

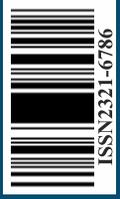
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A Journal of Proutistic Views and Neo-Humanistic Analysis



Paintings courtesy Mouth and Foot Painting Artists

**HUMAN SOCIETY IS
ONE AND INDIVISIBLE**



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The world is fast moving towards cosmopolitanism and none will be able to maintain their national characters.

– Shrii Prabhat Ranjan Sarkar

- 1 No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body
- 2 There should be maximum utilization and rational distribution of all mundane, supra mundane and spiritual potentialities of the universe
- 3 There should be maximum utilization of the physical, metaphysical and spiritual potentialities of unit and collective body of the human society.
- 4 There should be a proper adjustment amongst these physical, metaphysical, mundane, supra mundane and spiritual utilizations.
- 5 The method of utilization should vary in accordance with the changes in time, space and person and the utilization should be of progressive nature.

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WOMEN – SOCIETY'S WING

March 8, was celebrated as international women's day. A right time to recall the sufferings women had to go through over the ages. In this world today, which globalization has turned it into a village, there is abundance of exploitation, with women being the greatest of sufferers.

In the primitive age, society was matriarchal. Although in that ancient society both men and women were granted equal freedom, in practical life women were given greater importance. While introducing themselves people would mention their mother's names and also their grandmothers and great grandmothers. With the establishment of male dominance in the society, all power was concentrated in the hands of men. Women were gradually deprived of all their rights – social, cultural, religious, political and economic”.

The best judge of whether or not a country develops is how it treats its women. There is no chance for the welfare of the world unless the condition of women is improved. Human society is like a bird women and men are its two wings; it cannot fly with one wing. If a few women are made ministers or members of parliament, that doesn't serve as a shining examples of equal rights and feminine progress. A woman who becomes a minister or an ambassador is no index to the real status of the women of that country.

Take women in the labour force. As per the latest Periodic Labour Force Survey (PLFS) survey in India women constitutes 42% which is much lower than men 79%. This is mainly due to the disproportionate burden they carry at home of unpaid household duties besides caring for children and the elderly. Most opt out after birth of children. To stop this why can't part time employment be allowed by law.

Women leaders in politics enhance social development and those in the corporate sector contribute to inclusive workplace policies..In political representation India appears to be doing better. Reservation for women in Panchayati Raj Institutions ranges from 33% to 50%. This has led to 1.4 million elected women's representatives which enhances gender balance in policy making. Companies Act 2013 increased women's representation on boards in the corporate structure. During 2014-15 the share of women rose from about 5% to nearly 10%. As of 2023 women held nearly 16% of board positions and 25% of top management positions. This despite facing higher levels of harassment, threats and violence and patriarchal environment is commendable but still falls short of global averages.

Men must cooperate with women not as master-servant but as free human beings. This cooperation should be coordinated as equals and not subordinated. As far as the rights which women have lost today, they have trustingly placed their destiny in the hands of men, not lost it.

Women are the mothers of society and therefore men have a duty to serve women. Men are greatly indebted to them. This is the age that gives importance to the intellect. In this changed social atmosphere, the future of women is bright. We may not need to celebrate one particular day but do so every day throughout the year.

And above all, men must restore unconditionally those rights which women trustingly placed in their hands.. ●



*Kind courtesy Cristobal Moreno Toledo
painted by mouth*



Human Society is one and Indivisible

The second part is truly fascinating which lays emphasis on encouraging human unity. Eagerly looking forward to the concluding part. Thank you Prout.

- Neelkanth Srinivasan Vellore

Child Abandonment Worldwide

Child abandonment is the scourge of humanity and sadly most such cases involve the girl child. The story on page 8 about Baby Pihu's indomitable spirit was truly inspiring. The article pages 13-15 provides many heart rending details and statistics and yet shows that there's light at the end of the tunnel of human darkness.

- Sagar Malhotra, Mumbai

Budget 2025

It is a capitalist oriented consumption driven budget. It would benefit the middle class the wealth creators no doubt but has not done as much as it should for those 3% of India's population living in extreme poverty, where more than one-third of the world's children live half of whom are under three years of age and underweight. Besides being underfed and under clothed these children are prone to and suffering diseases caused by malnutrition.

- Acarya Dhanjoo Ghista
California, USA

Second Cold War

Return of the Cold War is not good for humanity. This is purely due to the current capitalist order and man's greed. Human society is meant to progress to ultimate heights and hopes to someday reach the stars and planets in other star systems. For that human ideological unity based on universalism is a must

- Monica Perez, Panaji, Goa

Cyber Crime Worldwide

Cyber crime is indeed a dangerous thing, where mostly millions of poor unsuspecting people fall victim to. The cyber criminals appear to be one step ahead of the cyber police and despite laws in place most get away with impunity and seldom get caught. The tireless efforts of the likes of Ms Kavitha need to be acknowledged by the authorities.

- Shagun Sen, Kolkata

Maoist Insurgency in India

The article is an eye opener to the ongoing Maoist problem in India. Military action can only provide short term solutions, It must be solved politically, which will surely provide answers to the question of why such young men and women take up arms to challenge the state knowing fully well that they can never win.

- Uday Sengar, Indore

From Capitalism to Cooperative Economy

Ronald Logan's article is based on long years of personal experience. The ideas are logical and should be looked into with an open mind by those in power today

Microvita from the Cosmic Mind

An excellent thought provoking article short and sweet. Page 35 has printing error at the end. There's over printing and the last sentence is incomplete?

- Aparna Sharma, Gorakhpur

We sincerely regret the inadvertent printing error. The last sentence should be read as "Researchers and scholars interested knowing more about microvita and the proposed experiment are encouraged to read the attached articles and may contact the author at: richgauthier@gmail.com" Eds

Ananda Nagar Tree Plantation

Very good work being done at Anandanagar regarding forestation. Its effect would be visible and felt after 20 years or maybe less.

- Nilima Nagpal, NOIDA, UP

Pension : Poor Elderly at Risk

These are genuine problems which put the poor 3lderly at risk. They must be given full social protection in their old age.

- Saumya T Trichur

Employees Workplace Problems

Modern day working environment is full of problems for the employees, who are perpetually under stress. These lead to health problems and even mental depression. Employees need to address these so that employees health is safeguarded and also productivity increases. ●

- Rajan Mani, Chennai.

BENTHO AND SHIVAM

Dogs have been known as the most loyal and faithful friends of humans since times immemorial because of their unshakeable loyalty and protective nature. Dogs have been a part of human society since the time of emperors who kept dogs not only as friends, but also for protection, hunting, and status symbols. This incident highlights the dog's unparalleled loyalty and bravery.

A German shepherd named Benthos showed utmost loyalty and courage protecting his owner from a tiger attack. The incident occurred at 4 in the morning when Shivam Bargaiya was working in the field adjacent to the Bandhavgarh Tiger Reserve. With shaky legs its neck gouged and pierced in dozen places Benthos faced the tiger, despite the tiger's repeated attacks he stood his ground and determined to save his owner and fought the tiger who was ten times heavier. The tiger soon abandoned the unequal struggle and fled back into the forest. Only then did Benthos fall gasping.

Ten years ago Benthos was a pup when Shivam Badgaiya brought him home in Bharut village around 500km from Bhopal. Wherever he went Benthos followed, be it on walks or guarding the fields. Theirs was an unbreakable bond. That fateful day of February 26, the two were guarding the fields when the tiger emerged from the forest. "I could see the tiger approaching me in a stalking mode. I was terrified but Benthos never hesitated. Barking furiously he charged at the tiger

The tiger startled at first eventually tore into Benthos with its fangs and claws. Despite the odds Benthos stood his ground. Shivam looked on in horror as the tiger repeatedly dug into Benthos's neck and began dragging him towards the forest, but Benthos kept fighting until the tiger let go. For a moment the tiger stood perplexed and exhausted before retreating into the forest.

Shivam rushed and scooped up Benthos in his arms and rushed to a veterinarian in Umaria a town 25 km away. Vet Akhislesh Singh recalls: "I found him at my door around 5 cradling a badly injured German Shepherd in his arms 'Save him he saved my life' he pleaded. Despite best efforts Benthos couldn't be saved his injuries were too severe. The tiger's fangs had dug deep into the neck and claws had ripped up the dog".

Benthos died a few hours later, leaving behind a legacy of loyalty and bravery that will be remembered by Shivam and his family and the village. This is a good lesson for neo-humanists who are duty bound to serve and love all of Nature's creation. ●



HUMAN SOCIETY IS ONE AND INDIVISIBLE

Shrii Prabhat Ranjan Sarkar

Continued from previous issue

There are differences in language due to racial traits and cultural influence. These linguistic differences cannot be forcibly suppressed

The main races in India are the Mongolo-Tibetans, the Mediterranean Aryans and the Dravidians. The Mongolon -Tibetans include the Ladhaki, Kinnari, Ga'rhwali, Nepali, Sikhimi, Newari (including the Misoes and Garoes), and Bhutani groups. The Mediterranean Aryans include the Brahmins and other people of Kashmir whose complexion is reddish white. And the Dravidians include the people of Andhra, Karnataka, Kerala and Tamil Nadu.

The present North India, that is the area lying north of the Bindu mountains to Tibet, was submerged under the oceans of the prehistoric past. The area south of the Bindu mountains which now includes South India, the present Arabian sea, the Polynesian Islands, the Malaysian archipelago and southern Africa formed a vast region which was known as Gondwanaland. Austriacs inhabited the north of Gondwanaland and Negroes the south. The central part was inhabited by both Austriacs and Negroes. The present Dravidians are the descendants of that Austriaco-Negroid population.

Not only different races; different languages also blended together on the soil of India. The Indo-Aryan languages include Ma'ra'thii, Rajasthanii, Gujra'tii,



Kind courtesy Chris Opperman, painted by mouth

Punjabii, Kashmirii, Kharahivalii, Brajabhasa', Bundelkhandii, Avadhii, Chattrisgarii, Bhojpurii, Angika, Maghadhii, Maethilii, Bengali, Oriya, Assamese, Ga'rhwalii, Kumayanii and Gorkhalii. The Austric languages are Munda', Ho, Santhal, Kharhia,

and Momkham'. The Tibeto-Burmese languages include all the languages of Assam except Assamese, Manipurii and Naga. And the Tibeto-Chinese languages include Ladhakii, Kinnarii, Kiratii, Lepca', Yiaru, G'aro, Khasiya, Mizo and Newari.

Languages are also influenced by culture. The culture of one community influences the culture of another community. The rule is that the culture with the greatest vitality has the strongest influence. Sometimes the weaker culture is even absorbed by the more powerful one. When different cultural groups live side-by-side there is a lot of mutual exchange. The members of the weaker cultural group accept everything inherent in the dominating group, including its language. In spite of the tremendous differences between the Aryans and the non-Aryans, the non-Aryans accepted the Samskrta language of the Aryans, and the Aryans assimilated the introversial spiritual practice of the non-Aryans into their religion.

Samskrta has influenced all the languages of northeast India. Even the southern Indian languages were influenced to a certain degree. Of all the southern languages, Malayalam has been

most affected by Samskrta. This is because many people migrated from the north through Madras to Kerala. That's why the root-verbs of Malayalam are of Tamil origin while its vocabulary is by-and-large of Samskrta origin. 75% of Malayalam is Samskrta based.

The Aryan influence was felt as much in the lower stratum of life as in the upper stratum. In some places this influence was so dominating that people are reluctant to speak their own languages outside their family environment. The Saha community of the Austric group, for example, speak their own dialect [[in their homes, but speak Bhojpuri outside. In the same way the Singmundá and the Sharan people and the Tipras of Tripura state speak Bengali and not their own ancestral tongue. The Garhwaliis have long stopped speaking their own Tibeto-Chinese dialect]] and have adopted Indo-Aryan languages.

