

# PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis

**Happy and Peaceful New Year to All**

## **Prout And Neo-Humanism**

**Towards the  
Bright Future of Humanity**

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# PROUT

Progressive Utilization Theory

# A Vibrant Magazine which Informs & Inspires

## *Cry of the Suffering Humanity*

### **What is PROUT :**

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

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

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 & Neo-Humanism :**

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

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

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

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

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

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

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

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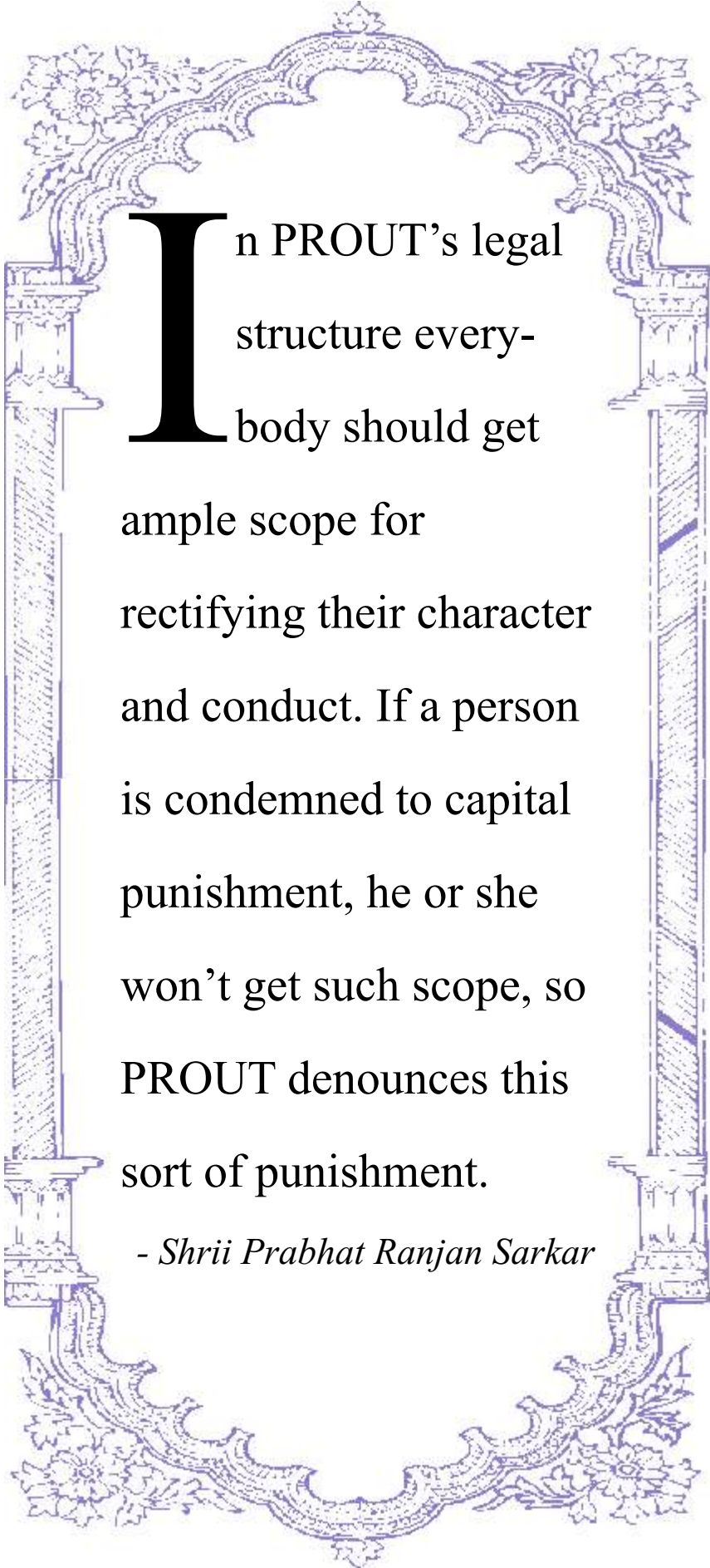


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## Fundamental Principles :

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



**I**n 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.

*- Shrii Prabhat Ranjan Sarkar*

## Victory Will Surely Be Yours



The world of 6 billion people of 1998 and thirteen years later on October 31, 2011 the 7 billionth human was born. UN Secretary General Ban Ki Moon said: "Today is not about one newborn, or even one generation. This is a day about our entire human family". The world population is expected to grow to 9 billion by 2043. Yet the 2011 UN Human Development Report shows how the world's most disadvantaged people suffer the most from environmental degradation, including in their immediate personal environment, and disproportionately lack political power. And in this our beautiful world of

unprecedented wealth, 40% account for 5% of its wealth and the richest 20% account for three quarters of world income, almost two million children die each year for want of a glass of clean water and adequate sanitation. In India 45.6 crores of people, a third of the world's poor, live below the global poverty line.

In backdrop of this grim scenario of today it is worthwhile to recall few messages of the founder of PROUT, Shrii PR Sarkar, on New Year's' days over the years. He foresaw these grim challenges and said, "Human civilization now faces the final moment of a critical juncture. The dawn of a glorious new era is on its one side and the worn-out skeleton of the past on the other. People have to adopt either of these two. The opportunists tried in the past, are trying at present and will try even in the future to fulfill their narrow desires by keeping the human race disunited. By severely reproaching this opportunistic craftiness through your noble deeds, you draw nigh the unknown strangers living far away and build a healthy world-based human family. Ignoring the brute forces, the sky-kissing arrogance, hypocrisy, immorality and glib outbursts of the conceited people, go ahead towards your cherished goal". Today people are on the threshold of revolutionary and major social change the world over. The Occupy Wall Street Movement, the overthrow of Dictators like Gaddafi and regimes in Egypt, Tunisia and simmering discontent elsewhere are pointers to this direction. Communism could provide no answers to people's problems and cure the lopsided social order for the benefit of mankind hence it died an unnatural death. Capitalism is on the verge of its own natural demise. Only Prout can fill this vacuum, because it is the only social and economic theory that, rather than promising equal wealth to all, guarantees minimum requirements for all the people and maximum amenities for the meritorious. As the purchasing power of the people increase, so will their minimum requirements. This is built into Prout's economic model and is explained in detail in the discourse by Shrii PR Sarkar, which forms our cover story this first issue of 2012.

We wish all our readers a very Happy New Year 2012 by ending on a promising note with few more New Years' messages 'from Prout's founder' for the bright future of India and the world, "It must be borne in mind that so long as a magnificent, healthy and universalistic human society is not well established, humanity's entire culture, and civilization, its sacrifice, service and spiritual endeavour, shall not carry any worth whatsoever. The more the honest people are firm on morality, the more the evil forces will be active against them. So all the moralists of the universe should remain organised and confront the evil forces unitedly. The task will inevitably be fraught with obstacles. I am an incorrigible optimist, for I know that optimism is the very essence of life. Victory will surely be yours".



**THREE TYPES OF OCCUPATION**

Shrii PR Sarkar’s article with the pictures was very thought provoking. That the first human beings evolved in Rarh (India) should make everyone in the subcontinent sit up and take note that this was the land where the first human beings walked and was really and truly the cradle of human civilization. The simple narrative about the various ages, viz. Bronze, Iron and others till full fledged civilization developed was very educative. There are a lot of lessons to be learnt from this wonderful article.

**Ajay, Midnapore, (WB)**

**CRONY CAPITALISM**

Shocking it was to realise how few multi-nationals control the lives of multitudes of humanity, with only one thought in their minds, greed for profit. The solutions recommended by the authors should be seriously considered.

**Ramaswamy, Madurai**

**HOW TO ROUSE POLICE**

The Establishment always needs loyal guards given small rewards to keep the system going and keep those in positions of power secure. It's time someone opens the eyes of these so called guardians in uniform so that blatant injustice does not go unnoticed and unpunished. The French revolution succeeded because the men in uniform joined the protestors.

**Sarla Tiwari, Etawah, UP**

**THE STORY OF SPARTACUS**

Slavery has been a blot on humanity since time immemorial. Thank you Prout, for publishing such a wonderful story of courage and selflessness. I eagerly look forward to the concluding part.

**Franz Guber, Denklingen, Germany, by email**

**FOOD ADULTERATION**

How shocking the expose by Devinder Sharma. Such people can get away because they are hand in glove with corrupt officials. It’s high time such people who play with the health and lives of others are brought to book.

**Anwar Kotah, Rajasthan**

**BLACK MONEY**

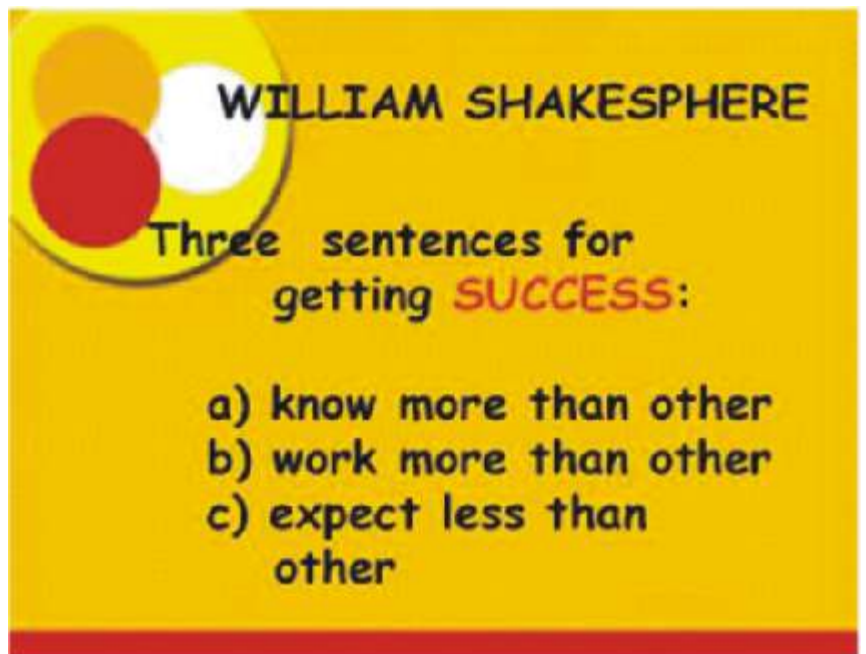
How sad that this goes on and on year after year, election after election! If only there was strict and moral governance all this money that is actually the nation’s wealth could have been judiciously used to eradicate poverty and disease in India.

**Surinder Sing, Amritsar, Punjab**

**THE FORGOTTEN SOLDIER**

Such men as young Vijayanth Thapar never die; they live on inspiring us with their valour. For our tomorrow they gave their today. The touching letter written the day before he was killed in action to his parents, brother and sister would stir any man’s soul, young or old. In the first para he clearly penned the premonition of his own death and the words show how he smilingly went to meet his death. Such people are the ones who die while doing their duty and do their duties while dying need to be honoured by their country men. And Prout has taken that noble step.

**Arun Prakash, New Delhi**



**Articles / Suggestions Invited**

We invite your articles, comments, letters, wit & humour materials etc. on any aspect of human life including Spiritual, Socio-economic, Political, Cultural, Ideological, Educational and local self government. Clips, photographs and cartoons are also welcome.

Please send them at the following address :  
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## If You Bring Love



Women fetching water: Bengal late 19<sup>th</sup> century

**A**t a certain moment in Nietzsche's life, the idea came to him of what he called- 'the love of your fate.' Whatever your fate is, whatever happens, you say, "This is what I need." It may look like a wreck, but go at it as though it were an opportunity, a challenge.

If you bring love to that moment - not discouragement - you will find the strength is there. Any disaster that you can survive is an improvement in your character, your stature, and your life. What a privilege! This is when the spontaneity of your own nature will have a chance to flow. Then, when looking back at your life, you will see that the moments which seemed to be great failures followed by wreckage were the incidents that shaped the life you have now. You'll see that this is really true.

Nothing can happen to you that is not positive. Even though it looks and feels at the moment like a negative crisis, it is not.

Joseph Campbell



Do not give me a knife  
Give me a needle  
The knife is an instrument  
for cutting asunder  
and the needle  
for sewing together.  
Shaikh Fariduddin Ganj  
Shakar of Pakpattan  
1174-1266

# Prout and Neo-Humanism ... Towards the Bright Future of Humanity

SHRII PRABHAT RANJAN SARKAR

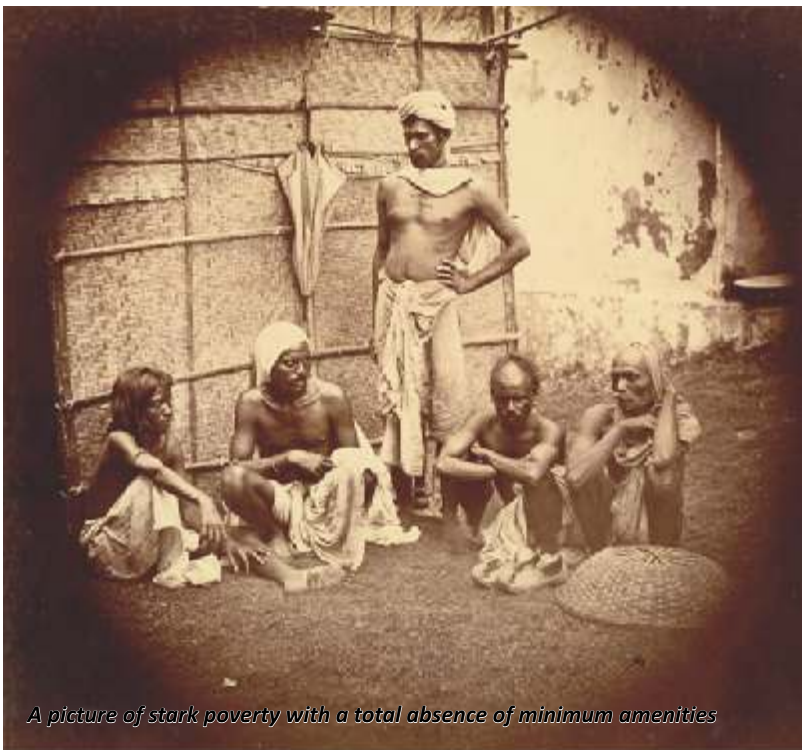
**Both the minimum requirements and the maximum amenities vary from age to age, and both will be ever increasing. If this were not so, there would be no economic progress in society.**

There are many attractions in society, and it is the nature of human beings to run after these attractions. Communism exploited this human tendency by promising to give equal wealth to all. But the mundane resources in the world are limited, so is it possible to provide equal wealth to all? No, and

the attempt to do so is nothing but a dazzling ostentation. Now communism has met its end. Communism was nothing but a “bogusism” – a mere ostentation of verbose language and nothing else.

Rather than trying to give equal wealth to all, the proper approach is to ensure that everyone is guaranteed the minimum requirements of life. As the income of people increases, the radius of their minimum requirements should also increase. Just to bridge the gap between the more affluent people and the common people, we have to increase the minimum requirements of all. In addition, the maximum amenities should be provided to meritorious persons to enable them to render greater service to society. This should be done by setting aside some wealth for those with special qualities, but the provision of the maximum amenities should not go against the common interest.

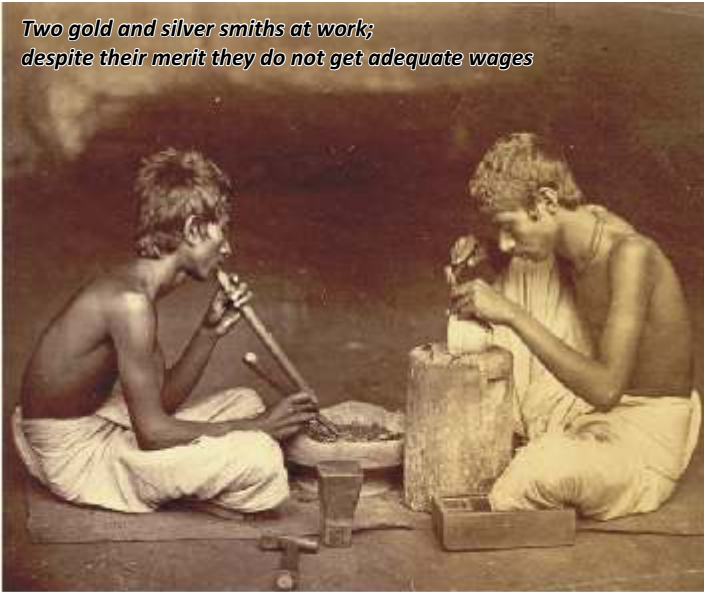
However, something more can be added. Besides



*A picture of stark poverty with a total absence of minimum amenities*



*Two gold and silver smiths at work;  
despite their merit they do not get adequate wages*



increasing the maximum amenities of meritorious people, we also have to increase the maximum amenities available to common people. Meritorious people will earn more than common people, and this earning will include their maximum amenities. But the common people should not be deprived of maximum amenities, so there should be efforts to give them as much of the maximum amenities as possible. There will still be a gap between the maximum amenities of the common people and the maximum amenities of the meritorious, but there should be constant efforts to reduce this gap. Thus, the common people should also receive more and more amenities. If maximum amenities are not provided to common people, no doubt there will be progress in society, but there will always remain the scope for imperfection in future. What constitutes both the minimum requirements and the maximum amenities should be ever increasing. This idea is a new appendix to PROUT.

