Vol: 4 No.: 6
October 2026

Private Circulation

OBC VOICE





Open-ended caste census could be chaotic; AI cannot fix errors," says, OBC panel member J.K.Bajaj



A Conspiracy to Remove the "Caste-wise Census" from the Population Census!

– Dr. K.VEERAMANI, Dravidar Kazhagam

BHUBANESHWAR AWAKENING | RESOLUTION ON CASTE CENSUS | OBC: CASTE OR CLASS | JUSTICE DEEPAK ON JUDICIARY | THOUGHTS OF PERIYAR

ALL INDIA UNION BANK BACKWARD CLASSES (OBC) EMPLOYEES' WELFARE ASSOCIATION ANNUAL GENERAL BODY MEETING HELD AT BHUBANESHWAR ON 12.09.2026

CHIEF GUEST: Thiru.RANE PRATAP SWAIN, M.L.A. & FORMER MINISTER



Memorandum demanding the Union Govt. (Home Ministry) to provide comprehensive, standardised State-wise caste lists covering all castes and communities including the respective OBC categories (BC/MBC) of the States was signed by all the office-bearers and CC members present and sent to Union Home Ministry and Registrar General Census.

OBC VOICE
Private Circulation
Vol: 4 No: 6 October 2026

Editor:
G.Karunanidhi

Editorial Board:
Vaeyuru Tholibangan
Dr. Arvind Kumar
Ravindra Ram
T.Ravikumar
K.Chandran
G.Malarkodi

Published by:
G.Karunanidhi
C/o Union Bank OBC Association, 139, Broadway, Chenai 600108

Printed at:
Krishnaraj Printers
36, Devarajan Street
Royapettah
Chennai 600014
Tel:+91 044-28485938/37

Email:
empower.socialjustice@gmail.com

Website:
empowertrust.org

The views expressed in the articles are not necessarily ours

Caste Census: Accurate Data Is the Foundation of Social Justice

The forthcoming caste-wise Census is not merely a statistical exercise. It is a historic opportunity to establish a credible picture of India's social and educational composition and strengthen the constitutional foundations of social justice.

As Dr. K. Veeramani emphasises, reservation emerged from a long struggle against historical exclusion in education, employment and social opportunities. It is an instrument of compensatory and corrective justice, not a concession. In the Indian context, caste and social backwardness cannot be artificially separated, since caste has historically shaped social identity and access to opportunities.

An important warning has now come from J.K. Bajaj, a member of the Justice G. Rohini Commission. In an interview published in The New Indian Express, he questioned the decision to record caste through an open-ended format. According to him, respondents may give different spellings, pronunciations or regional names for the same community. Names alone may also be insufficient to establish caste identity because the same name can refer to different communities in different regions.

The experience of the 2011 Socio-Economic and Caste Census is a warning. It generated around 46 lakh caste responses, but the government subsequently stated that the data was too inaccurate for use. Repeating an open-ended methodology could therefore create similar difficulties. Bajaj has also pointed out that artificial intelligence cannot simply correct such errors later, particularly because Census officials lack legal authority to merge separately recorded entries after enumeration.

A more reliable approach is possible. Central and State OBC lists can be integrated into the enumeration system so that caste identities and variations are mapped and confirmed during enumeration itself. Bajaj notes that the Rohini Commission had undertaken extensive work to sanitise the Central OBC list, including mapping variations in names and pronunciations.

The experience cited from Karnataka also demonstrates the feasibility of a structured caste list based on Central and State lists and earlier Census records.

Dr. Veeramani therefore argues that the 1931 Census should serve as a model for comprehensive caste enumeration, with transparent and scientifically reliable methodology. The objective must be data sufficiently complete and credible to withstand judicial scrutiny and assist governments in framing effective social-justice policies.

Data is the foundation of justice

Reliable caste data can connect caste identity with education, housing and other socio-economic indicators, providing a demographic profile of communities and enabling a more informed assessment of social and educational backwardness.

India cannot formulate effective social-justice policies while operating with incomplete or unreliable data. The forthcoming Census must therefore be comprehensive, transparent, scientifically designed and legally robust.

A caste census conducted correctly can provide the evidence required to understand contemporary India. A flawed enumeration, on the other hand, could create confusion that may endure for decades.

The message is clear: India needs a caste Census that counts every community accurately and transparently. Reliable data is not merely statistics—it is the foundation upon which informed social-justice policies must rest. ■

புவனேஸ்வர் தந்த பேரெழுச்சி!
புரிதல் • உத்வேகம் • உறுதிப்பாடு

AN AWAKENING SESSION AT BHUBANESWAR
MY UNDERSTANDING, MY INSPIRATION, MY COMMITMENT



க.சரஸ்வதி

G.SARASWATHI

ஒரு மறக்க முடியாத அனுபவம்

புவனேஸ்வரில் நடைபெற்ற அகில இந்திய யூனியன் பேங்க் பிற்படுத்தப்பட்ட வகுப்பினர் (OBC) ஊழியர் நலச் சங்கத்தின் அகில இந்திய பொதுக்குழுக் கூட்டம் எனக்கு மறக்க முடியாததும், மிகுந்த உத்வேகத்தையும் அளித்ததுமான அனுபவமாக அமைந்தது. மத்திய குழு உறுப்பினராக, இத்தகைய அகில இந்தியக் கூட்டத்தில் நான் பங்கேற்றது இதுவே முதல் முறை. கூட்டத்தின் நினைவுகளோடு மட்டும் நான் திரும்பவில்லை; நமது இயக்கத்தைப் பற்றிய ஆழமான புரிதலுடனும், சமூகநீதிக்காக தொடர்ந்து செயல்பட வேண்டும் என்ற புதுப்பிக்கப்பட்ட உறுதியுடனும் திரும்பினேன்.

சுமார் 14 மாநில அலகுகளைச் சேர்ந்த 50-க்கும் மேற்பட்ட தலைவர்கள் இதில் பங்கேற்றனர். பல்வேறு மாநிலங்களைச் சேர்ந்த நிர்வாகிகளுடன் கலந்துரையாடியபோது, OBC ஊழியர்களின் நலன்களையும் உரிமைகளையும் பாதுகாக்க அவர்கள் காட்டி வரும் அர்ப்பணிப்பை நேரடியாகப் புரிந்துகொள்ள முடிந்தது. மிக முக்கியமாக, நமது சங்கம் என்பது ஊழியர்களின் பணிசார் பிரச்சினைகளை மட்டும் கவனிக்கும் ஓர் அமைப்பு அல்ல; சமத்துவம், கண்ணியம், பிரதிநிதித்துவம் மற்றும் சமூகநீதிக்கான விரிவான போராட்டத்தின் ஓர் அங்கம் என்பதை உணர்ந்தேன்.

பெண்கள் முன்னிலை வகிக்கும் பாதை

பெண் நிர்வாகிகளின் தீவிரமான பங்கேற்பு எனக்கு குறிப்பாக ஊக்கமளித்தது. நமது OBC மகளிர் அணியின் ஒருங்கிணைப்பாளர் திருமதி மலர்கொடி மற்றும் இணை ஒருங்கிணைப்பாளர் திருமதி ஜி. ராஜகவிதா ஆகியோர் சங்கக் கொடியை ஏற்றிப் பெருமை பெற்றனர். மேலும், OBC உரிமைகள் தொடர்பான ஐந்து

A MEMORABLE EXPERIENCE

The Annual General Body Meeting of the All India Union Bank Backward Classes (OBC) Employees Welfare Association at Bhubaneswar was a memorable and inspiring experience for me. As a member of the Central Committee, it was my first opportunity to participate in an All India meeting. I returned not merely with memories of a meeting, but with a deeper understanding of our movement and a renewed determination to work for social justice.

Around 50 leaders representing nearly 14 State Units participated. Interacting with functionaries from different States helped me understand the dedication with which our colleagues are working for the welfare and rights of OBC employees. Most importantly, I realised that our Association is not merely an organisation dealing with employees' service matters; it is part of a larger struggle for equality, dignity, representation and social justice.

WOMEN TAKING THE LEAD

The active participation of women functionaries was particularly encouraging. Our OBC Women's Wing Convenor Madam Malarkodi and Joint Convenor G. Rajakavitha had the honour of hoisting the Association flag. Five important resolutions concerning OBC rights were also proposed by women members, covering issues such as Creamy Layer, OBC representation in Women's Reservation, the Internal Grievance Committee, restoration of Regional Office-level Quarterly Meetings and transfer protection for Association office-bearers.



Social justice pledge

முக்கியத் தீர்மானங்களை பெண் உறுப்பினர்கள் முன்மொழிந்தனர். அவை கிரீமி லேயர், மகளிர் இடஒதுக்கீட்டில் OBC பிரதிநிதித்துவம், உள்புகார் குழு, மண்டல அலுவலக அளவிலான காலாண்டுக் கூட்டங்களை மீண்டும் நடத்துதல் மற்றும் சங்க நிர்வாகிகளுக்கான பணியிட மாற்றப் பாதுகாப்பு போன்ற முக்கியப் பிரச்சினைகளை உள்ளடக்கியிருந்தன.

ஒரு பெண் நிர்வாகியாக இது எனக்கு அளவற்ற நம்பிக்கையை அளித்தது. பெண்கள் இயக்கத்தில் வெறும் பங்கேற்பாளர்களாக மட்டும் இருக்கக் கூடாது; அதன் எதிர்காலத்தை வடிவமைக்கும் செயற்பாட்டுத் தலைவர்களாக உயர வேண்டும். புவனேஸ்வர் கூட்டம், பெண் ஊழியர்களிடையே விழிப்புணர்வு, ஒற்றுமை மற்றும் தலைமைத்துவத்தை வளர்ப்பதில் OBC மகளிர் அணிக்கு மிக முக்கியமான பங்கு உள்ளது என்ற எனது நம்பிக்கையை மேலும் வலுப்படுத்தியது.

