

# PR UT

A Journal of Proutistic Views and Neo-Humanistic Analysis

## LIBERTY



## Limited or Unlimited



Wealth is generally thought of as material property,  
but we can also possess spiritual forms of wealth – selfless love,  
transcendent knowledge, reverence for the divine,  
universal compassion, and inner peace.



# PROUT

Progressive Utilization Theory

# A Vibrant Magazine which Informs & Inspires

## *Cry of the Suffering Humanity*

### What is PROUT :

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

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

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

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

Neo-humanism expands the humanistic love for all human beings to include love and respect for all creation - plants, animals and even inanimate objects. Neo-humanism provides a philosophical basis for creating a new era of ecological balance, planetary citizenship and cosmic kinship.

**Basic necessities guaranteed to all :** People can not strive toward their highest human aspirations if they are lacking the basic requirements of life. PROUT believes that access to food, shelter, clothing, education and medical care are fundamental human rights which must be guaranteed to all.

**Balanced economy :** Prout advocates regional self-reliance, cooperatively owned and managed businesses, local control of large scale key industries, and limits on the individual accumulation of excessive wealth.

**Women's Right :** PROUT encourages the struggle against all forms of violence and exploitation used to suppress women. PROUT's goal is coordinated cooperation, with equal rights between men and women.

**Cultural Diversity :** In the spirit of universal fellowship PROUT encourages the protection and cultivation of local culture, language, history and tradition.

**World Government :** PROUT supports the creation of world government with a global constitution and a common penal code.

*For both civilization and science, intellectual knowledge is indispensable. Spiritual or intuitional development is possible through the happy blending between civilization and science. - Shrii Prabhat Ranjan Sarkar*



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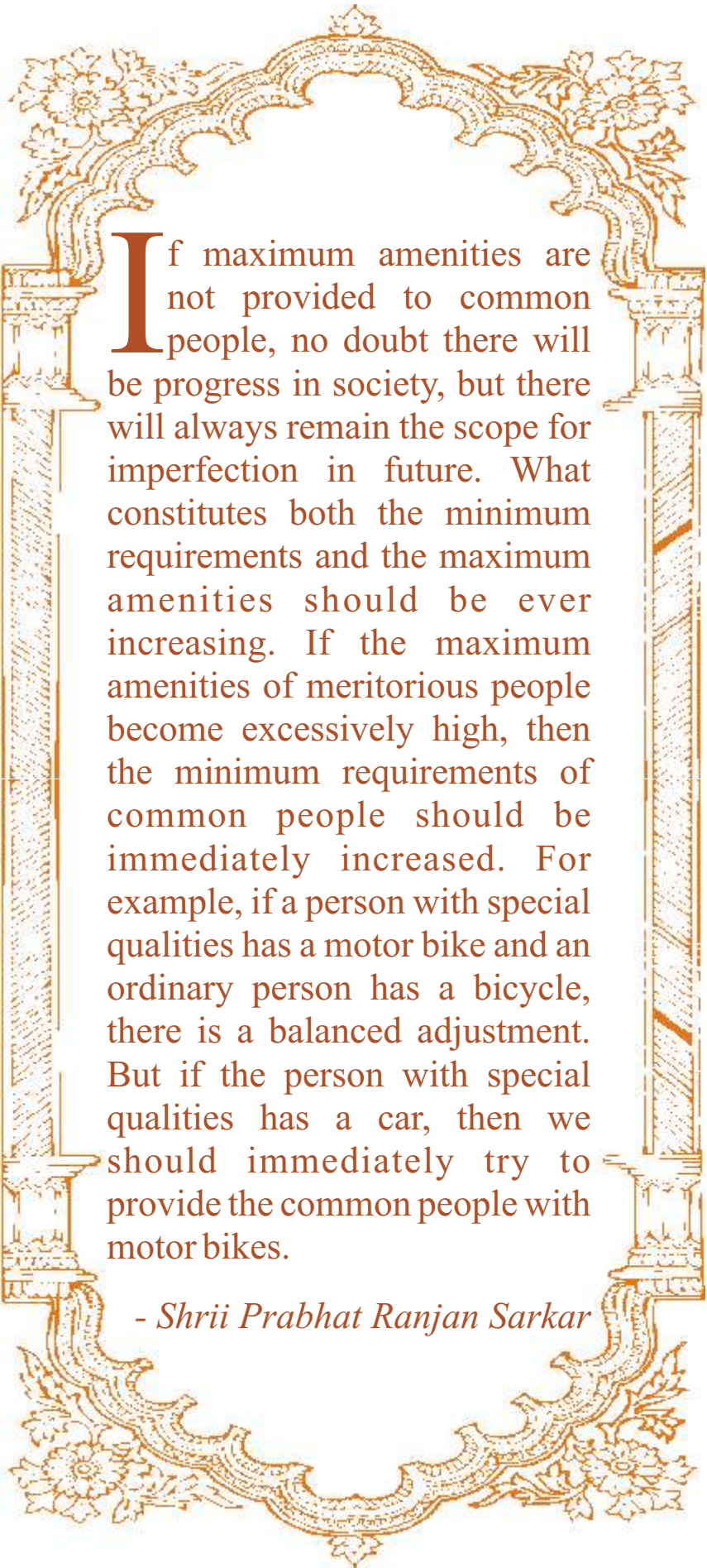
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## Fundamental Principles :

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



If maximum amenities are not provided to common people, no doubt there will be progress in society, but there will always remain the scope for imperfection in future. What constitutes both the minimum requirements and the maximum amenities should be ever increasing. If the maximum amenities of meritorious people become excessively high, then the minimum requirements of common people should be immediately increased. For example, if a person with special qualities has a motor bike and an ordinary person has a bicycle, there is a balanced adjustment. But if the person with special qualities has a car, then we should immediately try to provide the common people with motor bikes.

*- Shrii Prabhat Ranjan Sarkar*

# ECONOMIC DEMOCRACY BESIDES POLITICAL DEMOCRACY

**O**n March 5, the Election Commission of India announced the dates for the Lok Sabha elections 2014 to be held in 9 phases beginning April 7 and end on May 12. This time the expected voter strength is a staggering 81.45 crores (814.5 million) an increase of 10 crores (100 million) new eligible voters in 543 constituencies across the length and breadth of India and for the first time people would have the option of 'None of the above' if they do not like any candidate in their constituency. This also will be the longest and the costliest general election in the history of the country with the Election Commission estimating that it would cost the exchequer Rs 3,500 crores. This however does not include the cost of security deployment to cover the elections, which is going to be massive and would include Central and State Security forces who would take special care for disturbed and Maoist infested areas. According to the Centre for Media Studies political parties are expected to spend 30,500 crores (about US\$ 5 billion) in the election. This is three times the amount spent in the previous election and is the world's second highest after the US\$ 7 billion spent on the 2012 Presidential elections in USA. On May 16 the votes would be counted and all results would be declared the same day and the new political dispensation would be set to rule for the next five years.

PROUT's founder Shrii Prabhat Ranjan Sarkar while discoursing on Economic Democracy in Calcutta in July 1986 said, "The type of democracy prevalent in India is also political democracy, and it has proved to be a unique system of exploitation. The Indian constitution was created by three groups of exploiters: the British imperialists, the Indian imperialists and the ruling parties representing the Indian capitalists. All the provisions of the Indian constitution were framed keeping an eye on furthering the interests of these opportunists. Just to hoodwink the masses, the people were granted the right of universal suffrage. Millions of Indians are poor, superstitious and illiterate, yet the exploiters, through such practices as making false promises, intimidation, gross abuse of administrative power and vote rigging, repeatedly win over the electorate. This is the farce of democracy. Once they form the government, they get ample opportunity to indulge in rampant corruption and political tyranny for five years. In the subsequent elections the same is repeated".

He goes on to add, "This type of political opportunism has been going on in India since independence ... political parties have maintained that in order to attain economic parity with the industrially developed countries of Europe, India must follow the democratic system. To support this argument, they cite the examples of America and Great Britain or China and the Soviet Union. The political leaders urge the electorate to vote in their favour at election time so that the country's starving masses can reap the benefits of a developed economy. But once the elections are over, the exploitation of the common people continues unabated in the garb of political democracy, and other areas of social life are completely neglected. Today millions of Indian citizens are being deprived of the minimum requirements of life and are struggling to procure adequate food, clothing, housing, education and medical treatment, while a handful of people are rolling in enormous wealth and luxury".

Besides political democracy, economic democracy is a must where economic and political power is bifurcated. PROUT advocates political centralization and economic decentralization. Political power is vested with the moralists, but economic power is vested with the local people. The principal goal of the administration is to remove all the impediments and obstacles which prevent the economic needs of the people being met. PROUT'S slogan: "To end exploitation we demand economic democracy, not just political democracy" must be followed in letter and spirit.

This is what is required and not another expensive election to form a new government to continue as before for another five years. For this it is essential to bring required changes in the Constitution of India to guarantee minimum requirements of life to all members of society.



**KSATRIYA PRESTIGE**

The article by Prout's founder traces very accurately about the evolution of the warrior class to whom prestige mattered the most, and how they came under the influence of the Vipras - the intellectuals - who became prominent to ultimately - make way for the rise of the Vipras the merchants. It is the latter who rule today under the garb of democracy and elections that are controlled by their money power.

**Swati, Gurgaon**

**ABORTION : PROTECTING THE HELPLESS**

I would like to retract one sentence from my article in the March issue, published as "Abortion: Protecting the Helpless". The sentence: "This was apparently a reason that the original 19th-century feminists in the USA laboured to make abortion illegal." It is true that most if not all the 19th-century feminist leaders condemned abortion, and some made statements that would support its illegalization, such as the following: "Child murderers practice their profession without let or hindrance, and open infant butcheries unquestioned...Is there no remedy for all this ante-natal child murder?...Perhaps there will come a time when... the right of the unborn to be born will not be denied or interfered with." "We want prevention, not merely punishment. We must reach the root of the evil [abortion]..." "The rights of children as individuals begin while yet they remain the foetus." It is also true that they said these things during the same period in which many US states were enacting laws restricting abortion. However, this is not enough to conclude, as Serrin Foster and others have, that the feminists were actively involved in the passage of the laws. My apologies.

**Acarya Acyutananda Avadhuta  
Kolkata**

**NORTH EAST : DISTURBED OR DISCRIMINATED**

Although focus of the author of the article (Feb. Issue) was on the use of draconian Armed Forces Act 1958 ( AFSPA ) in Assam and 20 km area in bordering states of Arunachal Pradesh and Meghalaya, making a case of discrimination. In fact North east states are not only regions, people from where are discriminated on the basis of physical look, language, culture and dress. We also look at Africans as inferior people because they are dark skinned. The colour factor permeates the way North Indians treat South Indians. The caste system promotes discrimination of one community against the other. The attitude to the citizens from North East is racist. They are publicly ridiculed, discriminated, because of their features, culture, food, cloths, behaviour as if they have landed from an alien planet. Our colour consciousness is also visible when we look eager to impress fair skinned Europeans and Americans and feel delighted in their company.

Colour of skin, and physical features of people, are result of climatic effect. It has nothing to do with person's ability and psycho-spiritual height. The attitude of discrimination on the basis of feature and colour of skin puts us in poor light. Racial discrimination is not only morally bad but it creates discord among people resulting in violence. The attitude of discrimination questions the very idea of India as a nation. India will be great when the people would rise above narrow sentiments. It is said: "Attitude describes your altitude ". The same formula also applies in respect of communities and nations.

**R.D.Singh, New Delhi**

*Thank you, perhaps you may have seen the article "Racism in India" in March issue that extensively dwelt on the subject ---Eds*

**SOCIO ECONOMIC DEVELOPMENT**

Ravi Logan has explained in simple language about what kind of foundation should there be in society to establish a healthy economic structure. This would avoid harming both those exploited and those exploiting. And pave the way for a strong foundation of love and universalism and a world government of the future.

**Krishna Semwal, Dehradun**

**EPISTEMIC TRANSFORMATION**

I liked the ancient Hawaiian saying at the beginning of the article by Sohail Inayatullah. Shrii Sarkar's economic philosophy of Prout on which this transformation is based together with the cost of perfection in life one has to only follow these timeless principles to meet with success.

**Aster Joaquim by email**

**LAND CONFLICTS ARGENTINA**

The piece by Zoe Brent makes for interesting reading about the social upheavals going on in far away Argentina. It is sad that the social costs of this economic boom are being ignored with no thought of having systemic changes to resolve the farmers' plight.

**Ariel Hurst,  
Denklingen, Germany by email**

**WATER CHANGING PEOPLE'S LIVES**

Heartwarming indeed it is to read the news report about Tharparkar Sindh Pakistan, one of the driest regions of the world where drought is common and the scheme to bring water to the people living there. Thank you Prout

**Salma, Najeebabad**

**RAILWAYS PRIVATIZATION**

I fully agree with the writer Anuj Wankhede, the privatization of Indian Railways must never be allowed to happen.

**Ram Bhai, Surat**



# How big is One?

**A**s a man walked a desolate beach one cold, gray morning he began to see another figure, far in the distance. Slowly the two approached each other, and he could make out a local native who kept leaning down, picking something up and throwing it out into the water. Time and again he hurled things into the ocean. As the distance between them continued to narrow, the man could see that the native was picking up starfish that had been washed upon the beach and, one at a time, was throwing them back into the water.

Puzzled, the man approached the native and asked what he was doing. "I'm throwing these starfish back into the ocean. You see its low tide right now and all of these starfish have been washed up onto the shore. If I don't throw them back into the sea, they'll die up here from lack of oxygen."

"But there must be thousands of starfish on this beach," the man replied. "You can't possibly get to all of them. There are just too many. And this same thing is probably happening on hundreds of beaches all up and down this coast. Can't you see that you can't possibly make a difference?"

The local native smiled, bent down and picked up another starfish, and as he threw it back into the sea he replied, "Made a difference to that one!"

Author Unknown



**In the early stages of spiritual education when human beings were first taught the concept of dharma, many enlightened sages, both male and female, were born. In those days, both men and women made equal contributions to the world of spirituality.**

**SHRI PRABHAT RANJAN SARKAR**

## **The Place of Women In the SPIRITUAL WORLD**

**S**ome time ago, I said many people incorrectly believe that only men can attain success in the spiritual world. They say that although women may make some progress in the spiritual sphere, they will have to come down to earth in the form of males to attain final salvation.

I said that this is an absurd and irrational idea as women are the children of God just like their male counterparts. Could any father want his sons to prosper in all ways while his daughters remain backward? Certainly he would not and could not want such a thing. Not only do parents take their sons on their laps and play with them; they do the same with their daughters. Sometimes they even have more affection for their daughters, thinking, "They won't be with us much longer. They'll be getting married soon and will move in with their husbands, so let us give them more love and affection. After all, we are not sure how well they will be treated by their mothers-in-law." Some parents expect their sons to support the entire family once they have grown up and started earning money. Even though they have no such expectations for their daughters, they still love them dearly. Their love is deep and sincere.

On what basis, therefore, is the argument propounded that women will not attain salvation,



not entitled to attain salvation. After repeatedly hearing this, women developed an inferiority complex, became men's slaves and were reduced to the status of maid-servants. This absurd idea was propagated with the sole intention of exploiting women. But when human civilization first sprouted, these things were unknown, as women were totally free. From a study of Bengali history, we learn that there was equality between men and women. They would hunt together; and the women would sometimes carry the slaughtered animals from the forest. Women were equally free in all respects. But later, when the so-called civilization spread, it was



obsessed with the psychology of cunningness; the exploiters' psychology gripped it, and women were made captives.

would hunt together; and the women would sometimes carry the slaughtered animals from the forest. Women were equally free in all respects. But later, when the so-called civilization spread, it was obsessed with the psychology of cunningness; the exploiters' psychology gripped it, and women were made captives.

In the early stages of spiritual education when human beings were first taught the concept of dharma, many enlightened sages, both male and female, were born. In those days, both men and women made equal contributions to the world of spirituality: Vashistha, Vishvámitra and Yájinávalkya were among the illustrious men; and Maetreyii, Gargii and Madalasa, among the illustrious women. They were equal in all respects and greatly enriched the world of spirituality with their teachings.

Gargii was born many years ago. Once, in the royal court of King Janaka, she challenged Yájinávalkya to a debate on the spiritual scriptures. Yájinávalkya found it difficult to answer her poignant questions and was soon on the point of being defeated by her. Utterly frustrated, he said, "Gargii, if you don't stop now, your tongue will drop off." Gargii was compelled to shut her mouth. Unable to beat Gargii in the debate, Yájinávalkya misused his powers to force her to stop.

One day, Yájinávalkya fell seriously ill. His two wives, Maetreyii and Katyáyani, attended on him with due care and affection.(1) It is a fact that some men are ordinary and some are extraordinary.

Similarly, some women are ordinary and others are extraordinary. After recovering from his illness, Yájinávalkya said to Katyáyani, "I would like to give

you a present. What would you like?" His wife replied, "Let me see I'd like some new clothes, some new jewellery, in fact, so many things." And she made a long list of all the things she wanted. Yájinávalkya bought everything she asked for and then asked Maetreyii, "What would you like? Clothes, jewellery, or any other valuable thing?" Maetreyii remained silent. Yájinávalkya continued, "Just a little while ago, Katyáyani said she would like some new clothes, jewellery, and so many other things. What would you like?" Maetreyii replied, "Yenaham námrasyam tenāham kim kuryām." "What will I do with things which will not remain with me permanently? Of what use are the objects which will not establish me in immortality? The expensive clothes I wear today will be torn in a few days. The jewellery I wear today will no longer be fashionable tomorrow as the designs change from age to age. A certain design was fashionable in my grandmother's day, another one in my mother's day and yet another in the present day. No design is permanent forever. It's nice of you to offer me such things, but none of them will remain with me. I will have to leave them all behind when I depart from this world; so what use are they, and why should you tempt me with them?" Yájinávalkya then asked, "Please tell me what you would really like." "If you can," she replied, "please give me that thing which will remain with me permanently, which I'll be able to preserve forever, which will establish me in immortality. I don't want anything else." Then Yájinávalkya gave her a number of instructions, upon which a major part of Rājā Yoga is based.

No one should be foolish enough to think that women did not practice yoga in the past. You girls should always remember that if anyone underestimates you, or looks upon you as inferior,





Madalasa

you should give a very blunt reply.