If the maximum amenities of meritorious people become excessively high, then the minimum requirements of common people should be immediately increased. For example, if a person with special qualities has a motor bike and an ordinary person has a bicycle, there is a balanced adjustment. But if the person with special qualities has a car, then we should immediately try to provide the common people with motor bikes.

There is a proverb which refers to plain

living and high thinking, but what is plain living? Plain living eighty years ago was not the same as it is today, so plain living changes from age to age. The standard of value also varies from age to age. Thus, both the minimum requirements and the maximum amenities will vary from age to age, and both will be ever increasing. If this were not so, there would be no economic progress in society.

So, our approach should be to provide the minimum requirements of the age to all, the maximum amenities of the age to those with special qualities according to the degree of their merit, and the maximum amenities to the common people as well. The minimum requirements of the age as per their

money value plus the maximum amenities of the age as per their money value are to be fixed and re-fixed, and fixed again and re-fixed again, and so on. In this way you must elevate the standard of the people – you must go on elevating their standard of living.

#### The Amenities of Life

The amenities of life are those things which make life easy. The word “amenity” comes from the Old Latin word *amenus* which means “to fulfill the desire” or “to make the position easy”. Amenities mean physical and psychic longings. Whatever will satisfy the physical and psychic longings of the people will be the amenities of the age. Common people should be favoured with maximum amenities. For example, previously people used to dig a well to get drinking water, and then they carried the drinking water to their houses. Later water tanks were constructed, and now drinking water comes through pipes. In this way the amenities of life have increased and life has become easier. Though the aim is to get water, the system of getting it has become more effortless and more convenient.

Take another example. Suppose school children receive the minimum requirements of life. If they are provided with free snacks, this amenity will be over and above the minimum requirements. Again, in most trains there are first and second class compartments. First class passengers already get special facilities, but if free tea or coffee is given to the passengers in the second class compartments, it will be considered

an amenity.

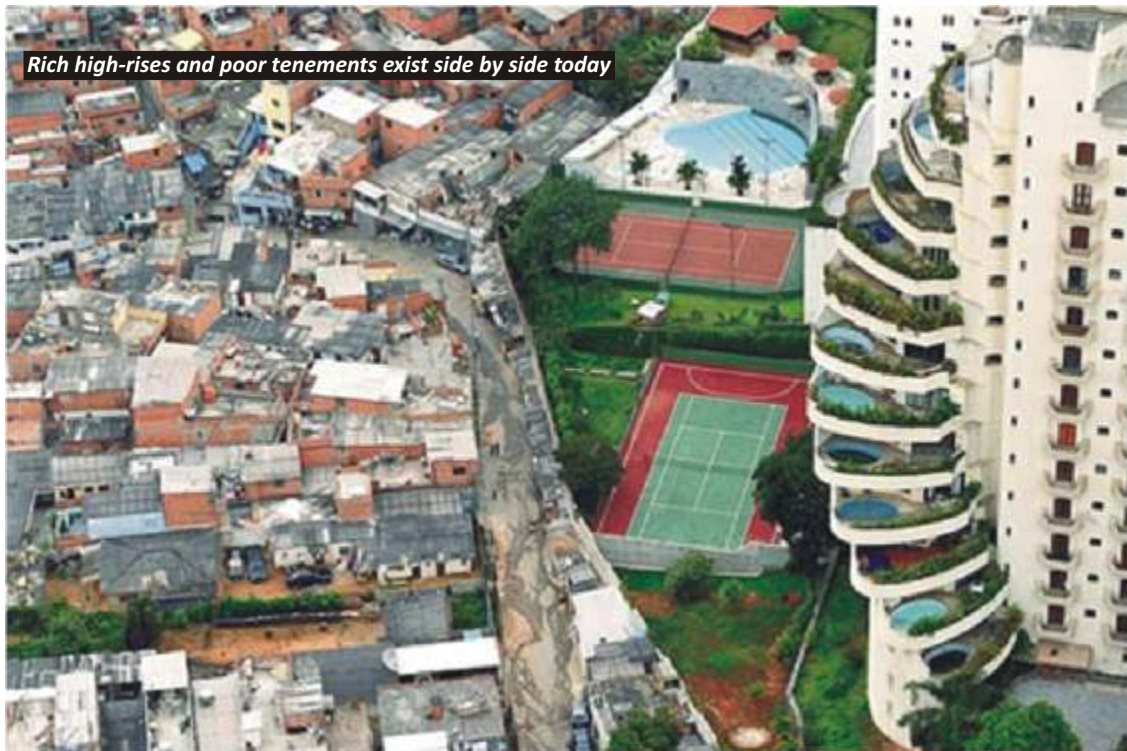
More and more amenities will have to be provided to the common people with the progress of society. This process will generate the impetus to collect and utilize more and more resources, and the proper utilization of the collective resources will elevate the standard of living of both the common mass and the meritorious people.

As the need for the minimum requirements is fulfilled and the supply of the maximum amenities increases, the struggle for daily subsistence will gradually decrease and people's lives will become increasingly easy and enjoyable. For this reason PROUT guarantees the minimum requirements and the maximum amenities to all.

The root *vidh* prefixed by *su* and suffixed by *ac* and *á* equals *suvidhá* which means “the pabulum asked for”. *Kuvidhá* means “the pabulum not asked for”. If you are travelling by train and you see someone take a snack of delicious food, you will have a natural urge or longing to enjoy the same delicacies. This is a natural longing for physical pabulum. Those things which your body wants are the natural amenities. Natural amenities include all the longings of nature. They include all natural

physiological longings such as urination, defecation and eating when one is hungry. Common people should be provided with more and more natural amenities to make their lives easy.

They should also be provided with more and more super-natural amenities. Common people experience much stress and strain – they should be freed from this tension. For example, the rural people of India always worry about their crops. If the rains are late or if they fail, paddy production will suffer; if the climate is too cold or not cold enough, the winter crop will be adversely affected. The common people should be freed from all these stresses and strains. This can be achieved through the provision of super-natural amenities which can be developed artificially through science and technology. For example, better agricultural techniques and the construction of small-scale dams to conserve water and improve irrigation can help relieve poor rural people of their stresses and strains. Even simple techniques can increase crop yields. For instance, if the smoke from burning wood chips is made to pass through a field of mustards seed, the flowers of the mustard seeds will bloom immediately and increase the production of the crop.



We should provide common people with both natural and super-natural amenities according to the physical capacity, the psychic capacity and the technical capacity of the state. This approach will ensure that human beings get enough amenities so that their lives become satisfying and congenial.

The minimum requirements must be guaranteed to all human beings, and under the environmental conditions concerned – that is, the existing environmental conditions – there should be maximum amenities. You should satisfy the thirst for physical and psychic longings – for physical and psychic pabula – under the concerning conditions. So maximum amenities are to be guaranteed to all under the environmental conditions concerned, which means keeping in view such factors as the temporal, topographical, geographical, social and psychic conditions.

What is the difference among surroundings, atmosphere, and environment? “Surrounding” means

“everything physical, either directly physical or psycho-physical, that surrounds.” “Atmosphere” means “the nature of different expressions in the surroundings, such as water, air, air pressure, temperature, etc.” “Environment” means “that which controls the characteristic of inanimate and animate beings.”

One age will go and another will come, and human longings will also change. In one age a particular type of breakfast is accepted as the standard, and in the next age it will be considered substandard. Today people eat bread and butter, but according to the standard of the next age people may eat fried rice or sweet rice. Thus, the maximum amenities of life should be guaranteed

to each and every individual, and their standard should be continuously elevated.

The jurisdiction of maximum amenities will go on expanding with the progress of human beings. Human beings are marching ahead, and their longing for different psycho-physical pabula is also increasing. The minimum requirements of the age must be guaranteed, and the maximum amenities must also be guaranteed. Maximum amenities must be provided in the existing environment.

Can human thirst be fully quenched? Can human hunger be fully satisfied? Why is it that human thirst knows no limitations? From PROUT we are moving to psycho-philosophy. In the relative world human thirst cannot be satisfied.



Human beings are the progeny of the Supreme Progenitor, therefore human thirst is unlimited. All the properties of the Supreme are ensconced in human existence, and not only in human existence, but in each and every entity of the expressed universe. Can physical thirst, psychic thirst

and spiritual thirst be quenched? Only spiritual thirst can be quenched. Unification of the unit with the Cosmic can quench the spiritual thirst. The physical body has certain limitations. It functions within very strict limitations. The mind has a far bigger jurisdiction, but it is also limited.

#### Future Progress

Every system has its merits and demerits. The demerit of this system is that as life becomes easier and easier, the physical capacity of human beings will gradually decrease. In ancient times people used to walk great distances with bare feet, carrying only a single cloth, but today people rarely move without footwear or without taking proper provisions. It is a fact that human strength



will decrease in the future, but with the progress of society we have no alternative but to accept this situation. A day will come when the eyes and the bones in the human body will become weak. Almost all people will wear glasses and have false teeth. In the future there will also be tremendous changes in the structure of human beings. Human intellect will become sharper, the cranium will become larger and the nerve fibres will become more complex. Not only will such changes occur in human beings, similar changes will occur in animals and plants too.

The African elephant has a large body and a small head and it cannot be easily domesticated. In comparison the Indian elephant has a small body and a large head. It is more intelligent and it can be easily domesticated.

As life becomes increasingly easy, there will be greater opportunities for intellectual pursuits. A day will come when there will be hardly any need for human beings to work. This may sound strange today and perhaps we might not like to hear such a thing, but that day will surely come. Physicality will be transformed into more and more intellectuality, and intellectuality will be

transformed into the culminating point of spirituality. To move ahead from physicality to intellectuality is the Proutistic order. It is the surest movement of human life – it is the surest movement of human destiny.

This type of movement to intellectuality will also take place in certain kinds of animals, such as dogs, monkeys and cows. It may be that in 1,000 years monkeys will reach the stage of evolution that human beings have achieved at present. At that time human beings will be making tremendous progress in the realms of intellectuality and intuition. The human beings of that future age will be very sensitive. The efferent nerves will be more active than the afferent nerves, and subtle experiences will be more common than they are now. Today human beings seldom have subtle experiences, but in the future they will occur naturally and spontaneously. The functional jurisdiction of the brain will also increase. Similarly, many animals will become more sensitive and their vocabulary will increase. With intellectual development vocabulary increases, and the number of words in a language also increases. The functional jurisdiction of the

brain of animals will increase too.

With the help of spiritual practices, the human beings of the future will increase the functional jurisdiction of their brains with accelerating speed. People may think that they cannot make rapid spiritual progress unless the size of the brain, and hence the size of the cranium, is increased. But this is not so because human beings can increase the jurisdiction of their thinking.

Today human beings are progressing in the realm of intellectuality. To attain the culminating point of spirituality the human beings of today have to face less obstacles than the people of the past such as Maharsi Vishvamitra, Maharsi Agastya, etc. The development of the glands and the amount of the hormone secretions is much greater than 100,000 years ago, and the glands will develop and increase their secretions by much more in the next 100,000 years. In 100,000 years, human beings will conceive of things which are beyond the conception of the human beings of today. These types of changes will occur within the social and economic jurisdiction of PROUT.

As human beings gradually move along the path of evolution, they will come to increasingly understand that humans are more psychic than physical. In fact human beings are machines, but they are physico-psychic machines. With psychic changes physical changes will also occur. The human beings of the future will feel strange when they see the structure of the human beings of today. Similarly, the humans of today would feel disturbed if they could see what the humans of the

future will look like.

According to human psychology, people do not like to think much about the future. Rather they prefer to dwell on the past. The reason is that the future may or may not happen as human beings plan, so there is always a risk involved in speculating about the future.

One day the physical and psychic structure of human beings will become divine. It may happen that human beings will not like this mundane world anymore. They will then lose their fascination with the transitory world. They will think that it is better to merge into Supreme Consciousness and leave the world forever. This transformation in human psychology will come about through spiritual practices. So I advise each human being that as long as you are alive, you should try to build yourself in a nice way, in a complete way. But you should not only build yourselves, you should also build human society in the same way. To achieve this you will have to take the help of PROUT.

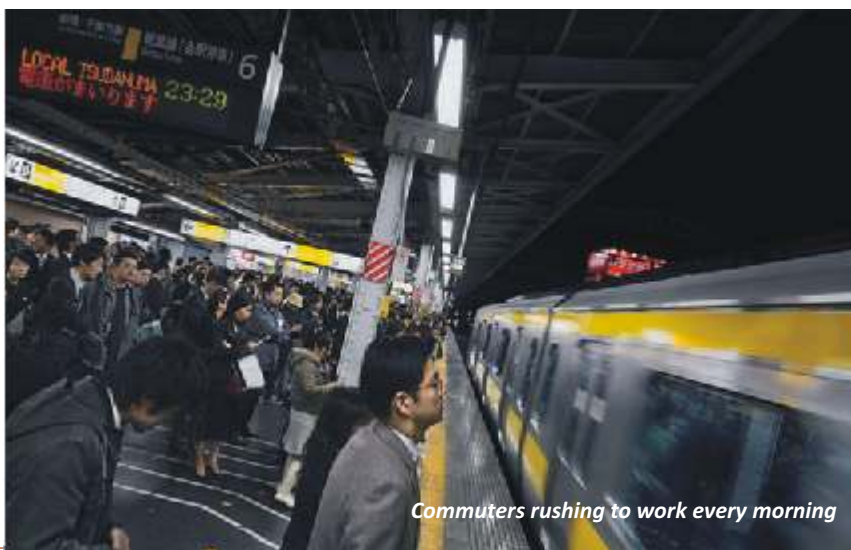
The progressive availability of the maximum amenities of life will be guaranteed in PROUT, satisfying physical needs. The satisfied physical needs will lessen the physical obstacles which inhibit human progress, and human beings will experience all-round development, especially in the intellectual stratum. Human beings will get the opportunity to develop in the intellectual stratum without any hindrances.

The truth of humanity, the veracity of humanity, will go on increasing in different areas of expression. That is why I say that there must be guaranteed minimum requirements and

guaranteed maximum amenities for all human beings, and that these must go on increasing. These amenities must be good for the physical and psychic development of human beings, or at least for one of the two.

Neo-Humanistic Approach to Economics

As you know, physical pabulum is limited, so the mind continually runs from one thing to another. This process goes on in a never ending order. But



*Commuters rushing to work every morning*

in the realm of intuition the goal is infinite. When aspirants come into this realm, their desires, their longings, are fully satisfied. Thus the controlling point is the spiritual order. Because the spiritual order is infinite, human beings have no control over it, but as the physical realm is finite, human beings can increase their sphere of activity in this realm. The attempt to do this is a never ending process, and there are infinite permutations and combinations in this endeavour, but the latent hunger in human beings will never be satisfied in this realm. The quest to satisfy this hunger can at best only lead to the threshold point of spirituality.

have to leave their homes at 6:00 a.m. and return at 10:00 p.m. to secure their minimum requirements. But PROUT will guarantee the minimum requirements to all, so their daily burden will be lessened.

Neohumanism also touches the threshold point of spirituality. It helps the existential faculty reach the pinnacled state. Neohumanism will bring equality in the social sphere and remove all sorts of disparities, therefore human progress will be greatly accelerated.

When PROUT and Neohumanism are established, the whole existence of human beings



As human beings progress towards the realm of spirituality, they are helped on the one hand by PROUT, which guarantees minimum requirements and maximum amenities, and on the other hand by Neo-Humanistic outlook, which removes disparities. These two approaches help human beings in their progress and elevation. Finally the existential faculty merges in the Supreme.

PROUT touches the threshold point of spirituality. It also helps to lessen the obstacles in daily life. For example, many daily commuters

will become effulgent in the attainment of the Supreme.

The world is moving ahead with its merits and demerits. The movement from imperfection to perfection is progress. In the physical and psychic realms progress is never ending, but because everything in these realms is limited, the hunger of human beings remains unsatisfied. In the spiritual realm, at the point of culmination, human hunger is fully satisfied. To satisfy human hunger in the physical and psychic realms there is PROUT and Neohumanism. But how can human

hunger be satisfied in the subtlest realm? For this Ananda Marga philosophy is there. Movement beyond the threshold point of spirituality is beyond the scope of PROUT but within the realm of Ananda Marga philosophy. Our ideology is a happy blending of rationality and spirituality.

The human requirements of every age must be guaranteed. The minimum requirements must go on increasing according to the physical and psychic standard of human beings and according to the changes in climatic conditions, environment, etc. Thus the range of minimum requirements will go on increasing according to the range of human social conditions.



*Scientist with space telescope*

At present human beings are thinking about their own minimum requirements more than about the minimum requirements of animals and plants. A day is coming when some of the animals, if not all, will come within the realm of our social membership. Today we say that each and every human being will get the minimum requirements. Tomorrow we will say that the minimum requirements will also include the needs of dogs, cows, monkeys, etc. To fulfil these requirements, there should be more and more production.

The earth is not only for human beings, it is for other living beings also. So we will have to do something for them. The minimum requirements and maximum amenities should also be given to animals. Today cows, dogs and monkeys are developing; tomorrow more and more animals will be in this category. Animals will also develop longings for different psycho-physical pabula, so they should be guaranteed minimum requirements and maximum amenities too. We will have to do something for them also. This is the demand of Neohumanism, of Neo-Humanistic ideas. This demand should be fulfilled by PROUT.

According to the enlargement of human existential value and jurisdiction, psychic pabula will also increase. There should be maximum amenities for one and all, with more longing for physico-psychic objects of enjoyment. These amenities should be increased for the entire social order. There cannot be any full stop, any comma or any semi-colon in this progress.

