

**"Our Good Wishes to All Humanity on the Eve of New Year 2017"**

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# PROUT

**A Journal of Proutistic Views and Neo-Humanistic Analysis**



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**A Posthumous  
Sedition Case On  
Dr. BR Ambedkar?**

**Half a Billion Children  
Growing Up in  
War, Famine**

## **DEMONETISATION : FROM THE POOR TO THE RICH**

**"Land lost, savings lost, commissions paid,  
loans bailed out – these will not come back."**

This photo is of an old man  
crying after missing his  
spot at the State Bank of  
India, New Colony branch,  
in Gurgaon



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08

"SOCIAL AND POLITICAL  
LEADERS SHOULD REFRAIN  
FROM HARPING ON THE POINTS  
OF DIFFERENCE IN SOCIETY"

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"THINGS ARE PARTICULARLY  
BAD FOR GIRLS, WHO ARE  
MORE LIKELY TO DROPOUT  
THAN BOYS."

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# PROUT

**PROGRESSIVE UTILISATION THEORY**

Propounded by - Shrii Prabhat Ranjan Sarkar

## **PROUT - Cry of the Suffering Humanity**

### **What is PROUT :**

PROUT is an acronym for the Progressive Utilization Theory. Conceptualized in 1959 by Indian Philosopher Shrii Prabhat Ranjan Sarkar, PROUT is a viable alternative to the outmoded capitalist and communist socio-economic paradigms. Neither of these approaches has adequately met the physical, mental and spiritual needs of humanity. PROUT seeks a harmonious balance between economic growth, social development and cultural expression.

Combining the wisdom of spirituality, the struggle for self-reliance, and the spirit of economic democracy, Proutist intellectuals and activists are attempting to create a new civilizational discourse. PROUT newsmagazine aims at conveying comprehensive and visionary goals of PROUT Philosophy.

PROUT magazine invites scientists, economists, politicians, artists, intellectuals and others to join us in the creation of a new, spiritually bonded society by propagating and popularising unambiguous elevating thoughts. Through Proutistic views and Neo Humanistic analysis, it strives to serve as beacon for the benighted civilization of our times.

### **Main principles of PROUT and Neo-Humanism**

-  **Neo-humanism** : Neo-humanism expands the humanistic love for all human beings to include love and respect for all creation - plants, animals and even inanimate objects. Neo-humanism provides a philosophical basis for creating a new era of ecological balance, planetary citizenship and cosmic kinship.
-  **Basic Necessities Guaranteed To All** : People can not strive toward their highest human aspirations if they are lacking the basic requirements of life. PROUT believes that access to food, shelter, clothing, education and medical care are fundamental human rights which must be guaranteed to all.
-  **Balanced Economy** : Prout advocates regional self-reliance, cooperatively owned and managed businesses, local control of large scale key industries, and limits on the individual accumulation of excessive wealth.
-  **Women's Right**: PROUT encourages the struggle against all forms of violence and exploitation used to suppress women. PROUT's goal is coordinated cooperation, with equal rights between men and women.
-  **Cultural Diversity**: In the spirit of universal fellowship PROUT encourages the protection and cultivation of local culture, language, history and tradition.
-  **World Government**: PROUT supports the creation of world government with a global constitution and a common penal code.

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“Leadership is not imposed from above,  
rather it establishes itself through dedication, sincerity,  
ideological zeal, fighting spirit and all-round capacity.  
Leaders gradually acquire such capabilities  
– step by step.”

– Shrii Prabhat Ranjan Sarkar



## Fundamental Principles of PROUT

- 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.

## Wisdom Begins With a Moral Revolution

The recent Lok Sabha elections of 2014 saw the highest extent of money spent in an election in the history of the country. That money was everyone knows was most likely all black money. 52% of the declared money was from unknown sources. The focus of that election was the colossal corruption scams of the ruling Congress party. The main opposition party pledged that it would bring back black money stored overseas and give it to each Indian. At the same time it was making these promises it was spending huge sums on advertising alone – far more than any other party. So they were accepting and spending unprecedented sums of black money while at the same time promising to fight the rule of black money. In Darjeeling, the MP seat was, as per underground stories, bought by bribing Rajbanshi leaders with crores. All these typical stories of corruption in that election and in subsequent state elections have never been investigated by the new government.

Even when it was exposed in court the fact that both the Congress and BJP took money from Vedanta – a British corporation, shamelessly the laws were changed so as to make this legal. Laws generally refer to the future but this law outrageously excused such foreign bribery in the past as well. This now allows foreign corporations to buy Indian politicians openly in future elections. Also the government in the Supreme Court refused to allow the records of political parties to come under the purview of the RTI Act. A recent report by the Association of Democratic Rights noted that the ruling party has not declared the sources behind 65% of its funds. Also the Lokpal Bill to control corruption has not been passed. As corruption whistle blowers are being killed, their official protection has been undermined. At the same time, none of the Swiss bank account holders were charged and crony capitalism continued with the introduction of new faces like Adani. When the head of the RBI exposed the fact the fact that most of the major corporates had taken huge loans from Public Sector Banks, instead of action being launched against them, the RBI head was fired while the corporate are allowed to rob the Indian people of hundreds of crores of Rupees that can be used to give medical care, housing and proper food to every Indian citizen.

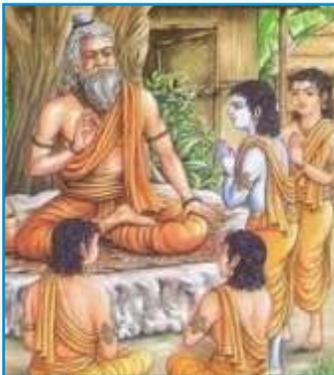
Now as elections approach in UP and Punjab, we are seeing the entire nation's economy turned upside down for a publicity stunt to restore the party's lost image as fighters against corruption. While other countries carry out such measures after proper planning, the present demonetisation has seen the government changing policies arbitrarily and totally unprepared for not just the turmoil in the lives of the middle class but the misery in the lives of the informal economy.

This issue is right now being debated not just media and academic elites but by teachers and intellectuals across the country. But what we find is mostly clever comments, mental slavery to various political parties, shameless emotional slavery to caste and religion and above all rampant cynicism. Everywhere we see a failure of moral responsibility of the country's teachers to take a moral stand against corruption in their schools, colleges and neighborhoods. This is the root of all corruption - that the teachers of society have abdicated their mission as samaja gurus (social preceptors).

After the awakening of the exploited at Nandigram, Lalgarh, etc, failed, after the second freedom launched by Anna Hazare failed due to corruption and political ambition, the time has come for the teachers of this country to realise that have moral duties to take the leadership of society out of the hands of the politicians and the corporates who fund them. We must realise that teachers are not just people with degrees. There are people who never had the chance to study but who spend their lives serving others by providing them with technical and legal information and also with knowledge. They above all are samaja gurus because they help others without any salary at all. Indeed it is because teachers gain dignity and respect not by personal success but by sacrificing themselves for the success of the children of their neighbours. This is why they are most qualified to launch a new moral revolution in this country. They who lead and we who follow can expect ridicule, abuse and repression but this will only guarantee victory in the coming moral revolution.

Shrii Prabhat Ranjan Sarkar launched years ago this movement called the **Universal Proutist Intellectual Federation**. His incandescent words ignite the spark of this revolution in the heart of every dedicated teacher saying,

**“When for age after age society spins in the murky eddies of evil and vice, when individual and collective knavery masquerades as intelligence, when hypocrisy, bribery and fraud are the yardsticks for measuring the ability to lead – it is then that the genuine followers of Bháratii [divine power of eloquent, righteous wisdom] must struggle on in spite of constant humiliation. Only taunts and insults will be their fate. Those who are afraid of these insults are incapable of offering anything really lasting to humanity.”**  
(The Practice of Art and Literature)



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### From Security to Unity

Right now politicians tell us that by giving them powers to spy and bully us that we will become secure. They tell us that by threatening those who differ from them with violence, that the country will have unity. This article states that without economic security in the form of government guaranteed jobs that give us enough money to buy the basic of life we are always insecure. Politicians try to fool us into thinking that it is terrorists and various minorities who are the real threat when they themselves are the real threat. The rest of the article was hard for me to comprehend. How are we going to unite people of various groups in India or the world? Can any of you Proutists tell us how? Can you let us know what work you are doing to unite humanity in this country and abroad?

**Sarita Kole, Vadodara**

### Manual Scavenging

This was a truly inspiring article. India is developing space technology but cannot develop technology to clean its toilets without enslaving Dalits to this job. It is ridiculous that the government is charging fees for using the toilets. Is the government so shameless that it believes that toilets are only for the middle class in the slums? We can surely appreciate that this young man is also concerned with the suffering of women. His inspiring call to the elite youth in the IITs encourages even ordinary people to feel determined to bring about a casteless Bharat.

### Black Money-Free India

This article really nailed the key issue facing us. Corrupt businessmen and corporates using black money to finance politicians who use it to finance elections. We all know which party spent the most black money in the last Lok Sabha elections. Where did all that money come from? We all know that Vedanta financed both the Congress and the BJP in those elections. So then what is this game all about? Well Catch-news reported that BEFORE demonetisation, large tracts of real estate were bought in Bihar and some of it was in the name of the present head of the ruling party who in fact is now going to examine the accounts of his party members AFTER demonetisation. We know of how in Maharashtra persons linked to this anti-corruption party were caught with newly printed notes as part of the legacy of the party since the days of Pramod Mahajan. Similar news from a youth leader in Salem, Tamil Nadu. So what's the game all about? It's about trying to stop the corrupt electioneering of opposition parties while

making sure your own party has enough illegal money to finance and win the coming UP elections. Corruption after all needs to be concentrated in one party just like it was in the days of Mussolini - another great anti-corruption fighter.

**Jacinta Fernandes, Mumbai**

### Plundering of the Congo

Thank you for this beautiful article about such a huge, beautiful country in the heart of Africa. Everyone knows about how the Amazon jungle is a lung of our planet but we never knew that Congo is the other lung. The article has one defect - it does not explain WHY all the forests, rivers, wildlife is being destroyed. Searching on the internet I found out the history of how the UN and the US murdered Lumumbe, the first leader of the country. Since then the country has been ruled by brutal puppets. When the puppets try to be independent then the West sponsored the great Congo War of the 1990s - the biggest war since World War II. Ultimately this beautiful land like Brazil is at the mercy of merciless greed of the western banks via their corporations and politicians.

**Kwame Bukasa, New Delhi**

### Wrongful Convictions

This article is deeply personal to all Proutists. The propounder of PROUT, Shrii Prabhat Ranjan Sarkar was found innocent of all charges after 7 years in prison combined with several attempts of murder. This included an attempt at poisoning. Shrii Sarkar asked for judicial proof of the authorities attempt at murder. Sadly, no one has bothered to do this. There has been no justice even after 40 years. For this very reason Prout is committed to fighting for the rights of prisoners across the globe. Above all Prout will fight for proper compensation for all victims of judicial himsa. Thus far a Prout human rights centre on this issue has not been created but it is to be hoped that this will happen in future.

**Nrisingh Prasad, Patna**

### Bangladesh Dalits

What a miserable story this presents. The so-called Shuddho Muslims cannot give up Hindu casteism. The situation is getting worse as the repressed conservative Muslims are becoming more murderous - and of course it is the Hindu Dalits who will suffer the most. Most of the upper caste Hindus have long since left and have been well taken care of in India. Low caste Bangladeshi Hindus have lived for years in destitution in Bihar and other places. Jogendranath Mandal so long ago faced with the vicious casteism of the Hindu Mahasabha and the Bengal Congress left for Bangladesh only to come back to India a broken man without any hope for the Dalits of either West or East Bengal. Long ago the Dalits in Dinajpur organised the Kaibarta Rebellion against the persecution of the upper caste rulers. An avatar of this is sorely needed today.

**Rongo Rishi, Raiganj**

### Capitalist Bullying

Is this not what is happening all around the world? Fascist bullying becoming the dominant culture. Talk like Duryodhana and Dushasana and bully the Yudhishthiras of the world. Make the minorities afraid of spontaneous threats and attacks. Keep the independent media in line by sponsoring hate in your corporate media channels. Use unemployed youth to threaten people with rape and murder on the internet. No longer does anyone follow the saying "Talk softly and carry a big stick." Rather today's motto is "Talk loudly and swing a big stick."

**Siddharma Lingarajan, Bengaluru**

### Manipur: Organised Lawlessness

This title says so much not just about Manipur but about the rest of the country as well. The fact is that Manipur is not only facing this hell of being terrorised by drug and weapons mafias along with government and Chinese sponsored murderous militias. On top of all this, in the traditions of the British ethnic conflict is being orchestrated between the Manipuris and the Nagas and Kukis in the hills. So much terrorism, so many ruined lives here, but no one talks about, no one gives speeches about. People care more about the cows of UP than they do about the innocent victims of this violence in Manipur. No party wastes time trying to rescue the people of Manipur from this hell. There have been many articles on Irom Sharmila but very few about all the violence and misery that goaded a young woman to spend the best years of her youth fasting to try to bring this all to an end.

**Premna Hongba, Imphal**

### Indian Currency Printers

In 2010 the Congress party betrayed the economic independence of the country by giving the contract for printing the nation's money to an old company associated with the British Empire. In every sphere from grains, to academic journals to currency - a handful of capitalist companies control everything. Now the ruling party has followed in the footsteps of the Congress. However, the Congress never knew that this company would most foully betray the country by giving Pakistan the means to forge Indian currency. Already there are reports about the ink running on the 2000 rupee notes and also some of the notes falling apart. So much misery for nothing as news comes regularly of counterfeit new notes and of smuggling of new notes.

**Sudarshan Singh, Faizabad**

### Stunted Children

Lot of articles have been in PROUT on this topic this year. Thank you for daring to care when it is not popular with most of the mainstream.

**Tej Raja, Shivpuri**

## God's Washerman Plan : A New Year Message

*When righteousness dies and sin prevails  
God makes a plan to end travails  
Leaders rise to destroy greed and cruelty  
To restore honesty and end poverty  
The wicked tremble as crowds roar  
You will not grab our wealth any more  
The corrupt are put to slander and shame  
Economists helping them get the blame  
O Big Business, heed the clarion call  
For God is about to make you fall  
Our Father is now well enraged  
His washer man plan is taking shape  
A washer man slams clothes on jagged rocks  
To cleanse them of dirt and dross  
God has lifted rich CEOs to a new height  
To slam them down in a terrible blight  
They will now pay for stealing from the poor  
And go to jail, it is crystal clear  
This will end the rule of acquiritors*



*While sanity, humanity and people will be victors  
Watch the world dance in celebration  
As tyrants face humiliation  
The oligarchs are arrogant and mean  
Worry not, God's plan will start in 2016*

**- Ravi Batra**

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## Never Oppressed By The Few

*Love for all and all for love  
A universe of joy lies in wait  
Upon earth beneath clouds above  
In lakes calm or rivers in spate.  
When other's family becomes one's own  
So would nations and lords of wars far to seek  
Peace would strike with gentleness known*

*The strong won't overpower the weak or meek.  
Cunning won't deceive the simple many  
Letting the old world to return as new  
And wealthy won't mock the poor if any  
To be never ever oppressed by the few.*

**- Arun Prakash**



# HOW TO UNITE HUMAN SOCIETY

SHRII PRABHAT RANJAN SARKAR

"Social and political leaders should refrain from harping on the points of difference in society"

While trying to bring about the development and prosperity of individuals and society, we should encourage the common points only among different communities – not the points of difference. It is natural that there are differences in society concerning dress, customs, cultural expressions, food habits, language, etc. But if these points of difference are given undue importance, social problems

will only be aggravated, and as a result the unity and very existence of society will be jeopardized. If nothing is done immediately to check the deterioration of contemporary society, then as a result of different factors, in due course society will automatically evolve some common principles. So the points of difference should never be encouraged in any way.

Social and political leaders should refrain from harping on the points of difference in society. Rather, they should continually emphasize that it is not the appropriate time to bring up complicated divisive issues. For example, take the case of Indian languages. There are many people in India who unnecessarily fight over the issue of language, but is now the proper time to raise this issue when there are so many people suffering from hunger, famine, disease, educational backwardness, economic distress, etc.? Can the people of India afford to waste their valuable time over the comparatively unimportant issue of language? On the contrary, they should immediately launch a campaign against exploitation, as this will keep the divisive forces under control. If this is not done, the fissiparous forces will create impediments and dissension in society, and the important burning issues confronting the people will remain unsolved.

### Points of Unity

The progress of a country depends on unity, so emphasis should be placed only on unifying factors. To eliminate fissiparous forces, we will have to fight a relentless war against disunity in the following three spheres.

### The Socio-Economic Sphere

While some people are enormously rich, a large percentage of the population is languishing in poverty. Naturally, to build up a strong society, socio-economic disparity must be completely eradicated.



With the eradication of socio-economic disparity, the collective wealth of society will have to be increased progressively. Only then can the growing demands of the population be successfully met. Let us take the example of Orissa. Agricultural production, particularly in the rainy season, depends almost entirely on the monsoons. But if the irrigation system was properly developed, the total agricultural production in the state would increase 300 percent, and an additional 40 million people could be fed. Today only 15 million people are being fed with the present levels of production. Orissa is also rich in mineral resources. Abundant coal, bauxite, manganese and other minerals are readily available in the state, but many of these minerals are being exported to other countries. If these raw materials were properly utilized to manufacture finished goods in the state, Orissa could establish at least four large-scale steel plants. This would substantially increase the purchasing power of the people. Unfortunately, the incompetent political leaders of the country do not think in a rational way. On the contrary, they formulate plans that neither remove socio-economic disparity nor increase collective wealth. These leaders have committed a major blunder by placing the cart before the horse.

**In all countries of the world, economically deprived people can be united through a common programme of socio-economic struggle and by fighting against cruel capitalist exploitation on the one hand, and by implementing developmental programmes to enhance the amount of collective wealth on the other.** By undertaking extensive irrigation, mining, agriculture and industrial development, the collective wealth of a country can be easily increased.

Self-sufficient socio-economic zones should be established throughout the world to smoothly eliminate social disparity and increase collective wealth. The formation of states on political grounds should be carefully avoided. In one political unit there may be several socio-economic zones which can live unitedly together with their respective problems. For example, the state of Bihar is a political unit but while the Chotanagpur Hills are confronted with the problem of irrigation, the plains of North Bihar are suffering from the problem of drainage. In Rayalseema, Srikulam and Telengana areas of Andhra Pradesh are situated in the political unit of Andhra Pradesh, but their socio-economic potentialities are quite different. To derive the maximum benefit from these areas, distinct socio-economic zones should be formed, regardless of whether or not they remain in the same political unit. It is a great mistake to form states on the basis of politics or language. If a capitalist and a labourer speaks the same language, who will think that they are friends because of their linguistic affinity?

### **The Psycho-Sentimental Sphere**

In the psychic sphere, there are certain factors that serve

to unite different linguistic groups of people. For example, all North Indian languages and a few South Indian languages originated and developed from Saṁskṛta. These languages have been greatly influenced by Saṁskṛta. In such circumstances, the study of Saṁskṛta should not be opposed by anybody. This may appear to be a trivial matter, but if it is encouraged it will be a great unifying factor in Indian society.

In social traditions also, some common points may be developed. Research and archaeological excavation on glorious past civilizations and great personalities will help arouse a strong national sentiment. For example, the excavation of the Mahenjodaro and Harappa civilizations highlighted the accomplishments of ancient Indian culture.

The study of history should also be encouraged. Itihāsa is not synonymous with the Saṁskṛta word itikathā which means "history" and is the chronological

## with **Solidarity based exchange** **TRADE based on values**



Respect for Natural, Spiritual, and Cosmic Laws is the basis of Solidarity based exchange, that creates satisfactory economic conditions for all people. This means generating work and income, abolishing all forms of exploitation, domination and exclusion, protecting ecosystems and promoting sustainable development.

record of past events. The word itihāsa means that part of history which has great educative value. The study of itihāsa or the cultural history of a country arouses a sense of unity amongst the members of society, and they become aware of their impact on cultural legacy. For example, the study of the historical epic Mahābhārata creates a sense of pride and inspiration in the minds of the people, and this fosters the spirit of collective unity.