சமூகநீதிக்கான உறுதிமொழி

பொதுக்குழுக் கூட்டத்தின் நிகழ்வுகள் திருமதி சாந்தி பிரபா தலைமையில் சமூகநீதிக்கான உறுதிமொழியுடன் தொடங்கின. அங்கு கூடியிருந்த அனைத்து நிர்வாகிகளும் அந்த உறுதிமொழியை மிகுந்த உணர்வுடன் ஏற்றுக்கொண்டனர். சாதிப் பாகுபாடு மற்றும் சமூக ஏற்றத்தாழ்வுகளுக்கு எதிராக சமரசமின்றிப் போராடிய தந்தை பெரியாருக்கு மலரஞ்சலியும் செலுத்தப்பட்டது; அவரது போராட்ட உணர்வு தலைமுறைகளைத் தொடர்ந்து ஊக்குவித்து வருகிறது.

என்னைப் பொறுத்தவரை, அந்த உறுதிமொழி ஒரு சடங்கு நிகழ்வாக மட்டும் அமையவில்லை. சமூகநீதி என்பது ஒவ்வொருவரின் தனிப்பட்ட பொறுப்பாகவும் இருக்க வேண்டும் என்பதை அது நினைவூட்டியது. அநீதியை கேள்விக்குள்ளாக்கவும், பாகுபாட்டை நிராகரிக்கவும், சமத்துவத்திற்காக உறுதியாக நிற்கவும் பெரியார் நமக்குக் கற்றுக் கொடுத்தார். அந்தச் சிந்தனையின் தாக்கம் கூட்டம் முழுவதும் தெளிவாகப் பிரதிபலித்தது.


Ms.Smita


Ms.Thanusha


Ms.Rajakavitha


Ms.Pallavi


Ms.Jayashree


Ms.G.Saraswathi


Ms.G.Malarkodi

வழக்கமான பொதுக்குழுக் கூட்டத்தைத் தாண்டி

தலைவர், பொதுச்செயலாளர் மற்றும் பொருளாளர் ஆகியோரின் அறிக்கைகள் வழக்கமான அமைப்பு நடவடிக்கைகளின் ஒரு பகுதியாக இருந்தபோதிலும், கூட்டம் அதையும் தாண்டி பல முக்கியமான கருத்துகளை நமக்கு எடுத்துரைத்தது. OBC இயக்கத்தின் வரலாற்றுப் பின்னணியையும், அரசியலமைப்பால் உறுதி செய்யப்பட்ட உரிமை களைத் தொடர்ந்து பாதுகாக்க வேண்டிய அவசியத்தையும் தலைமை எடுத்துரைத்தது. மத்திய கல்வி மசோதா, 2007 மற்றும் அதனைத் தொடர்ந்து நடைபெற்ற உச்சநீதிமன்ற வழக்கு களில் நமது தலைமை ஆற்றிய பங்கை பணிக்குழுத் தலைவர் டாக்டர் அமிர்தான்ஷு விளக்கினார்; தொடர்ச்சியான முயற்சிகளின் அவசியத்தையும் அவர் வலியுறுத்தினார்.

நான் கற்றுக்கொண்ட மிக முக்கியமான பாடம் இதுதான்: அரசியலமைப்பில் எழுதப்பட்டுள்ள உரிமைகள் தானாகவே பாதுகாக்கப்படுவதில்லை; விழிப்புணர்வு, அமைப்பு வலிமை மற்றும் தொடர்ச்சியான போராட்டத்தின் மூலமே அவற்றைப் பாதுகாக்க முடியும்.

தலைவரின் வலிமையான செய்தி

தலைமை விருந்தினரை வரவேற்றபோது, தலைவர் திரு. ஜி. கருணாநிதி, பிற்படுத்தப்பட்ட வகுப்பினர் எதிர்கொண்ட வரலாற்றுச் சமூகப் பாகுபாடு களையும், அவற்றின் இன்றைய தொடர்பையும் ஆழமாக எடுத்துரைத்தார். நாடாளுமன்றத் தலைவரைச் சுற்றிய "தூய்மைப்படுத்தல்" சம்பவம் மற்றும் IIT மண்டியில் பதிவான சம்பவம் உள்ளிட்ட சமகால சாதிப் பாகுபாட்டு நிகழ்வுகளையும் அவர் குறிப்பிட்டார்.

முன்னாள் உச்சநீதிமன்ற நீதிபதி நீதியரசர் (ஓய்வு) தீபக் குப்தாவின் கருத்துகளையும் அவர் சுட்டிக்காட்டினார். உண்மையான சுதந்திரம் என்பது அந்நிய ஆட்சியிலிருந்து விடுதலை பெறுவதோடு முடிவதில்லை; அச்சமின்றி சிந்திக்கும் மற்றும் பேசும் சுதந்திரம், மாறுபட்ட கருத்தை வெளிப்படுத்தும் உரிமை, சாதி அல்லது மத அடையாளத்தின் காரணமாக எந்தக் குடிமகனுக்கும் சம வாய்ப்பு மறுக்கப்படாத சமுதாயம் ஆகியவையும் அதில் அடங்கும் என்பதை அவர் வலியுறுத்தினார்.

இந்தக் கருத்துகளை தந்தை பெரியார் 1924 – ஆம் ஆண்டு சேலத்தில் ஆற்றிய வரலாற்றுச் சிறப்புமிக்க உரையுடன் தலைவர் தொடர்பு படுத்தினார். ஆழமாக வேரூன்றிய சமூக ஆதிக்கம் தீர்க்கப்படாமல் இருந்தால், அரசியல் சுதந்திரத்திற்கு முழுமையான அர்த்தம் இருக்காது என்று பெரியார் எச்சரித்ததை அவர் நினைவூட்டினார். உயர் நீதித்துறைக்கான நியமனங்களில் சமூகப் பிரதிநிதித்துவம் குறித்த நீதியரசர் தீபக் குப்தாவின் கருத்துகளும்

As a woman functionary, this gave me immense confidence. Women should not remain merely participants in the movement; we must become active leaders in shaping its future. The Bhubaneswar meeting strengthened my belief that the OBC Women's Wing has an important role in building awareness, unity and leadership among women employees.

THE SOCIAL JUSTICE PLEDGE

The General Body proceedings began with the Social Justice Pledge, led by Ms. Shanthi Prabha, which was solemnly taken by all the functionaries present. Floral tributes were also paid to Thanthai Periyar, whose uncompromising fight against caste discrimination and social inequality continues to inspire generations.

For me, the pledge was not merely ceremonial. It reminded me that social justice must become a personal responsibility. Periyar taught us to question injustice, reject discrimination and stand firmly for equality. That spirit was clearly visible throughout the meeting.

BEYOND A ROUTINE GENERAL BODY MEETING

The reports of the President, General Secretary and Treasurer formed part of the normal organisational proceedings, but the meeting went far beyond routine business. The leadership placed before us the historical background of the OBC struggle and the need to continuously protect rights guaranteed by the Constitution. Dr. Amritanshu, Working President, explained the role played by our leadership in the Central Educational Bill, 2007 and the subsequent Supreme Court litigation, highlighting the importance of sustained efforts.

I understood a vital lesson: rights written in the Constitution must also be protected through awareness, organisation and continuous struggle.

THE PRESIDENT'S MESSAGE

President G. Karunanidhi, while welcoming the Chief Guest, gave us a deeper understanding of the historical discrimination faced by backward classes and its continuing relevance. He referred to contemporary incidents of caste discrimination, including reports of a "purification" incident involving a Parliament leader and an incident reported from IIT Mandi.

He also referred to the observations of former Supreme Court Judge Justice (Retd.) Deepak

குறிப்பிடப்பட்டன. அதிகாரம் மற்றும் முடிவெடுக்கும் அமைப்புகளில் போதுமான பிரதிநிதித்துவம் எவ்வளவு அவசியம் என்பதை இந்த விவாதங்கள் தெளிவுபடுத்தின.

புவனேஸ்வரில் இருந்து நான் எடுத்துச் சென்ற மிக வலிமையான செய்திகளில் ஒன்று: இடஒதுக்கீடு என்பது தரப்படும் தர்மம் அல்ல; அது பிரதிநிதித்துவத்தை உறுதி செய்யும் அரசியலமைப்புச் சாதனம்.

செயல்பாட்டுக்கு ஊக்கமளிக்கும் ஓர் அமைப்பு

ஒடிசா அரசின் முன்னாள் அமைச்சரும் சட்டமன்ற உறுப்பினருமான தலைமை விருந்தினர் திரு. ரணே பிரதாப் ஸ்வைன், சமூகநீதிச் செய்தியைப் பரப்புவதில் நமது சங்கம் ஆற்றிவரும் பங்கைப் பாராட்டினார். விழிப்புடன் இருந்து, அரசியலமைப்புச் சட்ட உரிமைகளுக்காகக் குரல் கொடுக்க வேண்டும் என்ற அவரது வலியுறுத்தல் கூட்டத்திற்கு மேலும் வலிமை சேர்த்தது.

ஒரு அமைப்பின் வலிமை அதன் எண்ணிக்கையில் மட்டும் இல்லை என்பதை நான் உணர்ந்தேன். கொள்கை, ஒற்றுமை, விழிப்புணர்வு மற்றும் உறுதிப்பாடு ஆகியவையே அதன் உண்மையான வலிமை. புவனேஸ்வர் இந்த நான்கையும் ஒருங்கே வெளிப்படுத்தியது.

புவனேஸ்வருக்குப் பிந்தைய எனது உறுதிப்பாடு

வீடு திரும்பியபோது, நான் ஒரு அகில இந்திய பொதுக்குழுக் கூட்டத்தில் கலந்து கொண்டுவிட்டு மட்டும் திரும்பவில்லை என்ற உணர்வு ஏற்பட்டது; நான் ஒரு பேரெழுச்சியை அனுபவித்திருந்தேன். நமது பிரச்சினைகளை இன்னும் ஆழமாகப் புரிந்துகொள்ளவும், மேலும் தீவிரமாகப் பங்கேற்கவும், குறிப்பாக பெண் ஊழியர்கள் இயக்கத்தில் அதிக அளவில் ஈடுபட ஊக்குவிக்கவும் இந்தக் கூட்டம் என்னைத் தூண்டியது.

