

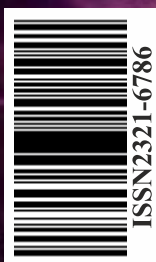


Vol No. 33 | Issue No. 06 | June 2022 | Price 30/-

PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis

The Universal Patriot



ISSN 2321-6786



For all mankind

Ananda Purnima
Issue



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VISION OF OUR 21ST CENTURY UNIVERSITY, DEVELOPING COSMIC THINKING AND KNOWLEDGE, BUILDING SMART GOVERNANCE BASED ON PROUT, AND PROMOTING GLOBAL CITIZENSHIP AND HARMONY.

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ACCORDING TO CMIE DATA, 6 CRORE INDIANS HAVE STOPPED LOOKING FOR WORK BECAUSE THEY SEE NO OPPORTUNITY ON THE HORIZON.

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PROUT

A Vibrant Magazine that Informs & Inspires

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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Fundamental Principles of PROUT

When there was no creation, there was only one colour – black. Lack of life is black. After creation we see this beautiful play of colours. Why shall we be lost in darkness? All human beings want light. One individual human is more luminous and more throbbing than that universal darkness. So human beings should always be optimistic.

– Shrii Prabhat Ranjan Sarkar

1

No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body

2

There should be maximum utilization and rational distribution of all mundane, supra mundane and spiritual potentialities of the universe

3

There should be maximum utilization of the physical, metaphysical and spiritual potentialities of unit and collective body of the human society.

4

There should be a proper adjustment amongst these physical, metaphysical, mundane, supra mundane and spiritual utilizations.

5

The method of utilization should vary in accordance with the changes in time, space and person and the utilization should be of progressive nature.

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Rate (INDIA)

Newstand Price	- ₹ 30/-
Annual Subscription	- ₹ 324/-
Two Years Subscription	- ₹ 612/-
Three Years Subscription	- ₹ 864/-
Five Years Subscription	- ₹ 1350/-
Ten Years Subscription	- ₹ 2520/-

Overseas (BY AIRMAIL)

Annual	- US\$ 45
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Overseas (By Paypal)

US	- US\$ 45
Others	- US\$ 50

Payments in India may be made by cheque favouring **Neo-Humanist Education Foundation** mailed to **Acarya Santosananda Avadhuta**, Prout Bhawan, JC-48, Khirki Extension, Main Road, Malviya Nagar, New Delhi -17
For outstation remittance from non computerized banks/branches add Rs 30.00 for bank clearance charges.

Or amounts may be deposited directly to any branch of the State Bank of India as per details below:

Neo-Humanist Education Foundation, State Bank of India, Malviya Nagar Branch, C-30 Malviya Nagar, New Delhi 110017
A/C No. 30379188250 IFSC SBIN0001493

Overseas remittances may be made by Paypal using id **prout.am@gmail.com**
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Printed & Published by A'ca'rya Santosananda Avadhuta on behalf of Neo Humanist Education Foundation and printed at Royal Press B-82, Okhla Industrial Area Phase-1, New Delhi-110020 and published from PROUT Bhawan, JC-48, Khirki Extension, Main Road, Malviya Nagar, New Delhi - 110017
Editor : A'ca'rya Santosananda Avadhuta



FROM THE EDITOR'S DESK

POWERFUL FORCE FOR GLOBAL SOCIAL CHANGE

This year on May 16 was Anandapurnima the 101st anniversary of PROUT's founder Shrii Prabhat Ranjan Sarkar, whose spiritual name was Shrii Shrii Anandamurti – One who attracts others as the embodiment of bliss. He was affectionately called Baba (father) – the most beloved, by his followers. Much has been written and said about the greatness of this renowned philosopher, whose mission to uplift suffering humanity continues to thrive despite great struggles. This has mainly been due to the strong and fiercely uncompromising ideology propagated by Him for the benefit of human society at the cross roads of crisis in its 15000 years of civilizational existence.

Those who followed his teachings found their lives transformed as they overcame the weakness and negative tendencies of the mind and experienced a deep peace and bliss within. Inspired by His self-less example, they turned their energies to serving the society and elevating the oppressed. In 1955, while leading a normal family life as a railway official, He formed the organization Ánanda Marga 'The Path of Bliss', and began training missionary monks and nuns to spread his teachings of 'self-realisation and service to humanity' all over India and later throughout the world. Reflecting the broadness of his universal vision, Ánanda Marga has become a multi-faceted organization with different branches dedicated to the upliftment of humanity through education, relief, welfare, the arts, ecology, intellectual renaissance, women's emancipation, and humanistic economy of PROUT (Progressive Utilization Theory) for the collective welfare of the entire society that would provide maximum utilisation and rational distribution of all resources and potentialities of the world – physical, mental and spiritual and the creation of a new, humanistic social order of harmony and justice for all.

He had many traits foremost among them was his concern for the poor and suffering humanity, even when young. After his father passed away, to help His mother He would go and buy groceries and vegetables for the house. Sensing their poverty He never bargained with the vendors and paid whatever they asked and at times more. His mother forbade Him from shopping again. Still, before starting 'Ananda Marga' he went to seek His mother's consent. She blessed him but couldn't help remarking with a smile that how one who couldn't perform satisfactorily the simple expedient of shopping for home could run a Mission and advised him to improve. Rest as they say is history with Ananda Marga established in 180 countries with millions and millions of members, a powerful force for global social change.

A spiritual guru unlike any before Him in the ancient land of India, He was as much a spiritual guru as a social revolutionary. The life He led was verily a reflection of that ideology as reflected by His words, “Ananda Marga is a revolution. It is not only a spiritual revolution but also an economic, social and mental revolution”. The revolutionary character is evident from the way it tackles one of the oldest vices of human beings, the vice of dividing themselves into classes for their own benefit. The organisation founded by Him is not merely an organisation of idealists or moralists who preach a classless society, but a method, a system a dharma which leads towards a classless society where everyone has to work for a living, in which a balanced and dependable economic life is important, and where everyone has to physically serve others less fortunate.

He wanted all His followers to have characteristics of the four classes viz. labour, warrior, intellectual and business. A truly revolutionary concept, a life altogether different, making it a reality, teaching how to adjust to life rather than giving up the world by leading a secluded life having no benefit for society. It creates people who are fit for every walk of life, who do not make any distinction among their fellow beings, and who are joined together as one world community. In Ananda Marga all humanity, nay, all living beings have combined together in every walk of life. ●



Economic Dynamics

Prout founder's discourse opens many thought provoking vistas of how economics in society should develop learning from past historical mistakes. The only answer is to follow Prout's economic principles.

- Anuradha Sarpotdar, Nagpur

Mandate for Economic Democracy

An excellent article by the Editor of Prout Journal. PBI is no doubt making its small but impressionable steps in the Indian political milieu. The Bhopal resolution is a step in the right direction. With perseverance and with more moralists joining in, the day is not far when PBI becomes a political force to reckon with.

- Arup Chatterjee, Kolkata

Bijon Sethu Justice

Shocking that the WB govt. which is not a communist govt. is not making the Justice Amitava Lala Commission report public. The CPM is now a spent force but its atrocities can never be forgotten by history. Justice must be delivered and the guilty [punished soon.

- Kishan Singh, Jalandhar

Ukraine War

No doubt Proutists must come to the fore in such a situation. The war in Ukraine which needlessly began with the Russian invasion on February 24, with the Ukraine still being devastated by the force of Russian arms causing untold human misery appears to show no signs of ending. It has actually become a war between capitalists. One hand is Russia and its oligarchs and on the other hand it is the American led West. While the Russian oligarchs have fled to the Middle East

to avoid sanctions, for the Western arms manufacturers it is booming business running into billions and billions of dollars, sending arms to Ukraine for her defense. This will ultimately all come from the taxpayers' money in these countries. What a waste it is, laying a wanton trail of destruction upon Mother Earth. While Earthmen are busy fighting one another, one shudders to imagine what would happen if there was an attack on Earth from another planet in Deep Space! The United Nations has its limitations and its current constitutional framework gives it little enforceable power, other than for good sense to prevail!?

The sinister background of the US Rand Corporation Plan is the hidden agenda of the Military Industrial Complex. And big corporations like Lockheed and Raytheon and many others have become today's Masters of War! It is to avoid and counter these very situations Shrii Prabhat Ranjan Sarkar propagated the concept of a strong World Government and indicated clear pointers on how to go about it. It's time that happens and soon.

- Arun Prakash, New Delhi

Water Scam & World Govt.

It is very unfortunate that there is a scam on water, a very necessity for humans and the animal kingdom has become a scam for people who wish to profit from people's miseries. Like light water is a free gift from the universe. Yet we find rivers getting polluted, the image of the Santiago River and the two boys trying to filter water with cloth are very disturbing indeed. This is global issue, the United Nations is powerless to do anything substantial. Therefore a World Government based on Shrii Sarkar's principles is a must and soon.

- Karuna Kamal, Lucknow

Manual Scavengers

This is something unheard of and should stir the conscience of the civilized world. Why should such a situation occur in the first place? It is because of economic reasons, there's too much disparity in wealth between individuals and groups. 80% of the

World's wealth is cornered by 1% of the world's population. This has to be remedied at the earliest by proper economic reforms by the Govt. of India.

- Dharma Sharma, Mumbai

Inflation & Stagflation

An interesting and thought provoking article, the cartoons say it all.

- Renu Dhaliwal, Meerut

Social Security

Like in western countries, in the India context this is a must. The rich do not need and the middle class manage on their own. However it is the poor uneducated lot, especially those from the unorganized sector who suffer the most need it the most. This article shows the way how it is possible.

- Swati Lal, Gurgaon

Bonded Labour

It is indeed tragic that in the 75th year of Independence, while India is celebrating in banner headlines the nation still hasn't been able to cure this horrible social disease.

- Rathi Ram, Kochi

Workers Cooperatives

An excellent report. If progressed further and seriously, it will transform the agricultural sector of the world.

- Tammy Schiller, UK

Prout May Issue

Thank you very much for this remarkable Prout May 2022 issue, highlighting Mandate for Economic Democracy, Proutist Bloc, India Convention -2022; Bijon Sethu Dadhich on which besides the article, it was a truly a great Zoom presentation on April 30, (i) the 40th anniversary of the massacre, (ii) the massacre of so many other didis and dasas thereafter, and (iii) the ongoing repression and suppression by the CPM Govt. and even by the present Mamata Banerjee Govt. of all these happenings. I do want us to figure out how we can put pressure on the West Bengal Government and the Federal Government to providing justice. Finally we need to seriously consider how to (i) make Prout known in the public domain, and (ii) implement Prout in India and worldwide.

- Acarya Dhanjoo Ghista, USA

I WILL REALIZE MYSELF



Early 1980s when the Global Jagriti in Tiljala, Kolkata was being constructed, all whole time workers (Dadas) worked very hard. This was more so when workers went on strike instigated by the CPM. This Baba story pertains to that period. It is about one of the Dadas who worked especially hard giving his heart and soul to the project.

One day Baba was giving Dharma Samiiksa and when that Dada's turn came he went before Baba who closed His eyes and asked, "Are you doing the first lesson of yog sadhana properly?" He promptly replied in the affirmative. But Baba not to be fooled told him: "For the last two months you have not repeated your Ista Mantra. Your mantra has been sand, bricks, cement right?"

Dada hastened to plead : "What to do Baba, you are giving so much pressure to speed up with the works, I can't even concentrate during sadhana".

Baba advised him, "Do lots of Kiirtana before sadhana".

He replied, "I do Baba but it doesn't help".

Finally Baba said "Before starting sadhana be as determined as Lord Buddha and remember:

Viswa jadi cale jai kandite kandite

Ami eka rava sampkalpe.

Even if the universe disappears in tears

I will remain alone steadfast to realize my Self. ●

Adapted from 'Baba 101 Stories' by Dada Shamitananda

Some Specialities of Prout's Economic System

Shrii Prabhat Ranjan Sarkar



The concept of equal distribution is merely a clever slogan to deceive simple people. PROUT rejects this and advocates maximum utilization and rational distribution of resources.

There are several specialities of PROUT's economic system. These include guaranteed minimum requirements, increasing purchasing capacity, cooperatives, industrial development, decentralization and developmental planning. PROUT also has its specialities in trade and commerce.

Guaranteed Minimum Requirements

PROUT's economic system guarantees the minimum requirements of life – that is, food, clothing, accommodation, medical treatment and education – to each and every person. Once the

minimum requirements have been guaranteed, the surplus wealth is to be distributed among people with special qualities and skills such as physicians, engineers and scientists, because such people play an important role in the collective development of society. The quantum of the minimum requirements should be progressively increased so that the standard of living of the common people is always increasing.

The concept of equal distribution is a utopian idea. It is merely a clever slogan to deceive simple, unwary people. PROUT rejects this concept and advocates the maximum utilization and rational distribution of resources. This will

provide incentives to increase production.

Increasing Purchasing Capacity

To effectively implement this, increasing the purchasing capacity of each individual is the controlling factor in a Proutistic economy. The purchasing capacity of common people in many undeveloped, developing and developed countries has been neglected, hence the economic systems of these countries are breaking down and creating a worldwide crisis.

The first thing that must be done to increase the purchasing capacity of the common people is to maximize the production of essential commodities, not the production of luxury goods. This

will restore parity between production and consumption and ensure that the minimum requirements are supplied to all.

The Cooperative System

According to PROUT, the cooperative system is the best system for the production and distribution of commodities. Cooperatives, run by moralists, will safeguard people against different forms of economic exploitation. Agents or intermediaries will have no scope to interfere in the cooperative system.

One of the main reasons for the failure of the cooperative system in different countries of the world is the rampant immorality spread by capitalist exploiters to perpetuate their domination.

Cooperatives develop in a community which has an integrated economic environment, common economic needs and a ready market for its cooperatively produced goods. All these factors must be present for cooperatives to evolve. Properly managed cooperatives are free from the defects of individual ownership. Production can be increased as required in cooperatives due to their scientific nature.

For their success, cooperative

enterprises depend on morality, strong administration and the wholehearted acceptance of the cooperative system by the people. Wherever these three factors are evident in whatever measure, cooperatives will achieve proportionate success. To encourage people to form cooperatives, successful cooperative models should be established and people should be educated about the benefits of the cooperative system.

The latest technology should be used in the cooperative system, both in production and distribution. Appropriate modernization will lead to increased production.

Cooperative managers should be elected from among those who have shares in the cooperative. Members of agricultural cooperatives will get dividends in two ways – according to the amount of land they donated to the cooperative, and according to the amount of their productive manual or intellectual labour. To pay this dividend, initially the total produce should be divided on a fifty-fifty basis – fifty percent should be disbursed as wages and fifty percent should be paid to the shareholders in proportion to the land they donated. Local people should get first preference in

participating in cooperative enterprises.

Developmental planning should be adopted to bring about equal development in all regions instead of just some particular regions. Local wealth and other resources and potentialities should be utilized in this developmental plan.

The controversial problem of the ownership of land can be solved by the phase-wise socialization of land through agricultural cooperatives. Cooperative land ownership should be implemented step by step in adjustment with the economic circumstances of the local area. During this process the ownership of land should not be in the hands of any particular individual or group.

Industrial Development

PROUT divides the industrial structure into three parts – key industries managed by the immediate or local government, cooperatives and private enterprises. This system will eliminate confusion regarding whether or not a particular industry should be managed privately or by the government, and will avoid duplication between the government and private enterprise.

In many undeveloped and developing countries of the world there is excessive population pressure on agriculture. It is improper if more than forty-five percent of the population is employed in agriculture. In villages and small towns a large number of agro-industries and agrico-industries should be developed to create new opportunities for employment. In addition, agriculture should be given the same status as industry so that agricultural workers will understand the importance and value of their labour.

According to the wages policy of PROUT, wages need not be accepted only in the form of money. They may be accepted in the form of essential goods or even



services. It is advisable to gradually increase this component of wages in adjustment with the monetary component of wages.