The memory of illustrious, saints, and sages also binds people together with common bonds of affinity. When people cherish their past leaders and saints, it creates a strong foundation for collective unity.

### **The Spirituo-Sentimental Sphere**

The sentiments of a common spiritual heritage and a common spiritual goal are the only sentiments which can bind people together permanently. Socio-economic and psycho-sentimental issues are extremely useful for creating social unity and cohesion, but the sentiments arising out of these issues are temporary. Cosmic sentiments are permanent. By inculcating universal



sentiments, socio-economic unity and fraternity will be based on a strong fundament. People will think in terms of cosmic paternity and universal fraternity. **My firm conviction that we have all come from the same Entity and we will all merge in the same Entity will generate a unique unifying sentiment.** All people will feel united by the ties of universal love and friendship, which will ultimately pave the way for a universal society. The poet Satyendra Dutta, the great universalist, has eloquently expressed this sentiment in the following poem:

*Rāge anurāge nidrita jāge āsal mānuś prakāś hay  
Varne varne nāhika vishes' nikhil bhuvan*

*Brahmamay!*

*Nivir aekye yāy mishe' yāy sakal bhāgya sab hrday  
Mānuśe mānuśe nāiko prabhed nikhil mānava*

*Brahmamay.*

[When love awakens in sleeping souls, then true human beings will emerge.

There is no difference between one person, one race, and another, for the entire universe is pervaded by one Infinite Consciousness!

Inseparably united, all faiths and hearts will merge.

For there is no distinction among human beings

The whole humanity is an expression of the Supreme One.]

Wherever there is a common point among people it should be encouraged, while the points of difference have to be discouraged and eliminated. For fostering

unity and enhancing the prosperity of the people, this must be the fundamental approach. We should always remember:

*Jagat jurīyā ek jāt āche  
Se jātir nam mānuś jāti  
Eki prthiviir stanye pālita  
Eki ravi shashi moder sāthii.*

[There is only one race in the entire world, And the name of that race is the human race.

We are bound together with the same breast milk of mother Earth, And the same sun and moon are our common companions.]

### Points of Difference

There are conspicuous variations in four main areas of human society food, dress, language and religion.

### Language

In every country, languages originate and develop according to racial and cultural factors. Though the origin of languages is fundamentally the same everywhere, languages vary from place to place...

There are several racial divisions in India which include the Indo-Tibetans, such as the Ladakhis, Kinnauriis, Garhwalis, Nepalese, Sikkimese, Bhutanese, Newaris, Mizos and Garos; the Mediterranean Aryans, such as the Kashmirii Brahmins and those with a reddish or fair complexion; and the Dravadians, such as the Andhra Pradeshiiis, Kannadigs, Keralites and Tamilians.

As a rule, a strong culture exerts a great influence on a weaker culture. When people with different cultural backgrounds live side by side, the language spoken by the people of the stronger culture automatically influences other groups. For example, though there were marked differences between the Aryan and non-Aryan cultures, the Aryan language was so powerful that all the languages of eastern and northern India had to depend mainly on Samskrta. The influence of Samskrta was so widespread that even in southern India it exerted a tremendous influence on the Dravidian languages. The following statistics demonstrate the extent to which the eastern and northern Indian languages were influenced by Vedic Samskrta. In Bengali there are 92% Samskrta words, in Oriya 90%, Maethilii 85%, Tamil 3% and Malayalam 75%. Some people from North India travelled to the western part of Madras by sea and settled there, hence Malayalam is full of Samskrta words, although the verbs are from Tamil...

The Indo-Aryan languages are Marathi, Rajasthani, Gujarati, Punjabi, Kashmiri, Khari, Bali, Vraja, Bundeli, Avadhi, Chattishgarhi, Bhojpurii, Angika, Magahii, Maethilii, Bengali, Oriya, Assamese, Garhwali, Kumayuni and Gorkhali. The Austric languages include all the Munda languages, Santhali, Kharia and the Mon-khmer group of dialects. The Tibeto-Burmese languages include all the languages and dialects of Assam except Assamese, and the Manipuri and Naga dialects. The Tibeto-Chinese languages include Ladakhi, Bhutia, Kinnari, Kirat, Lepcha, Tharu, Newari, Garo, Khasi and Mizo. The Sino-Japanese languages include Mandarin, Shanghainese, Cantonese, Japanese, Cambodian, Indonesian and the Malaysian languages and dialects...

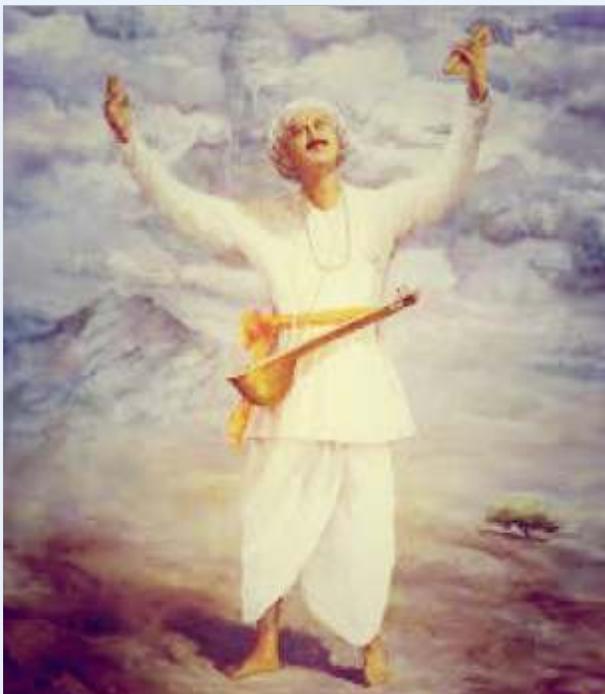
In ancient India, Vedic Samskrta tried to suppress the Dravidian and Austric languages, just as in Europe Latin tried to destroy all the other European languages. In the Middle East, Arabic tried to destroy all the Persian languages, and in India Samskrta tried to suppress all the Prakrta languages. When Buddha began to propagate his philosophy in Pali, the Samskrta scholars advised him to use Samskrta, but Buddha refused. In Medieval India, Kabir revolted against the use of Samskrta as the medium of expression. He said,

*Samskrta kupodaka bhakha bahata niira.*

“Samskrta is like the stagnant water in a well, whereas the people's languages are like fresh, flowing water.”

In Bengal, Samskrta scholars tried to suppress the Bengali language, but Nawab Hussain Shah extended all kinds of help and encouragement to the development of the Bengali language. Till then, the Ramayana, the Mahabharata and the Bhagavat Gita were written only in Samskrta. Later, the poets Krittivas, Kashiramdas and Malladhar Basu (Guna Raja Khan) translated the Ramayana, the Mahabharata and the Bhagavat Gita respectively into Bengali. The Samskrta scholars began to spread the false rumor that the Nawab Hussain Shah was conspiring to destroy Hinduism because the holy scriptures of the Hindus were being translated into Bengali. They imposed social restrictions on Krittivas Oja and excommunicated him from the Hindu religion. This took place about 450 years ago.

Recently, some people in Canada and Wales revolted against the imposition of English because they wanted to use their own language as their medium of expression. Likewise, Bhojpurii, Maethilii, Magahii, Chattishgarhi, Angika, Avadhi, Bundeli, Marawari, Konkani and many other important Indian languages are



Time will submit to slavery  
from illusionis bonds we'll be free  
everyone will be  
powerful and prosperous-  
Brahman, Ksatriya, Vaishya, Shudra  
and Chandala all have rights  
women, children, male and female  
and even prostitutes.

- Saint Tukaram

being suppressed by different vested interests.

## Religion

Not everyone follows the same religion, nor is religion a common factor in human society. Rather, the opposite is the case, and very often it divides human society. The Arabic word for religion is majhab whereas dharma in the etymological sense means “characteristic” or “property”. In fact, if Dharma is understood in the true sense of the term, it is one and indivisible for the entire human race. Dharma is a psycho-spiritual faculty. It gradually brings out the latent divine qualities of the human heart, and helps human beings attain oneness with the Supreme Entity. It has nothing to do with material objects. On the other hand, religion is a psycho-sentimental factor. It is a collection of physical and ritualistic observances. There may be many religions, but Dharma is one.

Religions always prescribe various ritualistic observances like lighting lamps in a particular way, holding candles in a specified manner, sitting one way or standing another way, counting beads a certain number of times, etc. Only approved people are supposed to worship particular deities, fixed sacerdotal fees are to be charged, prescribed animals are to be sacrificed to the deities, altars are to be built in a particular way, and so on. While following such rituals, the mind is engrossed in religious rites and material objects, so how can it move in an ideational flow to a devotional goal? Those who follow a particular religion are supposed to kneel down and stand up a specific number of times, so naturally they are always counting their movements, consequently their minds cannot be withdrawn from physical movements and external activities.

There are some people who vehemently believe that only temples are holy places, and that mosques, churches and synagogues are not. The followers of other religions look upon themselves as the chosen disciples of God, and regard others as heathens or infidels. But how can the bricks, stones, mortar, etc. be holy or unholy? They are only material objects. Most of the masons and carpenters who were employed to build temples belonged to other religions, yet once a temple was constructed, it was declared holy, regardless of who built it. Is this not ludicrous?

Religions are based on external ritualistic observances, so they are preoccupied with physical objects. In the course of time, these physical objects become the objects of ideation. Take the example of cows. Cows are considered sacred by Hindus because they provide milk. Now, if cows are considered sacred for this reason, then what about buffaloes which provide more milk? They should be considered more sacred than cows. The followers of religious dogma do not like to discuss such issues. As a result of ideating on religion, the human mind becomes inert. No amount of discussion or intellectual persuasion can shake that psychic inertia. From childhood, human beings are taught irrational ideas, so when they grow up it is extremely difficult to

remove preconceived notions. For example, students conversant with science know that a solar or lunar eclipse is caused by scientific factors and has nothing to do with the mythological demons Ráhu and Ketu. But even then, due to their inherent reactive momenta, they go to the Ganges and take a holy bath. Is this not due to ingrained religious beliefs?

When people's ideas are so fixed that they will not entertain any discussion or argument it is called “fanaticism”. It is said that religion is a question of faith, not logic. In India, there are many religious fanatics. Due to religious fanaticism and bigotry, there have been innumerable violent clashes in the past. How repugnant that thousands of people were killed on the pretext of a single strand of hair! [i.e. the killings after December 26, 1963 when hair of prophet Mohammad was stolen from the Hazratbal shrine in Kashmir.] These fanatics never bothered to listen to the beliefs of others, and moreover, for them it is a sin to listen to others. In one sense they are worse than animals, because animals do not harbour any communal feeling. Physical sentiments are predominant in such religious expressions. People should keep aloof from the bondages of religion. Behind all religious dogma, physical considerations are dominant. One community considers it a sin to eat beef but not goats or deer. The custom of wearing a vermilion mark on the head and forehead by Indian women is an expression of religious sentiment. The women of other countries do not follow this practice. It does not matter at all if Indian women stop using vermilion. All religions exploit people by appealing to religious sentiments.

There are many people who worship particular scriptures. These scriptures were most likely composed, printed and bound by the followers of other religions. As soon as a book of scripture has been published, Hindus regard it as the goddess Saraswati. There are many people who spend money extravagantly to build idols, then after a day or two, a long procession and a lot of fanfare, the idol is immersed in a river. If a member of another religion accidentally damages any part of the idol, an undesirable incident of unprecedented magnitude may occur.

Fanaticism occurs when physical considerations outweigh rationality. Religious fanaticism occurs when fanaticism centres on a particular religion. **A powerful intellectual appeal rather than the application of force is required to bring religious fanatics onto the right path, because force will only create a reaction which will intensify religious fanaticism.**

Certain practices were not originally religious rituals, but traditions or customs. Long ago the Jews started practising circumcision. When Moses converted some of his contemporaries to Judaism, and later when Mohammed converted some local people to Islam, neither prophet dared to instruct their new followers to discard the old customs they followed, consequently the old customs continued after their conversion.

In ancient times, the Austrians used to worship the



sun god because they believed that if it was propitiated it would send abundant rays and produce rich harvests; In Austric society, women have a very important role, consequently the role of the priests is not so important. The Austrics believed that the sun was a female god and that the moon was a male god, so they addressed the sun as mother. They introduced Chat Puja, the worship of the sun goddess. In olden times, people used to worship the sun goddess only once a year, but in Magadha it is worshipped twice, during the two major harvests. The tradition of Chat Puja became so strong among the inhabitants of Magadha that despite the enormous influence of the Aryans, Buddhists and Muslims, the custom of Chat Puja continued unchanged. Even today, the Muslims in some areas of Magadha worship the sun goddess. In some places they perform the worship themselves, and in other places they get it done with the Hindus. Similarly, in Bengal the Muslims worship the deities Satya Narayana and Olabibi. These are expressions of traditional beliefs which have been passed down from one generation to another.

The only way to combat religious fanaticism is to strengthen the logical wave. Through the study of science, we know that an eclipse is a physical phenomenon. The deities Ráhu and Ketu have nothing to do with it. Although this sort of superstitious belief is no doubt diminishing, there are some people who still worship mythological deities because they believe that the deities can be propitiated to release the sun and the moon from an eclipse. The reason is that the fear psychosis in human beings is stronger than logic. When human rationality is strengthened, irrational ideas will vanish from society.

Many people today advocate the formation of theocratic states (dharmarashtra). But when they use the term theocratic states, they mean religious states, not states which uphold the cause of righteousness. We

should strive to establish states which uphold righteousness (Dharma), and for this the physical sentiments that are the basis of religion should be ignored. People must remain aloof from dogmatic religious ideas. Some people perform religious observances which relate to the moon after sighting the moon, they start their religious penance. But what will happen to those who will live on the moon itself. Rational thinking will remove the fear psychosis from the human mind rationality will defeat fanaticism.

In India, the Aryans tried to establish the Vedic religion by destroying the Austric religion. In the Buddhist period, particularly during the reign of King Bimbasara of Magadha, Buddhism was imposed upon non-Buddhists. Later, the Hindus forcibly converted Buddhists and Jains to Hinduism. During the Muslim period, the Islamic rulers forcibly imposed Islam in India, Iran and Egypt. In contemporary Egypt is a mixture of Arabian civilization and Islamic religion. Countless Jews were forcibly converted to Christianity.

During the British rule of India, the Christians propagated Christianity in a very psychological way, consequently thousands of Hindus became Christians. Before the British came to India, there were hardly any Christians in the country. In the Muslim period, many Hindus were converted to Islam by both psychological pressure and physical force. Besides this, many Hindus embraced Islam because they were disgusted with the defects in Hinduism. At that time, along with severe religious upheaval, there was also extreme social disparity, and as a result many people turned to Islam. Even today, some missionaries are converting people into their respective religions by taking advantage of the people's educational backwardness, superstition and poverty. The medieval crusades are also burning examples or the suppression of one religion by another.

## DEMONETISATION PITFALLS



*Bundelkhand farmers on note ban: We survived the drought but Modi broke our back*

“

Land lost, savings lost, commissions paid, loans bailed out – these will not come back.”

”

# Demonetisation : From the Poor to the Rich

■ Shankar Gopalakrishnan

**K**enneth Rogoff is a major advocate of demonetization to create a cashless economy. He argues for a much more gradual process of phasing out high-value currencies over a period of 15-20 years rather than the few hours that Modi allowed to the people of the nation. He also suggests moving away from paper currency only for developed countries with already established infrastructure and highly different financial contexts. Indeed, he explicitly makes it clear that this proposal is not intended for developing countries and emerging markets.

Much of the demonetisation debate has focused on whether the economy can be revived or become more cashless. The implication is that if it does both, all will be well. This ignores demonetisation's biggest impact, which will be on the

distribution of resources within the economy, whatever happens to the economy as a whole. Demonetisation is a giant vacuum, sucking up the resources of the weak and delivering them to the powerful, while acting like it's doing the opposite. More importantly, this transfer will be permanent.

Estimates differ, but roughly 80% to 90% of Indians work in the informal sector and, therefore, earn and spend in cash. The ongoing cash drought will impact all of these people, but it will impact them in unequal ways.

This unequal impact starts from within households. Working-class women married to alcoholic, abusive or simply irresponsible husbands all keep cash squirrelled away for emergencies. Now that money has to be either lost or revealed and, in either case, the woman loses her security, exploiting

her becomes easier.

Farmers unable to sow their rabi crop or to sell their produce will have to turn to moneylenders, especially since demonetisation has effectively shut down cooperative banks, who are still not allowed to change money. In the process, they will pay high rates of interest, and if they can't repay the loan, they may lose their land too. Moneylenders are making even more profits. In many villages, the farmers have said that the Arhtiyas have imposed their own conditions for purchasing crops.

“The Bania told all of us that if we sell our urad dal at Rs 40 per kg, he will pay us in new notes. But if we sell it at the market price of Rs 45, he will give us old notes,” said Mukesh Yadav of Shimariya village in UP's Jhansi. “*Bade logon ko koi nuksaan nahin hua, jo hua hamara hi hua* (The rich did not lose anything, only

we suffered), said Geeta, a resident of Nasaini village in UP's Banda. In most districts of the region, this was the constant refrain.

The same applies to workers who are being laid off in droves and small factory owners who are facing closure themselves. All of these people are being forced to turn in desperation to informal finance and risk losing assets in return.

It's a basic principle of business - no business goes bankrupt because they don't have money or they don't have profits. They go bankrupt when they go out of cash; when you can't pay your employees, when you can't pay your creditors. You may have cash somewhere sitting as an aeroplane or as a house or whatever it might be. But if you can't pay that month, you go bankrupt. And, the problem is that millions of small and medium businesses are being pushed towards bankruptcy. And that means millions of workers lives being ruined.

Everyone who has to change money in a hurry - for food, medical expenses or emergencies - is being forced to approach brokers. On Saturday, I was in a small slum in Dehradun in Uttarakhand. In this slum of around 300 families, no less than five people had approached the pradhan that day, asking for four Rs 100 notes in exchange for a Rs 500 note. He is an honest man, so he refused the commission. But money dealers are making a killing. With these rates (Rs 400 for a Rs 500 note and Rs 800 for a Rs 1,000 note) being widely reported, whoever is changing money is losing 20% of that money's value overnight.

Small vendors, shopkeepers and hawkers are all losing business to those with card machines (to the extent that people are not postponing purchases). If you want to use PayTM, you need a smart phone to use it, and a tax information number if you want to earn more than Rs 10,000 through it. Vendors have begun to sell off their carts and shopkeepers to close down their shops, and that process will only accelerate.

One would in the least expect that the powers doing it, who have promised welfare of the poorest while getting their votes, would have given a serious thought to the impact such extensive and pathetically implemented demonetization would have on the poorest of the poor the SCs and STs, who nationally account for close to 25.5 % of the population or approximately 300 million people. For a government to entirely disrupt and destroy the lives of any number of people is unacceptable by any standards, unjustified by any grand developmental claim that on the ground translates not only into pitiful short-term consequences but also far-reaching and damaging long ones.

In the government's (read Modi's) war against black money, the first casualties are the poor. A conservative estimate by the Engineering Export Promotion Council (EEPC) estimates current job losses at four lakh daily-wagers, who in the cashless, dying markets have no work.

This is the picture of the textile and garment sector, which employs

32 million people. A quarter of the 2.5 lakh workers in the leather industry are reported to have lost their jobs already, while around 20% of the workers in the jewellery industry have been adversely affected. The job losses are likely to hit the construction industry too - already witnessing a slowdown - which employs more than 45 million people, mostly as informal workers. More than 90% of India's workers are employed in the unorganised sector. On their shoulders they carry India's economic growth while they themselves earn modest incomes.

