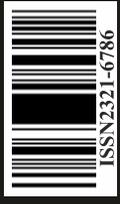


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PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis

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A PEACEFUL AND BLISSFUL NEW YEAR 2026



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Fundamental Principles of PROUT

As long as a magnificent, healthy and universalistic human society is not well established, humanity's entire culture and civilization, its sacrifice, service and spiritual endeavour (sádhaná) will not be of any worth whatsoever.

– Shrii Prabhat Ranjan Sarkar

-  No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body
-  There should be maximum utilization and rational distribution of all mundane, supra mundane and spiritual potentialities of the universe
-  There should be maximum utilization of the physical, metaphysical and spiritual potentialities of unit and collective body of the human society.
-  There should be a proper adjustment amongst these physical, metaphysical, mundane, supra mundane and spiritual utilizations.
-  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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Fundamental Right to Work

The Chief Justice of India Surya Kant said recently on taking over that right to freedom of speech and expression is doubtless one of our most valued right and requires further strengthening. He also emphasised the need for a framework to ensure responsibility accuracy and respect in public discourses but added that it causes no harm to dignity and reputation, its misuse and ineffectiveness of the remedies that does. Even though free speech in India is subject to reasonable restrictions CJI added an important caveat that free speech of citizens comes with an equally important obligation to the Constitution namely citizens' duties which are intrinsic to exercise of these very rights.

All very well in a democracy, which provides political freedom but not economic freedom. What good is the right to vote without having the right to work? Right to work is an intrinsic part of right to life and is a person's right to a livelihood and fair working conditions, with a legal right to work in any country. The concept is that people have a human right to work, or to engage in productive employment, and should not be prevented from doing so. The right to work, enshrined in the United Nations 1948 Universal Declaration of Human Rights, is recognized in international human-rights law through its inclusion in the 1966 International Covenant on Economic, Social and Cultural Rights, where the right to work emphasizes economic, social and cultural development.

Article 23.1 of the Universal Declaration of Human Rights declares that "Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment". As of late 2025, global unemployment figures vary by source, but estimates suggest around **187-190 million people** are unemployed, with a projected global unemployment rate around **4.9%-5.0%**, though the International Labour Organization (ILO) highlights a larger "jobs gap" of over 400 million when considering disorganised workers, while youth unemployment is around **67 million**.

In India the Supreme Court has, through judicial activism, established that the right to work is part of the right to life and personal liberty under Article 21. As per Article 41 of the Indian Constitution the state shall, within its capacity, make effective provisions for securing the right to work, education, and public assistance. Articles 39(a) and 39(d) also support this by urging the state to ensure citizens have the right to adequate means of livelihood and equal pay for equal work.

As of now it is not explicitly a fundamental right in the Constitution. In 2005 the then Govt. enacted the Mahatma Gandhi National Rural Guarantee Act (MNREGA) which is often touted in a roundabout way as a "Right to Work" law because it legally guarantees a minimum number of days of wage employment to every rural household. This is a good first step but is certainly not enough in a country like India which as of mid 2025 has 38.3 million people unemployed with an official unemployment rate of 5.6% based on the labour force of 684.7 million people.

Very often we find the Supreme Court recommending to the Govt. to enact this law or that. With the new Chief Justice of India coming from a middle class family nothing should prevent the Supreme Court of India to take this judicial activism a step further by recommending to the Government to amend the Constitution to make right to work a fundamental right, a right that is part of the right to life and liberty.

As Prout's founder Shrii Prabhat Ranjan Sarkar said: "Today there is catastrophe and misery in human society and there is one reason: the defective leadership of society. Poverty and misery of people in any country are the sins of the leaders. True leaders should always be vigilant and think how to work best for human society". ●



Elevating Backward Classes

The article by Prout's founder Shrii Prabhat Ranjan Sarkar hits the nail on the head. It is indeed unfortunate in this today's age of extraordinary human development and material progress there are still sections of the society which are economically backward. Primary reason being concentration of wealth by the few over the many. While the middle class manages it is the poor who suffer for want of basic necessities of life like food shelter clothing and medicine. This appalling state of affairs is a blot on human civilization. Wealth should be rationally shared among the people only then will this problem be solved.

- Tracy Tahoma, Dunedin, NZ

General

The inspiring December 2025 issue had many notable highlights: White Collar Terrorism: As terrorism evolves into digitally enabled threat, security personnel must adopt new counter terrorism responses beyond traditional methods. Elevating Backward Classes: Proutistic social order follows the principle sarva jana hitaya – PROUT is for the welfare of all. Indian women cricket team created history by winning the World Cup. The Real Patriots: Lascars were sailors from India mainly; The British East India Company hired lascars from India to fill gaps in their crews for voyages to and from India. United Nations Crisis of Relevance: UN must address global commons challenges, climate change, pandemics, AI ethics, and migration. Jiivan Yoga for Universal Wellbeing: How to live at home, at work, and in the community in union with the Cosmic Entity. Stage Theory Macro History and Surviving

Kaliyuga: Replacing global inequalities and systemic injustices with reciprocity and mutuality, a prerequisite for escaping the Age of Conflict. Transforming the Trauma of the Besieged Guardian : A Macrohistorical View of the Futures of Iran. India's Khap Panchayats: are undemocratic and not under the Constitution. Global Hunger Crisis: UNICEF estimates that in 15 countries at least 40 million children are severely malnourished—a humanitarian aid problem. Longings of Microcosms: though meditation, the microcosms will be transmuted into the Macrocosm. Anandam Textiles Paves the Way for Women's Self-Reliance. Neohumanist College's Online Course on Prout and Neohumanism.

- Acarya Dhanjoo Ghista, USA

White Collar Terrorism

It hit India's capital killing innocents who had come to market for their normal day to day purchases. That it was planned and executed by doctors is a new low that radicalism and fundamentalism by vested interests has reached. What is worse is that with digital tools in hand they are getting more dangerous. Government must match them and be one step ahead with effective intelligence.

- Shazia Noor, Srinagar

UN Crisis of Relevance

Other than peacekeeping role the UN has not addressed any of the major global problems like climate change, ecological degradation etc. The main reason is few powerful countries like US, China, Russia, UK and France all members of the Security Council having veto powers have a stranglehold on the rest of the world body. It badly needs rational and structural reforms to stay relevant. However "World Government" as envisaged by Shrii PR Sarkar would be the best solution to tackle world's problems.

- Amrao Singh, Chandigarh

Jiivan Yoga for Universal Wellbeing

A very thought provoking article. As more and more people live with Yoga abiding by its humanistic principles

more and more problems of the world would not occur. People would be elevated and many of the current issues caused by undeveloped human minds who fail to appreciate the universal outlook would simply go away. More and more people should be encouraged to sadhana. This approach should be tackled on a war footing.

- Rana Ketut, Bali, Indonesia

Iran Futures.

An interesting feature on a country plagued by extreme fundamentalism. These perspective futuristic studies with interesting illustrations are important to foresee changes that may be required.

- Dan D'Souza, Goa.

Khap Panchayats

In north India's patriarchal rural set up Khap Panchayats have become law unto themselves. While this age old tradition may have been useful in earlier times to settle disputes on the spot by village elders, but of late they have become more and more oppressive of women who have to bear the diktats of the males. This situation is not desirable today. The court system which is too slow, cumbersome and out of reach of most common people, needs to be streamlined for speedy justice to meet changing times.

- Unni Nair, Kochi

Unseen Military Medals

It is true, wives of military personnel are the unseen medals. Outside the fraternity, hardly anyone knows about their hardships and sacrifices. They are the unsung heroes who run the families while their husbands are away guarding the nation's borders.

- Sarita Sen, Kolkata

Global Hunger Crisis

It is a shame that the world which produces enough food to feed its entire population a hunger crisis looms. Children are hit the hardest, malnourished, weak and with stunted development their future is dark. This is mainly because rich nations are not willing to share grain as aid with poor nations.

- Ajrun Auditto, Nagpur

INDIA'S VISUALLY IMPAIRED ARMY OFFICER

Lt Col C Dwarakesh, India's first completely blind officer to continue in active military service, has been conferred the National Award for Persons with Disabilities 2025 in the Sarvshreshth Divyangjan category. President Droupadi Murmu presented the honour in New Delhi on December 3, 2025, marking the International Day of Persons with Disabilities. He described receiving a second honour from the President — the first being his commission in 2009 — as a “full-circle moment”.

Originally from Tamil Nadu, Dwarakesh grew up motivated to join the Armed Forces. He became the Best NCC Cadet (Tamil Nadu) in 2004 and later joined the Army through technical entry, opting for the Corps of Military Intelligence in 2009.

One of the last things that Dwarakesh saw was a basketball match in Pune in 2014 before an accident which killed other persons left him blind. The next eight months he spent in hospital healing and adjusting to life without sight while his active mind kept thinking about other possibilities. Defying expectations that his career would end, he stayed in service, rebuilt his life through academics and technology, and re-emerged as an achiever in multiple fields.

“I have lost my eyesight, not my vision for life,” he had said after winning gold at the 2023 national shooting championship. “As an Army officer I was trained to have conviction courage willpower and tenacity. Blindness is an impediment which I was not prepared for. I overcome that through academics and technology,



clearing multiple competitive exams along the way”. This helped him towards normalcy.

He qualified for the University Grants Commission National Eligibility Test (UGC NET) making him one of the few visually impaired academicians in management, human resources, labour law and sports research.

At the same time he has risen to become a prominent figure in para sports. This journey began in 2018 at the Paralympic node in Khadki, Pune, where he first took up competitive swimming. Over the last five years, he has set national

records, won multiple medals, and represented India at major Paralympic competitions. He became a world class athlete and decorated soldier. A national champion in swimming and shooting, he currently ranks World No. 3 in the 10m Air Rifle Para event and is training at the Army Marksmanship Unit in Mhow. His world-record score of 624.6 at the 2025 UAE Shooting World Cup capped a remarkable sporting journey that began in Pune.

Supported by AI-enabled tools and assistive devices, Dwarakesh continues to carry out his duties just like his peers who have sight. “Today, I can conduct full research on para sports.” His work in accessibility and inclusion has inspired many in the visually challenged community.

Prout salutes this inspirational young man who has created history by being the first visually impaired army officer to remain on active service, winning laurels on the way.. ●



Cosmic Ideology will have to be preached, one Supreme Father, the Cosmic Entity, is the goal of all living beings

Nationalism and Universalism

Shrii Prabhat Ranjan Sarkar

This New Year Prout presents a bouquet of quotes on the subject --- Eds

Nationalism is fast becoming outdated. Not only has the national sentiment given humanity rude shocks in the world wars of this 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.

It will have to be explained to all that there will be clash between

different nations as long as national feelings exist. Some may talk of disarmament, but military preparation will go on underground. If people dedicate themselves to the cause of the welfare of the entire human race, their respective nations will also be benefitted.

The 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.

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.

Every atom of this universe is the joint property of all living beings. This has to be adopted as a matter of policy; and after its recognition, the idea that this is national and that is foreign, that a



particular person is fit for the citizenship of a particular country while others are not or have no rights at all, cannot stand. In reality, only vested interests appear intensely interested in such illusory matters.

All people are world citizens by birth. Every human being has the right to go and settle anywhere and to live like a human being. If any group of people of any country is not ready to accept this fundamental right of living beings, then it should be understood that their utterances for “peace” are only meant to cheat and bluff others.

Humanity has a right to live not only in this small world, but also on every planet and satellite, meteorite, nebula and every particle of this vast creation. If anyone wants to deprive human beings of this very birthright, then people will have to establish it by force.

The human society is continually striving to arrive at a synthesis through analysis, some sort of unity through diversity. The natural obstructions of small clans, narrow communal interests, geographical distances and intractable customs and usages barriers – none of these obstacles could hinder the steady and silent movement towards a supreme goal. That is why the policy of apartheid, the vanity of racial superiority, national chauvinism or regionalism – these relative doctrines or social philosophies

could not thwart the progress of human society.

The outdated ideals of nationalism are crumbling to pieces today. 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.

It is often heard that a particular country was never so united as during the war. This is due to love of motherland, but more due to all the individuals having a common ideal – a goal to face the peril of war. This common ideal is, however, very temporary, and disappears with the danger of war becoming less.

In our Ananda Marga, the seed for a common ideal is sown from the very beginning of a child's life. At the age of five, when the child has acquired only a preliminary understanding of his or her surroundings, s/he is given the ideal of Cosmic Consciousness. The entire society of Ananda Marga is then founded on a common ideal – the goal being the Supreme Consciousness. Such an ideal will not disappear like the common ideal for facing the dangers of war, and the unity in a society founded on an ideal of the

Cosmic Consciousness will be everlasting.

In our Ananda Marga, even in the economic field there is a common ideal, as the whole property of the earth is common property and is to be shared by all members of the society. This is instilled in every member by the chant recited at the commencement of the functions held by the members of Ananda Marga:

*Samgacchadhvam samvad-
adhvam sam vo manamsi janatam,
Deva bhagam yatha purve
samjanana upasate. Samanii va
akutih samana hridayaniyah,
Samanamastu vo mano yatha vah
susahasati.*

*Let us move together, let us
radiate the same thought-wave, let
us come to know our minds
together,*

*Let us share our wealth
without differentiation, like sages
of the past, so that all may enjoy
the universe.*

*Let our aspirations be united,
let our hearts be inseparable, Let
our minds be as one mind, so that
we live in harmony and become
one with the Supreme.*

Humanity has only one culture. I am not prepared to admit that there are various cultures. The dances, songs, pronunciation and ceremonial celebrations of different sections of humanity may have their local peculiarities, but these cannot be considered cultural differences. The variations in local customs cannot be removed by legal force or by dictatorial rule. If an attempt is made to destroy common practices, languages, and various local manners and customs in the name of national or human unity, violence and mutual distrust will result and collective life will be doomed.

I am in favour of social synthesis. In my opinion, as people come more intimately in contact with one another, and the corners of the world come nearer, local



customs will assume newer forms as a result of frequent interchange. The flowers of different gardens will unite into a bouquet which will be more, not less, beautiful than the individual flowers themselves. If different countries or communities are anxious to establish social blending through marriages, then social synthesis can be achieved within a very short time. Its concrete reflections are already apparent to some extent in cosmopolitan cities.