Madálasá, who was a so-called rakśasii [a name contemptuously given by the Aryans to

the indigenous people of India] was married to Citrasena, the king of the Gandharvas. In their marriage contract it was agreed that Madálasá, and not the king, would be responsible for the education of their children. Madálasá always maintained that women are more spiritually inclined and devoted than men and are therefore more capable of properly educating their children. With this idea in mind I told one of the members of our WWD [Women's Welfare Department] to launch a movement promoting women as primary school teachers. So, according to the marriage contract, and with the king's consent, Madálasá started teaching the first child. As soon as he was seven years old, he became an ardent spiritualist and went to the mountains to live the life of a yogi. Following his departure, Madálasá promptly started educating the second child. The king became angry, fearful that all his children would embrace a spiritual life due to Madálasá's unusual education. There was nothing he could do, however, since he feared Madálasá. Not only was she the most beautiful woman in the world, she was also highly educated. He was therefore unable to oppose her to her face. Moreover, she was a rakśasii, and he was frightened that she might even devour him! The second son also became a sannyāsii [renunciant] in due course.

According to historical records, Madálasá's children were the first to embrace missionary life and take the vow of sannyāsii-hood in order to serve humanity. Prior to that, there were sannyásiis, no doubt, but they dressed themselves as sadhus more to enjoy delicious gifts of laddu [sweet balls], pu lau [fried rice dish] and malpoa [a type of sweet] than to render any service. Madálasá's sons were very different since they became sannyásis to serve the suffering humanity as ideal missionaries. Everyone praised them, saying that they had never seen such ideal yogis. This was due to Madálasá's unique education. The third son also followed in the footsteps of his elder brothers. One day, Madálasá was putting her fourth child, a three-month-old baby, to sleep with the following lullaby:

*Shuddho 'si buddo 'si nirainjano 'si  
Samsāra māyā parivarpito 'si.  
Samsāra svapnam tyaja mohanidrām  
Madalasollapam uvaca putram.*

"Dear son, although you are but a child in a small human frame, you are the veritable expression of the Supreme Consciousness. You are an ever-holy, ever-enlightened entity. As long as you think that you are only a small child, you are spiritually ignorant, but when you realize that you are a part of that Supreme Entity, you become that Supreme Entity, you become spotless (nirainjano'si)." The mistakes that people



make, the crimes and sins they commit, leave a mark imprinted on their minds which remains as a samskara. This spot or mark is called ainjana in Sanskrit. Ainjana also means a kind of black mark which is used to decorate the eye. "My dear child, there is no black spot in your mind. You are spotless. You are unassailed by any kind of sin." Samsara maya parivarpito'si: "You are beyond the spell of the illusory Maya of this mundane world. You are the embodiment of the pure and unblemished self." Samsara svapnam tyaja mohanidram: "What is this world after all? Human beings think this world is real, but to the Absolute Entity it is only a mere dream, having no real existence. That is why I tell you to break the spell of illusion which makes you dream about all the attachments of this world." Madalasallopam uvaca putram: "This is how Madalasa teaches her son."

While she was teaching her son in this way, the king, beside himself with anger, came and accused her of having wrongly educated their children. They both started to quarrel, and Madalasa said in protest, "Don't you remember our marriage contract? I was the one entrusted with the education of our children. Now that you have broken the contract, I will no longer remain with you." And she left him. The story goes that soon after she drowned herself in the River Ganges. The king was determined to give his fourth child a good education. By the way, do you know what name he gave to his son? He called him "Alarka".

What better proof of his ignorance could you ask for? In Sanskrit, alarka means "mad dog"! Due to the king's faulty education, Alarka became wicked in all respects.

As depicted in many stories, soon after Alarka became king, his kingdom was attacked by a neighbouring king. Alarka was defeated in battle and forced to leave his kingdom. Utterly dejected, he suddenly remembered that on the eve of her departure, his mother had given him a ring and advised him to break it open if ever he found himself in great danger, as it would provide good advice for him. Alarka thought that this was the best time for him to break open the ring. Inside he found a small piece of paper on which several instructions were written: "Give up all sorts of company. If you are unable to do that, then only keep the company of good people. Give up all sorts of desires. If you are unable to do that, then cherish only one desire: the desire for salvation." Then Alarka

decided to give up everything and go out in search of an ideal. His quest brought him to Vakreshvra, in the west of Birbhum district [in the presentday West Bengal, India] where the great sage Astavakra was doing penance. There are some hot springs there. Alarka, seeking advice, asked the sage a number of questions. On the basis of Alarka's questions and Astavakra's answers, a part of Raja Yoga was evolved which is known as Astavakra Samhita.

Later, when Alarka's reputation as a great yogi had spread far and wide, the conquering king requested him to take back his kingdom. I have

already said that Madalasa's sons were the first sannyasis to embrace missionary life and serve the common people. "Alarka, come and take back your throne," said the king. "No," replied Alarka, "I'm too busy now as I have to propagate dharma in the world. I am bound to serve the society and thus have no time to look after the affairs of the royal administration." This is the story of Madalasa.

There is no plausible proof that women were spiritually undeveloped in the past. On the contrary, they were greatly advanced. Moreover, it is seen in various artistic and literary depictions that women were not undeveloped in any age. To say something like that is a downright falsehood. In the days of Buddha, many women were also highly evolved, and there is no reason whatsoever to suppose that women are any less developed in this modern age. It is a fact, however, that women's rights were curtailed in many ways in the past and that amends should be made for that. In Ananda Marga we have done this by giving women equal rights. We hope that women will also advance along the spiritual path with the same speed as their male counterparts. I do not find any justifiable reason why women should lag behind in this age.

**A woman's highest calling  
is to lead a man  
to his soul so as to  
unite him with Source.**

**A man's highest calling  
is to protect woman  
so she is free to walk  
the earth unharmed.**

~ Cherokee Proverb ~





# Principles of Proutist Economics

This sutra of Ananda Sutram states:

*Vyas't isamas't isha'riirama'nasa'dhya'tmikasambha'  
vana'ya'm'caramo'payogashca.*

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

Shrii Sarkar was famous for saying that PROUT was a man-making and a woman-making mission. Thus far it has been only a few parents and teachers who have looked upon their children with not just adoration but intuition and worked to manifest the latent beauty, service and spirituality in their children. PROUT makes it the duty of everyone in society. In this sense PROUT does not just give cultural and economic rights but also gives tremendous responsibility for the blossoming of every member of a samaja, every community of a samaja, for the entire samaja, the entire world and the entire universe. Those who work tirelessly to fulfill these responsibilities are sadvipras or spiritual revolutionaries.

For no one can say for certain that no great person might have emerged from among those wayward street children whom people are wont to slight and hate. Women who have turned to prostitution for the sake of their physical existence might have grown into noble personalities if their agony had been appreciated sympathetically, and if they had been rehabilitated by society. But since capitalist society has nothing to do with cardinal human values, a good number of great personalities are withering away in their embryonic stage. The Proutists will undertake to revive this neglected section of humanity. To them no sinner is contemptible, no one is a rogue. People turn into satans or sinners when, for want of proper guidance, they are goaded by depraving propensities. The human mind goaded by depraving propensities is satan. If their propensities are sublimated, they will no longer be satans; they will be transformed into gods. Every course of action of society ought to be judged with an eye to the dictum "Human beings are divine children."

Similarly, on the collective level, there are many societies and communities that are scorned such as colonized indigenous communities with high rates of alcoholism and violence. In reality when we study the past history of those communities we find they lived a life of ecological, personal and social balance. Naturally there were some harmful practices but by far their societies were usually more humane and socially benevolent than those of the wealthiest nations. As the civil rights activist, Dick Gregory, once remarked that only someone so arrogant as a white man could go to a place like Tahiti where there was no poverty, no crime and hardly any conflict and call the people there "primitive people." It is these indigenous societies blighted by colonialism and endless exploitation that are the main target of the samaja program for social renaissance and revolution.

PROUT does not merely want to go back to the past. Rather it seeks to take the best of agricultural, small-scale industrial practices of the past and combine them with today's technology in a way that does not destroy the environment. How this can be possible was shown in the detailed agricultural, ecological and industrial plans for the developed of a PROUT eco-village in Ananda Nagar, in one of the poorest districts in East India. Based on this role model plans have been made for the development of similar ecovillages or Master Units all over the world.

This movement for the blossoming of individuals and communities is concerned not just the physical level but the psychic (intellectual, artistic, emotional, intuitional) level as well. There are countless hidden potentialities in the human mind. A mind, driven by many psychic pabula is the prisoner of innumerable predicaments. In such a condition the human mind becomes extroversial, multi-directional, weak and static. It is propelled by the principle of selfish pleasure, which leads it down the path of counter-evolution. It always adopts an analytical approach to life, never a synthetic one. As people have to satisfy their unrestrained psychic pabula with limited objects of wealth, they often create interpersonal and inter-group conflicts. The collective psychology arising from many objectified human minds gives rise to social inequality, economic exploitation, political repression, religious bigotry, cultural perversion and the all-round degradation of the individual and society. Crude psychic pabula cause the degeneration of individual and collective mind, and thus bring about the downfall of the society.

So psychic urges must not be objectified nor should they be suppressed; rather they must be channelized towards the Supreme Desideratum through the proper psycho-spiritual approach. The Supreme Entity is always one – there is no room for duality in Infinity. In the psycho-spiritual approach the goal of psychic urges is always singular. With constant spiritual practice, the mind, with its thousand propensities, becomes one-pointed and is goaded towards the Supreme Singular Entity. At this stage of advanced psycho-spiritual attainment, all the psychic urges with so many psychic pabula are channelled and converted into one psycho-spiritual pabulum – Cosmic Consciousness.

Even in the realm of pure intellect we find that the vocabularies of so many languages are not being developed. Instead we find many languages becoming extinct each year due to cultural imperialism. Even in more developed languages we find that vocabularies are undeveloped when it comes to expressing subtler ideas, feelings and realizations. Rather due to corporate pseudo-culture we find that subtle words such as in Sanskrit and Chinese are becoming extinct even from the vocabulary of intellectuals. And when we look at the various intellectual fields we find that their materialistic foundations are losing meaning, creating a crisis of existence. At the same time academic specialization is increasing rapidly and causing narrow vision (both regarding the present and the history of discovery) even amongst scholars in the same general field. As some scholars like Bavoventura de Sousa Santos and Water Mignolo have noted, it is no coincidence

that the best universities and libraries in the world are in former and present-day colonial powers. Furthermore the development of the various academic disciplines was driven by the needs of colonialism or what is called the military-industrial-political complex. So the current crises (in the philosophical foundations) of so many academic disciplines are part and parcel of the current Global Economic Depression.

Perhaps the most tragic aspect of the current collapse of intellectual, emotional and intuitional development is in the realm of aesthetics. Through corporate pseudo-culture even countries like Germany with such a glorious musical tradition has a population devoted to hearing cheap American pop music. All over the world subtle arts and handicrafts are dying out. The tragedy is greatest when considering formerly exquisite societies where aesthetics impacted every sphere of life such as in Japan and Indonesia. Countless skilled artisans all over the world have lost their heritage and been forced to do menial jobs due to the destruction of national economies by globalization.

This is why the samaja movement is grounded in a cultural revolution. In actual fact Shrii Sarkar (the propounder of PROUT) spent more time laying the foundation for a cultural revolution than He did in the economic and political fields. He did this by creating a new grammar and expanded vocabulary for the Bengali language and by composing over 5000 songs in just eight years. Furthermore Shrii Sarkar inaugurated a global university called Ananda Marga Gurukula in Ananda Nagar with the aim to create a new foundation based on justice, equality and spirituality for every academic discipline. As part of this massive project, plans were made for the creation of cultural universities so as to lay the foundations for a cultural and intellectual renaissance in every samaja.

The evolution of the collective mind is much slower than the evolution of the individual mind. In individuals spiritual meditation reveals 5 kosas or levels of mind. However in the collective mind we do not find the evolution of all five levels of mind. In fact the collective mind is often dominated by the cruder levels of mind. This has created a lot of animosity to the crowd or collective psychology in general amongst alienated intellectuals. In reality however, there is no real difference between the Superconscious (Unconscious) Mind of individual and collective psychology and that of the Cosmic Mind. So at the higher levels of mental evolution, we are all one. This is why Shrii Sarkar enjoins each of us that, You will have to carry the collectivity with you, because the collectivity is yours. The collectivity is not outside you – your future is inseparably connected with the collective fortune. You must take the entire collectivity with you and move towards the sweetest radiance of the new crimson dawn, beyond the veil of the darkest night.

The solution then to the crudity of the collective mind lies not in condemnation but in education, evolution and sublimation of the collective psychology. Yoga bio-psychology (both on the individual and collective levels) is a new field revealed by Shrii Sarkar that explores the practical basis of psychology in endocrinology (science of hormone secretion) and spirituality. When combined with the new science of microvita and the power of mystical love (bhakti), the collective psychology of a society can be influenced and sublimated towards benevolence, unity, divine love and Pure Consciousness. This will lead to not just a revolution in the collective psychology but also in the evolution of the higher levels of mind.

If we want to encourage rationality and rationalization on the physical level, we must avoid thought-waves which originate on the physical plane and concern physical objects. On the psychic level, we must avoid various psychic forms, psychic ideas, psychic movements, and also those aspects of telepathy or clairvoyance which originate on the psychic plane. One can only be truly rational, if one has transcended the various limited propensities, sentiments and instincts of the mind. This is why only the thought-wave which emanates from the spiritual plane of Pure Consciousness (where subject, object and their relationships have all merged into one flow of Bliss,) will save humanity from the devastating influence of dogma, which separates humans from humans, which creates hindrances in the remoulding of human society into a single existence. This process of rationalization should be developed through the intrinsic human potential of remodeling every aspect of mind. We must do this in the near future. The problem is a peculiar one, but we must solve it, because it has created so many troubles, so many divisions in human society – so many sanguinary battles, so much warfare. This problem may disturb the peace of the entire universe. So we will have to solve this problem and create a new world in all the three emanations of life – physical, psychic and spiritual.

In this regard we can note that capitalism also exists in the spiritual realm. Some people neglect their family and society and go to caves in the mountains and perform arduous penance to fulfill their longing for spiritual emancipation. Because of their selfishness, they keep spiritual knowledge to themselves and do not bother to arouse spiritual awareness in individual and collective life. Often the elite classes when faced with the meaninglessness of their lives turn to spirituality. However, their aim is to selfishly enjoy spiritual pleasure just as they enjoy material pleasure. The benevolence, morality and sacrifice for suffering humanity demanded by true spirituality they ignore. This is capitalism in the spiritual sphere. It is antithetical to the very spirit of spiritual practices, which is:

**Atma moksartham jagaddhitaya ca**

[Self-realization and service to humanity.]

To a spiritualist, everything – right from the Creator down to a small blade of grass – is the manifestation of Supreme Consciousness. The state of equanimity is one of the main characteristics of spirituality. Without attaining this quality, one cannot establish oneself in the supreme state, and one's movement towards Supreme Consciousness will be hindered at every step. In ancient times many people found themselves in this tragic predicament.

Genuine spiritual practice is the birthright of all people. In all spheres of collective life – economic, political, social, etc. – a scientific and rational outlook is essential. The inculcation of cardinal human values is an urgent necessity. This is the demand of the age. Because such higher values are lacking in social life, there are many incongruities and confusions in society.

Today there is an urgent need for an all-round spiritual revolution in individual and collective life under the leadership of a group of accomplished and idealistic leaders. These leaders should be endowed with spiritual power, and their ideology should be based on the solid rock of spirituality. Such highly qualified leaders are called sadvipras. They will ensure social progress in all countries in all ages.

All genuine spiritualists will have to adjust with the level of the dusty earth inspired by the spontaneous love of their hearts. They will have to share the wealth of their developed intellects with others to lighten the sorrows and sufferings of humanity. Through their guidance and leadership, human thinking will take a new turn and move along an entirely new path. The latent spiritual power in human beings will be awakened. Through their effort and inspiration, the new people of a new generation will be armed with a bold new optimism and vision of the future, will march forward triumphantly.



Wealth is generally thought of as material property, but we can also possess spiritual forms of wealth – selfless love, transcendent knowledge, reverence for the divine, universal compassion, and inner peace.

✱ Ravi Logan

# Liberty

## Limited or Unlimited

People desire liberty. They want unhindered scope for self-development, self-expression, and pursuit of happiness. Deprived of freedom, they rebel. Since the time of Voltaire and Jefferson, liberty has been championed as a fundamental right, and much blood has been shed to expand and secure its expression. For liberty to be a meaningful social principle, it cannot be equated with unrestrained license. We are entitled to liberty, but not in unlimited measure. In any social structure, restraints imposed by custom and law are necessary. But on what basis are such restraints to be established? The proper principle for imposed restraint is this: Liberty must not extend so far that one person's actions results in harm to others. In what arenas, then, is there the potential for liberty to bring harm? This needs to be determined.

Liberty can be defined as “unbarred and comprehensive expression”. In the process of expressing themselves, people acquire and use material, intellectual, and spiritual wealth or potentials. So in conceiving a workable principle of liberty, we need to evaluate how unbarred accumulation of each of these three forms of wealth i.e., physical, mental, and spiritual will impact the common welfare.

### Liberty in the Spiritual Sphere

Consider first spiritual wealth. Wealth is generally thought of as material property, but we can also possess spiritual forms of wealth selfless love, transcendent knowledge, reverence for the divine, universal compassion, and inner peace. The nature of spiritual wealth is that it is of unlimited supply. There is no limit on its availability, so there

is no valid reason for society to limit its acquisition. If someone acquires spiritual wealth in great measure their accumulation does nothing to inhibit another from acquiring their fill.

Some societies, due to ideological dogma, have suppressed liberty in the spiritual realm. In prior times, where patriarchy was entrenched, women were often prevented from engaging in spiritual practice. Suppression of spiritual

liberty was prevalent in communist countries. And full freedom of spiritual belief and practice remains suppressed in many nations today. Such tyranny is unacceptable. All human beings should be free to read spiritual texts of their choice, or to practice their prayer, dhyana, zazen, zikur, vipassana, and vision quests.