India has a shadow economy. Many poor people work in enterprises outside the official, tax-paying economy. Many of these enterprises are doing legal activities without paying taxes. So, in that sense, although they are breaking tax laws, they are not criminal enterprises as such. Consider a small brick manufacturing unit that is totally outside the tax purview. The business is cash-intensive. It is doing something illegal not paying taxes. However, it is a productive enterprise employing people. It is in the shadow economy, and must be

## Now, Demonetisation set to cost 400,000 jobs

Industry is staring at temporary job losses due to demonetisation, as production gets hit, especially in labour-intensive sectors like textiles, garments, leather and jewellery.



brought into the official economy. This means that it must be made to pay taxes and penalties, but it need not be shut down.

The note ban may have pushed this cash-intensive enterprise into failure. The outcome is that the production and employment are lost, and nothing accrues to the taxpayer. This is not beneficial in any way, and may be particularly harmful to poor people working in such enterprises. Why are such businesses penalized first while the massive cases of corporate fraud are not prosecuted? Should not there be equality under the law?

In this context, the demonetisation exercise is not merely an 'inconvenience' to those on the edge. It is a matter of life and death. Erratic climate conditions and job market and related food insecurity led to the passing of National Food Security Act which committed to providing food security for Indians, particularly the poor and marginalised, through the public distribution system (PDS). Although ridden with inadequacies, the PDS does manage to reach many economically deprived families. Studies have shown that PDS lists have around 60% error of exclusion and 25% error of wrong inclusion, while 'leakage' of subsidised grain into the open market is a common practice which makes the PDS

undependable for preventing food insecurity. However, this is the only system that you have in rural India. In not extending the old currency exceptions to the PDS, the government has revealed its urban focus and its distance from India's reality. Even in urban areas, demonetization has severely impacted 80% of small businesses

Census records show that of all the Dalit families in India, just 7.3% have a salaried job, of which 3.96 are employed by the government and 2.42% by the private sector. When it comes to tribals the figures are at 4.38% government employment and 1.48 private employments. The rest of the Dalits and STs work as farm laborers, casual laborers, menial workers, sanitary workers, helpers in all kinds of industries and domestic help in diverse segments of society, paid either on daily or weekly wage basis. Statistics also reveal that only 53% of the adult total population has bank accounts and it is anybody's guess that the remaining 43% of the population without bank accounts would include an overwhelming majority of the Dalit and tribal population in India.

At the same time World Bank reports that 72% of the new accounts opened under Jan Dhan Yojana show a zero balance and this is either perhaps due lack of money to bank,

inaccessibility to banking facilities or due to illiteracy which impedes the Dalits and tribals from tackling the paperwork that comes with doing a bank transaction. Having a bank account necessarily does not mean that the Dalits and tribals who got these accounts forced onto them through the Jan Dhan Yojana can use them. **Were they given the bank accounts with the intention that they would be forced to deposit all their money in them? News reports indicate that the current government has had plans to impose a bank transaction tax since 2013. For the middle class it is not so serious but for the poor it will be a crushing blow.** Aside from this, it is this overwhelming majority of Dalits and tribals without banking facilities or access to it or inability to use it, and those of them who depend on daily wages that are hit the hardest by the demonetization move of the government.

Even the ultra-capitalist Lawrence Summers (found by Greg Palast to be one of the prime persons responsible for the Economic Recession of 2007) was driven to write... *"Most free societies would rather let several criminals go free than convict an innocent man. In the same way, for the government to expropriate from even a few innocent victims who, for one reason or another, do not manage to convert their money is highly problematic...."*

#### **Life Without Medicare**

Unlike government-run hospitals, private hospitals have not been allowed to use defunct Rs 500 and Rs 1000 notes, potentially affecting 58% of Indians in rural areas who opt for private healthcare (68% in urban areas), according to National Sample Survey Office (NSSO) data. In Noida, an infant died after union minister Mahesh Sharma's Kailash Hospital reportedly asked for an advance of Rs 10,000 and then refused to take old currency notes.

More than half of India's population depends on private healthcare, despite the fact that

**"This war has been in full swing in Europe and the U.S. for a long time. Governments plan to use negative interest rates, confiscatory taxes and other techniques to rob savers of their wealth. In order to do this, they have to force savings into digital accounts at large government-controlled banks. As long as savers can hold cash, they can avoid many of these confiscation techniques. Therefore, governments must eliminate cash." Jim Rickards  
- author of The Road to Ruin.**

private healthcare cost the poorest 20% of Indians more than 15 times their average monthly expenditure, according to this 2014 NSSO survey.

Other markers of India's dependence on private healthcare:

- Up to 86% of the rural population (717 million people) and 82% of the urban population (309 million people) are without health expenditure support, *IndiaSpend* reported in July 2015.

- Indians spend eight times more in a private hospital than a government hospital, according to an analysis of National Health Accounts (NHA) 2013-14 data by *The Hindu*. The report estimated that households spent Rs 8,193 crore in government hospitals, an eighth of the Rs 62,628 crore spent in private hospitals.

- As much as 69% of health expenditure in India is private (out-of-pocket) the highest proportion in the world according to NHA data. Out-of-pocket expenditure is the share of expenses that patients pay to the healthcare provider without third-party insurance or government-subsidised treatment.

- Of the 930,000 doctors in the country, only 106,000 work for the government. This means there is one government doctor for every 11,528 people, according to the National Health Profile 2015 report, *IndiaSpend* reported in November.

- About 81% sanctioned posts of specialist medical professionals in community health centres were lying vacant, according to this 2015 rural health statistics report.

Therefore, the government's decision to not allow private hospitals to accept old notes will restrict access to healthcare for a significant section of Indians, *Scroll* reported on November 21.

Post demonetization, the Maharashtra government's toll-free 108 helpline the 24x7 emergency ambulance services number is also reporting complaints against private hospitals refusing to accept cheques. The *Scroll* report talked about angry callers unable to buy medicines or

seek treatment due to private hospitals not accepting Rs 500/1000 notes.

### Harvest Loss

So it is now official. Demonetisation has led to an implosion of agricultural trade in the country. In the week following demonetisation, soyabean arrivals in select major states had collapsed by 87% relative to average arrivals over the week preceding demonetisation. The figures were 55% for paddy, 61% for *guar*, 51% for maize, 38% for *tur* and 23% for cotton. Last year, for a comparable span, such effects are largely absent. As one would expect, these effects are muted for perishable commodities. Cabbage, cauliflower, tomato and brinjal arrivals have fallen by 9% to 19%. Farmers with commodities that perish are more likely to offload their produce at deeply discounted prices or on credit, as long as the net benefits of doing so are higher than letting produce rot on farms.

Our research suggests that by the end of the second week, there are few signs of recovery. Paddy arrivals over the second week after demonetisation were 61% lower than in the week preceding demonetisation, comparable to the fall in the first week. For commodities such as soyabean and maize, the arrivals were lower by 76.52% and 28.85% respectively. The decline, even though lower than in the first week following demonetisation, cannot be interpreted as a sign of recovery for two reasons. First, farmers, who cannot afford to store the produce any longer have no choice but to bring the produce to the *mandi* and sell at either lower prices or on credit. The higher arrivals in the second week relative to the first week could, in part, reflect this. Second, for the actual recovery, reduced arrivals in the first week should show up as higher arrivals in the second week for the markets to get back on track. We do not see this trend yet in the data. This suggests perhaps that the concessions to farmers and traders at the

agricultural produce market committees are yet to find traction. The impact on prices at the mandis is as yet unclear, although reports suggest a dampening consumer prices.

Another striking feature is the significant variation in the impact across states. For example, aggregated soyabean and maize arrivals across mandis in Madhya Pradesh fell by about 97%. In contrast, aggregated soyabean arrivals in Maharashtra fell by 68%. Our hypothesis is that mandis that trade mostly in cash or have limited penetration of banks and are relatively less connected to urban areas are likely to be more affected. It is possible that transitions to bank payments reported in several states will aid the recovery process, but only time will tell.

This is having drastic effects on the prices of agricultural produce further plunging farmers into misery. In Bihar, Cauliflower was selling for Rs 12 a kilo just before the announcement on November 8 and by the end of the month it was selling for one or two rupees. In Chattisgarh the farmers were made to sell 1 kg of tomatoes for 50 paise and in anger they dumped their stock on the road. Think of the tomato farmer who has to sell a kilo of tomato for 50 paise, or the cauliflower, cabbage or onion farmer who has to sell at above mentioned prices. Did he get back what he invested in terms of money or energy? How will he sustain the family? Imagine if he had borrowed money to plant his crop, god forbid he did not, how will he pay back his debt? He is falling into a spiral of debt trap from which he may never escape.

India being a predominantly agricultural economy the symptoms of demonetization will start showing in rural India first. And it is showing. The government has to read the signs.

The symptoms are a classic case of economic deflation. These are some of the symptoms of deflation:

- Reduced Business - Revenues

"As a business report states 'Indian banks were staring at a deposit erosion of Rs 1.5-2 lakh crore between September and November as foreign currency non-resident deposits (FCNR) mobilized in 2013 mature around that time. This could result in an acute liquidity shortage and a possible de-growth of balance sheets.' The savings from the household sector fell to 9.8% of GDP reaching the lowest level in 25 years..."

There are basically two approaches to the problem. First is to make money readily available to satisfy the demand and hoping thereby to calm the panic and stop the bank run. This is a classic central bank function as the lender of last resort. The second approach is to say no and freeze the system. This approach is also called 'Ice Nine'.

In a financial panic, a 'Ice Nine' approach means taking draconian measures to prevent or severely restrict withdrawal of physical cash from bank accounts, shutting down ATM's and ordering asset managers not to sell securities. In other words this means financial repression or lockdown."

- C R Sridhar

- Wage Cut backs and Layoffs
- Changes in Customer Spending
- Reduced Stake in Investments
- Reduced Credit

While it is clear that this implosion of agricultural trade domestically will impact farmers adversely, some argue that this move can help the transition to a cashless economy. However, demonetisation in itself is unlikely to catalyse this shift. Here's why.

#### **Dependence on cash**

There have been several reports already explaining why demonetisation might have hit farmers severely. All of them emphasize the predominance of cash transactions in agricultural output markets. A counter viewpoint suggests a large number of farmers do routinely accept cheque payments and leverage warehouses to store and hold out for better prices. While the latter claim holds for specific commodities whose marketing is highly organised and institutionalised into cooperatives or procurement agencies like sugarcane, milk and cash crops like areca nut, this does not reflect Indian agriculture at large.

Furthermore, recorded mandi arrivals themselves tell only a part of the story. The mandi is sometimes not the most important marketing channel. For crops such as *urad*, *ragi*, jute and coconut, for example, as much as 60-85% of reported agency-wise transactions constitute sales to local private traders. Virtually all of these are cash transactions. It is conceivable that farmers are selling as much or more to these other players on credit consequent to demonetisation and perhaps even delivering against previous loans in the process. For *kharif* cotton and groundnut, likewise, input dealers are important buyers.

Even when payments are by cheque, one major constraint is the thin spread of bank branches. According to the report of the Committee on Medium-term Path on Financial Inclusion, in June 2015, the number of branches per 100,000 of population in rural and semi-urban areas in India was just 7.8 less than half the number in the urban and metropolitan areas (18.7). The median global value as per the data from the World Bank in 2014 was 13.46.

Another tragedy has been the

dramatic drop in prices offered to farmers to take advantage of their desperation. In Raigadh, Chattisgarh Farmer were offered only 50 paisa/Kg. In anger they dumped their produce in the streets. In protests in Surat and Anand farmers dumped grain and milk on the streets.

An aggravating factor in this crisis is the order restricting farmer access to primary agricultural cooperatives (PACs) to obtain liquidity post-demonetisation, when in many states, PACs are the dominant source of loans and are far more accessible to farmers than commercial bank branches.

#### **History**

When Raghuram Rajan was appointed the governor of RBI, he gauged the problem of bad loans early and forced a clean-up exercise of bank balance sheets. It was then that truckloads of skeletons tumbled out of the closet. About 2 lakh crore of Gross Non Performing Assets (GNPA) was declared in just one quarter (January-March 2016), thus taking the GNPA of banks to 5,94,929 crore at end of March 2016. That means 6 lakh crores of bad loans!

Over 90% of this is on the

books of Public Sector Banks (PSBs). So grave was the situation that if timely remedy was not provided, they could translate into significant capital implications for the government that owns majority of these lenders. Rajan gave March, 2017 as the target to banks to clean up their balance sheets and disclose the entire stock of bad loans. If the problem of NPA was left unattended, it had the potential to drive Indian economy to ebb.

Rajan understood that the problem was at two ends- the propensity of the banks to dilly-dally on the situation, by making technical adjustments and pushing NPAs to restructured loan baskets, and on the other hand the arm twisting of the PSBs by political masters to give loans to their cronies who have funded their election campaigns.

Addressing the second problem was outside the purview and authority of Rajan, so he addressed the first problem and made it mandatory for banks to make provisions on restructured loans at par with bad loans and forcing them to set aside 15 percent of the loan amount as provisions if they chose to go for fresh restructuring.

Earlier, banks used to conveniently push many stressed loans, especially in the infrastructure segment, to the restructured loan category to prevent them from slipping into the NPA category. But, with Rajan at helm, this was no longer possible. This irked the cronies, and they wanted him out of the establishment. The man who could have addressed to the situation was shown the door. That's the power these cronies command.

Due to initiatives of Rajan, NPAs started to tumble out in truckloads. This scenario led to a crisis situation in banking sector, that if banks are unable to find sufficient capital to fill their coffers, they might go bankrupt. Banks needed trillions of rupees, if one includes the money needed to provide for bad loans, meet the

Basel-III capital norms and fund their credit expansion plans. Banks, due to their fractured balance sheets were unlikely to draw investor interest even if they hit the market with bond issues.

So where would the money come from? **Gathering capital for the banks was the biggest problem for Narendra Modi government, since the govt owns 70% of the banking industry.** Moreover, the problem was also their (the government present and before) own creation. In its desperation to address to the capital problem of the ailing banks, the government committed a blunder, which the media is reporting as a "masterstroke". It went ahead with demonetisation policy, triggering a panic among the masses. Deposits to banks have swelled and 3 lakh crore have been deposited within 4 days of the demonetisation.

### Bailing Out the Powerful

At the macro level, this pattern of wealth transfer is repeating itself. Flush with cash sucked out of circulation, banks are lowering interest rates. Some seem to expect this to lead to increased investment, but it isn't clear why investment will occur when the cash crunch means

there is little or no demand.

However, **there is one group who will immediately benefit from lower interest rates those holding loans, the larger the better. Consider this: according to data in March 2015, India's 10 most indebted corporate groups were holding Rs 7.3 lakh crores in bank debt. A drop in interest rates by a single percentage point would benefit these 10 companies with Rs 7,300 crores this year alone.** If this just seems like good luck, consider that this benefit is occurring purely because crores of people cannot access their own money. Banks and corporates are effectively utilising that money rather than its owners.

There are even larger transfers occurring. For instance, commentators seem to assume that all unreturned notes will be black money. But many of those too sick, too poor to afford losing days to queueing up at banks or too far from banks will not be able to change their notes either.

Take one such group: those without identity documents. Comparing the statistics for adult enrollment in Aadhaar with estimates of India's adult population,



at least 5.8 crore adults in this country don't have an Aadhaar card. It is safe to assume that most of these people won't have any other form of ID either, and hence also have no bank account. Practically every household in India keeps cash at home for transactions and emergencies (one of the few studies in this regard showed that those in the lowest income quintile kept 59% of their savings as cash at home). If we assume that on average each of these people has Rs 2,000 in cash that they cannot exchange or deposit (and no, they can't give it to someone else to do so, because no one can exchange more than Rs 2,000 in total), that means Rs 11,400 crores in unreturned notes. What will happen to this money?

The most widely reported plan is for the Reserve Bank of India to give the government a higher dividend based on unreturned notes, despite the apparent illegality of such a move. If that happens, for the amount taken from the poor at least, any dividend would be straightforward robbery. If it does

not happen, the savings are still gone, and those without them will be forced into more desperate situations leading to the same losses outlined above.

**Cash, as a percentage of total consumer payments in India, is around 98%, compared with 55% in the US and 48% in the UK, according to report by Payments Council of India released in 2015**

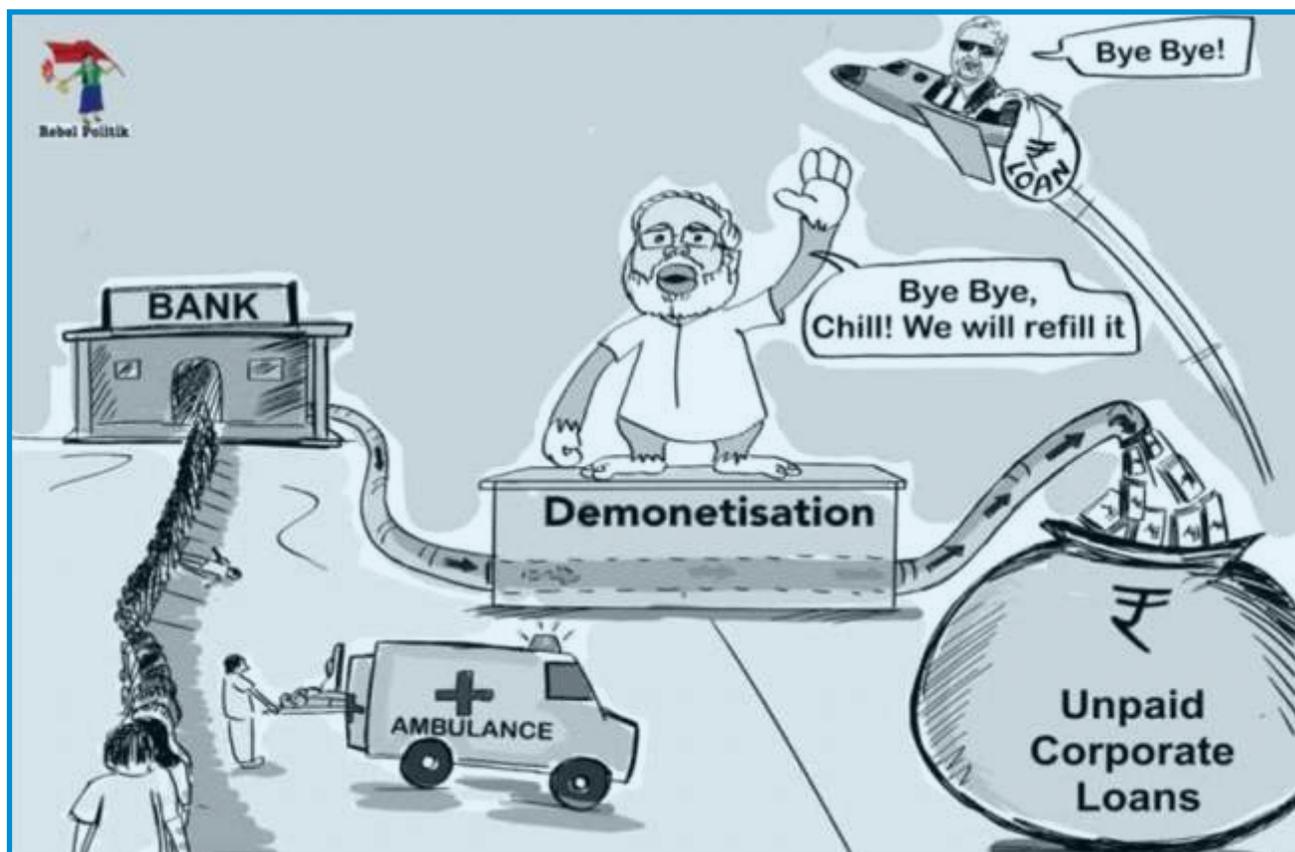
**In one sweeping stroke, the Modi regime has changed all that and through demonetisation is about to force millions of Indians into the waiting arms of around a dozen private 'payment banks' given licences to operate by the Reserve Bank of India in 2015.** Among the big non-banking sector corporate grabbing these licenses are Reliance Industries, Airtel, Aditya Birla group, Vodafone, Paytm and Tech Mahindra. The fact that Paytm saw more than five-fold rise in overall traffic in less than 18 hours of the demonetization is an indication that 'achche din' have really arrived for the BJP's cronies in the new banking sector. Furthermore

coincidentally at the same time as demonetization Ambani opened the new Reliance Jio Money a payment gateway venture.

