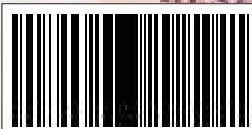




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# PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



ISSN2321-6786

Question the Mindset  
and State to Abolish  
Caste and Manual Scavenging

For Black Money-Free India,  
End the Marriage Between  
Bad Business and Bad Politics

## THE SECRET WORLD OF INDIAN CURRENCY PRINTERS

The high-security currency printing and technology business  
is dominated by a few Western-European companies.



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INDIA HAS A 'SERIOUS' HUNGER  
PROBLEM WITH 15.2% OF ITS CITIZENS  
UNDERNOURISHED AND 38.7% OF  
UNDER-FIVE CHILDREN STUNTED

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# PROUT

PROGRESSIVE UTILISATION THEORY

Propounded by - Shrii Prabhat Ranjan Sarkar

## PROUT - Cry of the Suffering Humanity







### What is PROUT :

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

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

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

### Main principles of PROUT and Neo-Humanism

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

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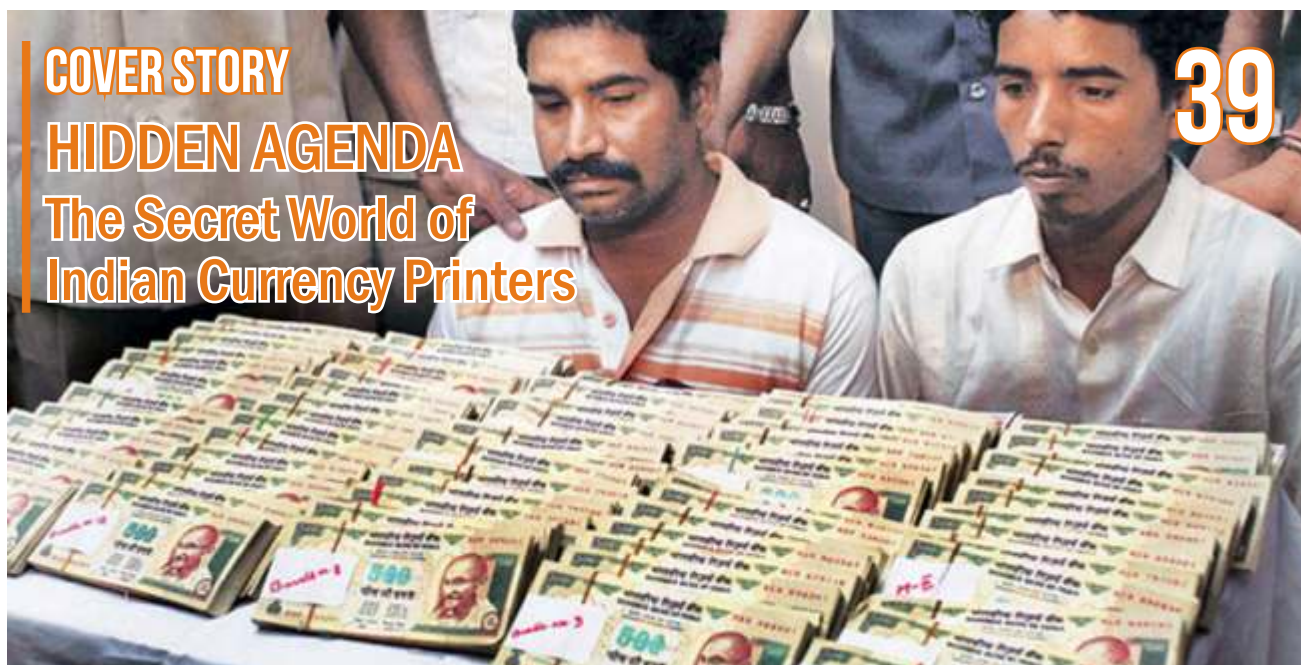
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Since the concept of virtue and vice is completely relative, it is meaningless to loudly support or oppose the views of a particular community or the laws of a particular country as if they were the absolute truth. Today, therefore, everyone should develop a magnanimous outlook in such matters; otherwise their extreme intolerance will, in the name of spreading religion or of protecting virtue, result, as it did in the Middle Ages, in the entire world being bathed in human blood.

– Shrii Prabhat Ranjan Sarkar



## Fundamental Principles of PROUT

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



# Uniform Code of Economic Justice

Recently to offset the anger of the Jats and Dalits in UP and communally polarize the electorate, a court case has been launched against triple talaq in the Supreme Court. The PM has claimed to be concerned about the rights and dignity of Muslim women. Aside from failing to set a personal example as a husband, he and the party have an infamous track record when it comes to the honour of Muslim women in countless riots. We can note that the victims of riots and rape in Gujarat 2002 have till today never received scarcely any aid at all by the government and many of them live in abject poverty – their lives totally destroyed.

It is certainly desirable that there be a Uniform Civil Code but what will it be based on? The Law Commission has admitted it has no idea at all how to proceed. So, will the Hindu Code be applied to all Indians? The Goa Hindu Code suggested by the ruling regime allows polygamy for Hindu men - will this be the new code? Will the new code be based on western law? Should instead all citizens of India then be governed by the largely gender-just Indian Succession Act, 1925, currently applicable only to Christians and Parsis? This is a matter of creating consensus amongst the India people “based on cardinal human values, with a universal approach and Neo-Humanistic spirit” as Shrii Prabhat Ranjan Sarkar has said. However no such universal approach is to be found in the braying of braggarts of both religions. Currently child marriage is a severe problem because it is not strictly illegal as there is no provision to declare such marriages annulled and to punish the parents. This is why India has among the highest rates of child marriage in the world. No one seems to bother about these ruined girls' lives because this is as per both Hindu and Muslim tradition and hence not useful as an issue to start religious quarrels at election time.

There are other issues as well, currently Adivasis are not governed by any Indian set of personal laws (hence can practice polygamy and polyandry). Hence they have protested in the Supreme Court. Similarly Nagaland and Mizoram who have legal independence have also protested this potential violation of their cultural sovereignty guaranteed in the Constitution. While we certainly would want such victimised adivasi communities to maintain what little cultural freedom they have left, we must state that in many adivasi communities the rights of women to own property are repressed. This cannot be tolerated in a just society. Similarly why should only Nagas and Mizos have the right to preserve their legal traditions just because they were successful terrorists whereas the rest of India's communities have no such rights?

We need to search for the common cardinal values in the various legal traditions of India the present British-based system, the Muslim system, the Brahminical system, the various local traditions and the adivasi traditions. This is the path of uniformity based on respect for the diversity of India's humanity, for as Shrii Sarkar has reminded us, India is not a nation – it is a multinational, multi-civilizational matrix like Europe.

However, there is a hidden crime in this entire discussion of the Uniform Civil Code. That crime arises from the simple question **when there are 15 Directive Principles, by what right does the government dare choose to try to start implementing only one?** The Directive Principles are supposed to be the backbone of governmental policy but since the liberalisation of the Indian economy these Principles have been deliberately betrayed by every party in power. Do Muslim women need freedom for talaq more than they need food to eat and jobs for their children? Right now we are facing the highest unemployment in the last 5 years. No one knows that Article 41 of the Directive Principles provides the **Right to Employment** to every Indian. No government is interested in giving this fundamental right without which one cannot live an honest life. At the same time we are seeing the rapid rise in the wealth of the ruling wealthy elites in the country. Is this not a crime? Is this not a crisis?

Article 38 promises that the government will not allow to exist any huge gap between the income of the poor and the rich. Also the Article promises that the government will not allow there to exist any difference between the opportunities to a decent life of all communities (castes, religions) in the country. Is it not a crime that countless children (especially adivasis) are malnourished while the rich are getting richer? Vijay Mallya is enjoying life without having to pay the Public Sector Banks he stole from because the government is not interested in delivering justice. His entire debt is equal to the debt of all the farmers in India who are suffering from drought, committing suicide and in some parts of Bundelkhand killing each other for a lack of water. Are these not crimes of the highest order? Why is no one filling cases against this in the Supreme Court? Why does neither the government nor the court have the slightest interest in delivering the basic right to life to India's stunted and starving children and their anaemic mothers?

We can talk about more of the Directive Principles but we can simply summarize by saying that within them is a **Uniform Code of Economic Justice** and that the Preamble of the Constitution has promised **Economic Justice** to every single Indian. Let us work, let us struggle, let us fight to implement this Code in the nation's administration and society today. This is the Indian Freedom Struggle of the 21<sup>st</sup> Century.



Why does neither the government nor the court have the slightest interest in delivering the basic right to life to India's stunted and starving children and their anaemic mothers?



## Culture and Civilisation

Such a short article but full of intriguing ideas. The idea that we do not even have a society today. The idea that a society needs a unifying Mantra. The idea that there is really only 1 human culture. The idea that being civilised has nothing to do with wealth but with the cultivation or refinement, rationality and self-control. Above all, the idea that the real civilised people of the world are the tribal people in India and Africa and that the westerners and westernised Indians should sit at their feet and learn how to become civilised. Each idea creates a whole new world of thought and action.

**Sarvendra Sharma Kanauj**

## Cyber-Security

It is amazing that when the politicians compete on twitter and use the latest technology, they have no interest in cyber-security even as more and more of our society moves on line. The recent stealing of online information shows how foolish we are to move administration and banking online without proper security. It was a shock to read that even data from a disconnected computer can be easily stolen. Really the complete lack of interest of all parties in cyber security reminds one of how Solzhenitsyn describes the culture of the corrupt, incompetent Tsarist government that led to defeat by the Germans and the Russian Revolution.

**Gorky Dasgupta, Kolkata**

## Emergency in Forests

In the Congress Raj, we talked of 'slow Emergency' starting in the poorest areas and spreading to the mainstream. In the present regime, we are seeing a faster and harder Emergency in the poorest areas that is spreading to the mainstream in the form of a culture of bullying and violent threats which are taken as normal. Always however, it is adivasis like these that are the first victims. The fundamental fact is that the colonisation of India by the British never stopped. The government merely carries on with what the British did to the poorest tribals, and at the same time bribes the middle class with handouts, entertains the public with political tamashas and calls this development.

**Vivek Munde, Kolhapur**

## Elections Sham

First time I have seen a clear article not just talking about elections being a waste of time but simply about how elections have nothing to do with genuine democracy. The real problem is that there has been no political awakening. The people are supposed to rule and are not aware of this or are being bullied by their government servants and their corporate masters. Elections make people criminals because in order to do basic advertising one has to spend much more money than allowed by the Electoral Commission. Thus one becomes involved in criminality and the more criminal the party, the better the chance of winning. This is not just the fault of the Election Commission, it is the fault

of we citizens for not putting pressure on the Commission to do its job and end corrupt elections. Ultimately it is our fault because we do not bother to think about the country except at election time and then never take seriously our responsibility to not be servants but to make the netas the servants of the common people. Our irresponsibility is the ultimate source of government criminality. It is high time we accepted our responsibility as citizens to rule this country for the welfare of everyone. The longer we delay they more not just we but countless others will have to suffer.

**Pratibha Sagar, Udupi**

## Caste in Pakistan

What a sham is this "land of the pure" that abuses fellow Muslims as impure based on the beliefs of kaffir Hindus? What a sham is this land of the pure that exploits fellow Muslims based on zamindar exploitation? What a sham is this land that lives divorced from its Mother India and keeps nurturing hatred and plotting violence towards its neighbour. What a sham is it that casteist Jat arrogance rather than religious humility rules the roost in Pakistan and parts of India. And what a sham it is that Mother India is becoming like Pakistan.

**Gurmeet Singh, Faridkot**

## Monsanto Bayer Merger

People talk about free enterprise, free trade and entrepreneurship. In reality an economic elite gives opportunities to its citizens to create new industries. When the new companies become successful these elites crash the stock market and buy up these new industries for low prices. This is just a racket and has nothing to do with freedom. Like Mafia, companies like Monsanto knowingly poison the public, hijack the people's governments to give them special treatment and use the people's military to crush any opposition. The amount of suffering caused by these corporations is far more than ISIS. In reality it is these corporations who are the real terrorists. When will we the people start Counter-Terrorism programmes to liberate the country and the world from these corporate gangsters?

**Raja Chennabasavam Bellary**

## Women's Access to Medical Treatment

Why is women's nutritional deficiency increasing? What is happening out there not just in the slums and forests but even to people in poor mohallas and villages? The article makes no attempt to try to answer these questions. We get a lot of nice graphs to state the obvious – women are being actively discriminated in the realm of health (like in every other sphere) – real no-brainer there. The question is what is happening after so many shinning years of liberalisation of the economy? Why are women becoming so poor that even their food is being affected? The answers to these unasked questions have to come from you and I. And answers we must demand as the first step of giving justice to the mother Indias all around us.

**Gargii Jha, Madhubani**

## Forest Lands Violations

While we applaud the work of bringing to the public these issues of rampant absence of honest and competent administration of our forests and protesting against the increasing violations of the Forest Rights Act by the states and the centre, a very simple question arises? What is to be done? It is all fine for activists to keep writing reports and trying to lobby netas and the media

but it is the forest dwellers are going to suffer more and more as the land-grabbing and the violence keeps increasing. How long should they just suffer in silence or protest and be shot like in Hazaribagh? You please tell me?

**Greg Munda, Giridih**

## Rothschilds and Reliance Jio

What an eye-opener! The fact is that we are all still slaves of the British economic empire. This article shows how behind every scam we blame on various parties are the Rothschilds and other British families of the old East India Company that Rani of Jhansi, Viir Kunwar Singh fought against. How long will we pretend that celebrate August Kranti when there has never been a real Kranti or real azadi in this country? When will we finally decide that Artha Azadi is our birthright?

**Ashok Gupta, Mainpuri**

## Pesticides Damaging Babies

The fact is that our entire country is being run more and more by destructive industrial agriculture imported from the west. Punjab is a shining example of westernised agriculture, rampant pollution, decreasing harvests, drug addiction and suicides. Is this the model we want to export all over the country? And we know it is the disposable people – garbage people – like adivasis, dalits who work in those fields whose babies are being born with brain damage. But after all why do these people need brains at all. They take birth just to work like slaves to make the nice shiny packets of food items we buy in the Reliance stores. So why do they need healthy brains – why should we care? You say this is not how you think. You lie. Because this is what your actions speak out loud and clear in the society. You are what you do. And if you do nothing while demons are destroying babies in the womb, you are a demon and nothing less.

**Mohan Masaram, Narayanpur**

## Cauvery Wars

This beautiful river name after Kali, the wife of Shiva is the cradle of South Indian civilisation. Why is it that long ago when we had no high tech knowledge or tools that we treated our mother Kaoverii with such respect and she blossomed into such a beautiful network of streams. Now with all our knowledge and all our wealth all we can do is abuse our mother, fighting over her in court to exploit her wealth for our greed. Can't we see that we are not just destroying our Dravidian brothers by our violent greed, we are not just destroying our mother as well – ultimately we, the children of the Kaoverii are destroying ourselves?

**Satyam Thevar, Thanjavur**

## Lost Amendment of Constituent

### Assembly

What a revelation! Someone in the Constituent Assembly actually wanted to give control over the land and resources of the country to the people. Someone actually wanted to restrict the right of property so that there was no economic inequality. And even further one only has the right to property so long as it is used for the welfare of the people of the country. Can you imagine what this country would be like if that Amendment had been passed and implemented? Let us take up this amendment and install it in the Constitution and fight to establish it across the length and breadth of the country.

**Somantha Vishvalingam, Hyderabad**

# Hard Work

By Jason Tomlinson

Nothing beats hard work enthusiasm filled with drive  
such hard work is the key that makes one truly alive  
to be able to see what no one else can  
and problem solve with an original plan  
to restore order where chaos once reigned  
to understand what before could never be explained  
will lead to such an ethic of action  
that no other could understand the attraction  
and they might say something like "wow you worked hard  
your dedication never dropped guard!"  
just let em think it but we both know  
That that's not right it's just not so  
cause hard work in its purest state  
opens up every door and gate  
does that sound like labor at all?  
no! hard work happens in response to a call  
from One higher One better One who knows  
and coming from Him you know how that goes  
days weeks and months putting sweat on your head  
but they only feel like moments instead  
hard work like that leads to changing action  
that's the hard work brings about satisfaction



# FROM SECURITY TO UNITY

SHRII PRABHAT RANJAN SARKAR

With increased responsibility the authority of the state should also increase, but while operating its authority the state should not go against public sentiments. The fundamental public interest is that the minimum requirements of life should be guaranteed.

Each and every individual wants security from the state and the demand for security is always increasing. Increased responsibility means increased authority. In ancient times the only duty of the state was to protect people from internal and external chaos. Now, as a result of ever-increasing demands, the responsibility of the state has increased and its authority has also increased. In ancient times no one demanded food or employment from the government. There were no strikes and no public meetings. Now people want the state to realize its responsibility, but they do not want it to interfere in any matter.

PROUT's view is that we must not go against fundamental public interests or against the fundamental theory. The fundamental theory is that with increased responsibility the authority of the state should also increase, but while operating its authority the state should not go against public sentiments. The fundamental public interest is that the minimum requirements of life should be guaranteed.

