

PR UT

A Journal of Proutistic Views and Neo-Humanistic Analysis

Negotiated Surrender of Sovereignty for Maharliika



Despite its deceitful language, it is obvious that the “agreement” does not only allow the US to impinge on Philippine national sovereignty and territorial integrity by gaining access to so-called “Agreed Locations” purportedly in exchange for enhancing the Philippines’ external defense capabilities as well as boosting its capacity to respond to disasters.



PROUT

Progressive Utilization Theory

Cry of the Suffering Humanity

**A
Vibrant
Magazine
which
Informs
&
Inspires**

What is PROUT :

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

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

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

Main principles of PROUT and Neo-Humanism :

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

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

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

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

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

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

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

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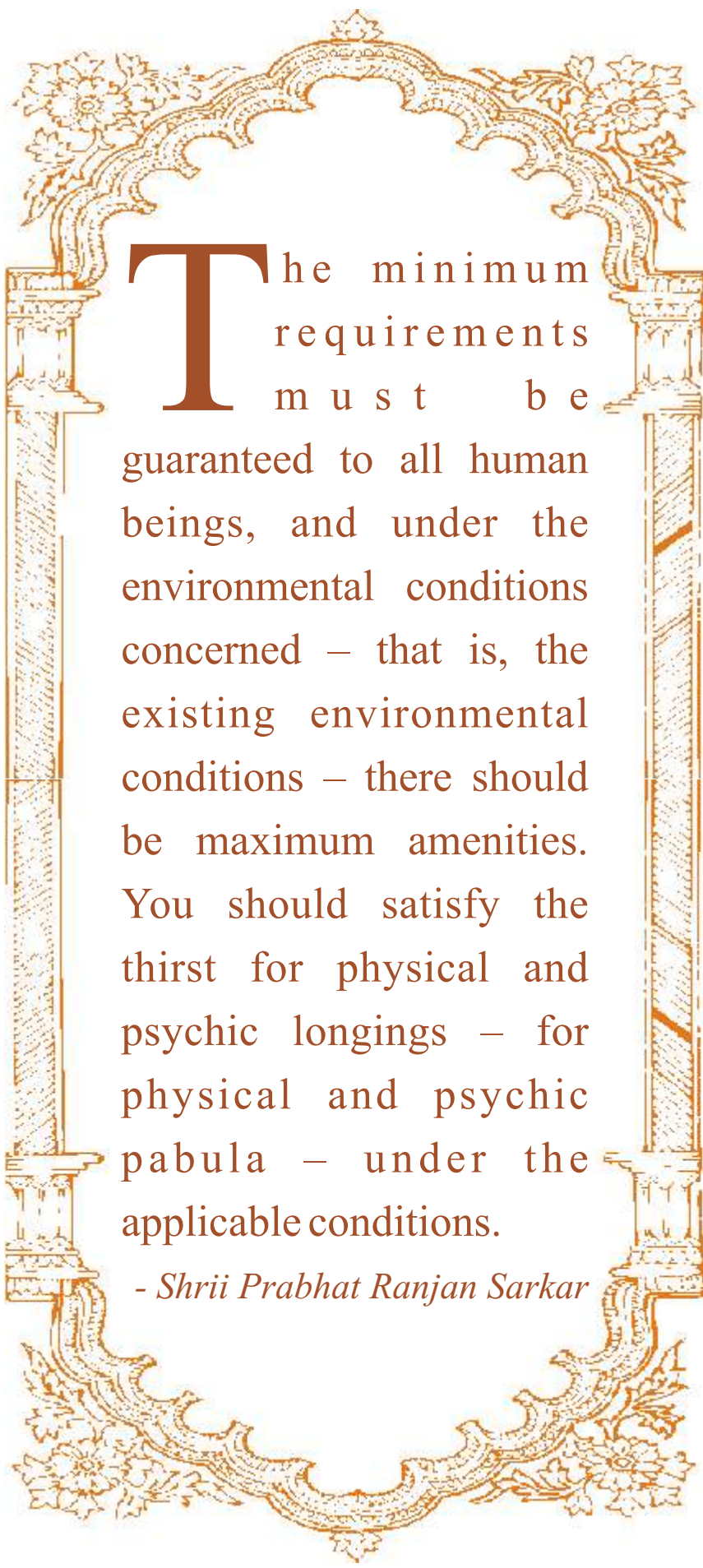
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Fundamental Principles :

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



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 applicable conditions.

- Shrii Prabhat Ranjan Sarkar

Have Our Responsibilities Ended?

We now have for the first time in more than 20 years a new government with one party having a majority. People everywhere are talking about their expectations from this government – both positive and negative. However, what no one is talking about is what should be expected from the Indian people in the world's largest democracy.

Every five years the Indian people stand in lines and push buttons. Is this what a democracy is? Is this how the people will rule the country? Do we have any more responsibility to this country that has blessed us in so many ways? The Indian people desperately want ideal leaders and are ready to worship them, but they do not want themselves to become such strict moralists and courageous fighters against injustice. This is the rudimental crisis of the Indian psychology.



In reality this government of India is a democracy and democracy means the rule of the people - and that means all of us. The representatives we elect into power are our representatives and are called government servants, because they are the servants of the Indian people. So are they our servants, or are they our masters?

In domestic life if a servant becomes unruly or corrupt then is it not the master's duty to scold him and discipline him? If the servant is taking bribes from the shopkeeper to take inferior goods and then split the remaining money (with the shopkeeper) then is it not the duty of the master to watch carefully over the money of the family and take action against these thieves? Similarly, if our government representatives are involved in criminal activities, then is it not our responsibility to investigate and then discipline them? And if our government representatives are taking bribes from big retail empires, mining companies and other corporations, then is it not our job to take action when our representatives in the judiciary and the investigative agencies fail to do their duty?

If the people of India are the rulers of this country, then, are they not to blame for all the poverty, exploitation, mafia violence, etc in the country? How long will we blame Shahzada A or Parasuram B or their political parties for the suffering in the country?

We say all politicians lie, and then at other times we fall for mass advertising and worship a politician. Later, when we are disillusioned we blame and curse the system and sometimes lose faith in the Indian people or even in humanity all together. Is not this irresponsible behaviour, simply the evasion of our responsibility to each other - to the people of this country? We, by definition are the rulers, so we as the master are responsible for the conduct of our servants. If the servants behave badly and our family members also start to become corrupted, then should we abandon, curse our family?

The fact is that 60% of our brothers and sisters in India live below the poverty line. Their suffering must end. This must be our samkalpa. We must take the responsibility to do what is necessary to end their suffering. If in our family life, one family member is an alcoholic and spending the family money while the children and mother live in poverty then is it not our duty to stop the crimes of our brother and help our nephews and nieces who are just like our own children? If one rich brother is exploiting a younger brother, then is it not our duty to step forward and end this victimization? Similarly, until we have the same sense of responsibility for our vast joint family in each community of this country (by ending the crimes of mafias, corporations and the politicians they bribe) – there is no hope for any real change in this country. But for this catastrophe, we cannot point our finger anywhere except the mirror.

Noam Chomsky upon visiting India, expressed amazement at how much suffering one can see in India by simply walking around on the street. He then said that out of all the places he visited in the world, the Indian middle class is the most blind and the most heartless regarding the suffering of their own people.

Let us end this heartlessness, let us make a firm commitment to each other. Not just to help each other in hard times but to walk together, knowing each others' joys, problems, hopes and dreams. Let us make the commitment that we will do what the Preamble of the Indian Constitution promised but never carried out. The Constitution promised economic justice for all Indians, Ambedkar said that economic democracy was the purpose of the Constitution, but it is our duty, it is the duty of all the Indian people to establish this *Arthik Svaraj* (economic freedom) by creating grassroot economic democracy.

**DEVOTIONAL SENTIMENT**

Shrii Shrii Anandamurti's discourse was very inspiring and educative. It explains in simple terms what devotion is all about. It is spirituality and the devotional sentiment that will unite humanity to 'render selfless service to the world and wage a relentless fight against wrongs and injustice'.