The spiritual development of individuals has value not only in individual life, but in social life as well. Society benefited immensely from the lives of great spiritual personalities such as Francis of Assisi, Hildegard of Bingen, Jalal-ud-din Rumi, King Solomon, Rabindranath Tagore, and the Dalai Lama. So it is in the interests of society to encourage spiritual seekers to develop and express their love and wisdom. This will lighten the sufferings of humanity and bring



forward higher human qualities. The greater the spiritual attainment of individuals, and the more their potentialities are expressed, the greater is the potential for a dynamic society. So liberty must be fully guaranteed in the spiritual realm of life.

Some may say that there are spiritual seekers who distance themselves from society, who pursue their spiritual realization in the monastery, ashram or hermitage, and that these spiritualists do not give of the spiritual wealth they gain. This approach to spirituality becomes, it is said, a kind of capitalism in the spiritual sphere, as it is acquisition of spiritual wealth for individual gain. It is true that such spiritual materialism may not directly benefit society. But it also does not harm the society, so it does not give reason to curtail liberty in the spiritual realm.

### Liberty in the Intellectual Sphere

Intellectual wealth, like spiritual wealth, is unlimited in amount. There is no end to the ideas, information, skills, and inspiration available for humans to acquire, enjoy or use. The more they acquire, and the more they constructively

utilize intellectual wealth, the better for society.

Unfortunately, the free acquisition and distribution of ideas is often restricted so as to protect dogmas. Ayatollah Khomeini condemned Salman Rushdie to death for writing *The Satanic Verses*. Soviet Premier Brezhnev sent Andre Sakharov into exile for advocating civil liberties in the Soviet Union. Cardinal Ratzinger ordered Father Matthew Fox silenced for a year for propounding Creation Theology. And Chinese Prime Minister Li Peng forced Fang Lizhi to admit to “crimes of counterrevolutionary propaganda” for expressing prodemocracy views.

But suppression of controversial ideas is detrimental to human progress. Rather than suppressing ideas that challenge orthodoxies, special opportunities should be created to openly discuss and debate their merits or defects. It is not the business of society nor of its leaders to place boundaries around human knowledge. It is the business of society to promote the unbarred expansion of intellect.

The authority in determining which ideas should be accepted, and which not, is human rationality not scripture or doctrine or ecclesiastic

pronouncement. An ancient Vedic aphorism nicely expresses this principle: “Even if a child says something logical, it should be accepted. And even if the lotus born Brahma [the mythological creator of the universe] says something illogical, it should be rejected like chaff.”

While liberty must be upheld in the intellectual sphere, a few constraints are necessary to discourage use of ideas and information in ways that are injurious to others. For example, individuals should enjoy reasonable protection from slander or libel. And society should be protected from those who abuse insider information or who propagate disinformation to further malicious activities. Also, it is appropriate to not have access to pornography where children would be exposed to it; protections should be there, but not suppression.

Freedom of expression does not mean the freedom to blurt out any form of self-expression regardless of the injury to others. Freedom of expression means the opportunity to bring forth one's own feelings, thoughts and ideas in an effort to contribute to the welfare of others. This should never be suppressed. We may or may not agree with the thoughts of another, but we should listen respectfully as long as the intent of the person is benign. On the other hand, if a person has ill intentions towards others or has no care for the harm they cause, then their expression must be curbed.

Freedom of expression means freedom to give forth for the welfare of others. Even if a person's philosophy is defective, if their intention is the good of others, their expression must be respectfully





heard. Freedom of expression is a basic human right.

### **Dealing with Destructive Ideas**

Not all ideas, not all expressions, are beneficial; there are also those expressions which are demonical. For example, there are those who say only certain races should be allowed to have power or a full place in the society, that certain races are inferior. Such a philosophy is detrimental to human society.

What to do when a detrimental philosophy comes along? Do you damn the people who are espousing this philosophy and suppress their literature? No, it is a poor approach. It never works. What you do is give rational demonstration of the value of your philosophy and your rational critique of the failings of the proposed philosophy. In this way, if you maintain an educated populace, they will clearly see those ideas that are faulty and pay them no heed.

There should be objective evaluation and exploration of all new ideas. If thought is suppressed there is bound to be reaction. In a healthy society new ideas can be examined without fear, for in the light of reason what is for the welfare of living beings and what is

not will be illumined. Prejudice, dogma and close-mindedness have

no scope in a true society. Instead there must be open-minded evaluation of new ideas, utilizing a sense of discrimination.

### **Liberation of Intellect**

Liberation of the intellect is the all-around development in the psychic sphere which leads to liberation from psychic bonds. If the intellect of a person is truly liberated, their intellect takes a divine perspective. They no longer hold to dogmas. For them, the nature of living beings is understood. There is no prejudice, and every living being is respected. Intellect becomes devoid of dogmas and fetters.

When the intellect of a person is freed from bondage due to the influence of ideation upon the Supreme, then their expression will be free from all narrow thinking, their expression will be sublime, their intellect free of dogmas, their expression free of narrow habits. This freedom is true freedom.

### **Liberty in the Physical Sphere**

While there should be full liberty of belief and practice in the spiritual sphere, and full liberty to obtain and express knowledge in the

mental sphere, the freedom to acquire wealth in the physical

sphere cannot be unrestrained. The supply of physical resources is limited, so unrestricted accumulation of physical wealth leads to excess for some and impoverishment for others. Where overly much freedom is given to individuals to accumulate material riches, the physical, mental and spiritual balance and development of the larger society gets hampered.

This is, in fact, the characteristic condition of most capitalist societies. Due to the freedom to accumulate wealth permitted under capitalism, there arises widespread exploitation and inequity and many are denied full scope for their all-round development. A few enjoy immense riches, but others struggle to maintain their existence. Poverty and lack of opportunity exist, in the main, because capitalism allows the big entrepreneurs, financiers, and landowners excessive scope to profit from private ownership of land, factories and markets.

Capitalists economists give much importance to the right to private accumulation of material wealth. But what of the right to enjoy freedom from want, to have ample opportunity for one's all-round growth? Is not the right to exist and develop a basic right? What value does liberty have if one's downtrodden condition makes its expression meaningless?

PROUT puts forward the following principle as a basis for defining liberty in the physical sphere: "The universe is the joint property of all. All have usufructuary right to this joint property and the right to its enjoyment, but none have the right to abuse. Therefore, none should be allowed to hoard wealth without the permission of society."

In implementing this principle, restrictions on material accumulation are necessary to insure that the basic necessities and amenities of life are available to all. Yet liberty in the physical sphere

must not be so drastically curtailed that people's incentive for

productive work and innovative initiative gets hampered. Any attempt to impose economic equality is to the benefit of no one. Without material incentives for productive workers and for skilled workers, a vibrant economy is impossible, and those who suffer most are those most disadvantaged.

People should have ample scope to acquire commodities, services, and enjoyments according to the material standards of their place and time. They also have legitimate right to accumulate wealth for their future security. Their liberty to accumulate should be limited only when further accumulation adversely affects collective interests.

Even then, if there is a sound reason for further accumulation, if their acquired wealth may be put to social good, then the society should give special permission to acquire beyond the recognized limits. A person may have worked hard, using valuable skills, been paid well for their valuable work and saved or invested much of their earnings. Beyond a certain point, it may be the public policy to tax heavily those savings or investments. But, let us say, that enterprising and talented

individual is inspired to establish a

foundation that would endow scholarships, or fund special medical research, or promote public art projects, or support development projects in backward economies. The society is then obligated to give the permission to give its blessings to this special accumulation.

### Constraining Greed

If it is necessary to constrain the liberty to accumulate physical wealth, then we must ask, what is the proper means that the society should employ to check greed? Greed is a human tendency that, like bigotry, malice, and thirst for power needs to be carefully controlled.

It is always acceptable to make a moral appeal to those whose greed impairs social progress. Gandhi did this in India, asking big landowners to redistribute their lands to the poor. In some cases, his appeals fell on sympathetic ears. But, for the most part, they did not. His Bhudan Movement had limited success; moral appeals alone could not assure social justice.

There is need for two further approaches to control greed: the first legal, the second spiritual. Given the obligation of the state to protect collective interests, it has clear obligation to enact laws and policies to restrict material

accumulation. Some practical means that a society may use to check over-accumulation include placing ceilings on bank balances and shareholdings, or setting limits on personal assets and properties. Indirect control on excessive material accumulation can also be brought about through decentralizing economic activity and promoting cooperative enterprise. Economic restructuring of this nature would put an end to the global spanning conglomerates that operate with barely controlled greed.

When the greed of a few obstructs the common good, the state must take action be it moral persuasion, legal coercion, or economic restructuring. But actions taken by the state cannot eliminate the psychological roots of greed; neither law nor police power can cure people of their compulsion to accumulate and hoard. For this, a spiritual approach may prove preferable.

People hoard wealth because their hunger for happiness mistakenly finds outlet in material accumulation. They believe that the more they have, the happier or the more secure they will be. But, as Thomas Aquinas observed, "The greed for gain knows no limit and tends to infinity." Because human desire for happiness is limitless, finite amounts of wealth however great they may be cannot fully quench people's mental craving. Ultimately, satiation of our longings must come from an inner spiritual experience of that which is truly infinite.

For this reason, accumulation of spiritual wealth provides the best antidote to material greed. Society should encourage its greed-obsessed members to channelize their gluttony for mundane wealth into a thirsting for inner peace, for an opened heart, and for communion with the Divine. They will not then feel that their freedom is being restricted but will come to enjoy a freedom that is far greater.







✱ Mirra Price



# Abortion

## To Legalise or Not to Legalise

Prout Journal strictly sticks to its motto of being a journal of Proutistic views and Neo-humanistic analysis ever since its inception in 1964. In the previous issue a Proutistic perspective on abortion was expressed. In this issue we present another view on the same issue. At this point of time these are two views as expressed by the writers on the subject. They appear essentially to be similar although some differences of opinion are observed. Hopefully in the not too distant a future a Proutistic consensus on the subject would evolve..... [Eds]

After having gone through the article against Abortion published in the New Delhi Prout Journal in March 2014, I feel personally, that as a Woman Proutist, a different viewpoint also needs to be presented to the article. Below I list a few of the points on which I and other Women Proutists take issue.

1. There is very little mention of statistics, and instead inflammatory photographs (pictures of fetuses) and biased testimony from women have been used. Many young women are conditioned by the pseudo-culture to focus on making their bodies look like ultrathin magazine models. This is a clear case of exploitation and mass media psychological conditioning. It can only be addressed by education. These are clearly isolated cases, not representative of why women usually consider abortion.

2. The article published in March issue misses or entirely ignores some key issues, namely:

i. Socio-economics – How will poor women pay for abortions if abortion goes underground? Who foots the bill if abortion is criminalized?

With high unemployment, under employment and cuts to already inadequate social safety nets, how do mothers support unplanned children? With the wage gap between men and women, women earn less already. Without paid maternity leave, how will single mothers, especially, support children? What about affordable child care? That is an issue that prevents many women from being able to work to support their children. What about adoption? Adoption often becomes another capitalistic business, buying and selling babies as commodities on the open market. Who can prevent the capitalists from controlling the baby trade?

Who will pay for these homes for unwed mothers that seem to be the impugned article's main solution proposed to the problem?

ii. Cultural/Societal issues—What about the thousands of female fetuses aborted in India and China, for example, due to males being more favored in society? Abortion is illegal in many of these countries where the practice is widespread. In parts of India and

China there are now as many as 120 or 140 boys for every 100 girls despite a ban on gender-based abortion (Davies, Jan. 14, 2014).

Medical/Psychological aspect—If all women are forced to bring to term all pregnancies, except in the most extreme circumstances of potential maternal or fetus death, some women may experience undue suffering from medical conditions that create problem pregnancies. If abortion were illegal, more of these women would have to experience this suffering. Victims of rape and incest are often too traumatized to give birth to a child from this wounding crime.

There is currently a War on Women in the United States in which rape is being trivialized. The recent gang rapes in India and other countries help feed the stigma women feel who are victims of these crimes. Additionally, many women, young women, especially, may feel so much shame and remorse at having become pregnant out of wedlock that they cannot handle bringing the baby to term. Often family members and other significant others may encourage

abortion to preserve their own social status.

iii. Coordinated Cooperation —I want to quote here Shrii Prabhat Ranjan Sarkar: “We will no longer passively tolerate injustice, torture, exploitation, insults and hatred at the hands of male exploiters. The women’s liberation movements in the East and West have originated out of this changed collective psychology. The auspicious signs of the awakening of women are clearly visible in every sphere of social life” (Awakening of Women, p.120).

iv. Neo-humanism — In countries that have instituted bans on abortions, there are serious problems with street children as in Brazil, skyrocketing deaths of women from illegal abortions as in Romania, and increased malnutrition and poverty. The end result is more suffering and deaths than when there was no ban on abortion.

3. The impugned article uses a narrow moral lens, applying the principle of ahimsa (non-killing) in a rigid manner, ignoring the larger societal and moral context—the increased harm and death that would ensue if abortion were banned.

4. Legislating morality is rarely effective, as the stance against making prostitution illegal. Also the pictures of fetuses interspersed in the article are objectionable. Using similar photos is a standard tactic of ultra-conservative right-to-life fanatics in the United States, who make huge placards with fetus photos to shove in the faces of anyone in the vicinity of a women’s health clinic. It smacks of irresponsible, sensationalized media manipulation, and is inappropriate subordination of women.

Of course, no one favors abortion as a first choice in any situation in which a pregnancy becomes problematic. It is a last resort, when all other options have failed. Prevention is much preferable, i.e., providing proper sex education and birth control education. However, to make abortion illegal solves nothing. It

only makes it dangerous for women who then must resort to illegal abortions, and makes it inaccessible to poor women, making it go diametrically against Prout’s view which seeks to provide minimum necessities for all, not to take away medical access from the poor.

I will address just a few key points which seem to be pivotal in this discussion.

### **The Inadvisability of Criminalizing Abortion**

Historically, women around the world have tried to end their unintended pregnancies whether or not abortion is legal, often jeopardizing their safety and health by self-inducing or seeking a dangerous illegal procedure. While there is very little correlation between abortion legality and abortion incidence, there is a strong correlation between abortion legality and abortion safety. Therefore, it is my contention that to make abortion illegal would not lessen the occurrences of abortion; rather it would only cause undue harm and death to those who must seek illegal abortions.

Firstly, I believe that to prevent abortion by making it illegal would

return it to the days of back alley coat hanger abortions in which many women died or were seriously maimed in operations often performed by unskilled practitioners. Secondly, making abortion illegal will not prevent the rich or even some in the middle class from having access to abortions; it will only prevent poor women from having this option. Therefore, the issue is one of social justice. Making abortion illegal would take abortion back to being another exclusive right of the privileged One Per Cent, making it a classist proposal, which would be regressive rather than progressive.

Shrii Sarkar’s following quote explains why banning prostitution would not be advisable.

*In India prostitution has been outlawed, but every rational person knows that it cannot be stopped by legal means. Poor women who once lived in red-light districts have only fled out of fear of the law to respectable localities. As a result the sin which was previously confined to certain areas is now spreading to other parts of town. In order to eradicate this sinful occupation in India, it will be necessary to*





*eliminate the vaeshya (capitalist) social system, because in eighty per cent of cases the cause of prostitution is economic injustice. Of course if due to wrong education or base propensities people (both men and women) give indulgence to this sinful occupation, it will continue even after the eradication of economic injustices. So instead of enacting laws, the exploitation of the vaeshyas will have to be eliminated, as will other social injustices. And instead of legally banning something, a healthy outlook should be encouraged. (Human Society, Part 2, 1967).*

In the same way, a ban on abortion would not be advisable, either.

In countries in which abortion has been made illegal, abortion rates actually climb. According to the 2011 Guttmacher Report, abortion rates are higher in countries where abortion is illegal and nearly half of all abortions worldwide are unsafe, with the vast majority in developing countries. Findings pointed to good access to birth control in countries with more liberal abortion laws, which resulted in fewer unwanted pregnancies. Abortion rates were lowest in Western Europe where laws against abortion were less

restrictive, and were highest in Latin America and Africa where laws were more restrictive (Guttmacher Institute, 2014).

“Abortion rates were lowest in Western Europe – 12 per 1,000 – and highest in Eastern Europe – 43 per 1,000. The rate in North America was 19 per 1,000. Sedgh said she and colleagues found a link between higher abortion rates and regions with more restrictive legislation, such as in Latin America and Africa. They also found that 95 to 97 percent of abortions in those regions were unsafe” (Cheng, March 8, 2014).

In the January issue of the *Rising Sun*, a newsletter, published by Women Proutists of North America, I made the following statement in an article on the empowerment of women:

“In many states, women's rights to abortion and preventive health care are being eroded by passage of repressive legislation” (Price, Jan. 1, 2014, p. 2). I wish to make clear that this brief statement was merely a reference to the reactionary climate toward women by some U. S. legislators, in taking away hard won rights to have some control over our bodies. It was not, in any way, advocating abortion be considered a solution to problem

pregnancies in general, merely, that it be a last ditch measure.

In Romania abortion and contraception were banned for more than 23 years (1966-1989).

What was the result?

- The country's population grew more than two million.
- About 10,000 women died in illegal abortions.
- An unknown number of mothers and doctors were jailed for performing illegal abortions.
- More than 70,000 orphans (abandoned by mothers after birth) in state “care”
- Thousands of orphans who died in state children homes still lie buried in the back yard of those institutions.
- While some doctors /nurses/self taught nurses were helping mothers for illegal abortions for free, many others made a profitable business out of performing illegal abortions. (Furedi, Jan. 15, 2013).

There are some countries in which abortion is restrictive, in which it can only be performed in the case of possible death of the mother, in the case of rape, or a deformed fetus, for example as in



**Street Children in Brazil**



Brazil. In Brazil, many parentless children roam the streets in gangs, oftentimes starving and certainly not getting the care, education and minimum necessities of life they need. The UN estimates there are 100 million children who live and work on the streets, with seven million of them in Brazil (*PBS Religion & Ethics*, June 15, 2007).

In an ideal society based on Prout principles of providing minimum necessities to all, the need for abortion would be lessened and in the future, mostly eliminated, except for isolated medical cases. However, world society is very far from this pinnacle of progress. When women face the difficult choice of terminating a pregnancy, they need to feel that they will be able to raise the child in a healthy way.