It may be questioned whether it is wise for any government to guarantee the minimum requirements. If the state is to supply cereals, pulses, salt, gram, ghee, butter, etc. to all people then naturally the state has to institute some process of control which people may not like. Hence PROUT's view is that people should be guaranteed the provision of sufficient purchasing power to meet these requirements. In that case the state need not adopt control measures. The other disadvantage of guaranteeing the supply of minimum requirements is that if consumable goods are supplied to everyone, people will become lethargic. They should therefore be supplied with purchasing power in exchange for their work according to their physical, psychic or spiritual capacity.

Diversity is the law of nature. So there cannot be any hard and fast rule about guaranteed minimum requirements. They will vary according to time, space and person. A few persons with extraordinary physical, metaphysical or intellectual ability may demand something more than ordinary people. Special amenities have to be provided for them. Certain items like food, housing, education, clothing and medical facilities are minimum requirements.

Nothing is stationary; everything is moving. So the minimum requirements and special amenities will also undergo changes with the changes in time, space and person. What should be the approach of Proutists? There should be a never-ending endeavour to minimize the gap between minimum requirements and special amenities. Minimum requirements will take the place of special amenities and extraordinary persons will get more items as special amenities. The third Five Year Plan prepared by the planning commission of India presents an unwholesome picture-it presents unsystematic and unplanned government activities and the planned





exploitation by vested interests. Though there has been inordinately high investment, the purchasing power of labourers has not been sufficient for them to meet the minimum requirements. Hence, while on the one hand labourers received less consumable goods due to less purchasing power, on the other hand entrepreneurs have captured excessive purchasing power and consumable goods causing excessive disparities in wealth. Economic balance has been upset. The major part of the capital investment went to the entrepreneurs and a microscopic fraction went to the labourers. There is therefore no middle class people in India of the type that existed in pre-independence days. Today well-dressed labourers have become the so-called middle class.

Human unity is purely an ideological unity, which means unity in the psychic sphere. Where there is psychic unity, physical unity will also occur. In the realm of unity, unity is always psychic ideological unity means unity in the subtlest level of the mind. However, psychic or ideological unity may be affected if we encourage the exploitation of one group by another. So to avoid this there should not be any scope for exploitation in society. And to ensure this we have to start a new order to safeguard the interests of the exploited masses. So for a proper social synthesis what we require is a common philosophy of life; that is, ideological unity. But to check exploitation in the

physical sphere requires something more than this, and this something more comprises a common constitutional system, a common penal code, and the availability of the minimum essentialities of life.

These things should be provided for the entire human society, as they are inter-linked with one another. Hence till now these things were based on people's faith, local manners, customs, usages, etc. Generally local manners and customs do not go against cardinal human principles but sometimes they do go against them. Legal structures were prepared on the basis of these faiths. Hence up till now there have been certain differences between sin and crime. Legal structures do not totally follow the system of usages, but only follow them to some extent. For example, Islamic customs say that to accept interest is a sin, but this is not a crime in Islamic countries according to the law.

### **Papa and Punya**

To act according to the dictates of Yama and Niyama or cardinal principles of morality is Puṇya or virtue; to act against them is Pāpa or sin. Vyāsa has given a definitive interpretation of Papa and Punya in the following verse:

*Asīādasha purāṇeṣu Vyāsasya vacanādvayam*

*Paropakārah puṇyāya pāpāya parapiḍānam*

- Kṛṣṇadvaepāyana Vyāsa

"Of all the eighteen mythological texts, only two sentences of Vyāsa are most important. They are, 'Doing



*Tibetan Lamanis circa 1905*

good to others is virtue', and 'Doing harm to others is vice'."

The central idea in Puñya is to serve the collective interest, to accelerate the speed of the collective body; to retard the speed of the collective body is Pāpa.

PROUT's view is that there should be no difference between sin and crime, and hence the penal code should be prepared on the basis of human cardinal principles. Regarding the term "human cardinal principles", to act according to the dictates of Yama and Niyama is to act according to cardinal human principles and to go against them is to act against cardinal human principles. To violate Yama and Niyama is both a sin and a crime. Proutists should have nothing to do with local faiths or customs while framing the legal structure of human society.

You know that nothing is perfect in this universe of relativity. So it is quite natural that the judicial system of the world, whether in the past, present or future, can never be perfect. Therefore nobody should be given capital punishment on the basis of this imperfect system. Each and every individual, whether they are a criminal or

“

"Those doctrines and philosophies which teach people to suspect their fellow citizens, which teach people to treat their fellow humans as enemies, have done enormous harm to the world in the past, and if not restrained and controlled, will do so in the future also."

**Shrii Prabhat Ranjan Sarkar**

not, can claim a chance to rectify their conduct from the society. So in PROUT's legal structure everybody should get ample scope for rectifying their character and conduct. If a person is condemned to capital punishment, he or she won't get such scope, so PROUT denounces this sort of punishment. But in very special cases, where a person has become a demon and is going against the collective interest and there is no chance of rectification, circumstances may arise which warrant capital punishment. For example, during war this exception may sometimes be permissible. But generally we should not support this punishment on principle. Punishment should be appropriate to the offense.

The World Government should have one constitutional and legal structure and it should maintain a world police and military force.

### **Unity and Synthesis**

In the practical sphere PROUT adopts the common factors amidst divergent views, and imposes these common factors on groups or bodies with conflicting interests by discouraging fissiparous tendencies. Thus PROUT advocates unity and synthesis in the face of diversity.

If we analyse recent historical developments we can see that wherever fissiparous tendencies arise and are allowed to dominate social life, disunity and exploitation result. Let us take some examples.

While PROUT advocates that all people have the right to settle anywhere in the universe, it may be questioned whether the Chinese infiltration of Tibet can be supported on this ground. The reply is definitely "no" because this is an intentional infiltration it is an expansionist move.

Similarly should one support Nepalese expansion in the eastern states of Sikkim and Bhutan? If we trace back through history we find that the Nepalese migrated from Nepal because of famine and for no other reason. Hence, this migration should not be criticized. However, recently a few persons have started a "Maha Nepal" movement. The propagandists of Maha Nepal are neither the friends of Nepal nor of India. The reaction to this movement will go against the interests of Nepalese settlers. By using the same logic as these protagonists India may also claim the Bhojpuri, Maithili and Bengali speaking areas of Nepal Terai. But such a situation would certainly be undesirable.

The case of the Jews who expanded into Palestine is similar. Palestine originally belonged to the Jews and the Arabs drove them out.

Likewise, the Pakistan infiltration into India cannot be treated as a justified move. The planned way in which this infiltration is going on indicates that it is motivated by expansionism...

Fissiparous forces always create disunity and exploitation in collective life. To counteract these fissiparous forces, PROUT encourages those common factors amidst divergent views which lead to unity and synthesis.



# Question the Mindset and State to Abolish Caste and Manual Scavenging

Thozhilalar Koodam

**B**ezawada Wilson, co-founder of Safai Karamchari Andolan and Magsaysay award winner delivered a lecture on occasion of National Service Scheme (NSS) Foundation Day on 26<sup>th</sup> September at IIT Madras. Safai Karamchari Andolan continues to work tirelessly to organise workers and abolish manual scavenging, under which the untouchable dalit castes are made to clean human excreta of others. In his address, he highlighted the reproduction of caste through mind set, social structures and state and asked the young students, who attended the lecture, to question and work together to destroy such oppressive structures.

## State's Apathy

Bezawada Wilson used the example of Indian Railways, Swacha Bharat and lack of rehabilitation measures to discuss State's apathy to take steps to abolish manual scavenging. He said that there are 1,78,000 coaches in India, carrying people all over the country. Most of the trains are scheduled to arrive at big cities such as Chennai in early mornings and this means that the human excreta, from the toilets used by passengers, will be left in the train tracks at these stations. These are cleaned by manual scavengers, one of whom was Bezawada's own brother who worked in Indian Railways as manual scavenger for 18 years. In 2003, Safai Karamchari Andolan petitioned in Supreme Court to modernise Railways. Railways came up with a solution to cement the railway tracks so that it can be flushed away with water. However, this has not been done in major

cities. When Safai Karamchari Andolan pointed the ineffectiveness of the solution, the Government came back with Control Toilet Discharge System (CTDS), where human excreta will be collected under the coach and will be discharged outside the railway station. The Government spent 80-90 crore rupees on this solution but it was not effective because when the driver discharged the excreta outside the station when the train is in transit and it ended up hitting those passengers sitting near the windows.

A High Court Committee on Railway Safety has said that this is weakening the rails and hence the scheme has been withdrawn. Now, DRDO (Defense Research and Development Organization), has developed a bacteria which can eat human excreta and has been tested in Siachen Glacier with military in Jammu and Kashmir. However, they have announced that they will change to 500 coaches out 1.78 lakh coaches to bio-toilets and at this rate, no one knows how many years will it take for this proposal to be effective. An additional concern with this proposal is lack of answer to Hazards Center's question on where these bacteria will be disposed off.

When Safai Karamchari Andolan raises these issues in Parliamentary Standing Committees and Ministers' Conferences, Bezawada Wilson said that politicians ask them to come up with a solution. He ridiculed this attitude of Indian Community which expects the oppressed members of SKA, who clean the shit, to come up with a solution, when there are Indian



**When Safai Karamchari Andolan raises the issue of manual scavenging in Parliamentary Standing Committees and Ministers' Conferences, politicians ask them to come up with a solution.**

scientists who can solve cryogenic rocket engines for the country. He said '*The country which is technologically sound gives a report that their machines are not capable of cleaning excreta properly and that is why humans are needed. Is this reasonable justification?....the scientists, they don't want to think about this, because their mind will get polluted if they think about shit. That is the reason. They have to open their minds.*'

While the State has facilitated rapid urbanisation, there has been no infrastructure development in sewerage and waste management. **There are hundreds of engineering colleges but none teaches waste management engineering like in other countries. There have been no efforts to mechanise the cleaning**

**of sewer lines and septic tanks, with the result that there are so many deaths of human beings in sewerage lines.** Tamil Nadu has the highest reported incidents in sewer deaths. After the Supreme Court Judgement in 2014, there have been 1372 deaths reported and yet no action has been taken. He said that NCRB (National Crimes Report Bureau) does not track deaths due to manual scavenging. The officials don't talk about it and hence Safai Karamchari Andolan has taken a Bhim Yatra across the whole country and they have talked about death in sewer lines, their right to life.

By 2019, the State is talking of constructing 12 crores toilets as part of Swacha Bharat. This is when there is no mechanism to change the sewer lines and septic tanks, where human beings are dying and there is no intention of modernising these. Bezawada asked how many thousands would die if 12 crore toilets are added and would have to be cleaned. He said that there is corporatisation of waste management in which toilet construction is a big business. And cited Delhi where they are constructing 1300 public pay and use toilets in the slums. He asked if a family of 5 can spend Rs 10 a day just to relieve themselves and asked 'We have completely failed to give food for the hunger in the country. Now we are not allowing the poor to even relieve themselves. This is the

*fate of the country. This is where our planners are leading? Why is our plan always going in this direction where we have to pay to even use the toilets. Where the poor don't have the money to eat, why are they constructing so many toilets?'*

Bezawada Wilson highlighted the issues of lack of rehabilitation to underscore the apathy of Government. He said that when Safai Karamchari Andolan applied for rehabilitation for its members, the District Administration says that there is budget allocated for rehabilitation. At the same time, when Prime Minister Modi announced Swachha Bharat in 2014 and allocated budget for Rs 2 lakh crores, the Government immediately announced a cess to fund this project. When there is money to build toilets, why is there no money to rehabilitate people who clean shit, he asked. He questioned that

*Where did we lose our sensitivity? Can we call ourselves human beings when 1.6 lakh women of this country carry shit of another 'superior' person for Rs 30?'*

He also said that he did not believe in justice enforced by law as he has seen 3 chief justices and 26 Supreme Court Judges during his journey with Safai Karamchari Andolan between 2003 and 2014. He said that the Judges do not understand the languages of people and he cannot understand the

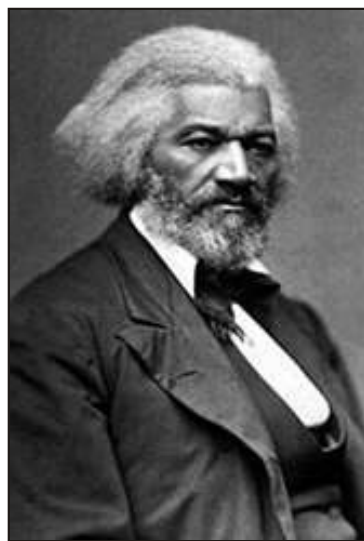
language of Judges.

Highlighting the capitalist structure for whom the Government works, Bezawada said that the government banks has given 1.14 lakh crore rupees as loans to the private sector. When members of Safai Karamchari Andolan has taken loans from Government banks to buy auto rickshaws as alternate employment, and they were unable to pay the loans after 4th month, they sent not their representative but goondas, who confiscated the auto rickshaws.

### **Social Structures and Mindsets**

Bezawada Wilson explained how caste continues to persist when he highlighted his own childhood experiences and links it to a recent episode in Delhi. He recounted the belittling of his environment by other children which he was able to counter with various arguments. He recalled, *"They will say that your school is very small and is constructed with thin sheets, and I used to say my school may be small but the tree in front of my school is very big. I want to counter that my school may be small because the convent school they were studying is very big and I would study in corporation school where all scavenger family students go. Then they will say your school does not have a bell. Really we did not have a bell. You can just take a stone and bang against the thin sheets and I would say we don't need one small bell we can make a whole bell. They will say you don't have benches and chairs. I would say the rooms are so free, I can sit anywhere and sleep anywhere'.*

However, when the children make fun of his caste as Thotti, he said that he would not have an answer. His mother, while trying to shield him from these cruelties of caste on children, would point to a dustbin (known as thotti) near their home and would tell him that people are making fun of him because of the dustbin near their house. He recounted that his mother worked to ensure that the traditional



**Where justice is denied,  
where poverty is enforced,  
where ignorance prevails, and  
where any one class is made to  
feel that society is an organized  
conspiracy to oppress, rob and  
degrade them, neither persons  
nor property will be safe.**

**(Frederick Douglass)**

occupation of manual scavenging done by Thotti community would not be for her child.

He narrated an incident recently he was part of a discussion in Race Course, Delhi where someone referred to him as Bangi (Term used to denote manual scavenger, one who cleans human excreta from dry latrines) and Thotti (Caste). He asked why in a country which claims that there is no caste anywhere in these days of economic development symbolised by flyover, malls, a person is referred by not only caste but by the occupation associated with the caste, even when that person is not pursuing that occupation. He said that while caste is everywhere in all campuses including IIT Madras, it is not discussed because it is in our mind-set. He said that this is internalized among his own community when he discusses an experience with his own family who says in an incident, *'That person is talking cleverly. He must be a brahmin'*.

He said that even today, the village structure is defined along the caste structure. In no village, has the order of this structure been destroyed, where there are *agrahara* where brahmins live and at the end there are shudras. He said *'From the river, the brahmin takes the water first and it is passed until the shudras and the river flows to the next village and the order is repeated. How rational is this order? We still believe and accept this inherently'*. He discusses the politics of cow protection where he said that everyone worships the cow 'as mother' as long it is alive and gives milk. As soon as the cow is dead, then it is left at the feet of untouchables to bury 'the mother'. He said that in one sense, it is the untouchables who are free because they are not in the social order created by hindu hierarchy. He said, *'Its good that we are not in this order because those in the order are getting some benefits from the system, some more so than other and so are willing to keep quiet'*.

He linked the social structures



that produce caste also also produces patriarchy. He narrated how in Banaras Hindu University, they stopped giving meat because women would have sexual urges. In Gurgaon, he said that after a woman was raped, the Police Commissioner gave a circular saying that women should not come out after 9 o'clock in the night. He asked, *'A woman got raped by a man and PC says that woman should not come out. If the men are raping women, why can't*

*the Police Commissioner issue a circular saying that men cannot come out after 6 o'clock? The state is always with those powerful and never with the weak and the marginalised'*.