Members of one particular race considering themselves superior to others, also very frequently inflict injustice on the other portions of society. The expulsion of the Jews from Germany by the so-called superior races has caused a tremendous amount of disruption in society. In Ananda Marga the first step that a person takes is to forget one's race or sect and to no longer identify oneself with one's race, caste or sect, whether it was superior or inferior.

Human society comprises various races. There is no reason whatever to recognize one race as superior to another race. The external differences in constitutions among these human groups cannot alter 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 of an unknown hamlet of Chotanagpur hills in India bears deep maternal affections for her young children; in the same way, a well-educated mother of a locality of New York pours out of her heart a great love for her own children.

The subterranean flow of love and affection exists in all hearts alike. Every person cries out in pain, everyone feels pleasure when there are occasions of joy and



happiness. Maybe in different geographical, cultural, social and other environments, the lifestyle of different human groups may vary; maybe, a few special psychic traits in those groups may assert themselves, but fundamentally, their mental existences flow along the same channels of ideas and consciousness. Containing the same cosmic momentum and under the same cosmic inspiration, they all have set out for a tryst with the same Destiny.

Feelings of differentiation are a great impediment in the spiritual practice for the Infinite. The feelings that a particular person is a Muslim, another a Hindu, yet another a Brahmin-caste, and the fourth a capitalist, are mean thoughts. When every living being is a manifestation of the Supreme Consciousness, how can you know yourself without shedding these differentiating feelings?

No one is high and no one low. Of course, according to one's virtues or vices one is happy, one is miserable, one is rich, one is poor, one is a fool, and another is learned. But all are human beings. Feelings of differentiation are the principle obstacles on the path of spiritual practice. For this reason, elevation cannot be attained without annihilating them.

A world government is also essential to exercise effective control in certain spheres. For example, there should be only one

world military force. 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.

Today not even the Pacific Ocean between Asia and America is difficult to cross. The people of Asia and America are approaching one another, touching and understanding each other's minds; they have learned to think about each other sympathetically, as one family of humanity. Europe, Africa, Australia, Mercury, Jupiter, comets, stars, and constellations - none is alien to the other, none is distant. Gradually everyone has begun to realize the vibration emanating from the One Mind.

The fact that the fortune of every individual, not only of this earth, but of the entire cosmos, has been wreathed together, will have to be admitted one day by humanity. The spiritual aspirants have to fetch that auspicious moment sooner by their pauseless effort, service and propagation of the great ideology. Striving ahead together with the entire Universe along the path of divinity is truly the greatest task for humanity. ●

January 23rd is the 129th birth anniversary of Netaji Subash Chandra Bose. To commemorate the solemn occasion we present to readers this song composed by Acarya Nityasatyananda Avadhuta from among his collection of lesser known Bangla songs — *Ánanda Samgiita*. Eds

Ánanda Samgiita Sixty Eight Bharatvarsha's Brave Son

Netaji Bharatvarsha's brave son
Salutations to thee
January 23rd your birth blessed this land.

The living symbol of Independence You were
This conquered land of Bharata.
Took a solemn vow of breaking shackles
To free this land
You gave the great clarion call of Jai Hind
The great symbol for Independence
Salutations to thee.

Hindu Muslim without distinction You were
Netaji of all in thy memory O great leader
The heart cries even this day.
About your valour everyone sings
O brave son of Bharatvarsha
Salutations to thee.

The day those that called you
Quisling, filthy mongrel
All were selfish bootlicking slaves
Of their British masters.
Today they too sing thy praise
Those who insulted you once.
Salutations to thee.

Today with corrupt materialistic government
Bámílá burns people cry in distress all over.
Shedding blood we'll bring back yet again
Bámílá's plundered glory
Salutations to thee.



Netaji's plaque made by a student in a village High School, Jayanagar Majilpur, West Bengal

*Kalikata November 20, 1991
Translated by Arun Prakash*

On New Year's Day 1960 Prout's founder delivered the Presidential Address to the History Section of the Progressive Writers' Conference, "To the Patriots" at Jamalpur. These poems on martyrs could remind us of that historic occasion. --- Eds



First World War

When the flower of budding handsome youth
Lay besmirched upon battle scarred plain
While the world in agony bled to death
Solemn minds' conclave in stone castles in vain.

When stains of blood cried for peace
Amidst moans of the wounded for the dead
War remained fixed upon bloodless lips
The living in breadline waiting to be fed.

O lofty peaks in sunset aglow
So distant from my native soil
Yet so dear doesn't stop the flow
Of love for comrades in life's toil.

Death bade them still where they fell
Guns booming their snow boots on
The lofty peaks rang no bell
A silent welcome to a new dawn.

Now reduced in colours within a frame
With lamps of memories burning bright
Smoking incense smells the same
As colour fade in the passing night.

What of dear ones worlds behind
Clad in white and silent tears
The real martyrs one may seldom find
Cloaked in darkness of unknown fears.

- Arun Prakash

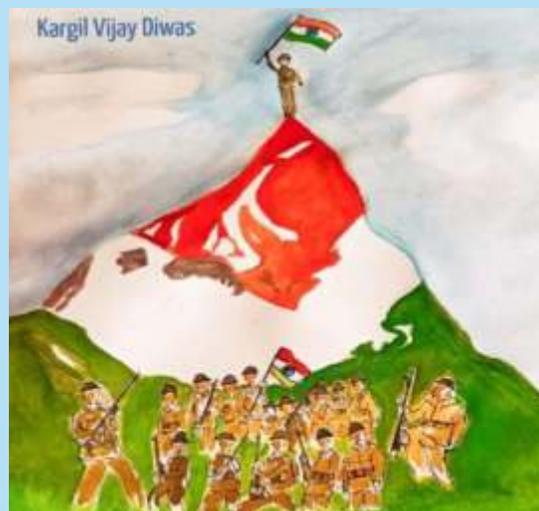


Second World War

While death reigned stillness wounded cried
The living shocked dried of tears
In vain to silence booming guns
And drown thunder flashes of fears.

Stern hearts pondered in whispers soft
With nothing to gain at forgotten cost
Surprisingly in peace they suddenly won
While playing war games everything was lost.

Kargil





Bilasi Singh's daughter Bisanti has been missing for two years

India faces a grim situation in the alarming rise in cases of missing girls, kidnappings along with human trafficking in India, which has cast a dark shadow over the nation's conscience. According to the National Crime Records Bureau (NCRB) Report 2022 everyday on an average more than 172 girls went missing, another 170 girls were kidnapped, and almost three girls were trafficked. While more than the numbers of trafficked girls were rescued in the same year, a large number of missing and kidnapped or abducted girls remained untraced and unrecovered.

Trafficking is a 'hidden' criminal activity and hence there's no reliable data easily available. Known or reported cases form only a small part of all trafficking cases. Accurate numbers of children trafficked for various purposes are hence almost impossible to obtain. From 2016 the NCRB started collecting data on human trafficking cases from the Anti-Human Trafficking Units (AHTUs) across the country.

According to NCRB report 2022, across India, a total of 2,250

India's Missing Girls

■ Karunakshim Vatsalam

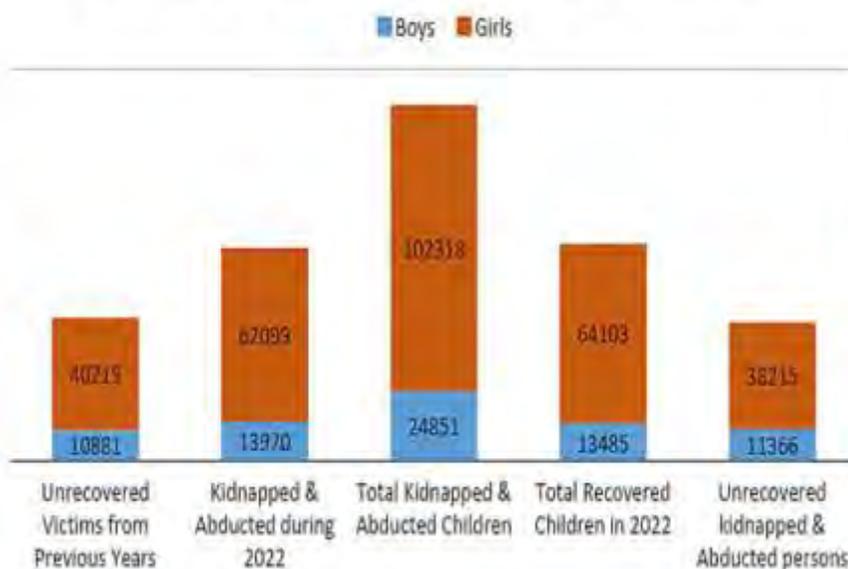
cases of human trafficking were registered and 6,036 victims were identified, of which 2,878 were children, including 1,059 girls. According to the report, 1,190 girls were rescued from trafficking the same year. This is 131 more than the numbers of girl victims of trafficking in that year, meaning girls trafficked in previous years were also among the rescued ones. Compared to the total population in the country, the number of trafficked girls may seem small. But combining these numbers with those of kidnapped/abducted/missing girls tells a different story.

Overall, an alarming 62,099 girls were kidnapped or abducted in 2022. Added to this number are the unrecovered reported girl victims of kidnapping or abduction from previous years, which were 40,219.

Thus, the total number of girls reported kidnapped or abducted by 2022 increased to 1,02,318. Out of these, 63,513 girls were recovered alive and 590 girls were recovered dead in the same year. It leaves 38,215 girls from the reported kidnapped or abducted unrecovered by the end of that year.

Last year, 62,946 more girls were reported missing. Adding this to the 31,133 girls reported missing/untraced/unrecovered from the previous years, the total rises up to 94,079. Out of these, 60,281 girls were recovered or traced in the same year, leaving 33,798 girls untraced or unrecovered by the end of that year. It is possible that many of the missing and kidnapped girls and children might have been victims of child trafficking.

Recovery of Kidnapped & Abducted Children



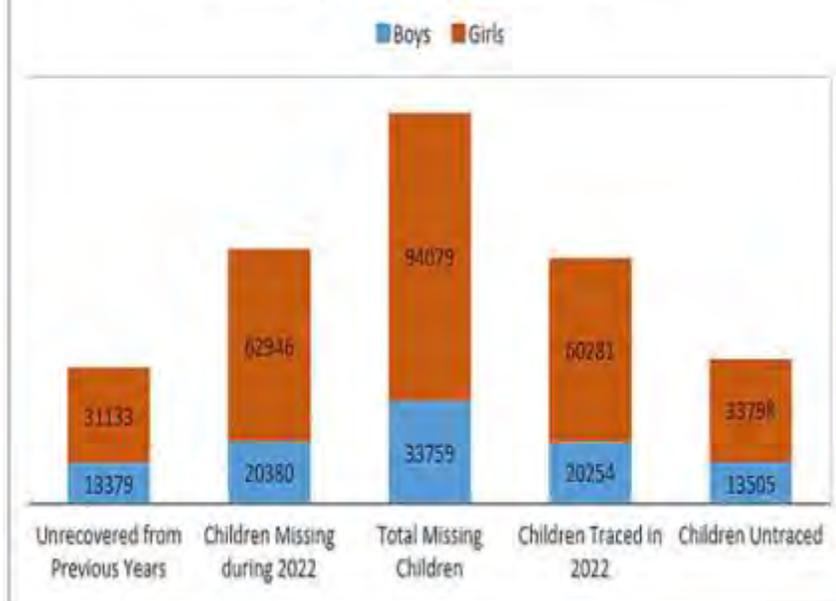
Girls constitute a significantly higher proportion of missing and kidnapped children in India. In 2022, of the total 83,350 missing children 62,946 were girls. That means more than 75% of missing children were girls. The proportion of girl children in total missing children has been rising from about 65% in 2016 to 75% in 2022 at the all-India level. This is a matter for grave concern; it has been the trend for all the states mentioned above.

That more girls go missing compared to boys could be due to demand for domestic help, commercial sex work, and girls themselves running away due to domestic violence/abuse and neglect. The missing boys' as demand for child labour has increased in the face of shortage of labour during the pandemic. High numbers of girls reported as missing or kidnapped is also attributed to elopement, particularly among teenage girls

seeking love marriages. In many cases, these girls choose to leave their homes voluntarily to marry partners of their choice, often against the wishes of their families. While some elopements may indeed involve consensual decisions by the girls involved, others may be coerced or manipulated, leading to concerns about the safety and well-being of the individuals involved.

The NCRB data underscores a disturbing reality — the vulnerability of young girls to abduction and trafficking. It is disheartening to note that these incidents often go unreported or are inadequately addressed, perpetuating a cycle of injustice. In 2008, the officially reported figure for missing children was 7,650 cases in India as per the NCRB. According to CRY (Child Rights and You) then, even filing a first information report (FIR) in the case of a missing child was a challenge. A timely FIR and investigation is the most important step in quick rescue and recovery of missing children. This issue of missing children gained credence over time and the number of

Missing and Traced Children



A young girl in Jharkhand at a meal; impoverished girls like these in India's remote areas often become targets for human traffickers.



An unemployed alcoholic husband at home, this Jharkhand tribal woman looks after her child while being the sole breadwinner in the family, there are many like her.

officially recorded cases has gone up considerably. As per NCRB there's been nearly 1000% increase every year in the number of missing children from 2008 to 2022 and as per CRY although there have been many proactive measures taken by different government authorities, due to several constraints the situation remains grim.

Many factors contribute to children going missing/kidnaped/abducted/trafficked viz. ranging from economic disparities to gender-based discrimination that leave girls disproportionately exposed to exploitation. Poverty is also a significant driver of child trafficking in India. Poverty and lack of opportunities for disadv-

antaged communities push vulnerable families into desperation, making them susceptible to traffickers promising better lives for their children. This became more pronounced during the pandemic when families lost their sources of income and it made easier for traffickers to con and convince parents promising jobs for their children, which illiterate and unsuspecting parents fell for. Gender discrimination causes girls susceptible to trafficking, especially for sexual exploitation and forced labour. The demand for cheap labour in various sectors and the flourishing underground sex trade perpetuate this abominable crime against children.