Ironically (or maybe not so ironically) the total black money stored in digital form in foreign banks and in benami names in domestic banks and in shares, bonds and other financial instruments is much bigger than that in hard cash. In the absence of a honest political ruling class, bureaucracy or police the shift to a digital economy will only make it easier to store black money while making companies in the banking sector rich. Former PM, Manmohan Singh thus aptly termed demonetization as "legalized loot" and "organized plunder". As a PM who presided over perhaps the most corrupt administration since independence, Manmohan Singh is uniquely qualified to make such a judgement.

#### Foreign Hand?

Also of interest is that it appears from the RBI website that Dr. Nachiket Mor attended the 560th meeting of the RBI Central Board on



20 Oct. 2016 at Kanpur where *"The Board reviewed the current economic situation, global and domestic challenges and other specific areas of operations of the Reserve Bank of India."* Shortly thereafter this meeting various Hindi newspapers of Kanpur and Uttar Pradesh published that Rs. 500 and Rs.1,000 SBN MG series notes were being demonetised. Dr. Nachiket More is presently a Central Govt. nominee to the RBI Board.

Even more interesting is that in December 2015 the Bill and Melinda Gates Foundation announced *"Nachiket (Mor) recently joined the foundation as Senior Advisor. He is an Indian banker. He is a former member of the Central Board of the Reserve Bank of India. He is known for his inventions of financial devices to deliver banking service to villages and contribution in trying to solve India's financial inclusion problem."* Thereafter it was clarified in the media that Dr. Mor would be taking over as Director (India Office) Bill and Melinda Gates Foundation in March 2016. Not surprisingly the BBC has reported that Bill Gates has applauded demonetisation in India. **Thus the question we must ask, "Did the idea of demonetization come from western corporate elites?" We should note that due to demonetization the Rupee has fallen to record lowest levels compared to the dollar which of course is good news for western corporates wanting to make money in India.**

No wonder the PM's harsher critics have compared him to the notorious Mir Jafar, who due to greed and ambition shook hands with the wily East India Company only to lose both arm and country. Beginning as an ordinary RSS pracharak, he rose to become Prime Minister, a chaiwallah who rubs shoulders with corporate bigwigs, seems to have Mir Jafar's burning quest for power at any cost.

The collective herding of 1.2 billion people into a 'cashless economy is also nothing less than

the return of Company Raj with loss of control over lives and livelihood for the Indian people. Mastercard, Visa, Facebook, Google, Paytm are the new Robert Clives of our times, manipulating intrigues in the Nawab's palace to take over control. There is even a Jagat Seth around (Mir Jafar's financier) in the form of none other than Mukesh Ambani, whose business interests are poised to benefit most from the nature and timing of the demonetisation policy. Launching 'Jio Money', a payment gateway venture, in the first week of December, Ambani praised demonetisation in the same vein as a weapons dealer extolling the merits of war.

Maybe it is time for those interested in saving the Indian Republic to revisit 1857 for clues as to what needs to be done next. **After all this year of 2017, is the anniversary of that greatest war against foreign rule and above all a war against the foreign companies who were feeding off the corpse of Bharat Mata as they are today.**

#### **Irreversible Loss**

None of these shifts described in the preceding pages are going to be reversed after 50 days. Land lost, savings lost, jobs lost, commissions paid, people dead from lack of food or medicine these will not come back. The gains and losses are permanent. Moreover, the massive transfer of wealth that demonetisation is causing is not due to any productive reason whatsoever. Those who benefit have done nothing to earn their windfalls, they gain purely because they are more powerful. There cannot be a more textbook definition of a regressive economic policy.

Demonetisation's supporters argue that this is worth it because it will curb tax evasion (and, though very few seem to talk about this, the government could then offset the transfer with welfare spending). But there is no evidence that this government is serious about tax evasion. **On November 29, Lok Sabha forced through a bill that**

**ends the war and guarantees security to those who hold black money in cash by cutting the penalty for unaccounted Income Tax dues from 132% to 50%. This means that the corrupt can make their black money white at a lower percentage of income than the middle class. Also recently the government cut the penalty for those who declare their black money from 200% to 10%.**

**India's biggest tax dodgers are large companies the single ongoing case against Vodafone is now worth over Rs 20,000 crores. Yet, the General Anti-Avoidance Rules, which were brought in 2012 to close the loopholes that the telecom firm Vodafone was using, were never implemented.** Since 2012, both the United Progressive Alliance and the National Democratic Alliance have kept postponing implementation of these rules. This year, the NDA also announced that the rules would not apply to any transaction before April 2017 (penalising past tax evasion is reserved for those with cash in suitcases, apparently). Meanwhile, small tax evaders have faced at most a one-time loss, with a likely return to normal channels (or new ones, such as Bitcoin) in future.

A tax windfall or an RBI dividend will certainly lead to some immediate welfare announcements. But this government has neither the political intent nor the administrative capacity to implement the long-term, massive hike in public spending that would be required to even begin to offset the injustice of demonetisation.

#### **Who Profits?**

Before we discuss this issue we have to take a snapshot of the Indian economy. Beneath the rosy headlines of robust GDP growth rates the fact remains that the growth is fueled by expansion of credit and not incomes from steady job growth which in a state of decline. The top corporate elites have borrowed heavily from public sector banks without any hope of paying off the debt. The public sector banks are



lauded animal spirits is in short supply. As Nicole Foss observes *"Natural limits for both borrowing and lending threaten the capacity to prolong the credit boom any further, meaning that even if central authorities are prepared to pay almost any price to do so, it ceases to be possible to kick the can further down the road. Negative interest rates and the war on cash are symptoms of such a limit being reached. As confidence evaporates, so does liquidity. This is where we find ourselves at the moment -- on the cusp of phase two of the credit crunch, sliding into the same unavoidable constellation of conditions we saw in 2008, but on a much larger scale."*

be the shock of demonetization and laws against physical withdrawal of cash which ensures that the physical cash is corralled and sequestered in the banks for further credit expansion. The mirage of prosperity is maintained by kicking the can down the road.

However, to nail down the escape hatch for bank customers who may become uneasy with deposits not earning any interest or worse negative rate of interest and withdraw cash physically, it is necessary to put in place draconian capital controls which prevent withdrawals of cash and also prevent the messy spectacle of bank runs. Once locked in the bank account the depositors can get a surgical scalping to take care of the messy NPA's of banks caused by profligate lending to corporate elites. The entire class of savers such as senior citizens, deposit holders belonging to the lower middle class would be thrown under the bus.

The winners of the demonetization shock therapy would be the corporate elites who caused the debt crisis for the banks in the first place. For them the loans would be written off at the cost of bank customers. Following the dictum that every disaster offers a windfall they would appear once again as saviours after getting the licenses for starting digital banks or wallets. Here the shell shocked ordinary people would invest their capital without returns whatsoever for the joy of walking cashless in the digital space. It is to be taken for granted that corporates should be rewarded handsomely in the business friendly environment of NDA government.

The demonetization of the currency has also a shock and awe element to it: the shock of losing real money and the awe of being herded in digital pen. Cash carries a bad odour. Are you using cash because you are engaged in drug trafficking or are you a terrorist wanting to buy arms and explosives? Should you be flagged for suspicious activities for questioning by the national security

groaning under the weight of corporate loans which may never be paid. The real estate sector of the economy is primed up with bank loans and credit expansion. The stimulus to the economy is through easy access to credit for consumer spending. Thus an illusion of prosperity is maintained on a mountain of credit.

The crisis point in the Indian economy has reached as credit induced asset bubbles are in imminent danger of imploding unless there is fresh induction of credit into the system. The Indian economy is in a danger of deflationary spiral and the credit ponzi scheme has to be maintained through the expansion of demand of new credit money. But limit to credit expansion is hitting the proverbial road block as there are few lenders and few takers of credit as business confidence is low and the much

larger scale."

Given the scenario of deflationary spiral and a lull in the credit off take, the access to interest free money (bank deposits with zero rate of interest) and worse with negative rates of interest (where the bank deducts a fee or bank charges from the deposits made with the bank) become imperative policy push for the coterie of financial elites and their political friends in the government.

But the constraint to monetary expansion is the engendered tribe of savers and the hoards of cash lying dormant in lockers or under the proverbial mattresses. On them the war on cash must be declared to achieve the big push for credit expansion. There must be a moral crusade against physical cash which is hoarded and not available for the orgy of borrowing and spending. To prise open the cash hoard there must

ALAN A. BLOCK AND  
CONSTANCE A. WEAVER

# ALL IS CLOUDED BY DESIRE

Global Banking, Money Laundering  
and International Organized Crime



state?

Apart from the searing stigma that cash is associated with criminality, there is immense pressure on the denizens of the informal sector to tread the virtuous path to digital- "you pay- we play" pens like Paytm. Also comfortingly called digital wallets they offer bleating sheep solace and comfort from the ordeal of cash transactions. Once secure in the pay pen the sheep can be burdened with transaction costs which swells the profits of the digital banks and also the ubiquitous service tax can be imposed by the government which swells the coffers of a state hostile to social spending. To sum up:

1. Every financial transaction can be taxed
2. Every financial transaction can be charged a fee
3. Bank runs are eliminated

In this digital pen we shall serve with docility and endure "the stifling hygiene of the digital panopticon being constructed to serve the needs of profit-maximising, cost-minimising, customer-monitoring, control-seeking, behaviour-predicting commercial bureaucrats" and tax officials.

Don Quijones at the website Raging Bullshit is more blunt when he says. *"The reality is a whole lot darker. The war on cash is being waged for the exclusive benefit of those who already wield an inordinate amount of power and control over the economy and the people that are struggling in it. And they want more. By slowly, quietly killing cash, they seek to seize the last remaining thing that offers people a small semblance of privacy, anonymity, and personal freedom in their increasingly controlled and surveyed lives. And the way things are going, they'll get it..."*

Imprisoned within the narrow confines of this digital panopticon (prison) from which there is no exit, we will lose our freedom over our money. We will no longer have the choice of withdrawing cash from banks plagued with bad debts or

withdrawing from irrational credit exploitation as the risk of losing our money is too high.

Facing the signs of no cash and no exit we shall be agitated at the first signs of Financial Meltdown but we shall be pacified by the handlers of the pen. We will be reminded of our patriotic duty to the state to pay taxes. Ultimately calm will return.

After all the handlers imbued with the wisdom of Jean Baptiste Colbert the French finance minister to King Louis XIV know, "The art of taxation consists in so plucking the goose as to obtain the largest amount of feathers with the least possible amount of hissing."

**Cashless Khana of the Banks**

In every country a cashless economy is being advocated by the corporate controlled media. A cashless society will give the banks total control over the people and their wealth. This is the culmination of economic centralization and the start of economic authoritarianism. Hence banks will be able to indulge in all sorts of criminal activities (such as caused the collapse of countries around the world) without fear of a "run on the bank" when people take their cash out leaving the bank without any deposits.

Furthermore banks deliberately invent various fees for so called services as a way of pocketing people's money in small bites. The middle class may be able

"AS THE INDIAN FINANCIAL DAILY BUSINESS STANDARD NOTES, GATES WANTS TO PARTNER WITH THE INDIAN GOVERNMENT ON A WHOLE RAFT OF MAJOR INITIATIVES, INCLUDING CYBER CRIME, DIGITAL HEALTH, DIGITAL LITERACY, E-AGRICULTURE AND, OF COURSE, E-PAYMENTS. INDUSTRY EXPERTS SAY THAT MICROSOFT IS ALREADY PROVIDING BACK-END SUPPORT TO A NUMBER OF PAYMENT BANKS IN INDIA, WHICH ARE SET TO LAUNCH IN THE NEXT FEW MONTHS. ACCORDING TO THE BUSINESS STANDARD, THE MINISTRY HAS REQUESTED THE BILL AND MELINDA GATES FOUNDATION TO BE PART OF THE DIGITIZING PROCESS...

IN 2012, THE BMGATES FOUNDATION HELPED LAUNCH THE BETTER THAN CASH ALLIANCE (BTCA), A UN-HOSTED PARTNERSHIP OF GOVERNMENTS, COMPANIES AND INTERNATIONAL ORGANIZATIONS WHOSE STATED MISSION IS TO "ACCELERATE THE TRANSITION FROM CASH TO DIGITAL PAYMENTS GLOBALLY THROUGH EXCELLENCE IN ADVOCACY, KNOWLEDGE AND SERVICES TO MEMBERS." ...

THE BTCA'S MEMBERSHIP LIST READS LIKE A WHO'S WHO OF SOME OF THE WORLD'S MOST INFLUENTIAL CORPORATIONS AND INSTITUTIONS. THEY INCLUDE COCA COLA, VISA AND MASTERCARD, THE CITI FOUNDATION, THE US AGENCY FOR INTERNATIONAL DEVELOPMENT (USAID), THE WORLD SAVING BANKS INSTITUTE, WHICH REPRESENTS 7,000 RETAIL AND SAVINGS BANKS WORLDWIDE, THE FORD FOUNDATION, THE CLINTON DEVELOPMENT INITIATIVE, AND A BEWILDERING ALPHABET SOUP OF UN ORGANIZATIONS...

BTCA CURRENTLY HAS 18 MEMBER GOVERNMENTS AMONG ITS RANKS, ALL OF THEM REPRESENTING EMERGING AND DEVELOPING ECONOMIES, THE MOST IMPORTANT TESTING GROUNDS FOR CASHLESS ECONOMICS. THEY INCLUDE INDIA, WHICH JOINED THE ORGANIZATION ON SEPTEMBER 1, 2015, EXACTLY A YEAR AFTER THE LAUNCH OF MODI'S FLAGSHIP FINANCIAL INCLUSION PROGRAM PRADHAN MANTRI JAN-DHAN YOJANA, WHICH SAW 175 MILLION NEW BANK ACCOUNTS CREATED. IN BTCA'S

to afford this but the vast majority of the population cannot afford this. If one has loans that one cannot pay right now, the bank will automatically deduct the money from their account, leaving the people without money for basic survival. The corporates get 5 star treatment when they do not pay their loans but the ordinary farmer will find all their money seized and then their land.

Even more troubling is that banks are private entities and will have total knowledge of one's financial history. This will enable them to sell this information to various corporations or even individuals who can use it either to target one with sales offers or to personally attack a person. This is all part of the vision of making India into a police state where everywhere one goes one will require an Aadhar card so the government can track one's movements and through the cashless banks the government can track how one spends one's money. This will cut down on petty corruption but it will dramatically increase corruption by the banks and their paid politicians. Politicians will use this to stop opposition parties from raising money by corrupt means while at the same time they will arrange for their own

party to be supplied with black money. This will move society in the direction of a single party state or fascism. Already blackmail of the CBI has been used by both the present and previous ruling parties to subdue opponents. At present, as any dissent from the government policies leads to vicious media campaigns of being attacked as "anti-national", the danger that economic centralization poses to democracy has never been greater to humanity than it is today. Democracy has always been a burka for the pishach (vampires) of capitalism but now the burka is being torn to shreds as the demons cannot control their greed to feast on the flesh (of the wealth) of the Indian people.

It must never be forgotten that the banks are the biggest criminals. **Nearly all of the major banks in the world (such as Wells Fargo recently) have been found guilty of laundering mafia money and various other criminal activities but these banks have only been charged small fines.** The banks deliberately indulge in destructive activities (like giving loans to people they know they cannot pay) because in the short term they make millions when the bank's stock goes up. And when later the bank is in

danger of crashing, the banks go to the government. The corporate media then does propaganda saying that if the banks are not saved, then the country's economy will crash. Then the government will give the people's money to the banks without expecting any repayment let alone at the high interests the *aam admi* pays. The bank CEOs will then use the money for a 5 star lifestyle while the entire country will suffer from the drastic cuts of basic government services called austerity. People will lose everything and many will commit suicide while the government will tell the people to be strong and bear this, all the while the politicians and their corporate masters will be feasting off of the misery of the people. Most vultures wait until an animal dies but our corporate vultures and their *neta* jackals devour the people while alive and call themselves *fakirs* and *sevaks*.

Today, demonetisation is being portrayed as a crusade against tax evaders to help the poor. Yet, it will leave India's economy more unequal than before, and will render its gigantic population of vulnerable people even more vulnerable to being controlled and robbed by the *Dalali Rajas*. A masterstroke,

All governments suffer a recurring problem: Power attracts pathological personalities. It is not that power corrupts but that it is magnetic to the corruptible. Such people have a tendency to become drunk on violence, a condition to which they are quickly addicted.

- Frank Herbert

# Pathological Politics

“ I believe that.... politics is largely patho-adolescent politics ..... most politicians..... speak in patho-adolescent language and images.”

Bill Plotkin

In our moment of history, perhaps the most sweeping and radical transformation ever to occur on Earth is under way. This “moment” is the twenty-first century, a lifetime from a human perspective, yet a mere dust mote of duration within our planet's 4.5 billion years of exuberant evolution.

### True Adulthood

In contemporary society, we think of maturity simply in terms of hard work and practical responsibilities. I believe, in contrast, that true adulthood is rooted in trans personal experience - in a mystic affiliation with Nature, experienced as a unique sacred calling that is then embodied in soul-infused work and mature responsibilities. This mystical affiliation is the very core of maturity, and it is precisely what mainstream Western society has overlooked or actively suppressed and expelled.

Human maturation is essential to societal transformation because the most potent seeds of cultural renaissance stem from the uniquely creative work of authentic adults. All such adults are true artisans, visionaries, and leaders, whether they live and work quietly in small

arenas, such as families, farms, and classrooms, or very publicly on grand stages. They are our most reliable agents of cultural change. Nature and the Human Soul offers a set of guidelines for restoring and refining the process of human maturation in each of the eight stages of the life cycle so that increasing numbers might grow into true twenty-first-century adults, into mature transformers of culture.

### Developmental Tasks

The process of becoming fully human - developing as nature and soul would have it - entails a radical shift in world view and values. We must re-conceive every stage of human life, including the psycho-spiritual tasks of each stage. These are the tasks that must be addressed for a human being to progress toward full maturity. In particular, we must learn to raise children in alignment with Nature, preserving the innocence of early childhood and refashioning middle childhood as a time of wonder and free play in the natural world (in addition to a time of learning cultural ways). We must assist teenagers to be as authentic and wildly imaginative as they can be. We must cultivate full societal

support for young and middle-aged adults to explore and be transformed by the mysteries of nature and psyche so that they might take their places as artisans of cultural change and eventually enter a seed-scattering elderhood of wisdom, grace, and the holistic tending of the more-than-human world. We must provide these opportunities for all people, in all socioeconomic classes, in all societies.

Healthy human development requires a constant balancing of the influences and demands of both Nature and culture. For example, in middle childhood, the Nature task is learning the enchantment of the natural world through experiential outdoor immersion, while the culture task is learning the social practices, values, knowledge, history, mythology, and cosmology of our family and culture.

In Industrial Growth Society, however, we have for centuries minimized, suppressed, or entirely ignored the Nature task in the first three stages of human development, infancy through early adolescence. This results in an adolescence so out of sync with Nature that most people never mature further.

Arrested personal growth serves industrial “growth.” By suppressing the Nature dimension of human development (through educational systems, social values, advertising, Nature-eclipsing vocations and pastimes, city and suburb design, denatured medical and psychological practices, and other means), Industrial Growth Society engenders an immature citizenry unable to imagine a life beyond consumerism and soul-suppressing jobs.

This neglect of our human nature has led to the tragedy we face today: most people are alienated from their vital individuality - their souls - and humanity as a whole is largely alienated from the natural world that evolved us and sustains us. Soul has been demoted to a new age spiritual fantasy or a missionary's booty, and Nature has been treated, at best, as a postcard or a vacation backdrop or, more commonly, as a hardware store or refuse heap. Too many of us lack intimacy with the natural world and

with our souls, and consequently we are doing untold damage to both.