Progress is never ending. Pabulum is also never ending. We should understand this. There cannot be any stop in the march of human progress. And not only in human progress, but in the

physical and psychic worlds also. Geo-sentiment will die out; socio-sentiment will disappear; socio-economic sentiment will be eradicated. Finally a day will come when sentient sentiment will dominate. A day will come when human beings will get the maximum amenities, then human beings will reach the zenith. But is the provision of maximum amenities the zenith of service? It may be looked upon as the zenith; but because circumstances change, maximum amenities change. The provision of maximum amenities should be treated as a relative zenith point and not the supreme zenith.

So maximum amenities of life under the conditions concerned should be guaranteed, and they should go on increasing. We should communicate this idea to the masses and encourage them to help us in our noble mission.

Whenever we are thinking of implementing a theory we should feel that we are living in the present, then we should implement the theory. The order of Shiva was to march ahead maintaining association with present reality. This was the order of Shiva. Marxism completely violated this fundamental principle, which is why Marxism has been broken into pieces under the impact of the present circumstances.

Bheunge geche mor svapner ghor  
Chin'ge geche mor viin'a'r ta'r

[The intoxicating effect of my dream has been lost,

The string of my lyre has been broken.]

Suppose there is a bright lamp. Hundreds and thousands of insects will rush towards it and get burnt. Similarly, communism was like a bright lamp. Marxists built castles in the air. They propagated many tall talks but they never thought about the practical application of their socio-economic approach. They killed many innocent people and sent countless others to concentration camps in the name of so-called ideology. Stalin killed hundreds of thousands of people instead of helping them by providing amenities for all. In the name of doing good for the masses he killed so many people. This is not humanism. Today people have kicked communism out. In China the people recently demanded "common human liberty". That was considered an offence, so they were crushed. Do not people have every right to demand common human liberty?

Whatever is feasible and practical has been said in PROUT. Marxism built castles in the air

and encouraged the people to dream a meaningless dream. PROUT has not done this nor will PROUT do it. PROUT will do that which is feasible and practical.

If the common people and the meritorious people are treated as the same, the capable people will not be encouraged to develop their higher potentiality. This is the reason why the brain drain is happening in India. When talented people leave India, they leave it for good. Providing special amenities for those with special capabilities will stop the brain drain.

PROUT's approach is to guarantee the minimum requirements for all, guarantee maximum amenities for all and guarantee special amenities for people with special capabilities. This approach will ensure ever increasing acceleration in the socio-economic sphere. The question of retardation does not arise; even the question of maintaining speed does not arise. There must be acceleration. Acceleration is the spirit of life, the spirit of existence, the spirit of the existential faculty. One may not be a genius, one may simply be a member of the ordinary public, and not properly accepted or respected by all, but even then one will get the minimum requirements and maximum amenities in an ever increasing manner according to the environmental conditions concerned, according to the demands of the day.

So what is the significance of this new approach?

1) Minimum requirements are to be guaranteed to all.

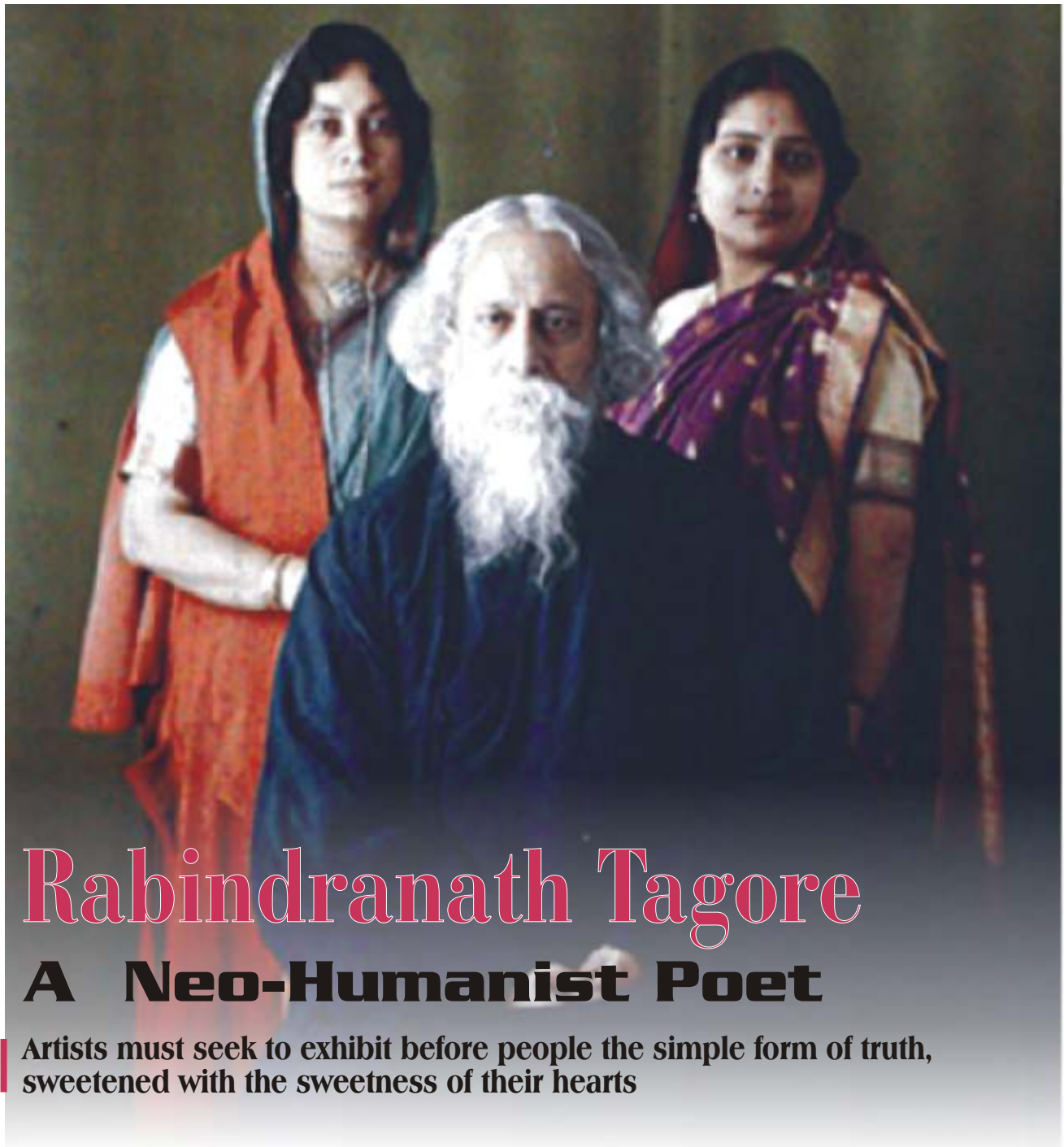
2) Special amenities are to be guaranteed to capable people. Special amenities are for people of special calibre as per the environmental condition of the particular age.

3) Maximum amenities are to be guaranteed to all, even to those who have no special qualities – to the common people of common calibre. Maximum amenities are to be guaranteed to all as per environmental conditions. These amenities are for those of ordinary calibre – the common people, the so-called downtrodden humanity.

4) All three above are never ending processes, and they will go on increasing according to the collective potentialities.

This appendix to our philosophy may be small, but it is of a progressive nature and a progressive character. It has far-reaching implications for the future. I hope you will realize its impact and all its potentialities.





# Rabindranath Tagore

## A Neo-Humanist Poet

Artists must seek to exhibit before people the simple form of truth, sweetened with the sweetness of their hearts

The vast arena of life and nature the works of the Great Litterateur Rabindranath Tagore cover range from crude physicality to the subtler realms of the human psyche and the causal consciousness; from apparent or relative practical reality to the absolute reality of spirituality; from the finite individuality the infinite and ultimate cosmic entity. Shrii P. R. Sarkar, the propounder of a new approach of Neo-

Humanism, has made in his voluminous literature on spirituality, linguistics, social thought, poems, songs, children and folk interests, repeatedly unbridled appreciation of the extremely creative and original thinking of Tagore. Neo-Humanism as different from other approaches of humanism developed so far is an integration of conventional humanism and devotion to the Supreme Consciousness. It is an integration of



theories of social idealism and spiritual liberation. This article is a neo-humanistic presentation of Tagore on the occasion of his 150th birth centenary. In this article, the outlook of Tagore on art, literature and culture is presented.

### Practice of Art and Literature

Whatever be the profound, philosophical implications of the word prema, or love, the true characteristic of prema is supra-physical – beyond the bondage of any limitation. When artists, absorbed in the essence of love, try to convey it to the people through their language, rhetoric and subtle suggestions, the sweetness of their artistic genius reaches the apex of expression. But then this creation of the artist cannot be regarded as popular literature or art, because the subtle sense which is capable of comprehending that transcendental feeling is, indeed, undeveloped in most people. We do find at places in the literature of Rabindranath Tagore, semblance of this pure, supra-physical love, but whenever Rabindranath tried to give expression to it, he became unintelligible to the mass. This is just like the transcendental thoughts and ideas of the sweet, graceful shlokas of the Upanisads which are also not easily comprehensible to the common people.

This sublime prema or love has established itself for eternity beyond the limits of time, space and person. Infinite love is the ultimate ecstatic expression of finite love. This very sense that artists try to awaken in the popular mind – when they devote themselves to the task of establishing link between the finite and the infinite, between the mundane and the transcendental – this very awareness though not purely transcendental, verily bears the highest importance in the realm of art. Through expressions which are comprehensible to ordinary intelligence, it gradually leads the sweetness of the human mind to a supra-sensible dreamland. Rabindranath's poem "Urvashii" is a composition of this type. There is no dearth of physicality in the poem, nor is it difficult to understand; and yet its crude materiality gradually expands into a subtlety beyond understanding.

Love that is completely physical is not love at all in terms of philosophy. Therefore philosophy will not, and perhaps should not, entertain such love at all. But can an artist ignore it? It is in every great or small incident of life that an ordinary person feels pleasure or pain. Even love

concerned with the body is not something completely cut off from pleasure and pain. How then can the artist, given to delineating human happiness and sorrow – sworn to giving form to the impact of human grief and pain, hopes and desires – neglect this physical love? Regarding this, no artist or litterateur can dispute the statement of Rabindranath:

Ore kavi sandhyá haye ela,  
Keshe tomár dhareche ye pák  
Base base úrdhvapáne ceye  
Shuntecha ki parakáler dák?  
Kavi kahe, sándhayá hala báte,  
Base áchi laye shranta deha  
Opáre oi pallii hate yadi,  
Ajo hathat dáke ámay keha.  
Yadi hetháy baḡul taruccháye,  
Milañ ghate taruñ-taruñiite  
Duṡi ankhir pare duṡi ankhí,  
Milite çay duranta samgiite  
Ke taḡader maner katha laye  
Biñar tare tulbe pratidhavani  
Ámi yadi bhaver kule base  
Parakáler bhála mandai gañi. [Poem—The

Gardener/2, Rabindranath Tagore]

["O poet! Evening has come  
Your hair is streaked with grey  
Are you listening to the call of the other world,  
As you sit and gaze at the sky?"  
"Ah! Yes, evening has come," replied the poet  
"And here I sit, with limbs tired and frail  
Waiting for a sudden call from yonder village -  
A call that might come even today.  
"If here under this shady Bakul tree  
Two young hearts meet in longing long  
And two pairs of eyes seek to merge as one  
In the eloquent melody of song  
"Who will play on the strings of the lyre  
Who will echo the secrets of their hearts  
If I sit on the shores of the ocean of time  
And ponder the virtue and vice of my life?"]

Here it must be noted that artists must seek to exhibit before people the simple form of truth, sweetened with the sweetness of their hearts. But it is a matter of great regret that a class of modern artists, in the realms of poetry, novels, cinema, drama, etc., employ all their artistic talents for the sole purpose of kindling people's crude sensuality, instead of portraying human propensities with the idealistic outlook of a true artist – what to speak of portraying their subtle human feelings. Without giving indulgence to conservatism, it can be said that this class of artists is truly a blot on society. (adaptation from Sarkar, P. R., *The Practice of Art and Literature, Universal Humanism*, 1966)

### Plays and Dramas

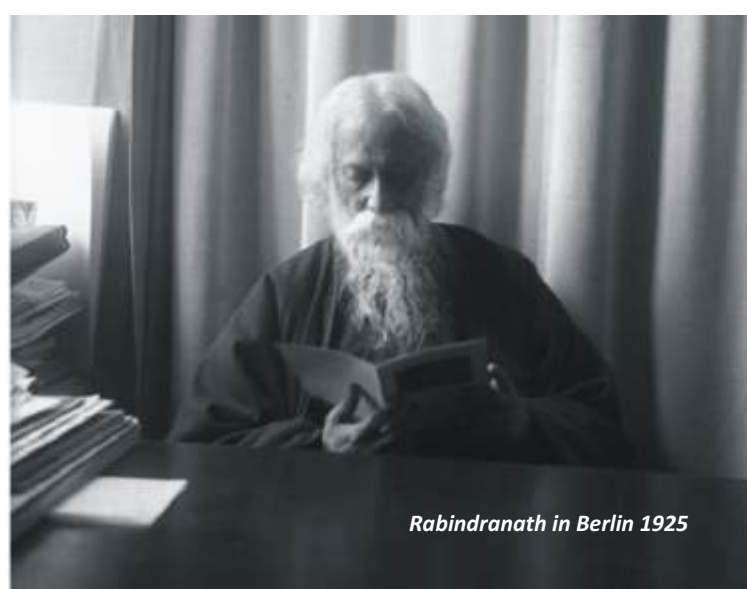
Some time ago complaints were frequently heard from the lovers of drama that after the great poet Girishchandra, accomplished dramatists are no longer in

evidence, and that although other branches of literature have rapidly developed, drama is gradually dying out. Their complaints cannot be easily dismissed; rather they deserve the attention of the drama-loving populace, the dramatists and actors, and the well-wishers of society. Why are good dramas not being produced? Why is there not a good drama in dramatic literature, modelled with the touch of a rare genius like Rabindranath? Perhaps by good drama the complainants mean “box-office dramas,” and it is precisely because most of Rabindranath’s dramas are lacking in box-office appeal that they do not take them into account.

In literary parlance we may divide drama into two categories: first the box-office play, and secondly, the witty stage play of high literacy excellence, which demands a little extra intellect to understand – which in English literature is called “drama.” The first, the box-office plays, are a part of Epochal Literature, and thus it is necessary for the writers of such plays to be well-conversant with the problems of the contemporary era. It is only when it gives just expression to current problems through songs and dance, uproar and tumult, laughter and tears, joys and sorrows, that a play becomes a box-office hit. Even slight or sizeable lapses in characterization and treatment of conflict do not in the least diminish the popular appreciation of this class of drama. Light-hearted audiences of mediocre intelligence go home happy after laughing, crying and enjoying songs and dances for sometime: they do not even feel like criticizing or commenting on the underlying ideas and language of the drama. So the dramatists too have to wield their pens in accordance with the demand of their patrons, the common people. If they have any drawbacks or shortcomings of their own as litterateurs or artists, they can easily disguise them through cheap humour, so that what they have written for the public may justify its existence by offering them a little jollity.

The form and presentation of most of the films of modern India, particularly those with the Bombay trademark, pertain to this category of drama. There is nothing to ponder or comprehend about these plays; there is hardly any question of reality or unreality in them either. If there is any expression of the age in them, well and good; if not, no harm. But a drama may be considered successful only if it combines excitement with the vivid portrayal of the era as is Tagore’s Chokher Bali and its cinematographic adaptation. But for this portrayal of the problems of the age in the drama, it is essential for the dramatist to have a clear conception of his or her age. Those who have this are, indeed, genuine dramatists; in such presentation there occurs a wonderful blending of the public demand and the dramatist’s talent.

Most of the compositions of Rabindranath do not fall into this category of plays. He was a real poet and so his dramas, though not neglecting the demand of the age, always sought to remain outside the purview of that era or were rather ageless. Thus his dramas were seldom



Rabindranath in Berlin 1925

popular in the theatre, where most spectators go for a little amusement and not for appreciating the niceties of literature; but they received the unstinted approbation of the real connoisseurs of art and literature. Those members of the audience who were unable to properly appreciate the subtle nuances of his dramas on the stage, could experience an indescribably wonderful joy as readers of those very dramas. This type of dramatic presentation, which in English is called drama, is called Natayana in Samskrta. The playwrights draw their vitality from this very Natayana.

It is noteworthy that some of these dramas written somewhat in the style of box-office plays, enjoy greater popularity even than the box-office plays; and from this it is evident that although the common people are fond of riotous hilarities, they have in them a dormant aesthetic sense which may be aroused through song and dance as well as through the medium of the portrayal of pleasure and pain, laughter and mirth. Of course, with the increase in the number of educated people with literary taste, drama, too, is becoming a stage success in many countries. Previously the theatre owners suffered appreciable loss when Shakespeare’s dramas were staged. But now with the increase in the number of literature-lovers. Shakespearean dramas have far surpassed even the box-office plays in popularity. (adaptation from Sarkar, P. R., The Practice of Art and Literature, Universal Humanism, 1966)

With this increasing education and awareness of the masses, more and more people are becoming receptive and appreciative to Tagore’s contribution and Bengali artists and film makers/directors like Satyajit Ray, Tapan Sinha, Dinendranath Tagore, Kumar Shahani, Rituparno Ghosh, Hemen Gupta, Ranabir Ray and Bimal Roy have been making newer and newer attempts for its proper and effective portrayal and presentation through popular media in Bangla, Hindi, English and other languages. Recently, catching people’s nerves, the Hindi film makers/directors like Subhash Ghai are also taking keen interest in such portrayal and presentation.