This complex problem of

child trafficking in India needs a collective multi pronged effort to protect children, especially girls, from exploitation and abuse. This crisis must be tackled head-on by enhancing law enforcement efforts and ensuring that cases are thoroughly investigated. The Standard Operating Procedures (SOPs) framed by the Ministry of Women and Child Development are very well laid down; however, implementation is lacking. If all the relevant stakeholders work in coordination, then there would be greater chances of tracing missing children at the earliest. Since most children in the age group 14-18 years go missing, state governments should design specific programmes for their protection and awareness. Law enforcement agencies should make strong charges against the accused based on the statement of victims and other circumstantial evidence.

Governments, NGOs, communities, and individuals must collaborate to create a safe and nurturing environment for our girls and children. By addressing the root causes, strengthening law enforcement and providing comprehensive support, we can work towards a future where every girl and child is free from the horrors of trafficking and can fulfill their potential with dignity and rights upheld. ●



A victim (right) explains to police about her kidnapping.



FROM SKIES TO Terminal Floors

Bhupender Singh



IndiGo India's dominant airline controlling 60% of the domestic market, suffered a nationwide meltdown in a matter of few days. It was a spectacular collapse that grounded thousands of passengers who wished to fly and were stranded in airport terminals which looked like railway platforms, exposing how fragile India's aviation industry is. The apparent catalyst for this was caused due to regulatory change and corporate negligence. It was more than just logistics it was an untrammled crisis of planning, trust, and accountability and a severe blow to the airline's reputation for reliability. This needs a fundamental new look at how passenger rights are treated in the country.

Early 2024, the government announced new flight regulations – Flight Duty Time Limitations or FDTL – to improve the working hours of the Indian airlines' pilots. However, when the November 1, 2025 deadline arrived, IndiGo airline was not prepared. As a result, it was first forced to delay and later cancel flights, as there were not enough pilots available.

FDTL was finally implemented in two phases in 2025, with the second phase coming into effect on November 1. The rules include:

- Increasing pilots' mandatory weekly rest period from 36 to 48 hours. A pilot's personal leave request, however, cannot be included under the mandatory rest period.

- Capping pilots' flying hours that continue into the night to 10 hours.
- Capping the weekly number of landings a pilot can make between midnight and early morning to two.
- Submitting quarterly pilots' fatigue reports to India's aviation regulator – the Directorate General of Civil Aviation (DGCA).

Aviation experts and pilot unions have said IndiGo has been the hardest hit due to negligence and a lack of planning for the new rules. This was despite the two-year preparatory window before full FDTL implementation, the airline inexplicably adopted a hiring freeze, entered non poaching arrangements, maint-

ained a pilot pay freeze through cartel-like behaviour, and demonstrated other short sighted planning practices. This was as per the Federation of Indian Pilots news release. Former AirAsia CFO Vijay Gopalan blamed IndiGo's "very very lackadaisical, nonchalant attitude" in adapting to the new rules as a reason for the crisis.

Other Indian carriers, including Air India and Akasa Air, continue with their operations amid the chaos. According to Indian media reports, Mumbai-based low-cost carrier Akasa Air, focused on recruiting new pilots, which helped it adapt to the new FDTL norms. A report by Indian business portal Money Control noted that Tata-owned Air India also boosted flight crew for domestic flights, helping it better handle the new rules.

Founded in 2006 by Indian businessmen Rakesh Gangwal and Rahul Bhatia, IndiGo grew rapidly. It now has a fleet of more than 400 aircraft, mostly Airbus A320s, and serves close to 380,000 customers a day through its more than 2,000 daily flights. Today the airline's CEO is Pieter Elbers, former chief of KLM Royal Dutch Airlines. "This seems to be the

lowest point in the company's history. Disruptions are hurting the brand image," said an unnamed IndiGo executive. With \$9 billion in revenues and \$807 million in profits last fiscal year, IndiGo dominates India's aviation sector. It will likely face a hit to its annual revenue due to disruptions — with customer refunds as of Sunday already touching \$68 million, and set to rise.

IndiGo had an average on-time performance of 91.4% as recently as July 2025 the best among Indian airlines at six major airports. However, on 12 December it plunged to 3.7%! The crisis is reminiscent of Southwest Airlines' holiday season meltdown in 2022, which led to cancellation of 16,900 flights and stranded over 2 million passengers. Those disruptions cost the U.S. carrier at least \$400 million in revenue.

The IndiGo crisis became a humanitarian and logistical disaster, quickly escalating all over India's airports including Delhi, Mumbai, Bengaluru, and Hyderabad. At its peak, the operational paralysis saw IndiGo cancel approximately 550 flights in a single day, contributing to a cumulative nationwide toll of over 1,000 cancelled flights within few

days. The numbers tell a grim story: 172 cancellations in Delhi, 118 in Mumbai, and 100 in Bengaluru alone.

Immediate were the consequences, airports descended into a state of chaos and pandemonium. Thousands of passengers - distressed families, high-stakes business travellers, and the vulnerable elderly - were left stranded overnight in terminals. In front of them were serpentine queues with seemingly no end, complete lack of information and total uncertainty. Departure boards turned into frustrating puzzles as arrivals vanished and stacked-up departures created an impossible bottleneck. Airline counters were overwhelmed not just by passengers demanding answers, but by a rising tide of desperation, fatigue, and anger. Many passengers were spotted sleeping on floors in the terminals.

It is a matter of grave concern that this impending crisis was known. In August 2025 in a report tabled in Parliament, the Standing Committee on Transport, Tourism and Culture had warned that India's aviation system was nearing a dangerous tipping point, driven by pilot fatigue, ATC overload, regulatory manpower shortages, and rapid fleet expansion. Rising workload for pilots and controllers, this fatigue increases the chances of accidents and "DGCA must rigorously monitor and enforce compliance with updated FDTL regulations, ensuring operators do not circumvent these vital safety measures," the report stated. To meet the soaring pilot demand, the report noted that thousands of new pilots would be required in the coming years.

The report urged the DGCA to study whether the revised FDTL norms and mental-health protocols were effectively reducing fatigue and stress among



IndiGo is the India's largest private airline controlling nearly 60 percent of the domestic market



operational staff. It called for similar fatigue-risk measures for Air Traffic Controllers (ATC), including a national Fatigue Risk Management System and a comprehensive staffing audit. It also highlighted that the DGCA itself was operating under a "profound and persistent" manpower shortage. Of the 1,063 sanctioned posts, only 553 are filled. Nearly half the vacancies remain unaddressed even as India witnesses record passenger growth and rapid fleet expansion - posing what the panel called a severe structural vulnerability for aviation safety.

But despite the warnings flagged DGCA did nothing much. And for the crisis IndiGo offered routine public apologies, full refunds, and free rescheduling, pledging to restore operational normalcy. The Ministry of Civil Aviation and the Directorate-General of Civil Aviation (DGCA) scrambled, setting up 24x7 control rooms and immediately temporarily relaxing pilot-rest rules. Pilot unions were quick to protest against this relaxation as this was nothing but band-aid on a gaping wound. While obviously necessary, these governmental interventions were widely

criticised as too little, too late, failing to prevent the widespread suffering that had already unfolded.

The airline has since confessed to a catastrophic strategic failure: it disastrously underestimated the rules' operational consequences, failed to proactively redesign its complex rostering system, and crucially neglected to adequately staff its operations. The carrier treated a safety-first structural overhaul as a routine compliance requirement.

The crisis, therefore, was not merely an accident; it was a predictable outcome of regulatory execution and severe corporate negligence. Crew requirements were fundamentally miscalculated, hiring was inexplicably frozen despite booming post-Covid pandemic demand, and contingency plans were utterly non-existent. India's aviation regulator, the Director general Civil Aviation (DGCA) cannot escape blame for failing to anticipate or assist in the huge operational shock these revised rules would inflict on the country's dominant carrier during a peak travel season. It was a crisis born of a toxic blend: a structural regulatory change amplified by

profound corporate oversight failure.

For years, IndiGo was the poster boy of Indian aviation, synonymous with punctuality, discipline, and operational clockwork. That reputation which gave the airline high profits and a majority market share is now fatally cracked. The indelible images of passengers sleeping rough on cold terminal floors, captured and broadcast across every channel will outlast a thousand corporate advertising campaigns. This loss of physical comfort and dignity is a deep psychological wound going beyond mere inconvenience.

This break in the system broke the airline's communication. There were no timely updates on the app, no clear, empathetic communication at the airports, and virtually no meaningful, proactive assistance for stranded travellers. This operational silence was a profound breach of the airline's core promise. The ensuing chaos disrupted not only schedules; it violated the very brand identity of reliability, transparency, and empathy that IndiGo has carefully constructed. For a company built on rigid discipline, this loss of public trust exposed as IndiGo's cost-cutting trumped its duty towards passenger welfare is the brand's deepest, most existential injury.

As IndiGo's capacity evaporated, a second, equally audacious tragedy surfaced — systemic market exploitation. The vacuum created by the airline's failure was instantly filled by predatory opportunism. Alternative flight fares surged instantaneously to 3, 4, and even 5x times their normal rates. The market correction was not a stable readjustment but a raw grab for profit at the expense of human distress.

The exploitation was not limited to the air. Hotels near major

airports, particularly in high-demand zones like Delhi's Aerocity, quietly and shamelessly raised room rates to over Rs 25,000- 30,000 per night, surpassing the pricing of many global luxury chains. Stranded passengers, many of whom received no prior cancellation notice, were forced into an impossible choice: sleep on a terminal floor or pay extortionate prices that few could afford. Families with infants slept rough, and elderly travellers wept in queues, their dignity stripped away by the combination of systemic failure and raw profiteering.

Sadly, throughout this period, no authority intervened. There were no structured customer care teams, no coordinated emergency accommodation, and most shamefully, no imposition of price controls or sanctions against gouging. The entire financial, logistical, and emotional burden of the crisis was allowed to fall squarely and exclusively upon the hapless shoulders of passengers.

This corporate failure turned into a national scandal and our entire aviation system itself was caught most unprepared. Government ministers offered routine, sanitised statements but provided no tangible relief on the ground. There were no emergency

coordination teams deployed, no temporary fare caps imposed, no clear directive to hotels to halt gouging, and no decisive, visible regulatory intervention to protect citizens. The official establishment effectively chose to watch from the sidelines, allowing citizens to be squeezed between corporate failure and market opportunism.

A crisis of this magnitude is handled radically differently in most developed economies precisely because of robust passenger-rights regimes. In the United States, the Department of Transportation mandates free rebooking, hotel accommodation for controllable cancellations, and actively prohibits predatory fare hikes, with even a hint of gouging triggering investigations and class-action lawsuits. Europe goes further: EU Regulation 261 mandates free meals, hotels, transport, rebooking, and significant cash compensation ranging from EUR 250 to EUR 600 per affected passenger. Authorities cap emergency pricing, and airlines that mismanage operations face severe, punitive fines.

This is the fundamental divide: in the West, a traveller in crisis is a citizen with enforceable rights. In India, a traveller in crisis remains fundamentally, a revenue opportunity. This lack of a

structured, punitive, and empathetic regulatory safety net for airline passengers is the core reason operational disorder in India mutates instantly into human exploitation.

The episode has also exposed a hard, undeniable truth: scale without resilience is a profound corporate and national liability. IndiGo's spectacular fall has exposed many of its pretensions. Restoring trust in the skies requires more than just fixing a roster; it demands a visible commitment that in India too, passenger welfare must finally and unequivocally be above cost-cutting and profit.

The lesson is clear: if IndiGo's dominance and market expansion is to continue, it must be backed by commensurate investment in infrastructure, redundancy planning, and crew capacity, ensuring that market dominance does not equate to systemic vulnerability. This crisis has laid bare the fragility of our high-growth aviation industry. Under intense public pressure, regulators should now be forced to move beyond mere compliance checks to demand evidence of operational resilience. The DGCA acted and cut IndiGo's flights by 5% but the Govt. stepped it up to 10% which translates to around 200 flights minimum and these cuts would remain under periodic review for further necessary action.

The urgent push for such system changes, visible accountability, and the establishment of a robust, compensated system of passenger protection can no longer be deferred. The government must use this moment to draft and implement a comprehensive Passenger Bill of Rights, complete with mandatory compensation structures and punitive fines for operational negligence, to bring India's standards in line with international norms. ●



Passengers gather outside IndiGo reservation counter inside Terminal 1 of New Delhi airport after mass cancellation of IndiGo flights on December 05, 2025 in New Delhi

India's Homeless

■ Arun Prakash

Homelessness has been a perennial problem in India. Considered to be one of the by-products of rapid urbanization, homelessness is a growing urban issue that the poorest urban dwellers are vulnerable to experiencing. Shortage of urban housing units in India, as recorded in 1991 Census, stood at 5.1 million, which grew to 7.1 million units by 2001. Though the number has fallen to 1.77 million as per the latest Census of 2011, an average of five generations of homelessness is estimated for a family of four members.

However experts feel that in the 2011 census number of homeless was grossly underestimated. Actual numbers were much higher, likely over 3 million. This was due to the census's narrow definition and undercounting of vulnerable populations, especially in rapidly growing cities viz. 'households who do not live in buildings or census houses but live in the open on roadside, pavements, in pipes, under flyovers and staircases, or in the

open in places of worship, railway platforms, etc. and large numbers of street children and the elderly. However the UN Economic and Social Council have a broader definition: 'When we are talking about housing, we are not just talking about four walls and a roof. The right to adequate housing is about security of tenure, affordability, access to services and cultural adequacy. It is about protection from forced eviction and displacement, fighting

homelessness, poverty and exclusion". These western concepts from developed western countries could not be fully applied to India.

The problem of homelessness across the world is acute and seems to be getting worse. It is the worst violation of the human right to adequate housing, and homeless people, especially women, are among the most marginalized, ignored, and discriminated. Homeless women, particularly



young women, suffer the worst kinds of violence and insecurity, and are vulnerable to sexual exploitation and trafficking. Instances of rape, molestation, and women spending sleepless nights guarding their young adolescent girls are a common feature among homeless women. Accessing health care is a tremendous challenge for homeless people, especially women.

In Delhi in 2024 a proper headcount was done by 'Shahri Adhikar Manch: Begharon Ke Saath', places the number of homeless at around 300,000. Sadly India also has the highest number of street children in the world but there is no official data on their numbers or adequate schemes to respond to their special needs and concerns. Their human rights to

security, adequate housing, and education, are continually violated. Apart from being malnourished, poverty-stricken and often abused, most street children are unable to attend school.