Arundhati, Howrah

SCIENCE AND MORALITY

Acarya Acyutananda's cover story throws up new thought provoking questions. The title "Can Science Determine Moral Values" is one of them. He has explained at length how this may evolve into a possibility in the years to come. With establishment of moral values of life and of happiness on a firm footing in human society then no doubt science can become a rational binding force in the world.

Jessica Kerr, Boston by email

INCARCERATION OF PROUT'S FOUNDER

It's truly a hair raising account of those dark days when Prout's founder had to face torture both

physical and mental in jail. Arun Prakash's researched article can leave no one in any doubt about what the true facts were. The stories about the nuns and monks self immolating themselves to draw public attention to the tortures on their Guru are heart rending indeed. Also despite so many years having elapsed, till now no official enquiry has been ordered for the attempt at poisoning Shrii Sarkar in jail. It is hoped that the new government would fulfill this long standing demand.

Shakti Singh, Raipur

TIMELESS GREAT MIND

A very devotionally oriented piece by Prabhakar.

**Aaron Wassermann,
Norwich by email**

PRACTICE OF YOGA

Ravi Logan's exposition on Ashtanga Yoga, Tantra Hatha, Jinana and Bhakti Yoga leading to the path of liberation is quite an eye opener. With such knowledge established in the consciousness one realises one's true nature and yet continues to lead practical worldly life. More and more people should learn these spiritual practices so that

numbers increase in society which will lead to much peace and prosperity worldwide.

**Charu Mazumder,
Khandwa**

YOGA OF ECONOMICS

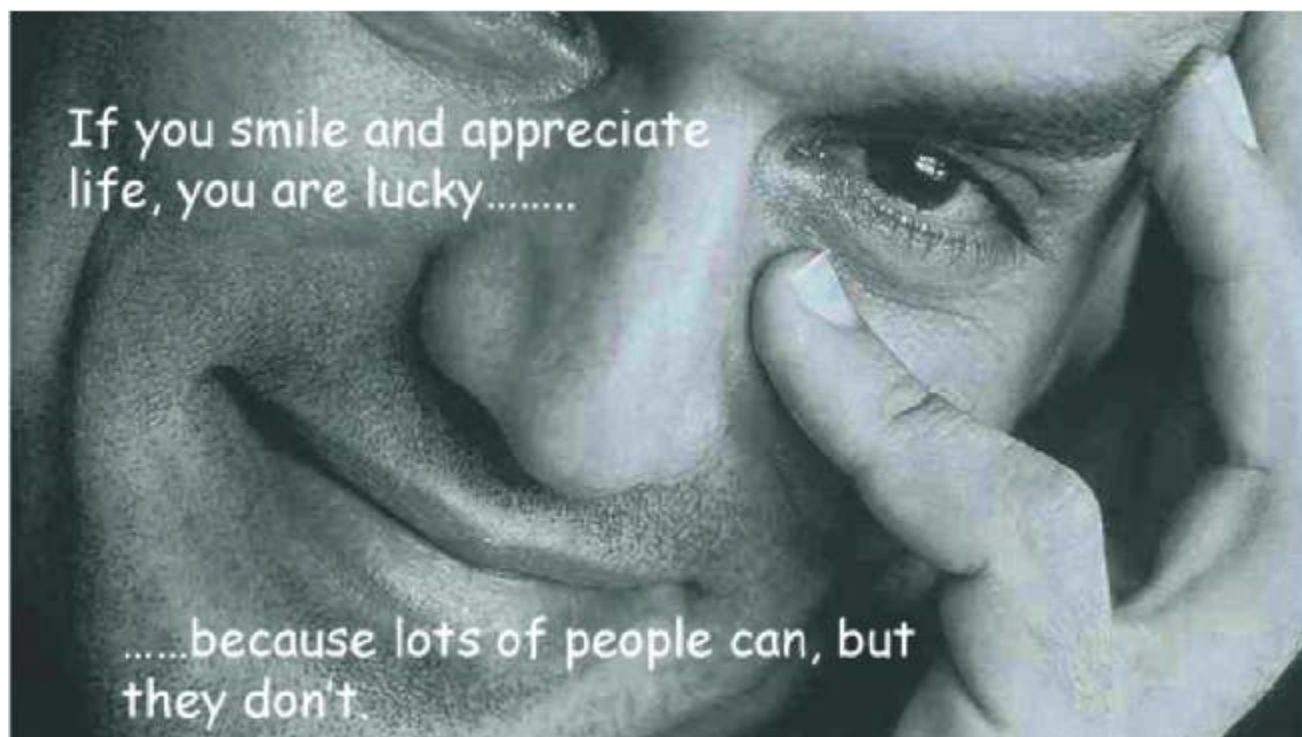
Sohail Inayatullah in his inimitable style explains the economics of yoga involving core values of Flexibility, Concentration and Meditation, Breathing Exercises, Ethics among others on the path towards dynamic equilibrium of the mind and the senses and near perfect bodily health. All these ancient yogic principles make for better human conduct that surely benefits human society, which in turn makes them more productive assets, thereby strengthening the economics of the practical world. It's simple a happy person works better.

**Nafisa Haider,
UAE by email**

WHO WILL RULE

An interesting article by Antarang Anand Yogi. It is quite appropriate as a sequel to the recently concluded elections. What will happen only the future will tell.

Sanjay Chetan, Bara Banki.



An Office Boy

A jobless man applied for the position of ‘office boy’ at a very big company. The employer interviewed him, then a test: clean the floor. “You are hired.” – the employer said. “Give me your email address, and I’ll send you the application to fill, as well as when you will start.” The man replied, “I don’t have a computer, neither an email.” “I’m sorry,” said the employer, “if you don’t have an email that means you do not exist. And who doesn’t exist, cannot have the job.”

The man left with no hope. He didn’t know what to do, with only \$10 USD in his pocket. He then decided to go to the supermarket, bought a 10kg tomato crate, then sold the tomatoes door to door. In less than two hours, he succeeded and doubled his capital. He repeated the operation 3 times and returned home with \$60 USD. The man realized that he could survive by this way, and started to go every day earlier, and returned late. Thus, his money doubled or tripled every day. Shortly later, he bought a cart, then a truck, and then he had his own fleet of delivery vehicles. Five years later, the man’s company was one of the biggest food retailers. He started to plan his family’s future, and decided to have a life insurance. He called an insurance broker and chose a protection plan. When the conversation was concluded, the broker asked him his email. The man replied: “I don’t have an email.” The broker replied curiously, “You don’t have an email, and yet have succeeded to build an empire. Do you imagine what you could have done if you had an email?” The man paused for a while, and replied: “An office boy!”

Author Unknown





What Can Make India A Nation?

SHRII PRABHAT RANJAN SARKAR

The mode of living all over Europe is almost the same, and we find the same thing throughout South Asia (including India and Pakistan), but no one could form a compact nation on the basis of that factor.



There are numerous divergent views regarding the exact interpretation of the term “nation”. Some are of the opinion that the inhabitants of a particular state form a nation. Even if the terms “state” and “country” are taken to be synonymous, the controversy over “nation” does not end. Some people hold the view that the structure of a nation depends on language. Others are of the opinion that the foundation of a nation depends on one or more than one factor from among the following: similar manners and

customs, similar mode of living, similar traditions, racial similarity, religious similarity, etc. But practical experience does not indicate that these factors are especially important.

Is India a nation Today?

Indians, Pakistanis and Burmese were once the indigenous population of the same political unit, the country of India, but they failed to constitute a nation.

Linguistic similarity is not an essential factor in forming a nation. If it had been, the English-speaking people of America would not have formed a separate American nation in cooperation

with the French- and Spanish-speaking people, outside the British Empire. If language were the only basis of forming a nation, Switzerland would have split up into three or four parts. The German-speaking people would have wanted to merge their area into Germany, separating it from Switzerland, and would have taken pride in introducing themselves as members of the German nation. Similarly, the French- and Italian-speaking people would have wanted to annex their areas to France and Italy. But this did not happen. The Swiss are a

nation with four official languages German, French, Italian and Romansch. Likewise, the French-speaking people of Belgium prefer to look upon themselves as a Belgian nation and not as a French nation.