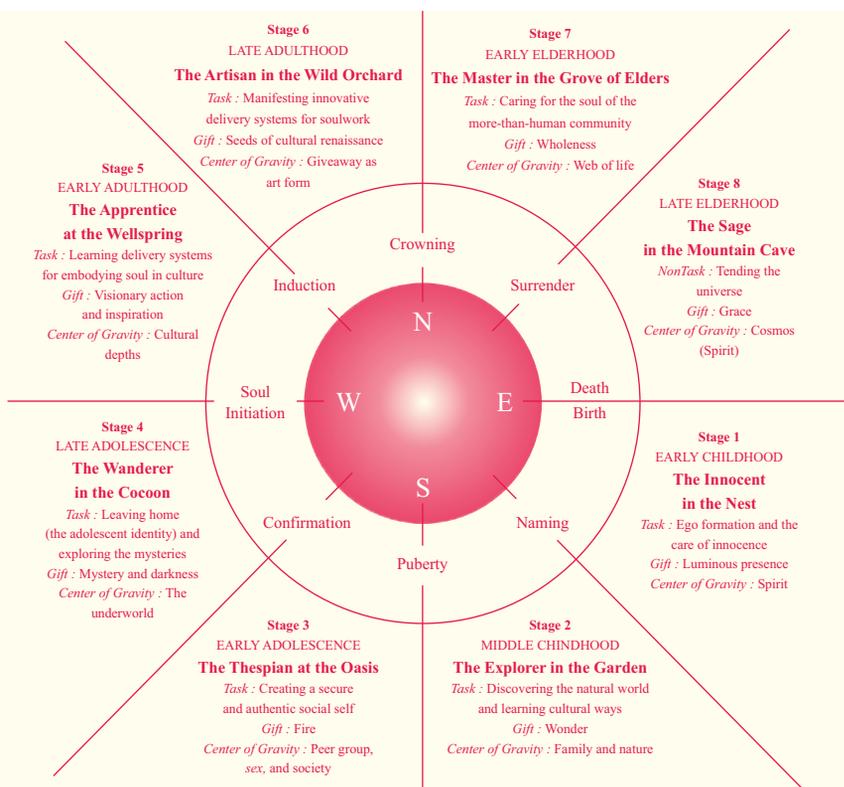
### Adolescence to Adulthood

In the first half of adolescence, the task is to fashion a personality a way of belonging to the human community - one that is both authentic and socially acceptable. This is much easier said than done, especially in our current egocentric, aggressively competitive, materialistic societies. But this accomplishment lays the foundation for all later maturation. Becoming authentic means to know who you really are to know where you stand, what you value, what you desire, what you tolerate and what you don't and to be able and willing to act accordingly, most of the time, despite the social risks. Under the best circumstances, this takes several years to accomplish. In the contemporary world, many never succeed. But what makes early adolescence even more challenging is the second half of the task in this stage, namely, attaining social acceptability. To be a healthy

adolescent, you need to belong to a real community. So the way in which you express your authenticity means everything. You must learn how to be true to yourself in a way that at least some of your peers embrace.

If and when you achieve a personality that is authentic enough and acceptable enough, then the enigma we call by such names as life, the world, spirit, or soul shifts your center of gravity from peer group to the mysteries of nature and psyche. This shift marks the passage I call Confirmation. A rite of passage at this time publicly confirms the fact that you've succeeded at fashioning a social presence that works well enough. It ushers you into late adolescence (the Cocoon), which is the stage when you begin to ask the big, existential and spiritual questions of life: Who am I beneath my social persona? What is life about, beyond learning a skill, getting a job, establishing a primary relationship, or raising a family? What unique, mystical gift do I bring to the more-than human community? What, for me, is the difference between sex and romance, between survival and living, between a social network and true community, between school and real learning, between a job and soulwork? What is death, poetry, dreaming, honor, consciousness, the universe, soul, spirit? What does it mean to be human?

After many years of living these questions, after many expeditions of wandering through the terrible and majestic mysteries of Nature and psyche, you, at long last, receive a glimpse or overhear a whisper of the greater, truer story of your individual life or of “the truth at the center of the image you were born with,” as poet David Whyte says. In many traditional cultures and spiritual paths, such a glimpse is called a vision, a soul calling, or the intuition of destiny which never arrives in cultural terms, such as a job or social role, but rather embodied in mysterious, usually nature-based symbols, themes, or



The Eight Soulcentric/Ecocentric Stages of Human Development  
From Nature and the Human Soul © Bill Plotkin (New World Library, 2008)  
soulcraft@animas.org

patterns. Then, if and when you make the unequivocal commitment to embody that vision in your world for the benefit of all beings, then and only then do you traverse through the passage of Soul Initiation (with or without a rite) and into true adulthood (the Wellspring).

### Questioning Politics

Having spent many years fashioning an ecocentric model of the human life span I often find myself looking at world events from the perspective of an ecocentric developmental psychologist. Two of my common

country, the situation is far worse. **I believe our political scene mostly exhibits a pathological form of adolescence, a way of life marked by aggressive competitiveness, lack of cooperation, violence, greed, corruption, consumerism, social injustice, environmental carelessness and blindness (ecological illiteracy), fundamentalism and other literalisms, and us-vs.-them forms of nationalism, regionalism, racism, genderism, and classism. Few people even blink when**

Business-as-Usual Party.

The vast majority of politics, both liberal and conservative, is patho-adolescent, and my conviction that we are in urgent need of a more mature politics and, even more importantly, a more effective approach to cultural change, a realm a good deal larger than politics.

First, what do I mean by "a more mature politics"? In action, not just rhetoric, and never double-speak, morally sound political leadership focuses on social justice, environmental protection and conservation, cooperation, economic fairness, true democracy, and healthy communities. And that's merely the healthy adolescent dimension. A truly mature politics prioritizes values such as global social justice and peace, with full knowledge of the radical socio-economic changes this necessitates for those of us in the economically privileged "developed" world; protecting the lives and habitats of all species; cultural transformation; parenting, educational, and spiritual practices that promote full human development and every person's visionary potential; and a mature understanding and realization of human and planetary destiny.

Patho-adolescent politics, in contrast, focuses on a very different set of concerns, those that define the egocentric archetype of the Impersonator and it's four versions of Conformist, Rebel, Victim, and Prince/Princess. These patho-adolescent archetypes contrast with the healthy early-adolescent archetype of the Thespian.

Very briefly: Thespians of any age (teens through 90's), by experimenting with a variety of roles and styles, are in the process of deepening their social authenticity and honing their socioeconomic success - without diminishing anyone else's. Impersonators, in contrast, have little or no idea who they really are or how to find out: they're mostly going through the motions and sometimes intentionally inauthentic for the purpose of social acceptance and, in

## Characteristics of Psychopaths

- Aggressive, callous and cunning
- Complete absence of conscience and empathy
- Very adept at manipulating others, especially emotionally
- Willingness to engage in immoral, criminal conduct
- Willingness to take what they want and do as they please, regardless of who is hurt or wronged
- Deceptive ability to behave in superficially charming ways to hide purely selfish motives
- Willingness to use intimidation and violence to
- Control others in order to satisfy their own needs
- Willingness to intentionally violate the basic inherent human rights of others
- Complete absence of any sense of guilt or remorse for the harm their actions have caused to others
- Rationalization to their own immoral behavior
- Will attempt to lay blame upon someone else for their own conduct
- Denial - will deny their own wrongdoing outright
- Utter contemptuousness toward the feelings and desires of their fellow beings
- Pathological lying - will say anything without any concern for truth in order to advance their own hidden agendas
- Ability to feign normal human emotions and empathy
- Severely distorted sense of the consequences of their own actions
- Total failure to accept any responsibility for their own socially irresponsible ways
- Strong belief that they will never be brought to justice for their criminal behavior



questions are "How does psychological immaturity contribute to our fundamental problems in the world today?" and "How would things look, in contrast, in a mature society?"

### Take Contemporary Politics, for Instance.

Politics in America and in fact in most of the world now is adolescent, which is to say primarily focused on safety, security, socio-economic wellbeing, and entertainment. There's nothing wrong with any of these values. The problem is that they are as deep and as wide as the adolescent viewpoint gets.

A healthy adolescent politics would actually not be so bad. In this

political events are publicly framed with the metaphors of war ("the battle for the nomination") or aggression ("Hillary Clinton failed to score a knock-out punch in the primaries").

The patho-adolescent powers-that-be and their media representatives have framed political debates in terms of red vs. blue states (us-vs.-them) and many healthier people - who haven't had the time to think about this more deeply - have accepted the framework. It might very well be, however, that red and blue are both patho-adolescent states of consciousness, with Conservative and Liberal simply being two branches of the Business Party or the

some cases, socio-economic aggrandizement.

Conformists acquire a pseudo-identity by mimicking the styles and behaviors of the mainstream. Rebels achieve pseudo identity by adopting styles and behaviors that mock, negate, counter, or reconstruct the mainstream and, ironically, by conforming to the styles and behaviors of other Rebels. Victims - whether or not they are actually victimized, which they often are - are people who cultivate a downtrodden social appearance in order to attract Rescuers (a type of Conformist). Princes and Princesses are angry people who feel entitled to social and material rewards, and sometimes get them in spades.

People in all four of these Impersonator roles have had much difficulty with the nature-oriented developmental task of middle childhood (namely, discovering the enchantment of the natural world - both outer nature and our own human nature of emotions, imagination, and body) and/or the nature-oriented task of early adolescence (creating an authentic personality - one consciously grounded in genuine interests, values, styles, traits, emotions, and attitudes).

Instead of coming to feel truly at home in this world, and in place of achieving authenticity, they learned mere social and economic survival. (Survival, of course, being better than the alternative - death, prison, homelessness, or a locked psychiatric ward; it's never too late for Impersonators to mature.) Experiencing difficulty with developmental tasks is almost never the fault of children and teenagers, and is not solely the fault of older people. It is, rather, the all-too-common effect on individuals of a patho-adolescent society. This is why cultural transformation in this century is urgent and essential.

In my listening - with the filter of a developmental ecopsychologist - to the public conversations on both mainstream and alternative media, I've come to believe that

approximately two-thirds of the American electorate are Impersonators, 20% are Thespians (people in a healthy version of psychological adolescence), and the remainder are in more mature developmental stages. This is why I believe that American politics is, at this time, largely patho-adolescent politics. To appeal to the majority of the electorate, most politicians, regardless of their own stage of development, speak in patho-adolescent language and images.

**Conservative policies and values, for example, tend to appeal to voters who are Conformists and Princes/Princesses. Conformists - by far the largest group of Impersonators - are generally fearful people who crave security (economic, social, medical, and/or religious) even though they usually have plenty already. Out of fear they are always ready to target minorities, foreigners (especially illegal immigrants) and those who do not belong to the majority religion.** Consequently, they tend toward conservatism of all sorts.

Princes/ses are generally angry people who feel entitled to money, power, security, lower taxes, unlimited resources, endless economic expansion, etc. If they actually have lots of money and power, then they are likely to be in the Prince/s subroles of the Tyrant or Robber Baron, which, of course, are a very small minority of the Princes/ses, most of whom are merely middle-class but are committed to the position that they deserve more stuff. They appreciate the Republican policies that promise them more wealth, fewer taxes and economic development and prosperity.

Liberal policies and values, in contrast, appeal much more to voters who are Victims and Rebels. Victims are generally fearful people, like Conformists, but who feel disenfranchised from the patho-adolescent American/capitalist dream (and often in fact are) and support politicians who vow to

Rescue them and lead them into the promised land. They naturally resonate to Populist rhetoric. Religious minorities like Muslims, blacks, indigenous people often are most likely to be manipulated in this way.

Rebels are generally angry people, like Princes/ses, but who, like Victims, feel alienated from mainstream America and who will passionately support politicians who promise to bring about change - even when neither the politician nor his/her supporters have thought much about exactly what kind of change or whether there's a coherent plan to bring it about; for Rebels, the mere rhetoric of change is intoxicating. Rebels will often revolt against the majority religion and its intolerance and superstition but without any clear vision grounded in personal experience. Such rebels create a climate of hatred with religious people. The attacks of rebels on religious conservatives helps to bring fascist conservative leaders to power based on a culture of violence masquerading as self-defense

Thespian (psychologically healthy adolescents of any age) genuinely and often fervently want peace, social justice, thriving communities, non-corrupt politics, and a healthy environment. If forced to choose between most contemporary Republican (conservative) and Democratic (liberal) politicians, they'll almost always vote Democratic, even if they'd vastly prefer a candidate with more mature and progressive policies and values.

So, the base of Republican support consists mostly of Conformists and Princes/ses, while the Democratic base is mostly Victims, Rebels, and Thespians.

Consequently, the election-season strategy employed by most contemporary American politicians looks like this: To gather additional or swing votes, Republican candidates do their best to convert Victims into either Princes/ses or Conformists. Democratic

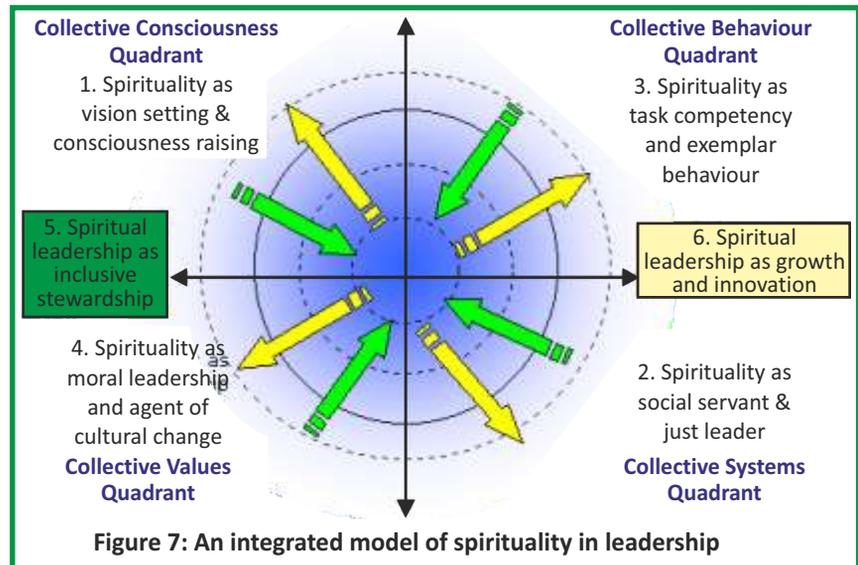
candidates attempt to convert Conformists into either Victims or Rebels. (Republican candidates know they are not likely to appeal to Rebels, anymore than Democratic candidates are going to appeal to upperclass Princes/ses.)

Conservative contenders, in other words and with just a couple examples here, attempt to convince lower class and lower-middleclass Victims - and increasingly many middle class Victims - that Republican trickle-down policies will enhance economic well being for everyone (at long last making us all Princes/ses), or that people of all classes will be OK if everyone just Conforms - continues shopping and keeps sending off their children to die in the endless fight against "Evil Empires" and "Terrorists." It's quite stunning how well Republicans have done with this ploy over the last 30 years or so. This is a commentary not merely on the cleverness of Republican strategists, but also on the vulnerability and psychological immaturity of a large percentage of the American electorate.

Liberal candidates, conversely, attempt to "wake up" the Conformists to get them to see that they have been deceived and cheated by the Conservatives (and thus are really Victims) and/or that they ought to be fighting mad at the Conservative-made messes and consequently vote for change of any sort (and thus be Rebels).

Most Impersonators are not going to move from one sub-archetype to another; they are the stable bases of the Republican and Democratic parties in their current manifestations. Political rhetoric, consequently, has targeted the less politically stable Impersonators who might switch party allegiance, as well as the Independent voters. While the Impersonators among the Independents could go either way, the Independent Thespians will almost always vote Democratic.

Although I believe the above three paragraphs accurately describe the way it has been, we can and must support wiser, more mature



politicians who are capable of catalyzing substantial political and cultural shifts by evoking the deeper values shared by most people and by shifting the public conversation to themes that support healthy behavioral change - without having to wait for an increase in the median level of psychological maturity. The most talented, mature politicians are and will be those who can effectively reveal new, larger visions about the challenges, obligations, and joys of being alive and human in today's fragile world in the midst of radical and unprecedented change.

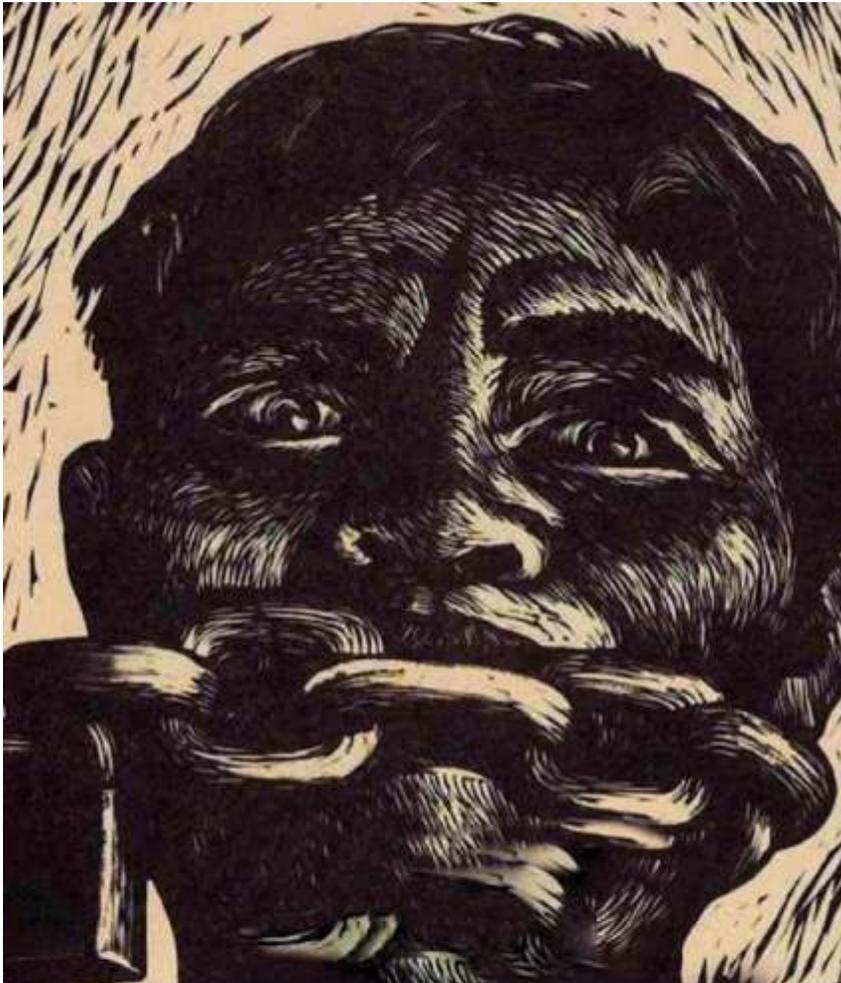
The more psychologically-mature folks (Wanderers, Apprentices, Artisans, Masters, and Sages) when forced to choose between the current slate of Conservatives and Liberals will, like the Thespians, typically vote Democratic ("the lesser of two evils") or for a truly progressive third-party candidate (namely, one with more mature values and policies as outlined above). But the big difference between these voters and the Thespian voters is that the former know deep in their bones that electing at least marginally healthy political leaders is only one small (but important) part of the cultural change that we must bring about in this century.

Wanderers, etc., understand that the real, deep, lasting changes can be realized only by each mature person doing what only they can do:

imagining and then manifesting the creative cultural forms that are the necessary building blocks of a new, sustainable, and sustaining society. Mature politicians are a significant if not necessary support, but they can only do so much. A mature society becomes such only because there are enough mature individuals on the cutting edge of cultural evolution, doing their true, engaged work in the world, work that is as fulfilling for them individually as it is a shining gift of service to the entire web of life. A whole government of mature politicians could never be nearly enough to remake society.