Thus, there are differences in

language due to racial traits and cultural influence. These linguistic differences cannot be forcibly suppressed. But a close analysis of history will reveal that many attempts have been made to suppress various languages of the world.

Each of the many languages of the world is equally important. No language should ever be discarded for being inferior. The very idea to suppress one language in favour of another should never be supported. But in modern and ancient India, and in some countries of the West, attempts have been made to suppress language. Such attempts have never proven beneficial. For example, in ancient India Samskrta scholars tried to suppress the Prakrta languages, and Vedic Samskrta scholars tried to overwhelm the Dravidian and Austric languages. When Lord Buddha started propagating his new philosophy in Pali, the language of the people, the scholars tried to pressurize him into using Samskrta. But, ignoring their demands, Buddha continued to use Pali. In medieval India Samskrta persistently exerted its influence on other languages. The people's language was derisively called "bhakha". The saint Kabir, objecting to this maltreatment, said:

Samskrta kúpodaka, bhákha bahatániira.

[Samskrta is as stagnant as well-water, whereas bhakha is as dynamic as the flowing water of a stream.]

Nor did the Samskrta scholars give any importance to Bengali: it was considered nothing short of blasphemy to translate the religious scriptures from Samskrta into Bengali. The Nabab Hussein Shah personally tried to develop the Bengali language. With his active support Krttivása Ojah translated the Ramayana, Kashii Ram Dash translated the



Kind courtesy Jui Chin Liao painted by foot

Mahabharata and Máladhra Vasu translated the Bhágavata from Samskrta to Bengali. This caused a furore among the community of scholars. They tried to brand Hussein Shah as a saboteur of the Hindu religion because, according to them, to translate the holy scriptures into Bengali was to defile the Hindu religion. Máladhra Vasu had to bear the stigma of being a Moslem convert and was widely ridiculed as Gunaranjina Khan. So incensed were the Samskrta scholars over the translations of Krttivasa Ojah that he was declared an outcaste for committing an act of sacrilege. All this took place only 450 years ago.

In Europe Latin scholars tried their best to suppress other languages. The Arabic scholars of the Middle East wanted to suppress Persian. And in recent years the people of Wales and Quebec in Canada have protested against the imposition of the English language. They preferred to use their own languages as the medium of expression. In modern India, too, due to selfish political influences, important languages such as Bhojpuri, Maithili, Mágadhii, Chattisgarhii, Avadhii, Bundkhandii and Marwarii are being suppressed. Their speakers will certainly not accept this silently, but will surely protect against this unjust domination. Recently there was an open revolt against the imposition of Hindi as the national language of India. That's why, it is better to bring people speaking different languages closer to one another than to suppress their languages. As a result, people will feel inspired to speak other languages. The arbitrary imposition of any language invites trouble.

There are a variety of religions in the world formulated by different propounders. But instead of enhancing the spirit of unity in the human society, these religions have actually increased



Kind courtesy Chris Opperman, painted by mouth

disunity and mutual conflict. How many wars have been fought in the name of religion? So, far from being a unifying force, religion should be seen as a cause of disharmony.

One thing should be remembered: Dharma and religion – or “Imán” and “majhab” in Arabic – are not synonymous. Throughout the ages, Dharma or Imán has been propagating teachings to unite humanity. Religions are many, but Dharma is one, and that Dharma is Manava [[Human]] Dharma – a system for the attainment of the Supreme. Based on practical wisdom and logical faith, Dharma is a rational approach for the realization of Absolute Truth. External

paraphernalia are not required for the practice of Dharma: the only prerequisite is a unit mind.

Behind the origin of a religion lies the inborn fear psychology of human beings. Human beings started religious practice to appease the different natural phenomena – the hills and mountains, the rivers and oceans, the forests, thunder and lightning, the morning and evening, and so on. Such religious practice was based on the instinct for self-preservation: the only intention being to propitiate the gods and goddesses of diverse moods

From the above discussion it is apparent that religions engender hatred for others, blind faith, etc. in the minds of their followers.

Through such religions it is next to impossible to establish unity in the society. Religious differences should be minimized as much as possible, but it should be remembered that blind faith in a religion cannot be forcibly eliminated. To strike at any type of sentiment will only cause that sentiment to grow stronger. Psychological methods will have to be employed to make people realize the irrational nature of blind religious faith. This requires a rational interpretation of philosophy through enlightened intellect.

When the human mind is gripped by the fear psychology it gives indulgence to blind faith rather than logic and reason. If human fear is removed through logic and reason, the very basis for blind faith will be weakened. That is why human beings will have to be taught philosophical doctrines in a rational way. Furthermore, to remove the psycho-sentiment for a particular physical object, either the object itself should be removed or, by changing the very outlook

through scientific and humanitarian reasoning, the person concerned should be separated from that sentimental object. For example, those who perform religious ceremonies in worship of the moon will find it difficult to continue their practice once, due to scientific advancement, they actually get the opportunity to walk on the moon. Blind faith must be removed through the application of science and humanistic appeals. People will have to be united under the common banner of one religion.

In the absence of knowledge of common psychology, people of different religions try to destroy other religions. This has resulted in the spilling of rivers of blood. In ancient India the Aryans tried to impose their own Vedic religion on the Austric community. In the Buddhist era, particularly during the reign of King Bimbisara, Buddhism was imposed on other religions. Later, the followers of the Sanatana Hindus forcibly converted the Buddhist and Jains into Hinduism. During Moslem

rule Islam was imposed on India, Persia and Egypt. Similarly, countless Jews were converted into Christianity. During the British period attempts were made by Christian missionaries to subvert Hinduism and impose Christianity on the indigenous population. All this led to mutual animosity in the world of religion.

Those who indulged in vain criticism and slandering instead of trying to remove the factors dividing the human race, created even more problems for society. That's why there is more disunity than unity in the human society today.

It is the Sadvipras who must take most of the responsibility to remove the disunity. Sadvipras will not give any importance to the points of difference, but will continuously inspire and encourage the common bonds of unity and thus strengthen humanity. Only then will the human society become one and indivisible. Only then will it be worthy of being called a "human society". ●



Kind courtesy Anatoli Nicolajewitsch Golushko painted by mouth



US President Donald Trump greets Ukraine's President Volodymyr Zelenskyy as he arrives on February 28 at the White House in Washington, DC, the United States

Ukraines war for freedom from Russia was mocked during the televised President Trump and President Zelenskyy meeting in the Oval Office of the White House on February 28, the latter with his delegation went to sign a deal for future extraction of rare earth minerals in exchange for the \$ 120 billion worth of equipment and aid given to Ukrainians during the war. This was a strategic move to continue receiving US aid and guarantees for Ukraine's security against Russian aggression.

With the new Trump administration the Ukrainians feel is leaning towards Moscow and Putin and Ukraine is being presented to make unpopular concessions and compromises with Russia, which despite the sanctions continues to prosecute the war largely because China is maintaining economic cooperation

3 YEARS OF Ukraine War UNEASY UNEQUAL PEACE

Trump and his deputy Vance's boorish treatment of the Ukrainian leader and the idea of Ukrainian sovereignty was televised across the world.

Arun Prakash

with Russia. Ukraine has proven themselves on the battlefield and exposed Russia's military's weakness being exposed during three years of aggression.

While all of the Ukrainian people want peace more than anyone else and the country is united against Zelensky, but for

them peace must be just and based on international law. They have despite tremendous destruction of their country inflicted due to Russia's full-scale invasion has reached nearly \$170 billion and loss of life on both sides is hearing half a million killed and or wounded.

Russia's military casualties, are around 300,000. The number includes as many as 120,000 deaths and 170,000 to 180,000 injured troops. While the Ukrainian figures put at close to 70,000 killed and 100,000 to 120,000 wounded. Russians outnumber Ukrainians on the battlefield almost three to one, and Russia has a larger population from which to replenish its ranks. The officials cautioned that casualty figures remained difficult to estimate because Moscow is believed to routinely undercount its war dead and injured, and Kyiv does not disclose official figures.

Besides these with Russia having targeted civilian structures, according the Office of the UN High Commissioner for Human Rights (OHCHR) there are about 12,500 civilians killed in Ukraine since the beginning of the fighting — this could be more. And, according to the UNHCR's 2024 figures, about 3.7 million people are internally displaced within Ukraine. Another 6 million are currently living as refugees abroad, most of them in European countries such as Poland and Germany.

In the White House meeting Trump got angry at Zelensky's dogged insistence that Russia's Putin couldn't be trusted with ceasefire and ended the talks that were to conclude with the signing of the minerals treaty. That didn't happen, Zelensky was ready to sign in exchange for security. A ceasefire without this would be dangerous for Ukraine.

Ten days before this White House diplomatic disaster on February 18, in which the Zelensky was asked to leave and the deal all set wasn't signed, 3 American delegates led by US Secretary of State Marco Rubio and 2 Russian delegates led by Sergey Lavrov Russia's foreign minister met in Riyadh, Saudi Arabia to discuss improving Russia–United States relations and plans to end the war in Ukraine. After four hours of talks, the two sides agreed to form a team to work on ending the war – Europe's deadliest conflict since World War II. They also agreed to revive diplomatic ties, which had descended to a historic low following the Russian invasion of Ukraine in 2022.

The Ukrainian President who

wasn't invited protested, and they feel that Russian President Putin want's to enforce a ceasefire to require time for mobilization and resource accumulation to continue the war which they don't have any intention of ending. At the same time on criticism and prodding by American senators Zelensky said that he would step down if Ukraine was granted membership of the North Atlantic Treaty Organization (NATO). "Then it means I have fulfilled my mission," he said.

Trump and his deputy Vance's boorish treatment of the Ukrainian leader and the idea of Ukrainian sovereignty was televised across the world. A statement from 14 top US governors accused Trump and Vance of using the Oval Office to "berate" Zelensky "for not trusting Vladimir Putin's word". "Americans must protect our strong democratic values on the world stage instead of undermining President Zelensky's work to fight for his nation and the freedom of his people after being invaded by Russia," it said.

In the hours since the spat, several Western nations



Ukrainian President Volodymyr Zelenskyy attends a summit of European leaders at Lancaster House, London, the United Kingdom, on March 2

condemned the Trump administration's conduct, including Canadian Prime Minister Justin Trudeau, who said his country "will continue to stand with Ukraine. Russia illegally and unjustifiably invaded Ukraine. For three years now, Ukrainians have fought with courage and resilience. Their fight for democracy, freedom, and sovereignty is a fight that matters to us all". Norwegian Prime Minister Jonas Gahr Store also labelled the exchange "serious and disheartening". "That Trump accuses Zelenskyy of gambling with World War III is deeply unreasonable and a statement I distance myself from. Norway stands with Ukraine in their struggle for freedom," he said. Meanwhile Russians are gleeful that they will continue to attack Ukraine with US's continued support for Ukraine in doubt and the rift between US-Europe-Ukraine is widening.

The main causes of this were two, Ukraine's insistence of security guarantee and not to trust 'killer' Putin, whose idea of a limited sovereignty for countries that were part of USSR seems to find favour with Trump is dangerous. All the more so as he being the head of the world's most powerful democracy seeming apparently to indulge border breaking aggression by Russia whose consequence mainly the common people bear. History shows that ceasefire isn't peace in which a victim state's assertion to freedom and independence is given the go by — then it is tyranny and not a negotiated settlement. Given this about nation states being invaded, their right to sovereignty being eroded is like supporting jungle law, might is right, and this in the 21st century is an affront to the civilised world, where nations more powerful than their neighbours must exercise restraint.

The war needs to be ended on



acceptable terms to guarantee a secure and independent Ukraine and deter Putin from launching a new war in Europe. Failure to do so risks Putin continuing a war that engulfs EU countries such as Finland, Estonia and Lithuania as he seeks to build a Russian empire a war that would involve all of Europe and the US. Trumps formula a ceasefire, payment for US military support from Ukraine's natural resources and European security guarantee for Ukraine with some US backup, how far it will succeed cannot be foretold.