Since women are economically disadvantaged, making only 77 cents on the dollar compared with white men in the United States, for example, they are already at a handicap in supporting a child (U. S. Census Bureau, 2010). Many women are not provided with appropriate maternal leave before and after childbirth, as well. Women who are single mothers may not have community support. Very young mothers, especially, may feel a social stigma in giving birth out of wedlock, and may be encouraged by families and others to have abortions, rather than having a child who would have an uncertain future, and which would put financial, emotional and physical stress on families. It is important to take into account the whole family system, including communities and medical personnel, when making decisions about terminating pregnancies.

In the United States and many other countries, affordable child care is not readily available. Even middle class women find it increasingly difficult to pay for child care in order to work (Quart, Aug. 7, 2013). Paid maternity leave is provided to women in 178 countries world-wide, but not the United States (Finnigan, *Working Mother*).

According to *Time* magazine, the global unemployment rate is over 200 million (Frizell, Jan. 20, 2014).

With unemployment and underemployment significant global problems, as well, women often struggle to support families even with partners. Alone, it is much more challenging. In the absence of social safety nets in developing and in some developed countries, women need to have the option of abortion. The final choice, though, needs to rest with the individual woman.

Dada Daneshananda has been working in Africa for many years, establishing maternal health clinics. He relates his experience of seeing shocking numbers of women die from unsafe abortions in his AMURT Ghana project that moved him to believe that abortions need to be legal.

Unless we are one of them, we can never fully understand the despair that drives a woman to seek to terminate the life that is growing inside her. We don't have the right to dismiss, underestimate and belittle her position and what she is going through. We can't insist that our moral judgments and reasoning is superior to hers. While counseling and support to keep the baby must be made available, the choice must be hers. A woman without access to education, without economic opportunities, sexually subordinated and kept in her place by harmful cultural practices and attitudes and religious orthodoxy, needs the society to start recognizing her rights. And rights are not worth much unless they are legislated. The rights of a woman to legal and safe and affordable abortion are a basic right that is available to women in most developed countries. Abortion is a complex issue (Dada Daneshananda, 2011).

What about adoption as an alternative to abortion? Adoption is not always a viable choice as it can be riddled with legal red tape, is expensive, and sometimes controlled by agencies more

concerned with making a profit than in appropriately placing babies in healthy families. According to a CNN report and other sources, many children are stolen from their overseas homes and sold to parents in western countries, who, for a number of reasons, may not be able to find babies to adopt in their home countries. Some of these children are actually trafficked and sold into sex slavery (Voigt, K., September 13, 2013). Until a Prout society is established, this shocking trafficking of babies will continue. Banning abortion would only serve to increase it.

### **Empowering Women with Education and Access to Medical Care**

In today's society, young people need much guidance and education about their bodies and sexuality, which, unfortunately, they do not always get. With the breakdown of the family structure and inadequate sex education programs in schools, many teenage girls become pregnant. Three in ten American girls will get pregnant at least once before the age of 20, which comes to 750,000 teen pregnancies every year. This is one of the highest teen pregnancy rates in the western industrialized world (*11 facts about teen pregnancy*). The statistics worldwide are even higher. A woman's likelihood of having an abortion is slightly elevated if she lives in a developing region. In 2008, there were 29 abortions per 1,000 women aged 15–44 years in developing countries, compared with 24 in the developed world (Guttacher Report, 2011).

For young girls, who are often isolated and lacking strong parental guidance, some get pregnant because of lack of knowledge of their bodies, lack of birth control education, or their wanting to find love in their relationship with a boy and may feel getting pregnant will help keep that relationship. Some may try to find love and connection by having babies and becoming mothers (Our Health, Our Futures). The



**Family in Poverty**

transitioning from a capitalistic culture to a spiritual Prout-based culture would be needed to close this gap.

To those who want the fathers to be involved in any decision about abortion, it is important to understand that many men, either due to their young age, being incarcerated, being involved in other relationships, or by not wanting to take on responsibilities of fatherhood, may simply not be in the picture. For example, eight out of ten teenaged girls' partners with whom they had the baby do not help raise the child. Some girls and women are victims of incest and rape, as well, and, while still in the process of dealing with this unbelievable trauma, are conflicted about whether or not to bring such a child into the world without help or adequate financial and emotional support (*11 facts about teen pregnancy*).

Increasingly, especially in African-American families, women are the heads of one parent households. Since African-American women make only 62 cents on the dollar and Hispanic women 54 cents on the dollar, as compared with white American men, these mothers are already disadvantaged economically (U.S. Census Bureau, 2010). Without affordable child care, they are doubly disadvantaged if they become pregnant. How will they afford another child? It is a dire future for families already

struggling in poverty, if the option of abortion is not available. It serves to perpetuate the legacy of poverty and keeps many families in a poverty cycle that continues through generations.

In countries which have good educational systems, such as Finland, Denmark and Norway, the abortion rate is really low. Visser and Ketting explain in "Contraception in the Netherlands: The Low Abortion Rate Explained" that factors like the introduction of modern contraceptives, good public health insurance and an education campaign for sex education targeting teenagers and a family planning movement, make the Dutch abortion rate one of the lowest in the world (Guttmacher Report, 2014). In the United States, there are 30.2 abortions per 1000 births; in the Netherlands, there are only 3.9 abortions per 1000 births (Prevalence of Teenaged Pregnancy).

Another aspect of this issue would be the situation when some find themselves pregnant after incest or rape. Women are increasingly more isolated and are often re-victimized when they try to hold their rapists accountable, as with the 2013 Steubenville, Ohio rape case in which a high school girl was gang raped by some members of the high school football team. She and her family received death threats because she reported the rape, being thereby blamed for

damaging these boys' reputations. In this case local high school officials and Steubenville governmental officials were implicated in not only covering up a rape ring, but actively promoting it (Blansett, March 8, 2014). There are many more examples, including a local Hendersonville, North Carolina girl whose family has had to undergo similar death threats, causing her to change schools, and has drastically damaged her life (Weaver, December 12, 2013). This blaming of women for being raped in these cases and venerating boy rapists who are also local sports heroes, further traumatizes girls who have undergone the horrifying violation of rape.

### **War on Women**

Currently, in the United States, some Republicans are waging a war on women. There is an initiative to reverse the 1973 Roe vs. Wade law which guarantees women the right to an abortion, and which also protects women's privacy under the Fourteenth Amendment to the U.S. Constitution (Roe vs. Wade Case Brief Summary).

Additionally, some legislators are attempting to get rape redefined. Senate candidate, Representative Todd Akin (Republican-Missouri), stated in 2012 that "legitimate rape" does not often lead to pregnancy because "the female body has ways to try to shut that whole thing down." This is not the first time the biologically challenged senate candidate tried to minimize the impact of rape. Last year, Akin joined with GOP vice presidential candidate Rep. Paul Ryan (R-WI) as two of the original co-sponsors of the "No Taxpayer Funding for Abortion Act," a bill which, among other things, introduced the country to the bizarre term "forcible rape." (Kapin, A.) What these laws would do is to normalize rape culture, and make such offenses as sexual harassment, rape, peeping tom incidents, and domestic violence seem less serious, making it even more difficult for women to be safe from these violent crimes.



According to Emily's List, a political action committee, the House of Representatives spent at least 52 days this past session discussing laws that threatened to take away women's rights, such as the Personhood Amendment, which would define a fertilized human egg as a legal person, criminalize abortion with no exceptions, and would ban common forms of birth control, stem cell research, and in-vitro fertilization (Emily's List). In South Dakota, Republicans have proposed a bill to make murder of a doctor who does abortions legal (Bassett, June 6, 2013).

Republicans have also begun eroding social safety nets for women and their children by cutting food stamps, Medicaid, Aid to Dependent Children and Head Start and education funding.

The analysis given of the feminist movement and some of its leaders in the impugned article, I find uninformed and biased, and worse, buying into the War on Women. I, especially, take issue with the assertion in the article, "I personally have very little knowledge of women's movements as they exist today, but it is probably safe to say that of the women involved in those movements who identify themselves as feminists, the majority support an unrestricted legal right to abortion...". I identify as "feminist", yet I don't believe in an unrestricted right to abortion. I believe the decision should be an informed one, made in collaboration with family, friends, medical personnel, and spiritual and psychological advice. I don't believe it should fall into the legal realm, however. As popular singer, Beyonce, sings on her new CD, "We should all be feminists!" Being a feminist is merely viewing women as human beings and partnering with women to build a new society based on coordinated cooperation, rather than subordinated cooperation.

Instead of trying to look at the problem of abortion from a holistic, non-patriarchal lens, I find this analysis sensationalized,

uninformed, and a faulty application of yama-niyama, especially with a narrow definition of "ahimsa". Perhaps, like the Jains who apply ahimsa so rigidly that they may wear masks so as not to kill microbes with their breathing, it is my contention that a one-sided view, merely seeking not to kill fetuses (potential human beings), can almost recklessly cause harm to women, families, communities and society in the process. No one wants to advocate abortion indiscriminately. In an ideal Prout society, in the future, hopefully, when minimum necessities of life are guaranteed and the locus of control is returned to local communities for the decisions that affect their people, we will have no need for abortion as a last ditch measure. We will have happy, healthy, and educated families as part of a larger society, in which the needs and rights of all women, men and children--are considered and protected.

### Conclusion

I would much rather address solutions to the problem of the current War on Women, in which rape would become a less serious crime. Currently, only a small percentage of rapists are prosecuted and an even smaller number of these are convicted. If the Republicans succeed, women and poor families will have fewer chances to develop their potentials because of massive cuts to education, Medicaid, food stamps and Head Start funding. Unfortunately, U. S. culture and policies have undue influence on policies world-wide. Therefore, I believe that rolling back the U.S. War on Women would have significant positive impact on many other countries in the world, with respect to social justice for women.

What we need are not high-sounding morality sermons, focused on minutiae and with a narrow view of ahimsa. Instead, some of what we do need is sex and preventative rape education, increased spiritual culture, a higher economic standard, a closing of the wage gap, affordable child care, paid maternity leave for women, less violence in the media, and a better educational system for all, not just for the rich who can afford to send their kids to private schools. We need to implement PROUT and a neo-humanistic coordinated cooperation between the sexes.

I will leave you with Shrii P. R. Sarkar's words about women. I believe He was a consummate feminist. He stood against the practice of sati, the dowry system and for the rights of widows to remarry, from the very beginning of Ananda Marga. Let us follow His example. "I said my sons and my daughters are just like two hands of mine. They are just like wings of a bird. A bird having one wing cannot fly" (*The Awakening of Women*). "Let womanhood be the vanguard of a new revolution which humanity must achieve for a glorious new tomorrow" (*A Few Problems Solved, Prt. 9*).







# INDRA LAL ROY

## AIR ACE OF THE FIRST WORLD WAR

✱ Arun Prakash

### Prologue

*Discoursing about the Kshatriya Age in 1967, Prout's founder Shrii Prabhat Ranjan Sarkar said, "The heroic victories of the ksatriyas were celebrated in the Vedic and Mahabharata ages and in ancient Greek and Egyptian times, and continue to be celebrated in both developed and undeveloped societies today. The admirers of different ksatriyas have told their tales, while those who have strongly opposed them on principle have nevertheless had to applaud their gallantry and heroism. Even the people of England praise the bravery of Napoleon Bonaparte. Even the people of France recognize the powerful personality of Hitler. Even the conservatives in Indian politics cannot deny the heroism of Prafulla Chaki, Khudiram Bose, Rashbehari Bandopadhyay and Subhash Chandra Bose".*

Hundred years back marked the beginning of the First World War and the contribution of Indian soldiers in this Great War is all but forgotten. The Great War was a bloody entry for the Indian Army that served in Europe, the Middle East and Africa. More than 60,000 soldiers were killed and 70,000 wounded in battlefields far from home, in a war that was not theirs; for a cause that was alien, a

fratricidal struggle between the European races. The performance of the gallant Indian Expeditionary Forces was magnificent. Indian soldiers won sixteen Victoria Crosses and ninety-nine Military Crosses.

Besides these there was a young air ace known to only a few. In this centenary year of the Great War, this is the story about Lieutenant Indra Lal Roy an air warrior par excellence who was posthumously awarded the Distinguished Flying Cross at the young age of nineteen. At that time aircraft technology was little over a decade old. Though initially deemed of little use to the armed services other than in a reconnaissance role; aircraft development increased exponentially during wartime. For example, France had fewer than 140

**A very gallant and determined officer, who in thirteen days accounted for nine enemy machines. In these several engagements he has displayed remarkable skill and daring, on more than one occasion accounting for two machines in one patrol.**

aircraft at the start of the war but four years later it was nearly 4,500.

Indra Lal Roy was born in Calcutta to father Piera Lal Roy and mother Lolita. As per the Census Report of December 21, 1914 Lolita Roy and her six children lived at 77 Brook Green, W6 7BE.

Indra attended Colet Court Preparatory School, the feeder

	1.	2.	3.	4.	5.
1	Lolita Roy	Wife		46	Married
2	Lalavati Mukherjee	daughter		22	married
3	Prisavati Roy	daughter		24	single
4	Poush Lal Roy	son	17		single
5	Hicavati Roy	daughter		15	single
6	Indra Lal Roy	son	12		
7	Lolit Kumar Roy	son	10		



school for St Paul's School London, from the age of ten and then went on to St Paul's. Roy played rugby and was captain of swimming. At St Paul's, he was in the school cadet force from September 1914 till April 1917 when he left to join the Royal Flying Corps. According to official records of the Royal Flying Corps (RFC) and Royal Air Force (RAF) in the National Archives of the United Kingdom, when the war broke out in 1914 he was studying in St. Paul's School, Kensington, London. Early April of 1917 saw him join the Royal Flying Corps and within three months, he had earned promotion to the rank of Second Lieutenant. After a period of flying training at Vendôme in France and a spell at the RFC Gunnery School in Turnberry, Roy was given his first posting (with No. 56 Squadron) in late October 1917.

Unfortunately he was injured when his plane crashed on December 6, 1917. The medical board record in Roy's file shows that he was not declared fit to resume flying until May 13, 1918. On June 19, 1918 Roy was posted to No. 40 Squadron in France. Due to his youthful looks and inquisitive nature, he was nicknamed 'Laddie' by his squadron mates. During his short stint of service with the squadron, he shot down nine German planes in less than 14 days. His brief and spectacular flying career ended when he was killed in

action during a dogfight with a German Fokker aeroplane on July 22, at the age of only 19. To this date he remains the sole Indian air ace.

Flying in SE5a biplanes of 40 Squadron under the watchful eye of British Ace George McElroy, Indra showed his true talents on an early morning patrol on July 6, 1918. Over Drocourt his flight attacked a German Hanover C and Indra scored his first victory. This marked a level of commitment far beyond the expectations of his Commanding Officer, with this gallant young man revealing in his ability to out manoeuvre his opponents with his daring. On July 8, few in his squadron were surprised by Indra Roy's tally by lunch of that day. He had downed no fewer than 3 enemy machines, showing brilliant flying skills and bringing him to just one kill off becoming an ace, in just two days of flying.

Once again on morning patrol, Indra Lal Roy became an ace on July 13, 1918 when he downed another German Hanover C near Estairs. At lunch his new status was celebrated and then on evening patrol near Vitry - Brebieres, he gained his sixth kill by flaming a Pfalz D111. He now held the enviable figures of 3 major engagements for 6 victories. On the strength of his outstanding performance his Commanding Officer recommended him for the Distinguished Flying Cross.

On the evening of July 15,

while on patrol over Hulloch, his flight attacked four German Fokker DV11s. In the ensuing dogfight, Laddie Roy shot down the first Fokker in flames and then went after another, eventually forcing that German 'Down out of Control' after having strafed the cockpit of the Fokker. With two more downed enemy machines, his tally was now 8. Yet again in the air on an evening patrol near Arras on July 18, Laddie Roy shot down in flames his ninth enemy machine for the month. The following day back on morning patrol over Cagnicourt, he once again shot down in flames a Hannover C reconnaissance plane, bringing his tally to a total of 10 enemy planes in just 13 days.

Three days later on the morning of July 22, 1918, Laddie Roy was flying his SE 5 biplane on patrol across the enemy lines when he was sighted by a flight of German Fokker DV11s above him. Instinctively in a dogfight, Roy turned into his attackers to turn the advantage in his favor; but his opponent this time, the German air ace Eduard Florus Harald Auffarth flying a Jagdstaffel 29 got the better of him and Indra Lal Roy's aircraft went down in flames at 0850 hours on the fateful day in German-held territory.

Indra was posthumously awarded the Distinguished Flying Cross and the citation as published in the London Gazette of 1918 reads:

His remains were gathered by



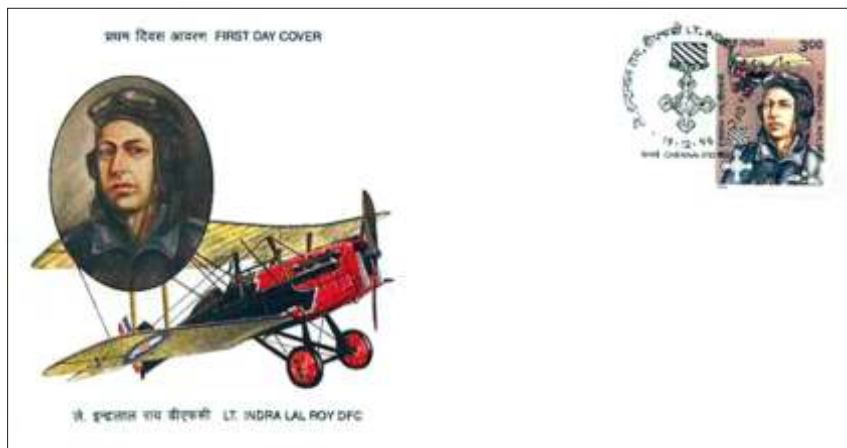
Harald Auffarth and his Jasta 29

German troops and buried at Levil near Arras. Later he was buried again at Estevelles Communal Cemetery in France. On the

centenary the Government of India issued a stamp and first Day Cover.

The courage and reputation of Indra Lal Roy inspired many young men who wished to emulate his

also performed so gallantly. No fewer than 6 Indian young men flew on combat missions in Europe. In fact Indra Lal Roy's nephew Subroto Mukerjee who later rose to become



flying skills. There could be no doubt that this incredible young

the first Indian Air Chief of India was one of them.