Mature people know without a doubt that they themselves must be the change they want. Most importantly mature people do not live with systems that have been captured by criminal elites. Rather they work to enlighten the people and prepare for a Great Awakening of Enlightened Consciousness to liberate humanity from the prison of the current political and economic system and create an entirely new system based on a full adult and mature psychology and spirituality

Mean while, both before and after the next election, each of us has our (real) work to do, namely our individual and unique contributions to cultural transformation, which collectively is a realm vastly larger and more diversified than politics, and embracing a rainbow spectrum far beyond conservative and liberal.



# A Posthumous Seditious Case On Dr. BR Ambedkar?



It is surprising there's revolt against Parliamentary Democracy though not even a century has elapsed since its universal acceptance and inauguration

MK Adithya & Dr KS Sharma

These are the days of champions of "nationalism", whatever it may mean to them, and of votaries of seditious cases on all and sundry. Not only those in government and ruling party, many in the opposition, as also a frenzied section of the media are carrying on a crusade against who they believe are anti-nationals. In this context, a few glimpses of political life of Dr. BR Ambedkar (Born 14-4-1891 and died on 6-12-1956) are worth recalling. They are less known to, and much less told by, many Ambedkarites, more so from the younger generation.

The following views of Dr. Ambedkar are extracted from the speech he delivered at the concluding session of the All India Trade Union Workers Study Camp held in Delhi from 8th to 17th September 1943 under the auspices of the Indian Federation of Labour. This historic document seems to have been lost sight of by political pundits, who are severe critics of parliamentary democracy. After a perusal of Ambedkar's views presented on the above occasion, anybody would say that it looks as if he was speaking of Parliamentary Democracy as prevalent today.

In his opening remarks Dr. Ambedkar says that "as the autocracy of Despotism was replaced after a long and bloody struggle by a system known as Parliamentary Democracy, it was felt that this was the last word in the frame of Government. It was believed to bring about the millennium in which every human being will have the right to liberty, property and pursuit of happiness. It is therefore a matter of surprise that there has been a revolt against Parliamentary Democracy although not even a century has elapsed since its universal acceptance and inauguration".

It is already past Sixty Five years since this remark was made and it is true even to this day. At that

time there were revolts against Parliamentary Democracy not only in Italy, Germany, Russia and Spain but in most other countries and so Ambedkar poses the question, "why should there be discontent and dissatisfaction against Parliamentary Democracy?" and adds "There is no country in which the urgency of considering this question is greater than it is in India. India is negotiating to have Parliamentary Democracy". The remark that follows is very interesting, He said **"There is a great need of someone with sufficient courage to tell Indians - beware of Parliamentary Democracy, it is not the best product, as it appeared to be"**.

What is surprising and perplexing is that, even though Dr. Ambedkar had the courage to tell Indians that it is "not the best product" and to be "beware of Parliamentary Democracy", the question that arises is, why did he subscribe to this form of governance, as the architect of the Indian Constitution? It looks paradoxical, but the only plausible explanation that can be given is that, after all he was the Chairman of the Drafting Committee, and he had no personal option, but to honestly reflect the wisdom of the Constituent Assembly, which after nearly three years of debates, by the best of elite brains who constituted the said body, had decided on this form of governance. Whatever that be, Dr. Ambedkar's incisive analysis of "why has Parliamentary Democracy failed?" is invaluable and needs a second look after nearly six decades of experimentation in Parliamentary Democracy in India.

Dr. Ambedkar notes that while there was no surprise that Parliamentary Democracy was opposed in Italy, Spain and Germany, where there were dictatorships, what surprised him was that it was also unfortunately opposed in countries where dictatorships were opposed and in spite of Parliamentary democracy progressing in three directions, ie.

expanding the notion of Equality of Political Rights, recognizing the principle of equality of social and economic opportunity and also recognizing that the State cannot be held at bay by Corporations which are anti-social in their purpose. Dr. Ambedkar diagnosing the causes for the failure says: **"The causes for this failure may be found either in wrong ideology or wrong organization or in both"**.

Dr. Ambedkar instances two dominant factors in the category of **wrong ideologies**. Of them, **one is**

be unequal. It did not mind if the freedom of contract gave the strong the opportunity to defraud the weak. **The result is that Parliamentary Democracy in standing out as protagonist of liberty has continuously added to the economic wrongs of the poor, the downtrodden and the disinherited classes"**. In retrospect we find how true and prophetic this analysis is. Especially with the ushering in of Globalization, Liberalisation and Privatisation, the demonish dance of free markets and the credit system



**freedom of contract and the other, lack of social and economic democracy**. His remarks on these factors are absorbing.

Dr. Ambedkar says, "I have no doubt that what has ruined Parliamentary democracy is the idea of freedom of Contract. Parliamentary Democracy took no notice of economic inequalities and did not care to examine the result of freedom of contract on the parties to the contract should they happen to

which embody neo-liberalism, the rich-poor divide has widened, leaving the working class and the poor in great despondency and desperation. Presently we are witnessing a bleeding of Dala Street and an unprecedented global financial crisis also invading India, and these are the consequences of "freedom of contract", the laissez faire system. Indeed to-day the world is awakening to the failures of the capitalistic system.



**Despotism does not  
cease to be despotism  
because it is elective.  
Nor does despotism  
become agreeable  
because despots belong  
to our own kindred**  
- Dr Ambedkar

Dr. Ambedkar analyses the second cause in the following terms: "The second wrong ideology which has vitiated Parliamentary Democracy is the failure to realize that **political democracy cannot succeed where there is no social and economic democracy**". He elaborates this phenomenon in the following terms: "Social and economic democracy are the tissues and the fibre of a Political Democracy. The tougher the tissue and the fibre, the greater the strength of the body. Democracy is another name for equality. Parliamentary Democracy developed a passion for liberty. It never made even a nodding acquaintance with equality. It failed to realize the significance of equality, and did not even endeavor to strike a balance between liberty and equality, with the result that **liberty swallowed equality and has left a progeny of inequities**".

Indian experience with Parliamentary Democracy in the last six decades has established beyond an iota of doubt that despite laudable declaration of "Equality of status and of opportunity", in the Preamble to the Constitution and the various provisions relating to Equality in the Fundamental Rights Chapter of the Constitution, liberty of the Bourgeoisie and the Multi-National Corporations to exploit the people, has been the reigning phenomenon.

Sixty years of Parliamentary Democracy and Twenty Years of the Policies of Globalisation, Liberalisation and Privatisation, have resulted in the widening of the gap between the rich and the poor. Social inequality has also widened, witnessing the exploitation of and violence on the Dalits by the Upper Castes. There has also been gender inequality and sexual exploitation of women. These establish beyond doubt that "liberty has swallowed equality and has left a progeny of inequities" as described by Dr. Ambedkar.

After detailing wrong ideologies, which have been responsible for the failure of Parliamentary Democracy, Dr. Ambedkar, proceeded to analyse the wrong organization, which contributed to the failure of Parliamentary Democracy. Indeed he remarked -"I am equally certain that more than bad ideologies, it has had bad organization, which has been responsible for the failure of Democracy".

In this light, let us probe into Ambedkar's views on "bad organization".

Dr. Ambedkar says: "All political societies get divided into two classes - the rulers and the ruled. This is an evil. If the evil stopped here it would not matter much. But the unfortunate part of it is that the

## Economic Inequality : Skewed De



**India Is 3rd In Number Of Fo  
Human Development Index**  
Skewed development story of India

**WALL S  
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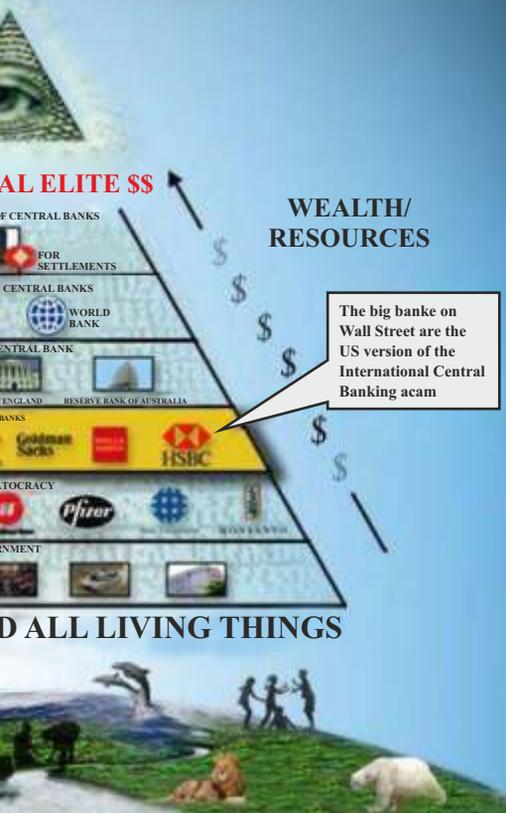


# Development Story of India



## Top Billionaires And 130th In

### STREET : THE MONEY



division becomes, stereotyped and stratified so much so that the Rulers are always drawn from the Ruling Class and the class of ruled never becomes the Ruling Class. People do not govern themselves; they establish a government and leave it to govern them, forgetting that it is not their government. That being the situation, Parliamentary Democracy has never been a government of the people or by the people and that is why it has never been a government for the people. **Parliamentary Democracy, notwithstanding the paraphernalia of a popular government, is in reality a government of a hereditary subject class by a hereditary ruling class.** It is this vicious organization of political life which has made Parliamentary Democracy such a dismal failure. It is because of this that Parliamentary Democracy has not fulfilled the hope it held out to the common man of ensuring him liberty, property and pursuit of happiness". This critical analysis of Parliamentary Democracy expressed Sixty Five Years ago, and even before India became independent and much before the promulgation of the Constitution of India, holds out a clear evidence that

Dr. Ambedkar had envisioned what would transpire under Parliamentary Democracy in India. How true his words are, is established by a perusal into what is happening under the umbrella of Parliamentary Democracy.

Ambedkar not only identifies the class - character of the Society but also acknowledges the Class Rule. He also exposes the exploitation of the Ruled Class by the Ruling Classes. All this reminds one of the Marxian analysis of State, which is characterized by him as an instrument of exploitation and Bourgeois Democracy as Bourgeois Dictatorship. Ambedkar identified a new dimension to the Class Rule, when he says "Parliamentary Democracy... is in reality a government of a hereditary subject class by a hereditary ruling class". Are these words not prophetic?! We have in India Political Houses like the Business Houses. In Business, we hear of the House of Tatas, the House of Birlas, the House of Ambanis and the like and in politics, we have the Houses of Nehru - Gandhis, the Abdullaha, the Patnaiks, the Goudas, the Scindias, the Pawars, the Karunanidhi's, and the like or the hereditary Ruling



Class. Parliamentary Democracy in India legitimizes hereditary rule of Political Houses. And with such a State in power, how can it hold out for the common man, liberty, prosperity and pursuit of happiness?

In this remarkable treatise on Parliamentary Democracy, Dr. Ambedkar presents an analysis of "who is responsible for this state of affairs?" and "what is the remedy for this impending evil?"

Dr. Ambedkar poses the question "who is responsible for this?" and answers it without mincing words, thus: **"There is no doubt that if Parliamentary Democracy has failed to benefit the poor, the labouring and the down-trodden classes. It is these classes, who are primarily responsible for it". How true!** The exploited classes have never been conscious of their exploitation and have not realized that they are the "masters" in a Democracy but have been reduced to "subjects", because of their unconsciousness and ignorance.

**After the Constitution**

Ambedkar did not change his views but maintained them over the years. One following episode was narrated, among others, by the famous

biographer Dhananjay Keer in his classic on DR. Ambedkar (1954, Revised Edition 1971.) Incidentally, Keer showed his draft to Ambedkar and got many clarifications before he finalized the text.

In the course of a debate in Rajya Sabha on September 2, 1953, Ambedkar said : "People always keep saying to me: 'Oh, you are the maker of the Constitution'. "My answer is I was a hack. What I was asked to do, I did much against my will." (Oxford Dictionary says 'hack' is 'a person hired to do dull routine work.')

Then a Member from Rajasthan said: "But you defended it." Ambedkar shot back: "We lawyers defend many things."

The then Home Minister Katju said Ambedkar was responsible for drafting the Constitution. And Ambedkar said: "you want to accuse me of your blemishes?" Then he later added: "Sir, my friends tell me that I have made the Constitution. But I am quite prepared to say that I shall be the first person to burn it out. I do not want it. It does not suit anybody."

A posthumous Bharat Ratna was conferred on Ambedkar as late as in 1990, 34 years after his death,

as his birth centenary was then approaching, by a government led by VP Singh, a non-Congress National Front government that perhaps needed a non-Congress icon. Now, perhaps around his 126<sup>th</sup> Birthday, a posthumous sedition case is due. He certainly fits the bill, going by the above remarks and the yardsticks and ways of those in power today. But they won't do it. After all, "Everyone loves Ambedkar" today (as everyone loved drought as P. Sainath once said.) They believe his name would rain votes, even in mid-summer.

Why did he say so? There hangs a story of not only Ambedkar, but also of India's Constitution. The present Constitution, of which Ambedkar is often referred to as THE architect, was born in bizarre circumstances. It was adopted by a Constituent Assembly that was 'conceived' and 'elected' much before 1947 August, to be precise in 1946 itself. Who conducted those polls, and under which laws? Obviously, the British colonial masters. They were held under the colonial, Government of India Act 1935.

Who were the voters? There was no universal, adult franchise at

Sources	Borrowed Concepts and Features
1. Government of India Act of 1935	The Federal Scheme, Office of Govern-nor, Power of Federal Judiciary, Public Service Commissions, Emergency Pro-visions.
2. Irish Constitution	Nomination of Members to Rajya Sabha, Directive Principles of State Policy, and Method of Indian Presidential Elec-tions.
3. US Constitution	Public Interest Litigation (PIL), Fundamental rights, independence of judi-ciary, judicial review, impeachment of the president, Removal of Supreme Cout and the High Courts and Post of Vice President.
4. British Constitution	Law Making Procedures, Parliamentary Government, Rule of Law, Single Citi-zenship. Cabinet System, Prerogative Parliamentary Privilegaa and Bicameralism (two-houses).
5. Canadian Constitution	Federal System, Federation with a strung Centre, Residuary Powers in the Centre, appointment of state governors by the Centre, and advisory juriadic-tion of the Supreme Court.
6. Australian Constitution	Public Interest Litigation (PIL), Parliamentary Privileges, Concurrent List, Trade and Commerce, and Joint sitting of the two Houses of Parliament at.
7. Japanese Constitution	Procedure established by Law.
8. USSR/Russia	Fundamental Duties (Soviet Russia) and the ideal of justice (social, economic and political) in the Preamble.
9. French Constitution	Republic and the ideals of liberty, equality and fraternity in the Preamble.
10. South African Constitution	Procedure of amendment of the Con-stitution and election of members of Rajya Sabha.

the time. The 1946 elections were held with a limited franchise. Only a small proportion (around 10 percent) of the population constituted the voters: Those who paid a certain level of taxes, those highly educated, those deputed by the princely kingdoms were the voters, in the main. That is only the elite classes of the day who represented no more than 7-8 percent of the population of those days. 'We the people of India ... give to ourselves this Constitution' such words were merely formal. In fact, not true. It had no democratic credentials. It was elected not by people, but by only elites. Even those elites were not sovereign; they were subjects of a colonial regime.

There was religion-based communal representation in the 'secular' Constitution : There were representatives, besides Hindus, of Muslims, Sikhs, Christians, of scheduled castes. Then there were nominated members. Thus 292 were members indirectly elected from various provinces, by the elite. Then there were 93 who were not elected, but deputed by princely kingdoms. Thus this Constituent Assembly that had no people's mandate, and no sovereignty, discussed a draft, came to some agreement, and that was worded and reworded into a final draft, which was formally adopted on November 26, 1949. It was this day Modi government highlighted in 2015 November and decided the day would be celebrated every year.

Ambedkar was the Chairman of a seven-member Drafting Committee, that worked from 1947 August 29 to 1950 January 24, which would do the necessary word-smithy as decided by the Constituent Assembly that was NOT founded on a democratic basis. As if this was not enough, the drafting committee had an Advisor sitting on its head, Benegal N. Rao, ICS, a top expert in (British) Constitutional Law etc. The draft was nothing original. It was overwhelmingly borrowed often copied verbatim, or slightly modified from the Government of India Act, 1935, that was described

**“Not only that the Ministers should make a declaration of their assets and their liabilities at the time when they assume office, but we must also have two supplementary provisions.**

**One is that every Minister on quitting office shall also make a declaration of his assets on the day on which he resigns, so that everybody who is interested in assessing whether the administration was corrupt or not during the tenure of his office should be able to see what increase there is in the assets of the Minister and whether that increase can be accounted for by the savings which he can make out of his salary.**

**The other provision would be that if we find that a Minister's increases in his assets on the day on which he resigns are not explainable by the normal increases due to his savings, then there must be a third provision to charge the Minister for explaining how he managed to increase his assets to an abnormal degree during that period.”**



**- Dr Ambedkar**

**(Constituent Assembly December 31, 1948)**

by Nehru as a “charter of bondage”. Nehru had said we would and should have one based on adult franchise, which never happened. The 1935 Act in turn had borrowed from that of 1919. Cooperation with 1935 Act would amount to a “betrayal”, the AICC had said in a Resolution before Independence. At least 250 Articles were thus taken from 1935.

Then there were clauses borrowed from France (ideas of liberty etc.), from Ireland (Directive Principles etc.), from Japan (Acts related to Supreme Court etc.), from Russia (planning-related), and then May's Parliamentary practices of UK. There were borrowings from US too. One renowned expert and commentator had said: The Constitution was prepared after “ransacking all the known constitutions of the world”. The end product was a “beautiful patchwork”, said one Member in the course of discussions in the House (Durgadas vol-2, p. 613-616). It was

a “slavish imitation of the west” said another Member. Congress Working Committee Member Sarat Chandra Bose had said: “The very preamble was conceived in “fraud”.” A popular cinema song of the Nehru era (*Mera Joota hai Japani ... phir bhi Dil hai Hindustani*, or something like that) perhaps was a reflection of this kitchree constitution. Given the above background, one can understand why Ambedkar had said he was only a “hack” and why he was not owning up to being the author of the Constitution, and why he said he was ready to burn it.

(Most of these facts in this section were taken from, among other sources, Indian Constitution Unriddled : Search for Sources (2015), a 500-page volume by SG Nadgir and KS Sharma, published by Purogami Sahitya Prakashana, Hubli-580032. The volume interestingly has juxtaposed the Articles of 1935 Act on the left-side pages and relevant ones from 1950.).

## HISTORICAL INSPIRATION

**M**ozi original name Mo Di, romanized Mo-Tzu, Motze also (Motse, or Micius), was born in what is now Tengzhou in China in 470 BC few years after the death of the renowned Chinese philosopher Confucius and almost a hundred years after the birth of Gautam Buddha in India. Those were turbulent periods when the feudal hierarchy was swiftly disintegrating and China was divided into small, constantly warring feudal states. He like all thinkers in 5th century BC faced the problem of how to bring political and social order out of chaos prevailing in China then. Over 2400 years ago he started an influential socio religious movement that flourished for centuries in China. Its fundamental doctrine was based on undifferentiated love or *jianai*, one that is akin to universalism, something unimaginable those days and something practically unheard of and hardly followed these days. This challenged Confucianism the social philosophy prevailing then.

His teachings derived from his name are called Mohism and his followers initiated philosophical argumentation and debate in China. They were the first in



Chinese painting depicting ancient Mohist teachings

# MOZI:

# Ancient Chinese Universalist

■ Arun Prakash

the tradition to engage, like Socrates in ancient Greece, and the sages of ancient India in an explicit, reflective search for objective moral standards and to give reasoned arguments for their views. Mozi originally



Mozi a line drawing

followed the teachings of Confucius, until he realised that Confucianism laid too much emphasis on elaborate rituals and too little on religious teaching. It was then that Mozi decided to go his own way. Confucius, from all accounts, was aristocratic by temperament and orientation who longed for the peace and grandeur of the old Chinese emperors. Mozi, on the other hand, was drawn to the common people and looked much farther to a life of simplicity and frankness in human relations. Mozi spent most of his life traveling from one feudal state to another in the hope of meeting a prince who would allow him to put his teachings into practice. In the absence of such a prince, he had to be content with maintaining a school and recommending his disciples for administrative positions. He commanded respect partly because he lived a very simple life and was a teacher who took his own teachings seriously.

