 1980s, TN's growth was stagnant. While neighboring cities like Bengaluru were laying the groundwork for the IT revolution, Chennai missed key opportunities due to administrative delays and a lack of visionary industrial policy.

Administrative Paralysis: Everything revolved around one man's "image." Files sat for months because there was no ideological second tier of leadership, only a fan club.

The Rise of Authoritarianism: The era saw the introduction of the Anti-Scurrilous Act to curb critical journalists and police crackdowns on farmers' protests.

The 2026 Reality: Why "Studying" is a Survival Skill

While we are busy cheering for actors, the legal and social framework that protects us is being actively rewritten. If you don't study the ideology, you won't recognize when your rights are being negotiated away.

The Delimitation Victory: A historic example of ideological victory occurred in April 2026. The Delimitation Bill, which sought to increase Lok Sabha seats based purely on population, was defeated in Parliament. This was not a victory of "fame," but a victory of Stalin's ideological resistance. By framing the bill as a threat to federalism, he proved that a deep understanding of state rights can stop even the most powerful centralizing forces.

The Labour Shift: With the full implementation of the New Labour Codes in 2026, the rights to strike and collective bargaining are being curtailed. A celebrity might promise "jobs," but only an ideological person understands that a job without labor rights is just modern-day bondage.

From Spectators back to Stakeholders

When individuals fail to be ideological persons, they stop being stakeholders and become spectators. They see their associations as social clubs, forgetting that their foundations were built on the sweat of thinkers.

As Dr. Ambedkar emphasized, constitutional morality and reasoned debate protect democracy. Celebrity or fame can mobilize, but without ideological depth, it risks turning supporters into followers who cheer slogans while the bigger picture, sustainable equity, institutional strength, balanced growth, slips away.

Teach your family and friends to prioritize understanding over applause. Discuss why certain changes should be cautious: because hasty, unexamined "change" has repeatedly endangered the very social justice, reservations, and labor rights that marginalized groups fought for. An ideologically aware citizenry builds resilient democracy; a mob chasing famous faces risks squandering it. Start small conversations today, they compound into wiser collective choices tomorrow.

The Intellectual Awakening

An organization of a million members is powerless if those million people are just "fans." It is only powerful if those million people are thinkers.

As Periyar said, *"Self-respect is the most important thing for a human being."* You cannot have self-respect if you outsource your thinking to a famous face. We must let go of the obsession with fame and return to the rigorous study of the principles that protect our dignity.

Don't just be a member; be a mind. Teach your neighbor, study your history, and never trade your birthright for a ticket to a show.

(The writer Arun Nehru is a Central Committee Member of Union Bank of India Backward Classes Employees Welfare Association, Tamil Nadu, works at Vadugapatti, Tamil Nadu)



Supreme Court of India

Jarnail Singh vs. Lachhmi Narain Gupta & Others



Judgment dated:
26.09.2018



Case No.:
SLP (C) No. 30621/2011
[Diary No. 34614/2011]



The judgment of the Supreme Court in *Jarnail Singh v. Lachhmi Narain Gupta* occupies a crucial place in the constitutional debate concerning reservation in promotions for Scheduled Castes (SCs) and Scheduled Tribes (STs). The decision revisited and partially modified the earlier Constitution Bench ruling in *M. Nagaraj v. Union of India (2006)* and clarified the legal principles governing affirmative action under Articles 16(4A) and 16(4B) of the Constitution.

At the heart of the dispute was a very significant constitutional question:

Can the State grant reservation in promotions to SC/ST employees without collecting fresh quantifiable data to prove their backwardness?

The Supreme Court answered this question by holding that SCs and STs are constitutionally recognized backward classes and that the State need not collect fresh data to establish their backwardness every time reservation in promotion is implemented.

This ruling is of far-reaching importance because it acknowledges a foundational constitutional reality — the backwardness of SCs and STs is not a matter for repeated bureaucratic verification. It has already been recognized by the Constitution itself through Articles 341 and 342.

The Court observed that requiring repeated proof of backwardness would amount to questioning the

constitutional identity and historical oppression already acknowledged by the framers of the Constitution. Therefore, the “quantifiable data” requirement imposed in *M. Nagaraj* regarding backwardness was struck down as unconstitutional. However, the Court retained two important conditions laid down in *Nagaraj*:

1. The State must collect quantifiable data regarding inadequacy of representation in public employment.
2. Reservation in promotion should not affect overall administrative efficiency under Article 335.

Thus, *Jarnail Singh* did not completely overturn *Nagaraj*; rather, it modified and rationalized it.