Only recently the people of West Bengal expressed their eagerness to reside in India as Indian nationals, and the people of East Bengal supported Pakistan and declared themselves Pakistanis, though both of them spoke the same language Bengali. They did not demand an independent Bengalistan on the basis of the Bengali language; no, they did not even like to introduce themselves as Bengali nationals. The common people did not attach any importance to the Suhrawardy-Sarat Bose formula of Bengalistan (United Socialist Bengal). (1)

There is little difference between Spanish- and Portuguese-speaking people regarding manners and customs. Concerning language, there is very little difference between Spanish and Portuguese. The manners and customs in almost

all the countries of Western Europe are practically the same; still they are not one nation. In the past, to save the prestige of their respective nations, they fought many sanguinary battles among themselves. On the other hand, the Welsh-speaking people take pride in calling themselves British, though their language, and manners and customs are quite different. The mode of living all over Europe is almost the same, and we find the same thing throughout South Asia (including India and Pakistan), but no one could form a compact nation on the basis of that factor.

The inhabitants of Bengal have an identical tradition; so do the people of the Punjab. There is no difference of tradition between the Jews and the Muslims of Arabia. Still, neither the Bengalees, nor the Punjabis, nor the Jews and the Muslims of Arabia together, could form a nation. Rather, much blood has been shed among them on the basis of religion.

There are no racial differences among the inhabitants of Iberia, nor among the Scandinavians, yet they are divided into different nations. The tie of blood could not unite them. Therefore, efforts to establish

a nation on the basis of race or blood relations will not always be effective. If religion had been the only basis for forming a nation, there could not have been more than six or seven nations in the world. Most of Europe, on the whole, would have been divided into two nations Catholics and Protestants. But this has not happened.

How, then, is a nation formed? In reality, a kind of sentiment created either directly or indirectly on the basis of one or more factors such as country, language, religion, etc., plays a vital role in forming a nation. The factors themselves are quite insignificant. It is the sentiment and nothing else that creates a nation. Let us see if there was such a sentiment at any time in India. That is, let us see whether or not there ever was something in India that could be called a nation.

The Aryan and Non-Aryan Nations

In olden times, when the Aryans came to India, there was no compact social order in the land of India. The population of India consisted of small or big tribes of Austric, Dravidian and Mongolian origin. An absolutely different race (Caucasian Aryans) [Mediterranean Aryans from Caucasia] came to India. They brought with them the Vedic lifestyle and language; and the Vedic administration, social order and methods of warfare. They began to use the derogatory word Anarya [non-Aryan] for all the indigenous people of India. Slowly India was divided into two clearly different mental structures. One was the sentiment born of the vanity of the victorious Aryans, and the other was the sentiment created by the inferiority complex of the vanquished non-Aryans. Thus, two nations were formed in India





the Aryans and the non-Aryans.

Years rolled on. As a result of contact with the non-Aryans, the Vedic language of the Aryans underwent a change. Different regional languages came into existence. All efforts to avoid blood relations between the Aryans and the non-Aryans proved futile. Racial blending between the Aryans and the non-Aryans took place.

Gradually the non-Aryans were accepted as Shúdras or the fourth group in Aryan society, and as a result of this social blending both the Aryan sentiment and the non-Aryan sentiment lost their respective specialities. These two nations died out with the weakening of the two sentiments which had caused the formation of the Aryan and the non-Aryan nations. In other words, India again became nationless.

The Buddhist and Brahmanical Nations

In this nationless age, or age of chaos, the Buddhist upheaval in India occurred. Again a section of people became united with a common

sentiment the Buddhist sentiment. They formed a new nation. In the beginning the non-Buddhists were disunited, and hence they could not form a nation. But when the Buddhists, puffed up with pelf and power, began to be unfair to the non-Buddhists with the help of the ruling authorities, an anti-Buddhist sentiment grew up among the non-Buddhists, just as an anti-Aryan sentiment had previously grown up among the non-Aryans as a reaction to the oppression by the Aryans. Towards the end of the Buddhist period, two nations, roughly speaking, were to be found in India one based on Buddhist sentiment, and the other on anti-Buddhist sentiment.

The death of the Buddhist nation was caused on the one hand by the downfall of the bhiksús [Buddhist monks], the disorderly state of affairs in organizations and monasteries, the lack of support from the government, and above all, the want of renowned scholars among the Buddhists; and on the one hand by the support of the ruling authorities for the non-Buddhists, and the appearance of the great scholar and logician Shankaracharya. These factors

brought about not only the defeat of the Buddhists, but also dissension within the Buddhist community. The new sentiment, known as the Sanátanii or Bráhmaṇya [Brahmanical] religion, which came into existence with the cooperation of Shankaracharya and the patronage of various non-Buddhist kings, was based on anti-Buddhist feelings. This is why, after the death of the Buddhist nation, the Brahmanical nation could not last long. Again India became nationless.

The Muslim and Hindu Nations

In the Post-Vedic Age, when both the Aryan and the non-Aryan nations died, no foreign invasion took place. Within the country, the Buddhist revolution occurred. Had a foreign invasion taken place, the nationless India would have been very easily conquered by the invaders. But as ill luck would have it, when India became nationless for the second time after the demise of the Buddhist and the Brahmanical nations, there was no internal revolution. Instead there was the Muslim invasion from outside.

The Muslims were able to conquer India only when Buddhism completely disappeared and shortly thereafter the Brahmanical nation also died. They were not able to conquer India before that. They had to wait for a long time after the invasion of Sindh.(2) Although the Brahmanical nation had split up in South India also, the newly-formed small nations were not weak, and that is why they were able to resist the Muslim invasion in that part of India.

After the Muslim occupation, a new Muslim

nation came into being. The Muslims had their own language (formerly Turkish and later Persian), manners and customs, dress, racial peculiarity, mode of living and religion, and on the basis of these factors a sentiment developed. Their sentiment was the sentiment of the ruling people.

It is no use denying the fact that the victorious Muslim nation played the role of oppressor and did much injustice to the inhabitants of India, as was done by the Aryans to the non-Aryans, by the Brahmanical nation to the Buddhists, and by the Buddhists to the non-Buddhists. The oppression and injustice done by the Muslims made the non-Muslims unite anew an anti-Muslim sentiment grew among them. Thus two nations were formed the victorious Muslim sentiment based on the Persian language created one nation, while the Hindu sentiment based on the Sanskrit language created another. These two nations existed for a long time side by side in India.

The sentiment with which the Muslim nation started was

entirely new, but the Hindus or non-Muslims had no equally strong sentiment, and therefore they had to form a strong anti-Muslim sentiment. Just as the leaders of the Brahmanical nation had to use the anti-Buddhist sentiment as their only capital, the leaders of the Hindu nation made the anti-Muslim sentiment their capital.

The Hindus started doing the complete opposite of what the Muslims would do. While offering prayers the Muslims would not wear their *kāchá*;⁽³⁾ therefore the Hindus would wear it. Beef and fowl were favourite foods of the Muslims; so they were inedible to the Hindus. The Muslims would pray facing the west; therefore the Hindus were forbidden to do this. There were many things like this. I cannot say that these types of dos and don'ts were harmful to the Hindus. By means of these social directives a strong anti-Muslim sentiment was formed among the Hindus, as a result of which a Hindu nation was formed. Otherwise it would have been impossible for the non-Muslims of that age to maintain their independent existence.