Major tenets of this philosophy among others were: “undifferentiated love,” “exaltation of the virtuous,” “condemnation of offensive war”, “economy of expenditures,” and “anti fatalism”.

As a thinker, Mozi was distinctive in his insistence on methodology. He insisted that standards of judgment



be established, and his criteria may be summarized as the threefold test and the fourfold standard. The threefold test reminded thinkers that the basis, verifiability, and applicability of any proposition must be analyzed; the fourfold standard reminded thinkers that one should always assess the benefits any proposition could bring to the country and the people. Benefits were defined as enrichment of the poor, increase of the population, removal of danger, and regulation of disorder. To Mozi the tests and standards were indispensable. Generalizing further, Mozi declared that, before anything could be said to be good, it was necessary first to demonstrate what it was good for.

Mohist thought advocates a unified ethical and political order grounded in a utilitarian ethic emphasizing impartial concern for all; active opposition to military aggression and injury to others; devotion to utility and frugality and condemnation of waste and luxury; support for a centralized, authoritarian state led by a virtuous, benevolent sovereign and managed by a hierarchical, merit-based bureaucracy; and reverence for and obedience to Heaven (*Tian*, literally the sky) and the ghosts worshiped in traditional folk religion. Mohist ethics and epistemology are characterized by a concern with finding objective standards that will guide judgment and action reliably and impartially so as to produce beneficial, morally right consequences. The Mohists assume that people are naturally motivated to do what they believe is right, and thus with proper moral education will generally tend to conform to the correct ethical norms. They believe strongly in the power of discussion and persuasion to solve ethical problems and motivate action, and they are confident that moral and political questions have objective answers that can be

“ In a time of universal conflict when society is divided into hostile factions, fighters for justice often despair. In the article below we find an inspirational personality, born in such an era, who had the vision and courage to propagate self-sacrificing, universal love for all people of all countries and to denounce all forms of discrimination and aggression. Not only this, he formed an independent community to bring these ideals to life. These communities even formed its own paramilitary so as to provide protection to exploited people and to rescue small states suffering from imperialism of larger states. This is one example of how a humble teacher can change society.

”



**Mozi a contemporary painting**

discovered and defended by inquiry.

The ascetic discipline was exemplified by his own life. He said, "If the world is in chaos, it is due to human selfishness and partiality, and the prescribed cure is that "partiality should be replaced by universality, for when everyone regards the states and cities of others as he regards his own, no one will attack the others' state or seize the others' cities." The same principle was to be applied to the welfare of the family and of the individual. The peace of the world and the happiness of humanity lie in the practice of undifferentiated love. Many objections its impracticability, its neglect of the special claims of one's parents were raised against this new doctrine, but Mozi demonstrated that the principle of undifferentiated love had in it both utilitarian justification and divine sanction. He spoke of "undifferentiated love and mutual profit" in one breath, and he was convinced that this principle was both the way of man and the way of heaven. Soon after the Master's death it was embodied in an organized church followed by a succession of Elder Masters and a considerable body of devotees formed together as a close-knit organization with a strict code of discipline in place. The religion prospered for several generations before completely disappearing.

Critics have generally agreed in admiring the high-minded character of Mozi himself but considered his teachings over demanding and contrary to human nature. Mozi's moral teachings emphasized self-reflection and authenticity rather than obedience to ritual. He observed that we often learn about the world through adversity. By reflecting on one's own successes and failures, one attains true self-knowledge rather than mere conformity to ritual. Mozi exhorted people to lead a life of asceticism and self-restraint, renouncing both material and religious extravagance.

Mozi tried to replace what he considered to be the long-entrenched Chinese over-attachment to family and clan structures with the concept of "impartial caring" or "universal love" (*jiān ài*). In this, he argued directly against Confucians who had argued that it was natural

and correct for people to care about different people in different degrees. Mozi, in contrast, argued that people in principle should care for all people equally, a notion that philosophers in other schools found absurd, and against human nature.

Regarding the concept of universal love he felt that "We begin with what is near." Also, the best way of being filial to one's parents is to be filial to the parents of others. Here he was referring to close family members and blood relations. The foundational principle is that benevolence, as well as malevolence is required, and that one will be treated by others as one treats others. Mozi popular quote "When one throws to me a peach, I return to him a plum" illustrates this point. He also explains that one's parents would be treated by others as one treats the parents of others, in other words propagating an idea of enlightened self interest in social relations. He argued that benevolence comes to human beings "as naturally as fire turns upward or water turns downward", provided that persons in positions of authority illustrate benevolence in their own lives. In differentiating between the ideas of "universal" (*jian*) and "differential" (*bie*), Mozi said that "universal" comes from righteousness while "differential" requires human effort, the basic argument regarding universal love asserts that it is supremely practical, furthermore, for him the will of Heaven (*Tian*) was that people should love one another, and that mutual love by all would bring benefit to all. Therefore, it was in everyone's interest that they love others "as they love themselves".

For Mozi, Heaven was not the "amoral", mystical nature rather it was a benevolent, moral force that rewarded good and punished evil. He also believed that all living things live in a realm ruled by Heaven, and Heaven has a will which is independent from and higher than the will of man. Thus he writes that "Universal love is the Way of Heaven", since "Heaven nourishes and sustains all life without regard to status". Mozi's ideal of government advocated meritocracy based on talent rather than background, also followed his idea of Heaven. Perhaps this equally famous quote about houses

**"When we try to develop and procure benefits for the world with universal love as our standard, then attentive ears and keen eyes will respond in service to one another, then limbs will be strengthened to work for one another, and those who know the Tao will untiringly instruct others. Thus the old and those who have neither wife nor children will have the support and supply to spend their old age with, and the young and weak and orphans will have the care and admonition to grow up in."**

**Mo Tzu**



*Teachings of Mohism in bas-relief*

makes us understand the depth of this man. “What is the purpose of houses? It is to protect us from the wind and cold of winter, the heat and rain of summer, and to keep out robbers and thieves. Once these ends have been secured, that is all. Whatever does not contribute to these ends should be eliminated”.

His view on politics is explained in an interesting manner. The village head leads his village to emulate the district head, who in turn leads his district to emulate the lord of the state. The lords of states lead their people to emulate the Son of Heaven, who bring order to all under heaven. The Son of Heaven is still fallible, however, and so cannot be the highest moral paragon. Above him is Heaven (*Tian*), to which the people must ultimately conform. In other words politics is not distinct from ethics and religion, and the sovereign's power is not absolute, for he must answer to independent moral standards. As political and moral reformers, the Mohists were concerned not only to justify the doctrine of inclusive care, but to persuade everyone in society to adopt and practice it. The basic structure of the Mohist ethical theory is simple yet profound. At its base stands the notion of impartial concern for the benefit of all, as epitomized by the point

of view of Heaven, an ideally benevolent, impartial agent who cares equally about everyone's welfare. The strong point of the Mohist theory is that it grounds moral righteousness (*yi*) on two key notions, impartiality and human welfare.

Mozi whose philosophy akin to universalism fostered by Shrii Prabhat Ranjan Sarkar in the 20th century AD, passed away in 391 BC giving to the world the first few glimpses of what universalism could be. Being way ahead of his times he was criticized mainly that these tenets and teachings were impractical. But as the renowned 20th century philosopher proclaimed “As people become more generous and broad-minded, they rise above the feelings of casteism, tribalism, provincialism and nationalism, which evoke narrowness, violence, hatred and meanness. Those who wish to foster the welfare of living beings as a whole have to embrace universalism as the only alternative. If we look upon everything as our own, the question of “mine” and “yours” will dissolve; in universalism there is no opportunity for violence, hatred or narrowness”.

If the principles and tenets of Mohism were followed in China till this day and spread to the world, who knows what the world would be today?



*Ethiopia Famine Victim February 2016*

## Half a Billion Children Growing Up in War, Famine

Annalisa Merelli

An estimated 462 million children of school age live in countries affected by humanitarian crises—including war, famine, and deadly epidemics—a UNICEF report published on May 4 found.

It's an astonishing number, nearly one and a half times the total population of the US. For many of these children, living in crisis translates into a severe disruption of their education.

In Syria, for instance, at least 6,000 schools have been destroyed, taken over by military operations or repurposed. In the Democratic Republic of Congo, seven million children are missing out on

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"Things are particularly bad for girls, who are more likely to dropout than boys."

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education. Less than 30% of girls are literate in Nepal, and only 38% of children go to school in Liberia. Official enrollment data is missing for most of the world.

Things are particularly bad for girls, who are more likely to drop out of school than boys, particularly around puberty, when the lack of sanitary infrastructure affects their ability to attend school during their monthly period.

According to UNICEF, at least

75 million children are in need of education, or help to stay in school, in emergency areas alone. This puts them at a higher risk of trafficking and other abuses. It also affects their ability to contribute to the growth of their communities. Very little attention is dedicated to this emergency. According to the report, only an estimated 2% of all humanitarian appeals are directed towards education in emergency situations.

# Matang Women

## Sift Through Funeral Pyres and it's Killing Them

By M N Parth

The mourners gather around the dead body. One of them sets the pyre on fire. The rituals of the funeral conclude, and one by one, people head out of the graveyard. But Lata Sathe, 52, stays put. She waits for the pyre to cool down. She inspects the ash accumulated under the pyre, and with the help of a few other women, starts the search for a saleable item in it.

Sathe hails from the Matang community, a subsection within Dalits, but the most deprived one. While Dalits aim to break away from the work assigned to them by tradition, Matang women are still making their ends meet by segregating ashes in the graveyard. There are close to 300 of them in

“Activists have been demanding rehabilitation and alternative employment for Matang women.”

Nasik city, 150 kilometers from Mumbai; they have divided the 20 graveyards here among themselves.

Sathe frequents one of them. A pile of bamboos stacked near the gate, Sathe, along with 10 other women, arrives here at eight in the morning. A smoky rectangular concrete structure with a peculiar smell - space enough for 10 pyres - has been her life, she says. “I do not remember doing anything else,”

says Sathe, draped in a worn out sari. “My mother and mother-in-law would do it. Now my daughter and daughter-in law have joined in.”

Hindus generally keep a metal or a bit of gold in the dead body’s mouth. The challenge is to find that in the ash. In case of a woman, Sathe is on the lookout for earrings or bangles as well.

A couple of women fill up a few buckets of water and pour it in the pit under the pyre. Hunched over, Sathe crawls under the pyre, ankles dipped into the water full of the burnt body’s ash. She cleans up the pit, fills her buckets and vessels with the ash water and then strains the water out before proceeding to the Godavari River just across the graveyard to clean up the ash, in which she hopes to find something worth selling. Whatever they find, is split among the women. “I end up making 80-100 rupees a day,” says Sathe, who has two unemployed sons, and a paralysed husband. Her daughter is married. “If nothing else, we pick up wood for the stove or clothes left at the graveyard. The sari I am wearing is from this very place.”

Sathe’s friend Sangeeta Ranshinge says when her eight-year old boy cries for a chocolate, she gives him the offering of the funeral. “What else can I do?” she asks.



*Matang women earn their livelihood by segregating the ashes after a cremation*



“That is the only way I can get something sweet for him.”

Generally, people tend to have a bath after visiting a graveyard, which is why Sathe, who spends most of her day there, is treated like an untouchable by the society. “I feel the humiliation at every juncture,” she says. “Even some of my relatives do not accept water from my hands.”

Cast away from the society, they even have their separate colonies, Matangwada. A kilometer’s distance from the graveyard, Sathe’s Matangwada is densely populated with 500 people. Cramped, poorly lit one-room houses clutter the society, as kids optimise the gaps running between the houses to play hide and seek. One has to bend the head to enter a house, where clothes hang at eye level. The house is damp, for there has been a sustained drizzle in the morning and the roof is leaking.

The men in Matang community are engaged in casual labour or make money by washing cars. The average educational level is no higher than Class Four. “I do not think I have ever purchased rations sufficient for even a week (at a time),” Sathe says. “With the money we make, education for our kids is a long shot.”

Activists have been demanding rehabilitation and alternative employment for Matang women. Vishwas Kamble of the Maharashtra Matang Social Organisation has conducted protest marches in Nasik and elsewhere. “It is a tragedy people have to earn a living like this in the 21st century,” he says. “All the talks of development are cosmetic. Real development cannot happen if we keep neglecting the deprived.”

In February 2014, the previous Maharashtra State Government had assured in a letter that a meeting had been held regarding the rehabilitation of Matangs — whose numbers are just under 30 lakhs as per the 2011 census — and the decision to employ them as sweepers or cleaners at government offices, gardens and so on had been taken. The expected time of enforcement was estimated at one month.

Just before that, through the Annabhau Sathe Economic Development Corporation, the state had

provided 30 Matang women with a loan of 50,000 rupees each. It was a pilot project. But due to miscommunication, the women thought it was financial aid, not a loan. They only realised they were expected to repay the money after receiving notices for defaulting on payments.

When Kamble briefly met the current chief minister Devendra Fadnavis, he was assured that the matter of the Matangs' rehabilitation would be looked into. Rajkumar Badole, cabinet minister for Social Justice and Special Assistance, said he has chaired a few meetings regarding this issue and the GR for the same would be released soon.

In the meantime, Sathe is waiting for the night of the new moon. One of the other modes of income for Matang women: They beg once a month, on the night of the new moon, a superstition prevalent in rural Maharashtra.

According to the superstition, family members of any person who is sick, not doing well in life, or supposedly possessed by negative powers, give away food, oil, cereals, grains etc by mixing it with the person's nails, hair and so on, to Matang women. The belief is that the supposedly cursed person would be rid of it and the negative forces would be transferred to the Matangs, through the nails or hair, along with the food.

Sathe says she segregates the food material and washes it before the family consumes it. But there is a huge hygiene issue here, for the food mixed with body hair or nails can only be cleaned to an extent. Many a time, the food given away by villagers is rotten. The doctor advised Sathe to avoid it when she was down with stomach upset, and asked her to stay away from the graveyard as well. Constantly inhaling the smoke is dangerous, she was told.

But, Sathe says, she would not even make the paltry sum of money that she now does, if she renounces her "job". "If I continue, I will die of a disease," she says. "But if I do not, I will die of hunger."



# Jharkhand Government Flouts Norms to Help Adani get Land, Media Stays Silent

■ A Report by N KUMAR

"This place was turned into a police cantonment on the evening of December 5. The police surrounded the entire area. It appeared as if something big was about to happen. People with yellow cards started arriving in large numbers on the morning of 6 December. The police was allowing only these cardholders to enter. I enquired about the mystery of the yellow card. I was told it was the pass to participate in Jan Sunvai. Nobody told me who was distributing these cards."

"The people at the hearing were curtly asked whether they wanted to give their land to Adani? They replied in the affirmative and the hearing ended. Those who did not possess the card were not allowed to voice their opinion. They resorted to sloganeering outside the venue. The police baton-charged them. There's still no word on these yellow cards."

Pradeep, a resident of Godda district in Jharkhand's Santhal Pargana region, is breathless as he narrates this story. Situated close to the border with Bihar, Godda has been chosen to host Gautam Adani's two proposed power plants. The proposal has been a subject of controversy for the past one year.

From threats to allurements, all tactics have been employed to convince the farmers here to give their land for the project. Jharkhand's BJP government has even changed multiple rules to

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The construction of this power plant is a certainty since the government is adamant about it, and the media as well as the administration are backing it. But even 1,600 MW of electricity supposed to be produced by these plants would not alleviate the darkness in our lives and social tensions that are set to follow.

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facilitate the venture.

Pradeep was describing a "public meeting" called to discuss acquisition of land for one of the power plants. Several such meetings were held in Godda's Motia and Baksara regions on 6 December. The venues were conspicuous by heavy police deployment. However, it barely found a mention in the local media.

"The construction of this power plant is a certainty since the government is adamant about it, and the media as well as the administration are backing it. "But even 1,600 MW of electricity supposed to be produced by these

plants would not alleviate the darkness in our lives and social tensions that are set to follow," Pradeep says.

The site chosen for one of the plants is in Motia-Dumaria. Most land owners here have migrated to other areas and left their farms to tenants. The officials of Adani's company believe land acquisition would be easier here since most land owners are not directly employed in farming.

The company and the government, of course, doesn't seem bothered about the landless labourers and tenant farmers who are dependent on this land for their

very survival.

### **Divide and Rule**

The Adani Group has managed to get the support of a section of the land owners, if Pradeep is to be believed. And this has led to tensions between them and the shareholders.

Initially, the Jindals had offered to build the power plant in Motia-Dumaria. The group had even acquired land for this purpose in the hilly area of Godda. As per a contract signed by the central government, electricity from this plant would be supplied to Bangladesh. To fire up the plant, the Jindal Group had been allotted the adjoining Jeetpur coal block. However, the tender was later cancelled.

Meanwhile, there was a change of guard in Jharkhand and Raghubar Das of the BJP became the chief minister. Fresh tenders were issued for Jeetpur coal block. This time the deal was bagged by Adani's company. On 17 February 2016, Adani Group's Managing Director Rajesh Adani signed a contract with then state energy secretary SKG Rahate in the presence of the chief minister to build two power plants with a combined capacity of 1,600 MW.

Jharkhand's energy policy clearly states that it will have a right to at least 25% of the electricity produced in any power plant that operates within its borders. However, power generated in these power projects will be supplied to Bangladesh. The company has agreed to supply a "predetermined percentage" of power generated from one of the plants to Jharkhand.

Initially, a place called Paraspani was earmarked for this plant. The company prepared to acquire 2,200 acres of land for the purpose. But Jharkhand Vikas Morcha legislator Pradeep Yadav raised his voice against it. The matter even echoed in the state assembly.

According to a senior official of the Adani Group, Prabhakar Jha, the company originally planned to



set up a power plant in Gujarat's Mundra. But after bagging Jeetpur coal block, it decided to build the power plant nearby to save on coal transportation cost and "to aid Jharkhand's development".

The company has purportedly chalked out several "development plans" for the region, according to the official. Besides paying "fair compensation" for the acquired land, jobs have been promised to locals below the age of 40. The company has also pledged to spend a part of its profit on the development of the region.

### **At Adani's Beck and Call**

MLA Pradeep Yadav, who claims the credit for cancellation of the project in Paraspani, rues that the government is now "playing the same game" with the people of Motia-Dumaria. Yadav has accused BJP government of "flouting all rules to benefit the Adani Group". He claims the state will lose Rs 2,000 crore in revenue annually as a result of the "favours" being doled out to the company.

"Everybody sees how state officials are more active than even Adani's own employees in securing a foothold for the company in Jharkhand. All leaders have only paid lip service to the cause of the locals. Nobody is prepared to do anything beyond a point," laments Jharkhand Vikas Morcha chief and former chief minister Babulal Marandi.

Pallav, a local journalist, has followed the issue since the beginning. He says, "This controversy has divided the people of Santhal Pargana into two groups. The company is giving benefits to a section of the society to further its agenda. The BJP and other parties

are backing it. This is the reason the politicians have not taken up the issue," Pallav says.

"The company wants to divide the land it seeks to take into three categories on the basis of the land survey of 1932 for determining compensation to the farmers. The survey had categorised the best land as 'ubal', uncultivated land into 'dhani', barren land as 'tikkar.' But, there has been a lot of change in the topography during the nine decades. People have cultivated a large chunk of 'tikkar' land," Pallav adds.

The journalist believes the Adani Group has chosen Motia-Dumaria for the power plant for a reason. "The company is creating a wedge between the land owners and others who are dependent on the land. It hopes to take the land by dividing the society."