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# Saving and Sharing Food

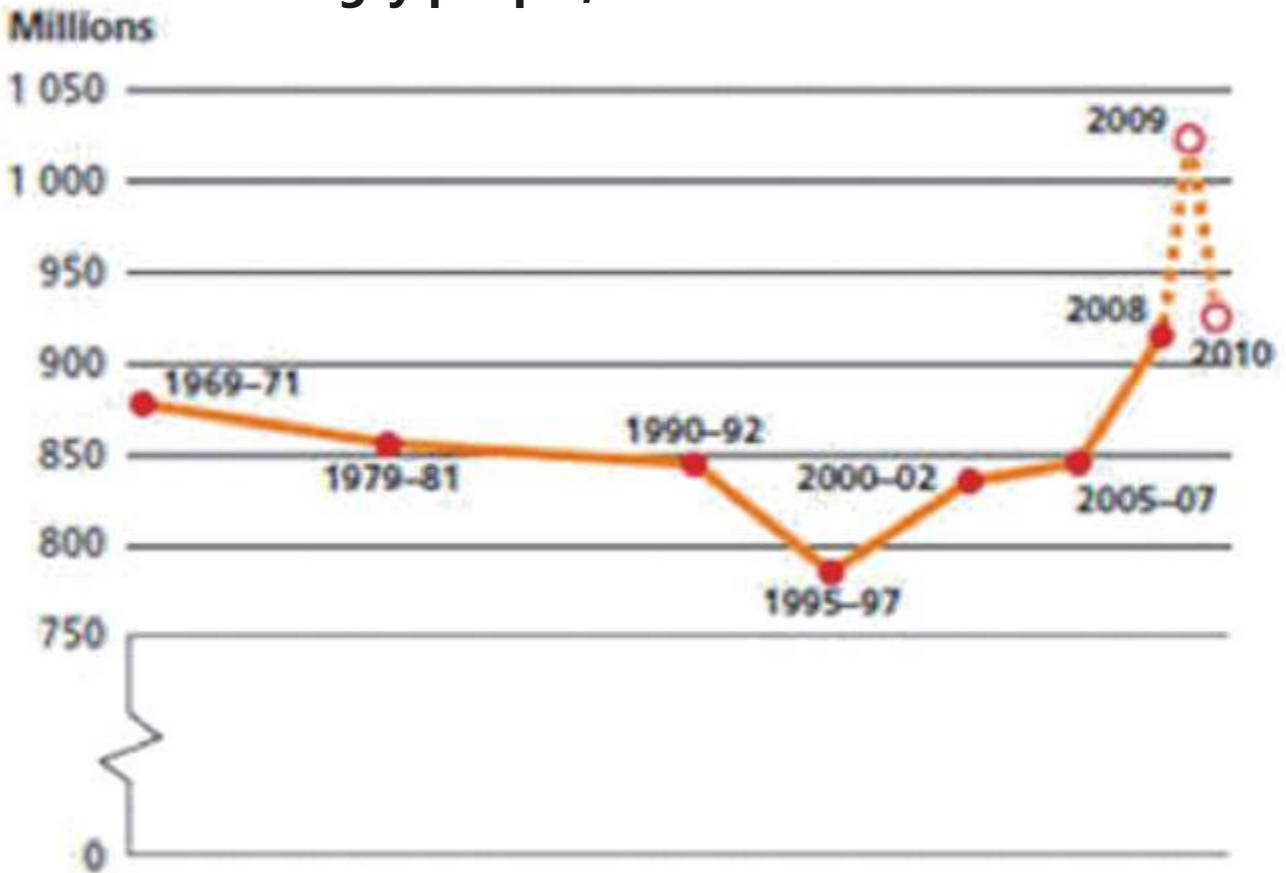
**World produces enough food for the year 2050.  
The problem is access and distribution**

**W**ith the world population crossing 7 billion, feeding the teeming population is becoming a major concern. At times of diminishing land resources, and in an era of climate change, ensuring food security is the biggest challenge.

All efforts are aimed at increasing food production. Somehow an impression has been created that the world needs to increase crop production manifold if it has to meet the food requirement for the year 2050. The global population would then be 9 billion. What is however deliberately being glossed over is that there is at present no shortage of food. It is not production, but access and

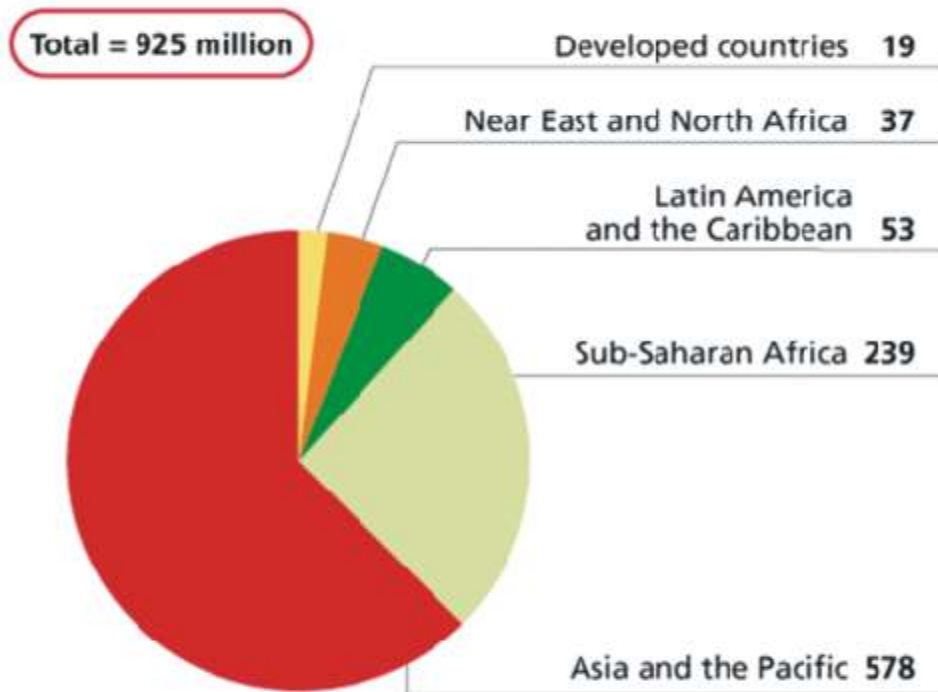
distribution that need immediate attention. At present, the total quantity of food that is produced globally is good enough to meet the daily needs of 11.5 billion people. If every individual were to get his daily food requirement as per the WHO norms, there would be abundant food supplies. In terms of calories, against the average per capita requirement of 2,300, what is available is a little more than 4,500 calories. In other words, the world is already producing more food than what would be required in 2050. So where is the need to panic? Why then is the world faced with hunger? Simply put, one part of the world is eating more and the other is left to starve.

## Number of hungry people, 1969-2010



Source: FAO

## 925 million hungry people in 2010



Source: FAO.

Hunger has grown over the years because of gross food mismanagement. Let me explain. At the 1996 World Food Summit, political leaders had pledged to pull out half the world's hungry (at that time the figure was somewhere around 840 million) by the years 2015. In other words, by 2010, the world should have removed at least 300 million people from the hunger list. Instead it has added another 85 million to raise the hunger tally to 925 million. In my understanding, this too is a gross understatement. The horrendous face of hunger is being kept deliberately hidden. But nevertheless, let's again go back to the question we posed earlier: If there is no shortage of food than why the growing pangs of hunger? Consider this. An average American consumes about 125 kg of meat, including 46 kg of poultry meat. While the Indians are still lagging behind, the Chinese are fast catching up with the American lifestyle. The Chinese consume about 70 kg of meat on average each year, inclusive of 8.7 kg of poultry meat. The Indian average is around 3.5 kg of meat, much of it (2.1 kg) coming from poultry. If you put all this together, the Chinese are the biggest meat eaters, and for obvious reasons - devouring close to 100 million tonnes every year. America is not far behind, consuming about 35 million tonnes of meat in a year. When I said earlier that one part of the world is

eating more, this is what I meant. But still worse, Americans throw away as much as 30 percent of their food, worth \$ 48.3 billion. Why only blame the Americans, walk into any marriage ceremony in India and you would be aghast to see the quantity of food that goes waste. Food wastage has therefore become our right.

Considering FAO's projections of the number of people succumbing to hunger and malnutrition at around 24,000 a day, I had calculated that by the year 2015, the 20 years time limit that World Food Summit had decided to work on to pull out half the hungry, 172 million people would die of hunger. These people are succumbing to hunger because both at the household and at the national level, we have allowed food to go waste. In America, for instance, hunger has broken a 14-year record and one in every ten Americans lives in hunger. In Europe, 40 million people are hungry, almost

equivalent to the population of Spain. In India, nearly 320 million people live in hunger. The International Institute for Food Policy's Global Hunger Index 2011 ranks India 67th among 81 countries. While India ranks lower than Rwanda, what is still more shocking is that Punjab – the food bowl – ranks below Sudan and Honduras in ensuring food security. Is it so difficult to remove hunger? The answer is No. A simple act of saving and sharing food is the best way to fight hunger. It can begin at the household level, at the community level and of course at the regional and national levels. If every household were to ensure that no food is wasted, and then organise the left over to be delivered to the poor and needy, much of the hunger that we see around can be taken care of. A small initiative in Rewari town in Haryana has galvanised the township into saving and sharing food. If it can happen in Rewari, it can happen in your neighbourhood too. Try it, and you will see you too can make a difference.

*The writer is a food and agriculture policy analyst. His writings focus on the links between biotechnology, intellectual property rights, food trade and poverty.  
His blog is Ground Reality*



# A Time to Be Dynamically Active

**Present situation demands solution based understanding. How can the world be made to work? Where can resources come from?**

**T**here is a shift taking place in the world, and it is going in two directions. On the one hand, the world is dealing with great imbalances. Human population is too high, causing extinction of other species and depletion of natural resources. Individual greed is the dominant motivation in the society. There is a vying for individual power and control. Economic dynamics are out of control, spinning towards a crash. And there are wars and a vying for world dominance by nations and by the economic fiefdoms of the multinational corporations.

On the other hand, there is the growth of the Internet

with its great capacity for bringing the world into one mind and that is bringing the growth of interwoven thought at a global level. Then there is a great spiritual awakening, so that yoga and mediation are becoming household words. And there is great movement in the society towards positivity, and great awareness of environmental issues on a global scale.

So these positive movements are going on while at the same time the population is growing out of control, species are dying, pollution is on a convergent course with depletion of natural resources and of food supply, wars are occurring, and the economy is unstable. All of

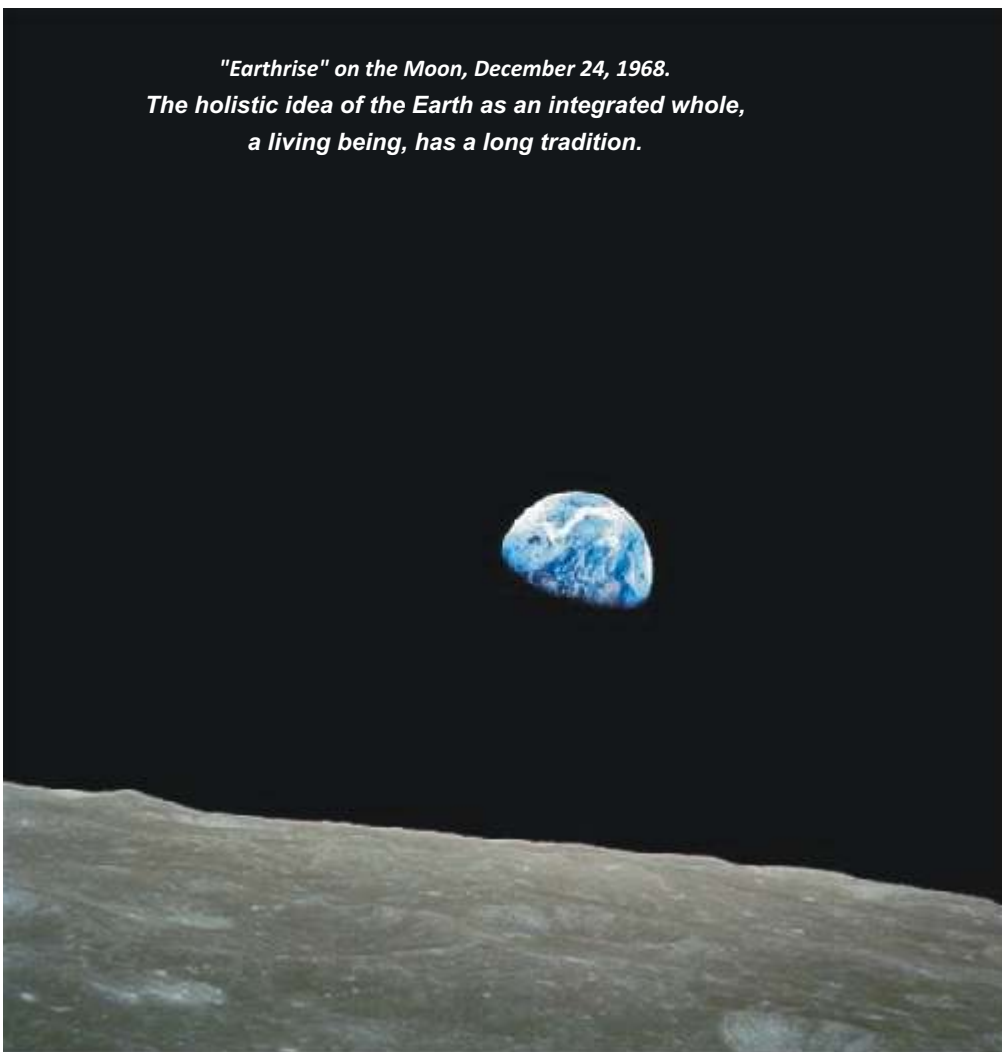
this is making the global situation completely critical.

In the human society, a gangly state of confusion and awkward growth exists at this time — much like the puberty of a child in transition. But we know that the teen-age child will continue to grow and that their development coalesces and they mature into a young man or a young woman. So the awkwardness, the confusion, is a stage of development, a stage of evolution. This is a stage in the evolution of the earth itself, of Gaia.

Everyone is a part of the whole. Human beings are the children, the very forms, of Gaia. Gaia is a living being and human beings are her parts. Our bodies are made of this earth; our psyches are connected to this earth. We are her evolution. She is evolving and her evolution is one. So

*"Earthrise" on the Moon, December 24, 1968.*

*The holistic idea of the Earth as an integrated whole, a living being, has a long tradition.*





**James Lovelock started defining the idea of a self-regulating Earth controlled by the community of living organisms in September 1965, while working at the Jet Propulsion Laboratory in California on methods of detecting life on Mars.**

the overall society the situation is very awkward and lacking balance. And we then see the reflection of this imbalance and awkwardness expressed in human life. There is the breakdown of families and of communities. There is rampant depression and anxiety among people because of the lack of community and the lack of security in their situations. It is a sociological ailment affecting the individuals psychologically, affecting all of society. A sickness is there. It can be seen in the psyches of many people. But these psychic symptoms are ailments of the society, and the people suffer accordingly.

The times that are coming will be times of adjustment. It is time for progressive ideas to come forward and for people to unite together, for the light is growing stronger on the planet and the time for these things is now. Naturally, the forces which pull back towards the more limited approach, the more individualistic greed-oriented approach, that force feels very threatened because it knows its day has come. This is the end of the vaeshyan era. It is the end, and that is why the vaeshyan tendencies have reached their stage of deterioration. There is the transition of consciousness, and with it is the ending of an age.

### **Need for Solution-Based Understandings**

In these times it is becoming easier to bring forward ideas which are transformative. The ideas that represent the past — the ideas of greed-based capitalism — such notions are becoming harder and harder to sustain. But the strength of the emerging progressive awareness, and of the unity of people around this awareness, is growing strong. The very existence of these transformative ideas is the expression of the freeing of consciousness and the dwindling down on what was.

In the present situation, there is great need for solution-based understandings. How can the world be made to work? Where can the resources come from? If the amount of money spent in the Iraq and Afghanistan Wars were put into the development of sustainable resources in the United States, what would happen? Even though they seem theoretical, such ideas should be explored.

As the grip of the past gives way and lets go, there is shift, there is change. But the vaeshyan (capitalist) era

what is occurring is the evolution of the earth. Our bodies are nothing but made of Gaia.

The evolution of Gaia is affected by divine consciousness. As in all matter, there is the pull of the cosmic nucleus, of Purushottama, on Gaia, and this is what causes evolution to occur. All are evolving towards the cosmic nucleus. The pull of Shrii Krishna, that magnetic pull, is pulling all creation forward, and as it stretches forward towards consciousness there is awkwardness. Some things which were, which have been, cannot continue; some things which will be are not yet established. This is the nature of evolution. The work to be done by the human beings is to keep this evolution towards greater and greater Self-aware consciousness moving on.

Of course, there are ways to balance it all and to bring about prama, to bring about balance. But these ways do not yet exist. This will exist, but does not exist now. It may exist in small pockets in certain ways, but in

does not give way without resistance. No, capitalism fights hard. The big capitalists do not just say, "Oh, you want to take over? We'll just fade away." So there must be a struggle for change. There is opportunity for the new, but this is occurring within the struggle of the rising and birth of a new form and an ending and relinquishing of the old. There is always struggle in this process.