### Epilogue

On December 22, 1985 Shrii Sarkar gave a new word for martyr; "In a special sense, aojasika means "great warrior". In ancient literature the word aojasika has been used in some places to mean "one who has sacrificed oneself in the interest of others". Nowadays the word aojasika can be used in place of shahiida".

Readers may agree that the young brave-heart and air ace Indra Lal Roy is a true example of aojasika.

11254 SUPPLEMENT TO THE LONDON GAZETTE, 21 SEPTEMBER, 1918.

### Lieut. Indra Lal Roy.

A very gallant and determined officer, who in thirteen days accounted for nine enemy machines. In these several engagements he has displayed remarkable skill and daring, on more than one occasion accounting for two machines in one patrol.

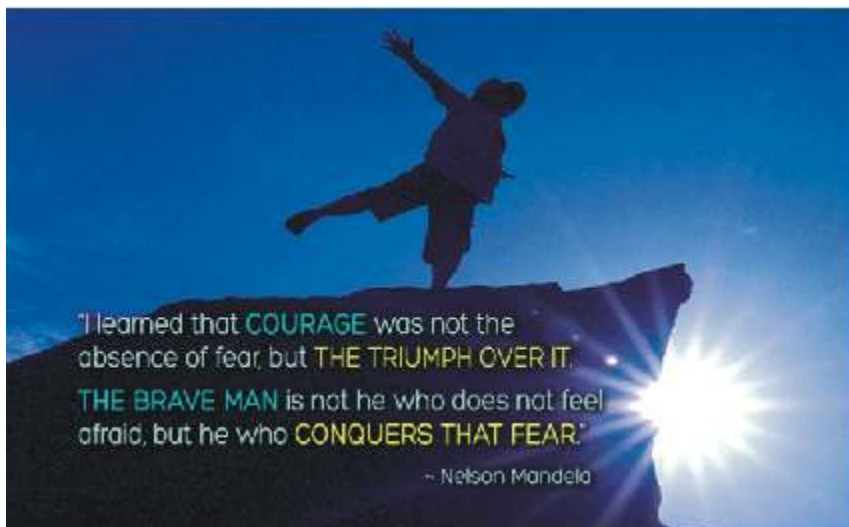
headstone is the inscription: "He died for the ideals he loved"

On December 19, 1998 on his

flying ace was the reason why so many young Indian pilots took to the skies in the Second World War and



Digital image courtesy of Jean-Claude Graux via inmemories.com



"I learned that **COURAGE** was not the absence of fear, but **THE TRIUMPH OVER IT**. **THE BRAVE MAN** is not he who does not feel afraid, but he who **CONQUERS THAT FEAR**."

~ Nelson Mandela



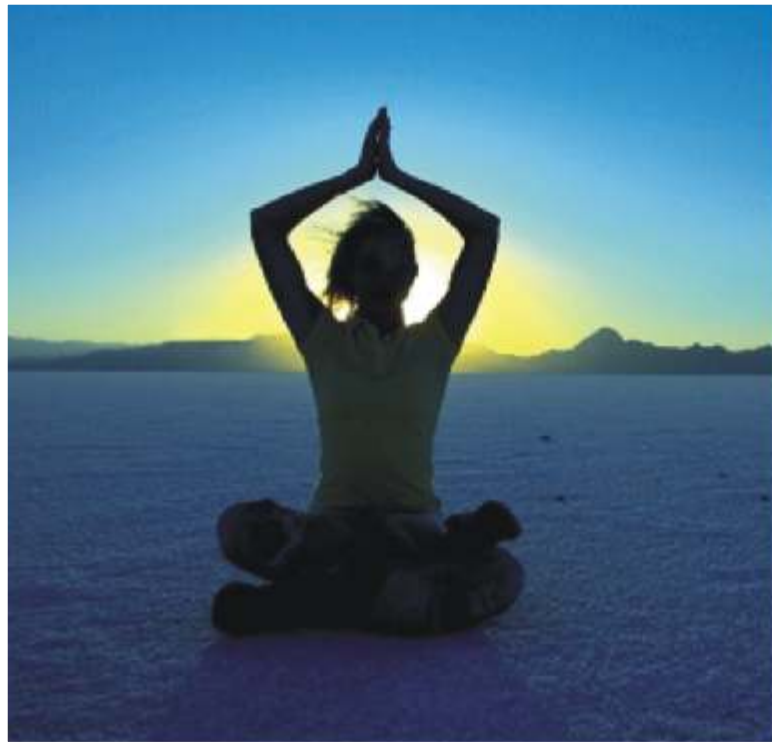


✱ Sohail Inayatullah

### Pillars of Prout

To articulate a Proutist view of policymaking that uses the conceptual categories of Prout, we first need to summarize key aspects of Prout. PROUT (Progressive Utilization Theory) is a theory of value and a social and economic movement based on spiritual culture. It is a model of an ideal socio-economic system, a vision of the good society, and a practice. There is no road to Prout, it is the road. It is a unique epistemology and methodology, generally derived from Tantra but integrating other social and economic traditions as well.

While there are many ways to understand Prout, one approach is to divide it into five pillars: (1) spiritual practice, (2) Neo-humanism, (3) the Social cycle, (4) Governance and (5) Political-Economy.



# Prout Policymaking

Prout is a model of an ideal socio-economic system,  
a vision of the good society, and a practice. There is no road to Prout, it is the road.

The first, spiritual practice means that there is an inner dimension to the external world meditation and other similar practices are central to a successful Proutist society. This inner dimension flows through the other aspects of Prout from ethics to economy: society to science.

Second is Neo-humanism. Neo-humanism is both equal opportunity legislation and inner mindfulness - an ethics that expands our identity from ego to family to territory to religion to society to humanism and eventually to all living beings. Neo-humanism thus challenges geo-sentiments (nationalism), religious sentiments, divisions along ethnic lines, and even humanism, as it is inclusive of

plants and animals. Spiritual practice without neohumanism merely creates a type of enlightened fascism inner bliss in the context of a steep hierarchy where the other is excluded. Neohumanism, as well, is predicated on coordinated cooperation that is, transcending the current male dominator model in society and moving toward gender cooperation.

Third is the social cycle. Prout provides a theory of macrohistory and future. There are four stages of history and four ways of knowing the worker, the warrior, the intellectual and the merchant. History is cyclical. However, we are not doomed to the cycle. There is a way out. At the centre of the cycle, argues Sarkar, are sadvipras, ethical

and transparent leaders, who can access these four potentials and ensure that the cycle becomes progressive, that each wave of change continues the rotation of the cycle but at higher and more progressive levels.

Fourth is governance. Prout works in a world governance structure. It imagines a federalist world system and seeks to create glo-cal social movements that challenge the current capitalist world economy. Along with the democratic system are parallel sadvipra policy boards that inform and guide. Prout seeks to reconcile the two grand traditions in political theory: democracy and wisdom.

Fifth is the socio-economic system. Prout challenges the current

corporatist model, focusing instead on the cooperative model (along with private small scale enterprises and state run public utilities). A Proutist society provides a safety net with incentives for innovation. Wealth increases are linked to so that

the minimum rises with the maximum. This ensures we do not have a situation like today where the richest eighty-five people are worth as much as the poorest three and a half billion, as reported by the 2014 Oxfam international report (<http://www.oxfam.org/en/policy/working-for-the-few-economic-inequality>). Productivity increases, indeed, inequity, should benefit all instead of the few. Productivity is increased through (1) enhanced equity; (2) enhanced innovation through new material and social technologies; and (3) decreased wastage of physical and material resources. Prout, thus, seeks a third way, progressively beyond communist and capitalist models of ownership and resolves the dichotomies of global and local. In this schema economic units are in the first place local but of course become increasingly global more flows of capital, labour, technology and ideas once equity and dignity of local environmental and employment concerns are met.

The modern world has died: we are in the midst of the postmodern, the era of multiplicity. Prout claims working with social movements all over the world, to provide the epistemology, methodology and vision for a different future, and present.

### Prout Policymaking

To create this alternative future, not only is direct action important, but Prout as well needs to be able to evaluate the world and make sense of this world. This sense making is based on deeper epistemological issues the problem of inquiry. In *Situating Sarkar* (Maleny, Gurukul, 1999), I argued that there are multiple ways to understand Prout itself. This includes: (1) *the applied*, wherein

the categories of Prout are used to make sense of the empirical world, that is, history is revised to align with Shrii Sarkar's categories of worker-warrior-intellectual-capitalist; (2) *the empirical*, wherein evidence is brought to bear to prove or falsify Shrii Sarkar's claims as to the superiority of Prout in reducing poverty and enhancing global wealth and generally creating a more inclusive, balanced and equitable world system; (3) *the comparative*, wherein Prout is compared to other world systems such as capitalism, localism and communism; (4) *the translation*, wherein Sarkar's meanings are regrouped so as to be more accessible to different groups, for example, critique, eschatology and strategy; (5) *the framing*, wherein Prout is reframed within different disciplines, for example, futures studies wherein the vision of the future is explored in depth and contrasted with other visions; (6) *the phenomenological*, wherein Prout is seen from the eyes of Shrii Sarkar himself, how Prout theorizes theory; thus we avail ourselves to Shrii Sarkar's typology of theories from those that are developed to "dupe the people" to those that are difficult to implement, to those that are based on "intellectual extravaganza" to those that can transform inner and outer conditions; and (7) *the poststructural*, wherein we historicize Prout, seeing it within its genealogical context, and thus, by being able to situate Sarkar and Prout, we can use both as assets for transformation. Fidelity to the real, as in the empirical, is far less

important, then the capacity to transform empirical reality. These seven approaches all challenge how we know the world, and invite us to a politics of reflection, of situating the researcher within the domain of inquiry, within policymaking.

### Prout Policymaking is Neohumanism in Action

Linking action and theory is policymaking, the process of articulating Prout perspectives on phenomena. To begin with, Prout policymaking must be built on a process of deep engagement with those impacted by the policy, by policymakers, by theory, by evidence, indeed, a deep process of inner and outer participation. At heart, therefore, Prout policymaking is about engaged neohumanism. Neohumanism supplies the rationale for Prout policy. Without this approach, policies tend to fail as bureaucracies ensure that business-as-usual continues.

Traditional policymaking frames tend to be dichotomously divided into concerns over equity (is the policy fair? who will it benefit?) and growth (will the policy lead to economic growth? will it lead to innovation?). While this left versus right positioning is certainly an important policy lens, it tends to limit policy analysis. Of equal relevance are the issues of:

- Temporality: short immediate concerns versus long-term future generational concerns,
- Participation: policy developed by expert elites versus policy developed through broader stakeholder







engagement to increase the likelihood of implementation, and

- ☛ **Implementation:** is implementation designed into the policy process or seen as an after-thought.
- ☛ Deeper still are issues of definitional power. Is the policy process neutral, merely an issue of finding the most
- ☛ effective outcomes using cost-benefit analysis? Or, is policy by its very nature structurally partisan even subjective, constituted by gender, varna, class, institutional and linguistic biases? That is, one's political and epistemic frames of reference are complicit in how policy solutions and the entire policy process is defined. Each policy frame has its own interests. For examples, organizations may seek to develop policy for the good of citizens but over time institutional and bureaucratic interests tend to take precedence.
- ☛ Policymaking in the past fifty to sixty years has gone from being black-box based to one where the class interests of the policy and policymakers have been questioned. More recently critiques have been

based on the language interests of policymakers and policies. Critique has focused on the question: does policy privilege a particular way of seeing the world? Thus the economic rationalist, for example, has been deconstructed as gender as class biased. More recently, policymaking has sought to free itself from claims of neutrality to resituating itself as a process that includes within it multiplicity and complexity.

As the world becomes more complex, policymaking has followed suit. It is now considered to be:

- ☛ complex and chaotic (multi-variable based with initial conditions critical)
- ☛ layered (ie policy does not change because of more information or better logic but by changing the framework of the debate, by creating a new narrative),
- ☛ futures oriented (time is moving far more quickly, and thus, the long-term must be part of all policy discussions),
- ☛ global/local ie space is also changing daily, and
- ☛ person based (policymaking must be aware of the

worldview biases of the policymaker him or herself)

It is in this context that Prout qua neohumanism enters the debate. Articulated by P.R. Sarkar, neohumanism seeks to expand the lenses we use to understand the world. It intends to move beyond egoist, territorial, national, racial, religious, ideological and even humanistic frames of reference. For example, neohumanism challenges analyses that reify nation-states (geo-sentiment) or that uphold the power of a particular gender (patriarchy), or religion (particular access to God).

Questions asked include: does the policy create more or less gender partnership cooperation? Is the methodology used, as well as its implementation and evaluation, gender balanced? And: does the policy move us away from narrow national/religious identities to broader global, planetary and humanistic identities? How will nature be impacted by the policy? Does nature have standing in committee hearings or is the process based on human exceptionalism? Are spiritual concerns articulated, or is the spiritual seen as less important than strict economic concerns? Are

future generations considered or is the immediate context (the business quarter) of sole concern?



Does the policy favor any particular class or varna, or is it integrated?

Prout expands conventional policymaking through its neohumanistic framework. This means seeking solutions, frames and practices that move outside narrow formulations (good for a particular nation, religion, class) and methods that reinscribe these frames. Solutions to today's problems thus require policy approaches that challenge how we frame these problems. The neohumanist perspective recognizes that solutions are not to be found at the level of the problem but at deeper and broader levels.

Practically this means, for example, ensuring that public and organizational policy move away from single bottom line (usually prosperity) to triple bottom line (prosperity plus social equity plus environment ) and then to a quadruple bottom line (wherein spirituality is the foundational).

### **Pillars of Prout and Policymaking**

While neohumanism is central to Prout policymaking, the other pillars of Prout are also significant. Each pillar suggests sets of questions to interrogate policy and policy making processes and biases. Thus, there is Prout's theory of political-economy. From this lens, we can evaluate and question economic policies asking do they lead to *prama*, a balanced and dynamic economy? Does the minimum wage move with the maximum wage, ensuring gains for all?

Macrohistory and Sarkar's

theory of the social cycle are also foundational assets. With these we can analyse organizations, institutions and revolutions to judge if the revolution is authentic or a counter revolution. We can ask if it will be short lived or long lived? We can use Sarkar's theory of history as a lens to better understand the future? *The Sarkar game*

(<http://www.jfs.tku.edu.tw/18-1/A01.pdf>) invented by Hayward and Voros is an excellent simulation exercise to audit the leadership style of organizations and movements.

Governance following Proutist principles can also be used to understand policy discussions asking, for example, if the policymaking process is transparent and inclusive not just of humans but of nature. Finally, the spiritual dimensions of Prout too are a powerful way of analyzing policymaking. We can ask, if the policy process is purpose based and if the inner dimensions of human life are honored. As well, are decisions made only in the context of rational decision-making or are other modes of knowing, for example, intuition used.

The broader point is to shift one's gaze from a conventional reading of policy to one informed by Prout. Methodologically this means, moving policy debates outside of the particular problem, to the system that defines or causes the problem, to the ideological positions that support the system, and finally to unconscious identity myths that give meaning to the entire worldview, system and problem. This means moving away from, for example, transportation planning solutions that suggest that the solution to gridlock is simply more roads and cars to systemic issues of social equity and access to transport alternatives. Going deeper is to challenge the framing of the issue moving from modernist notions of transport - the car and the

individual to the postmodern wherein livability, the community and nature are equally important. By exploring alternatives, egoist notions of speed and ownership are questioned and debates can shift from "my car at any speed" to transport choices and their impact on nature, equity and prosperity - that is, "our community". In this shift there is a neohumanist expansion of how the problem and solution are constituted.

Finally, Proutist policy analysis while sensitive to systems, culture and myths, includes the quality of consciousness of the policymaker and stakeholders. This necessary reflexivity acknowledges that who we are is not separate from what we do and how we organize power, economy and mythology. Prout policy analysis challenges traditional modes of policymaking, offering new theory and method to the analysis of policy and policymaking.

### **Prout is Futures Focused**

As an alternative worldview, Prout challenges the present and offers a different view of the future. Prout, as a theory and movement, is futures focused seeking to open up the future and articulate a different direction for humanity. Prout's futures focus assumes that: first, there is not one future but alternative futures; second, policymaking needs to move from forecasting to exploring depth, that is to an interrogation of the worldviews and narratives that interest groups use to make sense of the world and construct reality; third, that the future is essentially about changing the present. The future, thus defined, is an asset used to open up the present, allowing it to be seen as remarkable, and thus malleable. This allows agency to enter structure, with the hope of personal, organizational and institutional change.

The Prout policy framework is about change and transformation. It is about using Prout to create better worlds: other worlds.





# Ten Scientifically Proven Ways to Be Incredibly Happy

✱ Jeff Haden

**Helping others can improve our own lives. Scientists have found that doing a kindness produces the single most reliable momentary increase in well-being of any exercise tested.**

It's easy to think of happiness as a result, but happiness is also a driver. One example: While I'm definitely into finding ways to improve personal productivity (whether a one-day burst, or a lifetime, or things you should not do every day), probably the best way to be more productive is to just be happier. Happy people accomplish more. Easier said than done though, right? Actually, many changes are easy. Here are 10 science-based ways to be happier from Belle Beth Cooper, Content Crafter at Buffer the social media management tool that lets you schedule, automate, and analyze social media updates. Here's Beth:

## **1. Exercise: 7 Minutes Could Be Enough**

Think exercise is something you don't have time for? Think again. Check out the 7 minute workout mentioned in The New York Times. That's a workout any of us can fit into our schedules. Exercise has such a profound effect on our happiness and well-being that it is an effective strategy for overcoming depression. In a study cited in Shawn Achor's book The Happiness Advantage, three groups of patients treated their depression with medication, exercise, or

a combination of the two. The results of this study are surprising: Although all three groups experienced similar improvements in their happiness levels early on, the follow-up assessments proved to be radically different:

The groups were then tested six months later to assess their relapse rate. Of those who had taken the medication alone, 38 percent had slipped back into depression. Those in the combination group were doing only slightly better, with a 31 percent relapse rate. The biggest shock, though, came from the exercise group: Their relapse rate was only 9 percent. You don't have to be depressed to benefit from exercise, though. Exercise can help you relax, increase your brain power, and even improve your body image, even if you don't lose any weight.