As we have seen in the case of the Aryans and the non-Aryans, two

nations living side by side cannot maintain their independent sentiment for long; the same thing applied in the case of the Hindu and Muslim nations. Persian, the language of the Muslims, was a completely foreign language, while Prakṛta, the language of the Hindus, was born in the soil of India. Therefore, the Muslims of the capital [the area in and around Delhi] developed the Urdu language a blending of eastern Punjabi [or Hariyānavii] of the [Demi-Shaoraseni] Prakṛta language, or western Hindi, with Persian. Through this the national sentiment of the Muslims was weakened. They had to make an adjustment with the Hindus. Innumerable Persian words found a place in other languages of the Hindus, which resulted in the development of Bengali, Maethilii, Assamese, Bhojpuri, Gujarati, Punjabi and other languages which are common languages of Hindus and Muslims. Muslim scholars began to learn Sanskrit in order to be well-acquainted with India. The Hindus began to learn Urdu and Persian. The Hindus began to use Muslim dress (*páyjamá* and *sheroýanii*), while the Muslims began to use Hindu dress (*dhóti* and *cádar*). The Muslims began to use the Hindu titles Choudhury, Mandal, etc., while the Hindus began to use the Muslim titles Mullick, Khan, Sarkar and Mazumdar. The Hindus offered *shirmii* [a mixture of banana, sugar and milk] at the Dargah of Pirsahab [a sacred place of worship for the Muslims]. The Satyanārāyaṇa [a celebrated god] of the Hindus became the Satyapiir [a revered saint] of the Muslims.

The previous relation of the victorious Muslims with the vanquished Hindus ceased to exist. The Hindus and the





Delhi during British times a tram

Muslims began to treat each other as brothers and sisters. The Muslim sentiment of the Muslims weakened beyond expectation. With the disappearance of both sentiments, both the Hindu and Muslim nations died. India became nationless for the third time.

It was under such circumstances that the Marathas, the Rajputs and the Sikhs declared their independence. But they were also the creations of anti-Muslim sentiment. So when a Hindu-Muslim fraternity was established, the Maharashtra, Rajput or Sikh sentiment could not last long. For want of a sentiment, India was split up. (4)

The Indian Nation

When India had become nationless for the second time, the Muslims invaded the

country. And when India had become nationless for the third time, the British incursion into India began. (5) The British very easily conquered the nationless India.

The Muslims no doubt conquered India, but they looked upon it as their mother country. Nobody would say that they only exploited India as foreigners; but the case of the British was different. They came to India not to settle but to earn money.

After conquering India they started their machinery of exploitation in full swing, and formed a strong government to facilitate exploitation. They formed an English-knowing society to run the government smoothly. The exploitative machinery of the British opened the eyes of all classes of Indian people. The whole of India was united on the basis of an anti-British exploitation sentiment. This

was the first time that all India had formed a nation. The English language served as the unifying link in India. English was no longer the language of the British only it had become the lingua franca of multilingual India.

An Indian nation developed as a result of the British, though they did not intend it. India, which had been split up into hundreds of parts, became united in the form of a country or a nation, which had never occurred in the past. India, which had innumerable languages, scripts, castes, races, manners, customs, diets, dresses, etc., had no history of its own. From time immemorial India had been divided into many kingdoms. Each had its own history. Neither the Pandavas, nor Ashoka, nor Kanishka, nor Samudragupta could form one government throughout India. But the British did.

The Indian people learned a practical lesson from the national spirit of the British, and nationalism grew in them also. The Indian nation's fight for independence against the alien British nation began.

(To be concluded)

*Presidential Address to the
History Section of the
Progressive Writers' Conference
Jamalpur, January
1, 1960*

Footnotes

(1) Bengal was partitioned for the second time when India gained independence from the British. Dr. Suharwardy and Sarat Bose, prominent Muslim and Hindu leaders respectively, proposed the formation of a United Socialist Bengal to counter the threat of partition. The proposal was subsequently rejected by their respective political parties, and Bengal was partitioned in 1947. (2) Sind was captured for the first time by the Muslims in 712, but the first major Muslim invasion of India took place at the end of the twelfth century, after which the Muslims established their rule in India. (3) North Indian Hindu males usually wear a dhoti (lower-body garment), which is tied around the waist. The *kachá* refers to the custom of tucking one corner of the dhoti behind the body between the lower back and the portion of the dhoti tied around the waist. This is done so that the dhoti does not touch the ground. (4) This process had commenced by the beginning of the eighteenth century. (5) By the middle of the eighteenth century, the British had established a powerful military presence in India. (After the Carnatic Wars and the Battle of Plassey, the British had become the supreme military authority in the country.)

Principles of Proutist Economics

This is the last principle of Proutist Economy. This sutra crucially concludes that :

***Deshaka'lapa'traeh upayoga'h parivarttante te upayoga'h
pragatishiila'h bhaveyuh.***

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

Everything in this universe is subject to change and the relative factors of time, space and person are also subject to change. Everything comes within the periphery of time and space, including human beings and society, so proper adjustment must be maintained between time, space and person. If this adjustment is not maintained, human beings will not be able to maintain their existence.

Change is the law of order, the law of nature. If any theory does not adjust with this law, then it is sure to die. Many theories, many ideologies and many so-called religions of the past have died because they could not adjust to changing circumstances. For example, in the past, Tantric yogis were highly respected by society. During the period of Buddhist influence in Bengal, these Tantrics used to sit on a symbol called Tantra Cakra while doing meditation. Because they were sitting on a Cakra, these Tantrics were given the title Cakravarty as a title of honour. But time and space have changed, so now the title Cakravarty does not denote honour or pride. People do not feel honour in the title Cakravarty. People do not give any special significance to the title Cakravarty.

Time and space are changing and PROUT will also have to adjust with that change. The principles of PROUT will not change; rather the application of PROUT will adjust with the changing circumstances. Human beings will have to move forward by recognizing and adjusting with changes in time and space. Adjustment and flexibility are essentials for human progress.

Let us take some other examples. In ancient time people used to go to the river Ganga in groups for a holy bath, but now they do not follow this practice. Parents also used to sacrifice their youngest child by dropping it in the Ganges when there was some crisis in the family. By sacrificing the youngest child, they hoped to save the whole family from disaster. Now people do not follow such a practice, and it is even horrible to hear such things. It is a sign of flexibility in society that people do not follow the same old habits. If society continues to follow the same patterns, it becomes static and dies.

In one scripture it is written that to lend money on interest is a sin. If people follow this religious principle strictly, there cannot be any banking system and the whole society will suffer. To run the government properly either the leaders of society will have to either violate this principle or knowingly undermine society by following their religious dogma. If they take the latter path we can say they have been goaded by dogma but if they follow their dogma strictly they will be rejected by the modern age. This type of dilemma is confronting almost all the so-called religions in the world today.

If Hindus follow the caste system they will also undermine society. In the past Hindu widows used to wear a thick white cotton sari and cut their hair very short, but now widows do not follow such a practice. Today if you try to convince a widow to follow such a practice, you will be insulted.

So, everything must adjust with time, space and person. If people do not maintain any adjustment with time, space and person, then they will inevitably become outdated. The spirit of a theory is found in its principles. Principles reveal the laws governing a certain sphere of existence as well as the goal of activity in that sphere. Principles thus indicate how one should act for the welfare of all. Principles arising from analysis of material or psychic phenomena are impermanent because there is no permanence found in these realms. It is only principles that emerge from the state of oneness of Pure Consciousness that can last through time. Even such eternal principles can disappear from the collective psychology unless there is an attempt to adorn them with new sentiments and implement them with new policies relevant to the current time period, particular region and the prevailing psychology of the region.

While change is a natural phenomenon, attraction is also a law of nature. There is attraction between each and every object and between each and every person. This is natural. If a man who is lost in the jungle at night suddenly sees a torch light, he will approach the person holding the light without considering whether he is a thief or a murderer. Similarly, the man holding the torch light will not question the character of the lost person. Rather he will feel it is his duty to guide him to safety. This illustrates the mutual attraction amongst human beings.

Other examples can also be given. Some people think that animals do not love their offspring as much as human beings. But this is not correct. Animals love their offspring according to their capacity. Even in human beings it is found that love differs according to time, space, and person. A mother loves her son very much, but the intensity of this love diminishes when the son gets married and the mother sees that her daughter-in-law has taken over some of her son's affection. To compensate, the mother may give more love to her other children who are not married. The psychology behind this is that where selfishness increases, attraction amongst human beings decreases.