According to independent estimates by organisations dealing with homelessness big city figures are: Delhi 300,000, Mumbai and Navi Mumbai 200,000, Kolkata 150,000, Ahmedabad: 100,000, Hyderabad 60,000, Bangalore and Chennai each 40,000 - 50,000, Patna 25,000, Lucknow 19,000, Visakhapatnam 18,000 and Indore 10,000 - 12,000.

The Government runs shelters for homeless, as of February 2023 were 1,815 functional shelters, having an overall capacity of 1,03 lakhs.

Under Deendayal Antyodaya National Urban Livelihood Scheme (DAY-NULM) as of July 2024 there are 1,986 shelter homes with space for over 1.41 lakh people. Shelter for Urban Homeless (SUH) a part of DAY-NULM aims to provide permanent, all-weather shelters with basic amenities. The Pradhan Mantri Awas Yojana – Urban (PMAY-U) provides assistance for housing the urban poor, though it is not directly a shelter program for the homeless.

Many NGOs in India provide shelter and various support services to the homeless. Asha Bhawan is a good example which is committed to helping those experiencing homelessness and social exclusion.

Despite such schemes, providing adequate shelter remains a major challenge, with many people still sleeping on the streets, as all these put together are grossly inadequate. In Delhi alone there's a 90% shortfall. Some activists argue that the government deliberately undercounts to avoid fulfilling the Supreme Court's directive to provide shelter for all homeless individuals.

India has a shortage of 18.78 million houses. Total number of houses has increased from 52.06 million to 78.48 million (as per 2011 census). However, as of 2023 the country ranks 124th with more than 90 million people in India making less than US\$1 per day, thus setting them below the global poverty threshold. The ability of the Government to tackle urban homelessness and poverty is affected by both external and internal factors. The number of people living in slums in India has more than doubled in the past two decades and now exceeds the entire population of Britain. About 78 million people in India live in slums and tenements that is 17% of the world's slum dwellers.

One of the main causes of



homelessness is migration from rural to urban cities and rapid urbanisation. Migration occurs due to a variety of reasons ranging from loss of land, need for sustainable employment, lack of clean water and other resources, and in some cases like the Bargi Dam Project, loss of all property and complete displacement. Once reaching cities, homeless attempt to create shelters out of tin, cardboard, wood, and plastic. Slums may provide an escape, yet often people cannot afford them. Individuals experiencing homelessness may experience abuse, maltreatment, and lack of access to schools and healthcare.

Homeless people face many challenges. One is inaccessibility to shelters. Although shelters are available in certain cities, many homeless people choose not to go there and live on the streets. One reason is that homeless individuals who are affected by mobility issues cannot access them and are unsure about how shelters function. Another is that sometimes shelters are located in unreachable areas and often lack funding and resources to make them suitable. Some shelters charge a small fee per night, which make them inaccessible for many. The homeless may view shelters as crowded spaces with poor sanitation where drug addicts and thieves may also take refuge.

Sometimes shelters do not allow persons to bring their belongings, this discourages them from going. And shelter caretakers are not incentivised to keep the shelters clean and often not sensitised to be welcoming. Temporary shelters also run the risk of being demolished and often force the homeless to change location of stay. Another challenge faced by the homeless is exposure to extreme weather in summer and winter. A study found that in Delhi between January 2005 and December 2009, on an average



seven homeless people passed away every day. These were not officially recorded.

Homeless people also suffer from bad health and extremely limited access to medical facilities. Some of the reasons include lack of proper identity documents, cost, and health care providers inclined to reject them outright. In 2010, the UNDP India conducted a survey that found that only about 3% of the homeless people possessed a voter ID or ration card.

After independence in 1947, for economic development India executed Five-Year Plans. Until the Eighth-Five Year plan (1992–97) nothing was planned for the homeless. In this the Footpath Dwellers Night Shelter Scheme (NSS) was created and funds of Rs 2.27 crores were allocated for two years. The 10th plan (2002–2007) asked NGOs to create homes for the homeless and also recognized that the homeless were not looked after by the government as they should have. The 11th plan (2007–12) declared access to roof over one's head as a “fundamental right”. The 12th plan (2012–17) promoted the creation and development of night shelters for beggars and the aged; it also

made city planners responsible to build and provide spaces for the homeless.

The Housing and Urban Development Corporation (HUDCO) had a policy for the homeless known as Night Shelters for Urban Shelterless, applicable to urban areas in 1988 to 1989. It allocated Rs 20,000 a year to homeless shelters, 50% paid by the government, 50% paid by loans from HUDCO or sponsors. In 1992, the Ministry of Urban Development named it Shelter and Sanitation Facilities for Footpath Dwellers in Urban Areas, and decided to maintain these shelters as dorm-like refuge for nights and social areas in the day. However, in 2005 it was discontinued as funding dried up.

The Government of India has formed new policies for affordable housing and shelters in urban areas in the past few decades. However, shelters provide a temporary solution as they are not permanent and do not replace the right to housing. In a report in 2010 according to Commissioners of Supreme Court, a shelter was defined as a covered space where homeless people can feel safe and secure, and is accessible by

anyone. It should provide protection from the environment, safety and security, a place to keep belongings, and a place to drink water and use sanitary bathrooms. The government states that homeless shelters should ideally be in localities where there are a lot of homeless people. To improve infrastructures in slums, the Supreme court mandated a new mission known as the Jawaharlal Nehru National Urban Renewal Mission, by which for cities of over 5 lakhs in population, shelters must contain good water, toilets, baths, cooling, heating, ventilation, lights, emergency lights, fire safety, recreation spaces, TVs, first aid, shelter from mosquitoes and rodents, beds, kitchens and utensils, counseling, childcare facilities, and transport for emergencies.

However, in the above report conditions in night time shelters was described as dreadful, calling them barely an improvement from the streets. Many eligible homeless people cannot enjoy the shelters at night as that is their time for work, thus defeating the very purpose of the shelter. Further-



more, the data collected from surveys of homeless shelters revealed that mostly male consisting of wage workers, taxi and rickshaw drivers and even tourists lived there. Lack of women suggests that either women don't find shelters helpful or that there is low tendency for families to seek shelters. The shelters have inadequate bedding, water, bathrooms, tools, gas for cooking,

rodent control, activity space and non-functional first aid. Additionally, there is bad lighting, ventilation, and fire safety. Women and children do not have their own shelters. Thus, the bare minimum of government demands is not being met.

Reacting to this report, the Supreme Court declared that shelters must be run all day, every day of the year and consist of beds, bathrooms, water, healthcare and first aid services. 62 cities participated in this. Finally, in 2013 the Indian government started the Jawaharlal Nehru National Urban Livelihood Mission program which mandated guidelines for states on how to create and utilize shelters. Past few decades, Government in India has been attempting to address the issue of homelessness by way of policies that assist the delivery of affordable housing for Economically Weaker Sections and provide shelters viz. a facility of living, equipped with the basic services essential for a dignified life for homeless people in urban areas. It is the duty of the government to provide decent housing for the poor. There's a long way to go? ●



According to a recent report from the Reserve Bank of India (RBI), household debt constitutes 42.9 per cent of India's GDP at current market prices. Additionally, an analysis by Morgan Stanley reveals that household debt rose from 23.1 per cent of GDP to 23.9 per cent in early 2025. Meanwhile, household savings, once a significant strength, are on the decline. Data from the National Statistical Office shows that households' share of total savings has fallen from 68.2 per cent in 2011-12 to 60.9 percent today. Their share of GDP decreased from 23.6 per cent to 18.4 per cent during the same period.

Although people are still saving, their financial liabilities have increased at a faster rate, resulting in a decline in the net savings-to-GDP ratio from 7.4 per cent to 5.3 per cent. This shows that while individuals are saving, they are also borrowing more and accumulating greater debt.

It is widely accepted that the income levels of regular salaried employees in India have increased in recent years. According to data

MIDDLE CLASS "TRAP"

Nand Varma

60% of India's borrowers struggle to pay back

published by the Ministry of Statistics and Programme Implementation (MOSPI) in 2024, average wages in India rose to Rs 17,997.54 per month from 2017 to 2024, culminating in an all-time high of Rs 21,103 per month in the second quarter of 2024. However, as the month draws to a close, they often find themselves stressed about managing their EMIs and credit card payments. The issue extends beyond stagnant wages and rising prices; an increasing number of people are relying on loans and credit cards for everyday purchases, ranging from smartphones and appliances to

groceries and fuel. What was once considered “luxury borrowing” for significant investments, such as homes or vehicles, have now become a common practice for everyday necessities.

This 'lifestyle inflation' happens when people spend more as their income increases. A salary raise often leads to an upgraded lifestyle, and over time, spending can exceed earnings. With Buy Now Pay Later (BNPL) schemes, zero-cost EMIs, and easy credit accessed through apps, many end up spending more than they can afford. Debt builds up gradually until their EMIs take up a third or



more of their income. The concept of borrowing has shifted from being a backup to a default means of meeting their daily transactions.

One of the major reasons for this rising debt is the pressure from social media. Even individuals in the top 10% of earners in India often feel “poor” while scrolling through their social media accounts. They start comparing their lives to those of strangers, creating the illusion that everyone else is doing better. This 'competition' incurs significant costs. As expenditures increase, long-term savings often become secondary. Financial experts emphasise that spending more on lifestyle reduces future savings, and it is well-known that the early years are critical for wealth generation.

According to the RBI, currently, 5 to 10% of India's middle-class community is stuck in a debt trap. This financial pressure is leading to something even more serious – rising suicide cases. According to the National Crime Records Bureau (NCRB) statistics, suicides due to financial stress rose from 4,970 in 2018 to over 7,000 in 2022, increasing from 3.4% to 4.1% of total

suicides. This issue isn't limited to farmers or the poor; it's affecting salaried urban families as well. A study conducted in Surat found that 19% of the 1,866 suicides between 2022 and 2024 were due to financial problems. Among those individuals, 90% were already in debt.

This crisis isn't solely about policy or inflation; it's also deeply rooted in personal choices. There's a clear gap between people's expectations and their economic reality. Furthermore, the shift to the new tax regime has contributed to this situation. While the old tax regime promoted savings through various deductions, effectively encouraging a culture of financial discipline, the new regime simplifies tax filing and allows individuals more freedom in choosing between saving and spending.

However, this autonomy, combined with evolving lifestyles and the desire to remain visible and relevant among peers, has led to a surge in unnecessary consumption. Social perceptions and the pressure to maintain a certain standard of living are significantly contributing to rising financial strain. Although there may be

structural challenges within the economy, true transformation begins with personal accountability. It is not solely about the amount you earn, but rather how effectively you manage that income to reach your objectives. Wealth is not created only through income; it is cultivated through discipline.

Millions of Indians chase dreams on borrowed wings—only to find themselves ensnared in a web of unrelenting debt. India's household debt has surged, fueled by easy access to digital loans and a credit boom that outpaces wage growth. Yet, beneath the veneer of financial inclusion lies a stark reality: borrowers trapped in cycles of high-interest payments, aggressive recovery tactics, and mounting despair.

60% percent of borrowers are either scraping by with minimum payments or have ceased repayments entirely. For 60% more, equated monthly installments (EMIs) devour their entire family income, forcing 40% to borrow anew just to stay afloat—a classic debt trap. Defaults stem largely from job losses (31%), exorbitant EMI-to-income ratios (28%), and emergencies like medical crises (19%).

This causes 20% percent to receive legal notices, 35% report facing some form of harassment, while 17% face severe harassment—including threats, abusive calls, or unannounced home visits. A large section of India's middle and lower-middle-class population lives paycheck to paycheck, with little or no savings. Any unexpected event such as job loss, medical emergencies, or family crises quickly pushes them into debt. This vulnerability, amplified by unsecured personal loans and credit cards, transforms financial hiccups into humanitarian crises.

The trap deepens through opaque lending. Indian borrowers increasingly find themselves in a



debt spiral, driven by rising cost of living, reduced real income, aggressive digital lending apps, and lack of financial literacy.

Unregulated apps impose undisclosed fees and exorbitant interest rates, prematurely labeling accounts as non-performing assets (NPAs) and unleashing coercive recoveries that flout Reserve Bank of India (RBI) norms. In India's contemporary credit landscape, borrowers increasingly find themselves on a complex track of high-interest consumer loans, opaque digital-lending structures, hidden charges, and automated recovery cycles that escalate sharply upon even a single default. These practices not only inflate debts but erode dignity, turning civil defaults into perceived crimes. With India's household debt rising and recovery pressures intensifying, borrowers often find themselves caught between financial stress and aggressive collection practices.

A loan default sets off a chain of recovery actions. In the first month, lenders send payment reminders, which can sometimes be excessive. By the second month, soft recovery calls kick in, often turning aggressive and abusive. From the third month onwards, lenders outsource debt collection to third-party agencies with commission-based agents, who may not follow RBI guidelines, resorting to intimidation and harassment. Borrowers report public shaming and family intrusions, exacerbating mental health woes.

Data shows widespread humiliation driving self-harm ideation. A borrower, despite financial distress, does not forfeit dignity or personal security, and the law treats harassment by recovery agents seriously. Legal experts emphasize that struggling borrowers should be treated with dignity and have their voices heard, rather than facing harassment.



India's middle class face a grim situation. Stressed unsecured retail debt size is \$ 35-45 billion (Rs 3.07 - 3.95 lakh crore). 1 in 4 personal loans in 2025 funded holidays overtaking medical and house renovation. 25% iPhones are bought on EMIs, loans or credit cards between January and August in 2025. 25% couples are considering personal loans to fund their wedding.

Household debt to GDP ratio nearly doubled from 26% in June 2015 to 41.9% in December 2024. Easy access to EMIs Buy Now Pay Later (BNPL) schemes and multiple credit cards have led many to falsely think that their spending power has increased. This artificial purchasing power is due to glitzy advertisements and constant promotions make expensive purchases within reach. However mistaking salary for liquidity is a mistake and a dangerous concept and has disastrous consequences for the average middle class householder.