PROUT supports maximum modernization in industry and agriculture by introducing the most appropriate scientific technology, yet modernization and rationalization should not lead to increased unemployment. In PROUT's collective economic system, full employment will be maintained by progressively reducing working hours as the introduction of appropriate scientific technology increases production. This is not possible in capitalism.

Decentralization

To materialize the above economic programme, PROUT advocates a new and unique approach to decentralization based on the formation of socio-economic units throughout the world. Socio-economic units should be formed on the basis of factors such as common economic problems; uniform economic potentialities; ethnic similarities; common geographical features; and people's sentimental legacy, which arises out of common socio-cultural ties like language and cultural expression. Each socio-economic unit will be completely free to chalk out its own economic

plan and the methods of its implementation.

Within each socio-economic unit there will also be decentralized planning, which is called "block-level planning" in PROUT. Block-level planning boards will be the lowest level planning bodies.

One political unit such as a federal or unitary state may contain a number of socio-economic units. For example, the state of Bihar in India can be divided into five socio-economic units – Angadesh, Magadh, Mithila, Bhojpuri and Nagpuri. Based on the above factors the whole of India may be divided into forty-four socio-economic units. These units must be guaranteed full freedom to achieve economic self-sufficiency through the implementation of their own economic planning and policies.

If the local people in these units organize large-scale programmes for their all-round socio-economic and cultural liberation, there will be a widespread socio-economic awakening in the whole of India. Regardless of whether they are rich or poor, old or young, educated or illiterate, if the local people are inspired by anti-exploitation and universal sentiments, they will be able to start powerful movements for socio-economic liberation. When people merge their individual

socio-economic interests with the collective socio-economic interest, the outflow of economic wealth from a region will cease and exploitation will be completely rooted out. The right of full employment for all local people will be guaranteed, and the employment of local people will take precedence over non-local people.

Where there is no proper economic development, surplus labour develops. In fact all undeveloped economic regions suffer from surplus labour, and when the surplus labour migrates to other regions the region remains undeveloped forever. In areas of surplus labour provision should be made to immediately employ the local people.

While providing employment to local people, local sentiments should also be taken into consideration. Maximum agro-industries and agrico-industries should be established on the basis of the socio-economic potential of the region, and various other types of industries should be established according to the collective needs. This approach will create enormous opportunities for new employment. Through such an employment policy, increasing the standard of living of the local people will be possible.

In a decentralized socio-economic system the modernization of industry and agriculture can be easily introduced, and the goods that are produced will be readily available in the market. As each socio-economic unit develops its economic potential, per capita income disparities among different regions will decline and the economic position of undeveloped regions can be raised to that of developed regions. When every region becomes economically self-reliant, the whole country will rapidly achieve economic self-sufficiency. Economic prosperity will be enjoyed by each and every person. ●



THE UNIVERSAL PATRIOT

Shrii Sarkar was a true patriot, the likes of which has not been seen before, a universal patriot for all mankind.

 Arun Prakash

On April 7, 1775, celebrated British man of letters, Samuel Johnson who compiled the English dictionary and published a political pamphlet 'Patriot', made the famous statement "Patriotism is the last refuge of the scoundrel". What he meant was that any crime and any misbehaviour was tolerated as long as it was committed by one who kept shouting that he loved his country. And, on the other hand, the individual who questioned the behaviour of the country or government was a traitor, no matter how noble he/she was.

Nearly 250 years later Russian activist lawyer Stanislav Markelov in an article 'Patriotism as a Diagnosis' made many thought provoking statements: "This country has got hooked on patriotism like a drug. Patriotism has become the state's criteria of eligibility towards its citizens. If you aren't a patriot, then you're a pariah. Patriotism has released the demon of nationalism from captivity. Greater the patriotism, the weaker the people. Patriotism is the guise of our powerlessness. An honest man will never become a patriot because honesty is irreconcilable with public patriotism. A wise man will never become a patriot because to actually assimilate patriotic slogans is to deceive themselves", etc. This sadly happened to be the last article he wrote. For holding such views he was gunned down by a Neo-Nazi in Central Moscow in 2009, apparently at the behest of Russian oligarchs aided by state intelligence apparatus. Today even in India, what appears important is the constant shouting of the word patriotism even as it undermines the interests of the people.

But Prout's founder Shrii Prabhat Ranjan Sarkar's definition of patriotism was different. Patriotism can be a double edged sword. Everyone knows, when a revolutionary is victorious in the political struggle of a country, he or she will be

considered a patriot, and when a revolutionary is defeated, he or she will face death and be branded as a traitor despite not actually being so.

Shrii Sarkar was a true patriot, the likes of which has not been seen before, a universal patriot for all mankind. Speaking at Jamalpur, India on January 1, 1960, he drew many parallels from history which exposes the hollowness of nationalistic patriotism. For instance let's take the case of Western Europe, the manners and customs of the people in almost all the countries are practically the same; still they are not one nation. There is little difference between Spanish- and Portuguese-speaking people in their manners, customs and language either. And among the inhabitants of Iberia, nor among the Scandinavians, there are no racial differences yet they are divided into different nations. Blood ties failed to unite them. Therefore, efforts to establish a nation on the basis of race or blood relations will not always be effective. Europe fought wars for 500 years in the past among themselves, to save the prestige of their respective nations. On the other hand, the Welsh-speaking people take pride in calling themselves British, though their language, and manners and customs are quite different. The mode of living all over Europe is almost the same, and we find the same thing throughout South Asia (including India and Pakistan), but no one could form a compact nation on these common grounds. Even religion cannot form nations. If that were so there would not have been more than six or seven nations in the world. Most of Europe, on the whole, would have been divided into two nations – Catholics and Protestants. But even that did not happen.

Nationalism is fast becoming outdated. Not only has the national sentiment given humanity rude shocks in the world wars of the 20th century, but the social and cultural blending of the present age also shows the growing domination of cosmopolitanism in world

affairs. Vested interests, however, continue to cause certain divisive tendencies. Despite these obstacles, a social blending of humanity is in progress and needs a common constitutional structure to cement the solidarity of the world. So it becomes evident that as long as national feelings exist different nations would continue to clash. Therefore, its gradually coming to be accepted that, nationalism is an outdated ideal, in today's age of science when mankind is aiming to reach for the stars. Nationalism is crumbling to pieces today.

As Shrii Sarkar says: "The newly awakened humanity today is anxious to herald the advent of one Universal Society under a vast blue sky. The noble and righteous people of all countries, bound by fraternal ties, are eager to assert in one voice with one mind, in the same tune, that human society is one and indivisible. In this voice of total unity and magnanimity lies the value and message of eternal humanism. If people dedicate themselves to the cause of the welfare of the entire human race, their respective nations will also be benefited".

Human society which comprises various races, no one race can be considered as superior or inferior. Their external constitution may be different but not their basic human traits – love and affection, pleasure and pain, hunger and thirst. These basic biological instincts and mental propensities equally predominate in human beings of all complexions in all countries and in all ages. A mere rustic, illiterate, half-naked tribal mother has deep maternal affections for her young children; in the same way, a well-educated mother in a big city expresses the same great love for her own children.

So what is the answer? One Cosmic Ideology will have to be preached; that one Supreme Father, the Cosmic Entity, is the goal of all living beings. This spiritual sentiment will keep humanity united for all time to come. It will form the entire planetary world and even the universe into a nation. Then there will be only one nation – a World Nation. No other theory can save the human race. 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, where we look upon everything as our own. In universalism there is no opportunity for violence, hatred or narrowness.

Establishing universal equality or social parity by law or force will not work. That cannot bring about a change of heart. What is required is a planned expedient to rectify character without any moral or ideal basis. These few lines based on the cosmic sentiment drive home the point to be the unifying

force and strengthen humanity.

My house is everywhere.

How desperately I search for that house of mine.

Every country is my country.

I shall surely discover that country of mine.

I may be a foreigner; but to whichever house I go,

I find my own abode.

I will find the right door to enter the house.

In every house live my dearest relations.

I am desperately searching for them.

The reason — this cosmic ideology is based on the absolute truth, which is beyond time, space and person. For that regular spiritual practice is required. Shrii Sarkar says: "When the limited mind accepts that unlimited entity as its object, the mind goes on expanding to a full 360 degrees. When human beings bring the entire universe within the range of their minds through spiritual practice, the result will be one universe, one universal society.

As long as the feeling of nationalism remains alive, mutual conflicts are inevitable. Human welfare depends on the degree of psychic expansion. When nationalism cannot embrace every human being, that nation cannot attain perfect well-being. When the welfare of some individuals remains outside the scope of the limited mind of the nationalists, their sorrows will never be felt. That is why a group of nationalists may attack another group of nationalists just to establish their national ego. Not only nationalism, no "ism", not even internationalism, attains the highest degree of psychic expansion. Though separated by many countries, many states, many religions, many communities or by many languages, the human race is an indivisible entity. Every human mind is but the diversified individual manifestation of that same indivisible Cosmic Mind.

Who can say that human civilization has not been established on other planets of the universe? The thought of other planetary civilizations remains outside the minds of those who only think about the various nations of this planet. It is not possible for such internationalists to establish universalism. When inter-planetary conflict begins, then internationalism will assume the same role as nationalism does today. The only way to establish universalism is to bring about mental expansion through spiritual practice. The inculcation of the spiritual outlook will not strengthen the boundaries between nations but will lead to the establishment of a universal state, a global nation, with a common thread of unity and aspiration. That nation will be known as the human nation".

Throughout the world there is only one race:

Its name is the Human Race.

All are nourished with the same milk of Mother Earth;

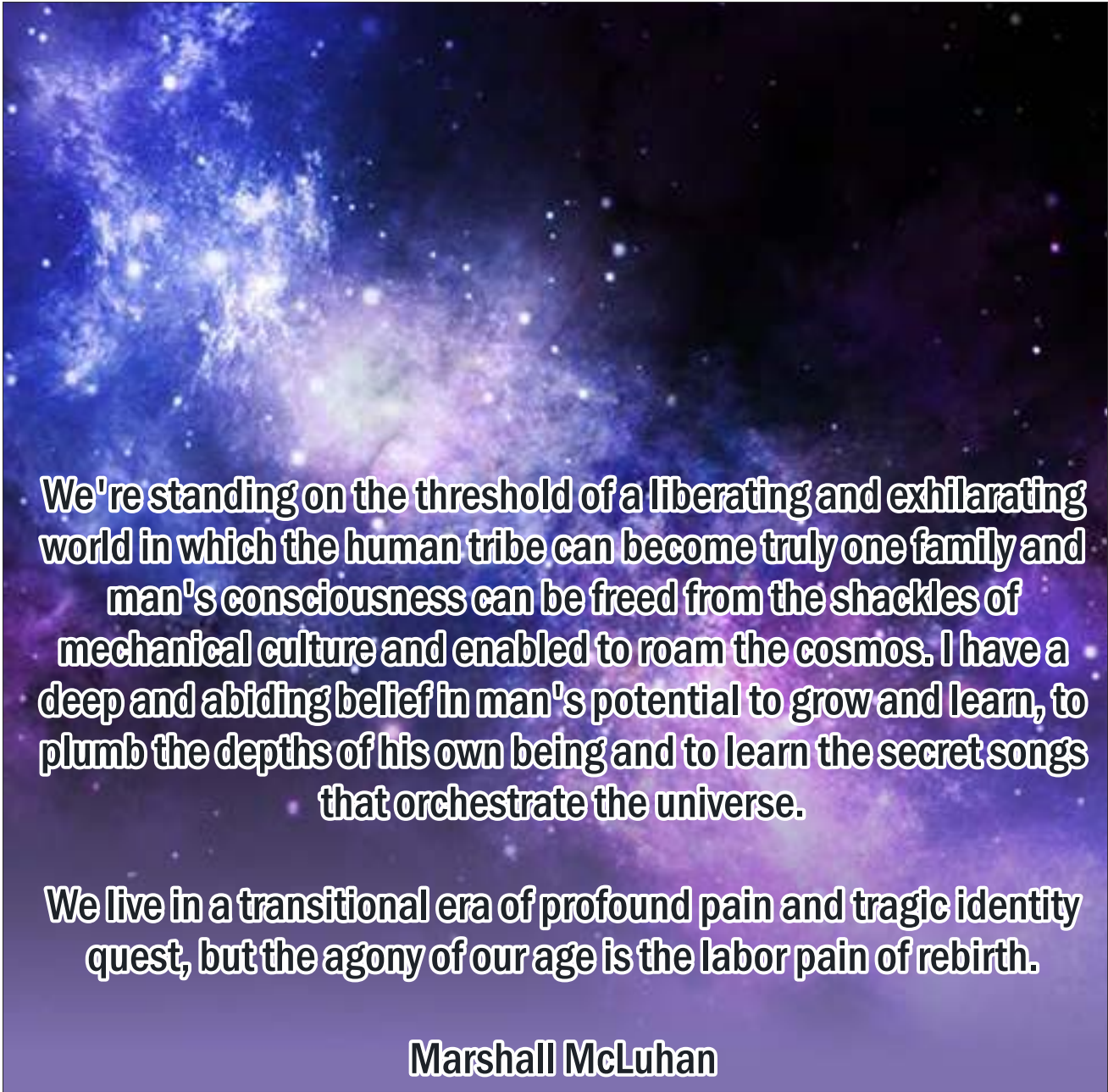
The sun and the moon are the companions of all.

Building anything on humanistic lines requires a

foundation of real love and affection for humanity. A truly benevolent society will never come into being under the leadership of those energetic busybodies who are solely concerned with profit and loss. Where love is paramount, the question of personal loss or gain does not arise. The basic ingredient for building a healthy society is simply genuine love; how then is it possible to establish such a society through coercion or legal compulsion? And to establish a Human Nation a world government is also essential to exercise effective control in certain spheres. For example, there should be only one world military force. There should be one universal legal and criminal code for the universal humanity. There should not be different laws for different people, different countries, and different communities. The

world government should form certain autonomous units (not necessarily national) to deal with problems such as education, food supply, and flood control. The boundaries of these units may be readjusted to reflect the development of more sophisticated communication techniques. Such development brings the remote parts of the world nearer and the world therefore grows smaller.

Along with the theory of spiritual inheritance, one cosmic ideology will have to be propagated too, and that ideology is that one Supreme Entity – the Cosmic Entity – is the goal of all living beings. This spiritual sentiment will keep human beings united for all time to come. No other theory can save the human race. These too are famous pronouncements by Prout's founder the Universal Patriot. ●



We're standing on the threshold of a liberating and exhilarating world in which the human tribe can become truly one family and man's consciousness can be freed from the shackles of mechanical culture and enabled to roam the cosmos. I have a deep and abiding belief in man's potential to grow and learn, to plumb the depths of his own being and to learn the secret songs that orchestrate the universe.

We live in a transitional era of profound pain and tragic identity quest, but the agony of our age is the labor pain of rebirth.

Marshall McLuhan

Legacy of SHRII SHRII ANANDAMURTIJII

Vision of our 21st Century University, developing cosmic thinking and knowledge, building smart governance based on Prout, and promoting global citizenship and harmony.