We must increase the jurisdiction of this attraction, this love. This love should include all plants, birds, animals etc., because everything has life, everything has feeling. We should think that others feel as I feel, and this feeling should include plants, animals and inanimate objects. This is Neohumanism and Neohumanism is essential for the all-round development of the human mind. So when this sutra says that these changes should be of a progressive nature we can realize this means they should be Neohumanistic and moving towards the attainment of the spiritual stance of Pure Consciousness.

So for the continued welfare of human beings and all of creation, we must adopt such a theory which has flexibility and elasticity. When the elastic band in a piece of clothing is no longer flexible, the clothing is discarded. In the same way, if any theory loses its flexibility, it will not be able to adjust with time, space and person and it will also be discarded. Policies will differ according to changes in time, space and person, but principles will remain the same because they are all-pervasive.

In this present age of transition, we are seeing many theories change and being discarded before our very eyes. If any group of people clings to the skeletons of the past, they will also be rejected. Intelligent people will not cling to old, outdated ideas. Rather they will wholeheartedly embrace that theory which adjusts with time, space and person and will continue to exist forever.



OPPRESSION

✱ Arun Prakash

In India, Criminal Law is a replica of colonial times. It is hostile to the poor and the weaker sections of society. The law still serves and protects the needs of the haves and ignores the have-nots. This has resulted in rich people escaping the law, while jails are more often full of the under privileged and neglected. The hierarchy of courts with appeals after appeals has led to a situation where the poor cannot reach the temple of justice because of the high cost of access. This in effect indirectly means the denial of justice. This is compounded by the fact that in Indian jails, according to the 78th report of the Law Commission, as on April 1, 1977, of a total prison population of 1,84,169, as many as 1,01,083 (roughly 55%) were under-trials. For specific jails, some other reports show: Secunderabad Central Jail- 80 per cent under-trials; Surat-78 per cent under-trials; Assam, Tripura and Meghalaya-66 per cent under-trials. Justice V. R. Krishna Iyer's famous 'bail or jail' Apex Court verdict of the late 1970s, stipulating jail only 'as exception' and favouring



Plight of Under Trial Prisoners

bail 'as a rule', remains a mockery even four decades after the Emergency.

The situation today is even worse. For instance closer home in

Delhi's Tihar Jail in 1993, out of the 7200 prisoners housed only 900 prisoners had actually been convicted of any crime. Seven out of every eight prisoners in Tihar Jail

consisted of those who had not been convicted of any offence, which amounts to close to 90% of all inmates. Even more shockingly, out of the 280 women prisoners, only 20 had been convicted. Thus, 260 out of 280 prisoners were languishing in jail when the law presumed them to be innocent. As on December 31, 2005 the National Human Rights Commission (NHRC) of India estimated that 58.19% of prisoners are un-convicted and awaiting trial.

Under-trials are Poor Mostly

The shocking report about Jai Singh, who died in prison after having been an under-trial in

In Ambala Central Jail Jai Singh died after spending 27 years as an under-trial. The majority of under-trials are from poor, underprivileged, rural and agricultural backgrounds. To compound this tragedy jails are increasingly being occupied by law-makers and law-enforcers of law - those expected to check lawlessness.



Ambala Central Jail, Punjab for 27 years, can act as an eye opener. The majority of under-trials are from poor, underprivileged, rural and agricultural backgrounds. With judicial delays being endemic, with criminal proceedings often going on for years these large numbers of unconvicted prisoners, or under-trials, languishing in jail with no hope of receiving justice within a reasonable time, it is difficult to think of a justification for this woeful failing of our criminal justice system. Unable to afford the cost of bail, if granted, they are remanded in judicial custody in overcrowded jails, often with poor sanitation and without basic facilities. They frequently become victims of torture and violence at the hands of other detainees and prison staff. The provision requiring a person to bear a financial burden to secure his liberty is clearly an infirmity of our law. Institutional corruption and discrimination, especially caste discrimination, within India's police and prison administration reflect on the high numbers of poor and underprivileged under-trials highlights this high cost of corruption in the form of lost liberty; perhaps the most fundamental and basic of all rights, without which the dignity inherent in a human being is forsaken.

But solutions may be sought,

and the first place to which one's attention is directed is the criminal law in the country, specifically the Criminal Procedure Code, which is the backbone of the criminal justice system in the country.

Over Crowded Jails

Indian jails are packed with people who are still being tried for crimes they may or may not have committed. Many of them are in for petty crimes, often serving a longer jail term than they would have if they had actually been convicted. The culprit is not just legal delays. The situation becomes even grimmer because of the indifference towards prisoners. They are left in prison for years for minor glitches like case papers getting lost or eaten up by rodents. In other cases, there are no escorts to accompany them to court. It is a shocking reflection on



Inside an overcrowded prison in India

the flaws in our criminal justice system that less than one out of three people lodged in Indian jails is a convict. Mr. Lakshminarayan Chief Superintendent of the Bengaluru prison recently made an interesting observation, "We spend about Rs. 30 per prisoner per day on meals, and the prison can make a saving of about Rs. 30,000 a day if the cases are disposed of quickly. This would reduce the pressure on prison resources".

Vast Majority Under-trials

The vast majority of the prison population, as many as about 2.5 lakhs or 70 per cent, is made up of under-trials awaiting justice. As the previous Prime Minister Dr. Manmohan Singh recently informed the conference of Chief Ministers and Chief Justices, many of them have been in jail "for periods longer than they would have served had they been sentenced." The Law Commission of India's 78th report on the "Congestion of under-trial





prisoners in jail," submitted in 1979, also has a topical feel about it. The situation today is not unlike what it was then - people languish in jail for the want of resources to seek bail, for the lack of proper legal aid, and the hopelessly sluggish pace at which the judicial system moves. Coupled with this is the presence of a police force that seems less interested in securing convictions than in making summary arrests. This effectively using custody as a form of preventive detention. If the problem of under-trials has proved so intractable, it is because it is a manifestation of fundamental and deep-rooted flaws in the criminal justice system.

Desirability of Prison Reforms

Fortunately the past decade has witnessed an increasing consciousness about the desirability

of prison reforms. It is now being recognized that a reformatory philosophy and a rehabilitative strategy must form a part of prison justice. The role of the Supreme Court in the past five years in introducing jail reforms has been commendable. It termed as "serious" the plight of tribal under-trials, lodged in various central jails in eight Naxal-affected states. Its quest for prison justice is probably a result of its attempt to revive liberty after extinguishing it in the Habeas Corpus case during the emergency when due to a Presidential proclamation liberty under Article 21 of the Constitution was suspended. In one recent landmark judgement, the Supreme Court remarked with great candour in *Shri Rama Murthy v. State of Karnataka* that the state had 193,240 people incarcerated of which 137,838 under-trials and that justice would be served by simply were releasing the latter. In the 2000's the Supreme Court had also continued to emphasize on the need to protect the undertrial prisoners. According to former Supreme Court chief justice M N Venkatachaliah "the jails are penal dustbins". Another former Chief Justice, A S Anand, dubbed the criminal justice system, involving investigations and prosecutions, "an engine of oppression". The population of jails is fast increasing despite Justice Anand's landmark

judgment ordering release on bail of all those under trial, who committed "petty offences" and had spent over a year in jail.

Effect on Prisoner families

Those imprisoned are unable to look after their families. In the absence of the main bread-winner, the family is many a time forced into destitution with children going astray. This combined with the social stigmatization that they face, leads to circumstances propelling children towards delinquency and exploitation by others. It is an inexorable circle. The problems become acute when they belong to the socio-economically marginalized and exploited sections of the society. The dominant class does not fail and loose time in taking advantage of this situation to exploit the remaining family members to the fullest possible extent. This can take the form of rape or forced prostitution of the prisoner's wife and or his daughters. Justice V R Krishna Iyer had correctly said, "Prisons are built with the stones of law".