The forces of evolution are with those that want change. So they should be empowered, because there will be certain support for them. They will feel energetically they are supported, and that feeling will grow within them. "I can do this. I can make progress. I can make change," — this feeling will emerge and strengthen within them.

The forces of evolution, the forces of the cosmos are supporting change. But we are the ones who through our efforts must do the work. In times past, working for evolutionary change was as if climbing up a very, very steep mountain. It was hard to move, and it seemed everything came to naught. Now it is seeming much more like going up a gentle grade and that things that are attempted bear fruit. But still someone must do it. All of this evolution is built on the work of people.

There are no bad people. There are people who in fear and ignorance are doing harm to the general good, but are too fearful to see it. Many of these people, if educated, if befriended, will come to put their resources toward positive change. If they are shown a better way that works, they will follow it. They are practical people, and they are not going to follow someone who is just condemning and criticizing everything but who has no good solutions. If they are offered good solutions, if they are inspired, they will turn around.

This may even happen with many heads of multinational corporations. Many are good people, but they don't know anything else. Of course, there are also those who are not good people and that have malevolent intentions. But many are just ordinary people, following what they know to work and what they have been taught.

### **From Criticism to Solutions**

There is kind of negativity in some activist circles; they criticize and bemoan the state of the world. But as

social change grows, it will grow beyond those people who are stuck in negativity to people who are very positive, very action-oriented — even to people who began large businesses but have lost their faith in that system and want a new paradigm. They are action-oriented, but unless they can be given viable solutions, they will not join progressive causes. Those dynamic people who can really effect change, they will be drawn like the moth to the flame once they are given practical solutions. The habit of negativity — just criticizing, criticizing — came about due to the feeling of disempowerment when people saw problems and could not solve them. But the situation is changing. It is time to put aside that type of approach and take an approach of empowerment, of fundamental change, of practical solutions.

There is a great swell, a global swell of awareness, and it will quickly grow in magnitude. But there are so many who are restless. They see the problems; they see the difficulties; they see the collision course ahead. But they don't know what to do. They need solution-based ideas. The more solution-based ideas are there, the more these ideas can be implemented, and the less severe, the less devastating, will be the process of change.

When empowerment goes up, when education goes up, and then the population goes down — as has happened in western world — when that happens, what is the need for cataclysm to reduce world population? But if this approach fails, cataclysm is bound to be there. Through mass starvation, through earth changes, through various reactions of Gaia to the imbalance, the population will be reduced quite effectively. But it will be more humane if global population is reduced through increased capacity of education and empowerment, and through having social systems in place to support people — rather than parents feeling they need to have many sons.

In today's world, certain positive forces are in place. The degree to which these positive solutions can be implemented is the degree to which this evolution will happen more gently. Cosmological forces are favoring global change. The pull of the Cosmic Nucleus draws humanity toward a new phase, a new era. It is a time to be dynamically active.

It is at least not impossible to regard the earth's parts—soil, mountains, rivers, atmosphere etc,—as organs or parts of organs of a coordinated whole, each part with its definite function. And if we could see this whole, as a whole, through a great period of time, we might perceive not only organs with coordinated functions, but possibly also that process of consumption as replacement which in biology we call metabolism, or growth. In such case we would have all the visible attributes of a living thing, which we do not realize to be such because it is too big, and its life processes too slow.

— *Stephen Harding*





# This Is What Revolution Looks Like

**A nation where crime and government policy have become indistinguishable, where nothing including the ordinary citizen, is deemed by those in power worth protecting or preserving**

Welcome to the revolution. Our elites have exposed their hand. They have nothing to offer. They can destroy but they cannot build. They can repress but they cannot lead. They can steal but they cannot share. They can talk but they cannot speak. They are as dead and useless to us as the water-soaked books, tents, sleeping bags, suitcases, food boxes and clothes that were tossed by sanitation workers into garbage trucks in New York City. They have no ideas, no plans and no vision for the future.

Our decaying corporate regime has strutted in Portland, Oakland and New York with their baton-wielding cops into a fool's paradise. They think they can clean up "the mess"—always employing the language of personal hygiene and public security—by making us disappear. They think we will all go home and accept

their corporate nation, a nation where crime and government policy have become indistinguishable, where nothing in America, including the ordinary citizen, is deemed by those in power worth protecting or preserving, where corporate oligarchs awash in hundreds of millions of dollars are permitted to loot and pillage the last shreds of collective wealth, human capital and natural resources, a nation where the poor do not eat and workers do not work, a nation where the sick die and children go hungry, a nation where the consent of the governed and the voice of the people is a cruel joke.

Get back into your cages, they are telling us. Return to watching the lies, absurdities, trivia and celebrity gossip we feed you in 24-hour cycles on television. Invest your emotional energy in the vast system of popular entertainment. Run up your credit card debt. Pay your loans. Be thankful for the scraps we toss. Chant back to us our phrases about democracy, greatness and freedom. Vote in our rigged political theater. Send your young men and women to fight and die in useless, unwinnable wars that provide corporations with huge profits. Stand by mutely as our bipartisan congressional super committee, either through consensus or cynical dysfunction, plunges you into a society without basic social services including unemployment benefits. Pay for the crimes of Wall Street.

The rogues' gallery of Wall Street crooks, such as Lloyd Blank Fein at Goldman Sachs, Howard Milstein at New York Private Bank & Trust, the media tycoon Rupert Murdoch, the Koch brothers and Jamie Dimon at JPMorgan Chase & Co., no doubt think it's over. They think it is back to the business of harvesting what is left of America to swell their personal and corporate fortunes. But they no longer have any concept of what is happening around them. They are as mystified and clueless about these uprisings as the courtiers at Versailles or in the Forbidden City who never understood until the very end that their world was collapsing. The billionaire mayor of New York, enriched by a deregulated Wall Street, is unable to grasp why people would spend two months sleeping in an open park and marching on banks. He says he understands that the Occupy protests are "cathartic" and "entertaining," as if demonstrating against the pain of being homeless and unemployed is a form of therapy or diversion, but that it is time to let the adults handle the affairs of state. Democratic and Republican mayors,

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**WALL STREET  
DEMONSTRATORS  
JAILED FOR  
PROTESTING :**



# WALL STREET BANKERS JAILED FOR DESTROYING THE WORLD ECONOMY:



along with their parties, have sold us out. But for them this is the beginning of the end.

The historian Crane Brinton in his book “Anatomy of a Revolution” laid out the common route to revolution. The preconditions for successful revolution, Brinton argued, are discontent that affects nearly all social classes, widespread feelings of entrapment and despair, unfulfilled expectations, a unified solidarity in opposition to a tiny power elite, a refusal by scholars and thinkers to continue to defend the actions of the ruling class, an inability of government to respond to the basic needs of citizens, a steady loss of will within the power elite itself and defections from the inner circle, a crippling isolation that leaves the power elite without any allies or outside support and, finally, a financial crisis. Our corporate elite, as far as Brinton was concerned, has amply fulfilled these preconditions. But it is Brinton’s next observation that is most worth remembering. Revolutions always begin, he wrote, by making impossible demands that if the government met would mean the end of the old configurations of power. The second stage, the one we have entered now, is the unsuccessful attempt by the power elite to quell the unrest and discontent through physical acts of repression.

I have seen my share of revolts, insurgencies and revolutions, from the guerrilla conflicts in the 1980s in Central America to the civil wars in Algeria, the Sudan and Yemen, to the Palestinian uprising to the revolutions in East Germany, Czechoslovakia and Romania as well as the wars in the former Yugoslavia. George Orwell wrote that all tyrannies rule through fraud and force, but that once the fraud is exposed they must rely exclusively on force. We have now entered the era of naked force. The vast million-person bureaucracy of the internal

security and surveillance state will not be used to stop terrorism but to try and stop us.

Despotic regimes in the end collapse internally. Once the foot soldiers who are ordered to carry out acts of repression, such as the clearing of parks or arresting or even shooting demonstrators, no longer obey orders, the old regime swiftly crumbles. When the aging East German dictator Erich Honecker was unable to get paratroopers to fire on protesting crowds in Leipzig, the regime was finished. The same refusal to employ violence doomed the communist governments in Prague and Bucharest. I watched in December 1989 as the army general that the dictator Nicolae Ceausescu had depended on to crush protests condemned him to death on Christmas Day. Tunisia’s Ben Ali and Egypt’s Hosni Mubarak lost power once they could no longer count on the security forces to fire into crowds.

The process of defection among the ruling class and security forces is slow and often imperceptible. These defections are advanced through a rigid adherence to nonviolence, a refusal to respond to police provocation and a verbal respect for the blue-uniformed police, no matter how awful they can be while wading into a crowd and using batons as battering rams against human bodies. The resignations of Oakland Mayor Jean Quan’s deputy, Sharon Cornu, and the mayor’s legal adviser and longtime friend, Dan Siegel, in protest over the clearing of the Oakland encampment are some of the first cracks in the edifice. “Support Occupy Oakland, not the 1% and its government facilitators,” Siegel tweeted after his resignation.

There were times when I entered the ring as a boxer and knew, as did the spectators, that I was woefully mismatched. Ringers, experienced boxers in need of a tune-up or a little practice, would go to the clubs where semi-pros fought, lie about their long professional fight records, and toy with us. Those fights became about something other than winning. They became about dignity and self-respect. You fought to say something about who you were as a human being. These bouts were punishing, physically brutal and demoralizing. You would get knocked down and stagger back up. You would reel backwards from a blow that felt like a cement block. You would taste the saltiness of your blood on your lips. Your vision would blur. Your ribs, the back of your neck and your abdomen would ache. Your legs would feel like lead. But the longer you held on, the more the crowd in the club turned in your favor. No one, even you, thought you could win. But then, every once in a while, the ringer would get overconfident. He would get careless. He would become a victim of his own hubris. And you would find deep within yourself some new burst of energy, some untapped strength and, with the fury of the dispossessed, bring him down. I have not put on a pair of boxing gloves for 30 years. But I felt this twinge of euphoria again in my stomach this morning, this utter certainty that the impossible is possible, this realization that the mighty will fall.



# Why We Need Economic Democracy

**Political democracy becomes a farce in countries where there is vast economic inequality because wealthy people are able to put their weight behind candidates who will support selfish interests**

During the last century people were stirred by slogans such as “making the world safe for democracy” and by demands for “self-determination.” As a result, presently most of the countries of the world now have political democracies and countries that were once colonies of stronger nations are now “free.” Yet despite all of this “democracy” and “freedom” something is amiss and we are by no means living in paradise.

What is wrong? Being allowed to vote in an election every few years is not the be-all or end-all of human aspirations. A person may have the right to vote in an election that will determine who will be the president of his or her country, but that same person may have no voice whatsoever in vital matters concerning his or her economic life. Similarly, countries that have been granted nominal political independence often remain under the economic yoke of their former colonizers.

Political democracy becomes a farce in countries where there is vast economic inequality because wealthy people are able to put their weight behind candidates who will support selfish interests. Political democracy today is not a question of “majority rule” or “one person, one vote” but is simply a game in which the elected government usually reflects the desires of a wealthy minority.

In the 21st century, simply demanding democracy

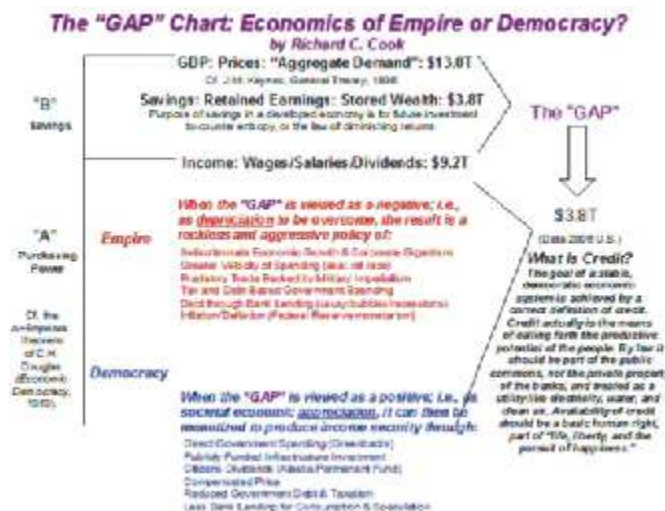
will not be enough. It is time to make demands for economic democracy and social justice. Economic democracy means that in addition to being able to vote for political leaders, people will also have a right to elect the managing boards and the directors of the enterprises where they are employed and have a say in the economic life of their immediate locality.

How useful is it to be able to vote for the president of your country but not to have any role in choosing the directors of your workplace? Maybe the directors of your workplace are ready to close down your factory or office if it is deemed in the greater interests of stockholders living in a distant locality. Some years back, I remember listening to a BBC broadcast, and it was all about an auto plant in England that was about to be closed by a board of directors located in Frankfurt, Germany. The workers in that plant were able to elect members of parliament, but had no chance to participate in deliberations about the future of their jobs.

In order to bring about economic democracy the structure of economic ownership and organization around the world has to undergo a big change. Today most enterprises in our society are corporations with stockholders. It is a type of absentee ownership. The people who own the shares usually are not the same people who work and live in the communities where the enterprises are located.

If we want economic democracy then we have to reorganize medium and large industries as cooperatives rather than corporations. The owners of the shares would be the people who work in those enterprises, not investors living in other localities. Establishing worker owned and managed cooperatives will be a big step towards economic democracy and expand the scope of human freedom. This kind of change would be truly revolutionary.

Today we hear about various “revolutions.” But in the immediate aftermath of most of these revolutions life goes on as it did before. One government is changed with another. Perhaps the people get a greater role to participate, but economic life remains undemocratic and unchanged. The day has already come, as the ‘Occupy movements’ show, when the crowds on the street will not be satisfied with this kind of superficial change and will demand their economic as well as political rights.





# The Path Not Taken

Financial markets are cheering the deal that emerged from Brussels. Indeed, relative to what could have happened — an acrimonious failure to agree on anything — the fact that European leaders agreed on something, however vague the details and however inadequate it may prove, is a positive development.

But it's worth stepping back to look at the larger picture, namely the abject failure of an economic doctrine — a doctrine that has inflicted huge damage both in Europe and in the United States.

The doctrine in question amounts to the assertion that, in the aftermath of a financial crisis, banks must be bailed out but the general public must pay the price. So a crisis brought on by deregulation becomes a reason to move even further to the right; a time of mass

unemployment, instead of spurring public efforts to create jobs, becomes an era of austerity, in which government spending and social programs are slashed.

This doctrine was sold both with claims that there was no alternative — that both bailouts and spending cuts were necessary to satisfy financial markets — and with claims that fiscal austerity would actually create jobs. The idea was that spending cuts would make consumers and businesses more confident. And this confidence would supposedly stimulate private spending, more than offsetting the depressing effects of government cutbacks.

Some economists weren't convinced. One caustic critic referred to claims about the expansionary effects of austerity as amounting to belief in the "confidence fairy." O.K., that was me.

But the doctrine has, nonetheless, been extremely





*A street performer lampooning Treasury Secretary Henry Paulson hands out fake money in front of the New York Stock Exchange*

influential. Expansionary austerity, in particular, has been championed both by Republicans in Congress and by the European Central Bank, which last year urged all European governments — not just those in fiscal distress — to engage in “fiscal consolidation.”

And when David Cameron became Britain’s prime minister last year, he immediately embarked on a program of spending cuts in the belief that this would actually boost the economy — a decision that was greeted with fawning praise by many American pundits.

Now, however, the results are in, and the picture isn’t pretty. Greece has been pushed by its austerity measures into an ever-deepening slump — and that slump, not lack of effort on the part of the Greek government, was the reason a classified report to European leaders concluded recently that the existing program there was unworkable. Britain’s economy has stalled under the impact of austerity, and confidence from both businesses and consumers has slumped, not soared.

Maybe the most telling thing is what now passes for a success story. A few months ago various pundits began hailing the achievements of Latvia, which in the aftermath of a terrible recession, nonetheless, managed to reduce its budget deficit and convince markets that it was fiscally sound. That was, indeed, impressive, but it came at the cost of 16 percent unemployment and an economy that, while finally growing, is still 18 percent smaller than it was before the crisis.

So bailing out the banks while punishing workers is not, in fact, a recipe for prosperity. But was there any alternative? Well, that’s why I’m in Iceland, attending a

conference about the country that did something different.

If you’ve been reading accounts of the financial crisis, or watching film treatments like the excellent “Inside Job,” you know that Iceland was supposed to be the ultimate economic disaster story: its runaway bankers saddled the country with huge debts and seemed to leave the nation in a hopeless position.

But a funny thing happened on the way to economic Armageddon: Iceland’s very desperation made conventional behavior impossible, freeing the nation to break the rules. Where everyone else bailed out the bankers and made the public pay the price, Iceland let the banks go bust and actually expanded its social safety net. Where everyone else was fixated on trying to placate international investors, Iceland imposed temporary controls on the movement of capital to give itself room to maneuver.

So how’s it going? Iceland hasn’t avoided major economic damage or a significant drop in living standards. But it has managed to limit both the rise in unemployment and the suffering of the most vulnerable; the social safety net has survived intact, as has the basic decency of its society. “Things could have been a lot worse” may not be the most stirring of slogans, but when everyone expected utter disaster, it amounts to a policy triumph.

And there’s a lesson here for the rest of us: The suffering that so many of our citizens are facing is unnecessary. If this is a time of incredible pain and a much harsher society, that was a choice. It didn’t and doesn’t have to be this way.