On March 2, Zelensky met the French President Macron and British PM Starmer and several European leaders to take the lead to craft an honourable ceasefire agreement with future security guarantees for long term peace, and Ukraine would need financial rescue for building up an impregnable defence capability.

But Trump and his team appear intent on breaking Ukraine's resistance. This is because 30% of their war needs is supplied by the US so he is now pushing for a colonial style agreement demanding 50% control over Ukraine's mineral resources in exchange for US support. This has deeply unsettled

the Ukrainians as after all Russia is occupying Crimea and parts of Donbas since 2014, landing a full scale invasion in 2022 with clear intent of eradicating Ukraine as a sovereign nation. Ukraine's vision for a just end to this war remains unchanged viz. the liberation of all occupied territories, full war reparations from Russia (almost \$ 1 trillion), accountability for war crimes and robust security guarantees to prevent future aggression. For Ukraine one stark reality must be acknowledged, a US imposed freeze on war is merely a prelude to the war's next phase. A final confrontation between Ukraine and Russia is inevitable as the two cannot co exist in their current form. The next war Ukraine feels is likely to erupt once Trump is out of the picture but as long as Putin remains.

Three years in the war has come to seem as an ongoing stalemate which neither side is able to win or willing to lose, while costs of the war continue to mount with its cascading effect being felt globally in the form of inflation and threats to food security. Trumps power in Ukraine is limited, it is a matter of global dynamics, so he as the leader of the world's most powerful democracy



can at best persuade the parties to come to the table and trust one another. Without the supreme power of persuasion, America's hard power is unlikely to bring peace. But trust is difficult given the long and brutal the war has been. This is doable but would take some time.

The limit of American power in Ukraine concerns her place in the world Ukraine's place in the world. Its not only a European country, it is embedded in a complicated and evolving global landscape. Before the war Ukraine's biggest trading partner was not the US or Germany but China. Turkiye while remaining cordial with Russia has give essential military aid to Ukraine and some countries far away from

Ukraine have supported — Japan, South Korea and Canada and some countries far from Russia viz. Brazil, South Africa, and even North Korea close by have given partial support. To end the war it would be crucial to involve China and India, US cannot do it alone. In today's evolving world diplomacy needs to be broader in concept involving more voices.

Here it may be pertinent to recall words of Prout's founder Shrii Prabhat Ranjan Sarkar: "Britain, France and America could sit together at the dining table with the Soviets and discuss the sovereignty of their respective countries although their professed economic doctrines were poles apart". They later declared Tojo and other political leaders of

Germany war criminals. That is exactly what is happening today starting with the 18 Feb meeting in Riyadh between the Russians and the Americans, whose political ideologies are poles apart. While Ukraine can continue to fight Russia without US support, it would be for them a big hole to fill, and that's what they are trying to do by obtaining EU's help.

With the ground war in stalemate Ukraine seems agreeable for sea and air ceasefire Russian missile and drone strikes continue on Ukraine's civilian infrastructure especially the energy sector, and Trump is threatening Russia with more sanctions. History must be on the side of the country invaded and not the invader. ●

Almost everyone has at least one person on their phone who will never pick up the phone again

– Ukrainian President Volodymyr Zelensky.

GLOBALIZATION IN STAKEHOLDER CAPITALISM VS. PROUT'S WORLD GOVERNMENT A FUNDAMENTAL COMPARISON

Globalization, as promoted by stakeholder capitalism, and the world government envisioned by PROUT (Progressive Utilization Theory), present two starkly different frameworks for addressing global coordination, governance, and economic sustainability. While both acknowledge the interconnected nature of modern challenges, their goals, structures, and philosophical underpinnings diverge significantly. Stakeholder capitalism seeks to refine the existing capitalist system through corporate-led globalization, whereas PROUT proposes a decentralized, equitable, and cooperative world government rooted in moral and spiritual principles.

Philosophical Foundation

At their core, the globalization of stakeholder capitalism and PROUT's world government are built on contrasting philosophies. Stakeholder capitalism operates within the capitalist framework, promoting globalization as a tool for integrating economies, trade, and technologies. It relies on corporate initiatives and market-driven reforms to balance profitability with broader responsibilities to stakeholders, including employees, communities, and the environment. This approach is secular and pragmatic, aiming to reform capitalism without

Globalization of stakeholder capitalism and PROUT's world government are built on contrasting philosophies

■ Ganga Grace



challenging its fundamental structures.

In contrast, PROUT envisions a moral and spiritual foundation for its world government. Developed by P.R. Sarkar in the 1950s, PROUT emphasizes collective welfare, justice, and rational resource utilization over profit. Its goal is not to reform capitalism but to replace it with a decentralized, cooperative system that uplifts humanity and achieves harmony between material progress and

spiritual development. This difference in philosophical foundations drives the divergence in their approaches to globalization and governance.

Governance and Decision-Making

The governance structures of stakeholder capitalism's globalization and PROUT's world government reflect their respective priorities. Stakeholder capitalism relies on corporate-led governance, where multinational corporations,

powerful nation-states, and financial institutions like the World Bank and International Monetary Fund (IMF) play key roles. Decision-making is often concentrated among elites, including CEOs and policymakers, while stakeholder voices are considered but rarely decisive. Governance remains fragmented across organizations and agreements, with voluntary initiatives such as corporate social responsibility (CSR) and Environmental, Social, and Governance (ESG) metrics serving as primary tools for addressing global challenges.

In contrast, PROUT's world government envisions a democratic and decentralized governance model. It proposes a central authority that is globally representative and binding, focusing on equitable participation and collective welfare. Decision-making power is distributed, with local and regional governments

retaining significant control to ensure self-reliance and prevent exploitation. Unlike the fragmented and voluntary nature of stakeholder capitalism, PROUT's world government would have enforceable authority on critical issues such as environmental protection, resource distribution, and conflict resolution, creating a cohesive framework for global cooperation.

Economic Model

The economic models of stakeholder capitalism and PROUT further highlight their differences. Stakeholder capitalism is inherently profit-oriented, aiming to balance profitability with stakeholder interests. Multinational corporations drive this model, benefiting from global supply chains, trade liberalization, and technological advancements. The assumption is that economic interdependence fosters prosperity and stability, although wealth

concentration and inequality often persist. Redistribution of wealth, if it occurs, is typically limited to philanthropic efforts or voluntary corporate initiatives.

PROUT, by contrast, prioritizes equitable resource distribution and rational utilization over profit. Its economic model emphasizes cooperative ownership, where industries and resources are managed collectively by workers or local communities. PROUT actively advocates for wealth redistribution, imposing limits on individual and corporate wealth to ensure that resources benefit the broader community. By decentralizing economic power and focusing on local self-reliance, PROUT seeks to create a system where economic activity serves collective welfare rather than private gain.

Environmental Sustainability

Both frameworks address environmental concerns, but their approaches differ fundamentally. Stakeholder capitalism incorporates environmental sustainability into corporate strategies through ESG metrics, carbon trading, and renewable energy initiatives. While these efforts represent progress, they are often criticized for prioritizing corporate branding over systemic change, with greenwashing remaining a significant concern.

PROUT's approach to environmental sustainability is holistic, treating ecological balance as a cornerstone of its economic and governance model. It advocates for strict regulations on resource use and pollution, ensuring that natural systems are preserved for future generations. Unlike stakeholder capitalism's reliance on market-driven solutions, PROUT integrates environmental stewardship into every aspect of its decentralized and cooperative framework.



Globalization vs. Localization

The globalization promoted by stakeholder capitalism and the localization emphasized by PROUT reveal another key divergence. Stakeholder capitalism supports global interdependence through trade, investment, and technology. It assumes that ethical practices within global supply chains and markets can address inequality and environmental challenges. However, this approach often leaves developing countries dependent on multinational corporations and global systems, sacrificing local autonomy.

In contrast, PROUT prioritizes localized economies, encouraging communities to manage their own resources and industries. While PROUT recognizes the need for global cooperation on issues like ecology and conflict resolution, it limits global integration to areas where it is essential. By fostering self-reliant local economies, PROUT aims to empower communities rather than make them reliant on external forces.

Power Dynamics

The concentration of power in stakeholder capitalism and the equitable distribution of power in PROUT's world government further illustrate their differences. Stakeholder capitalism's globalization often consolidates power among multinational corporations, wealthy nations, and financial institutions, sidelining smaller nations and communities. The benefits of globalization are disproportionately enjoyed by elites, while developing countries frequently face exploitation through unequal trade agreements and labor practices.

PROUT's world government, in contrast, prioritizes equitable power sharing. It envisions a system where representation is inclusive, and policies are designed to benefit humanity as a



whole. By focusing on reducing exploitation and ensuring global justice, PROUT seeks to create a fair and balanced distribution of power at both the local and global levels.

Vision For The Future

Ultimately, stakeholder capitalism seeks to reform capitalism by embedding ethical practices and broadening corporate responsibility. It envisions a refined form of capitalism that balances profit with sustainability and inclusivity. However, its reliance on voluntary initiatives and market mechanisms limits its transformative potential.

PROUT, by contrast, envisions a revolutionary transformation of economic and governance systems. Its long-term goal is to create a cooperative, decentralized, and spiritually grounded world where resources are managed for the collective welfare of humanity. Unlike

stakeholder capitalism's incremental reforms, PROUT calls for a fundamental restructuring of global systems to achieve equity, sustainability, and harmony.

While both stakeholder capitalism and PROUT recognize the interconnected nature of global challenges, they propose fundamentally different solutions. Stakeholder capitalism embraces corporate-led globalization, focusing on reforming capitalism to address stakeholder concerns. PROUT envisions a decentralized, cooperative world government that prioritizes collective welfare, equitable resource distribution, and localized self-reliance. The former seeks to refine existing systems, while the latter calls for a complete reimagining of global governance and economics. These contrasting visions highlight the profound differences in their approaches to creating a just and sustainable world. ●

Stop the Falling RUPEE

■ Ganesh Bhat

Rupee value against the US dollar is decreasing as the Indian government pursues the policy of attracting foreign capital



The Indian Rupee continues its long-term trend of consistently losing value against the dollar. The USD to INR history reflects the ups and downs of India's economic journey. Rs 3.30 which was equivalent to 1 dollar in 1947, depreciated to Rs 7.50 in 1966, Rs 43.5 in 2000, Rs 60.95 in 2014, Rs72.15 in 2019, Rs 84.41 in 2024 and Rs 87.12 as of 6th march 2025. INR is expected to reach 100 against the USD by 2030, according to some AI-based forecasts.

Dollar vs. Rupee History:

Pre-Independence Era - Before 1947:-

British colonial rule in India impacted the country's economy, including its currency. Hence, the value of the rupee was directly influenced by British economic conditions.

Post-Independence - 1947 to 1991:-

After independence, India adopted a fixed exchange rate system wherein the government interventions managed any fluctuations in exchange rates. Under this system, the USD to INR exchange rate remained relatively stable; but was disrupted by wars with Pakistan and China, which strained India's foreign

exchange reserves. The oil crisis in the 1970s led to inflationary pressures, increasing the dollar rate.

The Reserve Bank of India and the Indian government further adopted several adjustments to the price of the Indian Rupee which slowly moved from a par value method to a pegged system and then to a basket peg by 1975.

After Economic Reforms and Liberalisation – 1991 onwards:-

In 1991, India adopted LPG (Liberalization, Privatisation, Globalisation), opened up its economy to foreign investments and reduced trade barriers. These reforms shifted from a fixed exchange rate system to a more flexible one. The Indian Rupee was partially converted to the current account, allowing for greater flexibility in exchange rate determination. The INR started losing value and became cheaper by Rs24 from 1991 to 2001, Rs20 during the next 13 years, and by Rs24 till 2024 and continues to fall.

The value of the Rupee against the US dollar is decreasing as the Indian government pursues the policy of attracting foreign capital.

The appreciation and depreciation of the INR

against the USD have both positive and negative impacts on India's economy.