What seems worse is that it is not just the affluent middle class but those in relatively lower income strata who are aspirational and comfortable with consumer spending on credit. Debts have spiked because of the changing aspirational structure, cheaper and easy access to finance including informal finance. Along with growing influence of social media,

Indians showing lack of financial awareness are using credit cards for expenses rather than investments or creating an asset. Salaried persons across India set aside more than 33% of their monthly income towards paying loan EMIs, this shows the growing burden of credit driven consumerism. Debt has almost become a pandemic, with little remedy and recovery agents cause too much harassment to the borrowers.

In April 2025 the Reserve Bank of India (RBI) imposed monetary penalties on several banks and NBFCs for illegal digital loan recovery practices including harassment via mobile apps. But keeping in view the large numbers of defaulters the RBI is also considering a new rule that could allow lenders to remotely lock mobile phones purchased on credit if borrowers miss their EMI payments.

This malaise is capitalistic drive consumerism fuelled by television ads which most common people find irresistible. How does one get out of this debt trap? The answer is quite simple actually. Live like your parents did frugally. Buy out of savings not by borrowing. But again most feel "who has seen the future?" But future must be catered for – certainly not in debt. ●

WEAPONS AGAINST HUMANITY

Dogma and Brainwashed Minds

R.P. Singh



technocrats, academics are being swayed easily in the narrow dogmatic sentiments created by extremists and terrorists, the religious ones in particular. Instead of brainstorming in rational manner over the burning issues they are getting brainwashed by provocative and destructive ideologies inflicting heavy casualties on innocent life and property. Lack of a balanced ideology creates havoc in the whole world and the society as well.

Movement which is devoid of logic and reason is called “dogma,” or “bhāvajadātā” and a collection of dogma is called an “ism.” Dogma is a preconceived idea which forbids human beings to outstep the limits of that idea or object. In this situation the human intellect cannot freely function.

The Rudimental Cause of Religious Dogma

When the human intellect was undeveloped, cunning people used to infuse various kinds of fear complexes, irrational ideas and unhealthy, selfish tendencies into the minds of the people to stop them following the path of logic and reason.

Still later, people started worshipping effigies and idols. Subsequently priesthood commenced. After some time many new deities were created, which reflected parochial interests. As soon as parochialism emerged, different kinds of dogma arose – whenever parochialism takes hold, dogma thrives. This was the rudimental cause of religious dogma. Since ordinary people had no alternative but to resort to religious dogma, they started to fiercely exploit each other.

All human beings want to lead a secure, harmonious life, and have the opportunity to express themselves and progress. However, religious dogma goes against these fundamental human aspirations. Some priests, for example, force people to worship particular deities out of fear. People are told that if they do not worship the prescribed deity, then a calamity will befall their families, and the deity will even take revenge on them. But can a deity really take revenge, just like bad people do? If it can, how can it be a deity? This is all dogma.

Dogma, Ism and Neohumanism

Sometimes the exponents of

Youth are harbingers of change, change may go in constructive or destructive direction. But it is said that youth sees and runs whereas the old sees, thinks and then walks. What we are seeing today in our country as well as the whole world: the gen-z is fighting in many countries for overthrow of destructive mismanaged governance but on the other hand it is also seen that highly capable and well-educated youth including doctors,



dogma raised slogans in support of particular theories, even though most people were convinced that they were impractical and could never be applied in the real world. When the people did not get any benefit from them, they were told that they would have to work even harder. Such impractical theories ignored the fundamental characteristics of the human mind, so their proponents tried to encourage the greed of the exploited people, and berated them with ideological jargon. Thus, dogma has had an extremely negative influence on ordinary people. This is the consequence of the play of dogma.

Any narrow ism may be transformed into universalism and accepted by all only when all physical barriers, psychic hindrances and spiritual impediments have been removed from the periphery of that ism.

Hypocrites' Dogma

Hypocrites' dogma, rather than indirect dogma, is behind all religious practices. Many people follow dogma because a specific injunction is written in the scriptures, or because a particular practice was followed by their

ancestors, etc. In these cases, people follow dogma unknowingly. However, there are also many instances when people follow dogma knowingly. When people know that a teaching or practice is a dogma and yet they still follow it, this is called hypocrites dogma.

Bengali Poet Ramprasad says: "Oh mind! You are not free from your mistakes. You are not yet aware of the true nature of the Divine Mother. Would you feed the Divine Mother, who is feeding nutritious food to the entire universe, with dried rice and cooked gram? Would you decorate the Divine Mother, who is decorating the world with costly jewels, with imitation ornaments?" He further says, "O mind, worship your *Ista* or spiritual goal with holy chants mixed with devotion. It is useless to perform worship with gaudy ornaments and showy ostentation, because the Divine Mother does not accept bribes from anyone".

The Dogma Structure & Scope

Knowingly or unknowingly, each and every object will have to move round the Supreme Nucleus. But in

case of dogma, what happens? While moving near the Nucleus, the unit mind is highly influenced by the Cosmic Mind as it proceeds towards the Nucleus for the purpose of coincidence. And when it actually coincides, the unit mind becomes one with the Cosmic Mind, and the Cosmic Mind knows no dogma.

All the countries of the world suffer from dogma. Religion means dogma, communism means dogma, capitalism means dogma – all the political "isms" are expressions of dogma. There is no shortage of money in a number of countries of the world and they may be rich, but they are still undeveloped and backward due to the influence of dogma. There are certain countries whose dogma does not support money-lending and the taking of interest; but if there is no interest, no rolling of money, no movement of coins, how can there be development? But those very countries also have banking, which is fundamentally against the doctrine of their dogma.

There are dogmas in certain other countries which preach mutual tolerance; if someone slaps

you on one side of the face, you must give the other side to be slapped. But those are the same countries which fight against each other. Both great wars, one and two, were fought by those very countries.

Dogma is rampant in the political sphere also. The dogma of a number of countries does not even recognize the existence of a certain other country even though the people of that country were the original settlers and they have every right to live there. But that country is a developed country – according to cardinal human principles, should it not get proper recognition by the nations of the world? Some people think that the particular group of people to which they belong are the blessed beings of Parama Puruṣa, and others are cursed beings. This is a very bad type of dogma – opportunists have introduced all this. These are the plays of dogma.

All religions are based on dogma – they are not based on logic – and they propagate their dogma through stories, myths and parables. All religions propagate that “My God is the only true God. Other Gods are false gods.” When some religions claim that their god

is the only true God, it is an example of a dogma-centred proposition. All world religions are based on such dogma-centred theories.

Rooting Out Dogma

The young generation today is not willing to accept outdated, dogmatic theories and isms. If the knowledge of Bhagavat Dharma (the path of spirituality) is infused in young minds at the first flush of the new dawn, then dogma will be torn asunder in an instant. The upholders of dogma partly realize that clear, penetrating vision portends their doom.

All dogma must be rooted out. Perhaps dogma will succeed in landing some blows on the human mind, but ultimately, these attempts will boomerang on them. When they boomerang on them with redoubled energy and vigour, these dogmas will not only bend, they will break. Humanity has been advancing and will keep advancing in the future.

To counteract religious dogma we have to adopt a two-fold approach. First, the path of logic and reason must be adopted, and for this we have PROUT and Neohumanism. Simultaneously, the spiritual sentiment must be

inculcated in human minds as this is more powerful than the religious sentiment. For this people should be properly educated in the way of spirituality. So what should be our proper strategy? First, we should work to oppose matter-centred philosophies, which are already on the verge of extinction. Once matter-centred philosophies have been vanquished, the strength of religious dogma will be naturally weakened and finally eliminated.

Modern educated people, the Gen Z youth in particular must be liberated from all sources of dogma and petty isms. They should reject the wornout shackles of the past and welcome the new, crimson dawn with an open mind. When a dogma comes you should first apply your common sense. If common sense fails to give you a satisfactory reply, apply logic. If logic fails to give you a satisfactory reply, apply your sense of humanity and get the reply and do accordingly. You are not to be guided by any dogma. This will prepare the way for all-round success in human life, and the attainment of the highest fulfillment. “Dogma – no more, dogma – no more!” Humanity is now at the threshold of a new era. The age of dogma is gone. ●



JIIVAN YOGA, LIVING IN YOGA to Promote Universal Wellbeing

Continued from previous issue

How to live at home, at work, and in the community in union with the Cosmic Entity

Ac. Dhanjoo N. Ghista

Meditation can be helpful in (i) reducing heart rate and breathing rate, (ii) easing pain and improving the immune system, (iii) lowering stress and blood pressure, (iv) curing diabetes and epilepsy, and reducing the risk of Alzheimer's, (v) reducing risk of stroke and heart failure. These benefits can be obtained by mantra-energization of the cakras, by which the associated endocrine glands can regulate organ function through their hormonal secretions, and even cure diseases.

Meditation can help to (i) cultivate will power, (ii) improve memory and enhance learning skills, (iii) boost cognitive function, and prevent dementia, (v) increase brain gray matter, and inculcating happiness, (vi) develop higher consciousness and cosmic thinking, (vii) promote wellbeing and enlightenment.

Meditation can help to (i) develop morality and spirituality, love and compassion, sympathy and empathy, (ii) develop caring for others and improving human relationships, (iii) remove narrow racial attachments and promote



global thinking and citizenship, and (iv) bring peace of mind.

Creating wellness at Work: The range of repetitive stress-related mental injuries is quite common among today's work professionals. Hence, these meditation classes can help to relieve the pressure, enabling all the workers (administrators and staff) to feel refreshed and relaxed. These mind-lifting classes can help to promote coordination among the workers, to troubleshoot problems and meet tight deadlines, to develop a happy work environment, and to leave the workspace contentedly.

For setting up progressive communities, we need to caringly address the common people's needs and sufferings. For that purpose, community towns and cities need to have yoga health centers giving yoga classes to promote wellness among the people. In this way, we can foster community living in union with the Divine Entity. The combination of weekly dharma chakras among neighborhood homes, weekly meditation classes at work, and community yoga health centers

can promote "living in yoga", and full-time relationship with the Divine Entity, which is what Jivan Yoga is about.

Today, there is extensive and intensive sufferings in countries worldwide, due to (i) poverty and homelessness, (ii) chronic ailments and coronavirus, (iii) racism and subjugation. So, let us promote togetherness into communities, which is a very big need today. So herein, we are presenting (i) some causes of sufferings of people, and (ii) some progressive reforms to alleviate people's sufferings.

Today because of inadequate public policies, there is a lot of poverty and suffering among people in many countries: (i) many people are jobless and homeless, (ii) many people with serious ailments cannot afford the costly healthcare, (iii) people in many countries cannot afford college education, (iv) women suffering discrimination, access to health and education, and participation in political decision-making

Set up a new system of Democratic Governance (independent of political parties). In

developing an enlightened socio-economic political-governance environment, this textbook provides a people empowered and benefitting 'political governance and economic system', based on (i) People's Participatory Democratic system (PPDS) of governance, whereby the most qualified representatives of all the functional sectors of the community get elected to the local legislature, and (ii) Cooperative Economic system (CES) of cooperatively managed corporations and business enterprises. In CES, all corporations are structured as cooperatives, whereby the corporation's shares are only distributed within the company and owned by the company employees, and only the company employees are involved in company decisions and in profit sharing. Together, PPDS and CES constitute the Progressive Utilization Theory (PROUT).

Provide a 'Healthcare for All' public system, based on healthcare being a fundamental human right, that can take care of all the people. Provide 'Affordable College and University Education to all',





without students having to incur student loans and life-long debts. Women's empowerment and respect is very important for a progressive society. This requires policies and programs for (i) educating women with the knowledge and skills necessary to participate fully in their development process, (ii) enabling women to become scientists, doctors, lawyers, and politicians.

Develop the 'Governance and Public Administration (GOPA) Program' at universities, to (i) educate competent, learned, and people-caring public politicians on the PROUT democratic system, and (ii) making it mandatory for all public service politicians (mayors, governors, representatives, senators, and presidents) to get master's and PhD degrees in GOPA.

Abolish the immoral Private Prison Industry, and transform Prisons' role from debilitating the inmates to rehabilitating the inmates, to give them opportunity to reform and have a new Neohumanism and Global Citizenship, incorporating Jivana Yoga Throughout human history, we have been beset with turmoil and

persecutions based on discriminations. There is hence a big need today to incorporate the concept of Neohumanism, and to bring about a new era of community and global harmony by promoting the concepts of both Neohumanism and Global citizenship.

We need to alter primitive human discriminatory thinking into a more evolved concept of universal family, in which we all can work together to make happy life and living for all the residents of this world, through Neohumanism and Global Citizenship.

A progressive human society is to comprise of people moving together and helping one another to attain cosmic perfection—which refers to the universe as a complete, ordered, and flawless whole, where everything exists in its proper place and serves a definitive purpose. Neohumanism facilitates and promotes this higher dimension of living by inspiring people to rise above narrow geo sentiments and socio sentiments that have governed human thinking and living throughout history, resulting in immense conflicts and suffering.

Neohumanism also extends humanism to caring for creatures, wildlife and plants, and recognizing their living need and ecological value. In this way, Neohumanism elevates humanism to universalism, enables liberation from complexes, and promotes a higher order of human living.

Global Citizenship constitutes the concept that our identity transcends geographic and political borders, that the planetary human community is interdependent and whole, and that humankind is essentially one. In this way, the Global Citizenship and Neohumanism concepts are interlinked, and global citizenship constitutes the political enactment of the Neohumanism philosophy.

Global citizenship education will involve teaching of solutions to problems of other continents and especially of Developing countries, such as of urban slum's upliftment, rural infrastructure development, organic farming and herbal medicines, energy demand from sustainable energy production to isolated power grids, holistic healthcare from community care to tertiary care.

Ānanda Mārġa Āsanas



Together, Jiivan Yoga, Neo-humanism and Global Citizenship can help to usher a new era of global visionary understanding and harmony, towards World without Borders.

Jiivan Yoga can promote cosmic visionary thinking. The UN Sustainable Development Goals that can be impacted by Jiivan Yoga are: **Goal 1.** End poverty in all its forms everywhere. **Goal 2.** End hunger, achieve food security and improved nutrition and promote

sustainable agriculture. **Goal 3.** Ensure health care for all and promote wellbeing for all at all ages. **Goal 4.** Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. **Goal 5.** Achieve gender equality and empower all women and girls. **Goal 8.** Promote sustained, inclusive, and sustainable economic growth, full and productive employment, and decent work for all. **Goal 10.** Reduce inequality within and

among countries. **Goal 16.** Promote peaceful and inclusive societies for sustainable development; provide access to justice for all and build effective, accountable, and inclusive institutions at all levels.