# United Nations Launches International Year of the Cooperative 2012

## How will co-ops make the most of this celebration?

The United Nations has declared 2012 the **International Year of Cooperatives**. Why?

"Co-operatives are a reminder to the international community that it is possible to pursue both economic viability and social responsibility."

-Ban Ki-moon, UN Secretary General

Or, as the International Co-operative Alliance (ICA) puts it, **it's about human need, not human greed.**

### The year launches October 31, 2011 in New York City

Our job during this year is to make sure that the public, policymakers, business leaders, and young people hear this message loud and clear. The three priorities identified by the UN and ICA are to:

- increase awareness of the cooperative business model
- promote growth of co-ops and the co-op economy
- convince lawmakers to establish co-op friendly policies

There are as many ways to do that as there are co-ops and members of co-ops (so we're talking billions!). One exciting national initiative that allows us to hit all three priorities in the U.S. is to support the **Campaign for Cooperation**. The National Cooperative Development Act of 2011 promotes job creation and economic development in underserved communities through cooperative business development.

Read more about it and find out how to contact your representatives at [campaign.coop](http://campaign.coop).

For more national information and tools for celebrating the International Year of the Cooperative in the USA, visit [usa2012.coop](http://usa2012.coop).

### What's happening in the Northeast?

There is an amazing diversity and energy among cooperatives in the Northeast. Here are just a few of the activities underway:

- The National Federation of Community Development Credit Unions has organized **New York: Building a Cooperative City**, a kick-off event to launch the International Year of Cooperatives on Nov. 1
- **Cooperative Maine** is launching an online version of its directory, Stronger Together, and has made contact with Gov. Paul LePage to promote co-ops (contact **Jane Livingston** for more details)
- Co-ops in western MA formed the **Valley Cooperative Business Association**
- Amherst-based worker co-op **T.E.S.A.** is launching **Co-opoly, the Game of Cooperatives**
- **SolidarityNYC** has created a **series of short films** it will be screening all year
- NYC co-ops are engaging with the City Council on **food policy** and co-ops and **job development through worker co-ops**
- **Cabot Creamery Cooperative** will be doing a 2012 Community Celebration Tour in the Spring, stopping in cities from Florida to Maine

### Cooperative Development Institute Events and Resources

During 2012 CDI will be:

- offering co-ops and associations the use of a new pamphlet, "**Cooperative Business Solutions for the Northeast U.S.**" -- call for delivery options
- revamping its website, [www.cdi.coop](http://www.cdi.coop), to bring you more and better news, information, and opportunities
- touring to Plattsburgh, NY, Portland, ME, and Cummington, MA
- offering a new series of online tutorials and webinars

#### Contact Information:

PO Box 422, Shelburne Falls, MA 01370 | 413.665.1271 or toll-free 877 NE COOPS | [info@cdi.coop](mailto:info@cdi.coop)

# Ethics of FDI (Multiple Retail)

**What is needed most in any economic reforms is that they should be fair to all and must also boost employment**

As soon as Indian government declared 51% FDI in multiple retail sector, the whole country rose in arms. Out of 14 days, Parliament was allowed to run just for 1 ½ days. Exchequer lost 18 crores in the run. The allied to UPA, even some of its own Sansads denounced the move. All attempts to woo the opposition failed. Ultimately, the government had to knuckle down. But, what are the benefits and what are the stakes involved? And which way the balance tilts?

Protagonists argue that the kisan does not get fair price; that there is a wide gulf between the farm price and the retail one. Sometimes the consumer pays even four times the farm price and this all will be wiped out and the move will be fair to both consumer and producer. That there is a lot of wastage of perishable as well as non-perishable produce which will be checked with the input of latest technology and infra-structure brought by the FDI. That there will be a boost in the employment of semi-skilled persons roaming free at the moment and raising crime rate.

Those against press that the vast majority of small traders, rerhi-wallas, hawkers, daily wagers employed in

the trade mounting all over 4 crores will simply be wiped out. The big foreign giants will dictate terms to the farmers both in raising the type of crops, its methodology and then in the sale to themselves, and thus the poor hapless farmer will be exploited to the hilt and the country will eventually face the onslaught like that of old East India Company. They will neither be fair to the consumer on the plea of heavy over-heads, interest of financial inputs etc. nor will the move be conducive to the over all economy and sovereignty of the country in the long run.

No doubt, both the sides have powerful arguments and they cannot be brushed aside lightly. What is needed most in any economic reforms is that they should be fair to all and must also boost employment of those who are half educated and are turning to crime or to Naxalism for the lack of it.

Well, this can be easily achieved by turning to our own indigenous entrepreneurs instead of foreign ones. There are many right thinking patriotic billionaires-cum-investors who can be entrusted with the job. Only if the Indian government could repose confidence in them and is devoid of any extraneous interests. Reliance wanted to

According to PROUT, the cooperative system is the best system for the production and distribution of commodities. Cooperatives, run by moralists, will safeguard people against different forms of economic exploitation. Agents or intermediaries will have no scope to interfere in the cooperative system. One of the main reasons for the failure of the cooperative system in different countries of the world is the rampant immorality spread by capitalist exploiters to perpetuate their domination.

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

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

—Shrii PR Sarkar



However, the ideal method in the chain is to establish marketing cooperatives by farmers themselves. Let these small cooperatives be formed in cluster of villages per one lakh population each and handle the produce, take it to mandis and disburse the receipts to the individual farmers according to their inputs after deducting necessary expenses. For vegetables and fruits, it will be more congenial if the growers also own cooperative shopping centers and install temperature controlled ware houses to save the unsold perishables from decay.

Though cooperative movement has almost failed in India, but it has been for the lack of honest endeavors and functionaries. Big political parties can spare their well meaning cadre for the job and encourage farmers to move in this direction which will bring more dividends than political panchayati raj system which has destroyed peace and tranquility of the rural area and has sown the seeds of perpetual enmity in opponent families.

Looking into the history of Wal-Mart, the fears of opposition cannot be said to be unfounded. 92% of goods sold by Wal-Mart are China made; another 4% are from Chinese companies in USA. Already India is facing economic onslaught of China made goods. Its markets are flooded with China made items. Even the idols of Laxmi and Ganesh are now China made. This all has impacted Indian manufacturing sector; so much so that a large number of small units have been shut down. With the introduction of FDI in retail, whatever remains in manufacturing sector will just be wiped out. Consequences will be horrible for the survival of our economy. Such a situation must not be allowed to come.

On the farmer's side, before Wal-Mart and other similar giants, USA farmer was getting 71% of the consumer's price; now he is getting merely 4%. What will happen to Indian farmer is anybody's guess.

On the employee's side, the reality is more grim. Out of 1.6 million employees only 1.2% make living above poverty line! The company takes employees insurance without their knowledge. Thus, when one dies the huge claims are just pocketed by the company while family gets nothing. With some 18000\$ per annum salary, the insurance benefits may surge upto 1 million!!

Thus, if these foreign giants are allowed in the craze of reforms the fate of the country and its poor can well be imagined and as such the hue and cry of the opposition is not without merit, though they are probably not aware of these consequences and are fighting on different issues.

In all eventualities, therefore, the best alternative is to bank upon our indigenous skill and enterprise or the cooperatives of the farmers.

enter the field in a big way, but the Mayawati government, for reasons best known to it, did not allow it to open shop in UP. In other states also, there is said to be Luke warm encouragement. Thus, if our own financial giants are encouraged, all the opposition is sure to die down, and at the same time, all the advantages being speculated due to FDI will be secured to all and sundry.

That the rerhi-wallas/small retailers will lose business appears to be a myth, as 80% consumers or even BPL persons are small players. They have neither sufficient money to spend at a time nor are they sophisticated enough to enter big malls and thus, most of the retail is still in the hands of conventional trader/hawker NOR there is any report of mass shedding in big towns where big giants have entered in retail.

On the contrary, there will be mass absorption of half educated unemployed. The prices, at both ends, can be regulated by simple formulae. At the farmers end the produce should be evaluated in the same manner as is done in industry. The giants must be asked by law to pay them at the basic cost with a fixed profit. At the consumers end same method should be adopted. The end price must be regulated after taking into consideration the purchase price plus overheads plus reasonable profit. A mechanism can be developed to regulate the whole affair.

With local giants in the field, the infra-structure like ware houses, cold storages etc. can easily be built and high technology needed acquired. The small manufacturing units which are facing the fate of close-down shall get lease of life and boost which itself will raise employment potential.

The biggest beneficiary will be the government revenue. At the moment, rarely a retailer is found to pay his taxes, direct or indirect, honestly. They simply do not issue vouchers even for large purchase or sale. With big giants in the field every purchase or sale is bound to be accounted for in this age of computerization and thus due taxes will be assured. This is going to benefit over all economy.





# Desperate Conditions

## Facing the Unemployed in America

**Obama has rejected any serious policy to provide jobs or real relief for the unemployed, while devoting his administration's efforts to bailing out the financial aristocracy and ensuring its further enrichment**

A study published by Rutgers University documents the desperate situation facing millions of American workers who lost their jobs in the recession that began four years ago. The survey of laid-off workers, conducted by the John J. Heldrich Center for Workforce Development at Rutgers, found that only 22 percent of those who lost their jobs between August 2008 and August 2009 were working full-time as of August 2011.

Just 7 percent of the unemployed initially contacted by the Heldrich Center in the summer of 2009 say they have regained their previous income level. Another 23 percent say they are on their way back, having experienced a minor downward change in their quality of life that they believe to be temporary.

But a full 36 percent speak of “cataclysmic effects” of the recession and prolonged unemployment, including 21 percent whom the report’s authors consider to have been “devastated” and another 15 percent “who appear to have been wrecked by the recession.” (Emphasis in the original). The former category includes those in poor

financial shape who have suffered a major decline in their standard of living, even if they believe it to be temporary. The latter comprises workers who are in poor financial shape, have suffered a major decline in lifestyle and believe the new state of affairs to be permanent.

Forty-seven percent of those surveyed say their personal financial situation is in “poor shape,” 58 percent say the economic crisis has had a “major impact” on themselves and their families, and 41 percent believe that the impact on their standard or living will be permanent.

The study found that the crisis has taken its biggest toll on those with no college education, 46 percent of whom have been “devastated” or “wrecked.” However, nearly a quarter (24 percent) of college graduates in the survey have likewise been “devastated” by the jobs crisis.

The age group most severely impacted consists of workers between the ages of 45 and 59, 48 percent of whom have been devastated. Close behind are laid-off workers aged 30 to 44, 43 percent of whom have been devastated by the crisis.

An indication of the toll—economic, social and





psychological—of the slump on the unemployed is given by the responses to questions concerning the experiences of workers in the different categories. Eighteen percent of “recovering” workers sold possessions to make ends meet; 41 percent of those in a middle category called “downsized” sold possessions, as did 66 percent of those “devastated” by the crisis. Large percentages in each of these categories borrowed money from family or friends, including half of those “recovering” and two-thirds of those “devastated.”

Those surveyed commonly cut back on medical visits and reduced spending on food “so much it affects daily life.” In all of the categories, excluding the 7 percent who had “made it back,” a majority of respondents reported “strain in family relations,” including 60 percent of the downsized workers and 79 percent of the devastated workers.

The authors of the study, entitled “Categorising the Unemployed by the Impact of the Recession”, surveyed 1,202 people who had been laid off between August 2008 and 2009, then asked the group the same questions in March 2010, November 2010 and August 2011.

Cliff Zukin, a professor of public policy and political science at Rutgers and one of the authors of the report, said, “The news is strikingly bad.” He went on to say that the data from the survey provided “a tremendous impression of dislocation and pain and wasted talent.”

Neither President Obama nor any other member of his administration has even mentioned the Rutgers report. Instead, Obama hailed the Labor Department

employment report for November released the same day. That report showed a tepid increase in US payrolls and a 0.4 percent decline in the official jobless rate, caused by a mass exodus of 315,000 discouraged workers from the labor force.

It also showed that the average duration of unemployment had hit a new record of 40.9 weeks in November and the portion of the unemployed out of work for more than six months had increased to 43 percent. Bloomberg, citing Labor Department statistics, reported that 12 million people in the US were out of work and receiving no benefits in November, an increase of nearly 700,000 from the previous year.

The mass media have barely reported the Rutgers report, reflecting the callous indifference of the entire political establishment to the social devastation resulting from the jobs crisis and the policies of the government and both big business parties.

The Rutgers study is only the latest in a series of reports documenting growing poverty and social inequality and widespread social misery in the United States. Last month, the Census Bureau released a new measurement of poverty that increased the estimate of the number of poor people in the US to 49 million. Earlier the same month, a study by the Brookings Institution found that Americans living in high-poverty neighborhoods increased by one third over the past 10 years.

In October, Gallup released a poll showing that the portion of Americans who did not have enough money to buy adequate food in the past 12 months grew from 9

percent to 19 percent between 2008 and 2011. This figure was three times higher than in China, where only 6 percent of people reported not having enough money for food in the same period.

Also in October, the Congressional Budget Office reported that the richest 1 percent of US households nearly tripled their income between 1979 and 2007 and doubled their share of the national income.

These conditions are not merely the result of impersonal forces. They are the product of definite policies pursued by successive US administrations, Democratic as well as Republican, in behalf of the narrow and selfish interests of the corporate-financial elite. The Obama administration has intensified the ruling class assault on the living standards of the working class carried out by previous administrations.

Obama has rejected any serious policies to provide jobs or real relief for the unemployed, while devoting his administration's efforts to bailing out the financial aristocracy and ensuring its further enrichment. This has included a policy of wage cutting, initiated with the forced bankruptcy of General Motors and Chrysler, and support for brutal cuts in social services, jobs, wages, health benefits and pensions at the state and local levels.

The result has been a sharp fall in labor costs and a surge in corporate profits. Since 2008, labor costs have fallen by over 3 percent, according to Bureau of Labor Statistics data. By comparison, in the postwar period unit labor costs on average increased 3 percent per year.

In the midst of the greatest economic downturn since the Great Depression, corporate profits have risen every year since 2008. In 2009 they were up by 12.6 percent and in 2010 by 19.0 percent. They are on course to hit a new record this year.

The next step is a frontal assault on the core social programs that remain—Medicare, Medicaid, Social

Security, food stamps—as part of the drive to make the working class pay for the plundering of the state treasury in the multitrillion-dollar bailout of Wall Street.

In 2009, the World Socialist Web Site wrote that “the current government-corporate offensive is aimed at fundamentally restructuring class relations in the US. There is to be no return to the conditions that existed prior to the current economic crisis. The aim is nothing less than the destruction of all that remains of the gains won by previous generations of workers and the impoverishment of the entire working class.”

This analysis has been completely vindicated by events. The Obama administration, acting on behalf of the capitalist class, is utilizing the crisis precipitated by the parasitic and criminal operations of the banks to carry out a social counterrevolution. The conscious aim is to destroy all of the past social gains of the working class.

The Occupy Wall Street protests, which are an initial expression of deep-rooted anger and mounting hostility toward capitalism among broad sections of the population, anticipate the emergence of mass working class struggles. They have been met with brutal repression by local governments headed by Democratic as well as Republican politicians all across the country, carried out with the tacit support of the Obama administration.

This demonstrates that the fight against social inequality, poverty and the domination of the banks is a political fight against the capitalist state and all of its parties and representatives. The only way forward is the building of a mass socialist movement of the working class to break the grip of the financial oligarchy and place the corporations and banks under the democratic control of the people, so that production can be carried out to meet social needs, not private profit.

**T**he basic right of all people is to be guaranteed the minimum essentials for their existence, including at least proper food, clothing, housing, education and medical care. This basic right should be arranged through cent per cent guaranteed employment, not through welfare or dole-outs. Unemployment is a critical economic problem in the world today and 100% employment of the local people is the only way to solve this problem.

—Shrii PR Sarkar



# As the Crisis Refuses to Calm

## Scenarios of Euro Collapse Appear

The picture isn't pretty—involving bank runs, freezes on moving capital abroad, surging unemployment, rising prices and falling currency values

Despite the distracting political drama over the UK's outlier rejection of European Union agreement on fiscal and budgetary coordination, it's now become clear that main objective of the collective effort—to ensure the survival of the euro, and more broadly bolster Europe's economic outlook—has not been attained, and that the currency has won a short-term respite at best. So with the monetary chaos and European debt crisis still looming large and posing troubling questions, it would be unwise to ignore hypotheses now arising about what might happen if certain countries dropped out of the euro zone—or if the entire currency imploded. While that is still very much

“what if” theorizing at this point, such a potential crisis is worth examining, if only to identify signs of what may await if things continue to deteriorate.

New York Times continues its excellent coverage of Europe's debt crisis by turning to Greece—the most weakened and vulnerable economy on the continent. It raises questions about the potential consequences of a return to the drachma. The picture isn't pretty—involving bank runs, freezes on moving capital abroad, surging unemployment, rising prices and falling currency values, government default, isolation from international creditors and markets, and the sort of social and economic trauma and ruin associated with the Great





Depression—or worse. “As the country descends into chaos,” the Times imagines, “the military seizes control of the government.”

Of course, the Times, isn’t saying a military coup is in the cards—just noting it wouldn’t be an impossible turn of events if things keep going wrong. But the mere evocation of armed forces taking over a European Union country helps highlight the likely peril. Such scenarios (multiple departures from the euro, the collapse of the currency) used to be considered outlandish. The fact they’re now being seriously pondered means a whole array of related consequences once also viewed as unthinkable are on the planning boards. In other words, if things get much worse for Europe, they risk getting really bad, very rapidly.