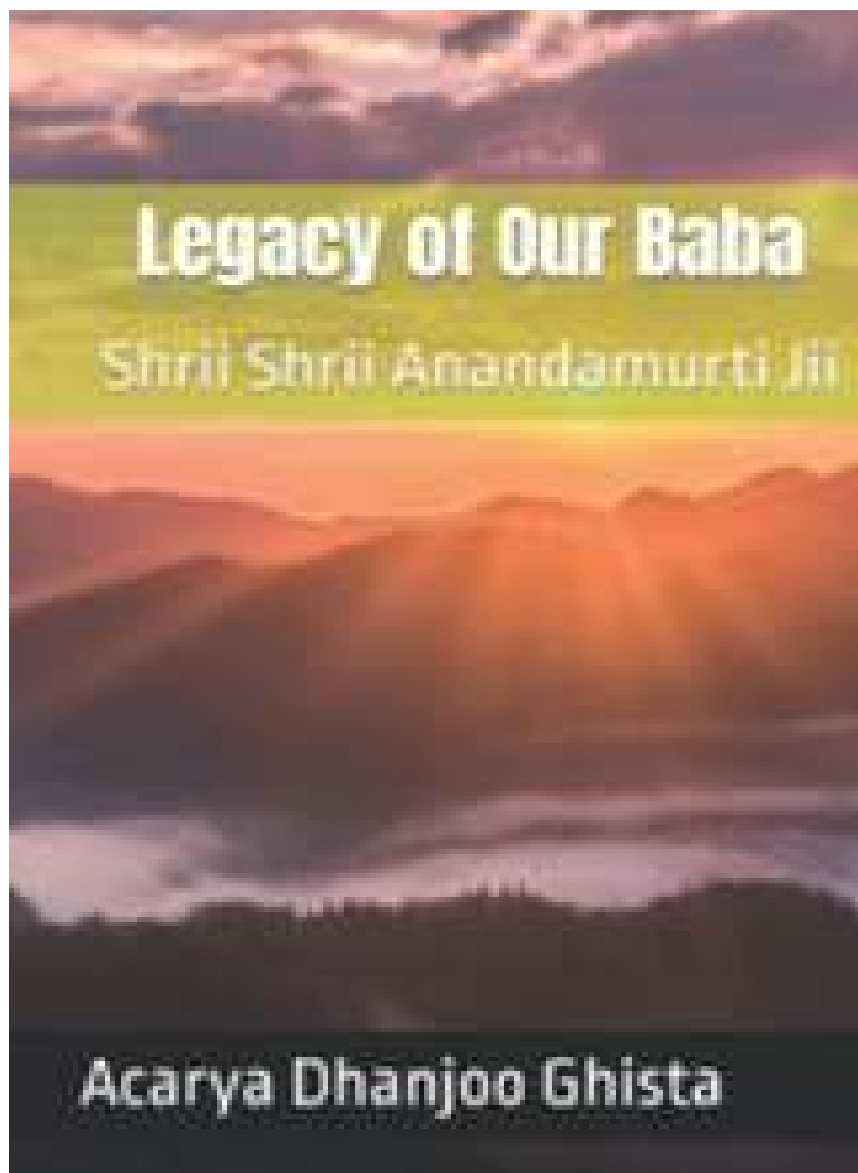
Acarya Dhanjoo Ghista

In this centennial year, it is verily the time for us to take a big account of our dear Bábá's legacy, His immense contributions to society. Bábá decided to come here as Taraka Brahma, for many reasons to (i) restore dharma, (ii) develop a cosmic vision and thinking among us, (iii) teach us how to connect with Cosmic Consciousness for our well-being and enlightenment, (iv) address poverty, by establishing a genuine democratic system of Prout, and (v) remove narrow divisive isms and provide caring for animals, by setting up the Neohumanism doctrine. Through it all, He taught us how to live caring for others, how to have elevated thinking, how to get liberated and to be with Him—*Parama Puruṣa*. These are featured in the book (whose cover is below) vide five main sections viz.:

(1) His life, (2) Developments in many different fields, (3). World tours to meet His loving disciples, (4) DMC discourses during His tours, (5). His parting gift of Gurukula.

Baba's developments in many different fields:

1. Taraka Brahma, the purpose of His advent and His special



responsibility: *Parama Puruṣa* will take care of those who take His shelter. It is the duty of *Parama Puruṣa* to save the prestige of the bhakta, and the duty of the bhakta is to leave everything on Him.

2. Human Civilization, and factors required for it: spiritual ideology, spiritual cult, socio-economic theory, social outlook, scripture, preceptor.

3. Spiritual Practice: The science of conversation of microcosm to macrocosm constitutes spiritual practice. Your relationship with Parama Puruṣa is personal; it is part of your being, and your birthright.

4. What is Diksha: When a person becomes restless for the attainment of freedom from bondage of maya, then Parama Brahman, in the form of sadhguru, appears before the seeker and helps in that person's spiritual progress by imparting diksha.

5. Meditation, for wellbeing and enlightenment: how one can acquire non-discriminatory knowledge through the practice of Ishvara Pranidhana and Abhidhyana.

6. Cultural Evolution, through plays and drama, poetry and lyrics, and sāhitya (or literature), to lead society towards true fulfilment and welfare.

7. Tantra sadhana, the process of transforming latent divinity into the Supreme Divinity, which then inculcates intrinsic knowledge for human progress.

8. Microvita, emanations from the Supreme Entity, as carriers of life in different stars and planets, are the root cause of this universe.

9. Neohumanism awakens genuine love for humanity, by lifting human beings beyond geo-sentiments, socio-sentiments, and all forms of discriminations in human society.

10. Prout: basic principles, agricultural and industrial policies,

political-economic system, and qualifications for elections to city and state legislatures for dedicatedly serving the people to meet their living needs.

11. Social Progress: How we can develop a progressive human society, in which all can assist one another to have happy living, based on having education and employment, home and food, healthcare and safe living. In particular, women should have access to education in all countries, to have important roles in society, and to even become doctors and lawyers, politicians and legislators.

12. Actions & Maya, Kara, & Liberation: Baba's blessings that both sādhanā and success are within your easy reach, and the result is already secured with Him; whether you are sinner or virtuous, those who come to God are all one for Him, and all will be liberated.

13. What is Bhagvata Dharma: It means "the way of life which leads to ensconcement in the supreme stance". The easiest and most natural way for human civilization and humanity to grow is through bhāgavata dharma. Hence, those who sincerely seek the welfare of humanity must uphold bhāgavata dharma.

14. Relationship between Jīvātmán and Paramātmán: When the jīvātmán mind makes Him its object, it is transformed into Him, and sees the entire universe contained in Him. When the unit "I" is transformed into the Cosmic "I", then it becomes one with the Ātman of Saguṇa Brahma.

15. Nuclear Revolution: In nuclear revolution, every aspect of collective life—social, economic, political, cultural, psychic, and spiritual—is completely transformed. New moral and spiritual values arise in society which provides the impetus for accelerated social progress. The

old era is replaced by a new era, and one collective psychology is replaced by another. This type of revolution results in all-round development and social progress.

16. Planning for Mahavishva: Baba had wanted us to create Mahāvishva (the Great Universe), and the guiding principle behind it will be that all human beings are the progeny of the Supreme Progenitor. Then there will be peace and happiness in the Universe, and by being established in one indivisible ideology, humanity will march ahead toward the Supreme Goal.

Highlights of Bábá's World Tours:

Baba toured many countries in Asia, Middle East, Europe, Jamaica, and Venezuela. In this book, we are presenting His tours to (i) Maharlika (Philippines), Qahira Sector (from Israel to Turkey), and 3. European countries (from Germany to Iceland).

I. Bábá's Tours of Maharlika:

Bábá visited Mahárlíká the first time on June 20th – 27th, 1968; this was His first overseas tour. The second visit was done on April 20th – 26th, 1969. During these visits, Mahárlíkáns felt the divine blessings of the Spiritual Preceptor. This is what is their lasting memory of Bábá, based on what He said, when he was leaving Manila: "Now, I am leaving this country and I am leaving you physically. I am always with you. I will always be with you. Physically I am leaving you, my sons and daughters, but I cannot forget you, and mentally I will always be with you. I want that all of you should be ideal human beings, all of you, let your existence be successful. I have got nothing more to say. Peace be with you. My sons and my daughters, I have one more thing to say. I don't belong to heaven. What I am, I am to express this truth in a single sentence, I am yours." 27 June 1968, Manila, Philippines

Bábá gave seven DMCs. This is the inspiring concluding part of His last DMC: “Both sáadhaná and success are within your easy reach. The result is already secured with Me; I shall give it to you at the appropriate time. Do not bother about it. Whether you are sinner or virtuous, those who come to God are all one for Him. He makes no distinctions. All will be liberated. You are all my beloved sons and daughters. Sometimes I appear harsh to some. But that is for love. If I were to be indifferent, there would be no need for scolding or punishment. I want to see you all laugh. It gives me great pleasure to see you laughing. Leave all cares unto me. O be blessed”. 26 April 1969, Manila

II. Bábá's tour of Qahira Sector (Sept 11-15, 1979)

Arriving on 11 September, Bábá chose the city of Haifa for His stay. He placed Israel at the hub of the Qahira sector with a deep blessing and great responsibility to lead in unity in the Middle East, in overcoming hatred, inferiority and fear complexes, and in trusting the spiritual Force as the unifying spirit. Bábá talked about Palestine as one of the places of early human beings.

Then in the afternoon of Sept 14, Bábá arrived in Istanbul, or Great Constantinople, as He acknowledged its ancient glory. On 4 Sept morning, Bábá's DMC discourse in Haifa was on “Subjective Approach and Objective Adjustment”. On a field walk in Beshiktash, Bábá said, “Istanbul is very special because for centuries and centuries people have come to this city from all directions, settled here and inter married. The blending of the races brings about the maximum development of the cranium, and this leads to the maximum development of humanness. This is why I recommend revolutionary marriages. For this reason, I declare Istanbul the global office

for Renaissance Universal.” Concluding, Bábá gave some very significant impulses to the Qahira Sector:

1. Naming 'Qahira' for the sector and thus linking this region to the ancient Egyptian civilization, its deep historic influence from the Vedic civilization and beyond.
2. Acknowledging Athens or Greece as a link to India and its responsibility for Universal Fraternity.
3. Placing Israel at the hub of spiritual blessing, and thus with a great responsibility of unity, education, and service.
4. Placing Istanbul as a cultural center responsible for Renaissance Universal in all strata of life.

III. Bábá's Tours of Europe (Berlin Sector)

1. Bábá's First Tour: May 6 to June 5, 1979

On May 6, 1979, Bábá landed in Geneva, Switzerland. The plane arrived and as the door from the customs area opened, it was arranged for Bábá to sit on a chair, when He said: “You see I have kept my word. Two years ago, I promised to visit Switzerland at the first opportunity I would get. Now I have come. I always keep my word.” **In Fiesch (Switzerland)**, Baba was driven high into the snow-covered Alps. While walking, Bábá said, “Life on our planet started in these Alps. At that time, the surroundings were very hot. Life began only up in the mountains at zero degrees centigrade —the necessary temperature for the process to start.” Bábá also commented that the first human civilization was also in the Alps.

West Berlin (May 15, 1979), Berlin wall and the swastika: The field walk led to the infamous Berlin wall dividing Western democracy from Eastern communism. Bábá stopped, looked at it, and said, “This wall

symbolizes the brutal suppression by communism of human liberties. It is akin to artificial madness. In the near future, you will all see this wall crumble piece by piece, stone by stone. East and West Germany will be united as one.” Then, He added, “In 1941, Germany came under the influence of a star called Magha, a bad star. Magha causes disruption and breaks into pieces the object on which its projection falls. Now its effect is finishing, and soon good time is coming.”

2. Bábá's Second Tour of Europe: Sept 16 – Sept 21, 1979

From Copenhagen (Denmark) to Oslo (Norway) (Sept 16, 1979), arriving in Reykjavik (Iceland) on Sept 17, 1979). Bábá's DMC on Sept 18 was on 'Human Life and Its Goal'. This is the concluding part of His DMC discourse:

“As the universal “I” is the Supreme Creator, Supreme Generator, everything in this universe is His progeny, and He is the progenitor. He is the Supreme Father. You have a family relation with that Supreme Entity, and not a relationship of external formality. He is yours, and you should also remember that nothing is external for Him. Everything is within, nothing is without. So you have been created by Him and you are in Him, and, because He is your supreme goal, finally you will be with Him, you will be one with Him. For this, you require no special education, no knowledge of philosophy, and no other external attributions. Supreme love for the Supreme Universal Entity will make you one with Him”.

Now it is not enough for us to just present Bábá's works and doings. It is our duty to also implement His ideals. So, in the presentation of Gurukula, we have outlined how we can set up Gurukula's Colleges, to cultivate new knowledge in academic disciplines and fields, as well as to

develop Ananda Nagar and the legendary Rarh region into providing progressive sustainable living for the poor people.

Baba's Parting Gift, Ananda Marga Gurukula in Ananda Nagar

Ananda Marga Gurukula (AMGU) was founded by Sadguru Prabhat Rainjan Sarkar on September 7, 1990, just prior to His Holy departure on October 21, 1990. Now our goal is to make Ananda Nagar the cultural, educational, and spiritual capital for those desiring a happy blending of the synthetic outlook of the East and the analytical rigor of the West.

I have been dedicated to setting up Gurukula as an academically comprehensive university, involving the setting up of the following Colleges:

Ananda Marga Gurukula College of Arts, Science and Education (CASED)

Ananda Marga Gurukula College of Engineering and Community Development (CEGCD)

Ananda Marga Gurukula College of Medicine and Health Sciences (CMHS)

Ananda Marga Gurukula College of Farming, Veterinary Science and Agro-Industrial Development (CFVSAID)

Ananda Marga Gurukula College of Industrial Development and Business Management (CIDBM)

Ananda Marga Gurukula College of Law and Governance (CLAWGOV).

These Colleges will contribute to the multi-faceted development of Ananda Nagar, and help to transform it into a sustainable community, bringing sunshine into the lives of its poor forgotten people. **Detailed information of Gurukula** charter, colleges, and contribution to community development can be obtained from my books:

1. Ananda Marga Gurukula

and Ananda Nagar A Humble Beginning of a Neohumanistic Society: A Kaleidoscope into the Future (2009).

[https://drive.google.com/file/d/1o8vu7oElyJjOINBolOkJZm2s4wI_hnRt/view?usp=sharing]

2. Ananda Marga Gurukula and Ananda Nagar Holistic Development (2018).

[<https://drive.google.com/file/d/1MUd7P4EeYx1VDRpaz4Q9kAeEilbHJFr4/view?usp=sharing>]

VI: Vision of our 21st Century University: Cosmic Thinking & Knowledge, Smart Governance & Prout, Global Citizenship & Harmony

Then, finally, we are presenting Vision of our 21st Century University, developing cosmic thinking and knowledge, building smart governance based on Prout, and promoting global citizenship and harmony. Through this global cosmic university, we now look forward to developing academic relations with universities worldwide, Thereby, we want to develop partnerships with them, by which we can develop new academic programs in these universities, to cover all of Baba's developments, on neohumanism to universalism, cosmology and microvita to life creation and evolution, democratic governance to Prout, yoga and meditation to yogic treatments and natural remedies, social justice to Bhagavata dharma, nuclear revolution to Mahavishva.

Now we need to implement all that we have been talking about in Item I. We can only do that by setting up this 21st Century University. Throughout human history, universities have been the cradles of human civilization, from the time the world's oldest Takshashila University, which was founded in 700 BC. In order to cultivate this higher order cosmic thinking, our university will have the following Colleges:

1. College of Humanities and Social Sciences: to develop humanitarian values of living, and the constituents of political science and governance for progressive living.

In this College, we can also offer courses in Neohumanism and Prout. For the Neohumanism course, we can adopt this textbook:

N E O - H U M A N I S M : Principles and Cardinal Values, Sentimentality to Spirituality, Human Society, by Shrii Prabhat Ranjan Sarkar:

[<https://drive.google.com/file/d/136vCGvz303rMMIsZVKnIBLy3N4D21waD/view?usp=sharing>]

For the Prout course, we can adopt the text book: Socio-Economic Democracy and the World Government, by Dhanjoo N. Ghista, World Scientific, 2004.

[https://drive.google.com/file/d/1NPHjHRm9uv5VmDKXzCwKoTiE-1lz41_J/view?usp=sharing]

To set up a new system of Democratic Governance.

2. College of Sciences and Mathematics: to provide education in physical sciences, biological and life sciences, mathematical and computer sciences.

In this College, we can also offer a course on the Cosmology Cycle (Brahmacakra), based on the article: Consciousness and Evolution: Unified Theory of Consciousness, Matter and Mind:

[<https://drive.google.com/file/d/1jOiPzoNjNmnLkToTqeCBt9zFCe169rvT/view?usp=sharing>].