One of the most significant dimensions of this judgment is its reaffirmation of the constitutional distinction between “formal equality” and “substantive equality.” The Court recognized that treating unequals equally perpetuates injustice. Reservation is therefore not an exception to equality, but an instrument to achieve real equality. The judgment also indirectly strengthened the constitutional philosophy emerging from earlier landmark decisions such as:

- *State of Madras v. Champakam Dorairajan*
- *Indra Sawhney v. Union of India*

- *M. Nagaraj v. Union of India*

These cases collectively shaped the jurisprudence of social justice and reservations in India.

Another important aspect of the Jarnail Singh judgment was the Court's application of the "creamy layer" principle to SC/ST promotions. The Court held that socially advanced members among SC/ST communities could be excluded from reservation benefits in promotions. This portion of the judgment generated considerable constitutional and political debate because many scholars and social justice activists argued that the creamy layer concept was originally evolved only for Other Backward Classes (OBCs) and cannot be mechanically extended to SCs/STs whose oppression is rooted in untouchability and caste stigma rather than mere economic advancement.

Critics contend that even economically or educationally advanced SC/ST individuals continue to face caste discrimination in society and institutions. Therefore, applying creamy layer exclusion to SC/ST reservations may dilute the constitutional protection intended under Articles 17 and 46.

From a broader constitutional perspective, Jarnail Singh reflects the continuing tension between two competing visions of equality:

- Equality as identical treatment; and
- Equality as compensatory justice.

The Supreme Court in this case leaned towards the latter by recognizing that substantive equality sometimes requires differential treatment to remedy historical exclusion.

Legally speaking, the judgment is also important because it reaffirmed Parliament's

constitutional authority to enact laws and constitutional amendments aimed at protecting representation for marginalized communities in public employment. Articles 16(4A) and 16(4B), inserted through constitutional amendments, were treated not as deviations from equality, but as extensions of the equality code itself. The decision therefore strengthens the constitutional legitimacy of affirmative action while simultaneously imposing judicially manageable standards upon the State.

In practical terms, the judgment provided substantial relief to governments implementing promotional reservation policies for SC/ST employees. States were no longer burdened with the near-impossible exercise of repeatedly proving the backwardness of constitutionally identified communities. At the same time, governments were still expected to justify promotional reservations on the basis of inadequate representation and administrative necessity.

The constitutional significance of *Jarnail Singh* extends beyond service law. It touches the core philosophy of the Indian Constitution — namely, whether democracy merely guarantees formal legal equality or actively seeks to dismantle centuries of structural oppression.

The judgment ultimately reinforces the principle that social justice is not charity; it is a constitutional obligation.

In the evolving jurisprudence of reservations, *Jarnail Singh* stands as a landmark reaffirmation that the Constitution recognizes historical injustice as a living reality and permits affirmative state action to remedy that injustice. At the same time, the judgment also demonstrates the judiciary's attempt to balance social justice with constitutional limitations and administrative considerations.

Therefore, legally speaking, the case remains one of the most influential modern constitutional pronouncements on reservation, representation, and the meaning of equality in India. ■

The Hindu 21.5.2026

SC says nothing wrong in caste count, rejects plea against move

It is not within the top court's domain to decide if caste enumeration should necessarily be part of Census 2027, says CJI; until the 2011 Census, the exercise included systematic enumeration of only the Scheduled Castes and Scheduled Tribes

Krishnadas Rajagopal
NEW DELHI

The Supreme Court on Wednesday said there was nothing wrong in the government of the day ascertaining caste as part of the ongoing nationwide Census exercise.

"Any government of the day must know how many people are backward and how many need welfare. This is a matter of policy," Chief Justice of India Surya Kant, heading a three-judge Bench, said.

The top court was responding to a plea filed by petitioner-in-person Sudhakar Gummula that caste

Any government of the day must know how many people are backward and how many need welfare. This is a matter of policy.

SURYA KANT
Chief Justice of India



enumeration should not be made part of Census 2027.

"There are endless possibilities of politicians and corporate entities misusing the caste data. There is no justification for gathering such a large tract of data on caste," Mr. Gummula submitted.

The Chief Justice said it was not within the top

court's domain to decide whether a caste enumeration should necessarily be a part of Census 2027 or not.

"This issue exclusively comes within the policy domain," the CJI said before the court dismissed the petition.

The Cabinet Committee on Political Affairs had de-

cided to include caste enumeration in Census 2027 at a meeting held in April 2025.