இனி நாம் OBC உரிமைகள் மற்றும் அவற்றின் வரலாறு குறித்து அதிக விழிப்புணர்வை உருவாக்க வேண்டும்; அதிகமான பெண்களை அமைப்புத் தலைமைப் பொறுப்புகளுக்கு கொண்டு வர வேண்டும்; இடஒதுக்கீட்டை பிரதிநிதித்துவத்திற்கான அரசியலமைப்புச் சாதனமாகப் பாதுகாக்க வேண்டும்; சாதிப் பாகுபாடு மற்றும் சமூக அநீதியை எதிர்க்க வேண்டும்; மாநிலங்களைக் கடந்து OBC ஊழியர்களிடையே ஒற்றுமையை வலுப்படுத்த வேண்டும்; அரசியலமைப்புச் சட்ட உரிமைகளைப் பாதுகாப்பதில் எப்போதும் விழிப்புடன் இருக்க வேண்டும்.

புவனேஸ்வர் கூட்டம் உண்மையிலேயே என் கண்களைத் திறந்த அனுபவமாக அமைந்தது; இந்தச் சமூக அமைப்பின் ஒரு பகுதியாக இருப்பதில் எனக்குப் பெருமை அளித்தது. இனி

Gupta, emphasising that true independence means more than freedom from foreign rule. It includes the freedom to think and speak without fear, the freedom to dissent, and a society where caste or religious identity does not deny citizens equal opportunity.

The President connected these observations with Thanthai Periyar's historic speech at Salem in 1924, where Periyar warned that political independence would have little meaning if deep-rooted social domination between Brahmins and non-Brahmins remained unresolved. Reference was also made to Justice Deepak Gupta's observations concerning the social composition of appointments to the higher judiciary. These discussions brought home the importance of adequate representation in institutions of power and decision-making.

One of the strongest messages I took away from Bhubaneswar was that reservation is not charity; it is a constitutional instrument for representation.

AN ORGANISATION THAT INSPIRES ACTION

The Chief Guest, Rane Pratap Swain, MLA and former Minister in the Government of Odisha, appreciated the Association's role in spreading the message of social justice. His emphasis on remaining alert and raising our voice for constitutional rights added further strength to the meeting.

I realised that the strength of an organisation does not depend only on its numbers. It depends on ideology, unity, awareness and determination. Bhubaneswar demonstrated all four.

MY RESOLVE AFTER BHUBANESWAR

When I returned home, I felt that I had not merely attended an Annual General Body Meeting—I had experienced an awakening. The meeting motivated me to understand our issues more deeply, participate more actively and encourage fellow employees, particularly women, to become more involved in the movement.

I now feel even more strongly that we must create greater awareness about OBC rights and their history; encourage more women to take organisational leadership; protect reservation as a constitutional instrument of representation; oppose caste discrimination and social injustice; strengthen unity among OBC employees across States; and remain vigilant in protecting constitutional rights.

இந்தப் போராட்டத்தின் தீபத்தை முன்னெடுத்துச் செல்வது நமது பொறுப்பு.

தந்தை பெரியாரின் பகுத்தறிவும் அச்சமற்ற சிந்தனையும் நிறைந்த பாதையைப் பின்பற்றுவோம். அரசியலமைப்பைப் பாதுகாப்போம். பிரதிநிதித்துவத்திற்காகப் போராடுவோம். பெண்கள் தலைமை ஏற்கட்டும். நாம் ஒன்றுபட்டு நிற்போம்.

சமூகநீதி என்பது கேட்டு பெற வேண்டிய சலுகை அல்ல; அது பாதுகாக்கப்பட வேண்டிய அரசியலமைப்புச் சட்ட உரிமை.

புவனேஸ்வர் என்னை விழிப்படையச் செய்தது. இயக்கம் எனக்கு உத்வேகம் அளித்தது. இந்தப் போராட்டம் எனது உறுதியை மேலும் வலுப்படுத்தியுள்ளது.

(கட்டுரையாளர் க. சரஸ்வதி, பொருளாளர், யூனியன் பாங்க் ஆப் இந்தியா பிற்படுத்தப்பட்ட வகுப்பு பணியாளர் நலச சங்கம், தமிழ்நாடு).

The Bhubaneswar meeting was truly an eye-opener and made me proud to be part of this social organisation. Now it is our responsibility to carry the torch forward.

Let us follow the rational and fearless spirit of Periyar. Let us protect the Constitution. Let us fight for representation. Let women lead. Let us remain united.

Social justice is not a favour to be requested. It is a constitutional right to be defended.

Bhubaneswar awakened me. The movement has inspired me. The struggle has strengthened my resolve.

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

Tamil Nadu Assembly unanimously adopts resolution urging Centre to do away with 'Open-Column Method' while enumerating BCs, MBCs, and DNCs

08.09.2026

III. GOVERNMENT RESOLUTION

Hon. **Thiru. V. Sampathkumar, Minister for Backward Classes Welfare,** will move :-

"Considering that the collection of caste-wise details of Other Backward Classes has been omitted in the census conducted post-independence, and it is essential to obtain accurate details based on the lists of Backward Classes, Most Backward Classes and Denotified Communities notified by the State and Union Governments as per the Constitution. In order to ensure social justice for all sections of the society, this Assembly unanimously resolves to urge the Union Government to collect the caste details of Backward Classes, Most Backward Classes and Denotified Communities during the second phase of the 2027 Census of India, in the same manner as followed for the Scheduled Castes and Scheduled Tribes. The Backward Classes, Most Backward Classes and Denotified Communities notified by the State and Union Governments be pre-loaded into the census enumeration portal/application, to collect details solely on the basis of the names contained in such lists, and to completely dispense with the ambiguous 'Open-Column Method' for enumeration of Backward Classes, Most Backward Classes and Denotified Communities."

3. அரசினர் தனித் தீர்மானம்

மாண்புமிகு திரு. வே. சம்பத்குமார், பிற்படுத்தப்பட்டோர் நலத்துறை அமைச்சர் அவர்கள் கீழ்க்காணும் தீர்மானத்தை முன்மொழிவார்:–

"இந்திய சுதந்திரத்திற்குப் பின்னர் நடைபெற்ற மக்கள் தொகைக் கணக்கெடுப்புகளில், இதர பிற்படுத்தப்பட்ட வகுப்பினரின் சாதிவாரி விவரங்கள் சேகரிக்கப்படுவது விடுபட்டுள்ள நிலையில், அனைத்துத் தரப்பினருக்குமான சமூகநீதியை உறுதிசெய்யவும், அரசமைப்புச் சட்டத்தின்படி மாநில மற்றும் ஒன்றிய அரசுகளால் முறைப்படி அறிவிக்கை செய்யப்பட்டுள்ள பிற்படுத்தப்பட்டோர், மிகப்பிற்படுத்தப்பட்டோர் மற்றும் சீர்மரபினர் சாதிப் பட்டியல்களின் அடிப்படையில் துல்லியமான விவரங்களைப் பெறுவது இன்றியமையாதது என கருதப்படுவதால், 2027–ஆம் ஆண்டின் இந்திய மக்கள்தொகைக் கணக்கெடுப்பின் இரண்டாம் கட்டப் பணியில், பட்டியல் சாதியினர் மற்றும் பட்டியல் பழங்குடியினருக்குப் பின்பற்றுவதைப் போலவே, இதர பிற்படுத்தப்பட்ட வகுப்பினரின் சாதி விவரங்களையும் சேகரிக்கும் போது, மாநில மற்றும் ஒன்றிய அரசுகளால் வெளியிடப்பட்ட பிற்படுத்தப்பட்டோர், மிகப்பிற்படுத்தப்பட்டோர்/சீர்மரபினர் உள்ளிட்ட அனைத்து பிற்படுத்தப்பட்ட சாதிப் பட்டியல்களைக் கணக்கெடுப்புச் செயலியில் முன்னரே பதிவேற்றம் செய்து, அதிலுள்ள பெயர்களின் அடிப்படையில் மட்டுமே விவரங்களைச் சேகரிக்க வேண்டும் என்றும், தெளிவற்ற தன்மையை உருவாக்கும் 'திறந்தவெளிப் பதிவு முறையை' முழுமையாகக் கைவிட வேண்டும் என்றும் ஒன்றிய அரசை தமிழ்நாடு சட்டமன்றப் பேரவை ஒருமனதாக வலியுறுத்துகிறது".

Adopt resolution in T.N. House for proper caste census: Stalin

The Hindu Bureau
CHENNAI

DMK president and former Chief Minister M.K. Stalin on Sunday urged the State government to adopt a resolution in the Tamil Nadu Assembly urging the Centre to conduct a proper caste census to ascertain the socio-economic status of Other Backward Classes (OBCs) in the country, evolve an appropriate reservation policy, and ensure the empowerment of OBCs.

In a social media message, he said the objective of the caste census could be achieved only if the census was conducted based on a list of communities prepared by the Central and the State governments.

He said the "open-ended format to record caste details without a pre-determined drop-down list or standardised menu", as announced by the Centre, was disappointing. The explanation that the communities listed in the OBC list were not castes but classes was also not acceptable, he said.

Mr. Stalin said the Centre should consult the State governments and collect details of the castes listed under the Backward Classes and Most Backward Classes categories. People should be given an opportunity to choose a caste from the combined list, he said. "If castes are collected based on the suggestions of the people, it will only create confusion. As already pointed out by those interested in social justice, it will result in claims relating to 46 lakh communities," he said.

Mr. Stalin said if the present method was followed, it would result in the waste of ₹12,000 crore and the labour of government employees. "It will not offer any benefits and will only be an eyewash," he said.

Leader,
DMK Party in Parliament, (Lok Sabha)
New Delhi.