Judicial Shortcomings

Over two crore cases are pending in subordinate courts in India which also face a shortage of over 3,000 judicial personnel, a Parliamentary Committee has observed. It termed the high rate of pending cases in subordinate courts in the country a "serious matter". "The Department of Justice (in the Law Ministry) informed that as on March 31, 2013 2,68,51,766 cases were pending in subordinate courts. Over 4.3 million cases are pending in various High Courts across the country. The Standing Committee on Law and Personnel noted "Some of the major reasons for high pendency of cases in subordinate courts are poor judge-population ratio, prolonged and costly litigation caused by procedures and lawyers' interests, poor infrastructure, shortage of judicial personnel (and) weak alternative dispute resolution mechanisms". Against this massive backlog India has only 18,000





judges at the subordinate level, which comes up to about 13 judges per million whereas Bangladesh has 12, Australia with 41.6, Hungary with 70, Canada with 75.2, and the USA with 107 judges per million. What makes even worse as on March 31, 2012, the Law Ministry noted that 3,272 posts of judicial personnel were vacant in different states.

Immediate Task

The immediate task is to identify those who are eligible for bail and ensure their release. Under the Code of Criminal Procedure (Amendment) Act 2005, those accused of offences for which the death penalty is not prescribed are entitled to be released if they have been in detention for more than half the stipulated period of imprisonment. Also, the majority of the under-trial population is behind bars for petty offences and, by the Centre's admission, "is under lock up in the absence of trial." Chief judicial magistrates have been asked by Chief Justice of India K.G. Balakrishnan to identify such cases and it is imperative that this exercise is carried out expeditiously so that these undertrials can be released on personal bonds. A more serious look at plea bargaining, introduced by the 2005 amendment for cases where the sentence is less than seven years, is called for. This could benefit many

under-trials languishing in jails.

Slow Justice System

However, such immediate measures can address only a part of the problem. The fact that there is such a vast population of under-trials is closely linked to a larger issue - that of the lethargic pace of the criminal justice system, reflected in the world's biggest backlog of pending cases. Overcrowding of jails is another horrible state of affairs. It is as much a violation of the right to life as denial of speedy trial. Nearly 75 per cent (about 2 lakh) of the about three lakhs prisoners in the country's jails are awaiting trial by overburdened courts. To compound this tragedy, however, is that jails are increasingly being occupied by law-

makers, enforcers of law and those who are expected to check lawlessness.

Without subverting the cause of justice a method that reasonably limits the movement of an under-trial but without incarceration, should therefore be provided for all accused persons to avoid the discrimination mentioned above. Another move that is absolutely essential is the deletion of the rule which makes it impossible for a person to secure his liberty unless he furnishes a monetary bond. Chief Justice VN Khare recommended enlarging the jurisdiction of special courts dealing with cases carrying up to three years jail term. With such a massive backlog of cases, unless the pace of fast track courts is accelerated, they are likely to languish in jails for years. Supreme Court Bar Association (SCBA) president R K Jain felt that the special courts should be held frequently and favoured a "liberal approach" in granting bail to petty offenders. SCBA secretary Ashok Arora, too, attributed the present morass to the "inhuman approach" of the legal institutions. Dr. Manmohan Singh hit the nail on the head when he urged that "the expeditious elimination of this scourge... should constitute the highest priority for all of us".

Broad Conclusions

The problem of under-trials languishing in our jails is a problem



which has been ignored for too long. We as a nation cannot afford to ignore it any longer. In order to tackle the problem, there are a few things that we need to do immediately. First, we need to revisit the entire system by which only people who can afford to furnish the monetary security are released on bail, since this unfairly prejudices the poor. Second, we need to re-examine the long periods which under-trials serve without being convicted in the context of protective provisions such as Section 468 of the CrPC. As Mr. P.P. Rao argued before the Supreme Court, a time frame has to be put in place so if a person has served more time than he would have if he had been convicted, he should be released. Such a provision should be made, if necessary through a constitutional amendment, similar to the Tenth Amendment of the United States constitution.

The Way Forward

To remove the financial burden of poor people of ensuring their own liberty, it is suggested that from the various schemes the government operates for rural employment, loans to farmers etc, a portion of the funds which it transfers to the panchayat for developmental work of the same should be set aside and kept to meet the bail amount for under-trials belonging to the particular panchayat/block. The utilization of this fund would be in the hands of the elected leaders of the society with the representative of district collector district magistrate being a part of the system. This would, go a long way in securing freedom for scores of under-trials who would then be able to lead normal lives and look after their families. Also, there should be separate jails for those under trial so that they are kept away from the influence of hardened convicts. In Addition, within existing jails under trials and convicts should be kept far apart. Such segregation would also change the attitude of jail authorities and society at large towards under

trials. And those under trials who have been charged with petty crimes can be put in reformatory homes instead and asked to do community service till the time they are released on bail. Elementary education facilities must be granted to those under trials who are uneducated and illiterate.

Neo-humanistic Approach

In conclusion it would be fit to mention the Neo-humanist approach



of Dr. Kiran Bedi when she was the Superintendent of Tihar Jail in 1994. Built for 2,500 prisoners, those days it was the largest prison in Asia, crammed with over 8,500 of India's worst criminals. After taking over, she swept out corrupt prison officers, broke up gangs and halted the flow of hashish and heroin into the prison. "Drug abuse bred the violence in Tihar. We had to stop it," she said. Her philosophy at that time was new in India, is that prisons exist to reform, not punish. "Many people think that the way to run a prison is through herd management. If you keep them from escaping you're successful. But we have to stop them from coming back to prison, again and again". She set up libraries, language courses, sports programmes and theatre groups. Then she convinced inmates to embark on meditation known as vipassna, in which the pupil must keep silent for 10 days, give up smoking, sex and eating meat. Mohan Lal, 21, serving life for murder, said: "That feeling I had of putting everyone in my village - especially the police - in a straight

line and shooting them, that feeling of revenge is gone".

The founder of Prout Shrii Prabhat Ranjan Sarkar had in fact made some telling observations about criminals and prisons. What he said should form the basis of such reforms, "One must always remember that born criminals are patients, and that their disease is stubborn. It can of course be cured quite quickly through spiritual



practices and in a slightly longer period through yogic methods, but for this a congenial environment is essential. Prison environments should therefore be made more pure, more humane. A prison should therefore be just like a reform school, and the superintendent should be a teacher who is trained in psychology and who has genuine love for society. Hence a jailer should possess no less ability than a judge".

So whatever we do, it is essential to keep these humane principles in mind for the betterment of those who have committed crimes and also society as a whole. Dr. Kiran Bedi showed the way twenty years ago. Others must follow with the same vigour.



Female inmates Baroda Central Jail getting lessons



Lingering Shadows of a Dark Day of Indian History

In 1923 the National All India Congress had rushed a three-member fact finding team to Punjab when hundreds of Sikhs protesting against the illegal takeover of the Nabha State by the British administration were sent to jail without any warrant and tortured inside the Nabha prison. Jawahar Lal Nehru, who had headed the team and two colleagues were also jailed after their arrival in Nabha.

✶ Tarak

June 4th was the anniversary of the infamous attack upon the Golden Temple Amritsar code named “Operation Blue Star”. This was as a result of the entry to the temple premises in 1982 by 600 armed insurgents and by 1983 the temple had become a fort for a large number of militants. The operation to flush out these militants began on June 1, 1984 and ended on the 10th involved heavy casualties both civilian and military. Other instances of using military force to flush out armed militants from religious shrines were (1) the seizure on November 29, 1979, of the Grand Mosque one of Islam's holiest shrine in Mecca, Saudi Arabia by Islamist insurgents, and (2) Lal Masjid in Islamabad, Pakistan. The operation in Mecca ended in two weeks, and the one in Islamabad code named “Operation Sunrise” began on July 3, and ended on July 11, 2007 with the storming of the Masjid by units of Pakistan Army's Special Services Group. In Mecca the taking hostage of hundreds of Haj pilgrims, and the deaths of hundreds of militants and security forces and hostages caught in crossfire, shocked the Islamic world as did the incident in Islamabad which triggered the Third

Waziristan War marking a surge in militancy in Pakistan.