3. College of Engineering: to offer courses in all fields of engineering.

Today, the most in-demand field is Biomedical Engineering, in which we can offer a novel Program in Biomedical Engineering in Translational Medicine (BETRAM):

[<https://drive.google.com/file/d/1DCOM0T28->

[9mKH5IZG_w3Lc_jlbfIIOC/view?usp=sharing](https://drive.google.com/file/d/1mKH5IZG_w3Lc_jlbfIIOC/view?usp=sharing)]

4. College of Management Science, Business Administration, Smart Cities and Hospital Healthcare Management:

In this College, we can also offer the Hospital and Healthcare Management Program:

[\[https://drive.google.com/file/d/1BeTYG0LAjDwXhJBsgb1qPQwyfRVs9Y9H/view?usp=sharing\]](https://drive.google.com/file/d/1BeTYG0LAjDwXhJBsgb1qPQwyfRVs9Y9H/view?usp=sharing)

5. College of Law, Governance and Public Administration: to address the need for smart governance for promoting economically sustainable cities and urban-rural communities. In this College, we can offer a novel “Governance and Public Administration Program” to educate competent and learned public politicians. Going forward, we could even make it mandatory for all politicians (including prime ministers and presidents of countries) to have degrees in this program. This will help to cultivate a much better society, in which people can have happy living. A unique feature of this College will be the launching of the Journal of Social Justice and Equality to provide the gateway for the development of innovative solutions to mitigate injustice, in the form of education programs, community programs, and government legislations:

[\[https://drive.google.com/file/d/1s7kJA B s v N h - oJBIMt0tn5rvWIA7q22eY/view?usp=sharing\]](https://drive.google.com/file/d/1s7kJA B s v N h - oJBIMt0tn5rvWIA7q22eY/view?usp=sharing).

6. College of Education: To train school and college teachers into preparing student readiness for careers in STEM fields. For that, we can offer a program in IASIAM (Integrated Approach to Science, Engineering and Medicine) Education:

[\https://drive.google.com/file/d/16BfnSRfzBloacl_K_5nrxi65Jr

[1U5B4i/view?usp=sharing\]](https://drive.google.com/file/d/1U5B4i/view?usp=sharing)

7. College of Sports Science and Engineering: To educate scientific sports coaches for working in universities and professional sports, to provide knowledgeable training to sportspersons and athletes, and enhance national performance in international tournaments and Olympic Games. For educating scientific sports coaches, we can offer a novel program in Sports and Engineering Program:

https://drive.google.com/file/d/1UTHit_G7JIFYkkLG5CS2gQ_THZ7m8fpZ/view?usp=sharing

8. College of Yoga and Meditation: To educate yoga teachers for schools, colleges, and hospitals, for promoting health and wellness, cognitive development and mind-body medicine. This would be the first such college in the world. In this College, we would conduct courses in (i) Yoga History, Yoga Systems, Yoga Science, (ii) Yoga Practice, Yoga Lifestyle, Meditation Science, (iii) Yoga Therapy and Healing.

Many of these Courses can be based on the following books and article:

1. [Yogic Treatments and Natural Remedies](#), by Shrii Prabhat Rainjan Sarkar

2. Cure Yourself with Yoga, by Acarya HiranmayanandaAvt [[Cure Yourself With Yoga Path of Bliss Yoga, Meditation and Service](#)].

3. Addressing Corona Virus Crisis: Animal-caring and Meditation, Progressive thinking and living, by Ac. Dhanjoo Ghista, Prout Journal August 2020 (Pages 13-16)

<https://drive.google.com/file/d/1LYAhx9yFDVyuC-fE9dRzaxtAJqH5pqQ-/view?usp=sharing>

9. College of Medicine and Health Sciences: to develop a novel STEM format of Medicine,

as defined by STEM Model of Medicine:

https://drive.google.com/file/d/1PgLsgjKAm_BelF1gclYf0tMxvxI3Wae/view?usp=sharing, involving quantitative physiology, precision medicine, and technological patient-specific surgery. In this College, we can even offer an MD Program in Yogapathy and Naturopathy Medicine.

In this way, we can spread Babá's ideals and teachings worldwide, and help to build His Mahavishva based on the guiding principle that all human beings are the progeny of the Supreme Progenitor. By which all human beings can live as the family of *ParamaPuruṣa*. Then there will be peace and happiness in the world and with establishment in one indivisible ideology, humanity will march ahead toward the Supreme Goal.

The way by which we can accomplish all this is to set up a **Global Network of new era 21st century universities**, based on our **Vision of 21st Century University**, (i) providing new knowledge in all academic disciplines, (ii) promoting cosmic thinking and evolved living, smart governance and Prout, global citizenship and harmony, (iii) providing quality healthcare delivery, including solutions for coronavirus, (iv) eradicating poverty and ending human suppression, and (v) developing economically sustainable communities.

[\[https://drive.google.com/file/d/13S61XKJH1Q-dvrGNxopP72E3hdKLZDu/view?usp=sharing\]](https://drive.google.com/file/d/13S61XKJH1Q-dvrGNxopP72E3hdKLZDu/view?usp=sharing)

This is verily our clarion call for implementing Baba's legacy, by developing progressive communities, spiritual civilization, and ongoing human evolution. ●

Seizing the Opportune Moment

When capitalism goes into crisis, it will be an unparalleled opportunity to introduce Prout's social vision.

■ Ravi Logan



A group of North America Proutists have begun to consider how to respond to an economic depression. We asked the question: “Assuming we have two years before a financial collapse occurs, how can we prepare for the opportunity this crisis of capitalism will provide to implement Proutist solutions? In exploring this question, we

developed a framework of understanding that we are now beginning to share with other Proutists.

Opportune Moment

In his 1987 discourse, “Economic Dynamics,” P.R. Sarkar stated that: “The downfall of capitalism is inevitable due to its inherent staticity. Capitalism is on the verge

of extinction from this world. . . . The contradictions in capitalism are due to the self-centered profit motivated psychology and the accumulation of wealth for the benefit of a few rather than for the welfare of all. Hence, capitalism is not congenial to the integrated growth of human progress. A day is therefore sure to come when

capitalism will burst like a firecracker.”

Capitalism is producing a global meta-crisis having five principal facets: collapsing climate stability, unsustainable depletion of resources, massive ecological destruction, growing economic inequality and financial instability, and dangerous political dysfunction — plutocracy, autocracy, neo-fascism, etc.

Each of these arenas of crisis is growing in intensity, as is their capacity to interact in ways that can intensify their impacts. The whole crisis system is moving toward tipping points that will bring collapse. The arena of crisis that is of most immediate concern is economic crisis. In his “Economic Dynamics” discourse, P. R. Sarkar predicted that an “[Economic] depression will occur in the industrial subsection of the commercial economy. It will have widespread and devastating consequences for humanity.” When this economic depression will begin is unknown. But we believe it will happen sooner rather than later, so Proutists should start preparing now.

P. R. Sarkar advised that “Wise people should utilize this moment. We are near the last stage of the capitalist era. If an impact is created, it will help the suffering humanity. It is the most opportune moment. If the positive impact we create coincides with the explosion, the effect will be excellent.”

Just as capitalists have used crises as opportunities to force structural reforms in national economies to open markets and deregulate, in a similar fashion, when capitalism goes into crisis, this will be an unparalleled opportunity to introduce Prout's social vision. The point, however, is not to just popularize Prout ideology but to successfully implement Prout — to seize the opportune moment to build a Proutist society. Proutists must



prepare now to have a positive impact when the capitalist economy breaks down.

How should this be done? P. R. Sarkar has given a basic strategy to revive communities suffering from economic depression: “To save society from depression, the approach of PROUT is to increase purchasing power by increasing production, reduce disparities in the value of wealth, and increase the circulation of money; that is, by keeping money rolling. . . . Attention will have to be given to increasing the level of production.”

To implement this approach people will need to unite around a sentiment and program of **economic democracy**. There are four factors required for economic democracy: guaranteeing basic necessities, increasing purchasing capacity, making economic decisions locally, and preventing drainage of local capital. Economic democracy should be the principal demand a Prout movement to revitalize the society.

Programmatic

Responses in Four Spheres

P.R. Sarkar told in his “Economic Dynamics” article that the effects

of depression will affect all spheres of social life. The response of Proutists to the coming economic explosion should therefore provide a synthetic response in all spheres. We must develop integrated approaches in the social, political, environmental, and economic spheres.

Social sphere. Social unity will be essential for communities to work together to solve the formidable problems afflicting them. This unity must be based on coordinated cooperation. To establish unity and coordinated cooperation a neohumanist value base of universal inclusion and social equality is required. Without first establishing sufficient neohumanist sentiment, Prout solutions will remain difficult to implement.

Political sphere. Undertaking systemic change will require creating institutional change in the political system. Governing systems must be inclusive and represent the interests of all elements of society— not privilege the wealthy. Additionally, to unleash the power of block level planning,

there must be ample political authority to implement local development planning. Such changes in the political system will require giving authority to local level planning bodies. Also needed is a strategy for transitioning from a governing system compatible with capitalism to one suited to Prout.

Environmental sphere. Humanity's future will be grim if climate change and ecological destruction are not confronted. The intensifying environmental and climate crises will exacerbate the effects of economic collapse. Therefore, programs for environmental restoration and greenhouse gas reduction must be implemented. For this, there must be sufficient neohumanist sentiment. Without respect for the earth and living beings there will not be the collective will to act forcefully. Second, there must be strict regulation of commercial activities that could harm the environment. Third, governments should fund environmental restoration projects. Fourth, deep solutions to greenhouse gas emissions must be implemented.

Fifth, over-extraction and pollution must be curtailed and non-polluting practices implemented.

Economic sphere. Economic collapse will have pervasive and profound impacts on the lives of many. The lack of basic necessities presently experienced by the poor will become commonplace and affect the middle class. A Proutist response must address the systemic nature of the crisis. The Prout social vision provides us with special capacity to envision deep solutions. There are three arenas in which practical initiatives will be critical.

Basic necessities. When economic depression occurs, the most acutely needed necessities will likely be shelter, food and medical care. People will need to produce these necessities, and they will need to be distributed equitably. With the breakdown of distribution chains, the provision of basic necessities will need to be arranged mostly at the local and regional levels.

Finance. For a distressed economy to function and to provide basic necessities and

amenities, four financial conditions must be met. There must be (1) a stable currency and/or system or exchange, (2) the availability of purchasing capacity for people to acquire needed goods and services, (3) viable sources of credit with which to stimulate new, or revive existing, economic development, and (4) local retention of capital.

Infrastructure. A society devastated by economic collapse will need to maintain critical infrastructure systems. The most essential systems are (1) energy, (2) water supply, (3) waste disposal, (4) communications, and (5) transport. These systems must be operated on a no-profit no-loss basis. New approaches will be needed to see that infrastructure operations serve people's needs, foster sustainability, and eliminate pollution.

Movement to Build a New Economy

Capitalism is a pervasive system of values, institutions, legal frameworks, social relations, entrepreneurial practices, power dynamics, etc. It is enmeshed in nearly all aspects of life. To replace a system that so comprehensively orders our individual and collective lives will require a broad movement having several arenas of activity.

Organizing and mobilizing social movements. Social and electoral movements must be mobilized, as needed, to press grassroots demands for economic democracy so local communities can be empowered to build out the new system of post-capitalist development. Without sufficient political strength on the part of progressive forces, there's risk that self-centered opportunists will quickly fill the void of leadership.

Educating people in the practice of Prout. Neither propagation of a social vision, nor skilled work on new models, nor



enlightened policy and leadership can occur without human agency. So, there must be programs to train cadres in the theory, policies, and practices of integrated, local development.

Conceptualizing new social policy and transforming political institutions. A new social theory provides a vision; models provide inspiring and instructive working examples. But without the public policy and the governing institutions to systematize the vision and normalize the models a functioning post-capitalist society will not be attained.

Articulating a new social vision. With the fall of capitalism there will be an ideological void that must be properly filled for society to move forward. There must be mass propagation of a guiding social theory – the values, principles, and operational systems – for decentralized, integrated development.

Building new models. So many models have been developed by progressive people that implicitly or explicitly project post-capitalist values – values of equity, sustainability, localism, cooperation, and basic needs for all. What is needed is to bring these models into integrated frameworks in ways that demonstrate the potential of their functioning as a whole system of integrated local development

Each of these arenas need to be advanced by a movement of people who share a common vision. Model builders, political activists, policy wonks, political operatives, social theorists, and educators have their own interests and styles of work. What is essential is to create a common identification with a movement to build a new society.

Some Strategies of Importance

There are several strategies that are importance in a Proutist response to economic collapse.

Conversion to cooperatives.

Many private enterprises will go into bankruptcy. Yet there will remain need for their products or services, and there will be the workers with skills who need employment to run these enterprises. In response, workers should take over their failed enterprises and run them as cooperatives. This would provide a pathway for transition to a cooperative based economy.

Adaptability. Practical approaches for responding to conditions of economic depression should be adaptable, so that they may be readily implemented by people in other communities. As there is much variation of local conditions, the development of a “pattern language” will become necessary to assist communities to envision and implement solutions for their local conditions.

Responding to disasters. Due to climate and earth disasters, communities will be devastated and require rebuilding. These situations will present Proutists opportunity to work with disaster relief efforts to rebuild local economies from the ground up, putting in place sustainable, equitable, cooperative, locally based economic systems in a phased system of implementation.

Education and access to support resources. People's capacity to envision workable solutions based on new values will require their having a working understanding of and capacity to implement Prout. To develop this capacity there must be proper training programs, along with support services.

Finance. Local mediums of exchange and capitalization will have to be developed to sustain local economic activity and fund integrated economic and community development to ensure the availability of infrastructure, employment and affordable goods and services while stemming capital flight.

Call for Engagement

At the time of Soviet communism's collapse, P.R. Sarkar said that a vacuum had been created in Russia and if it were not filled by Prout a more harmful system would arise. At that time, a few dynamic Proutists dedicated themselves to introducing Prout in Russia. But their numbers and resources were too limited to have a lasting impact. There was also a lack of preparedness to respond to such a challenge. The more harmful system that was predicted is now a reality and is unleashing unimaginable brutality upon peaceful people.

When capitalism collapses, events will not unfold as in Russia. The fall of capitalism will have its own trajectory. But its fall, too, will come with great suffering. Many people who have only known material affluence will struggle to obtain their bare necessities. And this will take place amidst growing climate crises, dwindling natural resources, pandemics, natural disasters, water crises, and a crisis of democracy.

Will we once again be unprepared? Will we be without unity and dynamism? Or without a strategy to guide our work? Will we be on the sidelines while others with less to offer flounder in their efforts to help society? Will we be impotent while immoralists use the opportunity to consolidate their power?

These are not trivial questions. The concern the growing reality before us. A few Proutists are now committed to preparing for the coming economic explosion. The time will come when this work will consume all dedicated Proutists. There's much to prepare if we are to do our duty and seize the opportune moment. ●

A major looming question facing government administrators is: How to generate wealth and fresh resources, and distribute them wisely? If wealth is not allocated sensibly, a few people may become selfish exploiters while all others end up destitute and discontented, resulting in socio-economic stagnation, inflation, and all sorts of depression. This is what happens repeatedly under private and state capitalism. In both these systems, poverty is common and corruption is rampant. In such a situation, where will the means for further individual and collective growth come from?

The core of Prout is its five fundamental principles formulated in 1959, at a time when severe conflicts were building up between communist and capitalist superpowers. Shrii Prabhat Rainjan Sarkar realised that materialist socialism and capitalism had proposed to solve the two main socio-economic

Dynamics and Distribution:

The Two Big Fruits of Prout

Prabhakar Överland

Governments are required to secure the basic necessities of all living beings, generate and accelerate all-round dynamism. Only Prout offers the means to do so.

challenges of human society—distribution of physical necessities and industrial dynamism—in different lopsided ways. With Prout, Shrii Sarkar proposed to grow those socio-economic fruits on one and the same tree and stated: “I have given Prout to pave the way for Dharma.”