Member of Parliament
Sriperumpudur Constituency
Tamilnadu

T.R.BAALU, M.P.

17/09/2026

To
Thiru Amit Shah,
Hon'ble Minister of Home Affairs,
New Delhi.

Dear Sir, Vanakkam,

Subject: Caste enumeration in Census 2027 – regarding

I am writing on behalf of the Members of Parliament belonging to the Dravida Munnetra Kazhagam (DMK) regarding the methodology proposed for caste enumeration as part of Census 2027.

The DMK has consistently demanded a comprehensive caste census as an essential instrument for advancing social justice. Tamil Nadu has been a pioneer in this regard, beginning with the Justice Party's measures for communal representation in 1921 and continuing through the century-long struggle of the Dravidian Movement under Thanthai Periyar, Perarignar Anna and Kalaignar M. Karunanidhi. This legacy culminated in Tamil Nadu securing 69 per cent reservation in education and job.

1/3

Residence: No.10, Raisina Road, New Delhi - 110 001. **Ph:** 011 - 2332 1010, 044 - 2815 0202 1
Public Office 1: No. 51, Bazullah Road, Chennai - 600 017. **Ph:** 044 - 2815 4747
Public Office 2: No.7, TTK Nagar, 3rd Street, Peerkankaranai, West Tambaram, Chennai - 600 063. **Ph:** 044 - 2953 2953
Email Id : risingsun@trbaalu.in **Mobile: +91 94441 41400**

Leader,
DMK Party in Parliament, (Lok Sabha)
New Delhi.

Member of Parliament
Sriperumpudur Constituency
Tamilnadu

T.R.BAALU, M.P.

In this context, our leader and DMK President, Thiru M.K. Stalin, has expressed serious concern over the reported decision of the Union Government to adopt an open-ended format without a predetermined drop-down list or standardised menu for identifying OBC communities. The explanation reportedly offered that the entries in the OBC lists are "classes" and not "castes" is also not acceptable to the DMK and the people of Tamil Nadu.

The experience of the 2011 exercise demonstrates the risks involved in an open-ended approach. Around 46.70 lakh caste names were reportedly recorded, as against 4,147 castes recorded in the 1931 Census. Variations in caste names, sub-castes and subdivisions could therefore result in inconsistent and unreliable data, defeating the very purpose of caste enumeration.

The objective of caste enumeration is to ascertain the actual population and socio-economic and educational status of OBC communities so that governments can formulate appropriate reservation policies and welfare measures. It is therefore imperative that the data collected is accurate, standardised and usable.

2/3

Residence: No.10, Raisina Road, New Delhi - 110 001. **Ph:** 011 - 2332 1010, 044 - 2815 0202 2
Public Office 1: No. 51, Bazullah Road, Chennai - 600 017. **Ph:** 044 - 2815 4747
Public Office 2: No.7, TTK Nagar, 3rd Street, Peerkankaranai, West Tambaram, Chennai - 600 063. **Ph:** 044 - 2953 2953
Email Id : risingsun@trbaalu.in **Mobile: +91 94441 41400**

Leader,
DMK Party in Parliament, (Lok Sabha)
New Delhi.

Member of Parliament
Sriperumpudur Constituency
Tamilnadu

T.R.BAALU, M.P.

Considering the sentiments of the people of Tamil Nadu, our leader, Thiru M.K. Stalin, has demanded that the Union Government consult the State Governments, obtain and compile the caste details based on the list of Backward Classes and Most Backward Classes in State's list, Union Government list and provide people with the option to identify their caste from the appropriate list, instead of relying on an open-ended format without a predetermined drop- down list or standardised menu.

On behalf of the DMK Members of Parliament, I therefore request you to take our leader's concerns and suggestions into consideration and ensure that the methodology for caste enumeration in Census 2027 is suitably revised. A caste census based on the caste lists maintained by the State and Union Government would help avoid discrepancies and ensure that this historic exercise fulfils its true objective of advancing social justice for the backward and historically marginalised sections of our country.

With warm regards,

Yours faithfully,
T R Baalu
(T.R. Baalu, M.P.) 17.9.26
Leader, DMK Party in Parliament (Lok Sabha)

3/3

Residence: No.10, Raisina Road, New Delhi - 110 001. **Ph:** 011 - 2332 1010, 044 - 2815 0202 3
Public Office 1: No. 51, Bazullah Road, Chennai - 600 017. **Ph:** 044 - 2815 4747
Public Office 2: No.7, TTK Nagar, 3rd Street, Peerkankaranai, West Tambaram, Chennai - 600 063. **Ph:** 044 - 2953 2953
Email Id : risingsun@trbaalu.in **Mobile: +91 94441 41400**

"OPEN-ENDED CASTE CENSUS COULD BE CHAOTIC; AI CANNOT FIX ERRORS," SAYS OBC PANEL MEMBER

Census officials lack legal authority to merge separate entries after recording. Without a structured list to map variations during enumeration, responses could become irreconcilable, said J K Bajaj.



J K Bajaj, a member of the Justice G Rohini Commission for the sub-categorization of the Other Backward Classes (OBCs)

NEW DELHI: The government's decision to use an open-ended format to record caste in the upcoming Census could produce unusable data, much like the 2011 Socio-Economic and Caste Census (SECC), says J K Bajaj, a member of the Justice G Rohini Commission for the sub-categorization of the Other Backward Classes (OBCs).

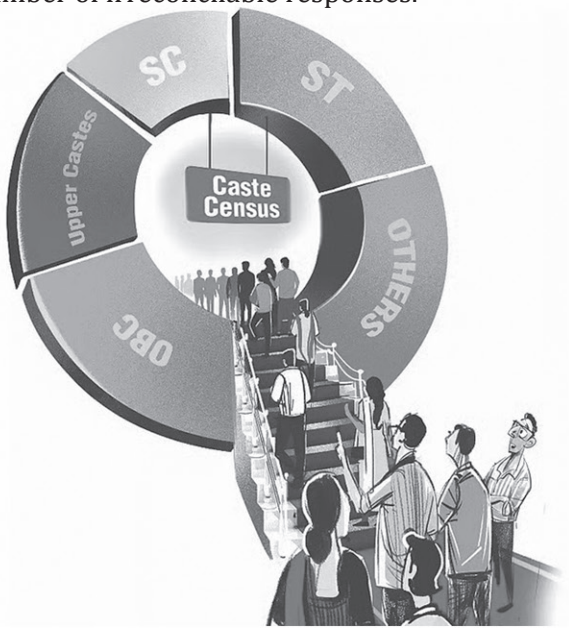
In an interview with *TNIE*, Bajaj said caste identities must be matched against sanitized Central and state lists during enumeration and that the government should have used the Commission's extensive work on the Central OBC list.

Q) The upcoming Census will use an open-ended format for recording caste names instead of a drop-down menu for Other Backward Classes (OBCs).. What problems could arise from this? Can artificial intelligence resolve the discrepancies later?

I do not see how an open-ended field can produce usable data. There are claims that caste lists will be available at the back end and geo-fenced for each state and district, but enumerators must record exactly what respondents say in the local script. This could generate enormous variations.

Balija, for instance, may be pronounced as Balaja or Balija and recorded as separate castes. Kapu and Telaga may denote the same caste, though there are also different Kapu groups. Names such as Bhandari and Modi can refer to entirely different communities and castes, depending on the region. A name alone cannot establish caste identity; context is essential.

The claim that better AI models can clean up the data later is flawed for two reasons. First, no AI model can correct this kind of error. AI is not a social scientist. Second, the Census officials have no legal authority to club together separate entries after they have been recorded. Without a structured list, mapping these variations during enumeration, the Census could produce a huge number of irreconcilable responses.



Q) Without a drop-down menu, could the caste census repeat the failure of the 2011 SECC, which generated around 46 lakh responses?

If you follow the same method, you will get the same result. The SECC produced around 46 lakh caste responses, but the government later told the Supreme Court that its design was flawed and the data too inaccurate to be used. This exercise could be equally chaotic. Caste classification must happen during enumeration, with respondents confirming the appropriate entry from a structured list. Once an enumerator records whatever a person says, Census officials have no legal authority to treat differently recorded names as the same caste later.

Q) One of the Rohini Commission's terms of reference was to examine and sanitize the Central OBC list. Do you think the Commission's report could have helped ensure a more accurate caste census?

We spent nearly three years sanitizing the Central OBC list- removing ambiguities and mapping different names and pronunciation variants to numbered caste entries.

The Commission's sanitized list was particularly relevant to this Census. If it is not used now, it may never be used.

Q) How should the caste question have been designed?

The Central and state OBC lists should have been integrated into the enumeration system. Once a respondent gives a caste name, the device should display the corresponding entries in both lists. The enumerator could then confirm the correct entry with the respondent, resolving ambiguities at the enumeration stage itself.

Q) Why does the changed constitutional status of OBC lists matter for the caste census?

OBC lists were earlier administrative, unlike the constitutionally recognized SC and ST lists. The 102nd and 105th Constitutional Amendments gave OBC lists constitutional status. They should therefore be treated accordingly during enumeration. Otherwise, the amendments' purpose is defeated.

Q) The Rohini Commission report is yet to see the light of day.

The report was submitted to the President. The government's position is that the executive has not received it and that it is the President's prerogative whether and when to send it to the government.

This prolonged limbo has another consequence. Changes to the Central OBC list have effectively been stuck. No new recommendation has been processed since 2018. Under the changed constitutional framework, a Presidential list would first have to be issued before further changes can be made, and that was what we had prepared.

Q) Karnataka, Bihar and Telangana have undertaken elaborate caste surveys. Does that show this is feasible?

Yes. Karnataka created a comprehensive coded list of castes and gave people an opportunity to point out if something had been missed. Whatever other controversies there were, nobody eventually raised the issue that their caste had not been counted or had been wrongly counted. Karnataka took the Central list, state list and information from previous and pre-Independence censuses and created a comprehensive state caste list. It is doable. Something similar should have been done for every state and incorporated into the Census device. For OBCs, SCs and STs, we already have lists covering a very large part of the population.