He questioned the logic of 33% quota for women when women should be given equal representation in proportion to their population in society. Similarly, he discussed the assault on reservation where he said, *'Only 18% of Total available jobs*

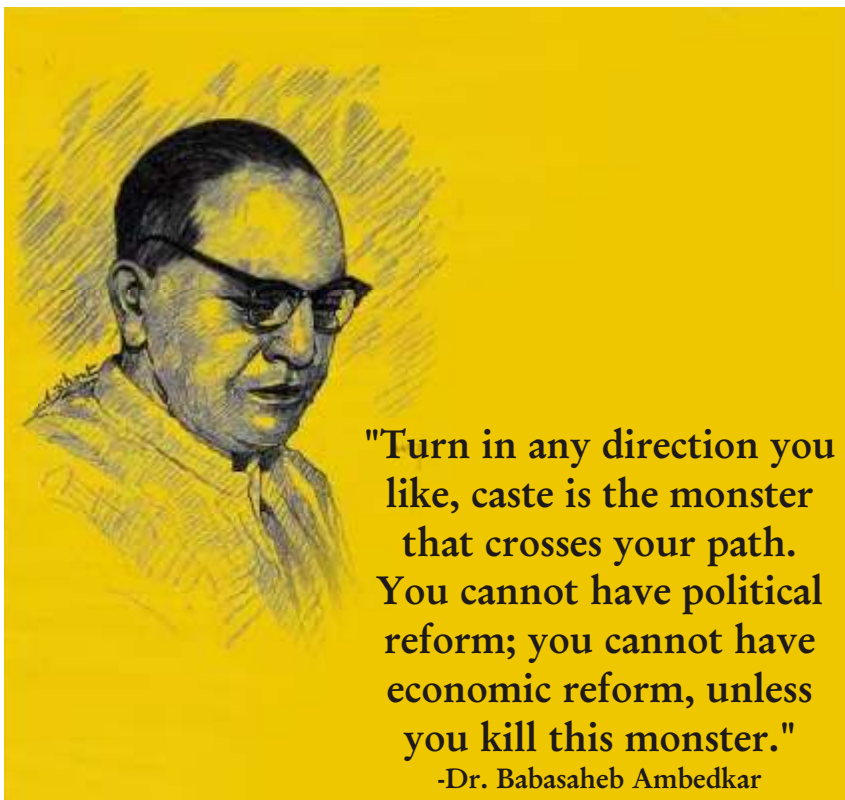
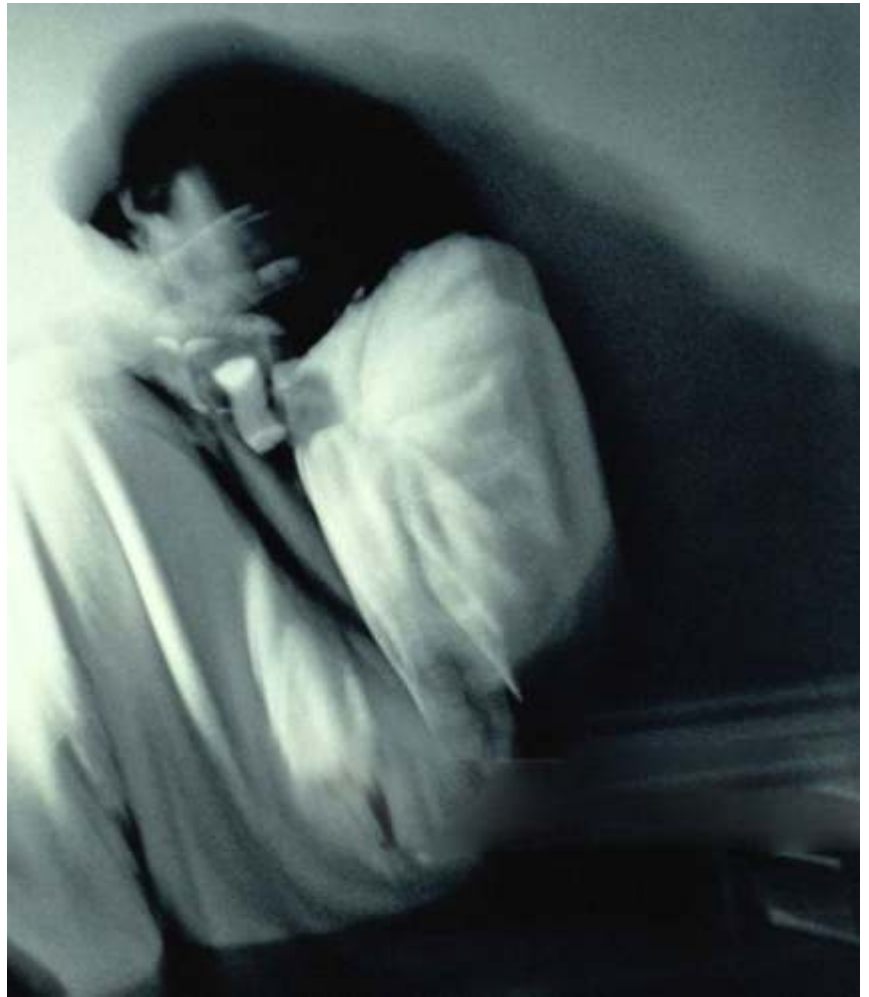


are with public sectors. In the rest of 80%, there is no reservation and it is everybody who is getting it. The private sector while getting lakhs and lakhs of rupees from the government, they don't want to follow any orders from the government'.

Bezawada said that caste and religion are marked in three ways in our lives; in birth, marriage and in death. He said that one cannot choose caste as it is marked by one's birth and the only places where they can be changed is in marriage and death. However, he said even among those who claim to be liberal, the decision to marry and the ceremonies after death are marked by caste.

### **Questioning the Mind Set, Structures and State**

Bezawada said that there is a mind-set not to talk openly about caste and patriarchy in this country and that there is no curriculum which covers this. In this context, he highlighted the bravery and courage of women who have come forward to say that they will not clean the shit of others and will not bury the cows in Gujarat. He said, 'I am not eligible to



receive any award in the country. The award must go to the women who courageously threw their basket in front of the collectors office and said that I don't want to clean shit. I will not accept this.'. He said it is necessary for youth in the country to question and discuss practices such as caste and patriarchy which degrade humans to subhumans.

He implored the students of IIT, 'You have a capacity to bring change. You question and you destroy, you tear down the walls of the caste. Even its smallest pieces, we should not see in the form of patriarchy in this country. If you don't do that, it will take our soul and we will be just dead human beings alive. That I don't want to see this at all. My country and my people are great. You have a capacity to change the course of this country'.

# For Black Money-Free India

## End the Marriage Between Bad Business and Bad Politics



Global scale cronyism is flourishing and democracy has been turned into a virtual plutocracy

Prof Kamal Nayan Kabra

**B**lack money is essentially a popular name for a black economy. By now it has 'evolved' into a grey, that is an indistinguishable mixture of black (i.e., illegal-immoral) and white (i.e., legitimate moral) political economy. Also it continues to be among the major factors holding back inclusive development of India. Evidently, such a pattern of growth in the midst of a booming grey system would be highly volatile, non-sustainable and entail heavy and unjust socio-economic and environmental costs. Along with the above, growing integration of the

Indian economy in global financialized markets foreclose the prospects of effectiveness of the recent fairly noisy anti-black money measures.

However, given the long-run disruptive and anti-social mafia-infested role of the black component of the grey system-anti-black measures are a practical imperative, both for unearthing the old hordes as also for seriously limiting, if not preventing, the genesis of this ubiquitous phenomenon except as a marginal deviant episodic phenomenon. After all, experience shows that the exponential, all-

encompassing growth of the grey phenomenon has coincided both with the neo-liberal, globalization and state policies of further dis-equalizing growth and bestowing discretionary state largess on the existing super-corporate oligopolies which rule out fair and impersonal competition. Little surprise, global scale cronyism is flourishing and democracy has been turned into a virtual plutocracy (society ruled by the rich).

The most glaring negativity of it all is - state protection against failure (by long term legal system of limited liability, irrespective of

corporate shenanigans and anti-liberalist bailing out policies under the pretext that such units are too big to be allowed to go under. It means propping up of a system of private appropriation of profits with social or state absorption of losses. This is a 'normal' part of capitalist crisis management, as can be seen lately in the popularity of the policy of negative interest rates. **In actual fact only 6% of black money is stored in cash. The rest is stored in gold, perty or sent overseas.**

As we see below, this is among the factors that make neo-liberal growth a contribution to adverse inclusion of the general public. What follows therefore is that the root cause of the grey system have been left untouched, nay have been given additional elixir of discretionary favours conducive to growth fetishism and private super high speed amassing of massive fortunes by the corporates and the political bosses.

Hence the phenomenon that needs to be unraveled in order to see the possibilities and limits of curbing the grey political economy is why and how this scourge of our socio-economic existence got better of the hitherto applied economic, legal and administrative remedies (both during pre-1990 and post 1990 periods) and their implications for

the current endeavours.

Ignoring such social-scientific reasoning, one sees how frequently publicized quantitative guesstimates of the growing size of the black economy as a proportion of the GDP (presumably in nominal terms which render overtime comparisons of its size meaningless) amount to sensation-mongering and obfuscation. What has to be understood is how and why the grey political economy as both a cause and consequence of the mixed economy statist growth model and its regulatory capture-by the intensified power and reach of corporate oligopolies jointly with the political classes and the international mentors of both the hegemonic groups continue to fail the masses. It means those who sabotaged state-led growth as also state-facilitated corporates led growth get rewarded by grabbing the privileged leadership of the economy.

What cements the crony anti-people distortion as reflected in the processes of "phishing for phools" (a colourful term for black transactions coined by two Nobel laureate economists) are the processes of volatile cyclical growth spawned by the animal spirits. The dominance in India of financialization and organized

speculative activities in the midst of declining farm sector surrounded by the vast sea of unorganized businesses led by penny capitalists under the rule and with the connivance of various political classes who have made politics a thriving lucrative business are the essential elements for understanding the sham and a shallow character of the recent anti-black economy policies.

The short point is we need a detailed and no-nonsense control and social accountability of both the corporate form of organizing business and practically unregulated political parties to run our democratic polity. Except mobilization of the common people for a real democratic polity and economy there are hardly any routes for genuine people-centric development cleansed of the scourge of bad money-bad politics. We still do not seem to have learnt the lesson from the aborted late 1940s Income Tax Investigation Commission which could have to an extent nipped in the bud the seeds of our perverted politics and economic management.

If it is not going to be understood as crying over spilled milk one may suggest how a lot of positive energization of democratic polity and development could have emerged by means of enthronement of a genuine peoples agenda of post-independence rebuilding of India of our dreams. In the absence of such factors, our system of democratic planning for development was bound to meet its Waterloo at the hands of the black economy and the narrow-base increasingly top-heavy high command oriented even dynastic politics with close ties with the top corporate groups and blessings of their former colonial masters. As a result, the minimum basic needs of the people were made a distant dream by the grand illusion of trickle down growth.

Populism as grand democratic development deceit became the public face of the actual processes of gushing up of the gains of growth.

Behind the ostensible government sits enthroned an invisible government owing no allegiance and acknowledging no responsibility to the people. To destroy this invisible government, to befoul the unholy alliance between corrupt business and corrupt politics is the first task of the statesmanship of the day. (From the Platform of the Progressive ("Bull Moose") Party 1912)

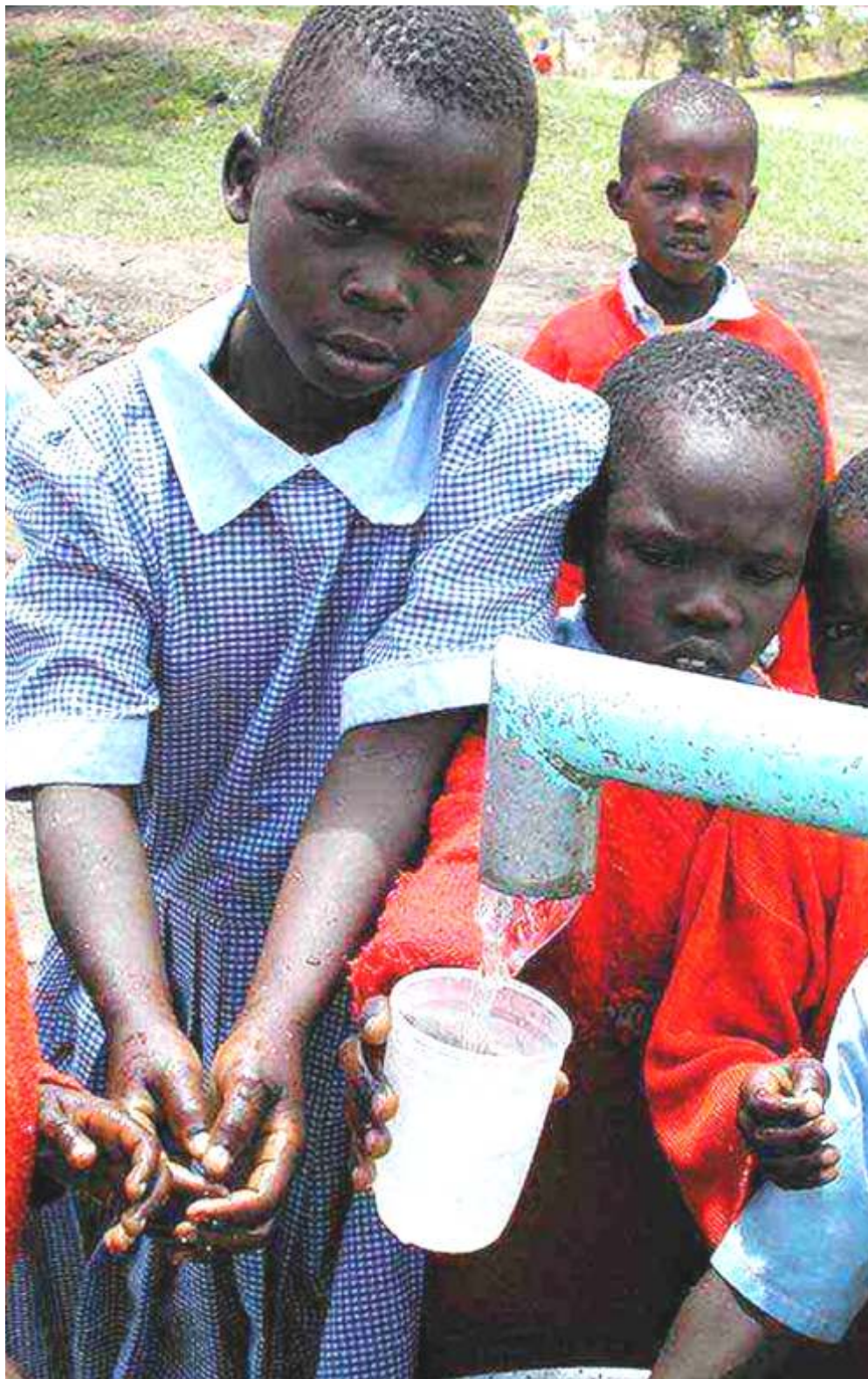


Inevitably in course of time rampant corruption-infested grey political economy threatened to become the undoing of even the corporate and statist agenda by undermining its own viability and sustainability. All these top level churnings were happening at the increasing cost of the left-outs of economic growth. It is by now well known how we failed to have faster and cleaner growth capable of providing the basic necessities of every Indian a dream which keeps moving away as we approach the promised date.

This is well known recent history, narrated, among others, by so many official enquiries as well, including the stories of joint shenanigans and scams by the corporate and political classes. Hence until a regime of social controls and accountability is instituted for the political parties and the corporate sector, the other steps howsoever essential and even effective in their narrow range, would ultimately boomerang.

This is inherent in the policy of falling back on private Indian and foreign corporates-led markets-guided intensely disqualifying economic growth as a good in itself. The grey political economy flourished distorting both democracy and development by excessively narrow base control over the goodies flowing from such growth. What got sacrificed was the social imperative - to get over long standing adverse outcomes regarding lack of fair and adequate livelihood for the labour force, social and environmental security, sustain ability and public investments for capability building for joint attainment of their civic and other rights.

On the contrary, the economy, BOP and public finance of India became increasingly exposed to the depredations of the illegal and underhand external outflows of the black wealth in global tax havens by means of shell companies by both the corporate giants and the crony-corrupt political classes along with page three celebrities. Hence it is



time we moved towards genuine efforts to dethrone the duopoly of bad money married to bad politics.

We do not need to worship any populist leader who promises justice, we need to realize that we the

people of this country own this country and we need to take back the power we ourselves have given to the politicians and the corporate who using our government and our economy to exploit us.



Democratic republic of Congo (DRC) - a country of great environmental value with one of the world's largest remaining intact forest that accounts for more than half of Africa's forest- is ecologically under sustained and constant threats because it is no nation-state.



# The Plundering and Destruction of The Congo's Ecosystem

Ishiaba Kasonga

**I**t is obvious that the Kinshasa government, with its weak institutions, **failed to comply with the minimal ecological requirements to make DRC environmentally friendly**, and contracted or is about to contract irresponsible projects that will jeopardise the Congo and global ecosystem.

**“Joseph Kabila's” camouflage policy that destroys the Congo ecosystem:**



*Road created by illegal timber logging in the DRC rainforest.*

Road created by illegal timber logging in the DRC rainforest.

### **050 Forestry Law: the “Bloody Logging Licence”**

“The world is making commitment to halt deforestation as we know that healthy forest absorbs carbon but we are destroying them at massive rate” said Ricardo Tejada, global communication director of the no-profit International Union for the Conservation of Nature.

**The DRC, home to a thirds of the world's second largest tropical rainforest, faces illegal logging and environmental abuses** by the “Joseph Kabila” regime and international loggers -from countries such as France, Portugal, Spain, US, UK and China- who are complicit in abuse, slavery, raping of local populations and even killing of opponent community members.

Indeed, roads created by logging have opened up vast areas to commercial hunting that leads to a poaching epidemic of animals such as forest elephants, chimpanzees, bonobos, Congo peacock, and Okapi.

Industrial loggers - engage in illegal logging with impunity-generate massive deforestation, and also target an endangered trees such as “Wenge” largely for buyers in Europe and china.

“If the international community is serious about

saving the world's last rainforest, **it should stop lining the pockets** of the people who plunder them” said Alexander Pardal, Global Witness campaign leader.