The Times piece doesn’t get carried away in nightmare mode, however. Instead it sounds out experts more generally on how things could go wrong. For example, the article cites and links a study done by a French economist who has examined cases of past and potential monetary failures, providing a full and sobering picture of how the wheels may come off euro zone economies (if they come off). Those findings are in English, and very much worth consulting. An even wider (but far briefer) over-view of the main economic impacts in Europe if the euro were to fail have been put together by Agence France Presse using a variety of sources in this piece. It’s not the kind of cheer one usually equates with year-end activities, but well-informed contingency thinking.

For Global Spin readers who can deal with French, another interesting report comes from Paris think-tank Institut Montaigne. In it, the institute’s experts explore the impacts of France being stripped of the euro. To get to that scenario, however, the study takes an entirely different angle: analyzing the presidential campaign pledge of extreme-right leader Marine Le Pen to pull France out of the single currency in favor of the franc. Those contrasting routes lead to the same dismal euro-less destination: a French economy in which as much as

19% of GNP would be destroyed in the space of a decade; and job losses would immediately mount into the hundreds of thousands, before creeping over the million mark towards the end of the first post-euro year. Ironically, the demise (or in this case, spurning) of the euro would in no way resolve the key factor underlying the crisis, the institute’s experts say: France’s current debt of around 85%, the predict, would shoot to 118% under the effects of currency devaluation, were the euro to be scrapped and the franc re-introduced.

That’s all pretty bleak—though some observers insist there may be a silver lining in the current black cloud of crisis. French researcher Emmanuel Todd argues that though the implosion of the euro would produce a period of economic pain, panic, and instability, he says that shock wouldn’t last as long as some predict (18, maybe 24 months), before companies and governments picked up and moved on. And because many euro countries would be starting anew after having brushed off huge amounts of debt through various degrees of default, Todd argues the post-euro economies could be reconstructed on more solid fiscal foundations.

Another consequence of such default, Todd says, would be freeing economies and governments from control of what he calls the “oligarchy” of mega-rich investors whose fortunes and interests drive and shape bond markets—and whose gain through safe government securities have influenced political leaders into building up huge public debt in the first place. Another benefit for European nations, Todd says, would be throwing off the domination of Germany, which he describes as dysfunctionally psycho-rigid, and so focused on its own national interests that it no longer cares about ruining its euro partners. Burning the rot from a teetering house, Todd suggests, will be hard and grim work, but at least leave enough of a sanitized structure to rebuild from.

That may sound to some like too extreme of a blame-and-punish-the-rich view to take seriously, yet Todd isn’t an observer anyone should write off. An unabashed leftist who switched his early opposition to the euro to more recent resignation that the useful and beneficial currency is probably doomed, Todd is no ideology-blinded seer of capitalistic disaster. His 1976 book, “The Final Fall”, used demographic and economic data to predict the collapse of the Soviet Union almost to the year, and he has since written studies across a variety of sociological disciplines to accurately forecast (and explain) major developments in Europe. It’s for that reason few people in France are willing to write off Todd’s warnings that recent socio-political events make very real the possibility that authoritarian forces may seek or take power in Italy, Greece, Portugal, Spain, and perhaps elsewhere in Europe, particularly if E.U. turmoil results in monetary and economic failure.



# Shocking But Not Too Far Fetched a Prediction

The world's middle classes might unite, using access to knowledge, resources and skills to shape transnational processes in their own class interest

The man who predicted the 1987 stock market crash and the fall of the Soviet Union is now forecasting a revolution in America, food riots and tax rebellions - all within four years, while cautioning that putting food on the table will be a more pressing concern than buying Christmas gifts by 2012.

Gerald Celente, the CEO of Trends Research Institute, is renowned for his accuracy in predicting future world and economic events, which will send a chill down your spine considering what he recently told Fox News. Celente says that by 2012 America will become an underdeveloped nation, that there will be a revolution marked by food riots, squatter rebellions, tax revolts and job marches, and that holidays will be more about obtaining food, not gifts. "We're going to see the end of the retail Christmas... we're going to see a fundamental shift take place... putting food on the table is going to be more important than putting gifts under the Christmas tree," said Celente, adding that the situation would be "worse than the great depression".

"America's going to go through a transition the likes of which no one is prepared for," said Celente, noting that people's refusal to acknowledge that America was even in a recession highlights how big a problem denial is in being ready for the true scale of the crisis. Celente, who successfully predicted the 1997 Asian Currency Crisis, the subprime mortgage collapse and the massive devaluation of the U.S. dollar, told UPI in November last year that the following year would be known as "The Panic of





*Egyptian revolution 2011*

2008,” adding that “giants (would) tumble to their deaths,” which is exactly what we have witnessed with the collapse of Lehman Brothers, Bear Stearns and others. He also said that the dollar would eventually be devalued by as much as 90 percent. The consequence of what we have seen unfold this year would lead to a lowering in living standards, Celente predicted a year ago, which is also being borne out by plummeting retail sales figures.

The prospect of revolution was a concept echoed by a British Ministry of Defence report last year, which predicted that within 30 years, the growing gap between the super rich and the middle class, along with an urban underclass threatening social order would mean, “The world's middle classes might unite, using access to knowledge, resources and skills to shape transnational processes in their own class interest,” and that, “The middle classes could become a revolutionary class”. In a separate recent interview, Celente went further on the subject of revolution in America. “There will be a revolution in this country,” he said. “It's not going to come yet, but it's going to come down the line and we're going to see a third party and this was the catalyst for it: the takeover of Washington, D.C. in broad daylight by Wall Street in this bloodless coup. And it will happen as conditions continue to worsen”.

“The first thing to do is organise with tax revolts. That's going to be the big one because people can't afford

to pay more school tax, property tax, any kind of tax. You're going to start seeing those kinds of protests start to develop”.

“It's going to be very bleak. Very sad. And there is going to be a lot of homeless, the likes of which we have never seen before. Tent cities are already sprouting up around the country and we're going to see many more”.

“We're going to start seeing huge areas of vacant real estate and squatters living in them as well. It's going to be a picture the likes of which Americans are not going to be used to. It's going to come as a shock and with it, there's going to be a lot of crime. And the crime is going to be a lot worse than it was before because in the last 1929 Depression, people's minds weren't wrecked on all these modern drugs, over-the-counter drugs, or crystal meth or whatever it might be. So, you have a huge underclass of very desperate people with their minds chemically blown beyond anybody's comprehension”.

So there you have it - hardly a nut job conspiracy theorist blowhard now is he? The price of not heeding his warnings will be far greater than the cost of preparing for the future now. Storable food and gold are two good places to make a start.

P.S. Whatever happens to America, the whole world will be affected – so let's be serious about it.

*The future belongs to those who believe in the beauty of their dreams. Eleanor Roosevelt*

# A Young Brave Heart

**A brave young man dies rescuing six of his shipmates**

**L**ieutenant Commander Firdaus Darabshah Mogal was born on October 15, 1974, to Darabshah and Armin in Ahmedabad. Firdaus was the eldest of three sons. He did his schooling from Maneckji Cooper Educational Trust, Mumbai and joined the prestigious National Defence Academy and was commissioned into the Executive Branch of the Indian Navy on January 1, 1998. Being adventurous at heart, Firdaus volunteered for the submarine arm of the Indian Navy and for his professional competence, zeal, enthusiasm and

devotion to duty, in 2007 he was commended by the Flag Officer Commanding-in-Chief, Western Naval Command, in 2007.

He was appointed as the Executive Officer (second-in-command) of the submarine INS Shankush, where on August 30, 2010, he made the supreme sacrifice at sea under adverse weather conditions, while saving the lives of his shipmates onboard INS Shankush an act for which was recently awarded the Shaurya Chakra for his gallant deed of attending to the call of duty at the cost of his own life. The citation for his award reads “For an unmatched show of

fearless valour in the face of death that saved the lives of six men onboard, Lieutenant Commander Firdaus Darabshah Mogal is awarded ‘Shaurya Chakra’, posthumously”.

When the submarine was at sea on deployment, a defect was observed. At that time the submarine was sailing under the sea. The only way to continue on her mission it was necessary to attempt external repairs on the surface after dark. Therefore, after the sun set the submarine came on the surface from the depths it was operating

At that time it was raining heavily, the seas were rough with very high waves and the submarine was being tossed about like cork. When the teams of three sailors, led by the Engineer Officer, were on the casing to carry out repairs, a huge wave swept two of them and the Engineer Officer overboard. The third sailor was badly injured. Mogal immediately realised the gravity of the situation. As the injured sailor was hanging from the aft casing (the outer shell of the submarine) and needed to be saved urgently, without wasting a moment he himself rushed in to do so.



*An Indian submarine on the surface*



*Shaurya Chakra is a military award for valour, courageous action or self-sacrifice while not engaged in direct action with the enemy.*





Indian Navy divers

When he reached he observed that the sailor's leg was seriously injured and he completely immobilized. Displaying unparalleled fearlessness and with complete disregard for personal safety, Mogal carried the sailor from aft casing to the

Even in these circumstances, Mogal remained calm and collected and encouraged all the men in the water to stay together and led them close to the submarine casing and began helping them to climb onboard one by one. Swimming tirelessly he made others stand on his shoulders to help them climb up. His concern for his men in such dire circumstances was so much that he remained in the water till the last one was safely on the submarine.

Only then did he attempt to climb up, and as he was about to, another huge wave came crashing and swept him back into the sea, in the process his head hit the submarine and he suffered a concussion. It appeared that he had sustained head injuries due to this wave. Exhausted and all but conscious there seemed no hope for him so another officer of the submarine his shipmate jumped in to the rescue. Realising the gravity of the

situation a Search and Rescue (SAR) helicopter was called for from Mumbai.

His shipmate held on to him till the helicopter came 30 minutes later picked him up and rushed him to the Naval Hospital in Mumbai. Unfortunately, the nation's true son succumbed to his injuries.

Firdaus Darabshah Mogal made the supreme sacrifice well and beyond the call of normal duty, for this brave act he was posthumously awarded the Shaurya Chakra. He is survived by his wife Kerzin and two-year-old son Yashan.

bridge. Only a man of his strength and fortitude could have thought of even attempting such a task in the treacherous weather conditions. Fighting nature in her elements, braving strong waves, heavy rainfall, severe rolling and pitching that threatened to wash him and the injured sailor overboard, after a herculean struggle

Mogal reached the ladder on the fin, which too was getting submerged by the high waves from time to time. Not the one to give up, he performed a seemingly impossible task by climbing the wet and slippery narrow ladder with a man on his shoulder and handed over the injured sailor to bridge. All of this took twenty minutes of frightening real life adventure about which the general public gets to hear very little.

Not satisfied with that Mogal felt that he still had a job to do. He turned around and went back to assist the divers engaged to pick up the men who had fallen overboard. The rescuing of the injured sailor infused hope in the men who willed themselves to hang on and looked at their Executive Officer for their rescue. Once again displaying supreme bravery he joined the divers in the rescue operations. He managed to pull the men in the water close to the submarine, however, as he and the divers were assisting them to clamber back onboard the submarine a huge wave submerged them completely, and washed away all six of them into the sea.



A naval SAR Helicopter



# Climate Justice Requires A New Paradigm

**Climate change today is global in cause and global in effect.**

Twenty Years ago, at the Earth Summit, the world's Governments signed the UN Framework Convention on Climate Change to create a legally binding framework to address the challenge of climate change. Today, the Green House Gas emissions that contribute to climate change have increased not reduced. The Climate Treaty is weaker not stronger. The failure to reduce green house gases is linked to following the flawed route of carbon trading and emissions trading as the main objective of the Kyoto Protocol to the Climate Convention.

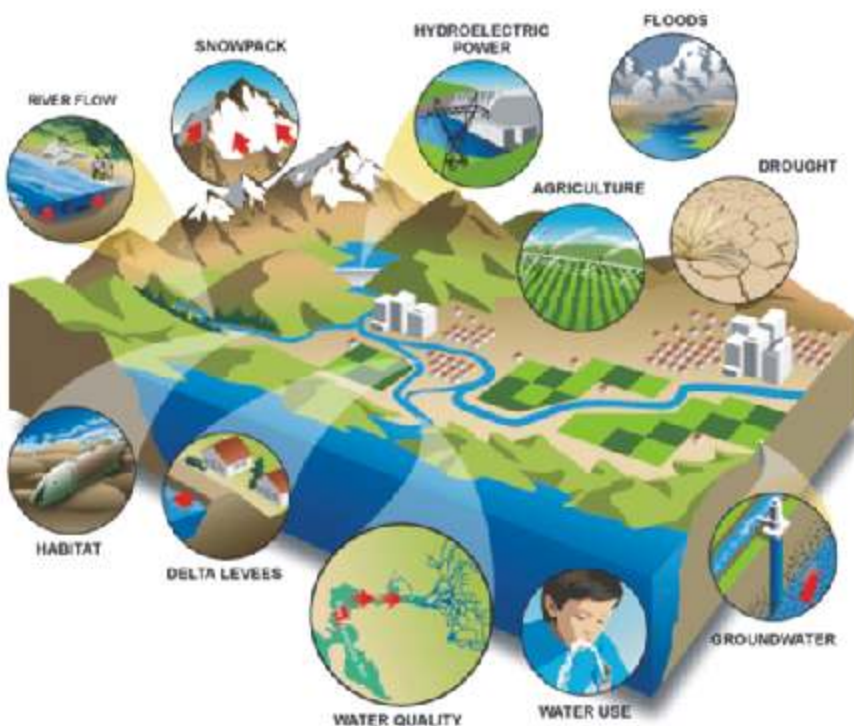
The Kyoto Protocol allows industrialized countries to trade their allocation of carbon emissions among themselves (Article 17). It also allows an "investor" in an industrialized country (industry or government) to invest

in an eligible carbon mitigation project in a developing country in exchange for Certified Emission Reduction Units that can be used to meet obligation to reduce greenhouse gas emissions. This is referred to as the Clean Development Mechanism (CDM) under Article 12 of the Kyoto Protocol. The Kyoto Protocol gave 38 industrialized countries that are the worst historical polluter's emissions rights. The European Union Emissions Trading Scheme (ETS) rewarded 11,428 industrial installations with carbon dioxide emissions rights. Through emissions trading Larry Lohmann observes, "Rights to the earth's carbon cycling capacity are gravitating into the hands of those who have the most power to appropriate them and the most financial interest to do so".

That such schemes are more about privatizing the atmosphere than preventing climate change is made clear by the fact that the rights given away in the Kyoto Protocol were several times higher than the levels needed to prevent a 2°C rise in global temperatures. Climate activists focused exclusively on getting the Kyoto Protocol implemented in the first phase. They thus, innocently, played along with the polluters. By the time the Copenhagen Summit took place, the polluters were even better organised and subverted a legally building outcome by having President Obama push the Copenhagen Accord.

## **Copenhagen and Beyond: The agenda for Earth Democracy**

The UN Climate Summit in Copenhagen was probably the largest gathering of citizens and



*Climate change affects us all*



governments ever? To do with what? The numbers were huge because the issue is urgent. Climate chaos is already costing millions of lives and billions of dollars. The world had gathered to get legally binding cuts in emissions by the rich North in the post Kyoto phase i.e. after 2010. Science tells us that to keep temperature rise within 2°C, an 80% cut is needed by 2020. Without a legally binding treaty, emissions of greenhouse gases will not be cut, the polluters will continue to pollute, and life on earth will be increasingly threatened. There were multiple contests at Copenhagen, reflecting multiple dimensions of climate wars. These contests included those:

Between the earth's ecological limits and its limitless growth, its limitless pollution and limitless resource exploitation. Between the need for legally binding commitments and the U.S led initiative to dismantle the international framework of legally binding obligations to reduce greenhouse gas emissions. Between the economically powerful historical polluters of the North and economically weak southern countries who are the victims of climate change, with the BASIC countries (Brazil, South Africa, India, China) negotiating with the South but finally signing the Copenhagen Accord with the U.S. Between corporate rule based on greed, profits and military power, and Earth Democracy based on sustainability, justice and peace.

The hundreds of thousands of people who gathered at Klima forum and on the streets of Copenhagen came as earth citizens. Danes and Africans, Americans and Latin Americans, Canadians and Indian were one in their care for the earth, for climate justice, for the rights of the poor and the vulnerable, and for the rights of future generations. Never before has there been such a large presence of citizens at a UN Conference. Never before have climate negotiations seen such a large people's participation. People came to Copenhagen because they are fully aware of the seriousness of the climate crisis, and deeply committed to taking action to change production and consumption patterns. Ever since the Earth Summit in 1992 in Rio de Janeiro the U.S has been unwilling to be part of the UN framework of international

law. It never signed the Kyoto Protocol. During his trip to China, President Obama with Prime Minister Rasmussen of Denmark had already announced that there would only be a political declaration in Copenhagen, not a legally binding outcome.

And this is exactly what the world got -- a non-binding Copenhagen Accord, initially signed by five countries, the US and the Basic Four, and then supported by 26 others -- with the rest of the 192 UN member states left out of the process. Most countries came to know that an "accord" had been reached when President Obama announced the accord to the U.S Press Corp. Most excluded countries refused to sign the accord. It remained an agreement between those countries that chose to declare their adherence. But it nevertheless showed the willingness of the US and others to disregard the needs of those in the global South. Arguing against the accord, Sudan's Ambassador Lumumba Di Aping said the 2°C increase accepted in the document would result in a 3 to 5 degree rise in temperature in Africa. He saw the pact as a suicide pact to maintain the economic dominance of a few countries.