Q) Do the caste surveys conducted by Karnataka, Bihar and Telangana show that a structured count is feasible?

Yes. Karnataka created a comprehensive coded caste list using the Central and state lists as well as earlier and pre-Independence Census records. It also allowed communities to flag omissions, and no major complaint eventually remained about castes being excluded or wrongly recorded. Every state could have undertaken a similar exercise and integrated the resulting list into Census devices. Existing OBC, SC and ST lists already cover a large majority of the population, making this entirely feasible.

Q) Why is reliable caste data important?

A properly conducted caste census would link caste identity with data on education, housing and other indicators, creating a demographic and socio-economic profile of each community. This would give commissions a ready database to assess social and educational backwardness instead of requiring fresh surveys for every caste.

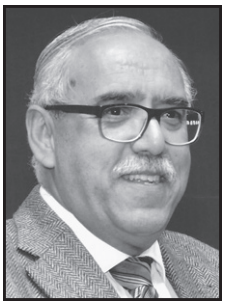
Q) There are concerns that comprehensive caste data could trigger political churn similar to the Mandal period. Is that a reason for caution?

We cannot continue basing our polity on half-truths. Ultimately, we need accurate data to ensure our polity reflects the truth.

(Published in The New Indian Express – 04.09.2026)



THE SUPREME COURT, IF IT HAS TO BE THE SUPREME COURT OF THE COUNTRY, MUST HAVE REPRESENTATION FROM ALL SECTIONS OF SOCIETY



JUSTICE DEEPAK GUPTA (RETD.)

After the marching has come to a halt, the drumrolls have fallen silent and the euphoria of India's 80th Independence Day celebrations has lessened, I ponder, how free are we, the citizens of India?

Independence from foreign colonial powers was attained after a long, hard and peaceful struggle. Our leaders led the way with self-sacrifice and devotion to the country. Some of these leaders were also part of the Constituent Assembly which framed the Constitution. They had a vision not only for the country but also for its people. That is why it is "We, the People" who gave ourselves the Constitution of India.

Freedom from foreign powers is extremely important. No sovereign nation can be truly independent if it is under colonial rule. However, independence is not mere removal of the foreign yoke. Independence is not only the country being independent, but also the citizens being free and independent.

We are an independent nation when the citizens have the freedom to think and speak without fear. We are independent when citizens can raise the voice of dissent and openly express their views. We can be called truly independent only when hunger and poverty do not decide the future of a child, whether it be in the fields of education, healthcare or basic human rights. We are a country truly independent when there is no caste or religious bias and equal opportunity is not denied to citizens on account of their belonging to the depressed classes or minority religions. We can be truly independent only when we get rid of corruption, bias, bigotry and intolerance.

Looking back, one is proud that we have progressed a lot. Citizens are living a better life than before. India's economy is in better shape than that of many other countries. Life expectancy has improved considerably. Infrastructure has improved vastly. India is one of the leaders in the digital space. We are a global power heading towards a trillion-dollar economy.

But what use is a trillion-dollar economy if a large proportion of the citizenry still lives below the poverty line? According to the government, it provides free foodgrains to around 57% of India's population. These people, who cannot even afford food or housing, are denied equal opportunity in education, healthcare and employment.

The condition of government-run schools is abysmal. Healthcare in most states is virtually absent. Employment opportunities are dwindling and unemployment hovers around 6%. To those who claim that the education and healthcare facilities provided by the government are very good, my simple questions are: where do your children study? Which hospitals do you go to for treatment?

Our founding fathers envisaged a society where there was justice - social, economic and political. How can we claim to have moved towards these goals when the top 1% of the country owns about 40% of its wealth? The next 10% holds another 15% of the wealth. Sadly, the bottom 50% owns only 6.4% of the wealth of the nation. Is this the independence which our founding fathers fought for?

In a short article, I cannot go into all aspects. Having spent almost half a century in the legal profession, I am concentrating on the legal fraternity.

We have a Chairman of the Bar Council of India who threatens students who raise the voice of dissent. The main role of the Bar Councils is to take disciplinary action against erring lawyers and ensure that the quality of legal education is maintained at a high level. It has failed miserably on both counts. Barring a few, the level of education provided in law colleges is much below par. Virtually no action is taken against lawyers who flout legal ethics and demean the profession.

The Bar itself is no longer independent. There can be an independent judiciary only when there is an independent Bar. Lawyers who can rise above their political affiliations, who can rise above their ethnicity, and who can fight for the citizens and stand up to power. Fees have skyrocketed but pro bono work has nosedived. I leave it to members of the Bar to introspect as to whether they are truly independent or not.

No country can claim to be independent unless it has an independent and fearless judiciary. That can be achieved only when we have judges with integrity, intellect and, above all, a spine. The strength to stand up for justice, the courage to fight against injustice. Judges who can be true to their oath to act "…without fear or favour..."

The constitutional courts, i.e. the Supreme Court and High Courts are not only arbiters of disputes but are also supposed to protect and uphold the fundamental rights of citizens. Our founding fathers gave so much importance to fundamental rights that the right to approach the highest court of the land to complain of breach of such rights is itself a fundamental right under Article 32. Sadly, in the last few years, the constitutional courts have not shown the requisite sensitivity or strength.

One of the most important of all human rights is the right to liberty, which is guaranteed to every citizen of India under Article 21 of the Constitution. This liberty is violated with impunity, and the courts in many cases have become mute spectators.

Justice HR Khanna, in his courageous dissent in the ADM Jabalpur case, had said that even during an Emergency, a citizen could not be deprived of fundamental rights except in accordance with the procedure prescribed by law.

"Bail, not jail, is the rule" is the oft-quoted legal principle. In actual practice, however, it is jail, not bail, which has become the rule.

About 75% of the people behind bars are undertrials. Only about 24% are convicts and the remainder are detenus. It is shocking that in a country where we swear by the rule of law and a person is presumed innocent until proven guilty, there are three undertrials for every convict.

Umar Khalid has been behind bars for more than six years and the trial has not even started. What about his right to liberty? What about his right to speedy trial? The Supreme Court, in a later decision, has itself questioned the validity of the judgment in Umar Khalid's case.

The accused in the Elgar Parishad case were kept behind bars for years; one died in jail. The allegations against them are said to be very serious. If so, why has the prosecution not shown the same seriousness to start the trial? Eight years have passed since the incident took place. The trial is yet to begin.

The process has become the punishment. People are condemned and their lives ruined by labelling them as anti-nationals. Unfortunately, the courts do not protect the fundamental rights of these citizens.

Sonam Wangchuk was detained for about six months. Any student of law knows that a petition of habeas corpus must be decided at the earliest. In this case, the Supreme Court kept adjourning it, with a request to the government to have a relook into the matter. That is not the way matters

concerning liberty have to be decided. Finally, when the powers that be realised that the Court was unlikely to decide the matter in their favour, the order of detention was withdrawn. Surprisingly, the Court then said that the matter had become infructuous. In a civilised society, every citizen has a right to know why they have been deprived of their liberty, even if only for a day. The Supreme Court should not have abdicated its function and should have decided whether Wangchuk's detention was legal.

Democracy is the rule of the majority, but majoritarianism, where the voice of the other side is not heard, is anathema to democracy. Unfortunately, courts at all levels are moving towards majoritarianism.

In the Ram Janmabhoomi case, the apex court held that no other disputes concerning places of worship would be entertained or reopened in any manner. The judge who ostensibly authored this judgment later upheld in the Gyanvapi mosque case the order directing the ASI to ascertain whether a temple existed on the site where a mosque now stands. This was done on the specious ground that it was only an inquiry and not a decision on the matter. This order has opened the floodgates of litigation, which will impact the fraternity among communities and is, in my view, a decision taken to appease the majority.

When members of a particular community consumed chicken in a boat on the Ganga, they were denied bail for months. However, when members of the majority community consumed liquor on the same sacred river, they were granted bail within hours.

This is not the justice, the liberty, the equality, or the fraternity enshrined in the Preamble to our Constitution. This is not the freedom that our leaders fought for.

Dissent, the right to express one's views freely and without fear, is not only a fundamental right but also an essential part of democracy. We may not agree with each other, but as long as the disagreement is expressed in a non-violent manner and protest is carried out in accordance with law, there is no cause for complaint. Criticising the government or its policies is the way a democracy flourishes. The government is not the country. The nation is above all, and neither the executive nor the legislature nor the judiciary can be equated with the nation.

Obviously, when there is a protest, there will be inconvenience to some members of the public. No protest can be effective if it does not cause inconvenience. Now we have judges making suggestions as to how protests should be curtailed. Will such judges protect the right of dissent of a citizen?

The root of the problem is the manner of appointment of judges to the High Courts and the Supreme Court. The collegium system has failed. It has become totally opaque. The collegium takes extremely important decisions without giving reasons. Even judges of the Supreme Court who are not part of the collegium are clueless as to what criteria are being followed by the collegium.

In the past few months, **there have been a number of appointments to the Supreme Court. Some Chief Justices of High Courts have also been appointed. Almost all, if not all, belong to the upper castes. A majority are Brahmins.** It is not as if there is a lack of talent among other communities and religions. Among the top 50 High Court judges in the country, there are many, some very high up in seniority, belonging to other religions and communities. They are men and women of impeccable integrity and capability. I am not casting aspersions on the persons appointed, but the Supreme Court, if it has to be the Supreme Court of the country, must have representation from all sections of society.

Despite the heavy expense and long time taken to get disputes decided, the people of this country have reposed great faith and trust in the judiciary. Unfortunately, that trust and faith are waning. Judges are under the unrelenting scrutiny of social media. Despite all this, even today, most of the people repose more confidence in the judiciary compared to the legislature or the executive. The vast majority of judges are men and women of integrity, but the number of black sheep is increasing. It is for the judges at the highest level to introspect as to why this is happening. Steps should be taken to regain the lost glory. This can and must be done because if people lose faith in the judiciary, the judiciary itself becomes irrelevant. That will sound the death knell for a democratic India. Where there is no democracy, the people can never be free or independent.