In the light of the COP21 event and paradoxically, the **French Development Agency (FDA)**, financially supported by France who hosted the climate change talks (COP21), signed an illicit and irresponsible logging agreement with the “Joseph Kabila” regime. **The shocking illegal logging, by France, is destroying the Congo rainforest, pushing it to extinction and threatening endemic species.**

The FDA's investments in the destruction of tropical forests are contrary to **France's goals** in connection with COP21

In September 2015, Congolese policymakers introduced the **050 forestry law** -also called “**Licence to Destroy**”- which means communities will continue to have **no say** in what is done with their lands and forests. The new legislation could easily be used by unscrupulous individuals and industrial loggers to bypass the moratorium on the allocation of logging concession that has been in place since 2002.

Greenpeace is campaigning that the 050 forestry law, which was passed without public consultation, undermines COP21 pledge on forests protection and needs to be repealed. As a result, the logging activities in the DRC are in a state of **organized chaos and corruption** and this is completely due to lack of transparency and forest harvesting management.

**The Greater Virunga Project (GVP): Gorillas vs Oil Exploration**

**The systematic threat to destroy the Precious**



**A mountain gorilla from the Kabirizi family in Virunga National Park, eastern Democratic of Congo, pictured on April 7, 2011**

**Virunga Park** -the natural reserve, the tourism sanctuary, the World Heritage Site, UNESCO-Protected-Park, home to rare Gorillas and other biodiversities- following the discovery of a major oilfield in its soil.

Already largely destroyed by the illegal

exploitation of natural and mineral resources, and the barbarity of Rwandan and Ugandan occupation troops, that control, the whole Eastern side of DRC since 1996; in addition, **the scandalous and controversial British oil company SOCO International** and the regime in Kinshasa - both implicated in bribing, intimidation, beating, arming rebels, and even killing and detaining opponents of their drilling project- agreed to process the critically seismic testing in the VNP. Conservationists say the move is illegal. SOCO has denied the claims, and abandoned in November 2015 the project, opting out of renewing its lease.

The Kinshasa Regime spokesman has made, on the 8th November 2015, a prescient statement about the “Kabila's” position on this issue: *“We will examine the matter and consider if we can allowed the operating phase for the country people's interest and in the light of our international commitments to protect the nature. The government will very quickly make a decision.”*

On the 17th December 2015, the **European Parliament resolution** was adopted on the protection of the VNP. The European Parliament urges on the UK to fully investigate all bribery and corruption allegations, and acts of violence against human rights defenders active in the DRC put before it relating to SOCO International plc, and its DRC-registered company SOCO Exploration and Production DRC SPRL (SOCO).

**The case for Displacement, Conservation and Exploitation(DCE) in Oil-Rich Greater Virunga**



**Virunga Park, DRC**

In the past, the DRC's Ministry of Environment has also suggested the possibility of “degazetting” Virunga as a national park, which would remove its protected status under domestic law, and potentially facilitate the removal of its World Heritage Protection, reported the National Geography Society.

The **Greater Virunga Project**, that includes the Albertine Rift area and World Heritage Sites of the border zone between Uganda, Rwanda and DRC, involves mainly the **exploration /exploitation** of petroleum, natural gas and strategic mineral resources by changing the **VNP epicentre** to Rwanda while the untapped region ecosystem will be jeopardized.

“Joseph Kabila”, Yoweri Museveni and Paul





*Ihirwe, orphan gorilla captured in Kivu learning to trust her new doctors at the Kinigi facility in Rwanda*

Kagame's **genocidal ambitions** are destroying the region in order to provide security for international companies to access mine and oil fields (see UN Report in 2001) by using the strategy for **mass depopulation displacement** which involves mass atrocity crimes to empty the Mineral and Oil Rich Area for business, and create -particularly in the Virunga Park (Grand Kivu) where Gorillas will be transferred, for a so called “conservation”, to the neighbouring countries such as Rwanda and Uganda- a **Chaos Zone**.

In fact, millions of Congolese are dead and displaced, and no source can give an exact estimated of fatalities due to an ongoing war in DRC. Thus, taking the forced migration in Sudan report as reference, the Grand Virunga project is a threats to the health of Congo's ecosystem and its residents.

This is an illustration of the predatory practices, and **irresponsible and “eco-terrorist” behaviour** of the Kinshasa regime and their western sponsors.

#### **The Grand Inga Dam Project: an Apartheid Power Solution with Unpredictable Geological Risks**

**The ambitious Grand Inga Dam, which is the largest hydropower scheme with an estimated power of 40 gigawatts**, proposed for the Congo River in the volatile DRC that suffers from political corruption and insurgencies. Therefore, the DRC poses an exceedingly risky investment climate apart from the environmental issues that would affect the regional ecosystem.

In fact, the Grand Inga Concept, also known as



*Schematic of the proposed Grand Inga transmission routes.*

“**Apartheid Energy Solution**”, was proposed back in the 1970's when DRC outlined a project agreement with the Apartheid South Africa, Egypt and nations of post-Apartheid Southern Africa to develop a continental energy grid that will involve the transmission cables linking South Africa, West Africa countries, Nigeria, Egypt and later extend it to Southern Europe.

The scheme, which would cost USD80 billion, is eligible for finance under Kyoto as renewable technology without consideration of the river's

geomorphology, function and biogeochemistry as a major constituent of the Tropical Atlantic Ocean.

Large Hydropower Projects have serious unpredicted ecological and social impacts and irreversible damage to the ecosystem. The Grand Inga dam will destroy carbon sinks; generate methane (greenhouse gases); block the migratory path of fish; relocate local population including human rights violations; lead to massive erosions along its bank; and provoke seismic and geological risks in the region...

DRC, the world's second biggest green lung after the Amazon, will face another form of deforestation as the transmission lines always results in huge corridors of forests being cleared that will have significant environmental and social impacts.

**Also, the Grand Inga will be built, in priority, to meet the demands of mining and industrials projects rather than to expand energy access to poor Congolese people as there is no electricity infrastructure.**

Most often, a soaring demand for commodities from DRC brings to light the necessity of hydro-power; In 1954, the Inga site drawn attention of the US's "Foreign Operation Administration" in search of energy sources for future needs of the American aluminium industry.

#### **Mining Boom Pollution in DRC's Basin Waters**

The DRC is estimated to have USD24 trillion worth of untapped deposits of minerals; the ecological



***Dishes, laundry, taking shower and drinking water are done with the waters of a polluted river in Katanga.***

damages, also described as "**Crime Against Ecosystem**", are caused only by less than **10% of mineral** resources extracted in its soil. Once, the Grand Inga Project is completed, who will know the scale of environmental damages the mineral-rich DRC will face noting that the main project aim is to maximize the mining extraction/exploitation?

In less than 20 years and after the 2002 mining sector liberalization in all DRC's provinces, the

artisanal and industrial mining caused a large-scale pollution of lakes, rivers, Congo River and the water table.

In **Katanga** province, the poisoned rivers of Upper-Katanga and Lualaba represent a great danger to the population as they use the rivers' water for their livelihood such as fishing, laundry, bathing and agriculture. The mining company **Boss Mining** killed and intoxicated, both, people and fish, destroyed agricultural fields, and polluted the rivers in the Lubudi and Kakanda territories.

In the **South Kivu**, the pollution of the river waters (from the Lake Kivu and Tanganyika)-by effluents of cyanide and mercury used in the extraction of gold, coltan and other ores- has trapped local population that uses these polluted, devitalised and undrinkable waters for their needs.

Mining and mineral processing have not spared the



***The state of rivers in the Lubudi and Kakanda territories.***

**North-Kivu** province's waters that are also contaminated; **Bas-Congo** province's waters are polluted by the petroleum exploitation of oil companies such as SOCIR, PARENCO, CHEVRON TEXACO OIL CONGO, CHEVRON, MIOC, SOCOREP, TEIKOKU OIL....; In the **Kasai** province, the Lubilanji, Muya and Mbuji-Mayi Rivers are polluted by artisanal, informal and industrial diamond mining companies; In the **Oriental** province, the rivers pollution in Ituri, Bas-Uele and Tshopo comes from the exploitation of gold, cassiterite, coltan...; And in the **Bandundu** province, the Kasai, Kakemba, Mbelenge, Mayimbi, Mbendayi rivers are also polluted by mining companies.

The legal framework which protects the environment and sustainable development exists, and "Joseph Kabila" signed multi-million odious deals with mining groups under his rule; but still, more than 74% of people in **water-rich DRC** have no access to safe drinking water due to the lack of good governance, the collapse of infrastructures and state dysfunctionality that made the situation to spin out of control.

#### **Land-Grabbing: "Agro-Colonialism"**

**Land grabbing combined with industrial**





*Workers at Feronia's oil plantations at Lokutu*

plantation, known as “Agro-Colonialism“, is simply multinational companies stealing land with the complicity of Kinshasa regime from the local people, who are later used as cheap labour, for the agriculture purposes of global commodities -such as palm oil, rubber, sugar- while violating human rights law to maximize their profits and impoverishing local communities in the process.

Mostly, the DRC government invites multinational agro-business companies to move in after the forest had

been cleared by multinational loggers, and facilitates the transmigration to provide cheap labour for the plantation companies.

**Feronia Inc.**, - a Canadian agro-business and land grabbing company is owned by the UK's CDC Group with 48% of shares, the French Agency for Development (AFD), the US government 's Overseas Private Investment Corporation (OPIC), the African Agriculture Fund (AAF) with 32% of shares, the Spanish Agencia Espanola de Cooperacion al Desarrollo (AECID) and the African for Development Bank (AfDB)- is involved in land grabbing for oil concessions and large-scale cereal plantation which **provides fertile ground for corruption practices including lack of transparency, and human right abuses including slavery, violation of labour right and laws, brutality in labour exploitation and prison detention of workers caught by company guards carrying just a few dropped nuts in DRC.**

According to the Agriculture law of 2012, in the article 16, that stipulates that only companies which are majority nationally owned can have land, Feronia is in a position of **illegal occupation** as it owns 80% of shares of and the Congolese state stakes are 24%. The land belongs therefore to the local people who are claiming back their land.

Further to the above, **Bernabe Kikaya Bin Karubi** - private secretary to “Joseph Kabila”, former minister of



*Elephants massacred from a helicopter attack in Garamba National Park, DRC.*





***Veteran ranger Jean Claude Mambo Marindo sits beside almost a hundred tusks seized from elephant poachers at Garamba National Park.***

information and DRC's ambassador to the UK, director in Feronia, and presently “Joseph Kabila” diplomatic advisor profited most blatantly from Feronia, regardless of Congolese people interests as the company's records show that he was paid more than USD 3 million in cash and shares and acted as intermediary to **facilitate** the purchase of PHC by Feronia. (see GRAIN Report 07 October 2014, Kleptomania in the Congo)

Most of land grabbing in DRC is taking place on the best watered ecosystems which are also the most biodiversity niches for humans and wildlife communities; indeed, fertilizer and pesticide pollution and contamination from intensive farming practices result in the negative health and sanitary consequences.

Particularly, palm oil plantation has had a devastating effect on the biodiversity of the ecosystem and livelihoods such as massive deforestation and forced displacement of local community. Additionally, the use of herbicides in the oil palm farming, for the genetically modified crops, affects the soil micro-organisms and birds, and increases the risk of genetic contamination of local landraces.

#### **Blood Ivory: Terrorism in the Wildlife of Garamba National Park**

**Garamba National Park** (GNP)-in the north-east corner of the DRC and the border of South Sudan, is a UNESCO World Heritage Site, internationally famous for its elephants, and its boundless ocean of green- is losing its principal values, the **northern white rhino**.

Given the current gold price and in a national context of weak governance, illegal gold panning activity in the buffer zones is expanding and threatening areas of important habitats, notably forest where typically moist forest species occur.

#### **“Crime Against Wildlife”(CAW)**

The national park lost more than 10% of its elephant population in 2014 and many wildlife rangers have died in fighting rebel-poachers. In 2015, the SPLA's poachers -operating in Garamba's northeast, are responsible for about 80% of all elephant killing at the rate of 130-150 elephants poached each year in the GNP. Commercial hunting, mining, military exercises and **conflict ivory** that includes war, civil unrest affect the overall ecological integrity of the site.

The Kinshasa regime -without strong political leadership- is not able to deal with the problem and to provide weapons and ammunitions to FARDC troops to fight rebels (LRA). As part of another **government camouflage policy**, the military personnel (FARDC) involved in tracking down LRA rebels do not often get their salaries for months.

The impact of armed conflict on protected areas of DRC is also observed in the **Okapi Wildlife Reserve**, **Kahuzi-Biega National Park**, **Salonga National Park** and **Maika National Park**.

*By Ishiaba Kasonga with the collaboration of  
Serge Egola Angbakodolo **ORION CONGO  
STUDIES NETWORK (O.C.S.N)***

The Supreme Court last month refused to entertain a joint plea by six persons who sought compensation for their wrongful arrest in the Akshardham terror case from 2002. They were prosecuted and incarcerated for more than a decade and were acquitted some time ago by the same apex court.

The apex court's dismissal of the plea has major implications for the human rights movement in India. It virtually sanctions the continuation of the impunity with which the police and intelligence agencies indiscriminately arrest Muslim youth (on charges of 'Islamic terrorist' links), and tribal men and women in Chhattisgarh and other areas (accusing them of Maoist links). It provides them with immunity against the punishment



# There Must Be a Price to Pay For Wrongful Convictions

**“** In refusing to compensate people who were incarcerated on false charges, the Indian judiciary displays a worrying lack of responsibility.

**Sumanta Banerjee**

that they deserve for their ham-handed policy of persecuting innocent citizens.

Curiously enough, while one Supreme Court bench acquitted the victims of such police persecution, another bench refused to grant them the right to compensation for their unjustified incarceration. What explains the inconsistency in the two

judgments? The six persons who sought compensation were accused in the Akshardham terror attack in Gujarat in 2002. After spending some 10 years in prison, they were acquitted by a Supreme Court bench in 2014 in response to their appeal against their conviction. The bench comprising justices A.K. Patnaik and V. Gopala Gowda held that the

prosecution failed to establish their guilt beyond reasonable doubt and they deserved exoneration from all the charges.

Thus, it was apparent that these six were prosecuted through fabrication of evidence by the Gujarat police, which had already acquired notoriety for alleged false encounters. Following their acquittal, the six approached the Supreme Court again, seeking compensation from the state for their wrongful incarceration all these years. As their counsel, the veteran advocate K.T.S. Tulsi rightly told the *Times of India*, “The apex court gave them back freedom but who can give them back the 10 years they spent behind bars for no fault? The state must adequately



compensate them as it violated the right to life brazenly.”

But some of the honourable judges of the apex court do not, apparently, share this view. A bench of justices Dipak Misra and R. Banumathi, in their July 5, 2016 judgment, rejected the appeal for compensation on the grounds that acquittal by a court did not automatically entitle those acquitted to compensation and if compensation is to be awarded for acquittal, it will set a 'dangerous precedent.'

The first ground is spurious, to say the least, since well-qualified judges can always make a distinction between those who deserve compensation, and those who do not. The second argument, posited by these honourable judges, is in fact more dangerous. It has far reaching consequences, and implies that the state can get away with irresponsible acts like hauling up innocent citizens on charges of terrorism, and putting them behind bars for years, (or in extreme cases, like its police killing them in false encounters).

The victims who survive and

manage to get themselves acquitted, do so through the arduous and expensive process of appealing from one lower court to another higher court, till they reach the Supreme Court. And if they are lucky, their case is heard by a bench that is discerning enough to examine the evidence and establishing their innocence. Not all benches are as discerning. The fate of hundreds of innocent people languishing in jails for years on charges of 'Islamic terrorism' or 'Maoist extremism', hinges on the dispassionate and independent verdict of our honourable judges. Are they fast enough in the delivery of justice, to save these young souls from the agonising experience of incarceration which they do not deserve?

#### **From the Bottom to the Apex**

While repeating the age old cliché, 'justice delayed is justice denied,' we should also note that in many cases the apex court itself is responsible for the delay. When complainants appeal directly to it for redressal, its advice is, more often than not, to approach the local high courts first. But, many of the judges of these subordinate courts betray their own upper-class, orthodox, atheist and religious prejudices, by passing adverse judgments against complainants coming from Muslim, Dalit or underprivileged classes, and acquitting their persecutors, who usually belong to the same class and caste that the judges come from. Nothing has changed at this level of the judiciary since that infamous verdict delivered by the judges of the

Madras high court, who acquitted the upper-caste landlords accused of killing 42 Dalit labourers (including women and children by setting fire to their hut) in Kilvenmani in Tamil Nadu in 1968. Their excuse for acquitting them was: “Most of them (the accused) were rich men.... It was difficult to believe that they would walk bodily to the scene and set fire to the houses.”

In a replication of that utterly despicable judicial mindset, the Patna high court was also found acquitting upper caste landlords who were held guilty by the lower courts of lynching Dalits in Bihar villages. Its recent judgments relate to two cases: the massacre of Dalit women and children and Muslims, in Bathani Tola in Bhojpur district on July 11, 1996 (by a Hindu upper-caste militia of landlords, called the Ranvir Sena) and a similar massacre of Dalits (by the same outfit) in 1997 in Lakshmanpur Bathe, where the death toll reached 58.

In the first case of Bathani Tola, the honourable judges of the Patna high court in 2012 acquitted all the 23 accused, dismissing the evidence of the witnesses who escaped the massacre as 'totally unreliable.' Curiously enough, in defence of their verdict, these judges chose to rely on the submission by a police sub-inspector, under whose watch the massacre took place. The policeman naturally, to protect himself, gave a different account of the event in order to impress the court. But how could the judges accept this version of the sub-inspector who was suspended at the

“The only way we'll get freedom for ourselves is to identify ourselves with every oppressed people in the world. We are blood brothers to the people of Brazil, Venezuela, Haiti, Cuba --.”