Effects of Depreciation of INR against USD:

- ❖ The purchasing power of Indians decreases, meaning one needs more rupees to buy a single dollar than before; making it more expensive to buy goods and services from the US and other countries.
- ❖ Increases the cost of imports, making it more expensive for Indian businesses to import raw materials, machinery, and other goods. This contributes to inflation.
- ❖ Can make Indian goods cheaper for foreign buyers. This is expected to increase demand and improve exports but at the cost of Indians.
- ❖ Makes travel to foreign countries more expensive for Indians.
- ❖ This can lead to higher interest rates, as the RBI may increase interest rates to attract foreign investors.
- ❖ As Indian businesses need more dollars to pay for imports than they receive from exports, the demand for US currency increases. This imbalance puts pressure on the Rupee, causing it to lose value.
- ❖ It will make India permanently dependent on the US and other countries.



Key Factors

Contributing to the Rupee's Decline:

The exchange rate between the INR) and the USD is determined by various market and economic factors and influenced by a complex web of global factors that extend far beyond India's borders.

- ❖ Trade Imbalance: India's trade deficit puts pressure on the rupee, as many countries expect payment in dollars.
- ❖ India's heavy dependence on oil imports needs more Dollars to pay for the same amount of oil when prices are hiked.
- ❖ Current Account Deficit (CAD): A widening CAD indicates that India is spending more on foreign trade than it earns, leading to a net outflow of domestic currency. As the CAD grows, it depletes India's foreign exchange reserves, weakening the Rupee.
- ❖ Inflation Differences: Higher inflation in India compared to the US erodes the rupee's value. When India's inflation rate is higher than that of the United States, it erodes the Rupee's purchasing power relative to the Dollar. This means that one needs more Rupees over time to buy the same goods or services that a Dollar can purchase.
- ❖ India often borrows in foreign currencies to finance the budget deficits, leading to a drain on foreign exchange reserves.
- ❖ Reduced export earnings and capital outflows can lead to a depreciation of the Rupee against the Dollar.
- ❖ Increased demand for US assets leads to a stronger Dollar and, consequently, a weaker Rupee.
- ❖ Government policies in both India and the US can have international repercussions that affect the exchange rate: Trade policies, tariffs, trade agreements, and disputes.
- ❖ Foreign Investment, Remittances, Money Supply, Market Sentiments like Investor Confidence, Speculation etc.

These parameters interact with each other in complex ways, influencing the exchange rate between the Indian Rupee and the US Dollar.

Foreign Exchange Market:

The foreign exchange market is a decentralized, global market where individuals, businesses, and institutions trade currencies. The exchange rate is determined by the forces of supply and demand in this market.

RBI does not fix the value of the rupee against the dollar in the classical sense. Instead, it manages the exchange rate to achieve its monetary policy objectives while allowing the market to play a significant role in determining the exchange rate. The

RBI can:

- ❖ Buy or sell dollars to manage the exchange rate.
- ❖ Set interest rates to influence the attractiveness of the Rupee.
- ❖ Implement capital controls to regulate foreign investment.

The Main Reason Overlooked:

Except for brief periods during 77 years of independent India, our leaders never tried sincerely to make the country self-sufficient. We have blindly followed the Western model of development based on the principles of self-centered capitalism. Because of this centralized socioeconomic system, India is trapped in the web of Globalisation.

Misplaced Aims of Development:

Our leaders target a \$ 5 trillion economy instead of planning to increase the standard of living of Indians. They ignore the fact that even their target gets farther away with the fall in value of the Indian rupee.

According to PROUT, the development plans should aim to fulfill the basic needs (Food, Clothing, Shelter, Education and Medical care) of every individual of the country by providing adequate purchasing power to the people through 100% employment opportunities. Increase in the standard of living is the indicator of development.

These objectives can be achieved by

implementing the decentralized socioeconomic system and not in the present centralized economic system which works for the benefit of the few at the cost of majority.

The present system depends on imports and exports instead of identifying the local resources and utilizing them with the involvement of local people for the benefit of all.

Way to Appreciate the Value of the Rupee Against the Dollar:

The experts of the capitalistic system do not support appreciating the value of the rupee, because they apprehend that it can make exports more expensive and reduce competitiveness. They create the fear that a strong rupee will lead to reduced foreign investments and subsequent economic slowdown and job loss in India. This line of thinking is devoid of knowledge about the vast potentiality of India and the decentralized economic system.

Some Suggestions for

Appreciating the Value of Rupee:

- ❖ Reducing the current account deficit by increasing exports, and reducing imports.
- ❖ Reduce Dependence on Oil Imports by developing indigenous sources of fuel.





- ❖ Encouraging manufacturing, particularly in sectors like electronics and automotive, can increase exports and reduce dependence on imports.
- ❖ Developing financial markets, such as bond and equity markets, can provide alternative funding sources for businesses and reduce dependence on foreign capital.
- ❖ Promote tourism to increase foreign exchange earnings.
- ❖ Reduce Fiscal Deficit and Increase Tax Revenue.

PROUT's Solution:

Nature has blessed India with plenty of resources, a favourable climate for agriculture and horticulture and above all strong human resource. India has vast potentiality to grow oil seeds and pulses, but due to defective agricultural policy we are importing them.

History has recorded that India was a rich country for centuries and the prosperity was spread all over the land both in urban and rural areas. Our leaders have not learnt the lessons from history that India always followed a decentralized system of economy.

Modern India has to follow the scientific and

rational decentralized economic system of PROUT. To make the nation self-sufficient, there should be development in every nook and corner of the country. That is why PROUT advocates the formation of self-sufficient socioeconomic zones throughout the world.

PROUT does not support the idea of foreign investment, because the interest of any outsider is to increase the profits and they have hardly any interest in the development of the local area. The export of raw materials is almost banned in PROUT. The speculative markets are not only unproductive, but also detrimental to increase productivity.

PROUT recommends barter trade between different socioeconomic zones rather than currency-pegged trade.

The weak and selfish leaders will be swaying to the tunes of dollar-based economy ignoring the fact that it is artificially propped up and subject to collapse at any time. It is a self-destructive move to encourage foreign investment in vital sectors of the economy and also to depend on speculative businesses like stock market trading. The right way is, that India has to first implement the decentralized socioeconomic system of PROUT and try to become economically self-sufficient. ●

Poverty in India

Causes and Solutions

Poverty in India is primarily due to unequal income distribution

Ac. Dhanjoo Ghista

I. Causes of Poverty

In India, important aspects of people's living are Education, Employment, Cost of living relative to income, Healthcare, Infrastructure development. In India, rural areas have significantly lower levels of education, employment opportunities, affordable cost of living (relative to income), healthcare access, and infrastructure development compared to urban areas, highlighting a significant rural-urban divide across these key aspects of quality of life.

Poverty in India is primarily caused by factors like large population, unequal income distribution, lack of access to college education and proper healthcare, inadequate employment opportunities. To tackle this problem, solutions include prioritizing education and technical skills development, improving healthcare access, implementing poverty alleviation programs, promoting rural development, and addressing gender inequality.



Rural areas in India are very poor due to a combination of factors: low-productivity agriculture, fragmented landownership, lack of access to education and healthcare, limited non-farm employment opportunities, inadequate infrastructure, and the prevalence of traditional farming practices, which together contribute to low incomes and limited economic mobility for rural populations.

II. Key Reasons for Poverty in India

1. High population growth: India's large population puts pressure on resources and services, making it difficult to cater to everyone's needs;
2. Unequal income distribution: Wealth is concentrated among a small elite, leaving a large portion of the population with low income inadequate for basic living needs;
3. Limited access to education and healthcare: Lack of quality education and healthcare facilities in rural areas hinders upward mobility;
4. Agricultural dependence: In rural areas, many people rely on agriculture for income, which is often susceptible to weather fluctuations and low market prices;
5. Gender inequality: Women face limited economic opportunities due to societal norms and lack of access to education and employment;
6. Caste system: The caste system can restrict social mobility and limit access to opportunities.

Potential Solutions for Poverty in India

1. Focus on Education: Investing in quality education (both school and college education) for students, can empower them and improve their future earning potential;
2. Healthcare access: Ensuring access to





affordable healthcare (primary to tertiary care including preventive care), is crucial for improving the overall well-being and productivity; 3. Technical Skills development: Training programs to equip people with technical skills needed for the job market, particularly in rural areas; 4. Rural development initiatives: Implementing programs to improve infrastructure, agriculture practices, and access to markets in rural areas. 5. Empowering women: Promoting initiatives that enhance women's access to education, employment, and financial services; 6. Microfinance schemes: Providing small loans to entrepreneurs, particularly women, to start small businesses.

We will now further dilate on all these poverty alleviation solution schemes.

III. Schemes for Poverty Alleviation through Policies and Strategies, for Education and Healthcare development, Agriculture and Agro-Industrial development, Infrastructure development and Incentivizing Businesses

I. Education Opportunities and Universities Development Schemes:

Aside from providing education, universities can also contribute extensively to community development and industrial development. We want all State Universities in both urban and rural areas to have colleges in all disciplines (from social sciences and life sciences to engineering and medicine). In rural areas, there is a lack of education facilities at both school and college levels. Central investment in rural education at both school and college level

(including technical training) can be an effective way to reduce poverty in India.

Universities Development Schemes can Involve

1. Developing the Central universities, State universities, and IITs to become prime research & development universities, contributing to sustainable community development.
2. Setting up a new batch of Indian Rural Universities (IRUs) and IITs, to promote holistic rural development. To thereby (i) promote community development, infrastructure development, industrial development, healthcare development, smart governance of cities and towns, (ii) human resource development, and (iii) herald a new era of shared prosperity and progressive living.

II. Providing Employment and Anti-Poverty Schemes:

India has a large population of unemployed people, even educated people and even in urban areas. This has resulted in an increase in poverty levels. In rural areas, there is a big lack of infrastructure development, and hence inadequate job opportunities. Hence both state and federal governments can invest in rural infrastructure development, to thereby create jobs.

Based on the Anti-poverty Schemes Launched by the Government, We Can Have:

1. Centrally sponsored special employment schemes implemented by Gram Panchayats to generate wage employment for the rural poor.

The approach of this scheme is to employ the poor people on building durable and productive community assets, such as building roads, small irrigation facilities, and rural electrification.

2. Integrated Rural Development Scheme, under which self-employment of rural people is promoted by building their capacity in such activities as dairying, poultry, handicrafts, forestry. Financial assistance to them can be arranged through banks for this purpose.

III. Healthcare is a fundamental human right, and so it is the primary responsibility of the government to make healthcare available to all free of cost. Access to primary care and tertiary healthcare is essential for maintaining good health and reducing poverty. This means that everyone should be able to get the health care they need, without being subject to financial hardship. We also need to provide a high level of healthcare delivery.

IV. Social safety nets and Public Distribution System: This refers to a system of policies and government programs designed to protect individuals and families from poverty and hardship, by providing financial assistance or access to essential services like healthcare, unemployment benefits, and disability support, for essentially acting as a cushion during difficult economic times; it aims to mitigate inequality and provide a basic standard of living for citizens in need. They can also include: Food transfers and distribution of food to households, employment generation through public works programs,

supplemental nutritional assistance to pregnant mothers and infant children, school meals, and old age pensions, together constituting India's social welfare architecture.

Poor households spend nearly 70 per cent of their income on food. Therefore, an effective way of raising rural incomes and ensuring food security to the poor households is to have an assured supply of adequate quantity of food-grains and other essential commodities at subsidized prices, that is at prices which are lower than the market prices. A properly functioning public distribution system, which is targeted for poor households, is an important element of the strategy for poverty reduction.

V. Promoting Agricultural Growth and Agro industry development as agriculture remains a central pillar of Indian economy, employing a large portion of the workforce. Higher agricultural growth leads to a lower poverty rate. For that, farmers can be given access to land-augmenting innovations, technological irrigation systems (involving use of sensors, and controllers to deliver water to crops more efficiently), and high-yielding technology represented by the green revolution. These systems can help to reduce water waste and increase crop yields.