The author of the article - Justice Deepak Gupta is former Judge, Supreme Court of India

(Courtesy: The Tribune – 07.09.2026)

WHY IS THE CENSUS DEPARTMENT MAKING STATEMENTS THAT CONTRADICT THE GOVERNMENT'S OFFICIAL NOTIFICATION?

'OBC lists were not used for Census as they featured classes, not castes'

Open column for all other castes except Scheduled Caste and Scheduled Tribe communities has prompted OBC groups and Opposition leaders to demand that the communities be listed and enumerated; methods utility was also questioned

Abhinay Lakshman
NEW DELHI

The Union government had considered using the Central list and the States' lists of Other Backward Classes (OBCs) while deciding that the 2027 Census will use an open-column method to enumerate castes, officials told *The Hindu*. However, following deliberations, it emerged that this would present a problem "because the list of OBCs is not a list of castes, it is a list of classes", the officials said.

According to the officials, several entries in OBC lists do not represent a caste but describe "different groups of people, like those engaged in begging".

A similar problem arose when considering the use of States' lists. One official said these issues surfaced while the government was assessing whether the methodology used in State-conducted caste surveys, such as in Bihar and Telangana, could be replicated.

The government is enumerating Scheduled Caste and Scheduled Tribe communities with the corresponding Presidential lists, as it has always done. But an open column for "all other castes" has prompted OBC groups and Opposition leaders, such as Rahul Gandhi and Mallikarjun Kharge, to demand that the communities be listed and enumerated specifically. They have questioned the utility of the open-column method.



Door-to-door: Booth Level Officers distribute enumeration forms to households in New Delhi. Citizens also had the option to self-enumerate online. SUSHIL KUMAR VERMA

Opposition leaders and several scholars have argued that the open-column method could yield results similar to those of the Socio-Economic Caste Census of 2011, which threw up over 46 lakh caste names. The Narendra Modi government had cited this as a reason not to release the caste data from that exercise.

Officials involved in the caste enumeration methodology said the options discussed had respective "pros and cons", adding that the open-column method was finalised only after considering the other options at the "highest levels".

Officials said that while discussing the use of Central or State OBC lists to enumerate caste communities, the main issue was whether all communities listed could be counted as castes.

The lists had entries such as "local borns" in the Andaman and Nicobar Islands, entries describing occupational groups, or those denoting a specific class of labourers (tea garden workers in Assam), or settlers, which would not qualify as castes.

While both the Central and State lists of OBCs have such entries, they comprise a minority among the nearly 3,000 communities classified as OBC. Also, several communities in the OBC lists might be classified as either SC or ST depending on the State.

In a 2015 document on whether an OBC community can be classified based on caste alone, the National Commission for Backward Classes had concluded, "A caste can be and quite often is a social class in India... Since caste represents an existing, identifiable, social group/class encompassing an overwhelming minority of the country's population, one can well begin with it and then go to other groups, sections, and classes."

One year after the Opposition campaigned for a caste census, the Union Cabinet approved a plan to include caste in the 2027 Census forms. One of the Opposition's main arguments for the caste census was the need to enumerate the OBC population.

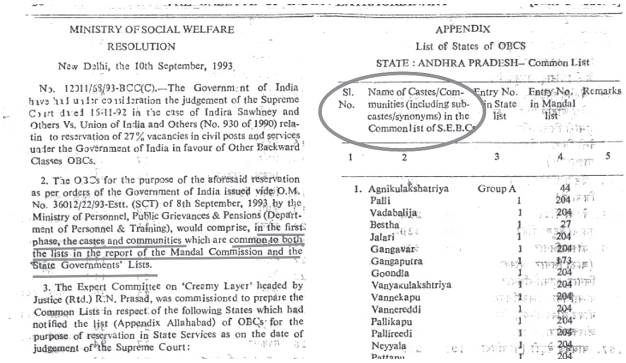
The following statement of Dr.K.Veeramani, President, Dravidar Kazhagam exposes the issue:

In the **Indra Sawhney case**, Justice **B.P. Jeevan Reddy** of the Supreme Court, in the judgment written by him on his own behalf and on behalf of the then Chief Justice **M.H. Kania** and Justices **M.N. Venkatachaliah** and **A.M. Ahmadi,** observed as follows:

We reproduce that portion verbatim below.

Para. 662. Chapter - VII deals with 'Social Justice, Constitution and the law'.

It refers to the relevant provisions of the Constitution, to the decision in M.R.Balaji & Ors v. State of Mysore (1963 Suppl.(1) S.C.R.439) and various subsequent decisions of this Court and discusses the principles flowing from the said decisions. It notes that the subsequent decisions of this Court in C.A.Rajendran v. Union of India (1968 (1) S.C.R.721), State of Andhra Pradesh & Ors. v. P.Sagar (1968 (3) S.C.R.595) and State of Andhra Pradesh & Ors. v. U.S.V.Balram (1972 (3) S.C.R.247) etc. show a marked shift from the original position taken in Balaji on several important points. In particular, it refers to the observations in Rajendran to the effect that ***"caste is also a class of citizens and if the class as a whole is socially and educationally backward, reservation can be made in favour of such a caste on the ground that it was socially and educationally backward class of citizens within the meaning of Article 15(4)".***



MINISTRY OF SOCIAL WELFARE

RESOLUTION

New Delhi, the 10th September, 1993

No. 12011/68/93-BCC(C).—The Government of India have had under consideration the judgement of the Supreme Court dated 16-11-92 in the case of Indira Sawhney and Others Vs. Union of India and Others (No. 930 of 1990) relating to reservation of 27% vacancies in civil posts and services under the Government of India in favour of Other Backward Classes OBCs.

2. The OBCs for the purpose of the aforesaid reservation as per orders of the Government of India issued vide O.M. No. 36012/22/93-Estt. (SCT) of 8th September, 1993 by the Ministry of Personnel, Public Grievances & Pensions (Department of Personnel & Training), would comprise, in the first phase, the castes and communities which are common to both the lists in the report of the Mandal Commission and the State Governments' Lists.

3. The Expert Committee on 'Creamy Layer' headed by Justice (Rtd.) R.N. Prasad, was commissioned to prepare the Common Lists in respect of the following States which had notified the list (Appendix Allahabad) of OBCs for the purpose of reservation in State Services as on the date of judgement of the Supreme Court:

APPENDIX

List of States of OBCS

STATE : ANDHRA PRADESH– Common List

Sl. No.	Name of Castes/Communities (including sub-castes/synonyms) in the Common list of S.E.B.Cs	Entry No. in State list	Entry No. in Mandal list	Remarks
1	2	3	4	5
1.	Agnikulakshatriya	Group A	44	
	Palli	1	204	
	Vadabalija	1	204	
	Bestha	1	27	
	Jalari	1	204	
	Gangavar	1	204	
	Gangaputra	1	173	
	Goondla	1	204	
	Vanyakulakshtriya	1	204	
	Vannekapu	1	204	
	Vanneredd	1	204	
	Pallikapu	1	204	
	Pallireedi	1	204	
	Neyyala	1	204	
	Pattapu	1	204	

It refers to the statement in A.Peeriakaruppan etc. v. State of Tamil Nadu (1971 (2) S.C.R.430) to the effect that "a caste has always been recognised as a class." It also commends the dissenting view of Subba Rao, J. in T.Devadasan v. Union of India (1964 (4) S.C.R.680).

"Para. 698. It is worthy of notice that the Parliament, which enacted the first Amendment to the Constitution, was in fact the very same Constituent Assembly which had framed the Constitution. The ***speech of Dr. Ambedkar*** *on the occasion is again instructive. He said:-*

Then with regard to article 16, clause (4), my submission is this that it is really impossible to make any reservation which would not result in excluding somebody who has a caste. I think it has to be borne in mind and it is one of the fundamental principles which I believe is stated in Mulla's edition on the very first page that there is no Hindu who has not a caste. Every Hindu has a caste-he is either a Brahmin or a Mahratta or a Kundby or a Kumbhar or a carpenter. There is no Hindu-that is the fundamental proposition-who has not a caste. Consequently, ***if you make a reservation in favour of what are called backward classes which are nothing else but a collection of certain castes,*** *those who are excluded are persons who belong to certain castes. Therefore, in the circum stances of this country, it is impossible to avoid reservation without excluding some people who have got a caste."*

(Excerpts from the statement of Dr.K.Veeramani, President, Dravidar Kazhagam dt: 05.09.2026)

WHY IS THE CENSUS DEPARTMENT MAKING STATEMENTS THAT CONTRADICT THE GOVERNMENT'S OFFICIAL NOTIFICATION?

- Compiled by G.Karunanidhi, Gen Secretary, AIOBC Employees Federation



THOUGHTS OF PERIYAR: GRIEVANCE OF NON-BRAHMIN STUDENTS

पेरियार के विचार: गैर-ब्राह्मण छात्रों की शिकायतें

In the July-7, 1929 issue of 'Kudi Arasu', Thanthai Periyar's editorial described various problems faced by non-brahmin students in the sphere of education and condemned strongly the atrocities of brahmin teachers. The content in nutshell was as follows:

Time and again we come across atrocities committed by Brahmin teachers which are inexplicable and disgusting. Though the minister for education in the present governance is a non-brahmin, the grievance of non-brahmin students has not been redressed so far. Several offices related to the ministry of education are headed by non-brahmins. Many private school administrators are also non-brahmins. And yet, the problems of non-brahmin students remain unsolved. There is no sign even of slight relief.

This is because most of the executives related to education-affairs are brahmins and controllers of examinations are also brahmins. The teachers and headmasters deriving benefits and special favours from those administrators also happen to be brahmins.

No other reason could be cited for this deplorable condition. To speak our mind, we shall say that brahmins must not occupy the positions of administrative officers in the department of education. Similarly, Brahmins should not be appointed as teachers at any cost.