"It is the first case of its kind in the country where the government, political parties as well as the administrative machinery are all going out of their way to benefit a particular company. Many district officials have been brazenly transferred to facilitate the project," says a senior government official, who asked not to be named for fear of reprisals.

This official claims the BJP regime is "pursuing the agenda of amending the Chhota Nagpur Tenancy Act of 1908 and the Santhal Pargana Tenancy Act of 1949 with the sole objective of favouring Adani". "The plan is to let the local farmers and the company settle the matter between themselves without any intervention from the government," the official notes. "Essentially, Adani's people will get a free hand to do as they please.

# Fighting Against Crudity Creates a New Humanity

Shrii Shrii Anandamúrti

**Y**ou know in Tantra when one first does Sádhaná (Meditation), in that phase one is no better than an animal. One's structure is that of a human but internally one is just like an animal. When that animal does Sádhaná, he or she recalls the Lord, "O Lord, I may be an animal, I may be a Pashu (animal), but thou art my Lord. I am Pashu but you are my Pashupati (Lord of the animals)."

So in the first phase of Sádhaná, the Supreme Entity is addressed as Pashupati. After starting Sádhaná, one starts psychic fighting against the crude force, the crude force functioning within the mind, the crude force functioning within the society, the crude force functioning within the family and the crude force functioning within the country. One starts fighting, so one becomes "viira". This "viirata" (heroism) in fighting is actual Sádhaná. This is life. Life is the constant fight against belligerent forces. Life is fight. When one starts to fight one becomes a human in human structure.

So in the second phase of Sádhaná Pashupati becomes Vireshvara (Lord of the heroes). It was another name of Lord Shiva. As a result of the fight, when this fighting tendency, this belligerent tendency becomes one's own, in that case one becomes Deva.

Then one says "O Lord, by your mercy, I have become Deva (divine in human structure) and thou art my Lord, thou art Mahádeva." So in the third stage that very Lord becomes Mahádeva, Pashupati becomes Vireshvara, then becomes Mahádeva, according to the stages or phases of Sádhaná, of the spiritual aspirant. This fight against the centrifugal force, functioning in the world, is actually the Sádhaná. You know, in each and every structure there are two forces, centripetal and centrifugal forces. In the case of cosmological order, in the case of Brahma Cakra, the Centripetal force, is called Vidyá and the Centrifugal force is called Avidyá. So spiritual practice or the intuitional practice is the fight between Vidyá and Avidyá. Sádhaná is to strengthen vidyá, the centripetal force, in one's movement towards the nave of the cosmological order.

This cosmological nucleus is the nucleus of all other nuclei of the universe. This is the abode of Supreme Beatitude. Each and every nucleus of the universe gets shelter in Supreme Consciousness; that is why He is called Náráyan. "Ayan" means shelter, *nár* means operative principle. If one wants peace of permanent nature, if one has developed a longing for the Supreme Destiny, one has to lead all one's propensities towards this Supreme nucleus and this movement is called Sádhaná. While moving towards this Supreme Nucleus one will have to fight against the centrifugal force, Avidyá shakti. In this fight against Avidyá shakti, one must have sufficient weapons. You know the spiritual aspirant is a soldier, a soldier requires weapons. Sádhaná is a fight in your internal sphere, in your mind. There you should have 10 [moral] weapons, five Yama and five Niyama. Similarly in the fight against evil forces, in this crude physicality, you should have physical weapons.

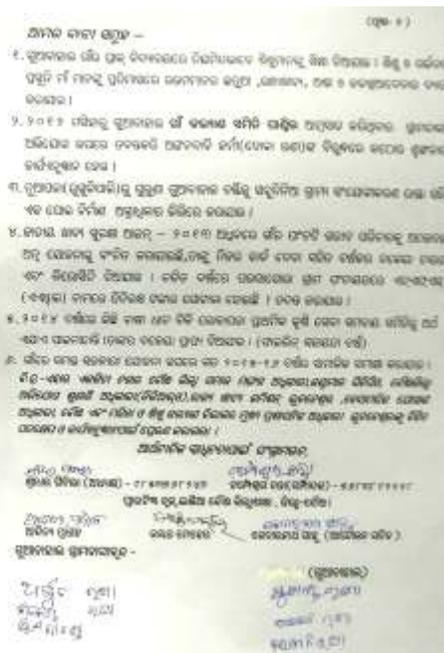
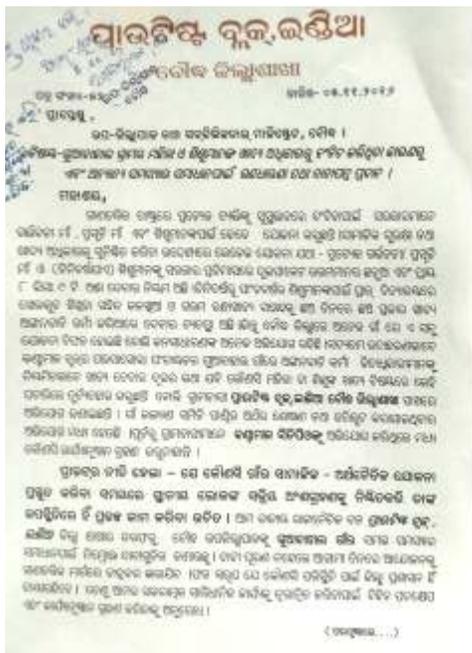
Those who want disarmament and those who want to ban the atom bomb are not friends of human society. The friends of human society want to accelerate the speed of human society. Those advocating disarmament want to retard the progress. Weapons, you must have. As you should have control over your body and mind. there must be control, not abuse of your weapons. Now in this process i.e. in the realm of intuitionalism you should have 10 internal weapons, Yama and Niyama. Your progress in Sádhaná depends on Jinana (wisdom), Karma (service) and Bhakti (devotion). Your actual progress is being affected by Jinana and Karma. But the final union with the Supreme, with the Mahádeva, will be possible you when develop Bhakti within you. In Sádhaná you should remember that you have to develop Bhakti in your mind and this Bhakti and you can get by regular Sádhaná, and by rendering selfless service.

## PBI Protests Corruption in Food Programmes

The central and state government have formulated different schemes for children as well as pregnant and lactating mother for nutrition and health. But the scheme has failed in many places due to the corrupt officials. One cannot imagine the level of corruption. The food supplied in the name of nutritional food (CHHATUA, EGG AND COOKED HOT FOOD) was not supplied to the children and mothers of Guabahal village in Palsagora Panchayat of Kantamal



PBI, Boudh organised a Rally before Sub-Collector Boudh for the corruption on food supply to Woman and Children



Block of Odisha since the last 3 months.

The villagers filed their complaints to the higher officials (CDPO, SDO). When they failed to receive any reply the villagers requested local PBI leader Aditya Pradhan to take necessary step.

On behalf of the people, PROUTIST BLOC INDIA, Boudh organized a rally and demonstration and delivered a memorandum against the corrupt officials on date 5th, November 2016 before the Sub-Collector of Boudh District.

The programme was led and cooperated by Arjuna Rana, Niranjana Rana, Jayant Meher, Champeswara Danta,

Sridhar Ghibila, Kedanath Sahoo. The Sub collector (Nimai Charan Sutar) received the memorandum and appreciated the Proutist movement for the suffering humanity. He assured everyone and declared before the gathering that within a short period the demands will be fulfillment. PBI will keep a vigilant eye to make sure these promises are honoured

## PBI Haryana Assembly Planned

On December 19, the PBI members from Haryana met. The meeting was chaired by a senior member of PBI, Subhas Chand Tyagi who spoke of the need of the hour to plan for a PBI Assembly that would be the start of accelerated activity in the region.

Another senior member of PBI Bajit Singh spoke and committed to work all out to attract large numbers from the public to learn about PBI's mission to establish PROUT in the real world, rather than begging someone else to do it.

Ravindra Singh also spoke expressing that now is the time to spread Prout's message of Artha Swaraj throughout Haryana. Several other members there pledged support for this work including Sunil Kumar.

## PBI on Sahara News Channel



On 21 December, the Public Relations Secretary of PBI, Ravindra Singh, was invited by Sahara Samay News channel to participate in a panel discussion on the topic 'Money Laundering through Political Parties'. Besides him, the representatives of Congress and BJP also participated in the discussion. The discussion was live on the national channel from 8 to 9 pm on 21 December 2016.

Answering the questions, Ravindra Singh said that the first and foremost duty of a political party is to contest elections and represent the people. If some registered parties have not fought any election for past 5

or 10 years, what is the purpose of their existence? Since every political party enjoys tax benefits, there is every possibility that such inactive parties are being used for money laundering. He added that the funds of every political party must be scrutinized minutely because the river of corruption or black money flows from top to bottom and the donations to the political parties form the glacier of this river.

He said the transparency about the source of donations is of paramount importance and political parties must lead by example.

## Kolkata Proutists Fight for the Right of the Unborn

On Saturday November 12, five Proutists gathered in Bagbazar, Kolkata, to reach out to passers-by and conduct a public-opinion survey on abortion. The location was a good one, the same location where over thirty of our people had gathered for a rally on January 20. The November 12 event was a continuation of the pioneering survey work commenced in Hazra on August 5. The event ran for four hours, from 1 pm to 5 pm.

Again the question asked was:

“Can we support abortion in a humanitarian light?”

While asking the survey question, whenever possible, Proutists engaged passers-by in further conversation about their views. The public were attracted to our YES and NO signs.

Of those passers-by who responded to the survey question, giving their names and phone numbers, 90 replied NO and only 6 replied YES.

The speeches could be heard through the loudspeakers within a block's radius of the busy intersection. In the future the Proutists may aim for a scientific survey (while continuing our outreach, separately). Meanwhile, Proutists are already planning for more events like this in different parts of Kolkata.



## PBI UPLF Strategy Sessions in Delhi

On December 11th, Delhi State Committee of PBI and UPLF held a joint meeting at Prout Bhavan, Malviya Nagar, Delhi. First a meeting of UPLF was held from 10-1 AM followed by a meeting of PBI from 2-5. About 40 Proutists including the office-bearers of both the organisation attended the meeting and held a threadbare discussion on various strategies that need to be adopted to strengthen PBI and make it a force to reckon with in Delhi's politics.

UPLF chairman YB Singh said that PBI should take up the labour issues in Delhi and highlight the major problems of the labourers in the unorganised sector, who comprise 90% of workforce in India. He also detailed the various issues UPLF is already working on in Delhi-NCR. After this several other workers spoke on the growing activities of UPLF

Speaking on this occasion Delhi PBI state committee chairman Amitabh Verma said that since PBI is an ideological party, it does not aim at merely grabbing the power by hook or crook; instead it wants to bring about a change in the collective psychology of the public and usher in a new era of freedom from all sorts of exploitation. He, therefore, emphasised the need of seminars and training classes for the party cadres and general public. He also took upon the responsibility to start a series of such classes at various places in Delhi.

Chand Babu, a new member of PBI but an experienced social worker from East Delhi, said that PBI's aims and objectives based on a sublime philosophy have impressed him deeply. He said that PBI as a political party can reach out to the masses through various programmes of social service. He added that genuine social service with an aim to ameliorate the condition of the downtrodden can work wonders.

The meeting also saw a detailed discussion on participation in the forthcoming MCD elections in Delhi.

## PBI the Only Alternative

On December 22nd, Acarya Santosananda addressed a gathering in Ballia (UP). The meeting was organised by Mannu Yadav, a prominent social activist of the area. Several advocates and social workers were present.

Acarya Santosananda made clear that only a government run by moralists can eradicate poverty, unemployment and corruption. Secondly only a government that is carefully monitored by strong moralists can prevent good people in power from becoming corrupt. Hence the mission of PROUT is to create moralists and awaken social consciousness and to bring moralists to power with a morally conscious public to watch their every move.

At present all parties and all political leaders either participate or compromise with corruption and take order from their corporate bosses. The need of the hour is for PROUT to come to power. PBI alone is taking this seriously and working with a mission to bring Proutists into power and make PROUT's vision a reality, not simply a theory. The party thus has a complete philosophical base for addressing all the problems.

Then Acarya Santosananda spoke about the end to make employment into a constitutional guarantee. Currently the government does not even bother to collect unemployment statistics and unemployment is the highest in five years. In addition PBI alone has the courage to declare that a wealth ceiling (Amiiri Rekha) will be imposed on the wealth people who are robbing the country.

This programme was made possible by the dedication of the social activist Vijay Bahadur and other volunteers. After this it was decided that on January 21st and 22nd classes on PBI will be held and a satyagraha will be launched to protest against the rule of the corrupt and the exploiters who fund them.

## Bhabhua District Committee of PBI Formed

Under the chairmanship of renowned moralist lawyer Lakshmikant Tiwari, a public meeting was held in Bhabhua (Bihar). This is in Kaimur, one of the most exploited and backward districts in Bihar. Several Proutist leaders including PBI Bihar office-bearers namely Shiv Narayan, Gopal Singh and Hari Shankar Dev spoke on the urgency of establishing a Proutist government in the state and the country. PBI convener Acharya Santoshanand Avadhuta called upon the local people, especially the moralists, to join PBI and work for a just society based on the universal principles of PROUT. Lakshmikant Tiwari said that for the first time in his life he has come to know such a great philosophy called PROUT that can bring about complete revolution in society and replace the present exploitative system with a God-centred socio-economic and political system. He said that he is ready to join PBI and work wholeheartedly to strengthen it in the state.

The meeting was followed by the formation of district committee with the following persons as office-bearers:

Chairman	:	Lakshmikant Tiwari	Organising Secretary	:	Sanjay Kumar Paswan
Secretary	:	Narendra Kumar Dev	Movement Secretary	:	Surendra Kumar Yadav
Publication Secretary	:	Goverdhan Singh			

## NEOHUMANISTS CALL OUT TO ONE AND ALL



**DÁK DIYE JÁI, DÁK DIYE JÁI  
TRIBHUVANE MOR PAR KEHO NÁI,  
ÁHVÁN SABÁRE JÁNÁI  
DÁK DIYE JÁI, DÁK DIYE JÁI**

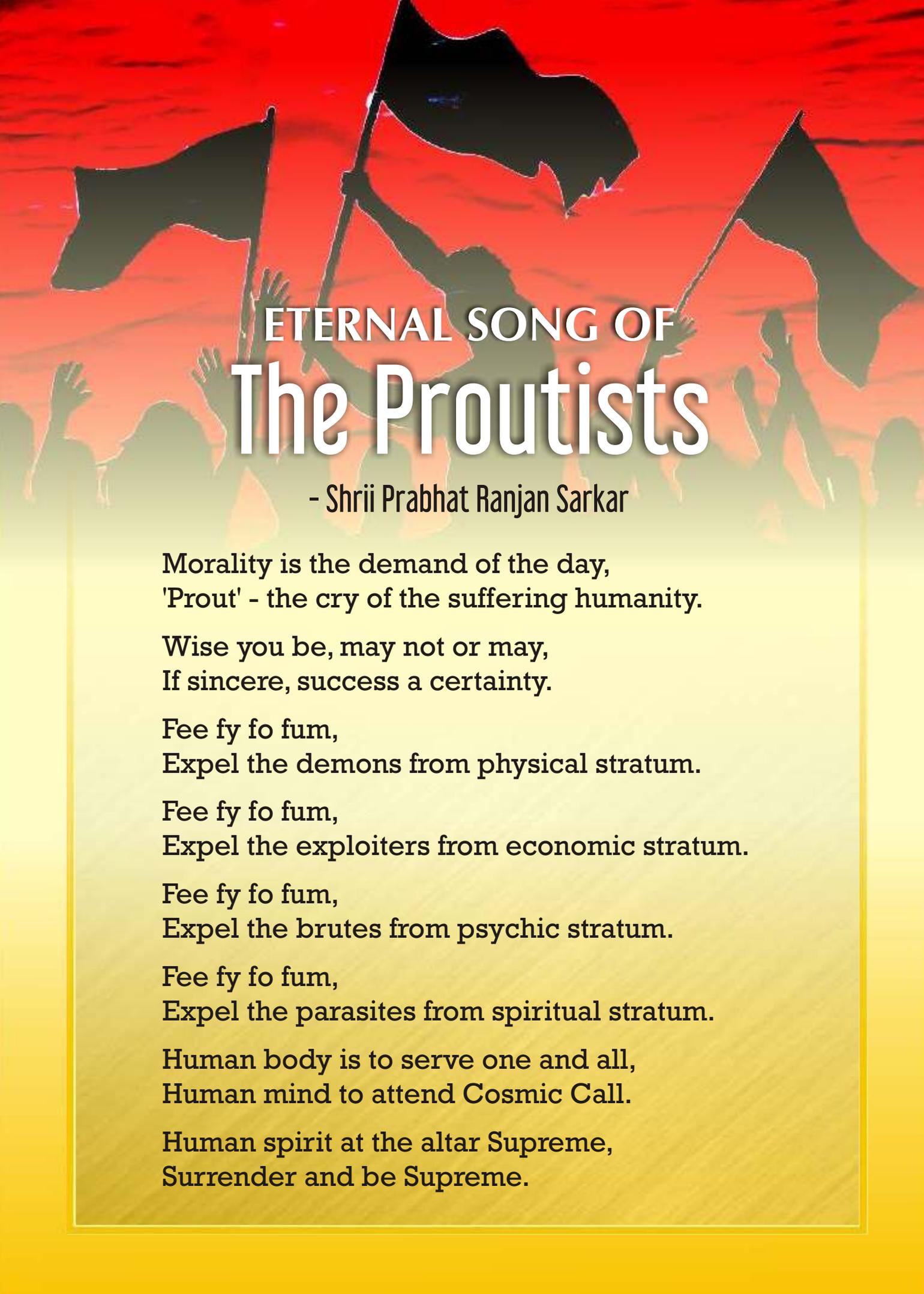
**ÁKÁŠHE VÁTÁSE SABÁKÁR HÁSI, ÁÁ  
ÁKÁŠHE VÁTÁSE SABÁKÁR HÁSI,  
PRÁŃOCCHVÁSE UŤHE UDBHÁSI  
KRANDAN ROLE DAHANE ANALE,  
SABE EKAI BHÁVE DEKHITE PÁI  
DÁK DIYE JÁI, DÁK DIYE JÁI**

**CALITE HOIBE SABE MILE MISHE, ÁÁ  
CALITE HOIBE SABE MILE MISHE,  
GHRNÁ BHAYA BHÚLE SHUDHU  
BHÁLOBESE  
SABÁR PARASHE MANER HARÁŠE,  
SAMÁJ GAŔIYÁ NITE CAI  
DÁK DIYE JÁI, DÁK DIYE JÁI**

I go on calling out, I go on calling out.  
In the physical, psychic and spiritual realms  
There is no one who is alien to me  
For me there is No One  
Who is not my very own dear one.  
This I announce loudly to one and all.  
I go on calling out, I go on calling out.

In the sky and air everyone smiles  
With bursting, overflowing heart  
I arise and shine forth  
Upon those weeping and crying  
And burning with anguish.  
I behold everyone with the same  
Feeling of divine ecstasy.  
I go on calling out, I go on calling out.

Everyone will move  
Mingling and merging together  
Forgetting all hatred and fear  
Only with Love.  
Touching and soothing everyone  
Thrilling their minds with delight.  
I wish to establish a true society (samaja).  
I go on calling out, I go on calling out.



# ETERNAL SONG OF The Proutists

- Shrii Prabhat Ranjan Sarkar

Morality is the demand of the day,  
'Prout' - the cry of the suffering humanity.

Wise you be, may not or may,  
If sincere, success a certainty.

Fee fy fo fum,  
Expel the demons from physical stratum.

Fee fy fo fum,  
Expel the exploiters from economic stratum.

Fee fy fo fum,  
Expel the brutes from psychic stratum.

Fee fy fo fum,  
Expel the parasites from spiritual stratum.

Human body is to serve one and all,  
Human mind to attend Cosmic Call.

Human spirit at the altar Supreme,  
Surrender and be Supreme.

With best compliments from



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