Since then, caste enumeration has emerged as a major feature of the Census.

Until the 2011 Census, the exercise had included the systematic enumeration of only Scheduled Castes and Scheduled Tribes.

Two phases

The government had said on the floor of Parliament about the incorporation of the caste enumeration in the second phase of Census 2027.

The first phase involved

the collection of the House Listing Operation (HLO) information regarding housing conditions, assets, amenities and so on of each household.

The second phase, Population Enumeration, would involve the collection of demographic, socio-economic, cultural and other details.

Former Vice-President Jagdeep Dhankhar had said that "thoughtfully collected caste data would be an instrument of integration, like an MRI of the body".

The last comprehensive nationwide caste Census was conducted in colonial India in 1931.



THOUGHTS OF PERIYAR: ADVANCEMENT IN LIFE

पेरियार के विचार: जीवन में उन्नति

Thanthai Periyar used to say on many occasions that the root causes of poverty in our country are lack of scientific spirit and irrationalism. He was upset to note that we are lagging behind in progress, growth and development, compared with overseas countries. He voiced his regret through his editorials in 'Kudi Arasu'.

Dear friends, cadres and well-wishers, I deeply regret the sufferings of our people living today below poverty-line. By thinking over this problem deeply I have arrived at the conclusion that lack of scientific spirit and self-respect have ruined the lives of our people. Brahmins, Manusmriti and Varnasrama have all blocked the achievement of our people. Shall we analyse the pitiable condition by introspection?

Protests Against Atheists - A Reality of Fear and Control

In India today, hostility toward atheists reflects not strength but a deep fear of rational thought and questioning minds. Blind faith has eroded scientific temper, leaving people vulnerable to manipulation by entrenched religious and social powers that thrive on ignorance.

Caste hierarchy and inequality were not accidental but deliberately sustained to preserve dominance, conditioning generations to accept oppression and surrender self-respect. Had reason and vigilance prevailed, such systems of exploitation would not endure. The truth is clear: it is not atheists who are insecure, but those who fear the awakening of reason—an awakening that threatens the very foundations of entrenched power while the silent suffering of the poor continues to sustain it.

Self-Respect Movement - A Revolution for Equality

Launched in 1925, the Self-Respect Movement was a powerful revolt against caste oppression, social injustice, and inequality, built on the uncompromising principle of "Everything for everyone." It not only challenged caste hierarchies but placed women's liberation at the heart of social transformation—advocating self-respect marriages to reject oppressive customs and ease the burdens on ordinary families. The movement

थंथई पेरियार अनेक अवसरों पर कहते थे कि हमारे देश में गरीबी का मूल कारण वैज्ञानिक दृष्टिकोण का अभाव और अंधविश्वास है। वे इस बात से व्यथित थे कि हम प्रगति, विकास और उन्नति में विदेशों की तुलना में पीछे रह गए हैं। उन्होंने 'कुडी अरसु' में अपने लेखों के माध्यम से अपनी पीड़ा व्यक्त की।

प्रिय साथियों, कार्यकर्ताओं और शुभचिंतकों,

आज गरीबी रेखा के नीचे जीवन जी रहे हमारे लोगों की पीड़ा मुझे गहराई से व्यथित करती है। इस समस्या पर गंभीर चिंतन के बाद मैं इस निष्कर्ष पर पहुँचा हूँ कि वैज्ञानिक सोच और आत्मसम्मान की कमी ने हमारे समाज को पीछे धकेल दिया है। ब्राह्मणवाद, मनुस्मृति और वर्णाश्रम व्यवस्था ने हमारे लोगों की उन्नति के मार्ग को अवरुद्ध किया है। क्या हम आत्ममंथन करके अपनी इस दयनीय स्थिति का विश्लेषण करेंगे?

नास्तिकों के विरुद्ध विरोध - भय और नियंत्रण की सच्चाई

आज भारत में नास्तिकों के प्रति शत्रुता शक्ति का नहीं, बल्कि तर्क और प्रश्न करने वाली मानसिकता के भय का प्रतीक है। अंधविश्वास ने वैज्ञानिक सोच को कमजोर कर दिया है, जिससे लोग उन शक्तियों के शिकार बन जाते हैं जो अज्ञानता पर आधारित हैं। जाति व्यवस्था और असमानता संयोग नहीं, बल्कि वर्चस्व बनाए रखने के लिए जानबूझकर कायम रखी गई संरचनाएँ हैं।

सत्य स्पष्ट है—असुरक्षित नास्तिक नहीं, बल्कि वे लोग हैं जो तर्क की जागृति से डरते हैं, क्योंकि यह जागृति उनके प्रभुत्व की नींव को हिला देती है, जबकि गरीबों की मौन पीड़ा उसी व्यवस्था को बनाए रखती है।

demanded complete equality for women, including property rights, divorce rights, equal access to education and employment, and the freedom to remarry, while fiercely opposing the inhuman treatment of widows and all forms of gender discrimination. It asserted that women are individuals with autonomy, not instruments of tradition, and emphasized their right to choose their lives and futures. Above all, it declared that no society can progress without women's equality—true justice and human advancement are possible only when women stand equal in every sphere of life.