It would be better to shut down educational institutions rather than educating people through brahmins. We dare stress this. Every brahmin in this country considers himself as an upper-caste individual according to the varnashrama and labels others as 'Sudras'. Brahmins do not want Sudras to acquire education through them. They believe that their 'varna dharma' would be defiled if a 'Sudra' individual becomes literate and that it would be detrimental to Brahmins. Certain segments of brahminical scriptures prove that brahmins had an inherent fear that they would be roasted alive in hell if they educate a 'Sudra' learner.

'कुडी अरासु' के 7 जुलाई 1929 के अंक में तंतई पेरियार के संपादकीय में शिक्षा के क्षेत्र में गैर-ब्राह्मण छात्रों को होने वाली विभिन्न समस्याओं का वर्णन किया गया था और ब्राह्मण शिक्षकों द्वारा किए जाने वाले अत्याचारों की कड़ी निंदा की गई थी।

इस लेख का सारांश इस प्रकार से है:-

बार-बार हमें ब्राह्मण शिक्षकों द्वारा किए जाने वाले ऐसे अत्याचारों के बारे में पता चलता है, जिनका कोई उचित कारण समझ में नहीं आता और जो बहुत दुखद तथा घृणित हैं। हालाँकि वर्तमान सरकार में शिक्षा मंत्री गैर-ब्राह्मण हैं, फिर भी गैर-ब्राह्मण छात्रों की शिकायतों का अभी तक समाधान नहीं हुआ है। शिक्षा मंत्रालय से जुड़े कई कार्यालयों के प्रमुख गैर-ब्राह्मण हैं। कई निजी स्कूलों के संचालक भी गैर-ब्राह्मण हैं। फिर भी गैर-ब्राह्मण छात्रों की समस्याएँ हल नहीं हुई हैं। उनकी स्थिति में थोड़ी-सी भी राहत दिखाई नहीं देती।

इसका कारण यह है कि शिक्षा से जुड़े अधिकतर अधिकारी ब्राह्मण हैं और परीक्षाओं को नियंत्रित करने वाले अधिकारी भी ब्राह्मण हैं। इन अधिकारियों से लाभ और विशेष सुविधाएँ पाने वाले शिक्षक और प्रधानाध्यापक भी ब्राह्मण ही हैं।

इस खराब स्थिति के पीछे कोई दूसरा कारण नहीं बताया जा सकता। अपनी बात स्पष्ट रूप से कहें तो हमारा कहना है कि शिक्षा विभाग में प्रशासनिक अधिकारियों के पदों पर ब्राह्मणों को नहीं होना चाहिए। इसी तरह, किसी भी कीमत पर ब्राह्मणों को शिक्षक के रूप में नियुक्त नहीं किया जाना चाहिए।

ब्राह्मणों के माध्यम से लोगों को शिक्षा देने की बजाय शैक्षणिक संस्थानों को बंद कर देना बेहतर होगा। हम इस बात को जोर देकर कहते हैं। इस देश का हर ब्राह्मण वर्णाश्रम व्यवस्था के अनुसार खुद को ऊँची जाति का व्यक्ति मानता है और दूसरों को 'शूद्र' कहता है। ब्राह्मण नहीं चाहते कि शूद्र उनके माध्यम से शिक्षा प्राप्त करें। उनका मानना है कि यदि कोई 'शूद्र' व्यक्ति पढ़-लिख जाएगा तो उनका 'वर्ण धर्म' अपवित्र हो जाएगा और इससे ब्राह्मणों को नुकसान होगा। ब्राह्मणवादी धर्मग्रंथों के कुछ हिस्सों से यह पता चलता है कि ब्राह्मणों में यह डर था कि यदि वे किसी 'शूद्र' को शिक्षा देंगे तो उन्हें नर्क में जिन्दा जला दिया जाएगा।

क्या ऐसे में कोई ब्राह्मण शिक्षक आगे बढ़ कर किसी गैर-ब्राह्मण छात्र को शिक्षा प्राप्त करने में मदद करेगा? यदि वे 'वर्णाश्रम धर्म' में बताए गए ऐसे नियमों को मानते हैं, तो वे ऐसा कभी नहीं करेंगे। अगर किसी तरह गैर-ब्राह्मण छात्रों को स्कूल में

Would any Brahmin teacher come forward to allow a non-brahmin student acquire education? They would never ever do so if they believe such codes of conduct prescribed in 'Varnashrama dharma'. Even if non-brahmin students get admitted by any chance, would the Brahmin teachers award them marks and enable them to pass in their exams? I urge upon my readers to mull over this moot point and come to a conclusion.

Most of us are not aware of the strategies and smart tactics prevailing in the field of education. If takes 22 to 24 years for non-brahmin students to pass B.A. degree exams. But Brahmin learners pass B.A. degree exams between the age of 18 and 20. Do our people know the truth behind this?

Most of our people would simply answer that non-brahmin students are dullards and so they are slow learners, whereas Brahmin students are too sharp and that they learn fast, since their minds operate on a higher level of intellect.

Even if our students keep moving from one class to another without any break, by the time they clear B.A. exams, they are 22 years old. If there is a break of one or two years, they complete only when they are 24. If the break is of three years, they are 25 years old when they get their B.A. degree. That makes them ineligible for jobs in government establishments.

In the case of Brahmin students, even if there is a break of one or two years in their studies because of failures, they complete B.A. degree course by the time they are 20 or 21. What exactly is the secret? Our children are admitted too late. They join the primary school only when they are 7 years old. So even if our boy passes every class, he is able to write his B.A. exams only when he is 22 year old.

One needs a period of 15 years between the elementary class and clearance of B.A. exams. But brahmin parents make their children learn from home when they (the children) are 5 years old. When the children are 6 or 7 years old, they admit them in the first-form class (6th Std) directly. As the headmasters are also brahmins, they ask the brahmin students one or two simple questions in maths and the meanings for a couple of words in English. After this very simple test, they certify that those Brahmin students are eligible for admission into "first-form class". They are spared from five years of learning in class rooms. They save a large sum which would have been spent on five years of education.

Since students below 14 years of age are not eligible for S.S.L.C. exams, brahmins cleverly admit their children directly in the first-form. If there is no such condition, they may admit them directly even in the third-form class.

Moreover, Brahmin students easily get a period of five or six years to seek good employment, since they pass their B.A. degree course by the time they are 18 or 19 years old. By some hanky-panky tricks, Brahmin graduates succeed in getting placement by this advantage. When we approach headmasters to admit our children they deliberately cause a delay by some evasive excuses. They try to convince us that the children are too young to be admitted and that it is torture to force them join.

प्रवेश मिल भी जाए, तो क्या ब्राह्मण शिक्षक उन्हें अच्छे अंक देकर परीक्षा में पास होने में मदद करेंगे? मैं अपने पाठकों से आग्रह करता हूँ कि इस महत्वपूर्ण प्रश्न पर गंभीरता से विचार करें और स्वयं निष्कर्ष निकालें।

हममें से अधिकांश लोग शिक्षा के क्षेत्र में चल रही इन रणनीतियों और चालाक तरीकों से अनजान हैं। गैर-ब्राह्मण छात्रों को बी.ए. की परीक्षा पास करने में 22 से 24 वर्ष की उम्र तक लग जाती है। लेकिन ब्राह्मण छात्र 18 से 20 वर्ष की उम्र के बीच बी.ए. की परीक्षा पास कर लेते हैं। क्या हमारे लोग इसके पीछे की सच्चाई जानते हैं?

हमारे अधिकांश लोग इसका सीधा जवाब देंगे कि गैर-ब्राह्मण छात्र कमजोर होते हैं, इसलिए वे धीरे सीखते हैं। जबकि ब्राह्मण छात्र बहुत तेज होते हैं और जल्दी सीखते हैं, क्योंकि उनका दिमाग अधिक बुद्धिमान तरीके से काम करता है।

अगर हमारे छात्र बिना किसी रुकावट के एक कक्षा से दूसरी कक्षा में जाते रहें, तब भी बी.ए. की परीक्षा पास करते समय उनकी उम्र लगभग 22 वर्ष हो जाती है। अगर पढ़ाई में एक या दो साल का अंतर आ जाए, तो वे लगभग 24 वर्ष की उम्र में बी.ए. पूरा करते हैं। अगर तीन साल का अंतर हो जाए, तो बी.ए. की डिग्री मिलने तक उनकी उम्र 25 वर्ष हो जाती है। इस कारण वे सरकारी संस्थानों में कई नौकरियों के लिए अयोग्य हो जाते हैं।

ब्राह्मण छात्रों के मामले में, अगर उनकी पढ़ाई में असफल होने के कारण एक या दो साल का अंतर भी आ जाए, तब भी वे 20 या 21 वर्ष की उम्र तक बी.ए. पूरा कर लेते हैं। आखिर इसका रहस्य क्या है? हमारे बच्चों को स्कूल में बहुत देर से प्रवेश दिलाया जाता है। वे प्राथमिक स्कूल में तभी जाते हैं जब उनकी उम्र 7 वर्ष हो जाती है। इसलिए अगर हमारा बच्चा हर कक्षा को समय पर पास भी करता जाए, तब भी वह लगभग 22 वर्ष की उम्र में ही बी.ए. की परीक्षा दे पाता है।

प्राथमिक कक्षा से बी.ए. की परीक्षा पास करने तक लगभग 15 वर्ष लगते हैं। लेकिन ब्राह्मण माता-पिता अपने बच्चों को 5 वर्ष की उम्र से ही घर पर पढ़ाना शुरू कर देते हैं। जब बच्चे 6 या 7 वर्ष के होते हैं, तो उन्हें सीधे पहली फॉर्म की कक्षा में, यानी छठी कक्षा में प्रवेश दिला दिया जाता है। चूँकि प्रधानाध्यापक भी ब्राह्मण होते हैं, वे ब्राह्मण छात्रों से गणित के एक-दो आसान सवाल और अंग्रेजी के कुछ शब्दों के अर्थ पूछते हैं। इस बहुत आसान परीक्षा के बाद वे प्रमाणित कर देते हैं कि ये ब्राह्मण छात्र 'फर्स्ट फॉर्म' में प्रवेश लेने के योग्य हैं। इस तरह उन्हें कक्षा में पाँच साल की पढ़ाई से बचा लिया जाता है। इससे उनके परिवार को पाँच साल की शिक्षा पर होने वाला काफी पैसा भी बच जाता है।