- Malcolm X



"Place me not with those who are weak of mind and willingly give up the rights of others, for these poor ignorant souls know not that the rights they give up are their own!"

- Warren Friton

time for his negligence and possible complicity in the Bathani Tola killings?

The second case of the Ranvir Sena's massacre of Dalits in Lakshmanpur Bathe in 1997. The trial court convicted several from among the accused. But an appeal from these convicted persons led the Patna high court to reverse their convictions, leading to their acquittal. The victims of this act of injustice have approached the Supreme Court. Whether the apex court overrules the acquittals by the Patna high court, and reconfirms the conviction of the accused, depends again on the mindset of the judges who preside over the bench.

### Flawed Judicial Hierarchy

The inconsistency in verdicts delivered by different sets of judges (as evident from the frequent overturning of a lower court judgment by a higher court, as also of differing judgments by two benches in the same Supreme Court), shows how flawed the structure of our judicial system is.

The system is run by judges who are not professionally equipped enough to separate the wheat from the chaff while examining evidence. While delivering verdicts, these judges may be guided by their personal beliefs and prejudices (religious, national, jingoistic or otherwise), or by their faith in the police which frames charges against easily available innocent targets.

The most infamous instance of such a judgment was in 2013, when Afzal Guru was sentenced to death by hanging. The apex court's excuse for hanging him was atrocious and injudicious: the "...collective conscience of the society will only be satisfied if capital punishment is awarded to the offender." By what measure did the honourable judge assess the 'collective conscience' of 'the society'? Which society? Is our society a homogeneous unit? Besides, even if the 'society' of Sangh parivar leaders and their middle class supporters whipped up a mob frenzy demanding the death penalty for Afzal Guru, should the

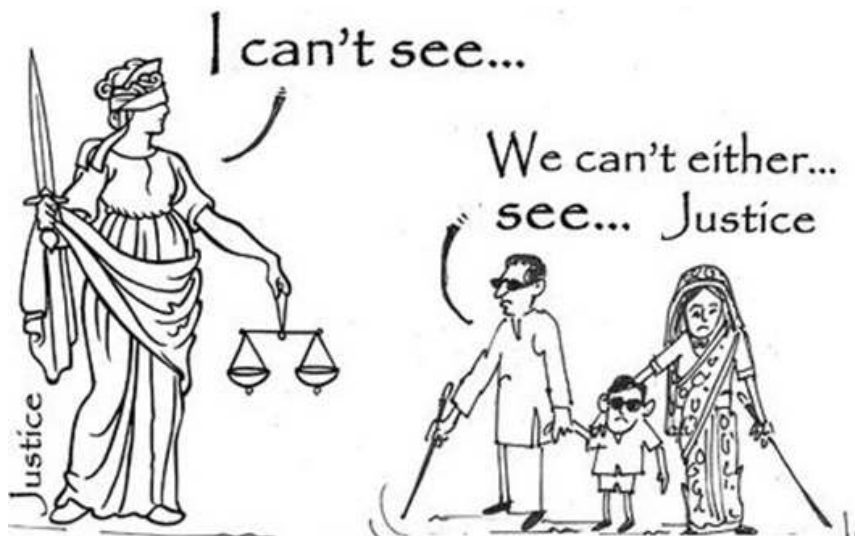
apex court have succumbed to their claim as representatives of a 'collective conscience'? Should it not have dispassionately examined the evidence, which from all accounts, indicated that Afzal Guru's participation in the actual conspiracy was debatable?

At the receiving end of such judicial arbitrariness and irresponsibility are the families of the innocent victims of persecution, hounded by a vengeful police force and an inefficient, corrupt intelligence apparatus.

Miserably failing to apprehend the real terrorists, they pick up mainly the youth from the Muslim community as an easy recourse to claim that they have foiled some so-called 'Islamic terrorist' conspiracy. For the victims, their parents and relatives, appeals through the various steps of the judicial hierarchy to get acquitted are not only an expensive, time-consuming process, but also a nerve-racking experience. The same experience is suffered by the families of poor, tribal youth in Chhattisgarh, Jharkhand, Andhra Pradesh and other states, when they are picked up on charges of 'Maoist extremism'.

In the course of such laborious judicial proceedings, a judge may decide after decades that a prior conviction by a lower court needs to be reversed. The plight of these victims of judicial injustice at the primary stage has been recorded in two important books. The first is *Framed, Damned, Acquitted: Dossiers of a 'Very' Special Cell*, a report by Jamia Teachers' Solidarity Association which documents 16 cases where young Muslims were arrested on the charge of being terrorists, between early 1990s and mid 2000s. On different occasions they were produced before the Patiala House courts in Delhi, which remanded them to police custody or Tihar Jail, where many spent more than a decade under trial, before being acquitted by the high court.

The second book is *Prisoner No. 11: An Account of My Nights*





and *Days in an Indian Prison*, by Anjum Zamarud Habib, a young Kashmiri woman, a political activist, who was arrested in Delhi in 2003, and sentenced by judge Ravinder Kaur of the Prevention of Terrorism Act (POTA) court to a five-year jail term. The POTA court, in the same Patiala House courts premises, had earned notoriety for sending innocent people to jail. She challenged the judgment in the high court which finally released her in December 2007. Recalling her experiences, Anjum says, “I am a free person today but the wounds and scars that jail has inflicted on me are not only difficult, but impossible to heal.”

Similar is the sentiment echoed by Syed Maqbool Shah, whose account can be found in *Framed, Damned, Acquitted*. He was accused by the police in the 1996 Lajpat Nagar blast case in Delhi and after having spent 14 years of his precious youth in Tihar Jail, was acquitted by the Delhi high court in 2012. Now that he is released, he says, “I don't know what to do. I have no job and no hope of getting any.”

### **Accountability Through Punishment**

In the current debate over the mode for appointing judges, what is often

ignored is the basic need for a mechanism in our judicial system that would penalise those agents of prosecution and of justice (the police, the public prosecutor, the magisterial and higher courts) who are proven to be irresponsible and biased in carrying out their respective duties. They should be made to pay the price for decisions that ruin the lives of thousands of innocent people. Apart from the occasional mild punishment, like temporary suspension or transfer of errant policemen, there is a need to bring them to trial and impose punishment worthy of falsely implicating citizens.

Errant judges also need to be held accountable in the courts. For instance, the lower court judges who convicted and sentenced six people for their alleged involvement in the 2002 Akshardham terror attack in Gujarat, were ultimately proved to be wrong, as is apparent from the Supreme Court judgment that acquitted them. But the convicted men had to spend about a decade in jail. Should not the Gujarat high court judges pay a penalty for their failure to examine the evidence in its entirety, before hastening on a sentence? Surely it was due to judicial irresponsibility that the six

accused had to languish in jail for years.

Given these gross oversights, may I suggest that our honourable judges take lessons from the film *Judgment at Nuremberg* by Stanley Kramer, in 1961? It is a film based on the records of the trial of the judges of Nazi Germany at the international court which was set up at Nuremberg in 1945-46 for the purpose of bringing Nazi war criminals to justice. The war criminals included 16 German jurists and lawyers, out of whom 10 were found guilty of various crimes ranging from anti-Jewish bias to currying favours with the ruling Nazi government. Their sentencing was based on evidence from the survivors of their prejudiced judgments. The courts exposed their complicity with the ruling regime and their racist bias against Jews.

But then, how many of our Indian judges, whether at the lower or higher levels, have heard of the Nuremberg trials? How can we sensitise them to the humanitarian needs of those brought before them as accused by an unscrupulous police force? How can we ensure that biases of one kind or another play no role in judicial pronouncements?

# Bangladesh Dalit Lives of Degradation

International Dalit  
Solidarity Network

Most children are born with a sense of possibility. Even the poor have the right to dream of a life that's better than their parents' or at least different from it. But in the case of Bangladesh's Dalits, such dreams would amount to pure fantasy. If your father is a sweeper, you are likely to become a sweeper too. The sons of barbers are barbers; the cobblers will see their children grow up as cobblers.

So, what is wrong with "job security" and inheritance of skills in a poor country with limited access to education? The problem is the attached status as "untouchable" in the eyes of the majority of the population. As a Dalit, you are

“With the status as “untouchable” in the eyes of the majority of the population as a Dalit, you are equipped with a user’s manual to a life of daily humiliation.”

equipped with a user's manual to a life of daily humiliation.

You will be told where to live and which playgrounds, tea shops and burial grounds you can and cannot use. The manual dictates which houses you are not supposed to enter to greet the mother of a

newborn baby or a couple on their wedding day. You will be acutely aware that many toilets are inaccessible for you and for your children at their schools. And if you should meet a non-Dalit at the local market, you might be instructed to carry her shopping bags home. The Dalits' manual to life even defines the appropriate distance to keep at a funeral of somebody you might have known your entire life, but whose "higher status" will prevent you from staying more than a few minutes to offer your condolences.

Both the Muslim majority and Hindu minority in Bangladesh have a hierarchical caste system with discrimination, exclusion and practices of untouchability against "the lower castes". The estimates of their numbers vary from 3,5 to 5,5 million.

Of course, this user's manual doesn't exist in writing. It doesn't have to. The rules governing the daily humiliations of Dalits are so





inherent that both the oppressor and the oppressed know them instinctively. But, as a first step to combating discrimination, these practices have now been documented, in detail, by Bangladeshi researchers in a unique study for the Indian Institute of Dalit Studies (IIDS) in association with the International Dalit Solidarity Network (IDSN).

The study reveals a pattern of descent and work-based discrimination so widespread that it is rarely questioned by the practitioners and is de facto sanctioned by the State. The constitution's ban on discrimination is not enforced; discriminatory practices are still in place in a number of government run institutions. At a time when Bangladesh is busy positioning itself in the global economy, internationally condemned practices such as child labour are rampant and often fuelled by caste-based discrimination. This is not just problematic for the poor but for the future of an entire nation.

### **Two Religions, Similar Problems**

Caste systems and discrimination against so-called “untouchables” are traditionally regarded as part of Hindu culture and certainly originate in Hindu scriptures; but in Bangladesh, these traditions and practices have also been adopted by the Muslim majority. In addition, an unknown number of Christian Dalits live in Bangladesh.

Members of these “low castes” have been known by terms such as “untouchables” and “scheduled castes”. However, they increasingly refer to themselves as Dalits “broken people” to emphasise the fact that they have been deliberately exploited, oppressed and destroyed through generations. Since ancient times, they have held jobs such as fishermen, sweepers, barbers, washers, dyers, blacksmiths, goldsmiths, cobblers, oil-pressers, boatmen, weavers, hunters, sawyers, butchers, gardeners, tailors and drum beaters. These are all

important positions for the functioning of any society but they are widely regarded as menial.

Hindu and Muslim Dalits share a number of problems and challenges but also differ in some respects. The Hindus suffer double discrimination as members of a religious minority in the Muslim nation as well as because of low status within their own communities. This fact sheet and the underlying study of Bangladesh's Dalits are part of a regional study on castebased discrimination undertaken by the Indian Institute of Dalit Studies (IIDS) in association with the International Dalit Solidarity Network (IDSN). The regional research covers four countries; Nepal, Pakistan, Bangladesh and Sri Lanka. The landmark reports are available at [www.idsn.org](http://www.idsn.org) and [www.dalitstudies.org.in](http://www.dalitstudies.org.in)

Discrimination based on religion includes the State's attempt through its discriminatory laws over many years to strip the Hindu community of its land as well as attacks and abuse by radical Muslims. But, when it comes to discrimination based on work and descent, the Hindu Dalits generally suffer the most. Nevertheless, the IIDS study does reveal a number of areas in which Muslim Dalits experience more severe discrimination than their Hindu counterparts most notably in school. This seems caused by the fact that, whereas the Hindu Dalits normally attend schools built specifically for their communities, the children of Muslim Dalits are more likely to join non-Dalits in their education.

Discrimination in relation to salaries is another area where Muslim Dalits report greater discrimination than Hindu Dalits.

### **Survival is a Balancing Act**

The Sweeper Colony in the Agargoan area of Dhaka is built on stilts: the 98 minute shacks are connected by walkways of slippery bamboo poles to keep their 500 inhabitants above the frequent flood



waters of the area. Pragmatic measures are the order of the day here. Much the same can be said about the social system that created this nightmare of a neighbourhood and keeps it alive. The sweepers in Dhaka are typically descendants of Hindus imported from present-day India by the former British colonial masters in order to do menial work.

The Sweeper Colony is evidence that Bangladesh's independence did not effect much change in this regard. Some of the inhabitants are employed by the same Public Works Department that established the colony but never supplied it with safe water and electricity.

The close correlation between employment, housing and identity often prevents Dalits from improving their status. In Bangladesh, one of the most densely populated countries in the world, even the cholera infested Sweeper Colony is seen as a valuable foothold in the capital. The shack comes with the job, and the sweepers thus find it hard to imagine or establish any other career for themselves and their children. As "untouchables", Dalits are in any case rarely allowed to rent or build houses in the "pure" areas elsewhere.

The study by IIDS documents how Dalits have been conditioned to accept this system. Acceptance has been perpetuated to such an extent that only a minority regards the lack of access to other work as discrimination.

The study also reveals that the sons of Dalits very often inherit the profession of their father. This affects their level of education schooling and even literacy are not regarded as necessities in most of the traditional occupations of Dalits. Discrimination against Dalit children in schools puts a further damper on any ambitions of education. And experience tells the Dalit community that even the graduates among them will battle to find a job. This powerful combination of tradition,

discrimination by society and the Dalits' own acceptance of their fate as unavoidable leaves people balancing on bamboo poles above the muddy waters of unpredictability and possible progress. A moment of play and laughter in the Pangu PWD Sweeper Colony in the Agargoan district of Dhaka. In the rainy season he had better cling on to the stilts the colony is built on as bad sanitation and flooding in the colony brings diseases deadly for Dalit children like him. Proportion of Hindu Dalits who have no education at all. The figure for Muslim Dalits is 61%. (IIDS study with 250 respondents, 2007) Proportion of Hindu Dalits whose families have lived in the same location for more than 30 years. For many of them housing is closely related to their professions and often they are not allowed to live elsewhere. The corresponding figure for the more mobile Muslim Dalits is 49,4%. (IIDS study with 250 respondents, 2007) 64% 70,9%

#### **The Devil is in the Detail**

Dalits in Bangladesh have limited access to most things from clean water to electricity. The IIDS study reveals that only a minority enjoys

even the simplest conveniences such as telephones (8,6% and 9,3% among Hindu and Muslim Dalits respectively), radios (10,3% and 8,0%) and bicycles (16,6% and 12,0%).

Yet the most striking feature of Dalits' existence is not the extreme poverty that they share with billions of people around the world. What makes the life of Dalits particularly unbearable are the practices of untouchability and the daily humiliation through caste-based discrimination. The IIDS study documents a number of these practices in painstaking detail.

Dalits are often prevented from entering the homes of non-Dalits 29,2% of Hindus and 45,3% of Muslims report moderate to strong discrimination in this regard. Resistance only increases if they should ask to use the toilet; moderate to strong discrimination is experienced by 39,4% and 34,7% respectively. Dalit children are the victims of similar discrimination in the toilets of public schools.

Only 30% of the interviewed Hindu Dalits have never met resistance when wanting to enter a house to greet the mother of a



newborn baby in the community: the corresponding figure for Muslims is 28%. Newly-wed couples are even more inaccessible to Dalits: only 9,7% Hindu and 22,7% Muslim Dalits have not experienced discrimination in their attempts to extend congratulations.

46,3% and 70,7% of Hindu and Muslim Dalits respectively have had to carry plastic bags for non-Dalits whom they have met at the market. This is just one of the practices of dominance. Others include having Dalits touch the feet of non-Dalits with their foreheads a degrading act that is particularly enjoyed by the intimidator when others are present to watch. And so the discrimination continues throughout life and even after death: 40,6% of Hindu and 53,7% of Muslim Dalits have met with discrimination at public graveyards when trying to bury members of their family.

Immaculately clean after a good scrub, yet regarded as “dirty” by the surrounding society. Dalits have been living in the Bilkana Dalit colony for 80 years under miserable conditions, but have little chance of moving to a better place due to strict segregation. Bangladesh 4,5 million or 3-4 percent of the total population 90,3%

### **Land Grabbed from Hindu “Enemies”**

Some forms of discrimination against Hindu Dalits in Bangladesh are closely connected to the historically hostile relationship with neighbouring India and its Hindu rulers. The land laws are arguably the most poignant example.

The formation of Pakistan (divided in East and West Pakistan of which the former later became Bangladesh) in 1947 was based on the “Two Nation Theory” which regards Hindus and Muslims as two separate nations by every definition. Hostilities towards Hindus increased rapidly, and a large number fled to India. The government of Pakistan used the opportunity to take over so-called “evacuee property” in 1949, 1951 and 1957.

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**“The touchables and the untouchables cannot be held together by law certainly not by any electoral law substituting joint electorates for separate electorates. The only thing that can hold them together is love. Outside the family, justice alone in my opinion can open the possibility of love.”**

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**Dr B.R Ambedkar**

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Subsequent legislation in this regard, including the Vested Property Act passed in 1974 by independent Bangladesh, all had one thing in common: it gave the State the right to confiscate any land from people who were deemed enemies of the state.

