



IBOA CONNECT

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**We Oppose
Discriminatory
PLI**

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Internal Circulation

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Oil Price Rise and its Impact on Workers

Dear Comrades,

The recent rise in global oil prices above \$100 per barrel is not just a normal market change. It shows that the world economy is under stress. This increase is mainly due to growing tensions involving Iran. It is not because there is less oil available, but because of fear and uncertainty in the market. The situation around the Strait of Hormuz has made things worse. But for workers, this is not just speculative, it is a real and immediate problem.

From a trade union point of view, the effects are serious. When fuel prices go up, transport and energy costs increase immediately. This also leads to higher prices for essential goods like food, fertilizers, and daily items. As a result, inflation rises and the real income of workers falls. In simple terms, workers are able to buy less with the same salary.

This situation is not equal for everyone. Large Corporates and oil producing nations are making huge profits. But workers are struggling with rising costs and no increase in wages. This shows the unfair nature of the present economic system, where profit is given more importance than people.

This crisis is different from earlier ones like in 2008 or 2022. Those were caused by demand changes or sanctions. The current problem is linked to ongoing political conflicts. Statements by leaders like Donald Trump, who have downplayed the significance of rising oil prices, show that many powerful people are not concerned about the impact on ordinary citizens. Wars are continued without thinking about their economic damage.

High oil prices affect all sectors. Farmers face higher fertilizer costs. Industries spend more on production. Services also become expensive. Simultaneously, declining purchasing power forces workers to cut back on consumption. This leads to lower demand, less production, and possible job losses. The economy then faces both inflation and slowdown together, which is very harmful for workers.

The situation is worse in developing countries. Countries heavily dependent on imported oil face widening current account deficits and currency depreciation. External borrowing increases, often accompanied by stringent austerity measures. This affects welfare programs and public services. Workers suffer twice—first due to inflation and then due to reduced government support.

India is especially at risk. A large part of its oil imports passes through the Strait of Hormuz. Any problem in this region directly affects supply and prices. Depending on global politics is risky. Wars driven by powerful nations have direct economic effects, and staying silent on such issues is not a neutral position.

The crisis also highlights a fundamental contradiction: while oil may constitute a relatively small share in value terms, its functional importance across industries is immense. Even minor disruptions create widespread systemic shocks. Control over such critical resources remains central to global power structures. The "oil-dollar" nexus further ties global financial stability to oil price movements, making sustained volatility a threat not just to economies, but to monetary systems themselves. Although the current US-Iran confrontation is under a fragile ceasefire, the risk of renewed escalation remains high.

In this context, the role of trade unions must extend beyond immediate economic concerns. They must articulate both resistance and vision. Advocacy for energy security, diversification, and reduced dependence on volatile oil markets is essential.

Trade unions must also push for structural transformation. Investment in renewable energy, public control over critical resources, and democratic economic planning are vital to prevent profiteering and ensure equitable distribution. Markets, left unchecked, have repeatedly demonstrated their inability to guarantee stability or justice. Instead, they amplify inequality and insecurity.

Ultimately, the present oil crisis is not merely an economic disturbance—it is a reflection of deeper systemic contradictions. For the working class, it means rising costs, shrinking security, and uncertain futures. For trade unions, it is a call to action: to resist exploitation, to organize collectively, and to demand a just, equitable, and peaceful global order.

**With Greetings.
Yours Comradely**

**R Sekaran
Secretary General**

LET US KNOW ... SC Status and Religious Conversion: Constitutional Interpretation vs. Social Reality

Introduction

The Supreme Court ruled that conversion outside Hinduism, Buddhism, or Sikhism ends Scheduled Caste status, denying related protections. The judgment revives tensions between religious freedom, affirmative action, and caste discrimination beyond religion.

Constitutional & Legal Framework: The Origin of the Bar

The exclusion of non-Hindus from SC status has a specific legal genealogy:

Provision	Key Feature
Constitution (Scheduled Castes) Order, 1950	Originally listed SCs only among Hindus. Based on the understanding that caste is a feature of Hindu social structure.
Article 341	Empowers the President to specify SCs. Parliament alone can modify the list.
1956 Amendment	Added Sikhs to the SC list—recognized that caste discrimination persisted among Sikh converts.
1990 Amendment	Added Buddhists—acknowledged that Dalit converts to Buddhism continued to face social ostracism.
Clause 3 of the 1950 Order	Mandates that “no person who professes a religion different from Hinduism shall be deemed to be a member of a Scheduled Caste.” The Court termed this bar “categorical and absolute.”

The current judgment reaffirms that Christians and Muslims—despite evidence of caste-based discrimination within their communities—remain outside the SC net.

Key Judicial Findings & Rationale

The Bench of Justices Mishra and Manmohan held:

- **Immediate Loss of Status:** Conversion results in automatic loss of SC status, regardless of birth. No exception is admitted.
- **Theological Rationale:** “Christianity, by its very theological foundation, does not recognise or incorporate the institution of caste.” The High Court’s view—that caste system is not recognized in Christianity—was affirmed.
- **Re-conversion Requires Proof:** A person re-converting to Hinduism, Sikhism, or Buddhism must cumulatively establish: (a) proof of original caste; (b) bona fide renunciation of the new religion; (c) acceptance and assimilation by the original caste community; and (d) adoption of customs, rituals, and practices of that caste.

- **Scheduled Tribes:** The judgment noted that the Constitution (Scheduled Tribes) Order, 1950, does not contain a similar religious bar, acknowledging the distinct social dynamics of tribal communities.