Agro-industrial development involves promoting growth of industries that are directly based on agricultural products, such as producing milk, pulses, spices, rice, wheat, cotton, sugarcane, fruits, vegetables, and even herbal medicine. In this way India can keep solidifying its position as a significant





player in the international agricultural market.

Improved welfare of the rural poor can be carried out by

1. Watershed management programs, where communities engage in land planning and adopt agricultural practices that protect soils, increase water absorption, and raise productivity through higher yields and crop diversification.

2. Improving access to markets for agricultural products by: developing better infrastructure like roads and transportation networks, utilizing digital platforms to connect farmers directly with buyers, establishing farmers' cooperatives, and advocating policies that can promote fair trade and market access allowing them to sell their goods more effectively and efficiently.

VI. Infrastructure development which involves allocating funding to build, maintain, and improve assets for smart living, like roads, bridges, transportation services and metro-rail expansion, telecommunication, power grids, and water systems; these assets are crucial for India's economic growth, citizen quality of life, and overall societal development. This mainly involves construction work, which is highly labor intensive, thereby providing employment for the uneducated working class.

VII. Promoting Financial inclusion and Credit Delivery System: Availability of credit to the poor on easy terms can enable small farmers to gain access to productive resources, such as high yielding seeds, fertilizers, and construction of minor irrigation such as wells and tube wells. This can even enable the farmers to adopt high-yielding technology to raise their productivity. But the adoption of new

technology requires financial resources which are lacking with small farmers. An important step in the credit delivery system for the poor is the setting up of regional rural banks (RRB). Regional rural banks are primarily meant to meet the credit needs of the poor and small farmers. Hence, the government can take effective steps to improve the functioning of these financial institutions, so as to ensure availability of adequate credit to the poor and farmers.

VIII. Importance of Cottage Industries in Rural India:

Cottage industries play a crucial role in rural India, by (i) providing significant employment opportunities, especially for women, (ii) preserving traditional crafts and promoting skills development, (iii) boosting local economies, and (iv) essentially acting as a vital source of income and livelihood for rural communities, especially in areas with high unemployment rates. In this way, cottage industries offer a way for people to utilize their skills and resources to earn a livelihood.

The principal cottage industries of India are: 1. Hand-loom weaving (cotton, silk, jute, etc.) 2. Pottery 3. Washing soap making 4. Conch shell industry 5. Handmade paper industry 6. Horn button industry 7. Mother-of-pearl button industry, 8. Cutlery industry 9. Lock and key making. To further enhance the cottage industry: 1. There should be a facility for adequate finance and marketing facilities for small scale and cottage industry owners; 2. Cooperatives can be set up among the weavers, so that the poor may have supplies of raw materials and have their finished products marketed; 3. Arrangements can be made for providing the weavers with new designs of cloth in keeping with the changing requirements of the people. ●

INDIAN INSTITUTES OF TECHNOLOGY

IITs have caused many Indian technical sectors' shortcomings —the exodus of top manpower overseas

Nand Varma

India today has 23 IITs and 31 National Institutes of Technology (NIT erstwhile Regional Engineering Colleges). These institutions are known for their engineering education and are considered to be

the country's top technical universities.

IITs have a history going back to the end of the Second World War and before India's independence. Then Sir Ardeshir Dalal from the Viceroy's Executive Council

foresaw India's future prosperity lay on technology. It was he who conceptualized institutes that would train such work forces in the country itself. **Dr. Humayun Kabir** played an important role in establishing IITs. He encouraged Dr B. C. Roy, the Chief Minister of West Bengal to work on Sir Ardeshir's proposal for an IIT. In 1945, Dr Kabir along with Sir Jogendra Singh of the Viceroy's Executive Council (Department of Education, Health and Agriculture) set up a 22 member committee to prepare a proposal, and made Sir Nalini Ranjan Sarkar the chairman. The Sarkar Committee recommended that at least four Higher Technical Institutes on the lines of famous Massachusetts Institute of Technology, U.S.A. be established in the Eastern, Western, Northern and Southern regions of the country.

Post independence PM Jawaharlal Nehru pioneered establishing of the Indian Institutes of Technology to provide trained technical personnel of international class to the nation who would act as leaders in technology for the newly born independent India. Nehru, being an enthusiast and patron of science, was clear that science and technology had a prominent role to play in modernizing India and meeting the needs of its growing population..

In May 1950, the first in IIT was established in Kharagpur at the site of the Hijli Detention Camp, where the British had



Nalini Ranjan Sarkar



IIT Kharagpur main entrance

incarcerated political prisoners; the institution was named the "Indian Institute of Technology" before its formal inauguration on August 18, 1951. Within a decade four more were set up: at Bombay (1958), Madras (1959), Kanpur (1959), and (1961). Those early years, they benefited from overseas assistance: Bombay from the Soviet Union, Madras from Germany, Kanpur from the United States, and Delhi from the United Kingdom. Decades later, the sixth was established in Guwahati (1994). India's first technical institute, set up in Roorkee in 1847 the Thomason College of Engineering It was ordained as the seventh one in September 2001. In 2008, six new IITs were started at Bhubaneswar, Gandhinagar, Hyderabad, Patna, Rajasthan, and Ropar. This was followed by two more IITs in 2009 at Indore and Mandi.

Over the years IITs have created world class educational platforms dynamically sustained through internationally recognized research based on excellent infrastructural facilities and have

produced lakhs and lakhs of engineering graduates. The faculty and alumni of IITs have made huge impact in all sectors of society, both in India and abroad. The institutes are globally recognized as centres of academic excellence, and are reputed for the outstanding calibre of the students graduating from them.

According to the All India Council for Technical Education (AICTE), approximately 440,000 students were enrolled in first-level engineering degree programs in 2004-05, 265,000 at the diploma level and 33,000 at the master's level. By comparison, the seven IITs had a total of 25,000 students enrolled at all levels in 2002-03.

It is ironic, however, that the success of the IITs also have caused a number of the Indian technical sector's shortcomings: the exodus of top manpower overseas, the failure of many bachelor of technology graduates to seek careers in their areas of specialization and the forging of a two-tier system of higher education, which, at the top, is overrepresented by male students

largely from well-to-do backgrounds.

India has some very bright spots of excellence in its technical education sector. The IITs and their alumni command great respect in the global market. India's second-tier engineering schools are also well-regarded, and have excellent faculty and student bodies. However, with an average of one new engineering college opening its doors a week, the AICTE appears to be struggling to maintain the standards of excellence set by India's top institutions. The AICTE needs to focus on ensuring that its standards are met at already existing institutions, new institutions are opened in areas that need them, substandard institutions are closed and that faculty shortages are reversed by investing in postgraduate education and encouraging talented students to remain in India to pursue careers in academia.

Sadly the vision and dreams of the founding fathers of *providing scientists and technologists of the highest caliber who would engage in research, design and development to help building the nation towards self-reliance in her technological needs* seems to have come to naught as most instead of serving the country went overseas for earning more money. They still do and no doubt are doing well for themselves, but this is causing a brain drain from the country much to its detriment. The fees in IITs are highly subsidized by the government but country gets little or nothing in return. On the other hand in the Armed Forces say the National Defence Academy, Pune, where again the training is fully subsidised the cadets have to sign a bond for 20 years service. Its time even IITs and RECs have some sort of undertaking from the students to serve the country for some time, a form of national service. ●



GLOBAL TECH DIVIDE

China's Ambition, America's Edge, and India's Uncertainty

As the global game shifts away from costs to innovation, India Tech stands vulnerable

■ Abhijit Roy

Recently what struck me was the repeated use of the phrase - China Tech - along with US Tech. If the United States boasts of the 'Magnificent Seven' technology companies, China's answer is 'The Six Tigers.' Incredible innovations are underpinning the rapid growth of these companies. Contrastingly, India is still following its nearly four-decade-old IT outsourcing model using cost arbitrage as its competitive advantage - as evidenced by the debate over the number of billable hours, 70 hours

vs. 90 hours, to be spent working in office. To NSM, hours multiplied by \$18 or \$25 depending on the client is his only revenue model.

As the global game shifts away from costs to innovation, India Tech stands vulnerable. Readers will point out to the slew of Global Capability Centers coming to India, but if you look under the hood they are all sending the low-end work here using our low cost IT code coolies while the innovation is happening in the United States and China.

The world clearly is cleaving

into two technological realities. In one, China hurtles toward supremacy in the domains that will define this century—artificial intelligence, quantum computing, genetic engineering—armed with state-backed ambition and a \$1.4 trillion research blitz. In the other, the United States clings to its mantle as the global innovator, sustained by Silicon Valley's venture capital bravado and a culture that glorifies the moonshot. Between them lies India, a nation of 1.4 billion with a tech sector celebrated for its scale but shackled by a stubborn identity crisis: Is it content to remain the world's back office, or will it dare to invent the future?

For decades, India's tech narrative was one of pride. Its \$245 billion IT services industry,

built on the shoulders of giants like TCS and Infosys, became synonymous with globalization itself—call centers and code farms that powered Fortune 500 companies. But as the 2020s unfold, that story feels increasingly quaint. While Chinese labs file 65% of the world's AI patents and U.S. startups chase generative AI and fusion energy, India's tech economy remains anchored in maintaining legacy systems, debugging outdated software, and answering customer service calls. The dissonance is jarring. The world's fifth-largest economy, home to the cheapest data plans and the most STEM graduates, risks becoming a bystander in the defining revolution of our time.

The reasons are manifold. India's education system, still steeped in rote learning, churns out engineers en masse but stifles the creativity required for breakthroughs. A recent study

found that only 15% of Indian engineering graduates are employable in tech roles, a damning indictment of a system that prioritizes quantity over ingenuity. Risk-averse capital compounds the problem: Just 5% of India's venture funding flows to DeepTech startups, compared to 35% in the U.S. Investors, burned by the hype cycles of hyperlocal delivery apps and quick-commerce ventures, prefer safe bets over scientific gambles. Meanwhile, regulatory flip-flops—on crypto, drones, even data privacy—leave entrepreneurs navigating a policy maze that shifts by the week.

Yet India's greatest export may still be its talent. Over 1.5 million Indian STEM graduates have emigrated since 2003, lured by Silicon Valley salaries and labs in Boston or Berlin. They helm Google, Microsoft, and IBM, yet their home country struggles to retain the very minds that could

ignite its own innovation ecosystem. The irony is inescapable: A nation that powers the world's tech giants has not yet built its own.

There are flickers of hope. Startups like Agnikul, which 3D-prints rocket engines, and Niramai, using AI to detect breast cancer, hint at a nascent appetite for hard tech. The government's Digital India campaign, which birthed Aadhaar and UPI—systems that authenticate a billion identities and process 80 million daily transactions—proves the country can engineer solutions at staggering scale. But these triumphs exist in isolation. To leapfrog into the DeepTech race, India must confront systemic flaws. It could start by tripling its R&D spending, which languishes at 0.7% of GDP—less than a third of China's investment. It could rewire its elite universities, the IITs and IIMs, to reward curiosity over cramming. And it could deploy its vast public digital infrastructure—the “India Stack”—as a testing ground for AI-driven governance or climate tech.

The stakes transcend economics. Technology is no longer just an industry; it is the bedrock of geopolitical power. China knows this. America knows this. India, for all its potential, still seems unsure. While the U.S. and China pour billions into securing supply chains and brainpower, India's tech discourse remains dominated by debates over outsourcing jobs or regulating social media. This is not a failure of intellect, but of imagination.

The 21st century will not be won by nations that simply service technology. It will be shaped by those who invent it. India has the talent, the market, and the hunger to pivot from outsourcer to originator. But time is a luxury it does not have. The question is not whether India can afford to innovate—it's whether it can afford not to. ●





SOCIAL MEDIA

Opportunities and Threats

— Karunakshim Vatsalam

The recent case in the Supreme Court of India involving Youtuber Ranveer Allahbadia's remarks on a show "India Got Talent" which created quite a media uproar. He said something crass and people were offended. The Supreme Court criticised his remarks as vulgar and reflective of a perverted mind and also asked the Government to frame guidelines how such vulgarity can be controlled in the social media use which has wide ranging effect on society at large.