Since much of the Hindu minority's land in Bangladesh was co-owned by alleged enemies in India, it was an easy target. Extensive research by Professor Abul Barakat of Dhaka University indicates that 925,050 Hindu households were affected and the community lost a total of 6 640 km<sup>2</sup> of land. It ended up in the hands of just 0,4% of the population, mostly powerful politicians among the ruling Muslims. As a consequence of this practice, an estimated 5,3 million Hindus emigrated between 1964 and 1991. The increasingly controversial Act was finally repealed in 2001 and replaced by the Vested Properties Return Act. However, implementation of this law has been slow and opposition parties have called for its repeal.

Meanwhile, the spirit of the old Act lives on in widespread attacks on the Hindu population perpetrated by radical Muslims. As a consequence of the extensive confiscations and the delayed return of the land, landlessness is widespread. Lack of land often also means lack of access to credit and prevents Dalits from acquiring other capital assets such as decent housing. This problem is shared with

Muslim Dalits even though they never had to face any of the discriminatory land acts.

### **The Younger Face of Discrimination**

Countries that are truly developing regard improvements in education as an important benchmark for success. In Bangladesh, however, the most noticeable trend is that more and more children go to work rather than to school. The last official count, done by the State in 1996, found 6,3 million child labourers between the ages of five and 14 years. This is the equivalent of 19% of the total child population. A large number of these working children are Dalits for whom this development has alarming consequences. Instead of becoming the new generation with a better future through education, the children simply become the ever-younger faces of the old dynamics of caste-based discrimination.

There are many reasons for this. Poverty forces Dalit families to use any available means to increase the household income as fast as possible: investing in the future through education is seen as a luxury that a poor family cannot afford. Meanwhile employers in an increasingly competitive economy locally as well as globally welcome any chance to increase the workforce and decrease the salaries. Many see child labour as the answer. According to the Bangladesh Shishu Adhikar Forum, children do 430 different kinds of work of which 63



are hazardous. These include ship breaking, prostitution, collection of shrimp fries, working in brick kilns, slaughtering animals, smuggling and political violence.

The police suggest that between 15 000 and 20 000 children are engaged in street prostitution; an estimated 250 000-300 000 mainly girls are working as maids in Dhaka which could be considered to be forced labour. Other children are exported to the Middle East and used as jockeys in camel races.

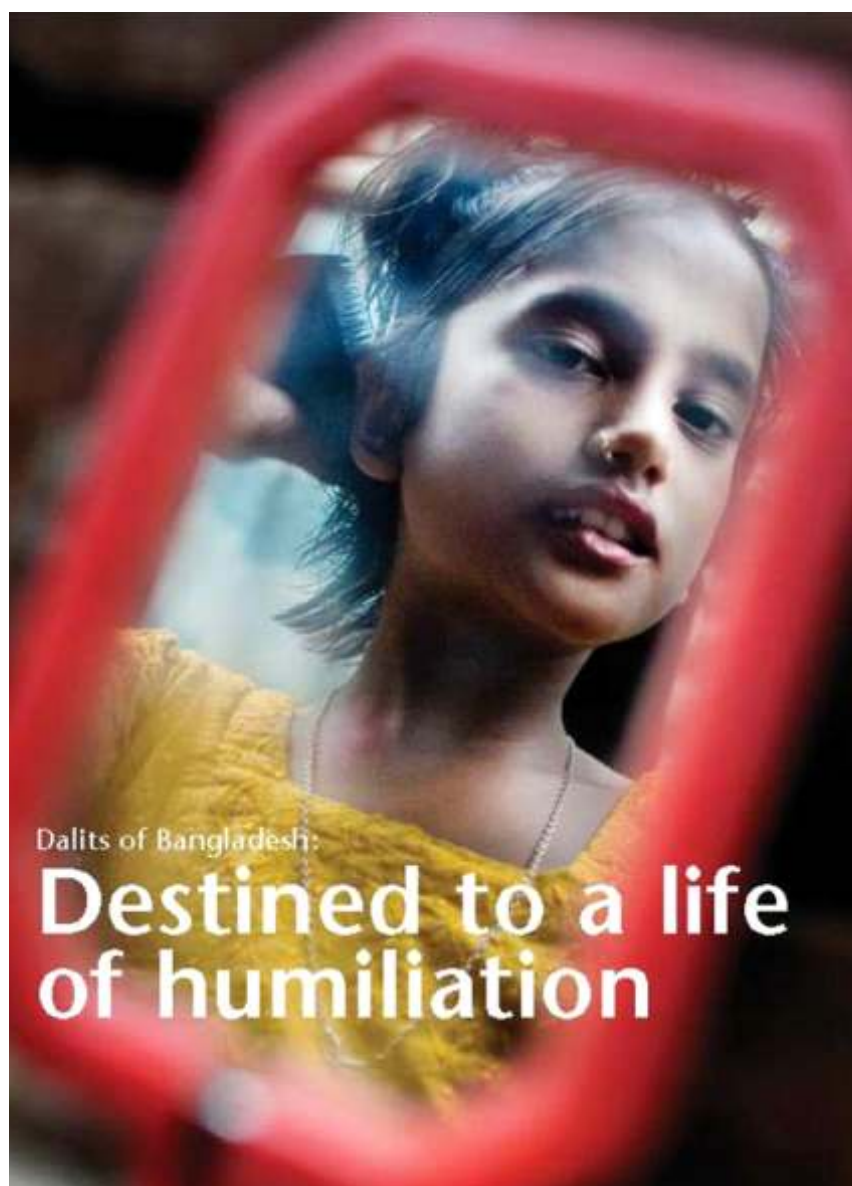
Discrimination against Dalits in Bangladesh's schools is part of the reason that work is often regarded as more attractive than education. 81,7% of Hindu Dalits and 84% of Muslim Dalits in the IIDS survey have experienced discrimination as early as at the time of admission to school. Once admitted, the pattern continues with Dalits reporting widespread discrimination from teachers as well as other students. Thus the old patterns of caste-based discrimination contribute to lowering the age of the new victims by pushing them into the labour market instead.

### **A Nation Shuns Its own Potential**

Ideally, election campaigns should be a time of hope and an opportunity for politicians and voters to swap promises of a better future for support, all in mutual respect. For many Dalits of Bangladesh, however, elections are often synonymous with violence.

If Dalits participate in rallies for a particular candidate, they are frequently threatened or beaten after the election. Some are prevented from visiting the polling stations out of fear that they will vote for the "wrong" candidate. And, if someone should win an election without the support of non-Dalit Hindus, that person could face severe problems.

This is all reflected in the IIDS survey. 31,4% of Hindu Dalits and 50,7% of their Muslim counterparts feel discriminated against when participating in political activities. Not surprisingly, this leads to negligible representation of Dalits in



all spheres of government.

This lack of willingness to let Dalits make their own choices and be heard in the political arena is only one symptom of a larger exclusion that amounts to missed opportunities, not just for the individual, but also for the State.

Particularly Hindu Dalits feel that they are not taken seriously, even when they have skills to offer to society. The stereotyping of Dalits as unable to perform more advanced jobs is perpetuated by the State. Hindu representation in the bureaucracy and among officers in the army (1,6%) and the police (6%) is way below their 20% proportion of the population.

The negative attitude towards Dalits even spills over into the micro-credit programs that have made Bangladesh world famous as a pioneer in the fight against poverty. Dalits are less relied on as debtors because most of them don't have permanent jobs and land for dwellings, all resulting in a limited capacity to form groups and to save the required small amounts every week.

This is all evidence of society's pervasive insistence on treating Dalits as liabilities rather than possible assets. Without a serious change in this overall attitude, individuals as well as the nation will forever be deprived of the full potential of millions of Dalits.

# How Capitalism Fosters Bullying

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Not all capitalist societies are militarized  
(think Costa Rica or Sweden), and not all  
militarized societies are capitalist  
(think Russia or Saudi Arabia).

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■ Charles Derber and Yale R. Magrass

**B**ullying has been a means of controlling people, putting them in "their place," for perhaps as long as there have been humans. Until about 20 years ago, it was dismissed as "normal," a rite of passage that children and adolescents must go through and "get over." Some endure relatively little of it -- perhaps they are bullies themselves -- and it leaves little long-term impact. For others, it is a trauma that leaves lifelong scars.

For the most part, the discourse on bullying has been controlled by psychologists, who see it as a problem for individuals who need therapy, but we need to look at why it is so entrenched; do powerful people and institutes have an interest in encouraging and perpetuating it?

We live in militarized capitalism. Capitalism assumes competition -- winners and losers. Militarism requires violence, aggression and submission to authority. Bullying builds these very traits. Psychology is inadequate to understand the cause and power of bullying. Indeed, bullying is about power, and psychology hardly has a concept of power. It is all about individuals changing their attitudes. Sociology and politics are much better at understanding power. The 1950s sociologist C. Wright Mills spoke of the "sociological imagination," where he argued you cannot separate "personal troubles" from "public issues." We need the sociological imagination to understand bullying -- how are children raised to blend into militarized capitalism? What kind of school system does militarized capitalism need? How do school authorities encourage a student culture which prepares for militarized capitalism and sees bullying as a "normal" part of life?

Not all capitalist societies are militarized (think

Costa Rica or Sweden), and not all militarized societies are capitalist (think Russia or Saudi Arabia). We sometimes forget this because the US has so seamlessly melded militarism and capitalism, creating "militarized capitalism." Militarism is, inherently, a bullying force, and independently, capitalism is very much a bully system. So all militarized states, even those not capitalist, are bullies. And the same is true of capitalist states which are not militarist.

But when you have a militarized capitalist system, the effects are multiplied. Both the militaristic and capitalist elements of the system create bullying -- and the synergy creates super-bullying. That is one of the reasons the US is the most powerful and dangerous bully nation.

The term "capital bullying" refers to the bullying inherent in capitalism. Capital bullying refers to the bullying carried out by capitalist elites even in non-militarized societies. The capitalist class (including corporations) bullies workers, consumers, suppliers, corporate rivals and suppliers. Of course, Marx built his whole theory of capitalist exploitation as a bullying relation between the capitalist class and the working class. Since he developed this in his masterpiece, *Capital*, we thought it apt to call such bullying "capital bullying."

Donald Trump embodies most people's image of a bully. With his insults, put-downs and even violent threats, he looks like an over-sized, over-aged schoolyard bully. But again, we must be careful not be

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"It is only when the people become ignorant and corrupt, when they degenerate into a populace, that they are incapable of exercising their sovereignty. Usurpation is then an easy attainment, and an usurper soon found. The people themselves become the willing instruments of their own debasement and ruin."

- James Monroe

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overly psychological. There are others like him for example in countries of insecure global status who try to compensate by 'tough talk' such as is seen in Turkey, India and the Philippines.

There is a more important sociological-political question: why are such people so popular, at least in some circles? People often say Hitler was crazy, but that begs the question: how did a lunatic gain millions of followers and take over one of the most advanced countries in the world? Although they are brutal and cruel, bullies are often admired. When Trump had his reality show -- "The Apprentice" -- people cheered when he announced "You're fired!" In a time of anxiety, when wages have been stagnant for decades, when white males fear their status threatened by women and people of color, when third-world peoples can defy the United States in Vietnam, Iraq and Afghanistan, some may feel a need for a protector who will "make America great again." By "great," Trump means America must feel free to go anywhere it wants, do anything it wants, anywhere in the world, with impunity. Nobody can be allowed to mess with America.

This turbulent election season has fanned the flames of racism, xenophobia, homophobia, sexism and bigotry. Hate speech that typically resides in the dark recesses of the Internet has bubbled into the mainstream and onto Twitter, a popular online hangout for journalists and politicians such as Trump, who has millions of followers there. Because people don't have to use their real names on the service, they can attack people of color, women, Muslims and other groups with relatively little risk.

A strong-man -- a bully -- is needed. In order to protect you, he must make sure no one can challenge him -- he must be able to destroy you. The more effectively the bully bullies, the more secure you will feel. You can even feel empowered in his glow; you can be part of the dominant caste, the winning team. Personally, your life may not be great, but at least you can be part of something great -- the world bully.

Capitalism is bullying; it is competition -- winners and losers. Class inequality is at the core of capitalism. The weak deserve their fate. Anyone who can be bullied deserves to be. The poor don't have the stamina and the



will. They must submit to the power of those who have the strength to build industries, fortunes and empires. The strong are meant to rule the weak. For the economy to thrive, the 1% must be free to bully the 99%.

### **Bullying Minorities**

Racial bullying is not essential to militarized capitalism, but it is useful. The United States began when Europeans crossed the Atlantic to seize the lands of Native Americans and annihilate them. They were free to do so because the Natives were defined by Europeans as inferior uncivilized people, unfit to be free, have their own culture and their own land, maybe even unfit to live. The Europeans were chosen by a higher force. They had "Manifest Destiny" to bully, dominate and prevail.

At first, the Europeans tried to enslave the Natives, to bully them into doing their work for them, but that proved impractical as the Natives died out or escaped into lands that they knew better than the Europeans. Instead, the Europeans turned to Africans who again they defined as less-than-human, child-like creatures, incapable of taking care of themselves, who needed the European's civilization and protection. They had to be bullied for their own good but 20 million were forced to cross the Atlantic in the "Middle Passage," with half dying on the way.

Black slavery may have made poor whites even poorer, deepened class divides and may have enhanced class bullying, but at least poor whites could feel they were part of the bullying race. Similarly poor, higher race/caste peasants in Latin America or India can feel superior to tribals whom they bully when they themselves feel humiliated. This is one reason for the





culture of patriarchal rape in indigenous or tribal societies. In reality however, capitalism made a select few very rich, with more wealth coming from slavery than from land, crops, railroads or factories. Racial bullying has reinforced class bullying. It has divided the 99% and brought many within the 99% to identify with the 1% rather than challenge them.

When slavery ended, racial bullying against Blacks continued in the form of Jim Crow segregation, and even when that ended, racial bullying subsists with evidence like police brutality against Blacks. We see the same in the way in which indigenous people are robbed, bullied, raped or killed in Africa and India. Racial bullying helps account for the popularity of people like Donald Trump. Similarly, the bullying of minority religions accounts for the popularity of leaders in Bangladesh and India.

### **Environmental Bullying**

In our era of catastrophic climate change, it is hard not to think about "environmental bullying." But while all militarized capitalism creates devastating environmental effects, we did not find any works that use this term.

In everyday life, of course, most know that some people bully their dogs or other pets. People also realize that there is a culture of animal bullying -- like the deadly dogfighting business that Michael Vick turned into a huge news story. And most people are also aware that agribusiness -- whether Purdue, Tyson or Cargill -- turns bullying of animals into a merciless profit engine.

But while it is quite obvious that animals are bullied, it may seem less clear that plants or soil or rocks

can be bullied. Bullying implies the victim can experience some form of consciousness. While many Indigenous cultures believe all of life and nature have spirit or consciousness, Western societies have constructed a consentient view of plants and all nature, permitting humans to attack and destroy all forms of life.

Science now shows that many plants do, indeed, have remarkable forms of consciousness and communication. Recent studies of trees show that they communicate by intertwining their roots, and actually survive and prosper by building "tree communities." Scientists studying forests now talk of "lonely" trees which become isolated and die quickly.

But what about rocks? Can you bully a rock? If you hack it apart or blow it up, will it suffer or feel pain? This seems less clear, so we introduce the concept of "environmental bludgeoning." It is our term to describe human violence against natural objects that may not have consciousness. We explore the relation between environmental bullying and bludgeoning - and shows how militarized capitalism fuels both, now threatening to destroy not just humans but all species and perhaps, Nature itself. As feminists have shown Nature is pictured as a woman and the exploitation of Nature is similar to that of women just like the exploitation of slaves across the world is similar to the exploitation of animals.

### **Searching for Solutions**

The conventional psychological view -- that bullying is simply a form of personal disorder or mental illness -- leads to the idea that therapy is the only solution. This leads to a virtual industry of school counseling -- giving jobs to shrinks, psychologists, social workers and teachers -- in an effort that has not stopped the persistence of bullying by kids (in the schoolyard or online).

We are hardly surprised, since the therapeutic approach overlooks the main root of the problem. When kids or adults bully, they are responding to the norms or incentives of their companies and their militarized society. They are not "sick" or maladjusted or "under-socialized;" they are rather already well adjusted to the larger system and don't need therapy to become further adjusted.

We discuss the rise of a significant "anti-bullying"





movement in the schools and the larger society that has good intentions but remains plagued by its psychological focus. Bullying will remain rampant until we throw out the conventional wisdom and focus on the roots of the problem.

That means using the "sociological imagination" and seeing that many personal troubles -- and bullying is a prime example -- are actually social problems. The best way to reduce bullying is to change our society by reducing its militarism and moving toward a less capitalist system.

Social democratic countries, such as Sweden, have low rates of bullying. That is because they are not militarized and can be viewed as what Bernie Sanders called "democratic socialism." Their universal social welfare, and strong labor movement, reduces the inequalities of wealth and power that are the systemic causes of bullying.

Such "regime change" in the US will happen only when social movements against militarized capitalism and social hierarchies based on race, class and gender grow stronger. Such movements are widespread in the US, but they are fragmented and need to work together (what [Derber] calls "universalized resistance" in a forthcoming book). Since bullying is a systemic problem, it takes movements seeking broad systemic change to reduce bullying.