14 वर्ष से कम उम्र के छात्र एस.एस.एल.सी. परीक्षा देने के योग्य नहीं होते। इसी नियम का फायदा उठाते हुए ब्राह्मण अपने बच्चों को सीधे फर्स्ट फॉर्म में प्रवेश दिलाते हैं। अगर ऐसी उम्र की शर्त न होती, तो वे अपने बच्चों को सीधे तीसरी फॉर्म की कक्षा में भी प्रवेश दिला सकते थे।

इसके अलावा, ब्राह्मण छात्रों को अच्छी नौकरी पाने के लिए पाँच या छह अतिरिक्त वर्ष मिल जाते हैं, क्योंकि वे 18 या 19 वर्ष की उम्र में ही बी.ए. की पढ़ाई पूरी कर लेते हैं। कुछ चालाक तरीकों का इस्तेमाल करके ब्राह्मण स्नातक इस अतिरिक्त समय का लाभ उठाकर नौकरी पाने में सफल हो जाते हैं। जब हम अपने बच्चों को स्कूल में प्रवेश दिलाने के लिए प्रधानाध्यापकों के पास जाते हैं, तो वे जानबूझकर किसी न किसी बहाने से प्रवेश में देरी करते हैं। वे हमें समझाने की कोशिश करते हैं कि बच्चे अभी बहुत छोटे हैं और उन्हें स्कूल में भेजना उनके लिए यातना भरा होगा।

अगर हम प्रधानाध्यापकों से बार-बार अपने बच्चों को प्रवेश देने का आग्रह करते हैं, तो वे उन्हें उनकी योग्यता से कम वाली कक्षा में डाल देते हैं, जबकि वे उससे ऊँची कक्षा के योग्य होते हैं। इसके अलावा, वे हमारे बच्चों को उसी कक्षा में रोकने और उन्हें अगली कक्षा में उत्तीर्ण न होने देने की पूरी कोशिश करते हैं।

In case we pester the headmasters to admit our kids, they dump them in a lower class though they are fit for a higher class. Besides, they try their best to detain our kids in the same class, preventing their passing.

These Brahmin headmasters and teachers ridicule our children and dampen their learning spirit. They discourage our children by these mockeries: "You can never learn anything. Better seek a job" – "Do not waste money in learning. You are not meant to be learned" – "You are actually paying rent for your bench" – etc.

Since teachers have the power to send students for government exams they try to block our students using loop-holes in law. By hook or crook, they hinder the entry of our students. Even if our children appear at government exams smashing all the stumble-blocks, the hall-invigilators, examiners and the registrars, who are all brahmins, smartly place various obstacles. By the time our children pass such government exams facing all challenges, they are too old to apply for the government jobs. Sometimes our helpless students land up in third-rate jobs for survival. If they fail to clear those government exams, the result is disastrous. They are forced to work for small people on big chairs. Other than all these, there are numerous atrocities of Brahmin academicians in the world of education.

In brief, the world of education today is in a deplorable condition. People who call themselves public-servants must chalk-out remedial measures by raising this issue in the legislative assembly. An exclusive committee could be constituted to bring out the truth.

Many of our non-brahmin students have been submitting written complaints to us describing the injustice meted out to them. We urge upon them all to form an association of students and fight collectively for redressal of their grievance. They should pass and adopt relevant resolutions and send them to the officers concerned. This is our advice to them. We shall discuss and explain various other atrocities suffered by our students at another point of time.

Courtesy: 'Kudi Arasu' 7th July 1929

ये ब्राह्मण प्रधानाध्यापक और शिक्षक हमारे बच्चों का मजाक उड़ाते हैं और पढ़ाई के प्रति उनका उत्साह कम कर देते हैं। वे इस तरह की बातें कहकर हमारे बच्चों को हतोत्साहित करते हैं: "तुम कभी कुछ नहीं सीख सकते। इससे अच्छा है कि तुम कोई नौकरी कर लो।" "पढ़ाई में पैसा बर्बाद मत करो। तुम्हें तो पढ़ाई करनी ही नहीं है।" "तुम तो वास्तव में अपनी बेंच का किराया ही दे रहे हो।" आदि।

चूँकि शिक्षकों के पास छात्रों को सरकारी परीक्षाओं में भेजने की शक्ति होती है, वे कानून की कमियों का इस्तेमाल करके हमारे छात्रों को रोकने की कोशिश करते हैं। वे किसी न किसी तरीके से हमारे छात्रों के प्रवेश में बाधा डालते हैं। अगर हमारे बच्चे इन सभी रुकावटों को पार करके सरकारी परीक्षा में बैठ भी जाते हैं, तो परीक्षा कक्ष के निरीक्षक, परीक्षक और रजिस्ट्रार–जो सभी ब्राह्मण होते हैं–चालाकी से उनके सामने अलग-अलग बाधाएँ खड़ी करते हैं। इन सभी कठिनाइयों का सामना करके जब हमारे बच्चे सरकारी परीक्षाएँ पास करते हैं, तब तक उनकी उम्र सरकारी नौकरियों के लिए आवेदन करने की सीमा से अधिक हो जाती है। कभी-कभी मजबूर होकर हमारे छात्र जीवन चलाने के लिए बहुत छोटी नौकरियाँ करने लगते हैं। अगर वे सरकारी परीक्षाएँ पास नहीं कर पाते, तो स्थिति और भी खराब हो जाती है। उन्हें बड़े पदों पर बैठे छोटे अधिकारियों या कम योग्य लोगों के अधीन काम करने के लिए मजबूर होना पड़ता है। इन सबके अलावा भी शिक्षा के क्षेत्र में ब्राह्मण शिक्षाविदों द्वारा किए जाने वाले अनेक अत्याचार हैं।

संक्षेप में, इस समय शिक्षा का पूरा क्षेत्र बहुत खराब स्थिति में है। जो लोग खुद को जनता का सेवक कहते हैं, उन्हें इस समस्या को विधानसभा में उठाकर इसके समाधान के उपाय करने चाहिए। इस सच्चाई को सामने लाने के लिए एक विशेष समिति भी बनाई जा सकती है।

हमारे बहुत से गैर-ब्राह्मण छात्र हमें लिखित शिकायतें भेज रहे हैं और बता रहे हैं कि उनके साथ किस प्रकार से अन्याय किया जा रहा है। हम उन सभी छात्रों से आग्रह करते हैं कि वे छात्रों का एक संगठन बनाएं और अपनी शिकायतों के समाधान के लिए मिलकर संघर्ष करें। उन्हें अपनी समस्याओं से संबंधित उचित प्रस्ताव पारित करने चाहिए और उन्हें संबंधित अधिकारियों के पास भेजना चाहिए। हम उन्हें यही सलाह देते हैं। हमारे छात्रों को शिक्षा के क्षेत्र में जिन अन्य अत्याचारों का सामना करना पड़ा है, उनके बारे में हम किसी और समय विस्तार से चर्चा करेंगे और उनकी जानकारी देंगे।

स्रोत: 'कुडी अरासु, 7 जुलाई 1929;
अनुवाद: एम. आर. मनोहर
हिन्दी अनुवाद: रवीन्द्र राम

Contribute to OBC VOICE:

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

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

Amount can be remitted thro' GPaY or NEFT:

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

GPay (Mobile Number 73388 27942)



OBC VOICE . VOL: 4 No: 6 - October 2026. Printed and Published by G.Karunanidhi on behalf of Empower Trust for Social Justice and Printed at Krishnaraj Printers, 36, Devarajan Street, Royapettah, Chennai 600014 and published from C/o Union Bank OBC Association, 139, Broadway, Chenai 600108. M 9381007998
Editor: **G.Karunanidhi**

SEMINAR ON CASTE CENSUS HELD AT HYDERABAD – 05.09.2026

Hon'ble Thiru.R.Krishnaiah, M.P. and Hon'ble Thiru.V.Hanumantha Rao, Ex.M.P. and Advisor, Social Welfare, Govt. of Telangana and office-bearers of OBC employees Federation addressed the meeting and urged the Union Govt. on caste census.






19th anniversary celebration – 06.09.2026 - Chennai

All India Indian Overseas Bank OBC Staff Welfare Association conducted its 19th anniversary celebration at Chennai on 06.09.2026. Thiru.T.K.S.Elangovan, Ex.M.P., Prof.Suba.Veerapandian, Adv Bhavatharani, G.Karunanidhi, GS, AIOBC Employees Federation and A.Rajasekaran, Gen Secretary, IOBC OBC association address the function.






Demonstration held by Dravidar Kazhagam on 11.9.2026 - Chennai

Protesting against the conspiracy to Remove the "Caste-wise Census" from the Population Census!








यूनियन बैंक ऑफ इंडिया
अच्छे लोग, अच्छा बैंक
Union Bank of India
Good people to bank with

Growth Made Easy
Scan for MSME Loan Solutions

Union Nari Shakti
For MSME Entrepreneurs

Union MSME Superfast
Cash Flow Based Lending

Digital Mudra STP
For MSME Entrepreneurs

Digital PM Vishwakarma

Union Digital Ease Loan
For MSME Entrepreneurs

Digital PM Svanidhi

Working Capital Enhancement STP

Scan the QR Code to Start Your Journey



*T&C Apply

For more details, visit nearest Union Bank of India Branch

(Toll Free No.) 1800 2333 / 1800 208 2244 / 1800 425 1515 / 1800 425 3555 | 9666606060 | www.unionbankofindia.bank.in