Capitalism had flung the doors wide open to privately owned business. This policy of capitalism divides the world in a small group of haves—the commercially talented, “the one percent”—and a very large group of have-nots consisting of the rest of humanity with various other forms of intelligence and mental



makeup.

Socialism emerged as an antithesis to replace the rule of individualism with materialist socialism. It looks to equal distribution first and industrial dynamism last. This approach generates a culture of idleness and corruption, rendering society unable to produce even the bare minimum necessities of its people. Such negative dynamics are reflected in the socio-democratic welfare states of Europe and elsewhere, where the generous system of welfare pay-outs is wholly dependent on government taxes derived from the output of capitalism. Without capitalism to feed on, those welfare states would have to declare bankruptcy. Shrii Sarkar, the propounder of Prout, concluded: "Capitalism makes man a beggar, communism makes man a beast."

In other words, capitalism generates industrial dynamism to some degree to benefit a few individuals, while materialist socialism generates industrial stagnancy under a miserable form of "social sameness" plus large-scale corruption. Both systems are headed for collapse under the burden of their own contradictions, the most

significant inner contradiction of capitalism being "who or what will be left to exploit when everybody and everything are already exploited."

The Prout Solution

A government is required to secure the basic necessities of all living beings, generate and accelerate all-round dynamism, and open the doors of vision and higher realisation for ever-new potentialities and resources to flourish. Only Prout offers the means to do so.

With its first fundamental principle (please see page 4 of this journal), Prout limits the volume of private accumulation of physical wealth. This limit may vary around world, but the principle remains the same: In whatever way one chooses to look at the physical world it remains limited, and its distribution must reflect this reality, otherwise disparity and discord will inevitably develop. Physical resources, such as money and natural resources of all sorts are limited because they are created in that way. As physical things are limited, the accumulation of them also needs to be limited, otherwise disproportionate accumulation by some becomes the loss for others,

as is indeed the case both under private and state capitalism.

By limiting the accumulation of physical wealth, socialists may say that Prout has gone a long way in establishing a fair and just society for all. But how, may capitalists ask, would the necessary dynamics, for the further development and realisation of that society, be secured? How will a Proutist society avoid the catastrophic fate of the communist world and not end up in static misery and lack of even basic necessities, not to speak of avoiding being totally unable to realise higher resources and potentialities?

The second and third fundamental principles of Prout initiate the chapter of generating accelerated all-round individual and collective growth. By bringing about maximum utilization of all potentialities and their rational distribution, Proutist policies will not only secure the dynamics needed but keep on accelerating them.

A key to understanding Prout's handling of dynamics and distribution, is to grasp the reality of physical resources being limited whereas psychic and spiritual ones are infinitely





available. The fundamental difference between psychic and spiritual resources, as far as human existential urge is concerned, is that the psychic, even though infinitely available, cannot fulfil the limitless human thirst. For instance, one may think of chair, or a mathematical problem, or some other psychic idea as much as one likes, but in the end such thinking will not lead to existential fulfilment. The thought of the chair will give way to another object of fascination, the mathematical problem will lead to another problem, etc. Only the spiritual side of human beings, by virtue of its unbounded nature and reality, can satisfy the deepest and ultimate human urge. Still, mental and psychic education should be provided for all without reservation, as it will only strengthen all other endeavours including the spiritual.

Then there is the issue of proper regulation or adjustment of the distribution of various forms of wealth. As regard physical wealth, Prout establishes that its surplus, after the distribution of minimum necessities to all, should be distributed on the basis of merit. This principle will secure a maximum of industrial dynamics. How about the distribution of

higher resources, such as various forms of knowledge, insights, etc.? For instance, if a criminal in jail expresses a desire to learn in depth about the use of explosives, would the prison library keep such literature ready for him or her? Take another example, that of a busy spiritual aspirant eager to learn higher lessons of spiritual endeavour. Should all secrets on principle always be open to any seeker or should there be some sort of regulation? Should all psychic and higher resources be given to all and sundry without first establishing the usefulness of such distribution?

Prout establishes that psychic and spiritual resources are available in unlimited supply and therefore their accumulation need not be limited in all cases. On the other hand, the usefulness of their distribution should always be ascertained. For instance, if a person is not qualified enough to sit in some educational class, his or her place should be given to another better suited person. Still, it is the duty of society to see to it that even that unsuited person will receive suitable education while he or she continues to work according to his or her capacity. This principle is reflected almost everywhere today, for instance

with regards to one's ability to drive a car, a plane, etc. In case of any reported handicap, physical or psychic, a person will not be permitted to take part in any such training, not to speak of actually handling the vehicle.

In this way, the distribution of psychic and spiritual resources should be well regulated according to the fourth and fifth fundamental principles of Prout. The fourth principle states that there should be proper adjustment amongst physical, metaphysical, mundane, supramundane and spiritual utilizations, while the fifth directs that the method of utilization should vary in accordance with changes in time, space and person, and the utilization should be of a progressive nature. This means that when a person is ready, he or she should by all means get access to any useful knowledge, but in the interest of both individuals and society knowledge should not be distributed without first assessing whether the receiver would be able to use it properly or not. In all such cases, society must see to it that the person continues to progress and contribute to a maximum extent.

Prout's principle of limitation of physical wealth, and its two principles of regulation of distribution of all sorts of wealth, have been determined by two distinctive aspects of nature. First, physical wealth is intrinsically limited and its unfair distribution will inevitably lead to the tragedy of growing disparities leading to widespread dissatisfaction and finally utter social instability. Secondly, no human being is identical to another; we are all different to greater or lesser degrees. By its fourth and fifth principles, Prout secures rational distribution of both physical and higher resources, so that fresh dynamics and the realization of the most subtle goals of humanity are attained in the best possible manner to the satisfaction of all. ●

NEEDLESS SOCIETAL DISHARMONY

Karunakshim Vatsalam

As per data provided by the Ministry of Home Affairs, there have been 3,399 cases of communal rioting in the country from 2016 to 2020



Of late, listening to TV news and debates and reading the papers one can't help feel disheartened by the state of affairs in India. First there was uproar on Hijab, then a controversy of halal vs. jhatka meat and an outcry against azan on loudspeakers, all unnecessary controversies that create disharmony in society leading to unnecessary communal clashes in various places. Then we heard about bulldozing of homes and private business premises by municipal authorities without

requisite judicial approval, a great divide comes in between the people and government. They all put together fan the flames of hatred among various vested interest groups and social media explodes in a frenzy. As a result the courts get flooded with Public Interest Litigations in matters where actually the government should adjudicate in private matters of food habits, social dress codes.

In the national capital, on April 16, clashes broke out

between two communities during a Hanuman Jayanti procession in Jahangirpuri, leaving eight police personnel and a local resident injured. There was stone-pelting and arson during the clashes and some vehicles were also torched. On the 19th apparently prompted by a complaint from its state president, the BJP controlled local Municipal Corporation ordered demolition of the houses, shops and structures on the street where riots took place, claiming them to be illegal encroachments. The

Supreme Court issued a stay order, but some 20 shops and the front of a mosque were demolished, with the drive continuing for over an hour even after the Chief Justice of India ordered a stay. In the bargain innocents who had nothing to do with the riots or the cause of it were caught in the crossfire and suffered heavy loss of livelihood. It's the poor people who suffer the most on all such occasions.

The Jahangirpuri riots are a stark reminder that Delhi has witnessed several incidents of large-scale sectarian violence. The Capital saw the worst in 2020 when people clashed in Northeast Delhi, leading to the deaths of 53 people and unprecedented destruction of public property.

This isn't the first time that the Capital or the country has witnessed communal riots. They go back to when trouble erupted in Delhi's Sadar Bazar. The violence was triggered by a quarrel between youths of two communities. The small argument rapidly degenerated into sectarian violence. Arson, heavy brick-batting, and weapons firing took place. The police were targeted by rioters, and were unable to maintain control of the situation.

At the end of the riot, 11 people were killed and the area remained under curfew for 44 days.

As per data provided by the Ministry of Home Affairs, there have been as many as 3,399 cases of communal rioting in the country in the five year period from 2016 to 2020.

Union Minister of State Nityanand Rai disclosed this in the Lok Sabha in response to a question by Congress MPs. The data showed that in 2016 there were 869 instances of religious violence; that number reduced the next year to 723. In 2018, there were 512 cases of communal riots and in 2019 there were 438 such cases. And in 2020, there were 857 religious riots. In another report published by The Print, Delhi had lost 93 lives in communal riots between 1950 and 1995. These numbers don't include the 1984 anti-Sikh violence, which was classified as a straightforward pogrom.

Following the 1974 violence, another incident shook the conscience of Delhi residents in 1987. Rumours of a communal massacre in Meerut-Maliana in neighbouring Uttar Pradesh led to an outbreak of violence in Delhi's

Hauz Khas area. An imam of a mosque was murdered in Hauz Khas and this led to an outbreak of riots, which saw 15 killed — 12 were shot dead by the police.

The demolition of the Babri Masjid in 1992, saw riots in several parts of India. Violence also broke out in Seelampur and Jaffrabad following a rumour that a local mosque had also been attacked. About 20 persons were killed.

Prout's founder Shrii Prabhat Ranjan Sarkar had said as far back as 1967: "Neither the shúdra masses nor the warlike kśatriyas are responsible for the problem of the millions of refugees in different countries, for the heart-rending cries of the mothers, wives, sons and daughters of the soldiers who died on the battlefields, or in the blazing flames of communal riots, for communalism itself, provincialism, nationalism and casteism. The responsibility lies with a small group of shrewd vipras who, out of petty self-interest, have instigated the shúdras and kśatriyas to commit heinous acts. It is clear that in any type of communal or other reactionary-instigated conflict, there are wealthy bosses on both sides behind the riots and fracas. The bosses themselves never take up spears, lances or axes and fight". To counter all this it is essential for the state to be non partisan and act fairly and justly. But this seldom happens; it is more an exception than the rule. What actually happens that the government panders to social interest groups in their state's sphere of influence and individual freedoms get lost? The principle of constitutional freedoms viz. 'we enjoy ours because others enjoy theirs' seems to get lost in the din and smoke.

For that to happen, undoubtedly there must be a government of proutists and moralists. ●





The parliament of Pakistan recently ousted Prime Minister Imran Khan in a no-confidence vote. The reasons for the former cricket star's political downfall are not entirely clear. His economic policies were a mixed bag at best, but he deserves credit for one thing: he'd taken a bold stand against international investment agreements that give transnational corporations excessive power over national governments.

In fact, Khan had begun a process of BITs that allow corporations to sue governments in unaccountable supranational tribunals. Instead, he believed such disputes should be handled through local arbitration.

Khan had learned the hard way how these so-called “investor protection” agreements can tie the hands of government officials, limiting their ability to act in the public interest.

In 2019, a year after Khan became Prime Minister, a tribunal (three private judges behind closed

CHALLENGING INVESTMENT TREATIES THAT GIVE CORPORATIONS EXCESSIVE POWER

Manuel Pérez-Rocha



Mexico and many other countries are facing anti-democratic corporate lawsuits like the case that pushed Khan to withdraw from international investment agreements.

doors, to be clear) of the World Bank's International Centre for Settlement of Investment Disputes (ICSID) ordered Pakistan to pay an Australian mining company \$6 billion in compensation for denying a mining permit on environmental grounds.

A similar suit by the same company, Tethyan Copper — a subsidiary of Canadian giant Barrick Gold, through a under the International Chamber of Commerce brought the total

amount Pakistan owed Tethyan to \$11 billion.

The ICSID ruling concluded that Pakistan had violated a BIT with Australia by failing to provide Tethyan “fair and equitable treatment,” a vaguely worded obligation that corporate plaintiffs love to exploit. The tribunal also decided that denying the license for Tethyan’s Reko Diq gold and copper project was tantamount to “indirect expropriation” — never mind the fact that the Supreme Court of Pakistan had ruled the permit invalid because the company had violated national mining and contract laws.

ICSID’s response was to order Pakistan to draw billions of dollars from its public coffers to compensate Tethyan for their lost expected future profits. The company had only invested about \$150 million in the project.

Khan’s government went to great lengths to reverse the decision, highlighting that the \$6 billion ICSID award alone represented about 2 percent of its GDP, or 40 percent of its cash reserves in foreign currency. The government argued that

international tribunals must realize that their decisions have an impact on state policies, including poverty alleviation. But the U.S. District Court, responsible for enforcing the ICSID ruling, declared that Pakistan’s hopes of annulling the award were nothing more than “wishful thinking”.

The ruling against Pakistan under this investor-state dispute settlement system is even more unfair as it came just after the IMF had approved a \$6 billion loan to the country that imposes harsh austerity measures on public spending. To overcome this financial straitjacket, Pakistan had no choice but to give in to this concerted attack by financial institutions and international courts and the world’s second-largest gold mining company.

On March 20, Barrick Gold announced that it had reached a settlement with Pakistan that will allow the company to resume their controversial Reko Diq mining project in the province of Balochistan. This is a disturbing example of international investment treaties’ chilling effect on environmentally responsible

policies and public interest regulations.

Other countries facing similar corporate lawsuits must pay special attention to this case. Mexico, for example, is being sued by the U.S. mining company Odyssey Marine Exploration for \$3.54 billion. Filed before the ICSID in 2019 under the terms of NAFTA, the suit challenges Mexican authorities’ decision to deny a seabed mining permit to extract phosphate (used for fertilizers) in the Gulf of Ulloa, off the coast of Baja California Sur. The Puerto Chale Fishing Cooperative had strongly opposed the project, on the grounds that their members’ livelihoods depend on the marine areas and seafloor that Odyssey is intent on dredging.

After the company retaliated by bringing a claim to ICSID, the Fishing Cooperative and the Center for International Environmental Law (CIEL) attempted to submit an amicus curiae brief to share their concerns. They also argued that the decision by Mexico’s Ministry of Environment and Natural



Resources (Semarnat) to deny the exploitation permit was consistent with the precautionary principle recognized in national and international law. The ICSID tribunal refused to admit the brief.

In their recent report “A sea of trouble: Seabed Mining and International Arbitration in Mexico,” Jen Moore of the Institute for Policy Studies and Ellen Moore of Earthworks explain that such refusals are common in this arbitration system designed to favor transnational corporations. The majority of the panel, made up of highly paid corporate lawyers, essentially asserted that the cooperative's contribution was “irrelevant.”

One of the three arbitrators, Phillippe Sands, did express a dissenting opinion. Not only should the cooperative be heard, Sands argued, but that the failure to admit its concerns exposes the



failings of the arbitration system, with potentially far-reaching impacts on environmental protection policies in Mexico.

With Khan's ouster in Pakistan, it's unclear what will happen to his government's efforts to withdraw from Bilateral Investment Treaties and the investment dispute settlement regime. But resisting this anti-democratic

system should not be a partisan issue. All governments should have the authority to adopt economic measures in the public interest — without the threat of expensive corporate lawsuits. ●

*Translated from the original
Spanish*

*The author is a researcher at the
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IMRAN KHAN'S UN GENERAL ASSEMBLY STATEMENT SEPTEMBER 2021

“Because of the plunder of the developing world by their corrupt ruling elites, the gap between the rich and the poor countries is increasing at an alarming speed. Through this platform, I have been drawing the world's attention towards the scourge of illicit financial flows from developing countries.

The Secretary General's High-Level Panel on Financial Accountability, Transparency and Integrity (FACTI) has calculated that a staggering 7 trillion dollars in stolen assets are parked in the financial “haven” destinations. This organized theft and illegal transfer of assets has profound consequences for the developing nations. It depletes their already meagre resources, accentuates the levels of poverty especially when laundered money puts pressure on the currency and leads to its devaluation. At the current rate, when the FACTI Panel estimates that a trillion dollar every year is taken out of the developing world, there will be mass exodus of economic migrants towards the richer nations.

What the East India Company did to India, the crooked ruling elites are doing to developing world — plundering the wealth and transferring to western capitals and offshore tax havens. And Mr. President, retrieving the stolen assets from the developed countries is impossible for poor nations. The rich countries have no incentives, or compulsion, to return this ill-gotten wealth, and this ill-gotten wealth belongs to the masses of the developing world. I foresee, in the not-too-distant future a time will come when the rich countries will be forced to build walls to keep out economic migrants from these poor countries.