Let us first briefly look at how social media started. The earliest forms of social media appeared almost as soon as technology could

Social Media has many advantages and disadvantages and which has completely changed how we engage, communicate, and get information

support them. E-mail and chat programs debuted in the early 1970s, but persistent communities did not surface until the creation of the discussion group network USENET in 1979. USENET allowed users to post and receive

messages within subject areas called newsgroups. USENET and other discussion forums, such as privately hosted bulletin board systems (BBSs), enabled individuals to interact, but each was essentially a closed system. With the release in 1993 of the Mosaic web browser, those systems were joined with an easy-to-use graphical interface. The architecture of the World Wide Web made it possible to navigate from one site to another with a click, and faster Internet connections allowed for more multimedia content than could be found in the text-heavy newsgroups.

Social media as we know today started in the mid-1990s with the invention of platforms like GeoCities, Classmates.com, and SixDegrees.com. While instant messaging and chat clients existed at the time, SixDegrees was unique as it was the first online service designed for people to connect using their actual names instead of anonymously. SixDegrees.com claimed to have attracted more than three million users by 2000, but it failed to translate those numbers into revenue and collapsed with countless other dot-coms when the bubble burst that year for shares of e-commerce companies.

Nevertheless, social media sites became popular in the early 21st century. Social networks such as Friendsters and MySpace emerged that allowed family members, friends, and acquaintances to connect online. Those two sites were eventually supplanted by Facebook, which became one of the world's most popular social media sites with billions of users worldwide. Other forms of social media emerged for the sharing of specific types of

content. For example, YouTube allows users to share videos, and TikTok is specifically designed for the sharing of short videos. LinkedIn emphasizes a user's professional connections, where users create pages similar in structure to resumes.

Social Media has many advantages and disadvantages and which has completely changed how we engage, communicate, and get information. It has several benefits, including interacting with loved ones, networking, and sharing content and ideas on a platform. Nevertheless, there are drawbacks as well, such as issues with privacy, the dissemination of false information, and the possibility of cyber bullying. This article discusses social media's benefits and drawbacks, offering a fair assessment of how it affects our personal and professional lives. We may choose how to use social media more wisely if we know these factors.

It has revolutionized communication by making it easy to connect with people globally. It enables individuals to stay in touch with friends, family, and

colleagues, regardless of geographical barriers. Despite its benefits, social media comes with significant drawbacks. One major concern is the impact on mental health, as excessive use can lead to anxiety, depression, and feelings of inadequacy due to unrealistic portrayals of life.

Social media has significantly improved relationships by providing a constant and instant communication platform, allowing people to stay connected regardless of geographical distance. So the first benefit of social media is definitely communication! It enables users to share life events, photos, and messages, fostering a sense of closeness and community. Social media also helps reconnect old friends and maintain relationships that might otherwise fade due to time and distance. Additionally, it offers support networks and groups where individuals can share experiences and advice, strengthening bonds through shared interests and common goals.

Social media facilitates the quick dissemination of information, making it easy to stay



up to speed on news and current events. It offers a forum for exchanging differing viewpoints and accessing real-time information during crises or momentous international events. Companies can use social media to implement low-cost marketing plans. With the help of tools for targeted advertising, social media platforms like Facebook and Instagram, they can connect with customers directly, access niche markets, and raise brand awareness. Companies also use social media to get feedback from customers and offer assistance. Through open communication, this exchange strengthens client connections and advances goods and services.

One of the biggest advantages of social media is that it provides free knowledge. It gives users access to a wide range of educational resources and content, making it a valuable tool for education. By exchanging

expertise, tutorials, and courses, professionals and educational institutions increase accessibility to learning. Professional networking sites such as LinkedIn connect employers and job seekers. These platforms significantly improve employment chances by providing tools for professional networking, job searching, and personal branding.

It also facilitates the formation of online communities around common interests, encouraging cooperation and social support. These communities, which foster a sense of belonging and support among members, can take many forms, from support groups to interest clubs. It helps to increase awareness and rally support by amplifying the voices of social movements and advocacy organizations. Social media has been pivotal in propelling transformation and endorsing

social justice initiatives globally.

People can share their artistic pursuits and exhibit their creativity on websites like Pinterest or Instagram. Aspiring artists and creators may benefit from this exposure through opportunities and recognition. Professionals can work together on projects, network with colleagues, and exchange industry insights using social media. This engagement encourages people to stay current on industry trends and innovations. By posting content that reflects their values and areas of expertise, people and businesses may utilize social media to build their brands. Building a devoted audience is facilitated by regular interactions with followers.

Social media is a tool nonprofits and philanthropic organizations use to spread the word about their causes and raise money. Campaigns have the potential to go viral, expanding their audience and generating substantial donations. Social media introduces users to various cultures and lifestyles, fostering empathy and understanding. This global viewpoint opens doors and promotes respect for other cultures.

These are the disadvantages. One of the disadvantages is that it brings into the open a lot of privacy and security concerns! Personal information users share on social media platforms is frequently vulnerable to exploitation if inadequate security measures are in place. Significant hazards include unauthorized access to personal information and data breaches: Another, due to the quick diffusion of information on social media, false or misleading information may also increase. This may result in confusion, rumors, and adverse effects on public opinion and conduct.

Cyber bullying and harassment can occur on social





media. On these sites, anonymity might encourage people to act harmfully, which can upset victims emotionally. This is a great disadvantage. Another is time management. Social media is meant to be engaging, which can result in compulsive behavior. Overuse can negatively affect relationships, productivity, and mental health.

Although social media makes it possible to interact with people widely, these connections are frequently flimsy and superficial. This may result in a lack of deep social connections and loneliness. On the other hand, the never-ending barrage of alerts and updates can be highly distracting, impairing concentration and productivity. This is especially troublesome for professionals and students who must focus on their work.

Next and very dangerous is exploitation and fraudulence. Scammers frequently exploit social media sites to trick users out of their money. Users must be cautious to avoid these schemes, ranging from phishing scams to

bogus advertising, and big promises which can never be fulfilled but people get tempted.

Social media has many advantages, including improved communication, business opportunities, and instructional materials. Navigating its difficulties, such as privacy issues, false information, and effects on mental health, is vital. By being aware of these factors, people and organizations may maximize the advantages while minimizing the disadvantages.

Across the border China has rigid control, they have WeChat which has been described as China's "app for everything" and a super-app because of its wide range of functions. In fact in that they have their own social media platforms unlike India which borrows from the West and is subject to their indirect and subtle control of both content and corporate policy. WeChat has been described as China's "app for everything" and a super-app because of its wide range of

functions.

But how the Government may control Social Media especially the bad influences used by unscrupulous elements, without infringing upon Fundamental Rights as the Supreme Court has ordained. This exercise of trying to control bad aspects of social is tricky for a country like India with its multifarious economic, social and cultural diversity. For the courts, protection of personal data in the digital age is an integral part of right to privacy which is also part of right to life and balance freedom of speech and expression with the need to curb misinformation and online harassment. The court feels it is essential to define the limits of digital rights intermediary liability and governmental regulations of online platforms so that vulgarity, obscenity and attempts to belittle traditional norms of social decency.

Let us see what the Government puts up. Meantime pervasive influences like pornography, vulgarity in talk shows which in a way reflects society's mental disease is likely to continue. ●

WASTE COLLECTORS' HEALTH HAZARDS

■ Srikant Sharma



Every morning the waste (garbage) collector comes home and collects waste from household kitchens. He is an over worked and poorly paid worker mostly from the unorganised sector. We seldom think about them and their back breaking efforts to keep our home clean and safe and handles the garbage and carries it to selected dumps all over the city or town. More so we hardly realise what health hazards they face and also of industrial waste handlers.

Everything that has lost utility after being use is considered waste; therefore, it no longer has value to a person or a community.

After objects have lost their value, they need to be removed from homes, workplaces, stores, markets, etc. From a historical perspective, waste disposal is closely related to consumption and values of cleanliness, purity, and organization of the current society.

In many developing countries, waste collection occurs in precarious conditions. Let us see how it works in developed countries. Waste collectors remove the garbage left on the streets and allocate it to appropriate places. Brazil is considered the fifth country with the highest production of garbage, where each inhabitant produces almost one

kilogram of waste per day. After losing its value, waste must be collected and properly allocated; a role that is performed by waste collectors. These professionals handle garbage manually, going at households to gather the disposed material and allocating it in the compactor truck.

The working tool of waste collectors is their own body, and they have to deal with poor garbage disposal and heavy weight of the packaging. Also, as garbage collection is frequently carried out at high speed, there are greater risks of accidents at work, possibly which can result in acute injuries and cause muscle or spinal

cord problems.

Other conditions include disposal of hospital waste in sites where there should only be household waste, the structure of the place, strong odors that can undermine health, presence of insects in landfills and dumps, and smoke resulting from the irregular burning of the waste. Such pollution causes serious respiratory problems, compromising the quality of life

Solid waste collectors in India suffer from a myriad of health problems. These health problems lead to physical, occupational and psychological morbidities. This is a presentation of a wide range of health problems faced by solid waste collectors, who unknown to most, face numerous ones including exposure to bio-aerosols, musculoskeletal disorders, skin conditions, respiratory diseases, and workplace injuries, as well as psychological problems issues like stress and burnout. Biological hazards are many viz. Exposure to Microorganisms: They are constantly exposed to various microorganisms, including bacteria, fungi, and viruses, which can cause infections and diseases.

Bioaerosols: They inhale dust containing bacteria, endotoxins, mold spores, and other substances that can lead to respiratory problems and other health issues. Infectious Diseases: Improper waste disposal and handling can lead to the spread of infectious diseases like typhoid, dysentery, cholera, and hepatitis. Worm Infestations: Exposure to contaminated waste can lead to worm infestations.

Physical Hazards: Musculoskeletal Disorders: The physically demanding nature of garbage collection, including lifting heavy bins and working in awkward positions, can lead to musculoskeletal problems like back pain, joint pain, and strains.

Skin Conditions Exposure to chemicals, irritants, and microorganisms in waste can cause skin rashes, itching, and other skin problems. **Respiratory Problems** Inhaling dust, fumes, and other airborne particles can lead to respiratory problems like asthma, bronchitis, and other lung conditions.

Workplace Injuries: Waste collectors are at risk of injuries from slips, trips, falls, cuts, punctures, and being struck by objects. **Ergonomic Injuries:** Repetitive movements and awkward postures can lead to ergonomic injuries like carpal tunnel syndrome and tendonitis.

Chemical Hazards: Exposure to Toxic Substances: waste collectors may be exposed to toxic chemicals present in waste, such as those found in batteries, paints, and cleaning products. **Vehicle Fumes:** Exposure to vehicle exhaust fumes can lead to respiratory problems and other health issues.

Work-Related Stress: The physically demanding nature of the job, long hours, and exposure

to hazardous conditions can lead to stress, anxiety, and burnout.

Psychosocial Problems: Waste collectors may experience psychosocial problems like depression, anxiety, and difficulty concentrating.

Other Factors: **Lack of Access to Health Insurance:** Many garbage collectors lack access to health insurance, which can make it difficult for them to seek timely and appropriate medical care.

Poor Working Conditions: Many waste collectors work in poor conditions, including inadequate personal protective equipment (PPE), lack of training, and unsafe work practices.

Community Harassment and Discrimination: Garbage collectors may face harassment and discrimination from the public, which can negatively impact their mental health and well-being.

Wrong waste management is a significant factor in preventing its volume from decreasing. Communities dump their waste in landfills and open areas without proper management and handling.