With the implementation of these goals, we can envisage a world free of (i) poverty, hunger, disease and want, and (ii) of suppression and violence, by which everyone can live peacefully and comfortably. We envisage a world with universal literacy, a world providing equitable and universal access to quality education at all levels. We also want everyone to have access to healthcare, by which physical, mental, and social wellbeing are assured.

With Jiivan Yoga, let us cultivate a world with (i) universal respect for human rights, and (ii) social justice and respect for all races, cultures, and ethnicity. Let us have a world in which there is equal opportunity for everyone to have the full realization of human potential, contributing to shared prosperity. Let us have a world which invests in its children, to educate them to become visionary community leaders. We also want a world providing full gender equality, by which all girls and women can develop their full potential to become lawyers, doctors, and public leaders.

Let the climax of Jiivan Yoga be a world in which: (i) Everyone can live in peace and harmony,

(ii) No one is neglected and discriminated against, be left starving and without shelter, be left ill and uncared for, be tormented, and torched, (iii) Everyone can have unbarred opportunities for all-round development and for contributing to mutual welfare.

All can move together in unison, to the pinnacle of human existence and cosmic desideratum. ●

BECOMING AMERICA OR A REIMAGINED CANADIAN SOVEREIGNTY AFTER CAPITALISM

INSIGHTS FROM THE CLA AND SARKAR GAME MASTERCLASS IN OTTAWA

Eva Oloumi and Sohail Inayatullah

In February 7th, 2025 a diverse group of policy practitioners gathered to explore the transformative potential of Causal Layered Analysis (CLA) and the Shrii P.R. Sarkar (hereinafter Sarkar) game on topics such as the stagnation of the Canadian economy, the housing crisis, the Canadian healthcare system, the degradation of Canadian values, and the provocative scenario of Canada as the 51st state. Complementing these discussions, a role-playing simulation known as the Sarkar Game illuminated hidden power dynamics and fostered systems thinking. This essay focuses on insights gained from participants on the futures of Canada and its sovereignty.

The day began with an introduction by Paradeigma CEO Eva Oloumi, setting the stage for a collaborative inquiry into how reframing problems can reveal the



Figure 1 Photos from Master Class by Sohail Inayatullah

gaps between current conditions and collective visions and the latent opportunities for transformative change.

Sohail Inayatullah led participants through CLA's theoretical concepts and a series of practical exercises. The master class was organized into three phases: an introductory session to frame the CLA methodology, application to

contemporary Canadian issues including a CLA round table and embodied back casting exploration on the controversial and timely topic of Canada becoming the 51st state and an experiential segment aimed at uncovering hidden dynamics that influence behaviors, utilizing inner-CLA paired with the Sarkar Game.

Participants were asked to determine pressing issues they wanted to explore and self-select into self-directed breakout teams. Teams were then tasked with applying CLA to their chosen issue facing Canadian society across two time horizons: first, to understand the current state across the four CLA layers: litany, systemic factors, worldviews, and metaphors and then to consider how the layers would need to shift to bring about resolution in a future state. The issues examined were:

Teams explored the transition /breakdown of traditional



capitalist structures to envision a post-capitalist, values-based economy. They articulated shifts as metaphors, from “hustle culture” — the predominant and relentless work culture and mindset observable in Canada, which values constant work and productivity and often links personal worth to busyness at the expense of well-being and balance — to “mushroom economics,” a term defined by the group as a metaphor for a post-capitalist, regenerative, circular and value-based economic system. In this vision, the economy is envisioned as decentralized and interconnected, much like a mycelium network, where intergenerational equity, sustainability, and new economic metrics (such as a Nature-1st bitcoin and a wellness

index) replace traditional profit-driven models.

Teams examined the housing challenge by contrasting the current market dynamics. The team stressed a shift from this current metaphor to the idea of “A home is a shared hearth” or homes as public goods, redefining housing as a fundamental human right and shared community resource rather than as a commodity, envisioning a future where traditional drivers like high interest rates and market speculation are replaced by equitable policies that emphasize affordability, collective well-being, and social cohesion, ultimately repositioning housing as a cornerstone for societal stability.

Teams analyzed the challenges of Canada's health

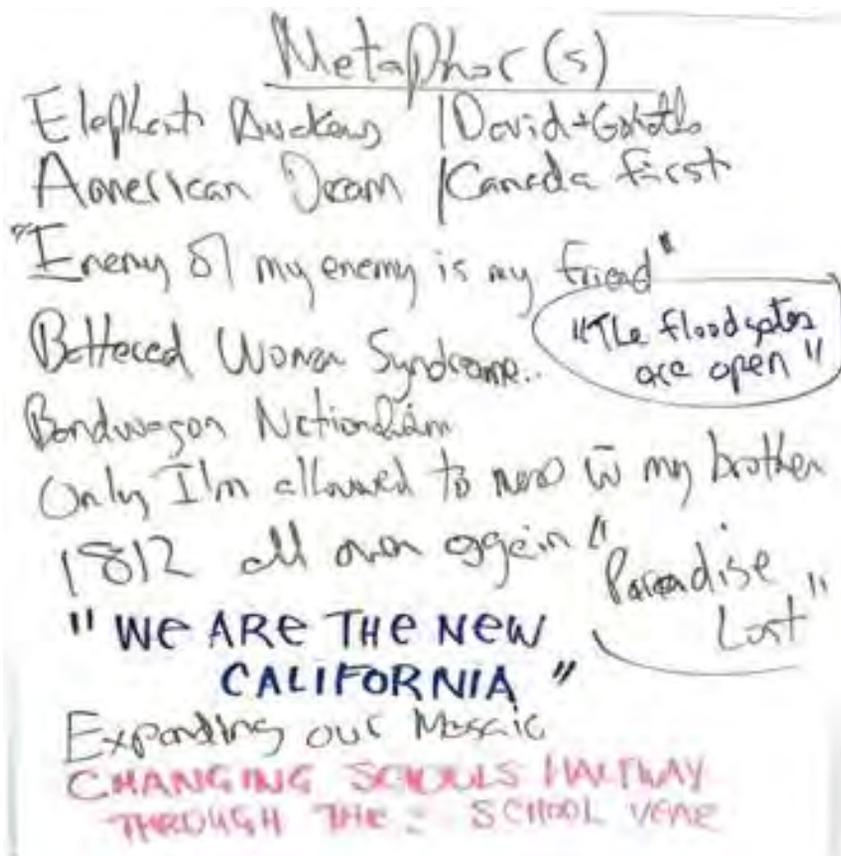
system, characterized by limited access, inefficiency, and rigid model summarized by the metaphor “the doctor is always right.” They reimagined a decentralized, tech enabled, patient-empowered system they called the “choose your own adventure model of healthcare” reflecting a shift toward customized, flexible care, with envisioned reforms including increased investment in primary care, digital health technology integration, and open-access policies.

In addressing increasing polarization and erosion of trust, teams investigated how contemporary Canadian society is experiencing cultural and social fragmentation, depicted through metaphors such as a “broken mosaic” or “tattered tapestry.” They envisioned a transformative future where these fractured values coalesce into a unified, dialogic society. The proposed narrative shift involved moving from isolation and polarization toward a renewed collective identity built on inclusivity, trust, and mutual care using the metaphor of a mycelium network. Systemic changes would include establishing platforms for open dialogue, implementing policies that support multicultural engagement, and fostering collaborative governance, all under the guiding principle that “the whole is greater than the sum of its parts.”

Inspired by provocative headlines, tariff threats and geopolitical commentary, participants explored the possibility of Canada evolving into the “51st state”. Participants examined the issue using the CLA across two temporal horizons — the current state and potential future trajectories. By adopting different roles and stakeholder perspectives, teams generated alternative narratives, scrutinized



Scenario Analysis – Canada as the 51st State



underlying assumptions, and considered policy implications ranging from the reconfiguration of national identity to strategic international alignments.

At the most visible level, the scenario was framed by contemporary headlines and political rhetoric that increasingly depicted Canada as vulnerable to external influences. Media narratives highlighted tariff disputes, provocative remarks by political figures, and economic signals suggesting a loss of traditional independence. Participants noted a growing public anxiety — reflected in surveys and social media sentiment — that Canada's distinct identity was under threat. The litany thus captured a sense of urgency and apprehension, with fears ranging from cultural dilution to economic dependency, setting the stage for deeper inquiry.

In examining the institutional dimensions, teams considered the profound structural changes required if Canada were to merge more closely with the United

States. The discussion explored the potential reconfiguration of governmental systems — such as centralized fiscal policies, unified defense and trade regulations, and the harmonization of legal frameworks. Participants debated whether such integration could streamline decision-making or, conversely, undermine established regional governance traditions. Critical questions were raised about the resilience of Canada's current federal structure, the role of provincial autonomy, and how existing public institutions would adapt to a more centralized, state-like model. This analysis also delved into the potential impacts on public services, social welfare policies, and Indigenous rights, suggesting that the transformation could lead to efficiencies and contentious conflicts over resource allocation and policy control.

On a deeper level, the group interrogated Canadians' national identity and collective self-image. There was a marked tension between a long-held cultural pride

in bilingualism, multiculturalism, and a distinctive social welfare ethos versus the pragmatism associated with closer economic and security ties with the United States. Participants explored how a shift toward becoming the “51st state” might compel Canadians to renegotiate their identity — balancing elements of independence with the potential benefits of economic stability and enhanced security cooperation. This discussion also extended to international perceptions, with participants considering how global alliances and geopolitical alignments might be reshaped. The challenge was envisioning a future where Canadian values could be preserved or reimagined within a framework that is simultaneously more integrated with American systems.

Metaphors were crucial in crystallizing this transformation's emotional and ideological stakes. Initially, the “51st state” label evoked images of loss — of autonomy, uniqueness, and self-determination. However, as discussions deepened, alternative metaphors emerged. Some groups proposed the metaphor “merging streams,” suggesting a natural confluence of two powerful rivers that, while distinct in origin, create a new, dynamic flow together. Others used “dual identity” to capture the tension between retaining a unique cultural heritage and adopting a pragmatic stance toward integration. These metaphors served as rhetorical devices and as frameworks for imagining hybrid systems where Canadian distinctiveness might coexist with — or even be strengthened by — greater alignment with American institutional practices.

The Sarkar Game

The final segment of the day featured the Sarkar Game (Inayatullah, 2013, 2017) a role-playing simulation originally developed to uncover hidden



dynamics in governance. In this exercise, participants assumed roles such as Workers, Warriors, Intellectuals, Capitalists, and Sadvipras. Each group's interactions illustrated the complex interplay of power, resources, and cultural narratives. For example:

- **Warriors and Workers:** The warriors' attempts to coerce cooperation from the workers highlighted the tension between protective authority and grassroots resistance.
- **Intellectuals and Capitalists:** The dynamics between these groups revealed how access to resources and ideas can shape public discourse and influence decision-making.

Sadvipras Role: By introducing cultural symbolism and myth-making elements, the Sadvipras underscored the potential for alternative narratives to redefine societal values.

Insights from the Canada 51st State Scenario

In exploring the hypothetical scenario of Canada becoming the "51st state," participants demonstrated how the CLA framework could be used to unpack complex geopolitical and cultural issues. The analysis spanned multiple layers from immediate, surface-level reactions to deep-seated shifts in worldviews and metaphors revealing the potential for both resistance and

transformation in the face of external pressures.

Dynamics Revealed through the Sarkar Game

The Sarkar Game provided a microcosm of societal power dynamics. Key observations included:

- 1. Intergroup Tensions:** Conflicts between warriors and workers underscored challenges in achieving collective solidarity.
- 2. Resource Control and Narrative Authority:** The interplay between capitalists and intellectuals illustrated the struggle for influence over public discourse.

- 3. Emergence of Alternative Narratives:** The role of Sadvipras, who introduced elements of art and culture, highlighted the capacity of alternative narratives to disrupt traditional power structures and foster creative reimaginings of society

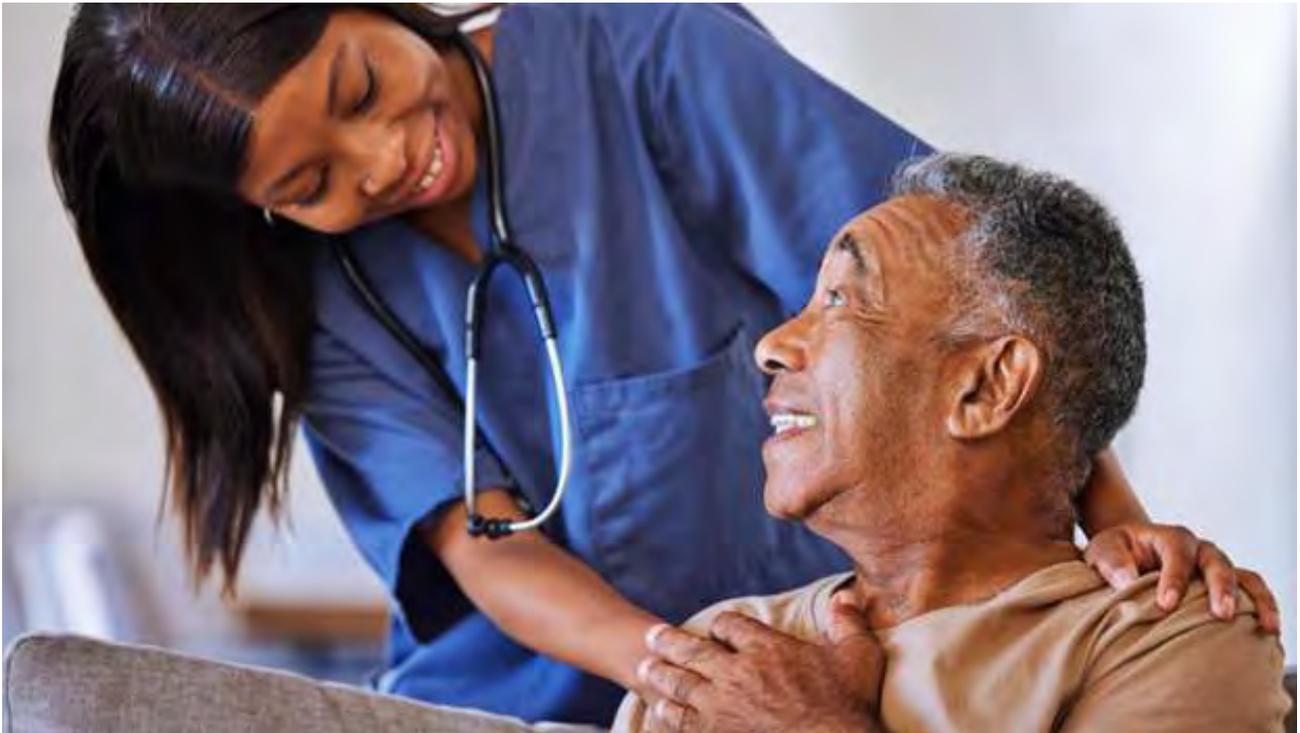
It was clear that for Canada to address its most pressing contemporary challenges, there is a real need for a rigorous analysis that goes much deeper beyond headlines to uncover the values and worldviews of Canadian society. This means a shift in how the future is measured, new regulations, a shift in economy, and a shift in consciousness so that that an era of sadvipras can begin. ●





PALLIATIVE CARE FOR LIVING WITH DIGNITY

■ Srikant Sharma



Palliative care improves the quality of life of patients and that of their families who are facing challenges associated with life-threatening illness, whether physical, psychological, social or spiritual. The quality of life of caregivers improves as well.