As Jeffrey Sachs noted in his article "Obama undermines UN Climate Process": "Obama's decision to declare a phony negotiating victory undermines the UN process by signaling that rich countries will do what they want and must no longer listen to the 'pesky' concerns of many smaller and poorer countries -- International Law, as complicated as it is, has been replaced by the insincere, inconsistent, and unconvincing word of a few powers, notably the U.S. America has insisted that others sign on to its terms -- leaving the UN process hanging by a thread". Even though the intention of the award was to dismantle the UN process, the reports of the two ad-hoc working groups on the Kyoto Protocol (AWG-KP) and the long term cooperative action (AWG-LCA) which have been negotiating for four years and two years were adopted in the closing plenary.

The Copenhagen Accord will undoubtedly interfere with the official UNFCCC process in future negotiations as it did in Copenhagen. Like the earth's future, the future of the UN now hangs in balance. There has been repeated reference to the emergence of a new world order in Copenhagen. But this is the world order shaped by corporate globalization and the WTO, not by the UN Climate Treaty. It is a world order based on the outsourcing of pollution from the rich industrialized North to countries like China and India. It is a world order based on the rights of polluters.

Climate change today is global in cause and global in effect. Globalisation of the economy has outsourced energy-intensive production to countries like China, which is flooding the shelves of supermarkets with cheap products. The corporations of the North and the consumers of the North thus bear responsibility for the increased emissions in the countries of the South. In fact, the rural poor in China and India are losing their land and livelihood to make way for an energy-intensive

industrialization. To count them as polluters would be doubly criminal; corporations, not nations, are the appropriate basis for regulations atmospheric pollution in a globalised economy.

Twelve years after citizens movements and African governments shut down the WTO Ministerial in Seattle, the same contest between corporate power and citizens power, between limitless profits and growth and the limits of a fragile earth was played out in Copenhagen. The only difference was that in trade negotiations the commercial interest of corporations stands naked, whereas in climate negotiations corporate power hides behind corporate states. The Copenhagen Accord is in reality the accord of global corporations to continue to pollute globally by attempting to dismantling the UN Climate Treaty. It should be called the "Right to Pollute Accord". It has no legally binding emission targets.

The COP 15 talks in Copenhagen and COP 16 in Cancun did not show much promise of an outcome that would reduce Green House Gas Emissions and avoid catastrophic climate change. And the deadlock is caused by an outmoded growth paradigm. There are series of false assumptions driving the negotiations, or rather, blocking them.

False assumption No. 1: GNP measures Quality of Life

False assumption No. 2: Growth in GNP and improvement in Quality of Life is based on increased use of Fossil Fuel

False assumption No. 3: Growth and Fossil Fuel use have no limits

False assumption No. 4: Polluters have no responsibility, only rights.

These false assumptions are stated ad nauseum by corporations, governments and the media. As stated in an article in the Times of India, "Emissions are directly related to the quality of life and industrial production, and hence economic growth also has a direct link with it".

Assumption No. 1 is false because even as India's GNP has risen, the number of hungry people in India have grown. In fact, India is now the capital of hunger. The growth in GNP has in fact undermined the quality of life of the poor in India. And it has concentrated wealth in the hands of a few 100 billionaires who now control 25% of India's economy.

Assumption No. 2 is false because there are alternatives to fossil fuels such as renewable energy. Further, reduction in fossil fuel use can actually improve the quality of food and quality of life. Industrial

agriculture based on fossil fuels uses ten units of energy to produce one unit of food. Ecological systems based on internal inputs produce 2 to 3 units out of every unit of energy used. We can therefore produce more and better quality of food by reducing fossil fuel use.

Assumption No. 3 is false because the financial collapse of 2008 showed that growth is not limitless, and Peak Oil shows that fossil fuels will increasingly become more difficult to access and will become costlier.

Assumption No. 4 formed the basis of carbon trading and emissions trading under the Kyoto Protocol. This allowed polluters to get paid billions of dollars instead of making the polluter pay. Thus Arcelor Mittal has walked away with £1 billion in the form of carbon credits. Arcelor Mittal was given the right to emit 90m tonnes of CO<sub>2</sub> each year from its plants in EU from 2008 to 2012, while the company only emitted 68m tonnes in 2008.

To protect the planet, to prevent climate catastrophe



through continued pollution, we will have to continue to work beyond Copenhagen by building Earth Democracy based on principles of justice and sustainability. The struggle for climate justice and trade justice are one struggle, not two. The climate crisis is a result of an economic model based on fossil fuel energy and resource intensive production and consumption systems. The Copenhagen Accord was designed to extend the life of this obsolete model for living on earth. Earth Democracy can help us build another future for the human species -- a future in which we recognize we are members of the earth family that

protecting the earth and her living processes is part of our species identity and meaning. The polluters of the world united in Copenhagen to prevent a legally binding accord to cut emissions and prevent disastrous climate change. They extended the climate war. Now citizens of the earth must unite to pressurize governments and corporations to obey the laws of the Earth, the laws of Gaia and make climate peace. And for this we will have to be the change we want to see.

As I have written in "Soil Not Oil", food is where we can begin. 40% emissions are produced by fossil fuel based chemical, globalised food and agriculture systems which are also pushing our farmers to suicide and destroying our health. 40% reduction in emissions can take place through biodiverse organic farming, which sequesters carbon while enriching our soils and our diets. The polluters ganged up in Copenhagen for a non-solution. We as Earth Citizens can organize where we are for real solutions.



# YOUR MISSION IN LIFE

**Y**ours should be a glorious march towards the Supreme Goal, and you should remember that you are not to pause a moment during this movement. The entire human society is anxiously waiting for you, for your service. You will have to shoulder a great responsibility for this suffering humanity. You know that humanity is bleeding, and you will have to save it. You should remember that if you do not help humanity, who else will come and shoulder the responsibility? It is you, you are to do everything. You are the torch bearers of human civilization. You are the pioneers of the human march, you are the vanguards of



the new civilization.

(Discourse in Caracas, Venezuela, 1979)

To shout “Peace” has become a fashion of the day in this world. But can such shouting bring about any result? There is no other way of establishing peace except by fighting against the reasons that disturb the peace.

(Problem of the Day, 20)

The absence of universal spirit is the root of all evils. Strong people are torturing the weak. Powerful human groups are exploiting the weaker ones. Under such circumstances, it is the duty of good people to declare war on the oppressors. It will not be of use to sit quiet for an indefinite period in the hope that only moral preaching will be fruitful. Hence, all good people will have to be united. There should be a pauseless preparation for war against the oppressors.

(Problem of the Day, 25)

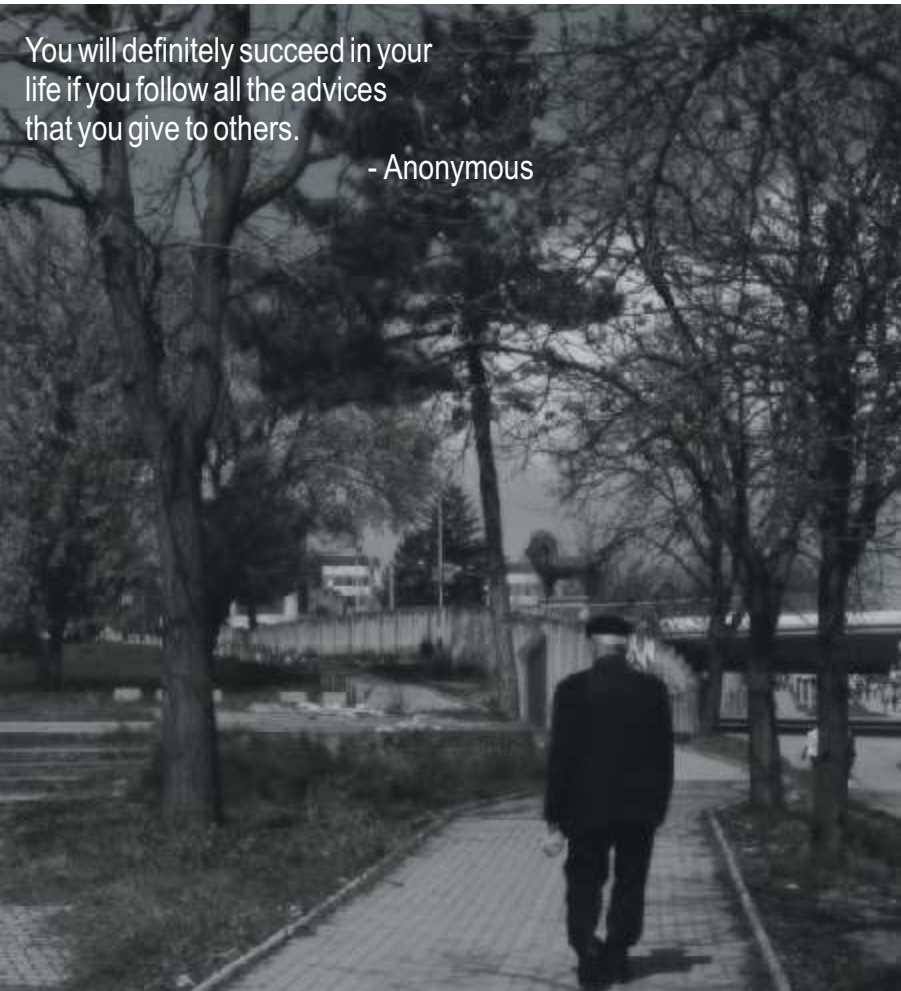
Today all over the world a grim fight has started between the evil forces and the benevolent forces. Those who possess the moral courage to fight against the evil forces, it is they who alone can give a soothing touch to the struggle-torn earth with the balm of peace.

Remember that you are spiritual aspirants. Hence you alone shall have to undertake the mighty task of saving the earth.

(Ānanda Vānii, May 1967)

You will definitely succeed in your life if you follow all the advices that you give to others.

- Anonymous



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## WAR

"Until the philosophy which holds one race superior and another inferior is finally and permanently discredited and abandoned, everywhere is war and until there are no longer first-class and second-class citizens of any nation, until the color of a man's skin is of no more significance than the color of his eyes. And until the basic human rights are equally guaranteed to all without regard to race, there is war. And until that day, the dream of lasting peace, world citizenship, rule of international morality, will remain but a fleeting illusion to be pursued, but never attained... now everywhere is war."

– Haile Selassie I of Ethiopia

## RU Organises a Vibrant Seminar on The Contributions of Shrii Prabhat Ranjan Sarkar



The Seminar on Contributions of Shrii Anandamurtii on 4th December 2011 at Kalakunja situated on Shakespeare Sarani, Kolkata ( West Bengal ) was held with overwhelming response.

Professor Dilip Kumar Haldar, formerly HOD of Economics at Jadavpur University, Kolkata and presently on several reputed bodies concerning economics - was presiding.

Professor V.N. Jha, formerly director of Advance Study Center in Sanskrit, University of Pune was the Chief Guest. He spoke on two subjects one in each session -Philosophy and Linguistics. His extempore speech on Shrii Prabhat Ranjan Sarkar as Philologist was an indication of Shrii Sarkar's incomparable personality as a genius in any discipline of human thought and activity. Others who spoke in the first session included, the "Proutist" Professor Debnarayan Sarkar of Presidency University (one can easily call him a staunch Proutist because of his statements about Prout which betrays deep confidence). He spoke on "globalization : The crisis and Proutist approach". He dealt with the subject objectively and convincingly in the light of Prout. He made out a strong case for the decentralization of economy through three tier industrial set-up and classification (Local Government, Cooperative and Private enterprise). His assertion about Purchasing capacity (and not the per capita income or any such thing) as measure of real development, bloc level planning --how it helps --and priority ought to be given to local issues in employment, in planning and every single thing concerning economy--all his contentions and conclusions were well received by the audience.

Professor Uday Kumar Chakraborty, Bengali Department of Jadavpur University spoke on "Shrii P.R. Sarkar on Language, Society and Semantics". He was very humble and put Shrii Sarkar on a very high pedestal. He said he cannot reach to the depth Shrii Sarkar has gone into this subject. He gave vivid examples quoting





Shrii Sarkar –how latter dealt with the different aspects of a word -connecting this dry subject to several interesting informations, thus making this dry subject a interesting one. The most beautiful presentation was that of Professor Gopal Mishra -Sanskrit Department of Rabindra Bharati University. He spoke on Prabhat Samgiita. While describing the literary and spiritual depth of Prabhat Samgiita, he was visibly choked with emotions. In the present day Bengal it is difficult for any body to project Prabhat Samgiita above Rabindra Samgiit for obvious reasons -but Mishra dared to do it citing very appropriate and proper examples.

Department in Jadavpur University spoke on Yoga Psychology. As the present day psychology does not connect itself to spirituality, the subject was difficult for her - but she was appreciative of this dimension.

Acarya Sugatananda Avadhuta spoke on Neo-humanism which was a well received speech.

Dr. Dilip Haldar summed up the seminar in a befitting manner –a rare co-incident to have such a rational President for the seminar.

Renaissance Universal Central Secretary, Acarya Kalyaneshvarananda Avadhuta had given introductory speech welcoming the guests and giving a glimpse of the personality whose contributions was the subject of this seminar.

There was an interesting Question- Answer session in the end -well participated by the audience .

The 360 seat hall was almost full for these seven hours. The program was compered by Shubhendu Ghosh – a job nicely performed.

The success of the program was the result of the team work of Narayanananda Avadhuta and Divyacetanananda Avadhuta duo.

## PBI Cadre Training Camp



**A** three day PROUTist Bloc India Cadre TRAINING CAMP was organized on 9th, 10th & 11th December, 2011 at Kalinga Stadium, Bhubaneshwar, Odisha. The training camp was attended by 150 cadres and thrust was more on practical and implementation aspect of PROUT.

Among the trainers were Ganesh Bhatt from Sirsi ( Karnataka,India ) who nicely and explicitly elaborated on all aspects of PROUT with practical approach giving examples from our day today life; Nayeem Khan from Bilaspur ( Chhatisgarh) discussed Cooperative and its importance in Decentralized Economy advocated by Prout.





Naiimjii also narrated how he is running a successful Consumer Cooperative at Bilaspur and how it has survived and is thriving vibrantly amidst stiff competition from organized capitalist retail players.

Acarya Santosananda Avadhuta emphasized on relevance and importance of PROUT and Proutist Bloc India in present circumstances. He motivated cadres to rise to the occasion and take leadership in this hour of crisis. Subhash Chand Tyagi, National Chairman of PBI gave valuable inputs regarding leadership movement, cadre creation and the urgent need of PBI. He also gave graphic description of the work he is doing in his assembly constituency Prithala ( Haryana ). He exuded confidence that PBI will be victorious in the next Assemble election in this constituency. Rajesh Singh, National General Secretary of PBI educated cadres providing valuable data about how corruption is rampant in society and how it is being exploited by corporates and unscrupulous political men and women.

All the sessions were full of interactions with the cadres and it was in fact one to one meeting of heart, mind and soul for the common cause of bringing moralists' rule in India. Participants asked questions to their heart's content. Many valuable matters emerged from the intensive discussions.

Kedar Nath Sahoo of Kosal Samaj and Didi Anusuya of Utkal Samaj spoke on the role of PBI cadres in the areas of their activities and gave valuable information and data regarding Odisha. They exhorted cadres to approach the Administration from the platform of PBI without any hesitation and see to it that people's grievances are adequately addressed as well as redressed.

The Action Plan was presented by Kanhu Charan Behura, National Movement Secretary of PBI.

The program was inspiring and productive due to the able leadership of Jagannath Lenka ( Chairman, PBI state committee of Odisha state ), Kulmani Nayak and Kanhu Charan Behura. They were aptly assisted by Pramodji, Sarveshvarji, Vishnuji, Bishwambharji and the entire team of Odisha state Proutists.

On 10th December many supporters of India Against Corruption / Anna Hazare Movement also participated in this training programme and strongly endorsed the philosophy of PROUT. On 11th December

,Proutists participated in IAC demonstration in Bhubneshwar. They mixed with the intellectuals who were all admiration for PROUTISTIC ideas when they were apprised about it. They did comment that PROUT appears to be panacea for all economic maladies.

On 11th December, a public meeting was also organized at Lohia Vichar Sadan which was attended by media professionals and intelligentsia. It was a very productive session in a jam packed hall listening to the speakers with rapt attention. Prof. Aditya Mohanty, HOD, Department of Philosophy, Utkal University, Bhubaneshwar, Odisha, was the main speaker on the occasion. He impressed all by his erudition and convincing reply of the questions asked.





# I want to break all bondages

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

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

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

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

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

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

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

BAL DA' ----O MORE BAL DA' --O,  
SAB SAM' SKA' R BHENGE DITE CA' ----I2  
SUR DA' ----O A' RO SUR DA' O----,  
SADA' JENO TAVA GA' N GA' --I-- (2)  
BAL DA' ----O MORE BAL DA' --O

Give strength, give me strength  
I want to break all bondages.

Give melodies, give more melodies  
So I can always sing Your songs

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

Let me merge myself in Your work  
Let me merge myself.  
Let me create a tiny stir, let me merge myself.  
In Your work, let me merge myself.  
Let me create a tiny stir  
Merging myself in Your work.

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

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

(Translated from Bámglá original)

# ETERNAL SONG OF The Proutists

- Shrii P.R. Sarkar

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



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