Such attitudes cause an enormous potential for environmental contamination (in the soil, water, air, springs, and water tables), due to the residue produced by the waste deterioration. Technological advances provided mechanisms that can mitigate the harmful effects of waste accumulation in inappropriate places through recycling, incineration, sterilization, and disinfection.

Considering this context, professionals responsible for handling, transportation, and final disposal of solid residues are in a vulnerable condition as they are subjected to many risks while performing their work. Mainly, these risks are a result of work accidents caused by the lack of training, inadequate working conditions, and the scarce technology used in the work process.

Monitoring their health and greater access to healthcare could help improve the state of health of garbage collectors. Additionally, they should be provided with first aid kit, safety equipment to guard against animal attacks and regular counseling for psychological well-being. Hence, there is a need for greater emphasis on the state of health and health problems of garbage collectors.



Recent studies overseas have shown that 2%-90% of garbage collectors suffered from dermatological health problems, 8.1% to 95% from respiratory problems, 3.8%-33% from different types of ophthalmological health problems, 25%-76.6% from musculoskeletal health problems and 4.5%-15% from gastrointestinal problems. 3%-16% solid waste workers were affected by tuberculosis while 2.5%-83.3% by

viral fever;

And as regards Occupational Health Problems: 43.5%-91.7% faced injuries during work, bruises, cuts and lacerations, 9.6%-16.5% were affected by animal bites, and more than 70% suffered from injury by sharp objects; and **Psychological Health Problems** 70% of the solid waste collectors suffered from mild to severe depression and 55% of them were affected by mild to severe anxiety 25% of the solid waste collectors felt constantly under strain, 39.5% felt unhappy and depressed, 40% suffered from loss of sleep and faced loss of concentration.

Workers health is one of the focuses of UN sustainable development goals (SDG). SDG 3 establishes the goal of promoting social well-being to workers and reduces occupational risk. The above details bring this goal into focus, aiming at analysing the health and working conditions of waste collectors and the combination of these factors with the length of service. ●





Bastar Blast and Maoist Insurgency

Continued from previous issue

We may now discuss the future of the movement. The CPI (Maoist) continues to adhere to Mao's programme of agrarian revolution that was followed in China as its strategy. But is it applicable in today's India? Unlike China, the Indian state had adopted a carrot and stick policy. It crushed the tribal rebellion in Srikakulam, Andhra Pradesh and followed it by palliative measures in 1972, by setting up the Girijan Cooperative Corporation which advanced loans to the tribal farmers for improving agriculture. In West Bengal's Naxalbari itself, from where the Maoist movement started in 1967, the support base of the movement was neutralised by the introduction of land reforms by the Left Front government in the late 1970s, which benefited, the poor peasantry to some extent. Here an important question comes up.

Were those peasants were really interested in overthrowing the Indian state or were more

What is the future of Maoist bases called the Red Corridor? They are besieged by police and paramilitary forces.

Bhupendra Singh

concerned with their immediate economic needs? Once these were met they withdrew into their assured sustainable existence.

What is the future of today's Maoist bases, which the media calls the Red Corridor? These guerrilla bases are besieged from all sides by the Indian state's police and paramilitary forces. Regular raids and combing operations by the security forces is reducing its size and effectiveness of Maoist armed resistance. What is also disturbing is the surrender of some major CPI(Maoist) leaders, who had been ideologically committed to the cause for years. The most notable example is that of G V K Prasad (known as Gudsa Usendi), a long-time spokesperson of the party's Dandakaranya Special Zonal Committee, who along with his live-in-companion Santoshi

Markam, surrendered on January 8, 2014, saying that the party's leadership had ignored his repeated objections to destruction of school buildings and indiscriminate killing of Adivasis on suspicion of being informers.

What caused these developments? Both the political strategy, and the military tactics following from it, were flawed from the beginning. As for the political strategy based on the Chinese revolutionary paradigm, what could have been valid for China in the period 1920-40, was not applicable in India with its diversified agrarian society and economy that was fractured by socio cultural values and practices, driven by caste and tribal loyalties. Despite their individual courage and self-sacrifice, the Indian Maoist leaders have remained

crippled by a limited understanding of these complexities of the vast heterogeneous Indian society. Unable to formulate an overall strategy for this, the Maoists concentrated mainly on the most exploited layer the tribal poor in the inaccessible forest and hilly areas of the Dandakaranya region of central India and Jharkhand in the east. Here, they found fertile soil for experimenting with their programme. These people fit into the Maoist class category of poor peasants. They suffer from extreme forms of economic and social exploitation by landlords, as well as displacement from their lands by multinational industrial houses the two enemies which could be described as “semi-feudal” and “semi-colonial” in Maoist theoretical terms. The militant tradition of peasants from British times from the British times helped, the Maoists could revive this spirit by recalling the heroic deeds of their past heroes like Sidhu, Kanu, and Birsa Munda.

Thus, during all these decades, the Maoist political

strategy of an agrarian revolution through guerrilla struggles had remained restricted to, and been tested only in the confines of a tribal society in inaccessible forest and hilly areas. Although successful within these areas, the CPI(Maoist) has not been able to build similar armed resistance against feudal oppression in the plains areas of the rest of India. Yet, the Dalit agricultural labourers who are daily terrorised by upper-caste landlords and traders in vast stretches of the country fit into the traditional Maoist category of “poor peasants.” Is the Maoist set of strategy and tactics, therefore, fit only for a particular favourable terrain?

Despite their control over only a limited stretch, the Maoists' voice for the rural poor had sent echoed across the country, forcing the Indian state to pay heed to those demands. The Maoist movement can be described as unwittingly playing the role as a catalyst for the betterment of rural society in post independence India. Since its first manifestation in the 1967 Naxalbari uprising, and following

its development during the following decades, an unresponsive Indian state has been forced to sit up and take notice to enact a number of legislative reforms relating to forest rights of tribals, minimum wages for agricultural labourers and provision of rural employment, among other similar welfare measures.

Despite breach of these reforms in practice, siphoning off funds to the private coffers of the axis of local politicians and traders, road contractors and building mafia, denial of regular wages to labourers under the laws, these legislative measures have provided useful tools to civil society groups and human rights activists in certain parts of the country to approach the judiciary, which often pressurises the administration to adhere to the government's commitment to meeting the needs of the poor. Leaving such indirect spinoffs aside, is the basic Maoist strategy of capturing state power is applicable to the vast stretches of the rural plains (as well as the urban metropolises) of India,



where people cope with numerous problems caused by various layers of the socio economic system.

This brings us to the next issue the changing pattern of economy in the rural sector, Maoist revolution's mainstay. India's rural economy is undergoing radical changes transforming the nature of landholdings, changing the character of the agricultural classes, giving birth to a footloose working class from amongst the poor peasantry who are forced to work in the non farming sectors as contractual labourers. These current trends do not conform to the conventional Maoist theoretical analysis of a rural society along a four-class categorisation of landlords, rich peasants, middle peasants and poor peasants. Such strict class divisions are being blurred by the intrusion of global neoliberal industrial into the rural economy.

These powerful interests are disrupting the old economic feudal order, and dividing the rural population along different lines. The rural socioeconomic power structure that was ruled by a class of big farmer turned landlords (known as jotedars who were identified as the main class enemies by the Maoists) has been taken over by a variety of vested interests ranging from progenies of old landlords who have diversified into nonagricultural occupations like trading, services, etc, to extraneous forces like industrial houses, building contractors, road construction agencies, owners of passenger buses and trucks to carry freight, among others. They offer employment opportunities to the unemployed rural poor, which to some extent have loosened their dependence on agriculture and weakened their traditional semi-feudal ties. These rural poor have developed stakes in the economy according to their respective occupations.

This new generation of Indian



rural population's requirements is different from those that were addressed by the Naxalite leaders and activists in the 1960–70 period. It is therefore difficult for the Indian Maoists today to mobilise these diverse segments of the rural poor into one homogeneous class of exploited peasants, with the single target of the amorphous “semi-feudal” system as their enemy. A multilayered system of semi capitalist relations, marked by exploitation and concession side by side is developing in India. Exploitation outside the factory system is taking different forms — usurping agricultural land and forest areas by industrial and mining corporations; recruitment of landless peasants ousted from these areas as contractual labour in construction projects and trafficking of their women to the red light areas of cities. Concession is being meted out by these same forces of exploitation, through state-sponsored programmes like rural employment schemes as safety nets to counter the ill effects of unemployment brought about by their industrial policies.

Their concessions are also taking ominous forms, like buying off sections of the exploited poor by recruiting them as paid agents for violent suppression of popular dissent. The most notorious example is the formation of the state-sponsored armed vigilante

group Salwa Judum from among the tribal poor of Chhattisgarh, or the recruitment of unemployed tribal youth in the police force in Jangalmahal by the Trinamool Congress government of West Bengal to counter Maoist influence among the tribals—thus sowing seeds of division within the tribal communities.

In the face of this triangular challenge of exploitation, repression and concession by the state and its agents, the communists have no answers yet. At a more fundamental level, it has also to break out from the time warp in which it remains trapped. Its leadership imagines a situation where Mao's strategy of revolution that succeeded in specific historical conditions in China way back in the 20th century will succeed in 21st century India. Even though communism is only in name as it has died a premature death all over the world. Prout should recognise the importance of the new forms of popular protest against the neoliberal economy ranging from nonviolent mass agitations like the Narmada Bachao movement against big dams, to sporadic explosions of violence by villagers resisting their displacement by multinational industrial projects like POSCO in Odisha, or popular demonstrations against special economic zones or nuclear plants. Prout is the answer. ●

Concluded

Uttarakhand

Avalanche Rescue Operations

Blizzard-like conditions caused an avalanche on February 28 near the remote village of Mana close to the Indo-Tibetan border in Uttarakhand's Chamoli district. The avalanche, which followed a glacier burst incident near the India-China border, hit a Border Roads Organisation (BRO under the Ministry of Defence) detachment and two labour camps in the area, where eight containers and one shed with 57 workers inside were buried under the snow. The BRO was working on repairing a damaged road in the

The ecologically fragile Himalayan region, increasingly affected by global warming, is prone to avalanches and flash floods

■ Pawan Kumar

area. Rescue operations were immediately launched by the Indian Army, officials said.

The rescue teams from the Army camp, located just 3 km away, faced difficulty reaching the area due to road blockades in many places owing to the bad weather conditions. The Army has been looking for survivors in the Uttarakhand glacier disaster. As per media reports the high-altitude

camp had been under an avalanche warning since the evening before. Five of the containers have been located, the statement said, and the search for the remaining three was ongoing.

The ecologically fragile Himalayan region, increasingly affected by global warming, is prone to avalanches and flash floods. Avalanches and landslides are common in the upper reaches



Rescuers carry workers after an avalanche near Mana village in Chamoli district of India's Uttarakhand state on February 28, 2025



and scientists have shown that climate change is making weather more severe, supercharged by warmer oceans. The increased pace of development in fragile Himalayan regions has also heightened fears about the fallout from deforestation and construction. In 2021, nearly 100 people died in Uttarakhand when a huge chunk of a glacier fell into a river, triggering flash floods. In 2013 devastating monsoon floods and landslides in killed 6,000 people and led to calls for a review of development projects in the state. In 2021, over 200 people died in Uttarakhand when a huge chunk of a glacier fell into a river, triggering flash floods. In 2022, an avalanche also killed 27 trainee mountaineers in Uttarakhand. The latest avalanche of 2025 occurred as a parallel rescue effort continued for a seventh day where 50 workers were trapped in a partially collapsed Srisailem Left Bank Canal tunnel in Telangana.

Strong winds and snowfall, however, were hampering the rescue operations, Deepam Seth,

the state's top police officer, said. "It has been snowing with strong winds. ... The roads are completely blocked. We have deployed snow cutters to open the road," he told broadcaster NDTV. Ridhim Agarwal of the state disaster relief force said high-altitude rescue teams will be deployed by helicopter to the scene once the weather improves. India Meteorological Department forecast that heavy to very heavy snowfall—over the region through while rescue operations were ongoing but forecast it would subside "significantly later. Initially at least 25 people were reported missing. By the evening 32 people were rescued, Chamoli District Administrator Sandeep Tiwari told the news agency ANI and there was no indication of any casualties. Uttarakhand Chief Minister Pushkar Singh Dhama said he was saddened by the incident and was monitoring the rescue operations.