Each year, an estimated 56.8 million people, including 25.7 million in the last year of life, are in need of palliative care. Worldwide, only about 14% of people who need palliative care currently receive it. India has 7-10 million people requiring palliative care every year yet fewer than 4% receive it?

Unnecessarily restrictive regulations for morphine and other

essential controlled palliative medicines deny access to adequate palliative care. Adequate national policies, programmes, resources, and training on palliative care among health professionals are urgently needed in order to improve access. The global need for palliative care will continue to grow as a result of the ageing of populations and the rising burden of non-communicable diseases and some communicable diseases. Early delivery of palliative care reduces unnecessary hospital admissions and the use of health services.

Palliative care involves a range of services delivered by a range of professionals that all have

equally important roles to play – including physicians, nursing, support workers, paramedics, pharmacists, physiotherapists and volunteers — in support of the patient and their family. Addressing suffering involves taking care of issues beyond physical symptoms. Palliative care uses a team approach to support patients and their caregivers. This includes addressing practical needs and providing bereavement counseling. It offers a support system to help patients live as actively as possible until death. Palliative care is explicitly recognized under the human right to health. It should be provided through person-centered and



integrated health services that pay special attention to the specific needs and preferences of individuals.

Palliative care is required for a wide range of diseases. The majority of adults in need of palliative care have chronic diseases such as cardiovascular diseases (38.5%), cancer (34%), chronic respiratory diseases (10.3%), AIDS (5.7%) and diabetes (4.6%). Many other conditions may require palliative care, including kidney failure, chronic liver disease, multiple sclerosis, Parkinson's disease, rheumatoid arthritis, neurological disease, dementia, congenital anomalies and drug-resistant tuberculosis.

Pain and difficulty in breathing are two of the most frequent and serious symptoms experienced by patients in need of palliative care. For example, 80% of patients with AIDS or cancer, and 67% of patients with cardiovascular disease or chronic obstructive pulmonary disease will experience moderate to severe pain at the end of their lives. Opioids are essential for managing

pain. Opioids can also alleviate other common distressing physical symptoms including breathlessness. Controlling such symptoms at an early stage is an ethical duty to relieve suffering and to respect a person's dignity.

Each year an estimated 56.8 million people are in need of palliative care, most of who live in low- and middle-income countries. For children, 98% of those needing palliative care live in low- and middle-income countries with almost half of them

living in Africa. Worldwide, a number of significant barriers must be overcome to address the unmet need for palliative care: national health policies and systems often do not include palliative care at all; training on palliative care for health professionals is often limited or non-existent; and population access to opioid pain relief is inadequate and fails to meet international conventions on access to essential medicines.

According to a WHO survey relating to non-communicable diseases conducted among 194 Member States in 2019: funding for palliative care was available in 68% of countries and only 40% of countries reported that the services reached at least half of patients in need.

The International Narcotics Control Board found that in 2018, 79 per cent of the world's population, mainly people in low- and middle-income countries, consumed only 13 per cent of the total amount of morphine used for the management of pain and suffering, or 1 per cent of the 388 tons of morphine manufactured worldwide. Although that was an improvement over 2014, when 80 per cent of the world's population consumed only 9.5 per cent of the morphine used for the



management of pain and suffering, the disparity in the consumption of narcotic drugs for palliative care between low- and middle-income countries and high-income countries continues to be a matter of concern.

Other barriers to palliative care include: lack of awareness among policy-makers, health professionals and the public about what palliative care is, and the benefits it can offer patients and health systems; cultural and social barriers, such as beliefs about death and dying; misconceptions about palliative care, such as that it is only for patients with cancer, or for the last weeks of life; and misconceptions that improving access to opioid analgesia will lead to increased substance abuse.

National health systems are responsible for including palliative care in the continuum of care for people with chronic and life-threatening conditions, linking it to prevention, early detection and treatment programmes. This includes, as a minimum, the following components: health system policies that integrate palliative care services into the structure and financing of national health-care systems at all levels of care; policies for strengthening and expanding human resources, including training of existing

health professionals, embedding palliative care into the core curricula of all new health professionals, as well as educating volunteers and the public; and a medicines policy which ensures the availability of essential medicines for managing symptoms, in particular opioid analgesics for the relief of pain and respiratory distress.

Palliative care is most effective when considered early in the course of the illness. Early palliative care not only improves quality of life for patients but also reduces unnecessary hospitalizations and use of health-care services. It needs to be provided in accordance with the principles of universal health coverage.

All people, irrespective of income, disease type or age, should have access to a nationally-determined set of basic health services, including palliative care. Financial and social protection systems need to take into account the human right to palliative care for poor and marginalized population groups. As part of multidisciplinary teams, the nursing workforce should be trained in palliative care skills, especially those who work with patients with serious illness. Specialist palliative care is one component of palliative care

service delivery. But a sustainable, quality and accessible palliative care system needs to be integrated into primary health care, community and home-based care, as well as supporting care providers such as family and community volunteers. Providing palliative care should be considered an ethical duty for health professionals.

In 2014, the first ever global resolution on palliative care, World Health Assembly resolution WHA 67.19, called upon WHO and Member States to improve access to palliative care as a core component of health systems, with an emphasis on primary health care and community/home-based care. WHO's work to strengthen palliative care focuses on the following areas: integrating palliative care into all relevant global disease control and health system plans; assessing the development of palliative care services; developing guidelines and tools on integrated palliative care across disease groups and levels of care, addressing ethical issues related to the provision of comprehensive palliative care; supporting Member States in improving access to palliative care medicines through improved national regulations and delivery systems; a special focus on palliative care for people living with HIV, including development of guidelines; promoting increased access to palliative care for children (in collaboration with UNICEF); monitoring global palliative care access and evaluating progress made in palliative care programmes; developing indicators for evaluating palliative care services; encouraging adequate resources for palliative care programmes and research, especially in resource-limited countries; and building evidence of models of palliative care that are effective in low- and middle-income settings.





In India palliative care awareness has gained ground with a recent study by the All India Institute of Medical Sciences, Delhi (AIIMS). For millions of Indians living with cancer, organ failure, dementia or chronic pain, palliative care is what helps them breathe easier, sleep better and live with dignity. But the need far outweighs availability. India has 7-10 million people requiring palliative care every year yet fewer than 4% receive it. In North India and Delhi National Capital Region the gap is even wider with most referrals coming very late. According to researchers a major reason is the widespread belief that

palliative care is only for the final days of life. This misunderstanding delays access to support that could ease suffering much earlier. A recent AI analysis estimated India's palliative care need at 6.2 per 1000 population, underscoring the scale of demand not met.

This multi dimensional study warns that thousands of people across north India continue to endure avoidable pain simply because palliative care is widely misunderstood, underused and poorly integrated into routine healthcare. This however gives hope that this trend can be reversed if doctors and nurses receive structured training and consistent

institutional support. The study evaluated a three pronged approach for palliative care capacity building across north India from 2023 to 2025. The objective was to strengthen provider skills and expand access in a domain where 12% of older adults require palliative care. Across centres of excellence and 90 district hospitals viz. Delhi, Jammu, Srinagar, Chandigarh, Ludhiana and Udaipur, doctors and nurses were trained in pain relief symptom management and communication. Hospitals reported smoother workflows, better documentation and more confident providers translating into faster relief for patients.

Another aim for the next phase of training is to integrate palliative care in a structured manner within emergency departments so that district level doctors can manage pain and symptoms locally. This will reduce unnecessary referrals and allow patients to receive comfort and dignity at home close to their families rather than spend their last days in ICUs. Its impact was faster relief for patients, fewer days of unmanaged pain, especially in district hospitals which were unequipped for such care before. ●



PROUT NEWS REPORT

In Iran, rap music has become a powerful and peaceful form of dissent, with many rappers using their lyrics to express social and political grievances and criticize the government. As their music increasingly resonates with the country's youth, rappers have become frequent targets of the Islamic Republic's repression.

In the latest state crackdown on these artists, five rappers and a composer were arrested in recent weeks and forced into making on-camera “confessions” and “apologies,” with videos showing some of the men with shaved heads and partially unclothed to display their tattoos—an apparent attempt by officials to stigmatize and dehumanize them.

“The Islamic Republic's brutal persecution of rappers—and dissident artistic voices more generally—demonstrates the regime's deep fear of its own citizens and its unrestrained use of arbitrary arrest and torture to silence them,” said Esfandiar Aban, senior researcher at the Center for Human Rights in Iran (CHRI).

While the reasons for the arrests of the rappers and the specific charges against them remain unclear, several have a history of politically charged music and previous confrontations with the authorities. All, however, were subjected to forced confessions and public humiliation before any judicial proceedings, in flagrant violation of their fundamental due process rights.

CHRI calls on artists worldwide, as well as international organizations dedicated to the protection of freedom of expression in all its forms, to speak out in solidarity with Iran's persecuted rappers and artists. They should condemn Iran's assault on artistic freedom and demand that the Iranian authorities:

Immediately release all rappers and artists detained for expressing dissent; Uphold the absolute prohibition against torture and the use of forced confessions; Uphold the right to freedom of expression, including dissenting artistic voices.

Further, CHRI urges the United Nations Human Rights Council, the UN Special Rapporteur on human rights in Iran, the UN Special Rapporteur on freedom of expression, and UNESCO's Section for Artistic Freedom to launch an investigation into the persecution of Iranian rappers and other artists, and to issue an urgent appeal to halt all acts of torture, arbitrary detention, and forced confessions.

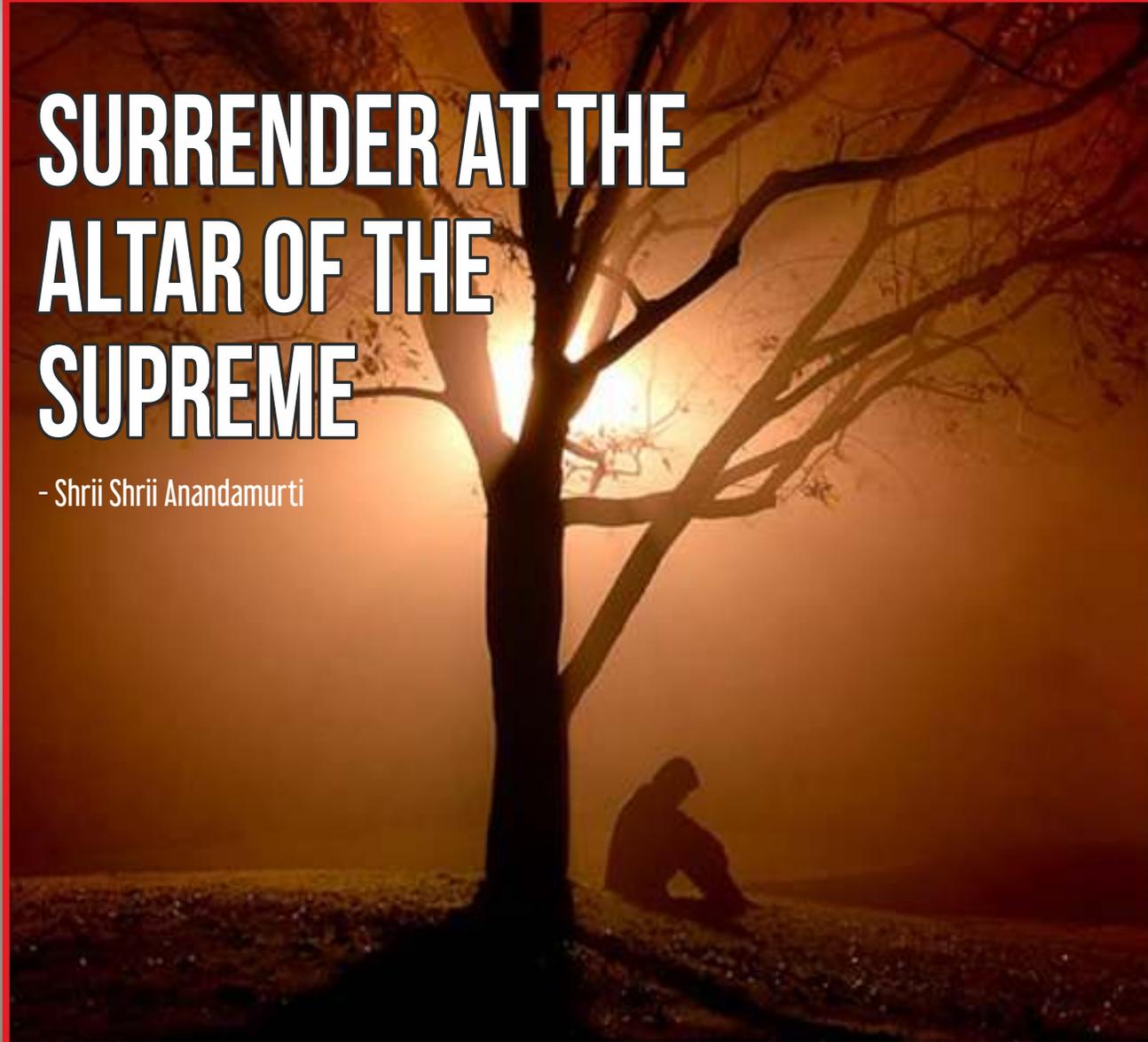
In a conversation with CHRI on the situation of the rappers in Iran, Saeid Dehghan, a prominent Iranian human rights lawyer and director of the Parsi Law Collective, said:

“Artistic freedom is not a privilege but a right, and an inseparable part of human dignity. While Iran's civil society refuses to silence its poets and artists, because to do so would be to silence truth itself, the regime, fully aware of this power, relentlessly seeks to extinguish it. The regime's violent response to artists stems from its awareness that musicians and poets play a crucial role in shaping Iran's collective memory, transforming pain into cultural expression, and that their voices carry a universal and deeply human resonance”.