I fear a few “wealthy islands” in the sea of poverty will also turn into a global calamity, like climate change. The General Assembly must take steps meaningfully to address this deeply disturbing, and morally repugnant, situation. Naming and shaming the 'haven' destinations and developing a comprehensive legal framework to halt and reverse the illicit financial flows are most critical actions to stop this grave economic injustice.

And at a minimum, the recommendations of Secretary General's FACTI panel should be fully implemented.”

India Urgently Needs

RIGHT TO WORK

Yogendra Yadav & Vikram Srinivas



Is Right to Work an idea whose time has come? The answer has to be a resounding YES, if we go by the severity of India's unemployment crisis, and the range of proposals to tackle it. We need a mega policy, backed by a legal guarantee, that secures livelihood or compensatory allowance for everyone able and willing to work. A plea for the Right to Work must answer three questions. One, do we need it? Two, is this the right solution? And three, can we make it work? Do we have the money?

Recently, data on unemployment rate in India from Centre for Monitoring of Indian Economy (CMIE) flagged that only 40 per cent of the 101 crore people of working age in India are looking for jobs today. This figure is around 60 per cent in the rest of the world. The grim situation is only getting worse over time. The percentage of working-age people

According to CMIE data, 6 crore Indians have stopped looking for work because they see no opportunity on the horizon.

who are *looking* for jobs, (called the labour force participation rate) fell over the past five years from 46 per cent to 40 per cent, which means about 6 crore people *stopped* looking for work, clearly

because they see no possibility on the horizon.

And, of course, not everyone who is looking for work gets it. The latest CMIE estimate puts the unemployment rate at 7.6 per cent. That is 3.3 crore are openly jobless. On a slightly wider definition, it would be close to 5 crores. Look at it any which way, we have nothing less than 10 crore people who are not working, but would have liked to work if they had an opportunity. The number could be as large as 14 crores, if we take 'would be unemployed' and 'badly employed' into account.

Compare this to the worst



case of documented joblessness in human history. At the height of the Great Depression in the US in the 1930s, nearly 1.5 crore people were out of work – about 25 per cent of the workforce. The situation in India today is a slow-motion Great Depression, with many times the number of people affected.

These times need a desperate remedy. This effort has to go beyond piecemeal, sectoral approaches to promote selected industries (or industrialists!), or dubious efforts to promote “ease of doing business” or “*Atmanirbhar Bharta*” in the hope that employment would somehow generate itself. Just as the US government responded in the 1930s with the New Deal, tackling this looming crisis requires a concerted, big bang, intervention by the government. Hence our proposal.

What's the solution?

The long-term solution to unemployment has to involve a rethink of the economic model, from macroeconomic policy to industrial policy to strengthening small enterprises. However, these will only yield results in the long

term, and we do not have the luxury of time. The Right To Work will serve as a comprehensive response to address the crisis we face today.

Fortunately, we don't have to start from scratch to think of ways to operationalise the Right to Work. We draw here on some recent proposals, notably by Professors Jean Dreze, Santosh Mehrotra and Amit Basole. The theoretical basis has been laid down by socialist thinker Rakesh Sinha in the tract “*Berojgari: Samasya aur Samadhan*”.

The Right To Work is an umbrella that covers four different interventions. The first task is a commitment by the government to directly increase employment where feasible and required. As the easiest step, the government can fill the estimated 25 lakh pending vacancies for some immediate relief, especially for educated youth. Besides, millions of additional jobs need to be created for badly needed and poorly supplied public goods such as health, education, policing, urban infrastructure and the reversal of environmental degradation.

The second intervention involves protecting the workers

from exploitative wages that they are forced to accept due to too many people chasing too few jobs. Our Constitution provides for equal wages for equal work, a principle repeatedly affirmed by the Supreme Court. The government has to enforce it, including on itself, to protect crores of contractual workers.

The third intervention is to restore MNREGS to its original design, as a demand-driven scheme that offers manual work to anyone who asks, with no budgetary limits. In practice, the scheme has become supply-driven, with the central government squeezing the states of money to keep the programme going. This needs to be reversed to redress the rural employment crisis, accentuated by the reverse migration during the lockdowns.

The fourth intervention, a fresh one, would be an urban unemployment guarantee law.

Broadly speaking, this law would similarly guarantee 100+ days of work to anyone willing to work at minimum wage, and would cast a duty on urban local bodies to provide it. But this will have to be operationalised differently from MNREGS. Apart



from unskilled work to create and maintain capital assets, the scheme would need to account for skilled workers and the needs of women who prefer part-time work much closer to their homes. There is also the opportunity in urban areas to involve the private sector in some manner, perhaps through an apprenticeship programme. Similar to the MNREGS, an unemployment allowance, perhaps at half the minimum wage, would be provided for those who apply but are not provided work.

Significant preparatory work has been already done – economists such as Jean Dreze and Amit Basole have detailed proposals already. Several states, including Kerala, Himachal, Rajasthan, Jharkhand and Maharashtra, have already put in place similar schemes at the state level.

Can it work?

The benefits of such a wide-ranging intervention are obvious. Apart from providing much-needed employment to people, such interventions offer multiple benefits. Our urban infrastructure is in significant disrepair across India, particularly in smaller towns. In addition, creatively finding a way to employ and train unskilled workers in education, health and environmental preservation would assist our overstressed professionals, reverse decades of underfunding, and build a cadre of committed and skilled individuals. A well-run apprenticeship programme at scale would address skill gaps that every employer in India complains about, and offer a bridge between often inadequate education and the skills needed in the market. Besides, better wages reaching the bottom of the pyramid offers a multiplier effect that can help our economic recovery.

The only question is: Can “we” afford it? The first three



interventions build on existing government schemes and would need some additional expense. The fourth one is a big additional expenditure. A team of Azim Premji University researchers led by Amit Basole estimate that 3.3 crore people could be employed in the urban employment guarantee scheme at Rs 2.8 lakh crore, or 1.7 per cent of GDP. Add to this, the additional budget for the first three interventions and we are looking at up to 3 per cent of the GDP. This is a significant, but necessary investment. Provided we are willing to include most Indians in our definition of “we”.

Compare this to some other expenditures that “we” have managed to afford in recent years. Banks spent Rs 2 lakh crores last year alone on writing off loans. The government plans to directly pay Rs 1.9 lakh crores in subsidies to industries. The lowering of the corporate tax rate from 30 per cent to 22 per cent cost Rs 1.5 lakh crores. Just in case you are worrying about additional revenues, chew on this one: billionaires in India gained Rs 20

lakh crore during the pandemic alone. Not to beat about the bush: Revenue is available and can be generated provided the government thinks of the unemployment crisis as its top political priority.

Would it do so? Obviously not, going by its track record. The Narendra Modi government shows no inclination to even acknowledge the scale of the problem, let alone act on the scale needed to address it. Time and again, this government has demonstrated that it has to be forced to listen through a sustained and focused political mobilisation. Such a mobilisation is the need of the hour. We need a campaign that forces a rethink on the ruling economic orthodoxy. India needs a people's movement for Right to Work. ●

Yogendra Yadav is among the founders of Jai Kisan Andolan. Vikram Srinivas is a engineer-turned-development professional, who has worked in education, public finance and consultancy. He holds degrees from IIT Madras and Harvard's Kennedy School.

Nearly 200 languages in India are in various states of peril. The last speakers have been working with dedicated researchers to keep their mother tongues alive. The fate of these languages will be decided by those who speak them.



Giving Lost Languages a Voice

■ Avantika Bhuyan

Lele phurjole tokhat korme lele
(I swing your cradle of bamboo back and forth, back and forth)

This Bo lullaby, describing the rocking motion of a bamboo cradle, hasn't been sung since 2010. When Boa Sr, the last speaker of the Great Andamanese language of Bo, died on 26 January 2010, a treasure trove of songs, folklore and stories in Bo was lost.

A recording of Boa Sr singing this lullaby is one of the few remnants of a language spoken by the only surviving pre-Neolithic tribe, which traces its ancestry to the first migration out of Africa 70,000 years ago. The lullaby is

one of the 10 stories and 46 songs in the Great Andamanese language that linguist Anvita Abbi has documented in her book, *Voices From The Lost Horizon: Stories And Songs Of The Great Andamanese*.

Just like Great Andamanese—a generic term for a family of 10 languages once spoken by 10 tribes in the north, south and middle of the Great Andaman and now listed as critically endangered by Unesco—197 languages in India are in various states of peril. This is one of the largest number for any country in the world, going by Unesco's *Atlas Of The World's Languages In Danger Of*

Disappearing. First published in 1996, and updated in 2010, the atlas lists about 2,500 endangered languages, categorising them as vulnerable, definitely endangered, severely endangered, critically endangered and extinct, and provides analytical reports by region.

In India, a dedicated band of individuals and organisations has been working quietly at the grass-roots to conserve these. So, you will find poets in Kargil, Ladakh, organising mushairas in Balti to reach youth; a young Manipuri musician documenting folk music in languages such as Tarao that are fast going extinct; a linguist who

crossed creeks teeming with water snakes and crocodiles to document the vanishing languages of the Andamans; a group of youths from Jharkhand recording songs and stories in Asuri and broadcasting them in village markets and via radio.

Some efforts have been recognised this year by the Union government, with at least five language champions being awarded the Padma Shri. Among the recipients are Dhaneswar Engti, a poet-author from Assam who has written around 100 songs and 19 books in Karbi, and Akhone Asgar Ali Basharat, known for his religious and Sufi poetry in Balti, a language classified as vulnerable by Unesco.

To preserve indigenous languages across the world, the UN general assembly has declared 2022-32 the International Decade of Indigenous Languages. Ultimately, though, the fate of these languages will be decided by those who speak them—and some dedicated researchers.

Over the past few years, poets and writers in Ladakh have been organising mushairas and events to take Balti, a language that is also

spoken in parts of Uttarakhand and in Pakistan but is classified as vulnerable, to the youth. On 21 March, Jashn-e-Navroz celebrations at a government high school in Hardas village, with programmes organised by the Ladakh Academy of Art, Culture and Language (Kargil), saw Balti poetry being recited. Earlier, a programme had been organised at the government middle school in Latoo. "Ten to 15 years ago, we would bring out audio cassettes of folk songs. But with social media, it is easier to create awareness about the language," says S.H. Kalim, a poet who also heads the Association of Baltis in Himalayan Ladakh and Territories of Indus, which organises events, talks and seminars across the country on Balti literature.

Over the past two decades, he believes, it is writers such as Sadiq Hardassi and Bashir Wafa, and music composer Riyaaz Munshi, who have kept Balti literature alive. "When the youth see how much non-Balti speakers appreciate the songs, they feel a sense of pride and want to learn more about the language." Interest itself brings satisfaction. In 2016-

17, for instance, Kalim got to work on the Balti-Hindi Learner's Dictionary with the Central Institute of Hindi in Agra, Uttar Pradesh. This is the kind of change that motivates conservationists as they struggle with adapting languages, many of which do not have a script, to a world of social media and smartphones.

Why conservation is vital

According to Unesco, a language is vulnerable when most children speak it but it may be restricted to certain domains (like the home), definitely endangered when children no longer learn the language as their mother tongue in the home, and critically endangered when the youngest speakers are grandparents and older, and they speak the language partially and infrequently.

So how does a language become endangered? Mark Turin, anthropologist, linguist and associate professor at Canada's University of British Columbia, writes—in an essay on language revitalisation authored with Aidan Pine—that the legacy of colonisation and impact of disenfranchising policies related to indigenous and minority languages are at the heart of language attrition. What has added to their plight is the combination of monolingualism and networks of global trade languages that are increasingly technologised.

In the Indian context, language politics has played out since independence. Linguist and academic Ganesh N. Devy says there's little chance of a language surviving if it's left out of government patronage for cultural institutions, public libraries, cultural productions, radio broadcasts, primary schooling and administration.

Sometimes, a microscopic look at a community is needed to understand why a language is dying out. Take Tarao, now spoken only by around 850 people in



Manipur. Pabung Morre, the 72-year-old chairman of the Tarao Cultural Committee, attributes this to war between the tribes through the centuries. "The dominant tribes assimilated people from smaller tribes after the war. This is one of the reasons why tribes such as Tarao lost their identity and language. Also, in the past few decades, we have had to work as agricultural labour or carpenters for others. So, where is the time or financial resource to document our traditions and languages?" he says.

One question that may come to mind then is: Why save a dying language? Does the fact that people are moving away from it mean it has outlived its economic and cultural utility? Should one move with the times and accept the hybrid languages that might have emerged over time—Andamanese Hindi, Koshali-Odia, Nihali-Kurku—and forget about ancient indigenous tongues?

Linguists, anthropologists and biologists do not believe this can be the answer. For a language is not merely a collection of words to enable communication. It is a

repository of cultural values, heritage and knowledge. Language loss is usually associated with loss of traditional wisdom, cultural mores and ecologically sound practices. "There is an emerging consensus between scientists and humanists that biodiversity and linguistic diversity go hand-in-hand: areas rich in one are usually rich in the other," writes Turin in his essay for the book *Living Earth*

Evidence of this can be seen across India. Vandana Tete, founder and general secretary of the Jharkhandi Bhasha Sahitya Sanskriti Akhara, which works to protect indigenous knowledge, has been leading the Asur radio broadcast programme since 2019. The Asur community of Netarhat were metallists who are believed to have given India iron. "Our elders had so much knowledge. Though the community is still holding on to some of this wisdom, *bahar* (outside world) *ka* impact is

becoming visible," says 52-year-old Tete.

Abbi writes about a soft-spoken, sensitive elder, Nao Jr, who remembered the names of plants, birds and fish in Jeru. With his passing, the community has lost links to this knowledge, although Abbi has documented significant portions in her books such as *The Birds of the Great Andamanese. Names, Classification and Culture*. "There were eight speakers of the language in a community of 53 members in the Great Andaman when we started work there in 2005," writes Abbi. With the deaths of Boro Sr, Boa Sr and Licho, the world lost the last speakers of Khora, Bo and Sare, respectively, all part of the Great Andamanese language family. Today, only Jeru—part of the same family—is still spoken in Port Blair and Strait Island. ●

To be continued
The author is a journalist

Though separated by many countries, many states, many religions, many communities or by many languages, the human race is an indivisible entity. Every human mind is but the diversified individual manifestation of that same indivisible Cosmic Mind. Today we look forward to the advent of that artist, that writer who will convey this truth to the hearts of humanity in a still sweeter language, still more strongly and deeply.

A language must also be evolved as the lingua franca of the world. At present English is most suitable for the purpose and no national sentiment should be encouraged to oppose it. But local languages must also be encouraged to help indigenous literatures develop and thereby contribute to world progress and the common family of humanity.

- Shrii Prabhat Ranjan Sarkar

REPRESSION IN IRAN



Government-enforced internet shutdowns and increased presence of state security forces throughout the Iranian province of Khuzestan, where street protests erupted on May 6, have raised fears over another brutal crackdown in the country. “Iranian state forces used live ammunition and killed peaceful protesters in Khuzestan a year ago, and they appear to be gearing up for a bloody repeat,” said Hadi Ghaemi, executive director of the Center for Human Rights in Iran (CHRI).

“State-enforced internet outages are a warning sign that the Iranian authorities are preparing to use deadly force, and want to hide this violence from the world,” Ghaemi added.

CHRI calls on officials who are in talks with the Iranian government, the UN, and human rights organizations to urgently call on Iran to stop unleashing its military on their people, in violation of their right to peaceful protest.

Bread prices have risen sharply amid Iran's above 40-percent inflation rate, while consumers are seeing cooking essentials including oil and sugar disappear from shelves. Residents of the oil-rich province of Khuzestan have also been dealing with severe dust storms and water shortages.

CHRI was informed by multiple sources in Khuzestan that internet disruptions began throughout the province midday on May 6 and have continued, along with a large state security force that moved into the province on May 9.