Significance & Implications

1. Social Justice Dimension:

- **Paradox of Discrimination:** Caste-based discrimination is empirically documented among Indian Christians and Muslims. Denying SC status to converts ignores social reality—discrimination persists even after conversion.
- **Atrocities Act Protection:** The judgment bars Christian and Muslim Dalits from invoking the 1989 Act for protection against caste-based violence, creating a protection gap for vulnerable communities.

2. Constitutional Tensions:

- **Article 15(2) vs. Religious Bar:** Article 15(2) prohibits discrimination on grounds of caste in public places. The judgment creates a situation where caste identity exists for discrimination but not for protection.
- **Article 25 (Freedom of Religion):** The ruling may have a chilling effect on religious choice, as converts risk losing affirmative action benefits and legal protection.

3. Legislative vs. Judicial Role:

- The Court emphasized that modification of the SC list is Parliament’s exclusive domain under Article 341. Judicial restraint prevents the Court from expanding the list to include Christians or Muslims.
- The ball now lies in Parliament’s court to address the exclusion through constitutional amendment.

Challenges & Critique

Dimension	Issue
Social	Ignores empirical evidence of caste hierarchies within Christian and Muslim communities in India. Caste operates as a social reality, not merely a theological doctrine.
Legal	Creates a two-tier system: caste exists for oppression but not for protection or affirmative action.
Ethical	Poses a dilemma for Dalit converts—choose between religious freedom and constitutional protections.
Implementation	The stringent re-conversion proof requirement may be difficult to satisfy, especially for communities that converted generations ago.

Way Forward

- **Legislative Intervention:** Parliament must consider extending SC status to Dalit Christians and Dalit Muslims through constitutional amendment under Article 341, as recommended by the Ranganath Misra Commission (2007) and reiterated by the National Commission for Minorities.
- **Evidence-Based Policy:** Any amendment should be grounded in empirical data on caste discrimination within minority communities to withstand judicial scrutiny.
- **Protection Gap:** Pending legislative action, the Court could interpret the 1989 Act's protections to apply to caste-based atrocities regardless of religious identity, distinguishing between affirmative action (linked to

the 1950 Order) and criminal protection (linked to social reality).

- **Balancing Approach:** The state must reconcile competing constitutional goals—preserving affirmative action for historically disadvantaged groups while ensuring that religious freedom does not become a tool to perpetuate discrimination.

Conclusion

The Supreme Court of India reaffirmed the bar on SC status for converts under the Constitution (Scheduled Castes) Order, 1950, highlighting a gap between law and social reality. While the Court stayed within interpretation, Parliament must decide whether caste-based benefits and protections should follow individuals across religions or remain tied to an outdated framework—shaping India's commitment to social justice and religious freedom.

Source : **The Hindu**

Retirement

S.No	Name	Designation	Branch
1	Com. JAGDISH PRASAD.	ASST. GENERAL MANAGER	FGMO MEERUT
2	Com. AMARJIT SINGH SASAN.	ASST. BRANCH MANAGER	JAMMU BAHU PLAZA
3	Com. CYNTHIA YVONNE NORONHA	ASST. GENERAL MANAGER	CO:LEGAL DEPT
4	Com. SANKHE PRAMOD	HEAD OF VERTICALS	MUMBAI ZONAL
5	Com. SANJAY KUMAR PANDEY.	CHIEF MANAGER	ZO:MUZAFFARPUR
6	Com. RAJ KUMAR SHARMA.	HR OFFICER	ZO:MORADABAD
7	Com. JUNAS KANDULNA.	HR OFFICER	ZO:SAMBALPUR
8	Com. DINESH PAI P.	SENIOR MANAGER	ZO:MYSORE
9	Com. GHANSHYAM DHAMANI.	SENIOR MANAGER	AMBABARI
10	Com. DHANA MARNDI.	SENIOR MANAGER	BHUBANESHWAR MAIN
11	Com. PRAFULLA CHANDRA JHA.	COMPLAINCE OFFICER	ZO:NOIDA
12	Com. RAM KARAN MEENA.	BRANCH MANAGER	SWAMI SHRADHANANDA
13	Com. JAIDEOSINGH SUMANSINGH	MANAGER	ITARSI
14	Com. DAVID V.	ASST. BRANCH MANAGER	SEETHAMMAPETA
15	Com. NARAYANA NAIK Y.	ASST. BRANCH MANAGER	KASARGOD
16	Com. NISREEN YUSUF SAIFEE.	ASST. MANAGER	NARIMAN POINT
17	Com. BIPLAB PAUL.	ASST. MANAGER	KOLKATA GOPALLAL

AIBOA Wishes the above Comrades a Very Happy, Healthy and Peaceful Retired Life.

Selvan. A Saisangaramaleengam, B.Tech, MS
(S/o. Com. SS Alagapan, Manager(Retd), Indian Bank

Married to
Selvi. N . Sounthariyaa, M.Tech, MBA

At
Tirunelveli on 01.03.26

Selvi. Neha
(D/o. Com. J Ravi Kumar, State Secretary, AIBOC)

Married to
Selvan. Rohit Athreya

At
Tirumala on 01.04.26



Selvi. P. Abinayalakshmi, M.Com
(D/o. Com. M. Ponnayiram, Chief Manager, Indian Bank)

Married to
Selvan. Er. M. Vimalanathan, B.E.,

At
Tirunelveli on 06 04 26

AIIBOA Wishes a Very Happy Married Life to the Newly Wedded Couple.

TNGB Officers' Association - AIBOC, 3rd Biennial Conference held at Salem on 28 03 26.



Members Meet held at Patna on 07 04 26