We've explored exercise in depth before, and looked at what it does to our brains, such as releasing proteins and endorphins that make us feel happier. A study in the *Journal of Health Psychology* found that people who exercised felt better about their bodies even when they saw no physical changes: Body weight, shape and body image were assessed in 16 males and 18 females before and after both 6 × 40 minutes exercising and 6 × 40 minutes reading. Over both conditions, body weight and shape did not change. Various aspects of body image, however, improved after exercise compared to before.

Yep: Even if your actual appearance doesn't change, how you feel about your body does change.

## **2. Sleep More: You'll be Less Sensitive to Negative Emotions**

We know that sleep helps our body recover from the day and repair itself and that it helps us focus and be more productive. It turns out sleep is also important for happiness. In *Nature Shock*, Po Bronson and Ashley Merryman explain how sleep affects positivity: Negative stimuli get processed by the amygdala; positive or neutral

memories gets processed by the hippocampus. Sleep deprivation hits the hippocampus harder than the amygdala. The result is that sleep-deprived people fail to recall pleasant memories yet recall gloomy memories just fine.

In one experiment by Walker, sleep-deprived college students tried to memorize a list of words. They could remember 81% of the words with a negative connotation, like "cancer." But they could remember only 31% of the words with a positive or neutral connotation, like "sunshine" or "basket."

The BPS Research Digest explores another study that proves sleep affects our sensitivity to negative emotions. Using a facial recognition task throughout the course of a day, researchers studied how sensitive participants were to positive and negative emotions. Those who worked through the afternoon without taking a nap became more sensitive to negative emotions like fear and anger. Using a face recognition task, here we demonstrate an amplified reactivity to anger and fear emotions across the day, without sleep. However, an intervening nap blocked and even reversed this negative emotional reactivity to anger and fear while conversely enhancing ratings of

positive (happy) expressions.

Of course, how well (and how long) you sleep will probably affect how you feel when you wake up, which can make a difference to your whole day. Another study tested how employees' moods when they started work in the morning affected their entire work day. Researchers found that employees' moods when they clocked in tended to affect how they felt the rest of the day. Early mood was linked to their perceptions of customers and to how they reacted to customers' moods. And most importantly to managers, employee mood had a clear impact on performance, including both how much work employees did and how well they did it.

## **3. Spend More Time With Friends/Family: Money Can't Buy You Happiness**

Staying in touch with friends and family is one of the top five regrets of the dying. If you want more evidence that time with friends is beneficial for you, research proves it can make you happier right now, too. Social time is highly valuable when it comes to improving our happiness, even for introverts. Several studies have found that time spent with friends and family makes a big difference to how happy we feel.







I love the way Harvard happiness expert Daniel Gilbert explains it: We are happy when we have family, we are happy when we have friends and almost all the other things we think make us happy are actually just ways of getting more family and friends. George Vaillant is the director of a 72-year study of the lives of 268 men. In an interview in the March 2008 newsletter to the Grant Study subjects, Vaillant was asked, "What have you learned from the Grant Study men?" Vaillant's response: "That the only thing that really matters in life are your relationships to other people." He shared insights of the study with Joshua Wolf Shenk at The Atlantic on how men's social connections made a difference to their overall happiness: Men's relationships at age 47, he found, predicted late-life adjustment better than any other variable. Good sibling relationships seem especially powerful: 93 percent of the men who were thriving at age 65 had been close to a brother or sister when younger.

In fact, a study published in the *Journal of Socio-Economics* states that your relationships are worth more than \$100,000: Using the

British Household Panel Survey, I find that an increase in the level of social involvements is worth up to an extra £85,000 a year in terms of life satisfaction. Actual changes in income, on the other hand, buy very little happiness.

I think that last line is especially fascinating: Actual changes in income, on the other hand, buy very little happiness. So we could increase our annual income by hundreds of thousands of dollars and still not be as happy as we would if we increased the strength of our social relationships. The Terman study, covered in *The Longevity Project*, found that relationships and how we help others were important factors in living long, happy lives: We figured that if a Terman participant sincerely felt that he or she had friends and relatives to count on when having a hard time then that person would be healthier. Those who felt very loved and cared for, we predicted, would live the longest.

Surprise: our prediction was wrong... Beyond social network size, the clearest benefit of social relationships came from helping others. Those who helped their

friends and neighbors, advising and caring for others, tended to live to old age.

#### **4. Get Outside More: Happiness is Maximized at 57°**

In *The Happiness Advantage*, Shawn Achor recommends spending time in the fresh air to improve your happiness: Making time to go outside on a nice day also delivers a huge advantage; one study found that spending 20 minutes outside in good weather not only boosted positive mood, but broadened thinking and improved working memory... This is pretty good news for those of us who are worried about fitting new habits into our already-busy schedules. Twenty minutes is a short enough time to spend outside that you could fit it into your commute or even your lunch break.

A UK study from the University of Sussex also found that being outdoors made people happier:

Being outdoors, near the sea, on a warm, sunny weekend afternoon is the perfect spot for most. In fact, participants were found to be substantially happier



outdoors in all natural environments than they were in urban environments. The American Meteorological Society published research in 2011 that found current temperature has a bigger effect on our happiness than variables like wind speed and humidity, or even the average temperature over the course of a day. It also found that happiness is maximized at 57 degrees (13.9°C), so keep an eye on the weather forecast before heading outside for your 20 minutes of fresh air. The connection between productivity and temperature is another topic we've talked about more here. It's fascinating what a small change in temperature can do.

### 5. Help Others: 100 Hours a Year is the Magic Number

One of the most counterintuitive pieces of advice I

found is that to make yourself feel happier, you should help others. In fact, 100 hours per year (or two hours per week) is the optimal time we should dedicate to helping others in order to enrich our lives. If we go back to Shawn Achor's book again, he says this about helping others: ...when researchers interviewed more than 150 people about their recent purchases, they found that money spent on activities such as concerts and group dinners outbrought far more pleasure than material purchases like shoes, televisions, or expensive watches. Spending money on other people, called "prosocial spending," also boosts happiness.

The Journal of Happiness Studies published a study that explored this very topic: Participants recalled a previous purchase made for either themselves

or someone else and then reported their happiness. Afterwards, participants chose whether to spend a monetary windfall on themselves or someone else. Participants assigned to recall a purchase made for someone else reported feeling significantly happier immediately after this recollection; most importantly, the happier participants felt, the more likely they were to choose to spend a windfall on someone else in the near future. So spending money on other people makes us happier than buying stuff for ourselves. But what about spending our time on other people?

A study of volunteering in Germany explored how volunteers were affected when their opportunities to help others were taken away: Shortly after the fall of the Berlin Wall but before the German reunion, the first wave of data of the GSOEP was collected in East Germany. Volunteering was still widespread. Due to the shock of the reunion, a large portion of the infrastructure of volunteering (e.g. sports clubs associated with firms) collapsed and people randomly lost their opportunities for volunteering. Based on a comparison of the change in subjective well-being of these people and of people from the control group who had no change in their volunteer status, the hypothesis is supported that volunteering is rewarding in terms of higher life satisfaction.

In his book *Flourish: A Visionary New Understanding of Happiness and Well-being*, University of Pennsylvania professor Martin Seligman explains that helping others can improve our own lives: ...we scientists have found that doing a kindness produces the single most reliable momentary increase in well-being of any exercise we have tested.

### 6. Practice Smiling: Reduce Pain, Improve Mood, Think Better

Smiling can make us feel better, but it's more effective when we back it up with positive thoughts,



according to this study: A new study led by a Michigan State University business scholar suggests customer-service workers who fake smile throughout the day worsen their mood and withdraw from work, affecting productivity. But workers who smile as a result of cultivating positive thoughts such as a tropical vacation or a child's recital improve their mood and withdraw less. Of course it's important to practice "real smiles" where you use your eye sockets. (You've seen fake smiles that don't reach the person's eyes. Try it. Smile with just your mouth. Then smile naturally; your eyes narrow. There's a huge difference in a fake smile and a genuine smile.) According to PsyBlog, smiling can improve our attention and help us perform better on cognitive tasks: Smiling makes us feel good which also increases our attentional flexibility and our ability to think holistically. When this idea was tested by Johnson et al. (2010), the results showed that participants who smiled performed better on attentional tasks which required seeing the whole forest rather than just the trees. A smile is also a good way to reduce some of the pain we feel in troubling circumstances: Smiling is one way to reduce the distress caused by an upsetting situation. Psychologists call this the facial feedback hypothesis. Even forcing a smile when we don't feel like it is enough to lift our mood slightly (this is one example of embodied cognition).

### **7. Plan a Trip: It Helps Even if You Don't Actually Take One**

As opposed to actually taking a holiday, simply planning a vacation or break from work can improve our happiness. A study published in the journal *Applied Research in Quality of Life* showed that the highest spike in happiness came during the planning stage of a vacation as people enjoy the sense of anticipation: In the study, the effect of vacation anticipation boosted happiness for eight weeks. After the vacation, happiness quickly

dropped back to baseline levels for most people. Shawn Achor has some info for us on this point, as well: One study found that people who just thought about watching their favorite movie actually raised their endorphin levels by 27 percent. If you can't take the time for a vacation right now, or even a night out with friends, put something on the calendar even if it's a month or a year down the road. Then, whenever you need a boost of happiness, remind yourself about it.

### **8. Meditate: Rewire Your Brain for Happiness**

Meditation is often touted as an important habit for improving focus, clarity, and attention span, as well as helping to keep you calm. It turns out it's also useful for improving your happiness:

In one study, a research team from Massachusetts General Hospital looked at the brain scans of 16 people before and after they participated in an eight-week course in mindfulness meditation. The study, published in the January issue of *Psychiatry Research: Neuroimaging*, concluded that after completing the course, parts of the participants' brains associated with compassion and self-awareness

grew, and parts associated with stress shrank.

Meditation literally clears your mind and calms you down; it's been often proven to be the single most effective way to live a happier life. According to Achor, meditation can actually make you happier long-term: Studies show that in the minutes right after meditating, we experience feelings of calm and contentment, as well as heightened awareness and empathy. And, research even shows that regular meditation can permanently rewire the brain to raise levels of happiness.

The fact that we can actually alter our brain structure through meditation is most surprising to me and somewhat reassuring that however we feel and think today isn't permanent.

### **9. Move Closer to Work: A Short Commute is Worth More Than a Big House**

Our commute to work can have a surprisingly powerful impact on our happiness. The fact that we tend to commute twice a day at least five days a week makes it unsurprising that the effect would build up over time and make us less and less happy. According to *The Art of Manliness*, having a long commute







is something we often fail to realize will affect us so dramatically while many voluntary conditions don't affect our happiness in the long term because we acclimate to them, people never get accustomed to their daily slog to work because sometimes the traffic is awful and sometimes it's not.

Or as Harvard psychologist Daniel Gilbert put it, "Driving in traffic is a different kind of hell every day." We tend to try to compensate for this by having a bigger house or a better job, but these compensations just don't work: Two Swiss economists who studied the effect of commuting on happiness found that such factors could not make up for the misery created by a long commute.

#### **10. Practice Gratitude: Increase Happiness and Satisfaction**

This is a seemingly simple strategy but I've personally found it to make a huge difference to my outlook. There are lots of ways to practice gratitude, from keeping a journal of things you're grateful for, sharing three good things that happen each day with a friend or your partner, and going out of your way to show gratitude when others help you.

In an experiment where participants took note of things they were grateful for each day, their moods were improved just from this

simple practice: The gratitude-outlook groups exhibited heightened well-being across several, though not all, of the outcome measures across the three studies, relative to the comparison groups. The effect on positive affect appeared to be the most robust finding. Results suggest that a conscious focus on blessings may have emotional and interpersonal benefits.

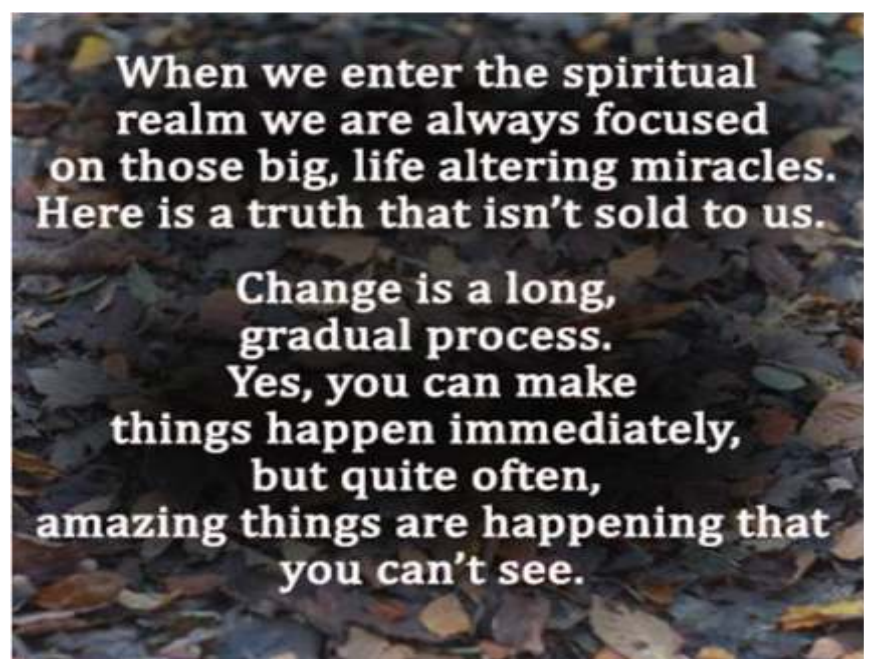
The Journal of Happiness studies published a study that used letters of gratitude to test how being grateful can affect our levels of happiness:

Participants included 219 men and women who wrote three letters of gratitude over a 3 week period. Results indicated that writing letters of gratitude increased participants' happiness and life satisfaction while decreasing depressive symptoms.

#### **Quick Final Fact: Getting Older Will Actually Make You Happier**

As we get older, particularly past middle age, we tend to naturally grow happier. There's still some debate over why this happens, but scientists have a few ideas: Researchers, including the authors, have found that older people shown pictures of faces or situations tend to focus on and remember the happier ones more and the negative ones less. Other studies have discovered that as people age, they seek out situations that will lift their moods for instance, pruning social circles of friends or acquaintances who might bring them down. Still other work finds that older adults learn to let go of loss and disappointment over unachieved goals, and focus their goals on greater well being.

So if you thought getting old will make you miserable, it's likely you'll develop a more positive outlook than you probably have now. How cool is that?





The Zapatista uprising in 1994 lasted 12 days and left an estimated death toll of 100 people.

# From Fire to Autonomy

## Zapatistas, 20 Years of Walking Slowly

✱ Andalusia Knoll and Itandehui Reyes

Speaking in the mountains of Chiapas, Mexico, on a cold drizzly New Year's Eve, the Zapatista Comandante Hortensia addressed the crowd: "Twenty-five or 30 years ago we were completely deceived, manipulated, subjugated, forgotten and drowned in ignorance and misery." She was communicating the official words of the Zapatista Army of National Liberation (EZLN) on the 20th anniversary of their rebellion, when thousands of indigenous people rose up in arms, took over dozens of major towns and villages in this southern state, and declared "enough is enough, never again will there be a homeland that doesn't include us."

Comandante Hortensia went on to explain how over the past two decades, they have constructed their own autonomous government, complete with their own health and education system, based in the indigenous traditions of their ancestors. Despite the continual efforts of the "neoliberal bad government" to displace them from their land, the Zapatistas have successfully recuperated thousands

of acres of land on which they have constructed communities that are governed "from the bottom up." Community members participate in rotating government positions that operate under the democratic principle of "*mandar obedeciendo*" (commanding by obeying).

The Mexican government has attempted to introduce social programs with the goal of co-opting and dividing the indigenous

population in Zapatista areas. However, the indigenous rebels, who reject all forms of government handouts, have successfully resisted co-optation. If you ask a Zapatista how many are in the ranks, they will just respond "*somos un chingo*," which loosely translates into "there are a whole lot of us." Official estimates put their numbers at 250,000 people or roughly 10 percent of the population of the state





of Chiapas.

Zapatista communities are spread throughout the large southern Mexican state of Chiapas, which includes coastal, mountainous and jungle regions. They have created five Caracoles, which are the centers of "good government" and points of coordination for the Zapatista health clinics, schools, community banks and independent media projects.

However, the 1994 uprising was not a spontaneous endeavor. Twenty years before, Marxist-inspired guerillas arrived in the Lacandon jungle in Chiapas to unite with members of marginalized indigenous communities. In 1983, they formally created the EZLN. They drew inspiration from Emiliano Zapata, who fought in the Mexican revolution in the early 20th

cosmo-vision, Marxist philosophy and progressive theological thought to counter dispossession and poverty. The EZLN germinated the seed of "*Ya Basta* - Enough Already!"

Their ideas rapidly gained traction as a confluence of indigenous cosmo-vision, Marxist philosophy and progressive theological thought to counter dispossession and poverty. The EZLN germinated the seed of "*Ya Basta* - Enough Already!"

Chiapas, is rich in flora and fauna, containing between 50 and 80 percent of Mexico's biodiversity, water reserves and mineral resources. However, the richness of natural resources has never translated into prosperity for the population, especially the indigenous people who often live in extreme poverty in marginalized communities. It is estimated that 40 percent of the state's population speak an indigenous language, and the EZLN is composed of Tzotzil, Tzeltal, Chol and Tojolabal communities. The Zapatistas denounced their marginalization in the first declaration of the Lacandon Jungle: "We have been denied the most elemental preparation so they can use us as cannon fodder and pillage the wealth of our country. They don't care that we have nothing, absolutely nothing, not even a roof over our heads, no land, no work, no health care, no food nor education."