“The problem persists in several cities [in Khuzestan Province] such as Ahvaz, Izeh, and Susangerd, including no internet access on mobile phones,” said a source in the city of Izeh who requested anonymity for security reasons.

“The security forces initially prevented any gatherings, but the people grew in number and the forces fired shots into the air several times,” added the source. “All the slogans were about inflation, especially the increase in the price of bread.” A source in Ahvaz confirmed the increased state security presence.

“The protests began in Susangerd before spreading to Izeh and several neighborhoods in Ahvaz,” said the source who requested anonymity. “Large numbers of security forces have been stationed around government offices, including the governor general's headquarters in Ahvaz. The protests were... specifically connected to rising prices.”

Iran's Constitution allows peaceful protests and marches to be held, yet Iranian security forces have a history of violently suppressing them and by mass arbitrary arrests. Human rights organizations have documented the killing of hundreds of protesters in Iran since major anti-state protests erupted throughout the country in November 2019.

“People in Iran are calling out for access to bread and jobs while the state is responding with an iron fist,” said Ghaemi. “These are basic rights that should be protected by the Iranian government, not violently crushed.” ●

In the popular imagination, migration is often wrongly understood to be a primarily male-dominated phenomenon. Female migrants are not discussed or factored in during policy framing.

WOMEN

■ Md. Nadimul Haque & Anjana Kesav

MIGRANT WORKERS

and Her Struggles



The migrant exodus, a direct result of an ill-conceived lockdown announcement, was the heaviest human cost of the first COVID-19 wave in the country. The reverse migration constituted a complex socio-economic phenomenon that was at its core a reflection of years of policy neglect. While it induced numerous knee-jerk reactions in the form of a renewed interest in the subject in policy spaces and a few ill-planned government schemes, a deep understanding of

its nuanced nature remains elusive. The introduction of PM-Garib Kalyan Anna Yojana as a stop-gap measure to address the food insecurity birthed by the pandemic and lockdown is a case in point. Activists had pointed out the anomaly in using decade-old census data to identify beneficiaries of the scheme.

There is an information deficit that primarily arises from a lack of reliable statistical data with which to produce appropriate policy responses, which forms the

core of the issue. The census, NSO reports, PLFS survey reports provide an incomplete picture that does not fully capture trends of seasonal migration. Gender/caste-based perspective is also in most cases absent.

In the popular imagination, migration is often wrongly understood to be a primarily male-dominated phenomenon, with the result that female migrants are not discussed or factored in during policy framing. Although the neoliberal order has created an

increased demand for female labour, with entire value chains depending on their labour, rarely are there discussions on the providers of this indispensable labour.

This invisibilisation, studies say, arises mostly because much of female internal migration is thought to be a consequence of marriage. This is only partly true. While the primary reason attributed to female migration is in fact marriage, the secondary and tertiary reasons are often employment-related. The mainstream media fails to fully capture the different facets of the duress faced by female labourers in the country's distress zones. Only a few media organisations have brought out the misery faced by women in the country's climate-change hotspots.

Unavailability of livelihood opportunities in home villages as a result of stagnation of agriculture, climate-change-induced distress, other socio-economic and political factors force entire families to shift permanently or temporarily to urban or semi-urban locations. These locations are more often than not hostile to the needs of the seasonal migrants, affecting the

women and the children the most. A significant proportion of female migrants get absorbed as domestic workers in their host states. In the absence of a strict regulatory framework and an antagonistic state apparatus, this category of workers form one of the most vulnerable groups amongst migrant labourers.

Many labour-intensive industries in the manufacturing sector, construction have a high proportion of female labour. Some of these sectors are also completely women-driven. Agriculture sector also relies heavily on cheaper female labour, to the extent that it is largely exploitative. Women's roles as primary caregivers put them in charge of reproductive labour after long back-breaking hours of productive labour. These trends are repeated in the sites to which they migrate, with the result that the female migrant labourers continue to be victims of these practices with no hopes of respite. This is evident from the income gap, lack of social security covers, absence of a mechanism to check adherence to labour rights among others. In this way, the female migrant labourers find themselves

doubly oppressed owing to their disadvantageous socio-economic situation.

Worst victims of Aadhaar and digital exclusion

Most social security schemes and programmes do not factor in this footloose population and do not have a portability feature, causing them to be one of the worst victims of Aadhaar and digital exclusion. Possession of documents such as Aadhaar showing permanent residence, permanent phone numbers and bank accounts are often preconditions to accessing most government schemes, causing the seasonal migrants to be excluded from its benefits by its very design. Maternity and other women's health and nutrition-related schemes do not even consider female seasonal migrants as one of their intended beneficiaries. Due to a lack of data on their numbers, it's not possible to know whether or not these women have benefitted from these programmes. This is also true for adolescent girls, who are also members of the migrating units.

The labour ministry has, however, assured that with the completion of registration of all



unorganised workers in the e-Shram portal, the accessibility of government schemes will become more universal and inclusive. But given the track record of the current regime, widespread rigging of data to suit their narrative will have to be expected. The premature celebration for completing 25 crore registrations points to this. The National Database of Unorganised Workers (NDUW) is also reportedly riddled with technical complications. The over-emphasis placed on registration, rather than on service delivery is also not hope-inducing.

An Advisory of Women Migrant Workers was issued by the National Commission for Women during the national COVID-19 lockdown in an effort to “address the needs of Internal Women Migrants of India during the Covid-19 Lockdown”. Prior to this, there have been no sustained efforts made to protect the interests of internal women or adolescent girl migrants. As a response to a question asked in parliament regarding the beneficiaries of the advisory, it was revealed that the

Union government did not possess any data, exposing the government's lackadaisical approach towards the betterment of this community.

There have been no focussed interventions aimed at addressing the needs of this especially vulnerable section. Additionally, the lax enforcement of existing legislation such as the Inter-State Migrant Workmen Act, the Unorganised Workers' Social Security Act, 2008, now subsumed under the Code on Social Security Act has hurt the interests of migrant labourers, affecting the female labourers disproportionately.

Unionising capacity is also minimal for women migrant workers due to the transient nature of their job along with the diktats of patriarchy which limit their potential for organising and political participation. Multiple surveys during the elections to UP, an important sender state has also shown that migrants, who form a considerable chunk of the population seldom return to their home villages to cast votes. Even

otherwise, being away from their constituencies for the most part of the year, these migrants can rarely identify with the political pulse of their home villages. Therefore, unlike their counterparts in the organised sector who seem to have considerable negotiating power as witnessed by the numerous instances of political assertions witnessed throughout the history of the trade union movements, migrant labour have had to reel under political pressure.

It is thus now more clear than ever that this is a group that requires concerted government protection and focused action. Policy interventions specifically aimed at their well-being are essential, botched, one-time measures will no longer suffice. This Women's Day, let us recognise their oppression, try and understand what makes them vulnerable and urge the regime to appreciate the invisible labour that keeps our economy rolling. ●

Md. Nadimul Haque is MP, Rajya Sabha. Anjana Kesav is his legislative assistant



CONCERNS AS INDIA

Relaxes Rules Around Gene-edited Crops

India has recently relaxed laws around gene-edited crops, despite concerns about 'unpredictable' risks to health and biodiversity.

■ ■ Bharat Dogra



The Indian government relaxed regulations around gene-edited crops on March 30 – despite scientists' warnings about the 'largely unknown' environmental impact and health impacts. Only last year, hundreds of thousands of rural workers took to the streets by foot, horses, and tractors. Three controversial farm bills implemented were successfully overturned.

But the fight for India's food sovereignty is now up against multinational cooperations pushing advances in gene manipulating technology, such as CRISPR or 'gene-silencing

pesticides' – which could open a pandora's box of unintended consequences to the health and the environment.

Conflict

Dr. Pushpa M. Bhargava, the founder of the *Centre for Cellular and Molecular Biology* and the Vice-Chairperson of the *National Knowledge Commission* says: “There are over 500 research publications by scientists of indisputable integrity, who have no conflict of interest, that establish harmful effects of GM crops on human, animal, and plant, health, and on the environment and

biodiversity.”

A recent paper by Indian scientists showed that the Bt gene in both cotton and brinjal leads to inhibition of growth and development of the plant. On the other hand, virtually every paper supporting GM crops is by scientists who have a declared conflict of interest or whose credibility and integrity can be doubted.

Developers have previously been able to avoid regulations around gene-silencing crops by branding the products as “transient” or providing only “temporary genetic modification”,

though this has been refuted by a number of scientific studies that have shown the RNAi pesticides can last up to 80 generations – warned a previous report by *Friends of the Earth*.

Irreversible

“The central government departments that have been acting as peddlers of GM technology—probably in collusion with MNCs marketing GM seeds—have shown little respect for the law.” his report says.

In a recent review called *Food Without Choice* published in the Tribune, Prof. Pushpa M. Bhargava warned: “The ultimate goal of this attempt in India of which the leader is Monsanto is to obtain control over Indian agriculture and thus food production. With 60 percent of our population engaged in agriculture and living in villages, this would essentially mean not only control over our food security but also over our farmer security, agricultural security, and security of the rural sector.” Dr. Bhargava's strong stance against GM crops is supported by other eminent scientists in various parts of the world. A group of eminent scientists organized under the Independent Science Panel has stated in very clear terms:

Scientists Warn
“Supercharged” GMOs Could be Used as Bio-weapons

“GM crops have not been proven safe. On the contrary, sufficient evidence has emerged to raise serious safety concerns. If ignored, could result in irreversible damage to health and the environment. GM crops should be firmly rejected now.”

Bio-weapons

The Independent Science Panel (ISP) is a panel of scientists from many disciplines and countries, committed to the promotion of science for the public good. In a document titled 'The case for a



GMO-free Sustainable World,' the ISP has stated further: “By far the most insidious dangers of genetic engineering are inherent to the process itself, which greatly enhances the scope and probability of horizontal gene transfer and recombination, the main route to creating viruses and bacteria that cause disease epidemics.”

This was highlighted in “2001 by the accidental creation of a killer mouse virus in the course of an apparently innocent genetic engineering experiment. New techniques such as DNA shuffling, are allowing geneticists to create in a matter of minutes in the laboratory. This opens up the possibility of releasing millions of recombinant viruses that have never existed in billions of years of evolution.

Disease-causing viruses and bacteria and their genetic material are the predominant materials and tools for genetic engineering, as much as for the intentional creation of bio-weapons. Several scientists involved in studying the implications and impacts of genetic engineering got together at the International Conference on 'Redefining of Life Sciences' organised in Penang, Malaysia, by the Third World Network. They issued a statement (the Penang Statement, or PS) that questioned

the scientific basis of genetic engineering.

This statement said: “The new biotechnology-based upon genetic engineering makes the assumption that each specific feature of an organism is encoded in one or a few specific, stable genes so that the transfer of these genes results in the transfer of a discrete feature. “This extreme form of genetic reductionism has already been rejected by the majority of biologists and many other members of the intellectual community. Largely because it fails to take into account the complex interactions between genes and their cellular extracellular, and external environments that are involved in the development of all traits.

Risks

The report continued: “It has thus been impossible to predict the consequences of transferring a gene from one type of organism to another in a significant number of cases. “The limited ability to transfer identifiable molecular characteristics between organisms through genetic engineering does not constitute the demonstration of any comprehensive or reliable system for predicting all the significant effects of transposing genes.”



The world is becoming increasingly concerned about the serious health risks and numerous other adverse impacts of genetically modified crops and genetically modified organisms. Yet billion-dollar GMO multinationals have tried once again to evoke confusion and uncertainty in order to avoid regulation.

Their claim that gene-edited crops should not be subject to the same restrictions as GM crops is an attempt to find a loophole in laws that are put in place to protect against the risks and dangers related to GMOs.

Mutagenesis

In July 2018, the highest court in Europe ruled that gene-edited crops using CRISPR should be subject to the same strict rules and restrictions as GMOs. The court ruled: "Considering that the risks linked to the use of these new mutagenesis techniques might prove to be similar to those that result from production and release of a GMO through trans-genesis, since the direct modification of the genetic material of an organism through mutagenesis. "These new techniques make it possible to introduce genetically modified varieties at a rate out of all proportion to those resulting from

the application of conventional methods of mutagenesis. "The European Commission and the European governments must now ensure that all new GMOs are fully tested and labeled and that any field trials are brought under GMO rules."

Illegal

A review of the legal and scientific facts surrounding this debate by Dr. Janet Cotter and Dr. R. Steinbrecher had concluded: "It is clear that gene-edited crops and animals need to be assumed as GMOs in the same way as current GM crops."

With gene-editing, researchers can add, delete or modify bits of an organism's genome. Welcoming the court verdict, Franziska Achterberg, Greenpeace EU's food policy director stated: "Releasing these new GMOs into the environment without proper safety measures is illegal and irresponsible, particularly given that gene-editing can lead to unintended side-effects." Despite this growing recognition of the risks of gene-edited crops, attempts have been speeded up in India by powerful lobbyists to gain backdoor entry for GM crops using gene-editing. Their attempts appear to be succeeding as the central government and ministry of

environment issued a notification on March 30 exempting some gene-edited crops and organisms from earlier rules framed for GM crops.

Future

SND1 and SND2 genome-edited products, free from exogenous introduced DNA, are to be exempted from 1988-89 rules for GM organisms and will be taken out of the existing approval processes for these.

Those involved in protecting Indian agriculture from the onslaught of GM crops have already stated that these changes made recently are risky and unscientific and that these should be challenged legally.

Another view is that the existing 1988 rules should in fact be strengthened in such a way that such arbitrary changes are not possible in the future.

Without thorough regulations in place to assess and protect against the potential risks of gene-manipulating technologies, the government's decision to relax laws around gene-editing will do little more than further entrench its role as a major driver of biodiversity loss and health problems. ●

The author is Honorary Convener and Campaigner with Save Earth Now.

Self-Transcendence

- Shrii Shrii Ānandamūrti

To a person of average intelligence, water and ice are two different entities, but one who knows a little of the truth knows that ice is only a crudified form of water. Similarly, where the average person sees a big difference between a pot and the potter, the knower of Brahma sees only oneness between them. Are the world and Brahma two different entities, or are they indivisible? Is the one true, and the other false? Is the difference that appears between the two the truth, or illusion? Such questions or ways of thinking never arise in the mind of a person with Cosmic outlook.

Whether the world and Brahma are two entities, or the one is not different from the other – such thoughts are wrong in themselves. The knower of Brahma feels that the world is indeed His own manifestation; he knows that all is He. Do you know how that difference looks from the Cosmic perspective? Not any bigger than the difference between “person” and “human being”, between “sea” and “ocean”. From a sādḥaka’s [spiritual aspirant’s] standpoint the distinction does not exist.

Brahma is the objects; He is the one of them. This very womb as the [foetus] the event, in fact, birth of Brahma, are but manifestations

There is one reflections, falling in water, appear as new moon is born. being reflected or is receptacles. Similarly Brahma is being limitless unit entities receptacles.



lord of the evolved controller of every Lord moves in the and when it is born, should be called the because all creations of Brahma Himself.

moon, but its countless puddles of countless moons. No The same moon is taking birth in many the one and the same manifested as in countless mental

The union of a sādḥaka with Brahma has been expressed in an excellent [metaphor]. A river gives up its name and identity and completely merges in the sea; thereafter it cannot maintain its own existence, it is the sea. Similarly, a sādḥaka, after merging himself or herself in Brahma, can no longer think of himself or herself except as Brahma. Seeing the Ganges River we can tell that it is the water of the Ganges. We can tell the water of the Yamuna River, or the water of the Sarasvati River. But once they merge in the sea, we cannot separate them, nor can we distinguish the one from the other. They all have lost their respective name-entities in the entity of the sea.

When a knower of Truth merges in the Supreme Being, his or her petty sense of existence is lost, and, attaining unity with the Supreme Entity, the person becomes supreme himself or herself. Spiritual practice is the means for the expansion of the soul, not for its annihilation; so samādhi does not mean suicide but self-transcendence. One who has known Brahma becomes Brahma Itself, for the unit entity takes on the very form of its object of ideation. One who has Brahma as his or her object of ideation becomes Brahma Itself.