The Golden temple operation, led to the assassination of Prime Minister Indira Gandhi on October 31, the same year by two of her Sikh bodyguards. This was followed by large scale anti Sikh riots in Delhi and elsewhere. And on August 10, 1986 General Arun Vaidya who was the Army Chief then and had just retired was assassinated too. These memories still linger as a festering wounds with scars not fully healed yet.

For this to happen, many feel that what is generally known is the governmental official version and that there is another side of the story which must also be made public. In a “Oppression in Punjab - Report to the Nation by Citizens for Democracy” published by Hind Mazdoor Kisan Panchayat, in 1985 (<http://www.shahed-khalsa.com/oip.html>) which was prepared by a five member committee of Amiya Rao, Aurbindo Ghose, Sunil Bhattacharya, Tejinder Ahuja, N.D.Pancholi having a



foreword by Justice MV Tarkunde and preface by George Fernandes (who later became the Defence Minister of India) gives a different picture from the official version. The Introduction begins with an interesting piece of history pertaining to the Congress Party which was in power when Operation Blue Star took place. "In 1923 the National All India Congress had rushed a three-member fact finding team to Punjab when hundreds of Sikhs protesting against the illegal takeover of the Nabha State by the British administration were sent to jail without any warrant and tortured inside the Nabha prison. Jawahar Lal Nehru, who had headed the team and two colleagues were also jailed after their arrival in Nabha: all the facts they had gone to find they found inside the jail itself. After India attained independence, however, the All India Congress lost this admirable zeal for probe for verification of truth: and with the passing of time fact-finding teams were considered by it as irrelevant, since the Congress party was in power and 'the Congress Government could do no wrong'" It goes on to add "After the Operation Blue Star suddenly the Government clamped down on Punjab an undeclared emergency. Punjab was cut off from the rest of the country for days, censorship was declared, all Pressmen-both foreign and Indian-were expelled. There was a total black-out of news excepting what was told by the Government-run All India Radio and Doordarshan, again bringing back the unpleasant memories of Emergency days".

This report in three parts as explained by Justice Tarkunde, "Part I describes the inhuman barbarities to which the people of a particular community in Punjab were subjected. It is a terrible tale, carefully documented, of sadistic torture, ruthless killings, fake encounters, calculated ill-treatment of women and children, and corruption and graft on a large scale. It is also a story of the bravery of a



people, particularly of the women-folk. A large number of Sarpanchas of Village Panchayats distinguished themselves by openly siding with people against the lawless police and the army. The story also shows that although the relations between Hindus and Sikhs in Punjab are not as cordial as before, the basic unity between the two communities has not been disrupted. Despite all the oppression of the Sikh community, there was not any incident of a communal riot even in villages where the Hindus were in a hopeless minority. The story also shows that the Sikhs of Punjab are hardly affected by the slogan of Khalistan. The story gives the impression that such extremism as one finds among Sikhs is largely the result of the acute dissatisfaction and resentment caused by army and police atrocities. The member of the teams, working in conditions of press censorship and official lawlessness, could hardly be expected to secure the official version of the various events recorded by them. But the statements of the informants were recorded by the team in well attended group meeting so as to eliminate exaggeration and misstatements as far as possible. The statements of important witnesses were tape-recorded, so that the accuracy of the report could be

verified.

Part II gives a non-official version of what happened at the Golden Temple before and during the Blue Star Operation, from the 1st to the 7th of June 1984. It presents a series of facts, based on dependable evidence, which show that much of what is stated in the Government's White Paper is far from the truth. Evidence shows that on June 1 1984, no shots from the Golden Temple were fired at the police. It was on the contrary the CRP which fired continuously at Harmandir Sahib on that day. The 4th of June, 1984 was wrongly chosen by the army for an attack on the inmates of the Golden Temple because, the 3rd of June being Guru Purb, a large number of pilgrims, nearly 10,000 in number, had come to stay in the Golden Temple. Many of them appear to have been killed in the army action. According to this report, the number of terrorist flushed out, from the Golden Temple as a result of the Blue Star Operation was rather small, a much larger number of alleged terrorist being inoffensive pilgrims staying at the Golden Temple. The report also shows that a large number of persons subjected to preventive detention or arrested under the anti-terrorist law are clearly innocent of the alleged offences. Part III gives an account of

Remembering blue star victims



the various Black Laws prevailing in Punjab and shows how innocent people are constantly harassed and oppressed by their operation. This is followed by a number of Annexures consisting of statements made by important witnesses”.

Justice Tarkunde feels that the Punjab episode has some valuable lessons to teach us. “It shows, in the first place, that communalism in the country is to a large extent sustained and fermented by the unprincipled struggle for power of different political parties. The agitation in Punjab was started by the Akali Party which, being a party of a minority community, was assumed to be entitled to mix religion with politics. Although all the major demands were secular, the agitation was called “Dharmayudh”. Once started, the agitation was allowed to continue because of the power politics of the Congress (I) leadership. The Akali demands could have been easily settled as early as in 1981, but Congress (I) leadership avoided a settlement because such a settlement would have increased the popularity of the Akali Party in Punjab. The situation was allowed to go from bad to worse, with the result that the Dharmayudh” went into the hands of extremist like Bhindranwale. The ease with which the issues were compromised between Mr. Rajiv Gandhi and Sant Harchand Singh

Longowal on July 24, 1985 shows that such a settlement would easily have been brought about four years ago, avoiding all the suffering and blood-shed which have taken place during the intervening period. Even the new Prime Minister, more democratically inclined than his predecessor, took advantage of Hindu communal sentiment in two successive election campaigns before he turned to bring about the easily attainable accord. In the meantime, Punjab was allowed to burn. That is how power politics fans the flames of communalism.

The second lesson of the Punjab episode is that we have yet to learn how to deal with public unrest, particularly if it assumes violent forms. The almost instinctive reaction of the ruling politicians, to whatever political party they belong, is to try to suppress public unrest by letting loose the police, and if necessary the army, on the affected people and by passing draconian laws so as to give arbitrary and oppressive power to the executive and to the security forces. Sometimes this policy is “successful”, because the movement is crushed, the people are cowed down and law and order are restored. But the success is short-lived, for the public dissatisfaction is driven underground and it finds more violent expression from time to time. The Punjab episode shows that

State terrorism is no answer to private terrorism. On the contrary, State terrorism foments insurgency and breeds more terrorists. For the same reason, draconian laws are counter-productive. They increase public resentment and offer a justification for private violence. In a democracy, public unrest must be met by democratic means. Primacy must be given to the removal of the grievances of the public. Law and order have to be maintained, but they must be maintained by just and fair laws. Terrorism must be eliminated, but that should be done by taking public in confidence and isolating the terrorist from the rest of the people. Justice and fair play must characterize the approach of a democratic government on all occasions of public unrest”.

As mentioned in the Introduction it becomes clear that “The onerous duty of reaching the oppressed people at their hour of trial, and equally important, to present after meticulous investigation a correct picture to the public of hundreds of men, women and children living under duress, has fallen on those who staunchly believe that no violation of civil liberty and human rights can be tolerated and democratic principles India swears by must be observed in action and not merely remain on paper”.

In this backdrop it may be

worthwhile to recall what K.P.S Gill former DG Police Punjab stated in an interview to Tehelka magazine during the period of Sikh insurgency most of the militants came from just 3 villages. He researched and found out that those villages were among the poorest in India and had not benefitted from the agricultural development of Punjab. He had taken up this with the Planning Commission to urgently implement programs to help these villages. The latter in an unsympathetic bureaucratic response mentioned that their centralized planning methods made it impossible for them to target the development of a few villages in this manner. Here the crucial premise of PROUT comes to the fore, that unless the Indian economy is decentralized to the block level and until the Indian economy is democratized by granting economic svaraja to every community of India, rampant exploitation, poverty, rage and terrorism shall continue in India and

other poor countries of the world.