The Army and the State Disaster Response Force are currently conducting a search and

rescue operation in the area that has witnessed massive destruction from the glacier burst and the subsequent avalanche. Multiple landslides have cut off road access at nearly five locations. Teams of the Border Roads Task Force (BRTF) from Joshimath are working to clear the roads from Bhapkund to Sumna since last evening, officials said. It is expected to take another six to eight hours to clear this complete axis, they added.

By the next day rescuers had managed to pull out 50 people, but four later succumbed to their injuries, according to an Indian army statement. The Chief Minister also conducted an aerial survey of Niti Valley's Sumna area where a glacier burst. The BRO was still working to restore the broken connectivity but due to heavy snowfall, many roads are still blocked. However, no damage was been caused to the surrounding villages and cattle. The area had experienced heavy rain and snow for the last five days, and the communication lines in the

area have also been damaged. In February, a glacier had burst incident near Joshimath in Chamoli district, leading to a massive flood in the Dhaulti Ganga river and causing large-scale devastation. The flash flood swept away two state hydro-electric projects. Over 50 bodies were recovered and hundreds were declared missing.

Incidentally the authorities had scaled down the number of workers on site at the time of the avalanche from 55 to 54 after one worker, previously believed to be buried, was found to have safely made his way home before the avalanche hit. By March 2, rescue teams had recovered the remaining bodies, the army said, adding that they had used a drone-based detection system and a rescue dog to assist in its search operations.

Many of those trapped were migrant labourers working on a highway expansion project covering a 50km (31-mile) stretch from Mana, the last Indian village before the China border, to Mana Pass. They were living on site in steel containers considered stronger than tents and capable of withstanding harsh weather. As the ground beneath them shook, the



container that construction worker Anil and his colleagues were in began to slide down.

“At first we did not understand what was happening, but when we looked out of the window of the containers, we saw piles of snow all around,” Anil, 20, told the AFP news agency. He said that the roofs of the containers began bending inwards. “The way we were engulfed in snow, we had no hope of surviving,” he said, adding that being alive felt “like a dream”. His colleague Vipin Kumar thought “this was the end” when he found himself unable to move as he struggled for air

under the thick layer of snow. “I heard a loud roar, like thunder ... before I could react, everything went dark,” he told the Times of India newspaper.

Rescuers recovered the eighth and final body from the site of the avalanche marking the end of a marathon operation in subzero temperatures. We condole the unfortunate deaths of those brave persons working in such inhospitable areas for the defence of the country and salute those valiant jawans and officers of the Armed Forces who carried out such a rescue operation. ●



Security personnel carry a victim to a helicopter.

SURRENDER

- Shrii Shrii Anandamurti

*Daevii hyeśá guṇamayii mama Māyá duratyayá;
Mameva ye prapadyante Mayametam taranti te.*

This Māyá of Mine is of the nature of three principles, and is almost insurmountable. Only those who take refuge in Me can overcome this Māyá.

Lord Kṛṣṇa says that His Māyá, the force that creates confusion and distinctions, is very powerful, it is insurmountable by jīvas living beings. “But those who surrender unto Me transcend these forces of Mine with My help.”

If Māyá is more powerful than jīvas, will the children of God remain forever slaves of this force? Is there no hope? No, such a situation is becoming neither of God nor of His children.

The secret lies in the word “Mine”. “This binding force is Mine. I have used it for the play of My creation. Being Mine, it is within My control to withdraw it from all or any,” says the Lord. “Hence those who surrender to Me can easily surmount this force.”

But what is the correct way to surrender? Prayer? Asking God for this and for that? There the responsibility for what you ask is yours – you might ask for something very inferior, although you approach the All-Powerful for it. The best prayer therefore is, “O Lord, do whatever You think fit and best for me. I do not know in which way lies my good – You know.”

There was a demon who prayed that he might die neither during day nor during night. God granted the prayer and he was killed at sunset – twilight. Do not be foolish like this. As long as you pray, you are not surrendering, for you are requesting something for yourself. You are looking after yourself. True surrender is only looking after That.

God can remove Māyá from all, at one stroke. He has the power to do so. But that will finish His whole līlā play and this drama of creation. Therefore He removes it from individuals and not from all collectively.

For the good of human society, śādhakas spiritual aspirants will tell others also about the method of this surrender and make them men and women of God. Individual progress depends upon the social environment also, and hence the need for pracāra spiritual propagation.

Your present way of looking at things is defective. You are seeing many while there is only One alone.

Both śādhana and success are within your easy reach. The result is already secured with Me; I shall give it to you at the appropriate time. Do not bother about it.

Whether you are sinner or virtuous, those who come to God are all one for Him. He makes no distinctions. All will be liberated.

You are all my beloved sons and daughters. Sometimes I appear harsh to some. But that is for love. If I were indifferent, there would be no need for scolding or punishment. I want to see you all laugh. It gives me great pleasure to see you laughing. Leave all cares unto me. O be blessed. ●

Manila, April 26, 1969





AMCH Receives Accolades at Assam Child Welfare Meeting

On 10 March, Representatives from the Ananda Marga Children's Home (AMCH) participated in a state-level meeting organized by the Department of Women's Welfare & Child Development, Government of Assam in Guwahati.

The meeting, held under the leadership of the District Child Protection Officer (DCPO), brought together representatives from 32 orphanages across the state.

During the discussions, the Member Secretary of the DCPO acknowledged and appreciated the efforts of AMCH in maintaining compliance with the Juvenile Justice (JJ) Act, despite the challenges involved at the national level. The recognition highlights the growing momentum of Ananda Marga's work in child welfare, supported by government cooperation and community efforts.

AMCH representatives expressed their gratitude for the support and guidance from the authorities, reaffirming their commitment to the welfare and development of children under their care.



Seminar on Shrii PR Sarkar's Contribution to Indian Knowledge System

On 4th March, the Department of Philosophy and Bio-Environment, Vidyasagar University, West Bengal, in collaboration with Renaissance Universal (RU) and Renaissance Artists and Writers Association (RAWA) organized a one day National Seminar on “Contribution of Shri Prabhat Ranjan Sarkar to Indian Knowledge System”. The programme was held at BN Shamsal Hall of the university.

The programme was inaugurated by Prof. Susanta Kumar Chakravarti, Vice Chancellor of the University. He delivered the inaugural address. In his address, he emphasized the importance of Indian spiritual tradition and highlighted the relevance of the seminar.

Dr. Sumana Behera, Head of the Department of Philosophy and Bio-Environment delivered the welcome address and presided over the session. She highlighted the various contributions of Shri Sarkar.

On this occasion, Prof. Arindam Gupta (Dean, Faculty of Arts and Commerce) was present as the special guest. He said that he got acquainted with Ananda Marga through Prabhat Sangeet and Ananda Marga School.

Dr. Jayanta Kishore Nandi, Registrar, Vidyasagar University also addressed the seminar and discussed the life and contribution of Shri Sarkar. Vote of thanks was presented by Dr. Shevli Dutta.

Acharya Divyachetnanand Avdhuta, Public Relations Secretary, Ananda Marga Pracharak Sangh delivered the keynote address. He threw light on three types of development processes according to Shri PR Sarkar – physical, mental and spiritual.

The program was presided over by former Vice Chancellor Prof. Gopal Chandra Mishra (Gaurbanga University). On this occasion, Prof. Rajkumar Modak (Sidho-Kanho-Birsa University) also delivered a lecture on the subject.

The first session was presided over by Prof. Bhupendra Chandra Das (Former Professor, Department of Philosophy, Vidyasagar University). Prof. BN Bhattacharya (Director, Centre for Vedic Studies, Rabindra Bharati University) discussed "Yoga and Shrii Shrii Anandamurtiji".

Dr. Buddhadev Bhattacharya, Associate Professor, Department of Philosophy, Nava Nalanda Mahavihara, Nalanda delivered a lecture on "Contribution of Shrii Shrii Anandamurtiji to Indian Knowledge System". This session was chaired by Prof. Jhadeshwar Ghosh (Vidyasagar University).

The credit for the success of this national seminar goes to the entire team of the Department of Philosophy, especially the leadership of the Head of the Department, Dr. Sumana Behera. Prof. Papiya Gupta, Prof. Tapan Kumar Dey, Prof. Jhadeshwar Ghosh, Dr. Shevli Dutta, Mr. K.K. Sreejit and other teachers and staff also made significant contribution. ●



ACTIVITY



Kannada Samaj in Action

“Naavu Kannadigaru” the socio-economic outfit of Kannada Samaj on the principles of PROUT is effectively reaching the masses. It was in the year 2019, a movement with demand “Karnataka jobs for Kannadigas’ was started by ‘Naavu Kannadigaru’. This immediately caught the attention of the public and politicians who expressed their support to the movement. The major effect of this movement is the change in attitude of pro Kannada language movements. There are umpteen number of pro-Kannada groups in Karnataka who have been demanding for years status to Kannada in the state. Now, most of these groups have started demanding jobs for the local people as their right. Their slogan is ‘Nanna Nelada Udyoga Nanna Hakku “ Meaning “Earning opportunities of my land is my right” and many activists started learning PROUT.

The activists are asking the business establishment and banks to transfer non-Kannadigas (outsiders) from Karnataka and fill up the vacancies by employing local people.

This movement aims to create awareness among local people and the politicians that every state (though not strictly socio economic unit of PROUT) has the responsibility to create employment opportunity to its citizens. The active leaders in the field are Chetan Gowda and Manju Ganapathipura are confident of popularizing the movement and turn the public psychology in favour of PROUT ideology.



Chetan Gowda



Manju Ganapathipura

Procession Demanding Karnataka Jobs for Kannadigas in Mysore



Moralists to Rule



Proutist Bloc India (PBI) National Convention 2025

19-20 April 2025 | New Delhi

**Venue : Dr. Ambedkar Bhawan,
Rani Jhansi Road, Near Jhandewalan
Metro Station, New Delhi**

Dharna at Jantar Mantar

Monday, 21st April, 2025

(Timing : 10.00 am to 01.00 pm)

Welcome All

For details, please contact :

**9212199658, 7004254301, 8076831794, 8587815809
9818849903, 9810625082, 9899987823, 9999626164**

Shrii Prabhat Ranjan Sarkar

Between Gaps in Clouds

ÁMÁY CHO'TÁ EK'TÍ MAN DIYECHO
ANEK ÁSHÁ REKHE
DÁKCHO ÁMÁY TÁRÁY TÁRÁY
MEGHER PHÁUNKE PHÁUNKE

MÁ'TIR GANDHE GÁCHER PÁTÁY
NADIIR SROTE DÚR NIILIMÁY
BÁNDHÁ ÁMI PA'RE GECHI
SHATEK BADHÁR PÁKE
TABU, DÁKCHO ÁMÁY TÁRÁY TÁRÁY
MEGHER PHÁUNKE PHÁUNKE

JÁNI BANDHU KÁCHEI THÁKO
DURER THEKE KENO DÁKO
PÁRI KI TÁKÁTE ÁMI
BOLO TOMÁR DIKE
TABU, DÁKCHO ÁMÁY TÁRÁY TÁRÁY
MEGHER PHÁUNKE PHÁUNKE

*You have given me a small mind,
With a lot of hope.
Calling me among the stars,
Between gaps in clouds.*

*The smell of the earth
The leaves in the trees
In the currents of rivers
In distant blue yonder,
I am bound by hundreds of fetters
Still You call me among the stars
Between gaps in clouds.*

*I know 'Bandhu' You are close
Still why call from far?
Can I look at you pray tell,
Still You call me among the stars
Between gaps in clouds.*

**Parampurusa the eternal friend*



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