### Resistance to NAFTA, the Death of the Mexican Farmer

On January 1, 1994, the NAFTA free trade agreement entered Mexico with vigor, promising foreign investment and economic prosperity at the expense of the plunder of natural resources. NAFTA is largely credited for flooding the Mexican market with subsidized corn from the United States, which decimated farmers' livelihoods and provoked massive migration to the United States. Two years prior to NAFTA's implementation, former President Carlos Salinas opened the floodgates to land privatization by reforming Article 27, which had protected communally owned land known as *ejidos*, created during the Mexican revolution. Thus, the introduction of NAFTA provided the perfect context for the uprising of the indigenous guerillas that formed the EZLN.

century, declaring that the land belonged to those who worked it. Continuing his revolutionary tradition, the EZLN rebelled to demand work, land, shelter, food, health, education, independence, democracy, freedom, justice and peace for all the Mexican people. Their ideas rapidly gained traction as a confluence of indigenous





In the communiqué released by the Zapatistas to celebrate the 20th anniversary, Subcomandante Marcos described the motivations that prompted their rebellion: "It was not the struggle to survive, but a sense of duty that put us here, for better or for worse. It was the necessity to do something in the face of millennial injustice, the

though they live in a world where money reigns supreme.

On the anniversary of the uprising, many mainstream Mexican media outlets sought to discredit the Zapatistas, highlighting the rampant poverty that still exists in Chiapas. Yet the Zapatistas chose to highlight their successes by opening the doors to

demonstration, the Zapatista uncovered their faces, so they were seen not just as romanticized guerillas covered with balaclavas, but instead as the humble, indigenous peasants that they are. Zapatistas always refer to each other as "compas" (short from *compañeros* - partner), and all express an intense pride to be part of the Zapatista resistance.

Each student was assigned a *votán*, or guardian of the same gender, who was responsible for guiding, translating, and caring for the student at all times. The students and *votanes* stayed together with a Zapatista family in their home - usually a humble structure of wood, mud and corrugated metal. The majority of Zapatista families speak an indigenous language, and Subcomandante Marcos explained in a communiqué the importance of having the *votanes* translate for the students. "You will, of course, be left with the doubt as to whether your question was adequately translated and if the answer you got is the same as that which the teacher gave.

But isn't that exactly what an indigenous person is subject to with a translator in the government courts of justice? Escuelita students participated in the daily activities of campesino life: collecting firewood, harvesting yucca, grinding corn to make tortillas, cleaning the cattle field and collecting water in nearby creeks or rivers. In some communities, the tasks were gender-separated, with the women mostly relegated to the houses and the men in the fields; while in other communities, students reported that the work was shared more. When



indignation we felt was the most overwhelming characteristic of humanity."

### **Our Word is Our Weapon**

The Zapatista uprising in 1994 lasted 12 days and left an estimated death toll of 100 people. On the 12th day, a demonstration of civil society of hundreds of thousands of people in Mexico City shouting "You are not alone," helped put pressure on the government to accept a ceasefire.

From that moment on, the Zapatistas have never apologized for rising up in arms, but they have prioritized words as their primary weapon of choice.

It's been 30 years since the birth of the EZLN, and these indigenous guerillas continue to surprise the world with their lyrical poetry and tenacity for profound social transformation. Their strength is founded in their communities' ability to weave new kinds of anti-capitalist social relationships, even

their communities with the *Escuelita*, "The Little School: Freedom According to the Zapatistas." During three different rounds of la Escuelita, Mexican and international solidarity activists, students, mothers, teachers and many other people joined with the Zapatistas to share the joys and difficulties of the daily construction of life with dignity.

### **Daily Life: Dignity Triumphs over Money**

During the Little School



students weren't working in the fields or houses, they were expected to read the Zapatista books about self-government, autonomous resistance and the participation of women in autonomous government. They also met with various leaders in the community, who explained how their cooperatives operate and how they interact with the various levels of government.

In 2003, the Zapatistas created the five caracoles, which serve as centers of the "good government" and meeting points for the Rebel Zapatista Autonomous Municipalities (MAREZ). There are 27 MAREZ operating in rebel territory, which occupy approximately one-third of the total land area of the state of Chiapas. Caracol means snail shell, and it is a reference to the slow pace of these mollusks that advance slowly, but still advance, a bit like the Zapatista government.

At the Caracoles, the meetings of the "good government" are held with a group of 24 indigenous representatives who are elected by community assembly. The representatives rotate every three years, and they aim to have equal numbers - half men and half women. They administer justice and coordinate the work of education, health and economy for each Caracol. Each municipality has community assemblies with elected

representatives, and at the micro level, there are local people responsible for ensuring justice and coordinating health, education, agro-ecology and collective work of each small town.

Their efforts in constructing autonomy could not be understood without focusing on their indigenous ethics and principles of *mandar obedeciendo*: to serve and not be served; represent and not supplant; build and not destroy; propose and not impose; and convince, not defeat, from below not above. No autonomous authority receives a salary, as it is considered an honor to serve the people. The home community of the representatives of the good government donates corn and beans to be consumed by them while they are living and working in the Caracol.

### Health, Education, Media and Credit Unions

There have been great advances in public health in

Zapatista communities. There is a hospital in each Caracol, and in the Caracol, La Garrucha, there is a dental office, clinical laboratory and ambulance - while in La Realidad, there is a surgical operating room and herbal lab. Traditional medicine drawing on ancestral knowledge is imparted in the communities with the presence of herbalists, bone healers and midwives. The Zapatista Rebel Autonomous Education System (SERAZ) has created elementary schools in all communities and caused a boom in literacy rates. Secondary education is a little more difficult to access, but does exist at the Caracoles. Independent media plays a crucial role in the Zapatista struggle, and there are currently 10 community radio stations. La Garrucha has its own media center, where people learn community filmmaking and radio broadcasting. Caracoles also boast shoe workshops and textile, transportation and consumer cooperatives. They have also



formed their own autonomous credit unions, prioritizing cash loans for emergencies, with low-interest rates and loans for economic projects, some with a priority given to women seeking to start cooperative businesses.

### Striving to Break with Patriarchal Norms

Despite Zapatista efforts to encourage women's participation in the good government, it is still difficult for them to escape their roles of preparing food and caring for their children. While many attendees of the Escuelita criticized gender divides, it is clear that there



have been many advances for women's rights. Young Zapatista women are aware of their rights, are able to choose whom they marry, and know that if their husband uses violence against them, the community assembly will intervene and defend the woman. Zapatista communities are dry, and the eradication of alcoholism and drug addiction has done much to curb domestic violence.

Itandehui, a coauthor of this article recounted how two women in the MAREZ San Manuel asked her how it was that she didn't have children and what could they do to have fewer children. While there is basic sex education in the communities, the use of contraceptive methods is still associated with government control because, in the past decades, thousands of indigenous women had IUDs introduced without their consent, as a policy of population control.

### **Government Betrayal, Counter-Insurgency Efforts**

In 1996, the federal government signed the San Andres Accords, pledging to recognize the rights of indigenous peoples. None of the three major political parties have complied with this promise, deepening Zapatista's mistrust of the government. Various Zapatista communities are situated right alongside what they refer to as *partidista* communities, where the people are aligned with political parties. During the Escuelita, many Zapatistas spoke of the frequency in which the partidistas accessed their health clinics and also the local government to resolve problems.

However, often relations with partidista neighbors are not so peaceful, as many of those communities are also home to paramilitaries financed by political parties with the goal of counter-insurgency. The most famous instance of paramilitary violence occurred in December 1997 when a group massacred 45 Tzotzil indigenous people, largely women

and children, while they were praying in a church in the community of Acteal. They were Zapatistas sympathizers, and there has been evidence that the guns used against them had come from the government. This episode was then known as the Massacre of Acteal.

Andalusia, also coauthor of this piece, studied in the community of Comandante Abel, which has suffered from numerous paramilitary threats, and where inhabitants were displaced from their land and river two years ago at gunpoint. When they denounced the violence online, there was an outpouring of support from local and international activists. Community members recounted how the presence of human rights observers and the online support helped curb the paramilitary threat. While students stayed in this seemingly idyllic community, they were reminded of the threat of violence when the paramilitary community across the river raised flags signaling that they were preparing to attack. Counterinsurgency often takes the face of "development." In January 2013, right-wing Mexican President Enrique Peña-Nieto launched a "Crusade Against Hunger" and announced the introduction of the program in Las Margaritas, a community that was key during the Zapatista uprising. The program will inject 4 million pesos to combat hunger in the 400 municipalities with the lowest rates of development in Mexico, 55 of which are located in Chiapas, according to official figures. Critics have said that these

government social welfare programs serve to superficially improve conditions only, for example, through the donation of concrete to construct their homes or chemical fertilizers, which make the farmers increasingly dependent on the government.

### **Resistance Till the Death**

Many criticize the Zapatistas because they have not won the fight against the official government or have not ended oppression against indigenous people across the whole country or even in their own communities. In contrast, much of Mexico has been ravaged by a downward spiral of violence provoked by drug cartels - the politicians, soldiers and police working in cahoots with them and the ill-named government "War on Drugs." Zapatistas have been largely successful at keeping this kind of violence out of their communities and also have curbed migration for economic purposes to larger Mexican cities or the United States.

Itandehui asked her votán, Irene, if she ever thought she would surrender to the government and accept aid to fulfill the material needs of her nine-member family, and she responded, "The *compas* already paid for this land with their blood; we cannot give up." Irene's sister accepted government subsidies, but she still remains steadfast in her decision. "My sister tells me to stop fighting because the government now wants to build me a cement house, but those are crumbs; I am Zapatista, and I'll die Zapatista, with dignity."





In Canada a man was detained by police and put into a mental hospital against his will after he was seen giving away cash

## Police Force Man Into Mental Hospital

*For Handing Out Free Money*

✱ John Vibes

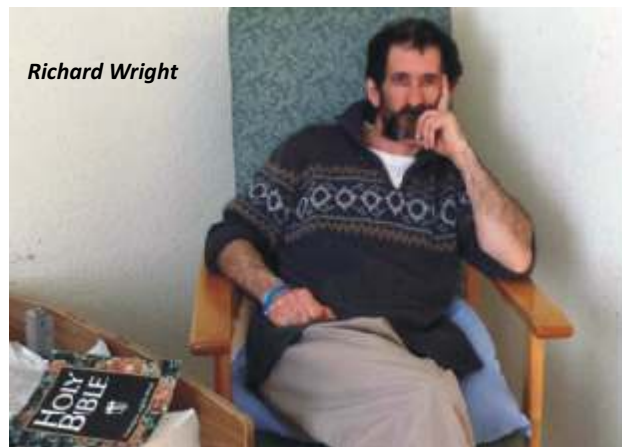
A man who was spotted all over town giving away free money, was recently taken against his will and put in a mental hospital as punishment for his random acts of kindness. Richard Wright was pulled over by police because he fit the description of a man who was giving away 100\$ and 50\$ bills to people, asking them to pay it forward if they didn't need all of it themselves.

"It was somebody who called the [Queens District] detachment and asked for a wellness check on him," said Sgt. Leanne Butler of the Prince Edward Island Police Department. "Members were on their way to his house when they recognized his vehicle." "The officers concluded that the gentleman should go to the hospital for further assessment by a medical health person," she added. Although he has not been charged with a crime, he has been taken against his will, and his family is trying to get him released immediately.

"They think he is sick and has mental issues ... but I know he does not," Wright's teenage daughter, Chelsey, wrote in a Facebook post.. She also said that her father has been held in the psychiatric ward of Charlottetown's Queen Elizabeth

Hospital, all because "he had some extra money so he decided to share it around with some homeless and needy people in Halifax and Dartmouth." While the hospital refuses to give any details about his treatment, his daughter made a post detailing the inhumane conditions that he is experiencing.

According to her post, "he was stripped of all his belongings and locked in a small concrete room with a tiny window and a camera inside. He was left there for 8 hours with only 2 pieces of white bread to eat, and he was forced against his will to swallow 2 small white pills. The people there would not tell him what medication he was taking. When he asked the guard if he could use the phone he was ignored and became frustrated because he was worried about Ashley and I, since he is our soul provider. The workers there did not care whatsoever about me or Ashley, we could have been home with no heat/food but they didn't care. They would not let him contact us. My dad was also worried about



Richard Wright

the cats going without food, and the pipes freezing once he was informed that he would be detained for 3 days. At this point he was told to sit down and shut up or he would get a needle."

The attitude from the hospital has been alarming, not only can they hold someone against their will on the whim of two doctors and someone reporting a "wellness check", but they also feel that they are doing the man a favor by holding him captive. "We appreciate the seriousness of this situation and the impact on our patient and their family," said Pam Trainor, executive director of Mental Health for Health P.E.I. She added, "it is important for the public to understand that patients are admitted to our hospitals, programs and/or health-care services because they can benefit from the care that we provide."

## PBI's National Convention - 2014

### A Call to Unite and Organise Moralistic Politicians

On March 1 and 2, 2014 the national convention of Proutist Bloc, India was held at Ambedkar Bhavan, Rani Jhansi Road, New Delhi. Around 200 Proutists from Odisha, Bihar, Vidarbha, Punjab, Haryana, MP, UP, Karnataka and Delhi attended the event. The convention was followed by a day-long dharna at Jantar Mantar, Delhi on March 3, 2014 to voice their demand for economic democracy and political stability in India, and to highlight the issue of the usurpation of natural resources of Odisha.



On March 1, 2014 the convention started with the lighting of lamps by Acarya. Santosananda Avadhuta and the garlanding of the picture of PBI's founder, Shrii Prabhat Ranjan Sarkar by Subhash Chand Tyagi, Baljeet Aditya, Arjun Narayan Chaudhary and other esteemed PBI office-bearers. In his inaugural speech Public Relations Secretary Acarya Santosanand Avadhuta called upon all the moralists to get united and fight against economic, cultural and social exploitation. He added that the politics should be the domain of only moralists.

Vice-chairman and western India incharge Dr. S. D. Dhotre said that only PBI, through the application of PROUT, can solve all the burning problems of the country. Vice-chairman Naeem Khan laid emphasis on the role of cooperatives in fighting against the capitalistic menace. Another Vice-chairman Prof. Kulmani Nayak from Odisha said that only decentralization of economy according to Proutistic principles can make every corner of the country self-sufficient.

On the second day PBI delegates from other states spoke about the various activities and movements undertaken by the party in their respective states. Kanhu Charan Behura, the organizing secretary of PBI, informed the audience about how the party is taking lead in protesting against the usurpation of natural resources of Odisha by big corporates in cahoots with the government. He also said that the Proutists in Odisha will leave no stone unturned in protesting against all sorts of exploitation and in the next five years Odisha will see its first Proutist Government. With this objective in view, the party cadres in Odisha are all geared up for participating in the forthcoming Lok Sabha and Vidhan Sabha elections. Besides him other delegates from Odisha gave fiery speeches highlighting the issues of the state and reiterated their resolution to fight tooth and nail against the exploitation. Uday Kumar Sahu, Convenor of PBI, Madhya Pradesh, emphasised the need of intensive and extensive people's movement under the banner of PBI. It will prove productive in mass mobilisation against exploitation.

Another vibrant speaker and Proutist from Vidarbha Madhukar Nistane told about the progress of the party in his region. He used this occasion to reaffirm PBI's demand for a separate Vidarbha State. Amitabh Verma, General Secretary, PBI, Delhi state, drew attention to the various issues of public interest in which the party can play an important or decisive role. Party chairman Subhash Chand Tyagi stressed the need of discipline and hard work for the success. He said that PBI should be perceived by the public as an alternative to the present political parties which have sunk deep into the quagmire of corruption.

PBI's Vice-chairman Baljeet Aditya spoke in his usual fiery style, exhorting the cadres and activists to do away with the rule of the corrupt. Another speaker, Ravindra Singh, spoke on the need of PBI in the present socio-politico-economic scenario of the country. He told how PBI is different from the rest of the political parties and how only it can





bring about a real revolution with Neo-humanism and Prout as its philosophical base. He also asked the audience to beware of fake revolutionaries, who are the puppets or stooges of capitalists.

Besides anchoring all the sessions of the convention Rajesh Singh presented his General-Secretary's report, highlighting the important events, activities and achievements of the party since the last convention. In addition he used the occasion to educate the audience about PBI, explaining its principles and policies, and removing any misconceptions about it.

On the last day of the convention Acarya Santosananda Avadhuta, Kanhu Charan Behura and Baljeet Aditya were felicitated for their valuable contribution to the party and the movement. The occasion was also used to release Prout Mimansa, a book by Arjun Narayan Chaudhary on the socio-economic theory PROUT.

There were some new inductions. Renu Poddar was made the head of women's wing, PBI, Delhi. Acarya Santosananda Avadhuta was made the national convener of the party. Ravindra Singh, who had been working as the Media Secretary, PBI, Delhi was inducted into the national committee as Public Relations Secretary.

On this occasion Sundaram Chaudhary and RP Nirala sang a few inspiring Proutist songs and thrilled the audience, making the atmosphere charged with revolutionary fervour. They were accompanied by Pranav Koul, Publication Secretary, PBI, whose silent but relentless contribution made the convention a grand success.

In his concluding speech Acarya Santosananda Avadhuta reminded everybody of the high ideals and practical needs Proutist Bloc, India stands for. He said that while our economy needs to be decentralized to fulfill the needs and aspirations of the masses, the politics must be centralized in the hands of staunch moralists, or rather politics should be considered the domain of only moralists. He said that politicians at the helm who are steeped in corruption pose a challenge to his manhood. He called upon all the cadres of the party to work vigorously to bring an abrupt end to the rule of immoralists, fulfilling the wish of Shrii Prabhat Ranjan Sarkar, the founder of the party.

It was also resolved that party will hold its next national convention in Bhubaneswar, Odisha.

On March 3, 2014, PBI held a day-long dharna to voice its following demands for the economic democracy and political stability in India:

1. Right to employment should be made a fundamental right : PBI strongly believes that the Right To Employment should be declared a fundamental right in the constitution, so that state and central governments leave







no stone unturned in making a dignified employment available to every person willing to work and people can have their right legally protected and redressed.

2. Agriculture should be given the status of industry: PBI believes that farmers can get freedom from all their problems only if agriculture is recognized as an industry and has all the facilities enjoyed by the industry today. They should be given the right to fix the price of their produce like all other industries.

3. Prime Minister and Chief Ministers should be elected by people directly: India has been facing political instability for past many years as no single party is able to form a stable government at the centre due to the lack of clear mandate. This is the case with many states too. The elections and re-elections do no public good. PBI, therefore, demands that PM and CMs should be directly elected by the voters, who can then form their council of ministers/cabinet from the elected representatives irrespective of their parties. It will lead to greater stability, better representation and stop horse-trading.