Some anti-bullying groups in the US - growing out of targeted groups, such as women, African Americans, Latinos, Muslims and the disabled - are beginning to build recognition that bullying is a social problem. But to

be effective, they must universalize their movements. This means working together to reduce all social hierarchies and create an alternative to militarized capitalism that ensures equal rights and power and respect for everyone.

In the final stage of capitalism, minorities everywhere are being treated like the Palestinians and with the increasing militarization of the police worldwide, even ordinary citizens of majority communities are being policed as if they are potential terrorists. This is because as capitalism is dying it is becoming more and more desperate to control the people and hence the increasing militarization of capitalist societies around the world.

The fact is that we live in an economy, in a society based on *himsa*. The market of every so-called superpower is dominated by weapons production. These *himsa* powerhouses supply all the various terrorists and militants around the world because terrorism is good for business. This creates a world order based on the bullying of the superpowers. Even in the UN there is no democracy, as the *himsa* superpowers on the Security Council bully the whole world and openly flout international law whenever they like. And each of these superpowers is controlled by a handful of economic elites through banks, corporations and other weapons of economic *himsa*. Unless the power and stolen wealth of these parasites is not confiscated by humanity, it is doomed to more and more suffering.

- Authors of *Bully Nation: How the American Establishment Creates a Bullying Society*



# Manipur: Organised Lawlessness

## Benefitting Drug and Weapon Smuggling Cartels

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The AHRC has presented the Supreme Court of India with adequate supporting evidence to prove that the AFSPA has not in any way contributed to building peace in Manipur.

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Asian Human Rights Commission

"AFSPA was imposed after declaring the state a disturbed area. You mean to say that in 35 years of Army presence in the state, the situation has not improved to remove the disturbed area tag from the state? Has nothing changed on the law and order front for the last three decades?" The Supreme Court of India asked this question to the government while hearing a writ petition filed by Extra-judicial Execution Victims Families Association of Manipur and former director of Manipur Health Services, Mr. Suresh Singh.

The petitioners has sought the writ of the Court to withdraw the Armed Forces (Special Powers) Act, 1958 (AFSPA) alleging that the enforcement of AFSPA has not contributed to peace-building in Manipur. The petitioners allege that on the contrary, the enforcement of AFSPA in Manipur has resulted in extrajudicial executions and torture of persons, committed by the state agencies with impunity. Independent commissions constituted by the Court and the government, confirms the position of the petitioners.

The Government of Manipur on 1 December 2015 has extended the operation of AFSPA in Manipur for a further period of one year. The



government notification, issued after the state cabinet's approval, mentions that the law will be enforced across the state, except for six state assembly constituencies within Imphal district.

The Asian Human Rights Commission (AHRC) has repeatedly called upon the Government of India as well as the Government of Manipur to consider withdrawing AFSPA in Manipur. Many state governments in India decided to withdraw the law from its operation, after having convinced that the enforcement of this law has in fact contributed to the creation of a culture of fear and uncertainty, and is therefore counterproductive to

peace-building efforts.

The AHRC is of the opinion that the Supreme Court of India has been presented with adequate supporting evidence to prove that the AFSPA has not in any way contributed to building peace in Manipur. The Court has, by way of the report filed by an independent commission appointed by the Court, before it, evidence showing that AFSPA has been misused in Manipur. In yesterday's hearing the Court has expressed its concern.

The court said: "AFSPA was supposed to be a temporary measure. But it has been there for the last 35 years. Two generations have grown up under the presence of Army. It



was supposed to only aid the democratic government in tackling law and order situation created by insurgent groups." Expressing concern over the prevailing culture of impunity in the state, the court also said: "One can discount one or two aberrations in the operations carried out in insurgency affected areas, but not in 70-odd cases. In all these cases, the complaint of the commoners or victims' families had not been converted into FIRs."

Uncontrollable insurgent activity in Manipur is the direct result of a failed state administration. Militancy also benefits from the poor management of the international border between India and Burma.

The State Government of Manipur is one of the most corrupt state administrations in India. In fact the incumbent Chief Minister and several of his cabinet members, as well as senior bureaucrats are involved in corruption scandals amounting to huge sums of money. So much so, the Chief Minister of Manipur is known as "Mr. Ten Per Cent", suggesting the standard rate of bribe the Chief Minister demands for sealing all government contracts.

Recruitment to government services, more specifically to the state police is made after collecting large sums of money as bribe. The AHRC is informed that the prevailing rate of bribe to secure the position of a police constable is around one million Indian Rupees and that to the post of a Sub-Inspector is 15 million Rupees.



It is not uncommon for police officers and politicians in Manipur to maintain direct and illegal contact with militant groups in Manipur. The AHRC has documented cases where local police officers, other government officers, and politicians sharing illegal profits obtained from the black-marketing of essential commodities in the state. Armed militant groups often snatch at distribution points or from the road, food grains and other essential commodities like kerosene, and arrange these goods to be sold in the black-market. A share of the sale proceeds is then split between the militant group that organises the heist, government officers, and local politicians.

Militant groups in Manipur also run extortion syndicates, right under the nose of the state police. It is a common sight in the state where militant groups are seen operating "check-posts" on public roads to

collect illegal toll from drivers. Police officers openly share the ransom collected by the militant groups at these "toll booths".

Officers of the state police and state government officers also collude with underground militant groups in drug trafficking that is rife in the state. The porous border between India and Burma in Manipur is used for this trade. Equally strong cartels flourish in the state that brings illegally logged timber from Burma and small arms manufactured in China into India through Burma. In all these illegal businesses state officers, politicians, and militant groups exchange information and share profit. Of the victims of extrajudicial executions in Manipur, many are those who have fallen foul with these cartels, or are persons shot dead after illegal raids conducted by the armed forces stationed in the state at the behest of the state police.

This culture of organised lawlessness has contributed immensely to nurturing armed militancy in Manipur, for which it is the incumbent government in Manipur to be blamed. The enforcement of AFSPA has only been used so far to terrorise the local population, which has lost confidence in their government. Only corrupt state officers, politicians and the omnipresent and armed militant groups of Manipur will benefit from the impunity provided by the AFSPA.

**"The most dangerous man to any government is the man who is able to think things out...without regard to the prevailing superstitions and taboos. Almost inevitably he comes to the conclusion that the government he lives under is dishonest, insane, intolerable."**

**- H.L. Mencken**

# The Secret World of Indian Currency Printers

Shelley Kasli

The recent decision to discontinue the Rs 500 and Rs 1000 notes and introduce the Rs 2000 notes was taken with a view to curbing financing of terrorism through the proceeds of Fake Indian Currency Notes (FICN) and use of such funds for subversive activities such as espionage, smuggling of arms, drugs and other contrabands into India, and for eliminating Black Money which casts a long shadow of parallel economy on our real economy. However, are our new currency notes printed with the involvement of the same blacklisted companies that in fact were the source of fake notes to Pakistan in the first place?

## Parliament Committee Rocked & Shocked

Sometime during 2009-10 CBI raided some 70-odd branches of various banks on the India-Nepal border from where counterfeit currency racket was unearthed. The officials of these branches told CBI that they had got these notes from RBI which led CBI to raid the vaults of RBI. What CBI found in the vaults of RBI were huge cache of counterfeit Indian currency lying in the denomination of 500 and 1000, the same counterfeit currency smuggled by the Pakistani intelligence agency ISI into India. The question was how did these fake currency landed in the vaults of RBI?

Later in 2010 the Committee on Public Undertakings (COPU), an Indian Parliamentary committee was shocked to find out that the Government had outsourced the printing of Rs 1 lakh crore of currency notes to US, UK and Germany putting the "entire economic sovereignty (of the country) at stake".

The 3 companies to whom the Indian currency printing was outsourced are Anmerican Banknote Comapany (USA), Thomas De La Rue (UK) and Giesecke and Devrient Consortium (Germany).

Following the scandal the Reserve Bank sent a senior official on a fact finding mission to De La Rue's printing plant in Hampshire, UK. RBI which imports 95% of its security paper requirements and which is believed to account for up to a third of De la Rue's profits excluded De La Rue from new contracts. De La Rue was blacklisted by the government with 2000 metric tonnes of its paper lying unused at printing presses and godowns. It was a disaster and De La Rue's CEO James Hussey who is the godson of the Queen of

“The high-security currency printing and technology business is dominated by a few Western-European companies.”

England herself quit the company mysteriously. De la Rue's shares tanked and it almost went bankrupt losing one of its most valuable customers - RBI. Its French rival Oberthur approached De La Rue with a bid to take over the company, which was fought back.

The complaints sent to the Central Vigilance Commission (CVC) by 'unnamed officers of the Ministry of Finance' mentioned other companies too. These include French firm Arjo Wiggins, Crane AB of USA and Louisenthal, Germany. However as recently as January 2015 the Home Ministry barred the German company, Louisenthal, from selling bank note paper to the RBI after it discovered that the firm was also selling raw notes to Pakistan.

So who are these currency printers and how did they end up printing currency notes for the Indian government? How did the company from getting blacklisted to a point of bankruptcy rose to its feet and is preparing to enter the Indian market again? Most importantly why is it that the common Indian know nothing about it? Here is a brief story of these Money Makers.

## The Secret World of Money Makers

The high-security currency printing and technology business is dominated by a few Western-European companies. In his book "Money Makers The Secret World of Banknote Printing" author Klaus Bender offers a detailed view of the banknote industry and its modus operandi by removing the industry's carefully imposed shroud of secrecy. The only previous attempt to reveal this story was published in 1983 by an American author, Terry Bloom in his book "The Brotherhood of Money - The Secret World of Banknote Printers". The entire

edition of that book was brought up straight from the printing presses - by two prominent representatives of the industry to prevent the public from getting an inside view of the business.

The four major segments in the currency business are paper, printing presses, note accessories, inks and lastly integrators who provide total, end-to-end currency printing services. It is believed these businesses are tightly run by not more than a dozen companies operating out of Europe. These companies are believed to be operating since the 15<sup>th</sup> century. De la Rue's history goes even further back to the company's plant near Bath which has been a mill operating for 1,000 years.

De la Rue was the official Crown Agent of the British Empire who still prints banknotes for the Bank of England. Crown Agents ran the day-today affairs of the Empire. In his book "Managing the British Empire: The Crown Agents" author David Sunderland explains how the Crown Agents printed the stamps and banknotes of the colonies; provided technical, engineering, and financial services; served as private bankers to the colonial monetary authorities, government officials, and heads of state; served as arms procurers, quartermasters, and paymasters for the colonial armies. In effect, Crown Agents administered the British Empire, which at one point in the 19<sup>th</sup> Century, encompassed over 300 colonies and nominally "independent countries" allied to the British Crown.

Later the Crown Agents' office was set up, under the supervision of the Secretary of State for the Colonies, in 1831 to consolidate the activities previously undertaken by a number of agents of varying efficiency and probity. This was done to properly manage the budding Industrial Revolution that destroyed the traditional Indian Markets and economy. The first colony allowed to issue government notes was Mauritius, which in 1849 began to distribute rupee notes. No other colony was permitted to follow its lead until 1884. Colonies were required to obtain notes from the Agents, who passed orders onto the printing firm De la Rue.

As per official history the bank note printing in India started in 1928 with the establishment of India Security Press at Nashik by Government of India. Until the commissioning of Nashik Press the Indian Currency Notes were printed from Thomas De La Rue Giori of United Kingdom.

Even after Independence, for 50 years, Free India printed its rupees on machines bought for De La Rue Giori, run by the Swiss family Giori and till recently said to control 90 per cent of the banknote printing business. But then something happened at the closing of the 20<sup>th</sup> century that changed everything.

### **The Hijacking Of Indian Airlines Flight 814**

On 24 December 1999 Indian Airlines Flight IC 814 was hijacked by gunmen shortly after it entered Indian airspace. Hijackers ordered the aircraft to be flown to several locations. After touching down in Amritsar, Lahore and Dubai, the hijackers finally forced the

aircraft to land in Kandahar, Afghanistan, which at the time was controlled by the Taliban. For those of you who are not aware of the incident remember the Ajay Devgan starrer action thriller *Zameen*, which was based on this incident.

What was not shown in the film however and what is not known to many still is that there was a mystery man on that flight. His name is Roberto Giori and he was the owner of De la Rue who controlled 90% of the world's currency-printing business. The 50-year-old Giori, who holds dual Swiss and Italian nationality, is one of Switzerland's richest men. Switzerland sent a special envoy to the airport to deal with the abduction of its currency king. It also put pressure on New Delhi to come to a solution that ensured their safe release.

Two days after the hijack, on Sunday, 26 December, the Swiss Foreign Minister, Mr. Joseph Deiss, had a long telephone conversation with his Indian counterpart, Mr. Jaswant Singh, the Swiss press had reported. The Swiss Government set up a separate cell in the capital Berne to deal with the crisis and had sent special envoy, Mr. Hans Stalder, to Kandahar who regularly reported back to Berne. According to the Repubblica and Corriere Della Sera newspapers, ever since his return to Switzerland by a special plane, Mr. Roberto Giori has been under the protection of the Swiss Government.

But there is a very important missing piece to this story. It is believed that a ransom was paid by the Indian Government for the safe release of Roberto Giori; this issue has been voiced not just from political sections but also from Intelligence. This issue is a hot potato for both the Congress and BJP and is likely to boil Parliament in the near future.

Whatever be the case the motive for the hijacking was reported to be to secure the release of terrorists held in Indian prisons. The hostage crisis lasted for seven days and ended after India agreed to release three militants Mushtaq Ahmed Zargar, Ahmed Omar Saeed Sheikh and Maulana Masood Azhar. These militants have since been implicated in other terrorist actions including the Mumbai terror attacks.

While the release of terrorists maybe one of the motive for hijacking the plane, there are bigger things at stake here than is usually understood. Roberto Giori was not an ordinary man not even an ordinary VVIP. He was the owner of the company that has been printing currency notes for more than 150 countries since centuries. And it has a dark history in each and every country that it operated in. We mention few instances here for our readers to understand the gravity of the situation and encourage you to study others.

Colonel Muammar Gaddafi, the Libyan President was starved of currency before he was militarily overthrown. He was unable to pay his soldiers. The contract for printing the banknotes was given to De La Rue but they were not delivered until it was too late.

With the destruction of the Berlin Wall and the break-up of Soviet Union, many newly independent





countries sprang up overnight. One such country was Chechnya (formerly part of the Soviet Union) who signed a secret deal to print passports and banknotes with De la Rue. Two brothers Ruslan and Nazerbeg Utsiev were sent to conclude the deal. Apart from printing passports and banknotes they were also trying to secure 2000 ground-to-air Stinger missiles from Britain, Russia's age old arch-enemy. The KGB was tipped-off and soon two Armenian hitmen were on their way from Los Angeles to kill both the brothers and the deals. Both the brothers were found dead soon after.

The brothers and the deals were dead but De la Rue survived. All was well until in 2010 the Parliament Committee was rocked with the scandal and De la Rue with other companies were blacklisted from operating in India and almost went bankrupt. This brings us to the recent demonetization move.

### **Is De la Rue Involved in the Printing of the New Rs 2000 Notes?**

As per a recent report by Economic Times,

*[The notes] were largely printed at Mysuru under utmost secrecy while the paper note on which the printing was done came from Italy, Germany and London.*

*The printing, according to officials, began in August-September and nearly 480 million notes of Rs 2,000 denomination and an equal number of Rs 500 denomination were printed. The printing facility at Bharatiya Reserve Bank Note Mudran Private Ltd. (BRBNMPL) in Mysuru under Reserve Bank of India was set up with the De La Rue Giori, now KBA Giori, Switzerland.*

The Hindu reported,

*India imports bank note papers from European companies like Louisenthal in Germany, De la Rue in United Kingdom, Crane in Sweden and Arjo Wiggins in France and Netherlands.*

*India had blacklisted two European firms in 2014 amid reports by security agencies that the security features, which come embossed on bank note paper, were compromised and given away to Pakistan.*

But the ban was lifted and the companies were

removed from the blacklist. Why? Here is the reason given for the lifting of the ban.

*"These companies are in the business for 150 years; they will not hamper their trade by passing on information of one country to another. Some of these firms even print currency notes for smaller countries. After the investigations, it was found that the two firms had not compromised the security features and the ban was lifted," said the official.*

However the Serious Fraud Office (SFO) of UK itself in their inquiry had uncovered that a number of employees had deliberately falsified certain paper specification test certificates for some of its 150 clients. Recently it was also revealed in the Panama Papers that De La Ru paid out a 15% commission to a New Delhi businessman to secure contracts from Reserve Bank of India. There are also reports that De La Ru paid £40m in settlement to the RBI for issues in production of paper notes.

Even so after all this it has been given clearance and there are even plans in discussion with De La Rue for setting up of a security paper mill and a research and development centre of identity software in Madhya Pradesh. Martin Sutherland the new CEO of De La Rue said in an interview with Indian Investment Journal said that under the UK-India Defence & International Security Partnership Agreement which was signed in November 2015, De La Rue is committed to supporting both governments on the subject of counterfeiting under this agreement.