Blind belief and superstitions

Upper caste fanatics imposed unacceptable codes of conduct fabricated by Varnasrama, Manusmriti etc; They have made our people believe in non-existent gods, goddesses, heaven, hell, salvation, rebirth and several other idiocies. Unless our people get rid of all these blind beliefs, they will never be able to advance in life.

Our people believe in the meaningless theory of 'Karma' and exist in unreasonable fear. There is much obscurity in ancient mythologies, epics and spiritual fables. People should discard them all and become rational. They must inculcate spirit of enquiry and scientific temper if they are really interested in advancement in life. Failing to use the ability to reason is a great obstacle for advancement in life.

Waste of money on temples, festivals and worships

Temples and religious practices, instead of uplifting society, often drain the resources of the poor, who pour their hard-earned money into systems that offer little in return for their welfare. Mismanagement and exploitation thrive while those who labour continue to suffer. At the same time, endless festivals, excessive holidays, and ritualistic spending consume valuable time, energy, and wealth, weakening productivity and economic progress. A society that wastes half its potential in idleness and indulgence cannot aspire for advancement. True progress demands awareness, disciplined work, and a shift from blind expenditure to purposeful effort—where people commit to sincere labour, reject wasteful habits, and build a future grounded in responsibility and productivity.

Russia to be emulated

When people in Russia endured prolonged exploitation under monarchy and capitalism, they awakened to the roots of their suffering and rose in the October Revolution, dismantling oppressive power structures and embracing a radically new social order. Religion was cast aside, rationalism took root, and national energies were redirected toward collective progress. In contrast, when societies remain trapped in ritualism, costly pilgrimages, and unthinking traditions, they drain their time, wealth, and potential. Such patterns of waste and distraction only deepen decline. True advancement begins only when people recognise these burdens, reject them, and turn decisively toward reason, productivity, and purposeful living.

Astrology and Palmistry

Astrology and palmistry stand as serious barriers to human progress, trapping people in illusion and fear. Charlatans exploit this blind belief—offering false hope or spreading anxiety through predictions—while shifting responsibility away from human effort. Planets

आत्मसम्मान आंदोलन - समानता की क्रांति

1925 में शुरू हुआ आत्मसम्मान आंदोलन जातिगत उत्पीड़न, सामाजिक अन्याय और असमानता के विरुद्ध एक शक्तिशाली विद्रोह था, जिसका मूल सिद्धांत था—“सबके लिए सब कुछ”।

इस आंदोलन ने न केवल जाति व्यवस्था को चुनौती दी, बल्कि महिलाओं की मुक्ति को सामाजिक परिवर्तन का केंद्र बनाया। इसने आत्मसम्मान विवाह को बढ़ावा दिया, जिससे दमनकारी परंपराओं को तोड़ा जा सके और आम लोगों पर पड़ने वाले बोझ को कम किया जा सके।

इस आंदोलन ने महिलाओं के लिए पूर्ण समानता की मांग की—संपत्ति का अधिकार, तलाक का अधिकार, शिक्षा और रोजगार में समान अवसर, पुनर्विवाह की स्वतंत्रता, तथा विधवाओं के अमानवीय व्यवहार का विरोध।

इसने स्पष्ट किया कि महिलाएँ परंपराओं की वस्तु नहीं, बल्कि स्वतंत्र व्यक्तित्व हैं। समाज की वास्तविक उन्नति तभी संभव है जब महिलाएँ हर क्षेत्र में समान रूप से खड़ी हों।

अंधविश्वास और मिथक

ऊँची जातियों के कट्टरपंथियों ने वर्णाश्रम और मनुस्मृति के नाम पर अनुचित नियम थोपे। उन्होंने लोगों को काल्पनिक देवी-देवताओं, स्वर्ग-नर्क, मोक्ष और पुनर्जन्म जैसी धारणाओं में उलझा दिया।