Recently Abbas Daghagheleh, a 22-year-old Arab rapper from Khuzestan known as “Rashash,” was arrested after security forces raided his home in Tehran and confiscated his mobile phone and music recording equipment. His Instagram page was also taken over by Iran's Cyber Police. Daghagheleh was released on bail on October 16, 2025. A source close to Daghagheleh's family told CHRI: “During his detention, Rashash was severely beaten, and the signs of his injuries are clearly visible on his body.” According to this source, security forces required him, as a condition of his release, to pledge not to publish any critical works or address topics deemed “against the Islamic Republic” or capable of “inciting public opinion.”

Another informed source told CHRI that his arrest followed his Instagram posts condemning the execution of six Arab political prisoners. Daghagheleh uses his songs to address the economic, social, cultural, and political persecution faced by the Arab ethnic minority population in Iran's Khuzestan Province.

This is one example there are many more that showcase the brutal regime. ●



SURRENDER AT THE ALTAR OF THE SUPREME

- Shrii Shrii Anandamurti

Parama Puruśa is called Darpahárii, which means “Pride-snatcher”. One thing He will not tolerate is ego. He is uni-purposive and multilateral: He is doing everything at once. He is running the whole universe, so He is multilateral. But He is uni-purposive because He has only one purpose: to bring all His creatures back to Him, to merge in Him again.

Human beings, on the contrary, are unilateral and multi-purposive. They can only do one thing at a time – they cannot do two things at once – so they are unilateral. And they are multi-purposive; they have so many desires. The human being thinks [Bábá was smiling and looking steadily at one particular Margi], “Shall I go to see my brother in America? But then if I do, I will not be able to see Bábá there! I will ask Bábá what to do! But how can I ask Him? When will I see Him?” [Later that Margi confirmed that these had been the exact thoughts going through his mind some days before he had come to Ranchi to see Bábá.]

You have only one goal in life, one duty – to surrender at the altar of the Supreme. You have only to wish – that His plan for you may be successful. I think you have understood?

We get all our power from Him. He can do anything, and He reserves all His vast powers and does not delegate them to anyone. Why? Because they might misuse them. ●

Neohumanist College Launches Online Course on Prout and Neohumanism



In an initiative to make its teachings accessible to a worldwide audience, the Neohumanist College of Asheville (USA) has announced the launch of a comprehensive 12-week online course, "Prout and Neohumanism."

The course is uniquely structured to accommodate participants across different time zones. Each weekly class will be offered twice, allowing global enrollees to choose the session that best fits their schedule. The inaugural classes were held on November 8, at 7:30 PM Indian Standard Time (IST) and again on Sunday, November 9, at 5:30 AM IST.

A key feature of the program is its commitment to accessibility. Recognizing the diverse economic backgrounds of its international student body, the college is offering a substantial 90% discount for students residing in India. By using the promo code 'India90' during registration, eligible students can enroll for a discounted price of only ₹2,660.

Any further request regarding the fee can be made at this address: info@nhca.gurukul.edu.

For those unable to attend the live sessions due to prior commitments or time zone conflicts, the college has confirmed that asynchronous, post-class recordings will be made available to all registered participants, ensuring no one misses the course material.

Interested individuals can find detailed curriculum information and register for the course by visiting the official website: www.nhca-gurukul.org

'Let Food Be Thy Medicine': Research Validates Prabhat Ranjan Sarkar's Principle

Researcher Bhavika Kunwar from the Department of Botany, Faculty of Science, Mohanlal Sukhadia University, Udaipur, has been awarded a PhD for her thesis titled "Assessment of In Vitro Thrombolytic Potential of Selected Food-based Ethnomedicinal Plants."

A life member of the Society for Microvita Research and Integrated Medicine, Bhavika conducted this research under the guidance of Dr. Vartika Jain, Associate Professor at Government Meera Girls' College, Udaipur, and Dr. S.K. Verma, Professor in the Department of Medicine at Pacific Medical College.

The research is based on the medicinal uses of plants described in Prabhat Ranjan Sarkar's book "Yogic

ACTIVITY



Treatments and Dravya Guna." The book prescribes certain plants like Punarnava, Sahjan (Drumstick), Kalmi Saag, and Bathua as dietary recommendations for heart patients.

Notably, this is the first attempt to scientifically validate the thrombolytic (clot-dissolving) properties of these common dietary plants for heart disease management. The positive results observed in dissolving blood clots suggest their potential medicinal value. Being rich in both medicinal properties and nutritional value, these plants hold significant potential for nutraceutical development.

The research has been published in several national and international journals, and the researcher has received awards for outstanding research at various scientific conferences. Earlier, the same research guides had supervised scientific validation of other plants mentioned in "Yogic Treatments and Dravya Guna" - including Shimool, Bhoomikushmand, varieties of cardamom and cinnamon - which also received national and international recognition and earned researchers their doctoral degrees.

Using food plants for disease treatment represents a natural healing system. Prabhat Ranjan Sarkar's dietary recommendations for therapeutic purposes demonstrate his exceptional medical wisdom and stand as his finest contribution to the "food as medicine" approach for humanity.



पुनर्नवा



बथुआ



कलमी साग



सहजन



Free Medical Camp Organized in Solapur

On November 16, a free medical camp was organized in Solapur, Maharashtra, by AMURT (Ananda Marga Universal Relief Team), which benefitted a large number of local citizens. The medical camp was led by the eminent physician, Dr. Mahesh.

The efforts and special support of DSL Gargi Didi were instrumental in making the program a success. This medical camp emerged as a significant service for the local community, providing residents with free health check-ups and consultations. The organizers have assured that such community health programs will continue in the future.



'PROUT' Pays Tribute to Its Former Editor

Shrii Amarnath, a noted scholar and editor, passed away on the morning of November 17, 2025, in Patna. The cause of death was cited as complications related to old age, he had been grappling with for the past few months. He was 95.

From 1964 to 1966, Shrii Amarnath, son of Acharya Chandranath, was the Editor of the English magazine 'PROUT', then published from South Extension Part-I, New Delhi.

Till recently Amarnathji, before he fell ill, was editing Hindi Prout from Patna Bihar.

His numerous articles on various subjects were published in various magazines. Recognized as a scholar of Prout, he was noted for his command of English and Hindi. He was very introvert by nature, and had a consistent preference for a solitary life.

His demise is a great loss not only to his family, but also to the world. 'PROUT' extends sincere condolences to the bereaved family, and pays tribute to its former editor.



PBI (Delhi) charts Expansion Path Post-Bihar Polls

On December 15, Proutist Bloc, India (PBI) Delhi unit held a strategy meeting at Prout Bhavan, Malviya Nagar, Delhi to plan its organizational expansion in the capital, following the party's recent participation in the Bihar Assembly elections.

Chaired by Delhi General Secretary Baidyanath Sah, the meeting was attended by National Public Relations Secretary Ravindra Singh, and other officials & members including Nidhi Sati, Piyush Khanduri, Anita Khanduri, and Rakesh Ranjan.

Discussions centered on translating the experience from Bihar into a structured growth plan for Delhi. Strategies for the wider dissemination of the PROUT (Progressive Utilization Theory) philosophy were also discussed.

Focus was also on strengthening the movement's core federations: the Universal Proutist Students' Federation (UPSF), Labor Federation (UPLF), Farmers' Federation (UPFF), Intellectuals' Federation (UPIF), and Youth Federation (UPYF). Attendees agreed that empowering these wings is essential for building a grassroots ecosystem and driving the party's presence in Delhi.





PBI Reviews its Electoral Performance in Patna

Proutist Bloc, India (PBI) conducted a comprehensive review meeting on November 29th and 30th in Patna to assess its performance in the recently concluded Bihar Legislative Assembly Elections.

The meeting was attended by state party officials, candidates, and core committee members, including National President Dr. A.K. Bhaskar, National Convener Acharya Santosananda Avadhuta, Acharya Shivnarayan Prasad, and senior leaders Harendra, Amod Dev, Prem Shankar, Khurendra Prasun, and others.

They were joined by the PBI candidates from Bihar, whose electoral performance was the central focus of the review, namely Madan Mohan Shrivastava (Parsa), Bipin Kumar Yadav (Chhatapur), Sunil Ram (Bathnaha), Prof. A.K. Bhaskar (Kumhrar and Pipra), Surendra Yadav (Madhepura) and K.K. Jha (Sitamarhi).

The focus of the meeting was on analyzing the electoral outcomes and charting a future course for the party in Bihar.

PBI contested the two-phase elections held on November 6 and 11. A detailed review of the results was central to the two-day deliberation. While the party didn't secure any seats, the review highlighted the organized effort of all the cadres, across various constituencies.

Addressing the gathering, party President Dr. AK Bhaskar framed the electoral exercise as a foundational success. He said, "Our primary objective was introducing the socio-economic vision of Progressive Utilisation Theory (PROUT) to the electorate of Bihar.

Next time PBI will field the candidates from all the constituencies of Bihar, but for that we need to be more organized and prompt to reach out to every voter in the state."

National Convener Acharya Santosananda Avadhuta said, "The seeds of PROUT, focused on self-reliant regional development and economic democracy, have been sown. The votes garnered, achieved with minimal resources, indicate a receptive audience for our progressive platform. Now it is up to us to utilize this opportunity with our utmost sincerity."

The review meeting acknowledged the challenges of limited resources and organizational reach while recognizing the dedication of its candidates and volunteers. Key resolutions that emerged from the analysis were as follows:

1. Organizational Strengthening:

A unanimous decision to build a more robust, district-level organizational structure across Bihar.

2. Ideological Outreach:

Plans to intensify public awareness campaigns on PROUT's principles through workshops, seminars, and local engagements.

3. Cadre Training:

Initiatives to train party workers in community mobilization and political communication.

4. Foundation for Future:

The 2025 election campaign is seen as a critical learning experience and a baseline upon which to build for upcoming local body and future assembly elections.

The meeting concluded with a resolve to consolidate the "modest but notable" presence gained. Party leaders expressed confidence that the experience gained and the voter connections established will help the party make a more powerful impact on Bihar's political landscape.



PBI (Vidarbha) Demands Land Rights and Statehood for Vidarbha



On December 12, Proutist Bloc, India (PBI), Vidarbha unit, organized a significant rally in Nagpur, drawing hundreds of participants from across the Vidarbha region.

The Rally proceeded from Yashwant Stadium and concluded at Nagpur Vidhan Bhavan. It was held to voice two core demands:

1. the protection of tribal and encroacher land rights, and
2. full statehood for Vidarbha.

The rally was spearheaded by Madhukar Nistane, PBI Vidarbha Convener, and prominent local leaders, including Mohan Pawar, Pandurang Kiranpure, and Arun Kapile.

Addressing the gathering, Nistane underscored the historical injustice faced by tribals and landless cultivators. He highlighted that despite governmental acceptance of land rights in 1978, reaffirmed in 1989 and 1990—leading to the 'self-reliance scheme' under the Social Justice Department—and the enactment of the Forest Rights Act in 2006, implementation has been crippled by bureaucratic delays and corruption.

As a result, thousands of eligible families have yet to receive the promised 5 acres of land.

Other speakers also accused the current administration of weakening the protections guaranteed under the Act, exacerbating the suffering of tribal farmers. PBI has been demanding sincere enforcement of land rights laws, and the immediate granting of land ownership to entitled beneficiaries.



The second major demand raised was for the creation of a separate Vidarbha state. Leaders argued that systemic neglect and discrimination have rendered the region economically backward, marked by agrarian distress and a stark lack of industrial development. PBI asserts that only full statehood can ensure focused governance and equitable development for Vidarbha's people.

A memorandum of demands was also given to Chandra Shekhar Bawankule, Land Development Minister after the rally. ●

Shri Prabhat Ranjan Sarkar

Path of Dazzling Light

SABÁR BANDHU SABÁR ÁPAN
SABÁR PRÁÑER SÁDHANÁ
TUMI, SABÁR PRÁÑER SÁDHANÁ

Everyone's Friend everyone's very own,
The spiritual endeavour of everyone's soul –
You are the spiritual endeavour of everyone's soul.*

ÁNDHÁR NISHÁY DII PÁVALI TUMI
MARU SARAÑIIR JHARAÑÁ
SABÁR PRÁÑER SÁDHANÁ

*You are a row of lamps,
In a dark night
A fountain upon desert paths
You are the spiritual endeavour of everyone's soul.*

JÁNA JÁNI SAB HOYE GECHHE JABE
LUKOCURI KHELÁ KENO MICHE TABE
NIJA PARICAYE ESO GO HRDAYE
BAHÁYE MADHUR KARUÑÁ
SABÁR PRÁÑER SÁDHANÁ

*When everything is known now,
Then why in vain to
Play hide and seek,
Please introduce thyself
And let divine grace
Flow upon the heart.*

ÁLO JHALAMAL TOMÁR PATHETE
LUKOBÁR KATHÁ BHEVO NÁ
SABÁR PRÁÑER SÁDHANÁ

*In this thy path of dazzling light,
Pray hide no more.
O the spiritual endeavour of everyone's soul
The spiritual endeavour of everyone's soul.*

** Parampurusa the inseparable friend*



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