If a salt doll goes to fathom the sea, it will certainly melt and become the sea itself. Similarly, if the knower of Brahma goes to fathom Brahma, he or she merges in the sea of Brahma and becomes Brahma Itself. Be constantly absorbed in the thought of Brahma and you too will become Brahma. ●



Talk on 40th Year of Bijon Setu Massacre: Still awaiting justice

Udaipur. Renaissance Universal club (RU), Udaipur organized a talk “**40th Year of Bijon Setu Massacre: Still awaiting justice**” on 30th April, 2022 on Zoom platform with live streaming on Youtube. In the beginning, Dr. Urvansh Mehta welcomed all the participants and guests on the platform of RU, Udaipur. Program was started with Prabhat Samgiita no. 968 '*Aj egiye chalo sakal manush bhai*'.... Then Dr. Urvansh introduced the keynote speaker of the talk, Commander Arun Prakash Bhattacharya from Delhi who is a prolific writer and poet; served in the Indian Navy and recently published two volume books depicting tales of torture caused to Shrii Prabhat Ranjan Sarkar viz. 'Cell No. 13 Bankipore Central Jail' and 'Darkness of Dogma fears flames of illumination'.



Commander Bhattacharya gave a power Point presentation on the subject and provided graphic details of the incident that happened 40 years before on 30th April 1982 and date by date records of the atrocities happened with Ananda Marga and its followers before and after the incident. The present Trinamool Govt. of West Bengal is suppressing the contents of the Amitava Lalla Commission Report for unknown political reasons. He emphasized that that the High Court should be moved to make the report public. This was unanimously agreed by all present.

At the end, Dr. S. K. Verma, President, RU, Udaipur expressed gratitude towards Commander Bhattacharya ji for highlighting the key events that happened that day and the need of the hour to demand justice for the sacrifices made. More than 60 participants attended the virtual program from the country and abroad. Queries of the participants were also resolved by Commander Bhattacharya in the question and answer session.

Proutist Philosophy and its Dimensions

Udaipur. Renaissance Universal club (RU), Udaipur, Rajasthan, India organized "A Virtual Talk on Proutist Philosophy and its Dimensions" on the Zoom platform which was streamed live on Youtube. Seminar was started with Prabhat Samgiita no. 4795 '*E Ga'n Thamibe Na..*'.

In the beginning, RU, Udaipur, President Dr. S. K. Verma welcomed all the participants and introduced about the Keynote speaker Acharya Vimalananda Avadhuta who has been working on PROUT since last so many years in different continents. Dr Verma told that PROUT is a God-centered, socio-economic theory first propounded by Shrii P R Sarkar in 1959 and since last six decades, Proutists are working hard to establish PROUT's principles on the planet earth.

He introduced about PROUT theory and its five fundamental principles which are to provide minimum guarantee for food, cloth, education, medicine and shelter. He gave the broader understanding of its principles such as removal of income tax, giving status of industry to agriculture sector etc.

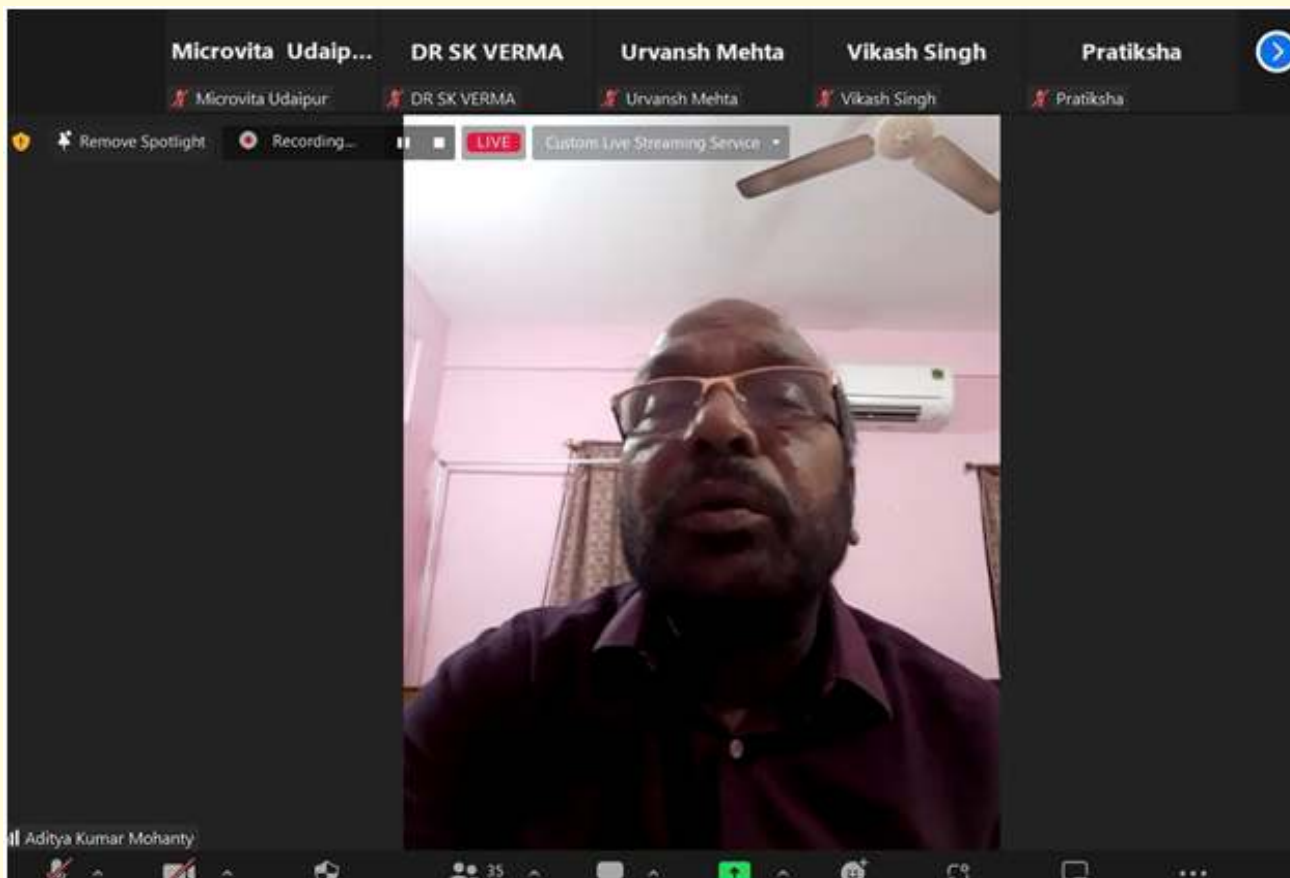
He told that PROUT tells that we should separate the two powers that is political power which should be in the hands of benevolent, service minded people called as Sadvipras and Economic power whose charge should be given to producers. This is unlike communism and capitalism where both the powers are interconnected and ultimately helps in corruption and exploitation. He told that PROUT is a nuclear arrangement with compression and expansion in a system rather than bipolar arrangement of present day systems which have destructing mentalities and both poles keep fighting with each other. PROUT is the theory of synthesis rather than antithesis or thesis theories of communism and capitalism respectively and PROUT believes in economic democracy by increasing purchasing power and living standard of people in progressive manner. He further told that PROUT is not a self-centered or matter centered philosophy in which to actualize such goals money, power or even culture is employed to gain the material wealth. He emphasized that it is the right time to make people aware about this economic system and start implementing it in practical fields. He informed that they have started this on a small scale in Bihar, where farmers have been given the rights to sell produces rather than raw materials and have full worth of their hard work.

More than 50 participants attended the Seminar from various parts of the country. Queries of all the participants were also resolved by Dada Vimalananda in the question and answer session. In the end, Dr Verma extended heartfelt thanks to him for delivering an excellent talk on Proutist philosophy in a very simple language for benefit of all.

ACTIVITY



Cultivate Dharma in life : Prof. Mohanty



Udaipur. Renaissance Universal club (RU), Udaipur, Rajasthan, India organized "**Dialogue on Dharma and Religion**" on 8th May, 2022 on the Zoom platform which was also streamed live on Youtube. Seminar was started with Prabhat Samgiita no. 1103 ' *Dharma Amari sathi, Dharma amari Pran...* '.

In the beginning, RU Club, Udaipur's President Dr. S. K. Verma welcomed all the participants and the Keynote speaker Prof. Aditya Kumar Mohanty. Moderator of the meeting Dr. Urvansh Mehta gave a brief introduction of Dr. Mohanty who has served as Professor & Head, Dept of Philosophy, Central University, Tripura and also formerly Professor and head, Centre of Advanced Study in Philosophy, Utkal University, Odisha. He has written 17 books and received several prestigious awards.

Prof. Mohanty explained about religion and dharma and their connection. He said that religion came into existence due to a social necessity to elevate, guide, orient, motivate, educate, and uplift people about their ultimate goal. Religion imparts the knowledge that what is the righteous path to follow and basically all religions are pivoted on values which is the code or cardinal principle. Values such as love for all, compassion, sacrifice, brotherhood, morality, are the foundation of religion and religion shows the path to establish, cultivate and practice dharma in life; the values to be lived and embracing of all in one. Prof Mohanty further explained that Dharma is different from nature; which is just like property such as property of fire is to burn. Dharma is a combination of Vistar, Ras, Seva and Tadstithi and the mind should be expanded by doing meditation, psychic flow must be attuned with cosmic flow and service should become an instinct which can lead towards salvation as described in Shastra and Upnishad.

More than 40 participants joined the Seminar from various parts of the world. Dr. Mohanty also satisfied queries of all the participants in the question and answer session. In the end, Dr Verma extended a vote of thanks to Dr. Mohanty for delivering a lucid talk on Dharma and religion without being dogmatic and also to Dr Urvansh for conducting the session smoothly.

Ananda Marga 30th April Rally for Justice and Peace



Ananda Marga Pracaraka Samgha (AMPS) has taken out a silent procession to pay homage to 17 monks, nun and grhimargii on 30 April 2022 (Dadhichi Divas) to mark the 40th anniversary of this heinous crime against humanity perpetrated by the CPM goons on 30.4.1982. The procession commenced from Deshpriya Park and culminated at BijonSetu. Hundreds of Margiis from different districts of West Bengal, Orissa and Bihar participated in this procession to pay their respects. The programme began with the singing of devotional Prabhata Samgiita followed by Baba Nama Kevalam Kiirtana and collective meditation. Thereafter all Central Secretaries of AMPS offered garlands to the photos of the 17 Dadhichis, who were brutally killed on Bijon Setu by CPM goons and plotted by CPM leaders. For the last 40 years, AnandaMarga has been observing this silent protest in a quest for justice.



ACTIVITY



On this occasion, Acarya Mantrasiddhananda Avadhuta, Acarya Prasunnananda Avadhuta, Avadhutika Anvesha Acarya and Dr. Biswajit Bhowmik spoke on this greatest crime in the history of post-Independence Kolkata. Acarya Mantrasiddhananda Avadhuta explained the history of this barbaric incident and how the CPM thwarted all attempts of justice. He explained how only with fall of the communist regime in Bengal that the Justice Amitabh Lala Commission was formed to investigate this atrocity. He noted that the Commission filed its report in 2019 but still today, the report has not been released by the West Bengal government. Justice delayed is justice denied. 40 years is far too long. Hence he concluded with a fervent appeal to the conscience of the government to release this report at the earliest and take action as per the recommendations of the report.

Acarya Prasunnananda Avadhuta explained the root reason for this tragedy – namely the revolutionary ideology of PROUT. He explained how the communists are state capitalists whereas PROUT gives economic azadi to every community. Avadhutika Anvesha Acarya mentioned about how such a barbaric public murder of a humble, dedicated school teacher like Didi Ananda Praceta has transformed the culture of the country. Dr. Biswajit Bhowmik explained the multifarious contributions of Shrii Shrii Anandamurti to humanity in the realms of Yoga, philosophy, agriculture, economics and above all Neo-Humanism created just a few months before this atrocity took place. He also explained the history of this tragedy and its abiding relevance to the political situation in West Bengal and India today. This history will not fade into the past unless a radical change in the morality, psychology and culture of West Bengal takes place. He noted that the followers of Ananda Marga are silently working to bring about this change not just in Bengal but throughout the globe.



Delhi State Gets A New PBI President

New Delhi : Amitabh Kumar Varma is now the new Proutist Bloc India President of Delhi state. This post had fallen vacant due to induction of Nishant Sharma, the outgoing President, in the National Committee as its Finance Secretary.

A K Varma had served Delhi state earlier too four years ago in the capacity of President of this state. He is a practicing lawyer and a staunch Proutist from his student days. He nurtures great ambitions to take PBI to great heights and make it an effective alternative in the present degenerating politics of India.

Delhi state Proutists had assembled at Prout Bhawan , New Delhi on 01.05.2022 to elect the new President of the Party. Several National Committee members were also present on this important occasion. The NC members included Ravindra Singh, the PRS ; Pranav Koul, the Publication Secretary; Party's national coordinator Nidhi Sati; Acharya Santosananda Avadhuta, the national convener, besides Rakesh Ranjan, the national Vice President who is also the incharge of Delhi affairs.

The programme started with garlanding of the portrait of Shrii Prabhat Ranjan Sarkar, the founder of PBI ; and singing by all of Samgacchadhvam , a vaedic mantra for a collective programme, Then the national convener gave brief introduction regarding intent and purpose of this meeting, Thereafter the outgoing President Nishant Sharma was given a warm farewell from his erstwhile post and was also profusely garlanded in delight of his induction in the national committee. He spoke on the achievements and challenges of his term. He also offered all his cooperation to the Delhi state committee in all its activities.

Finally , the national convener proposed the name of Amitabh Kumar Varma for the post of the President of Delhi State committee. It was unanimously supported by all the Proutists with great jubilation, clapping and raising of Proutistic slogans.

Then the national convener invited A K Varma at the stage . Thereupon each of the members garlanded him , and assured him of all their cooperation.

Lastly, Varma addressed the gathering, and asserted to strain every nerve to bring PBI to the centrestage of Indian politics. He also dwelt upon the urgent need of Prout for economic liberation and social harmony in our country.

Everybody congratulated Varma on having taken over this new responsibility and expressed hope that the Party will move forward with great strides under his captaincy. ●



Shrii Prabhat Ranjan Sarkar

On Your auspicious birthday

TAVA, SHUBHA JANMA DINE
PRABHÁTERA ÁLO NAVA RÚPE ÁSE
NAVA BHÁVE HÁSE KŚĀÑE KŚĀÑE
TAVA, SHUBHA JANMA DINE

ÁJ, ÁKÁSHE VÁTÁSE SUDHÁ UPACIÁ JÁY
KHUSHIR JOÁRE UDDVELA HIYÁ
KOTHÁY BHÁSÍÁ JÁY
ÁJ PÁOÁR ÁNANDE MOHAN CHANDE
MADHU SMRITI PAÑE MANE
TAVA SHUBHA JANMA DINE

ÁJ, NIIL ÁKÁSHE SNIGDHA VÁTÁSE
PÁKHIRÁ GÁIÁ JÁY
GÁCHER MUKULE HÁSIMÁKHÁ PHULE
MADHU DHÁRÁ BAHE JÁY
ÁJ, SAKALERA KÁCHE SAKALERA MÁJHE
TOMÁRE PEYECCHI PRÁÑE PRÁÑE
TAVA SHUBHA JANMA DINE

On Your auspicious birthday
In an instant
The morning's light
Comes in a new splendour
With deep inner feelings.

Today in the sky and air
Nectar gathers aplenty
In a flood of ecstasy
Where drifts the overflowing heart?
Today in the joy of receiving
A fascinating rhythm
Recalls sweet memories.

Today in a gentle breeze
In the blue skies
The birds are singing.
With blossoming buds
Among smiling flowers
Honey flows in trees.
Today near everyone
With heart and soul
Thee I have attained.



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