जब तक लोग इन अंधविश्वासों से मुक्त नहीं होंगे, वे जीवन में आगे नहीं बढ़ सकते। 'कर्म' जैसे निरर्थक सिद्धांतों ने लोगों में भय पैदा किया है। प्राचीन कथाओं और पुराणों में अश्लीलता और अव्यवहारिकता भरी हुई है। इन्हें त्यागकर तर्कशील बनना आवश्यक है।

मंदिरों, त्योहारों और पूजा पर धन की बर्बादी

मंदिर और धार्मिक प्रथाएँ समाज को ऊपर उठाने के बजाय अक्सर गरीबों के संसाधनों को समाप्त कर देती हैं। लोग अपनी मेहनत की कमाई ऐसी व्यवस्थाओं में खर्च करते हैं जो उनके कल्याण में सहायक नहीं हैं।

अत्यधिक त्योहार, छुट्टियाँ और अनावश्यक खर्च समय, ऊर्जा और धन को नष्ट करते हैं। जो समाज अपनी आधी शक्ति आलस्य और दिखावे में खो देता है, वह कभी प्रगति नहीं कर सकता।

रूस से सीख

रूस के लोगों ने लंबे समय तक शोषण सहने के बाद अपने दुःखों के कारणों को समझा और अक्टूबर क्रांति के माध्यम से अन्यायपूर्ण व्यवस्था को समाप्त किया। उन्होंने धर्म को त्यागकर तर्क और सामूहिक प्रगति को अपनाया।

इसके विपरीत, जो समाज अंधपरंपराओं में उलझा रहता है, वह अपनी क्षमता को नष्ट करता है। सच्ची उन्नति

and stars are mere natural objects, yet people blame them for their failures, surrendering initiative in the name of fate and past lives. Such thinking not only weakens ambition but also causes real harm, especially in matters like marriage, where lives are distorted by flawed astrological judgments. The truth is simple: our destiny lies within us, not in the stars. Unless we reject these irrational beliefs and take charge of our own actions, true advancement in life will remain out of reach.

Various forms of social injustice

Social injustice based on birth and caste strips people of dignity and blocks progress; it must be rejected outright. No child's future should be dictated by origin—education is the true path to freedom and advancement. Blind faith in fake godmen and superstition only deepens exploitation. Real progress demands awareness, self-effort, and the courage to break free—because no one can uplift us unless we choose to uplift ourselves.

Women empowerment

Women should be considered for all jobs on a par with men. In many of the overseas countries, women are in Army, Navy and Air Force too. This should happen in our country too. Women can drive vehicles, serve as stewardess, air hostess, police personnel, medical practitioners, educators and advocates. They are to be empowered with greater responsibilities. Male chauvinists must transform as womanists and help women advance in life. Men should share domestic chores with wife and let them rest for some time every day.

Scientific spirit and conduct

World countries have advanced owing to the growth and development in the field of science. It should happen in our country too. The world to come must see us at glorious heights. Many overseas countries have progressed owing to the discipline and impeccable conduct and character of people. Besides nourishing scientific temper and spirit of enquiry in us, we must also see that our conduct and character are blemish less. My dear readers, you are sure to advance in life if you have read attentively all that I have written for you.

Source: Excerpts from Kudi Arasu

तभी संभव है जब लोग इन बंधनों को तोड़कर तर्क और कर्म के मार्ग पर चलें।

ज्योतिष और हस्तरेखा

ज्योतिष और हस्तरेखा विज्ञान मानव प्रगति में बड़ी बाधाएँ हैं। ये लोगों को भ्रम और भय में रखते हैं। लोग अपने असफलताओं का दोष ग्रह-नक्षत्रों पर डालते हैं और अपने प्रयासों को छोड़ देते हैं।

सच्चाई यह है कि हमारा भविष्य हमारे हाथ में है, सितारों में नहीं। जब तक हम इन अंधविश्वासों को नहीं त्यागेंगे, तब तक वास्तविक उन्नति संभव नहीं।

सामाजिक अन्याय के विभिन्न रूप

जन्म और जाति पर आधारित अन्याय व्यक्ति की गरिमा को छीन लेता है। किसी भी बच्चे का भविष्य उसके जन्म से तय नहीं होना चाहिए—शिक्षा ही उन्नति का मार्ग है।

महिला सशक्तिकरण

महिलाओं को हर क्षेत्र में पुरुषों के समान अवसर मिलने चाहिए। वे सेना, नौसेना, वायुसेना, पुलिस, चिकित्सा, शिक्षा और अन्य सभी क्षेत्रों में योगदान दे सकती हैं।