However there has been no official announcement made regarding the lifting of the ban on De la Rue and its removal from the blacklist apart from the news report. De la Rue that almost went bankrupt after losing RBI contracts reported a whopping 33.33% rise in its shares in the last six months

The question that still needs to be answered is are the new Indian currency notes printed with the involvement of blacklisted Crown Agent companies who supplied and were the source of fake notes for Pakistan at the expense of India's National Security?

Current investigation shows the answer is "yes".

# One in Three Children Have Stunted Growth in India

“ India has a ‘serious’ hunger problem with 15.2% of its citizens undernourished and 38.7% of under-five children stunted, says a new report.

■ Anuradha Mascarenhas

Malnutrition continues to be a significant public health problem in India despite having several major programmes to address the issue, namely the Integrated Child Development Scheme ICDS, Mid Day Meal (MDM) and also Food Security Act. Data from the Global Hunger Index that measures malnutrition, stunting and mortality rates of under-five shows that one in three children in India has stunted growth, whereas 15 per cent of the country's population is undernourished. The 2016 Global Hunger Index (GHI) that was released this week said 38.7 per cent of Indian children under five years are stunted due to lack of food. The 'window of opportunity' for children is 1,000 days, from conception to a child's second birthday. That's the period when they must get the right nutrition. If they don't, the damage is lifelong - physical, or mental impairment.

The report by the International Food Policy Research Institute

(IFPRI), also ranked India 97 among 118 countries, faring worse than all its neighbours China (29), Nepal (72), Myanmar (75), Sri Lanka (84) and Bangladesh (90), except for Pakistan (107) in measures of hunger.

The districts reporting the highest rise in severely underweight children include Nanded, Beed and Hingoli in the Marathwada region which was grappling with a severe

drought between 2014 and 2015-16. Malnutrition also increased in Nagpur, Wardha, Buldhana and Chandrapur from the deprived Vidarbha region which was partially affected by the drought. Jalgaon in north Maharashtra, which faced both unseasonal rains and a water crisis, also reported a substantial rise in severely underweight children.

The drought-hit Nanded saw the sharpest increase, with the number of severely underweight children rising by 116% in one year. In Wardha district, the number rose by 109.5%. Though Wardha was not drought affected, it is among the districts in Vidarbha prone to farmer suicides.

At the Indian Council of Medical Research (ICMR), Director General Dr Soumya Swaminathan explained that the issue of







undernourishment of children is complex: it is not just lack of food (macro nutrients) but the quality (micro nutrients) as well as the capacity to absorb and utilize nutrients. These are affected by poor water and sanitation. Hence we need a more holistic approach to address all these factors. Also, low birth weight (LBW) can be reduced through attention to maternal nutrition. A LBW child is likely to remain stunted.

Hunger levels in developing countries have fallen 29 per cent since 2000, but efforts to curb hunger must be accelerated in order to meet an international target to eradicate it by 2030, according to the annual index and India along with Indonesia and Nigeria is among 43 countries that have 'serious' hunger levels. Under nutrition is an underlying factor in many diseases in both children and adults, and it contributes greatly to the disability-adjusted life years worldwide. It is particularly prevalent in developing countries where it affects one out of every three pre-school-age children. Preventing under-nutrition has emerged as one of the most critical challenges to India's development planners in recent times.

Experts feel that lack of institutional framework to address malnutrition, the lack of inter-

sectoral convergence amongst multiple government departments critical to address this problem, the lack of monitoring and accountability in public funded nutrition programmes are among the reasons why India continues to suffer from this significant public health challenge.

As Amitav Banerjee, a community medicine expert, wrote in an editorial in a medical journal of the D Y Patil Medical College in 2014, one of the paradoxes in the India growth story is that the improvement in the nation's health has not been commensurate with its economic growth.

Selected indicators for the world's 16 poorest countries outside of sub-Saharan Africa show that while India heads the list in gross domestic product (GDP) per capita, it fares poorly in all health indicators such as life expectancy at birth, infant mortality rate, under-five mortality rate, access to sanitation, proportion of under-five children who are malnourished and child immunization rates. The most embarrassing statistic is the proportion of Indian children below 5 years who are underweight.

The phenomenon of high rates of child malnutrition in South Asia has been termed the "the South Asian enigma" by Ramalingaswami

and other experts, Banerjee had said. They postulated that the low status of women in South Asia leads to poor nutrition and other deprivations during pregnancy causing intra-uterine growth retardation and low birth weights, affecting the children's nutritional status right from birth and even conception. This hypothesis is consistent with more recent reports, Banerjee said.

According to Prof Chandrakant Pandav, in charge of the Centre for Community Medicine, AIIMS, New Delhi, there has also been too much focus on food-based programmes and neglect of other nutrition sensitive interventions like environment, safe water and sanitation. "Malnutrition is primarily a social disease and will require holistic broad-based interventions," he expert, said adding a positive note to the gloomy picture painted by the Global Hunger Index 2016. "On a brighter side India is seeing significant improvement in reduction in malnutrition in last few years with some of the states like Maharashtra performing exceedingly well," he added.

On the global level, the report revealed that **21,000 people die every day from hunger or food shortages, and some 795 million go to bed hungry each night.**



# Understanding Ideology

Shrii Shrii Anandamúrti

The word ideology is termed as “*Ádarsha*” in Samśkrta. It means to follow an idea in the things that one has to do in his life. It has an impersonal element. But when one follows a personality, it is called as “*Íśta*.” Suppose someone has an ideology to serve humanity, this service is an impersonal element. Social Service is not the name of man. Social service is not a thing with whom you can love or express your heart's sorrows and pleasures. You cannot make it the best of ideals, the ultimate ideal of your life. Therefore, social service is an impersonal entity and it is an ideology. I should do everything which is for my liberation and also for the welfare of humanity. This is ideology.

There is another meaning of the word "ideology". It means a mirror. When we look at it, we can observe ourselves. Similarly is our ideology. Every human being should follow his ideology. Human life is an ideological flow. Those people who have no ideology in life are not human beings. One can recognize other men to the extent that he follows his ideology. The life of man devoid of ideology is like an animal life.

To follow the ideology, we need effort and courage. There is no man in this world who is powerless. Whosoever has come on this earth has been graced with some amount of power. We are walking, talking, condemning, gossiping. We are wasting our time. Whatever we do we cannot do if we are powerless. When the time for work comes, some people say they do not have the capacity to perform the work. But when the time is not for doing a worthy action, they demonstrate much power.

There is not a single entity in this world that is powerless. Truly, as long as we have life, we have power. Whatever power you have, you must utilize it to the maximum. After you have done your best and there is still need for more power, then God will give you more. Only then do you have the right to ask for more power from God if you have already utilized your existing power. And, if there is still need for more, the Lord will give you what you need. The Lord commands us to utilize whatever power we have to the maximum. We can ask for more power if there is the need for it. Be rest assured that if you apply the power to good works, you will get more power according to your needs.

All powers come from God; whether it is physical, mental or spiritual. He is the owner; He is the master. This energy is the power of the Lord. The Lord grants these powers to those who are engaged in working for the welfare of others and are performing benevolent deeds. You will not have to ask for powers. You should leave this to the Lord.

The second important thing is courage. One should remember that courage comes according to power; in other words courage and power come together. A man who is powerless is also a coward. To establish yourself in the ideology you need two things. One is courage. So if you want to become powerful, you need not only ideology but also “*Íśta*” [spiritual Goal]. Even for courage and efforts, you need the help of the Lord. You cannot say that it is not necessary to make more efforts because God will give according to one's needs. This is correct, but we have to follow our ideology with effort and courage.

We should always respect our ideology if we are to become true human beings. The ideologist is a man who always acts according to his ideology. If by following the ideology, the older people become unhappy or condemn me, I will not care. If by following an ideology I die and die again, let it be. I will not care. I will stick to my ideology.

## International Educational Futures Conference

### Improving Educational Pedagogy

A two day international conference on "Education Futures" was held under the joint auspices of Neo-Humanist Education Research Institute Chandigarh (NERI) and NITTTR Chandigarh on November 18-19, 2016 at the NITTTR premises in Sector 26, Chandigarh.



Khun Krisada Kampanatsanyakorn from Thailand made the keynote address on his path breaking technologies, which could take India and other developing countries into a renewable energy age.

Leading educationists participated to discuss issues related to improving educational pedagogy in light of globalization and ecological imperatives.

### The themes explored were:

Technologies for Smart Cities; Education & Creativity; Causal Layered Analysis for Future Studies; Neohumanist Ethics; Service Learning; Training of Wisdom Teachers; Strategies of Diversity & Inclusions; Sustainability Issues; Innovations, Technology & Social Justice; Design Challenges for a Global Education Policy; Incorporating Meditation

On 16/11/16 lecture on Neo-humanism was given by Dr Marcus Bussey & Dada Shambhushivananda ji at Panjab university (Chandigarh). Dr. A.K. Grover, Vice Chancellor of Panjab university was the Chief Guest of the program. Professors & Chairpersons of different departments attended the lecture. The department was so impressed with Dr. Marcus Bussey's lecture that they called him again on 17/11/16 to give lecture on Neo-Humanism in Swami Vivekananda Hall (Panjab University).







& Yoga in Schools, Colleges & Universities; Science of Microvita & Mental Faculties of Children: A Perspective from Neurological Science.

The participants from different countries included teachers, educationists, industrialists, research-scholars, students and parents interested in looking at educational process from fresh perspectives. The participants and speakers included Dr. Marcus Bussey (Australia), Dr. Sid Jordan (USA), Dr. Anant Giri (Chennai), Dr. Nitin Patil (Kolar-Bangalore), Didi Ananda Rama (Egypt), Dr. Raj Mohini Sethi, Dr. Mohd. Rafi (Punjab), Prof. Nandita Shukla Singh (Panjab University), Ms. Chew (Malaysia), Dr. B.D. Sharma (Shimla), Dr. Krishna Kanta Shukla (Varanasi), Dr. G.D. Sharma (Pune), Dr. S.K. Verma (Udaipur), Dr. Geetha Mohan (Mumbai), Dr. Uttampati (JNU, New Delhi), Dr. Ram Nath Jha (JNU, New Delhi), Vikram Saraph (Pune).

The conference unleashed creative thinking in approaching the educational philosophy, values and praxis. The event was concluded by Acharya. Shambhushivanand Avadhuta, the president of NERI.



## PBI Forms Siwan District Committee

The proutists of Bihar are sincerely working to establish the anti-exploitation movement of PBI in the state. And to that end, they met in Siwan on 5 November. After a due discussion on the socio-political conditions of the state, it was unanimously agreed that since BJP, Congress, RJD, JD(U) etc. have failed to do anything substantial for the progress of the people, PBI should come forward as an alternative. As a step forward in this direction, a district committee of East Siwan was formed with following members:

On this occasion national convener Acharya Santoshanand Avadhuta, Bihar state general secretary Shiv Narayan and party spokesman Prem Shankar Prasad were also present. Acharya Santoshanand Avadhuta said that people of Bihar cannot get rid of their problems unless they elect hardcore moralists as their leaders, but they can do so only when we give them such leaders. Hence, the party needs to work with accelerated speed so that the public recognizes such leaders before the next elections and install them in the office.

Shiv Narayan said that PBI aims to establish the rule of morality in the country. He said the party has formed several district committees, which are functioning very well, so soon the party will reach out to everybody in the state. He said PBI has set in a new trend in the politics of the country, people have started to recognize. More importantly the exploited people now are feeling they have someone who will fight for them.

It was also decided that district committees of Muzzafarpur, Gopalganj and Betia would be formed on 9, 18 and 19 November 2016 respectively.



## Public Meeting In Bhojpur



On 15th November national convener of Proutist Bloc, India was given a grand reception at Ara railway station ( Bihar ) when he arrived there from Delhi in the morning. More than 200 PBI office-bearers, members and supporters thronged the station with garlands, band and banners to welcome him. He was garlanded and escorted out of the station. The station resounded with the slogans: PBI zindabad ! Amiri Rekha Zindabad ! Shrii Prabhat Ranjan Sarkar Zindabad !

Later in the noon, he addressed a public meeting in Jagdishpur Vidhan Sabha constituency of Bhojpur (Ara) district. The meeting was held in Hridaypur English village, where a large number of proutists and party supporters had gathered to listen to him and other PBI leaders.

The meeting, which was presided by Lalan Das, the district secretary of Bhojpur district, was addressed by national chairman A.N. Chaudhary, state chairman Shiv Narayan, parliamentary board chairman Gopalji Singh, Sitaram Dev, , Ramesh Chandra, Prem Shankar Prasad, Rajeshwar Prasad Singh and Acharya Santoshanand Avadhuta.

Shiv Narayan, the chairman of PBI(Bihar) said that the struggle for the economic freedom has started on the holy land of Bihar, where not only democracy but also PROUT was born, and will soon spread across the country with the establishment of a proutistic government in the state. He said very soon PBI will become a household name in every corner of the state.

Gopalji Singh said that the government's recent decision to replace 500 and 100 rupees currency in order to strike black money, counterfeit currency, corruption and terrorism will not yield the desired fruit. He said if the government sincerely wishes to uproot the above-mentioned problems, it must scrap the currency notes of higher denomination and not just replace them. Instead, the government has issued 2000 rupees note -- what a joke ! In his speech national convener of the party, Acharya Santoshanand Avadhuta, said that the problems that are afflicting the country can only be solved by moralist leaders. He said that the country is moving rapidly towards a morally decadent politics, and therefore, PBI's sole objective is to give rise to moralist leadership in the country, and establish morality as a mandatory qualification for one to enter politics. He expressed hope that Bihar will take lead in this direction and lead not only the state but also the country.

A.N. Chaudhary, Sitaram Dev, Ramesh Chandra, Prem Shankar Prasad and Rajeshwar Prasad Singh also addressed the meeting. Besides, Rajeshwar Prasad Singh was declared the candidate for the next assembly elections by the people in one voice.





## Medical Camp by AMURT (Ananda Marga Universal Relief Team), Mumbai

AMURT (Ananda Marga Universal Relief Team) in association with Path of Bliss Trust, Mumbai, and Gramastha Mandal Shelu successfully organized a Medical Camp comprising of Diabetes Detection & Awareness, General Check Up and Dental Check Up on Sunday, 13th November 2016 at village Shelu just 5 km away from Neral which is near Matheran, Maharashtra.

The Medical Camp was technically supported by a 12 member team which comprised of Doctors & Interns from Terna Dental College led by Dr. Bhanushali.

The Medical Camp was part of an initiative by AMURT termed as "SAATH" (Steering Awareness & Action Towards Health) which is ambitiously aimed at providing "Minimum Guarantee of Health for All" by focusing on NCD's (Non-Communicable Diseases), their awareness amongst the urban & rural masses followed by Knowledge Based Management of these diseases.

Over 250 villagers took advantage of this Free Medical Awareness and Testing Camp.

Certified Diabetes Educators, Vidya Edwankar and Kartiki Yadav counselled each and every Diabetic in simple and easy to understand vernacular language about Diabetes and its Management by Lifestyle Interventions and thus empowered the patients to actively take care of their basic health needs in their own hands.

The Medical Camp was enthusiastically supported by Doctors from Shelu village, Dr. Magar, Dr. Rathod and Dr. Sonawale and Doctors from Mumbai- Dr. Aparna Sandu and Dr. Yogesh Sandu.

Path of Bliss Trust who supported this Event by providing Free Medicines was represented by Dr. Ashwini Sandu and Pavitra Rai and their team.

The Screening process involving generation of IDRS (Indian Diabetes Risk Score) followed by Blood Sugar Testing helped detect 18 new cases of Diabetes.

The SAATH team inspired by this success now aims to actively move forward to make more such concerted efforts towards curbing the epidemic of non-communicable diseases through such Medical camps and similar interventions.

The Organizing Team from AMURT comprised of Acarya Rupatitananda Avadhuta, Acharya Shubhagananda Avadhuta, Dr. Nagesh Sandu, Rishikesh Dhamane and Sanjay Gaikwad.





## LET US PROMISE HIM



**PATHIK ESECHE ÁJI ÁLOKER DESH THEKE  
NAVA SAMÁCÁR DITE ÁNDHÁRER LOKE LOKE**

**CALO MORÁ EGIYE JÁI  
TÁHÁKE SVÁGAT JANÁI  
ÁNDHÁRER KÁLO KABE TÚTÁBE  
E KATHÁ SHUNIBO TÁR MUKHE  
PATHIK ESECHE ÁJI ÁLOKER DESH THEKE  
NAVA SAMÁCÁR DITE ÁNDHÁRER LOKE LOKE**

**CALO MORÁ TÁKE KATHÁ DII  
ÁMRÁO PICHE PARÉNEI  
MORÁO JUJHIBO MUKHOMUKHI SABÁITE PÁP  
SHAKTIKE  
PATHIK ESECHE ÁJI ÁLOKER DESH THEKE  
NAVA SAMÁCÁR DITE ÁNDHÁRER LOKE LOKE**

A Traveler arrives today  
From the world of effulgence.  
He comes with a new message  
For all these dark worlds.

Come on, let us move forward  
So we can welcome Him.  
When this time of darkness  
will be broken –  
On this question we want to hear  
from His mouth.

Come on now, let us promise Him  
That we will not lag behind –  
That we too will fight face-to-face  
With all the forces of  
vice and exploitation.



# ETERNAL SONG OF The Proutists

- Shrii Prabhat Ranjan Sarkar

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

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

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

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

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

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

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

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

With best compliments from



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