4. Usurpation of natural resources of Odisha must be stopped: Nature has endowed Odisha with lots of minerals yet it is the poorest state of India. It is because big corporations and capitalists are usurping the natural wealth that belongs to local inhabitants of the state. So far minerals and other resources worth Rs.60,000 crores have been drained out of Odisha. PBI demands that this money must be returned to the state and used for the emancipation of Odiya people, who are languishing in poverty and unemployment leading to social unrest.

A large number of PBI cadres and office-bearers from Bihar, Odisha, Maharashtra, Haryana, Punjab, Uttar Pradesh, Madhya Pradesh, Delhi etc. gathered at Jantar Mantar and voiced the demands and concerns mentioned above. In addition to the party cadres the gathering included some activists related to other socio-political movements who had come to support the demands of PBI.

The speakers including Rajesh Singh, Madhukar Nistane, Acarya Santosananda Avadhuta, Kanhu Charan Behura and other cadres unequivocally spoke about the need of implementing PROUT and, how and why only a Proutist government can implement it to bring about economic democracy in the country. Whole day Proutist songs sung by RP Nirala kept everybody in a revolutionary mood. A memorandum stating the above demands was also submitted to the President, the Prime Minister, and the Home Minister of India.





# PBI Fields Eight Candidates in Odisha General Elections

**Bhubaneswar** : Proutist Bloc India ( PBI ) Odisha state has fielded total eight candidates in the ensuing General Elections to Parliamentary and Assembly constituencies – two from Parliamentary constituencies and six from assembly constituencies.

( Odisha comprises two Samajas according to Proutist socio-economic zones-----Kosal Samaja and Utkal Samaja ).

Following is the list of candidates with their respective constituencies and Samajas :



**Dr. Kulmani Nayak**

Acting Chairman of Odisha State PBI  
Bhubaneswar Parliamentary Constituency  
Symbol : Flute Utkal Samaja



**Shankar Lal Agrawala**

Sambalpur Parliamentary Constituency  
Symbol : Flute Kosal Samaja



**Dolakar Bhoi**

Deogarh Assembly Constituency  
Symbol : Flute Kosal Samaja



**Aditya Pradhan**

Kantamal Assembly Constituency  
Symbol : Gas Cylinder Kosal Samaja



**Hrisikesh Sadangi**

Bhubaneswar North Assembly Constituency  
Symbol : Flute Utkal Samaja



**Khageswar Bal**

Bhubaneswar Ekamra Assembly Constituency  
Symbol : Flute Utkal Samaja



**Pitambar Bhuiyan**

Bhubaneswar Central Assembly Constituency  
Symbol : Flute Utkal Samaja



**Chandramani Dehuri**

Telkoi Assembly Constituency  
( Keonjhar District )  
Symbol : Flute Utkal Samaja

## Dr. Nilu Singh - PBI Candidate from Muzaffarpur Parliamentary Constituency



Muzaffarpur ( Bihar ) : Dr. Nilu Singh is contesting from Muzaffarpur Parliamentary constituency in Bihar as Proutist Bloc India candidate. She is the Head of Women's wing of Bihar State Committee.

Proutists of the district feel very enthusiastic to see her as their candidate. Dr. Nilu Singh is well known for her social service activities. Recently she has actively campaigned for preventing the construction of dam on Bagmati river which has already displaced many families due to this project and is likely to displace several hundred families in future. She was on hunger strike for a week during the agitation.

## Rajasthan University Hosts National Seminar on Shrii Shrii Anandamurtiji's Contributions



Jaipur : Department of Sanskrit, Rajasthan University, Jaipur and Renaissance Universal, Jaipur Chapter jointly organized national seminar on Shrii Shrii Anandamurti's contribution to Philosophy, Language, Literature, Music, Science and Economics at the premises of Sanskrit Department, Rajasthan University, Jaipur. The seminar was inaugurated by Prof. Vinod Shastri, Dean, Faculty of Arts, Rajasthan University, Jaipur. Prof. Shastri dwelt at length on multifaceted personality of Shrii Shrii Anandamurtiji. He also said Shrii Shrii Anandamurtiji has written more than 200 books on philosophy, science, sociology, history, linguistics, economics, yoga psychology, ethics, metaphysics, music etc. He further said research work on Shrii Shrii Anandamurtiji's philosophy deserves to be started immediately in all universities. Prof. Beena Agrawal, HOD, Sanskrit, Rajasthan University, Jaipur delivered welcome speech. She explained the meaning of Dharma in the light of Shrii Anandamurtiji's teachings. Acharya Vishveshvarji, a senior Acharya of Ananda Marga delivered introductory speech.

Prof. Kusum Jain, Department of Philosophy, Rajasthan University, Jaipur presided over the first session of the day long seminar.

Dr. Ram Nath Jha, Associate Professor, Special Centre for Sanskrit Studies, Jawahar Lal Nehru University, New Delhi gave talk on Ananda Sutram (Spiritual Philosophy) of Ananda Marga. He explained the essence of Ananda Sutram in philosophical and scientific mode and mentioned that Anandamurtiji has given substantial thoughts to start research on the causal principles for understanding the mystery of creation of forms of objective world. He has also discussed the specific potential particles to cause the state of mass in the gross reality. The scientists have been able to study the nature of sub particles which are the substrata of this universe but they are unable to understand the quantified particles which are the cause of given sub particles such as electron, proton etc. In this way the scientific contribution of Anandamurtiji is 200 years ahead in comparison to modern scientific experiments. Dr. Jha also talked about the nature of consciousness as mentioned by Anandamurtiji in his foundational text Ananda Sutram.

According to this text consciousness known as Shiv is the controlling reality of matter in contrast with the western philosophy which claims matter as the fundamental principle. The philosophy of Anandamurtiji can play an important role to establish sustainable society where the material aspects of life is controlled by a higher state of consciousness by educating society to lead their life as dignified existential need and not on the basis of greed. Dr. Jha concluded that the philosophy of Anandamurtiji is the bridge between the traditional wisdom and the modern scientific achievements. The contemporary society essentially requires his philosophy to get equipped with the traditional knowledge and its application in the context of modern sciences as well as day to day duties of our life. Dr. Ram Singh Chauhan, Sanskrit Department, Rajasthan University, Jaipur and Dr. Rajendra Prasad Sharma, Department of Philosophy, Rajasthan University, Jaipur delivered speech on Shrii Shrii Anandamurti's Spiritual Philosophy. Prof. J.D.Sharma, Zoology Department, Rajasthan University, Jaipur spoke Anandamurtiji's views on environment and animals. She also explained the philosophy of Neo-humanism of Shrii Shrii Anandamurtiji which helps to understand the relationship surrounding animate and inanimate world. Prof. Beena Agrawal, HOD, Sanskrit, Rajasthan University, Jaipur presided





over the second session. Prof. Pradeep Kumar Das, Centre for Linguistics, School of Language, Literature and Culture Studies, JNU, New Delhi, delivered his speech on Shrii Shrii Anandamurtiji's contribution to Syntax ( based on his book Varna Vijnana ). He explained difference between the terms 'Philosophy of Language' and 'Philosophy in Language'. The use of the language for philosophizing any concept is what he said should be the domain of 'Philosophy of language'. However, for the structure of languages which are uniquely similar, one has to see the philosophy of this structural similarity. This according to him is something that can be dealt in 'Philosophy in language'. He also mentioned that there is a rich discussion of such type in Shrii Shrii Anandamurtiji's above mentioned book. Prof. Das started the discussion with a line from Rgvedic statement which reads as 'language cuts forms in the ocean of reality'. He equated this with '.. the responses of human mind to the categorization of human languages are amazingly similar'. It is believed in linguistics that languages have some sort of abstract organic unity. We should say that the production and the comprehension of sentences is ultimately nothing more than the firing of neurons. We must take some examples to prove what this means for the audience outside linguistics. Syntax is a branch of linguistics that has been enriched by Chomsky's great contribution in the field. Shrii Shrii Anandamurtiji has discussed Syntax as one of the chapters in the book-Varna Vijnana---- the science on letters. The Chapter has all required ingredients that one needs to understand the complex nature of subject matter. It should not surprise us that this knowledge of syntax has been used extensively in computational linguistics. Computational linguistics along with artificial intelligence is a very thriving field of studies in linguistic in modern times and will be strengthened as we work more and more on the structural similarities of the languages across the world. Prof. Shalini Saxena, Department of Linguistic, Maharaja Acharya Sanskrit college, Jaipur, spoke on Shrii Shrii Anandamurti's Contribution to Linguistics. Prof. Maya Rani Tak, Dean, faculty of fine arts and HOD, Music, Rajasthan University, Jaipur explained the essence of Prabhat Samgiita – Songs of new dawn. She told that Shrii Shrii Anandamurtij has composed 5018 songs in eight different languages --- Hindi, Sanskrit, English, Bangla, Angika, Magahi, Maithili and Urdu. She further said that according to Shrii Shrii Anandamurtiji, the fundamental note in his comprehensive ideology of life and in Prabhát Saṁgiita is one of optimism. About his songs he says : "I am an optimist. Everyone should be an optimist in all matters, big and small. I have sung songs of hope to you and I shall continue to do so. For I know that a person who aims to become whole, is sure to reach his goal. "Shrii Shrii Anandamurti founder of Ananda Marga was basically a spiritual preceptor. He wanted that the people who are stricken by despair and sick with degeneration, to dance and sing their way towards the supreme attainment and bring to this earth, abundant cheers and smiles, the river of heavenly music. For everyone is linked with everyone else through the kinship of the soul – Vasudhaeva kutumbakam. There is no other way except this. But very often dark clouds of doubt hide the sun of faith. The traveler wavers. "Is this path then not for me?" One may be battered and bruised by the arrows of a thousand questions and doubts. The answers to such questions can be found in the songs of Prabhát Saṁgiita. These songs are full of guidelines for spiritual seekers; the topics cover ardour, prayer, the pangs of separation, union, questioning, curiosity, the offering of the heart of the devotee, etc. She further told that Prabhát Samgiita contains songs to raise social consciousness and to arouse in people the high ideal of universalism, so that they will feel inspired to create a universal family free from exploitation. The students of music department also sang three songs of Prabhat Samgiita. They enthralled the audience by their melodious voice.

Dr. Bela Joshi, Secretary, Renaissance Universal, gave vote of thanks.

# A Book on PROUT as a New Business Model

This upcoming book ( by Apekshit Mulay ) has been authored in best interest of global semiconductor industry with US semiconductor industry as an example. It covers a broad range of topics which have not been covered by most articles and books published on this topic for sustaining the progress of US microelectronics and semiconductor industry. The book covers topics such as Strategic importance of semiconductor industry to national economy, semiconductor manufacturing economics, Macroeconomics, Counterfeit electronics, US manufacturing supply chain, loss of US dominance in global semiconductor industry, policies for revival of US semiconductor industry because of its national importance, existing business models in industry and innovative business model for brilliant future of industry, geopolitical events and their effects on future of US semiconductor industry, sustaining Moore's law to overcome physical and economic limits of Moore's law, Socioeconomics, Macro-finance and impacts of Progressive Utilization Theory on sustaining Moore's law.



**Apekshit Mulay (Apek)**

Sr. Failure Analyst at Evans Analytical Group,  
Macro-economist, Freelance Writer, Author

## Book Preface

In 1965, the Intel co-founder Gordon Moore, in publishing his paper "Cramming more components onto integrated circuits" in Electronics Magazine (19 April, 1965), made the observation that in the history of computing hardware the number of transistors on integrated circuits doubles approximately every two years. This law is now used in the semiconductor industry to guide long-term planning, and to set targets for research and development.

The capabilities (processing speed, memory capacity, sensors) of many digital electronic devices have been improving at roughly exponential rates, and are thereby strongly linked to Moore's law. This exponential technological improvement in the electronic devices has dramatically enhanced the impact of digital electronics in nearly every segment of the world economy. Indeed, Moore's Law has characterized a driving force of technological advancements and socio-economic developments in the late 20th and early 21st centuries.

Moore's Law has had an amazing run for past several decades, with unmeasured economic impacts on US Microelectronics industry. The progress of Moore's Law has even transformed the business model of US semiconductor industry and still continues to do so. However, now the immense problems of youth unemployment, huge capital investments, unsustainable trade and budget deficits as well as manufacturing complexities constitute measures of bankruptcy of economic wisdom, which are making it difficult to sustain Moore's Law and its economic impact on US Semiconductor industry. There is hence an urgent need for new ideas to constructively deal with these business and economic issues affecting the survival of the U.S. Microelectronics industry. In this book, I have provided a solution for carving out a brilliant future of the US Microelectronics and Semiconductor industry. The suggested solutions are resilient enough to solve the economic and business problems facing this industry.

The suggested recommendations call for a radical change in the economic thinking of semiconductor industry professionals and business leaders. These recommendations are (i) challenging the stereotyped economic views, questioning the sustainability of existing modes of conducting microelectronics business, and (ii) introducing new Research & Development (R&D) promoting ideas, business models, and economic policies for revival of the U.S. semiconductor industry. Together, they constitute novel socio-technological and business-economic reforms towards a sustainable future of the microelectronics industry and its professionals.

In this process of exposing the reader to an economic heresy, this book has also introduced a new business model for the U.S. Semiconductor industry based on what is known as Progressive Utilization Theory (PROUT). But let us remember that John Maynard Keynes was also a heretic and so was the father of modern economics, Adam Smith. The economic orthodoxy is repeatedly failing the business of operation for the U.S. Semiconductor Industry and its ability to sustain Moore's Law. So let heresy get a chance for continued applicability of Moore's Law and the technological-business-economic growth of the U.S. Semiconductor Industry towards maintaining its global leadership.

# Give Strength, Give Me Strength I Want To Break All Bondages

BAL DA'----O MORE BAL DA'--O  
SAB BANDHAN CHIRE DITE CA'I,  
SAB BANDHAN CHIRE DITE CA'----I

SUR DA'----O A'RO SUR DA'----O  
SADA' JENO TAVA GA'N GA'I--,  
SADA' JENO TAVA GA'N GA'---I---

PA'OA' NA' PA'OA'R A'SHA' NIRA'SHA'Y,

MAN KE KAKHANO JENO NA' JARA'I  
EI, MAHA' SPANDAN MA'JHE----,  
MAHA' SPANDAN MA'JHE----  
EK T'UKU NA'RA' DIYE--,  
JENO JA'I MISHE,

TOMA'RI KA'JE-----  
MISHI-YA' JA'I GO-, MISHI-YA' JA'I GO-  
EK T'UKU NA'RA' DIYE MISHI-YA' JETE CA'I  
TOMA'RI KA' JETE A'MI MISHI-YA' JETE CA'I  
EK T'UKU NA'RA' DIYE-- JENO JA'I  
MISHE TOMA'RI KA'JE-----  
EI GATA'NUGATIKA'Y--,

MAN THEME JETE NA'HI CA'Y  
DEKHE NITE CA'--Y SURER SUDHA'--Y,  
VASUDHA'R SHATEKA DHA'RA'-----Y  
DEKHE- JE NITE CA'Y,  
DEKHE- JE NITE CA'Y

SURER SUDHA'Y SE JE DEKHE- JE NITE CA'Y  
EI VASUDHA'Y SE JE DEKHE- JE NITE CA'Y  
SHATEK DHA'RA'Y SE JE DEKHE- JE NITE CA'Y  
DEKHE NITE CA'Y SURER SUDHA'Y,  
VASUDHA'--Y SHATEKA DHA'RA'Y

BAL DA'----O MORE BAL DA'--O,  
SAB SAM'SKA'R BHENGE DITE CA'----I--- (2)  
SUR DA'----O A'RO SUR DA'O----,  
SADA' JENO TAVA GA'N GA'---I--- (2)  
BAL DA'----O MORE BAL DA'--O

Give strength, give me strength  
I want to break all bondages.  
Give melodies, give more melodies  
So I can always sing Your songs

In the hopes and despair of gain or loss,  
Let my mind never be involved.  
In Your vast, cosmic vibration  
Let me create a tiny stir.  
Let me merge myself in Your work  
Let me merge myself.  
Let me create a tiny stir, let me merge myself.  
In Your work, let me merge myself.  
Let me create a tiny stir  
Merging myself in Your work.

In monotonous, trite traditions  
My mind refuses to remain  
It wants to see, to be, in the nectar of melody  
In the earth's countless flows.  
In the nectar of melody, it wants to see, to be  
On this earth, it wants to see, to be.  
In countless flows, it wants to see, to be  
It wants to see, to be in the flow of melody  
In the earth's countless flows.

Give strength, give me strength  
I want to destroy all my sam'ska'ras\*  
Give melodies, give more melodies  
So I can always sing Your songs.

\* Sam'ska'ras are the latent potential  
reactions to past actions (karma) stored in the  
mind and awaiting expression in the present or  
future.

(Translated from Bengali original)



# ETERNAL SONG OF The Proutists

- Shrii P.R. Sarkar

*Morality is the demand of the day.  
'Prout' - the cry of the suffering humanity.  
Wise you be, may not or may,  
Of sincere, success a certainty.  
Fee fy fo fum.  
Expel the demons from physical stratum.  
Fee fy fo fum.  
Expel the exploiters from economic stratum.  
Fee fy fo fum.  
Expel the brutes from psychic stratum.  
Fee fy fo fum.  
Expel the parasites from spiritual stratum.  
Human body is to serve one and all,  
Human mind to attend Cosmic Call,  
Human spirit at the altar Supreme,  
Surrender and be Supreme.*



## Join PBI for a Poverty-Free and Crime-Free India



**Subhas Chand Tyagi**  
**Chairman, Proutist Bloc India**

Our dear country India--rich in its cultural and spiritual heritage--is passing through all round crises today. There is horrible poverty everywhere, purchasing power of common man is on continual decline, corruption always raises its ugly head. No political party, nor a political leader, has proved equal to the challenging task before the nation. Consequently crisis is deepening, and the soul of humanity here is profusely bleeding.

In this deep crisis of national disaster on all fronts, Proutist Bloc India has appeared on the political scene to rid country of the dragon of immorality, poverty and exploitation.

I appeal everybody to enrol themselves as a member of this party and strengthen the power of moralist forces. Your inspired cooperation is a must for the success of this moralist political movement.

**Come One**

**Come All**

**Contact : 9212069074, 9212199658, 9811426644, 9999626164**

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Proutist Bloc, India  
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