पुरुषों को महिलाओं के साथ घरेलू कार्यों को साझा करना चाहिए और उनके विश्राम का ध्यान रखना चाहिए।

वैज्ञानिक सोच और अनुशासन

विश्व के देशों ने विज्ञान और अनुशासन के बल पर प्रगति की है। हमें भी वैज्ञानिक दृष्टिकोण और जिज्ञासा को विकसित करना चाहिए।

साथ ही, हमारा आचरण और चरित्र भी निष्कलंक होना चाहिए। यदि आप इन सभी बातों को समझकर जीवन में अपनाएँगे, तो निश्चित ही उन्नति करेंगे।

स्रोत: 'कुडी अरसु' से उद्धरण
हिंदी में अनुवाद: रवींद्र राम, पटना

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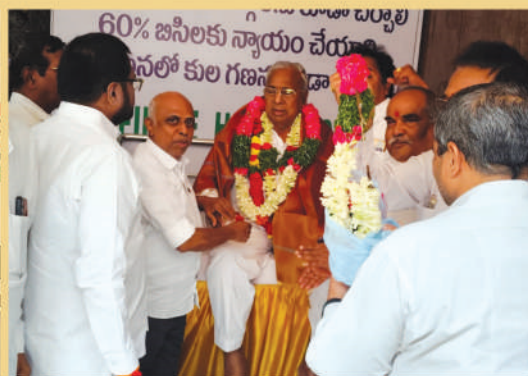
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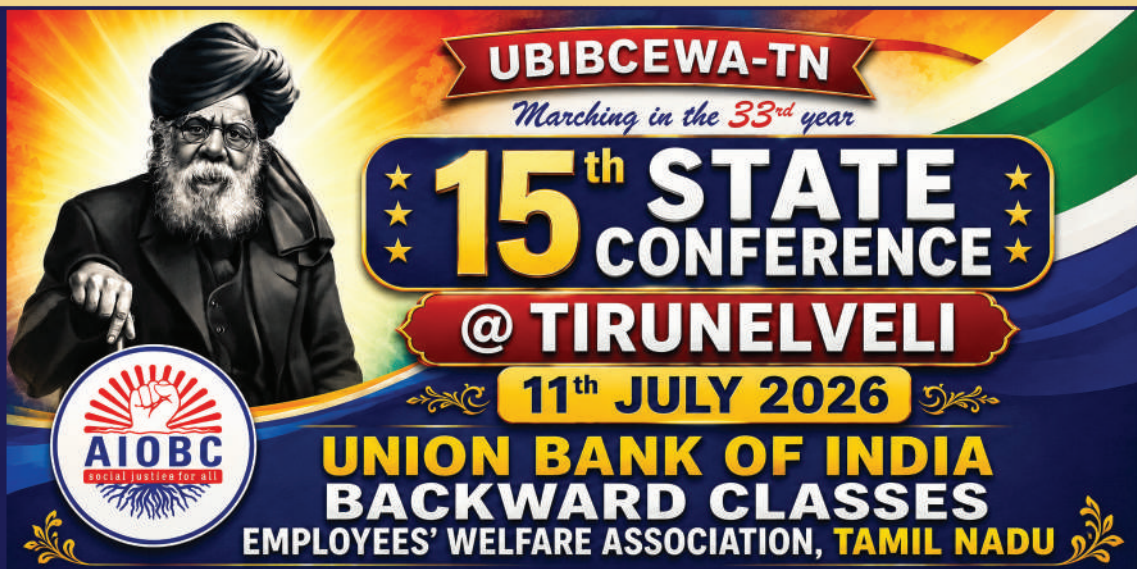


V.Hanumantha Rao, Ex.M.P. nominated as Adviser, BC Welfare & Development, Govt. of Telangana

V.HANUMANTHA RAO, EX.M.P., UNDERTOOK FAST DEMANDING CASTE CENSUS AIOBC EMPLOYEES FEDERATION OFFICE BEARERS EXTENDED SOLIDARITY



On 10th May 2026, G. Karunanidhi, General Secretary; U. Chinnaiah, Vice President; V. Danakarna Chary, Organising Secretary; S. Ravikumar, Deputy General Secretary; along with office-bearers of the Union Bank OBC Association, Telangana — V. Sundar Rao, Ramchander, Allam Yadaiah, Vamsi Krishna, Govindaraj, and other office-bearers — met and conveyed their wholehearted support.



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