Another aspect of such tales of suppression, repression and oppression leads towards lack of moral leadership and genuine love for the people. What we saw during the dark days of the Emergency declared in 1975 where heads of spiritually moralist organizations faced death attempts and followers faced violence and imprisonment. As usual in Indian history, there was never any justice for such violence. In this regard we could end on a note on the observation about Mughal ruler Aurangzeb by Prout's founder Shrii Prabhat Ranjan Sarkar on ego and its deleterious effect, ***"The ego becomes inflated when one allows one's "I" feeling to take a predominant role.***

Since I was there, I was able to control the situation. But I wonder what would have happened in my absence. I'm sure that had I not been there the world would have met its final destruction. - so spoke Aurangzeb, the last powerful

Mughal emperor of India. It is an expression of aham'ka'ra vritti. (The Acoustic Roots of the Indo-Aryan Alphabet)

People talk of whether a leader should be a humble, comprising one or a strong-willed, autocratic one. But the crucial issue missing in this discussion is that the leader of the country should have deep love and affection for every single community and every single citizen of the country. A genuine leader should even be free from nationalistic sentiment so that she or he will have the courage to stop her/his own country from committing crimes against its neighbours. Such unbiased love cannot arise from politics. It can only arise from cardinal human values that emerge from spiritual experience where the limited mind (with all its prejudices) loses itself in the boundlessness of Infinite Consciousness. Until the Indian people make the commitment to become such leaders in their own way and to control the autocratic crimes of their leaders we cannot expect an end to such events as Operation Blue Star. Long ago Guru Nanak with characteristic forthrightness and Dharmic resplendence condemned this type of malevolent leadership that has plagued India and this beloved planet of ours for centuries saying, ***Nanak: such are the blasphemers who set themselves up as the leaders and rulers of the world; They consume daily the forbidden fruit of falsehood and yet they preach to others, what is right and what is wrong. Themselves deluded, they delude others also, who follow them in their path. If one smear of blood pollutes a garment and renders it unclean, to be worn at prayer, How can they that like vampires suck human blood pass, as pure.*** (Guru Granth : Var Majh p. 140)



Oil on canvas by Samir Sarkar

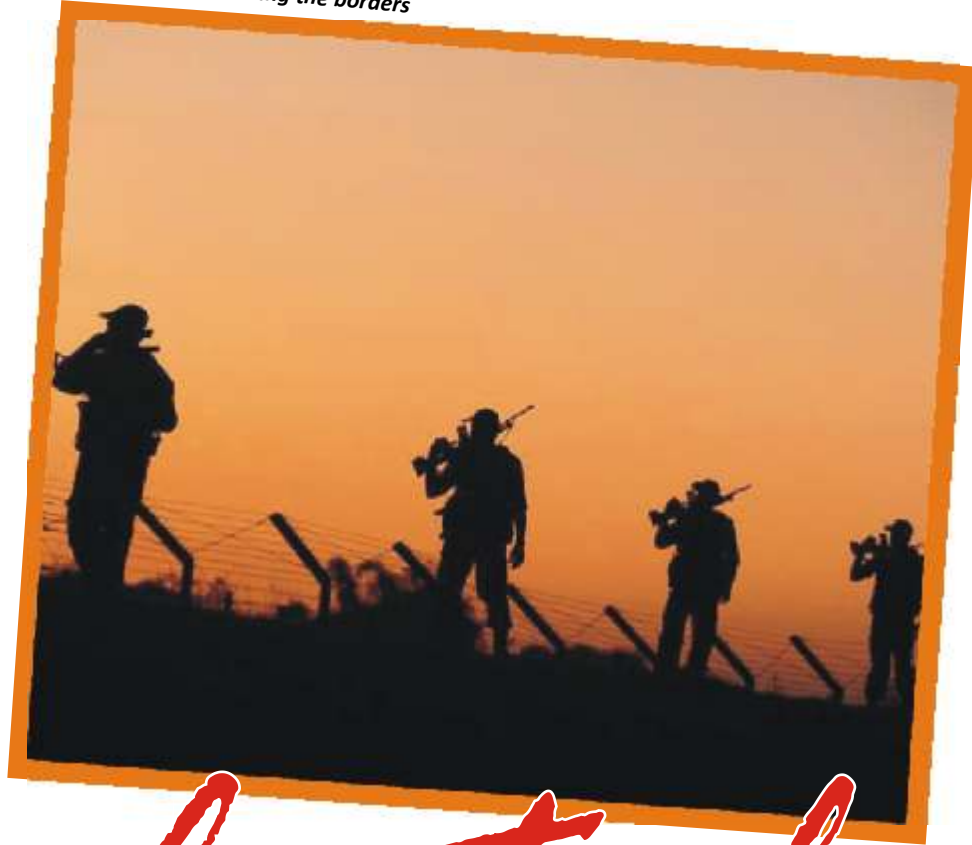


✱ T.R.Ramaswami

In the continuing debate on pay scales for the armed forces, there has to be a serious and transparent effort to ensure that the country is not faced with an unnecessary civil-military confrontation. That effort will have to come from the netas, who are the real and true bosses of the armed forces and not the civil bureaucracy. A solution may lie in what follows. This country requires the best armed forces, the best police and the best civil service. In fact that is what the British ensured.. By best one means that a person chooses which service he wants as per his desires /capabilities and not based on the vast differential in prospects in the various services.

How much differential is there? Take Maharashtra, one of the most parsimonious with police ranks thus still retaining some merit. The 1981 IPS batch have become 3-star

Indian army guarding the borders



Neglected

Indian Defence Personnel

“We need a permanent solution to this tussle over emoluments so that the armed forces need only confront the enemies of the nation.”

generals, the 1987 are 2-star and the 1994 1-star.

In the army the corresponding years are 1972, 1975, 1979. ie a differential of 10-15 years. While the differential is more with the IAS, the variance with the IPS is all the more glaring because both are uniformed services and the grades are "visible" on the shoulders. First some general aspects. Only the armed forces are a real profession, ie where you rise to the top only by joining at the bottom. We have had professors of economics become Finance Secretaries or even Governors of RBI. We have any number of MBBSs, engineers, MBAs, in the police force though what their qualifications lend to their jobs is a moot point. You can

join at any level in the civil service, except Cabinet Secretary. A civil servant can move from Animal Husbandry to Civil Aviation to Fertilisers to Steel to yes, unfortunately, even to Defence. But the army never asks for Brigade Commanders or a Commandant of the Army War College or even Director General Military Intelligence, even from RAW or IB. Army officers can and have moved into organizations like IB and RAW but it is never the other way round. MBBS and Law graduates are only in the Medical or JAG Corps and do nothing beyond their narrow areas. Every Army Chief - in any army - has risen from being a commander of a platoon to company to battalion to brigade to division to corps to army. In fact the professionalism is so intense that no non-armoured corps officer ever commands an armoured formation, The first and possibly only exception in world military history is General K. Sunderji. Perhaps it is this outstanding professionalism that irks the civil services.

Next, one must note the rigidity and steep pyramid of the army's rank structure. In the civil services any post is fungible with any grade, based on political expediency and the desires of the service. For example I know of one case where one department downgraded one post in another state and up-graded one in Mumbai just to enable someone continue in Mumbai after promotion!

You can't fool around like this in the armed forces. A very good Brigadier cannot be made a Major-General and continue as brigade commander. There has to be a clear vacancy for a Major General and even then there may be others better than him. Further the top five ranks in the army comprise only 10% of the officer strength. Contrast this with the civil services where entire batches become Joint Secretaries. Even the meaning of the word "merit" is vastly different in the army and the civil services. Some years back an officer of the

Maharashtra cadre claimed that he should be the Chief Secretary as he was first in the merit list. Which merit list? At the time of entry more than 35 years before! The fact is that this is how merit is decided in the IAS and IPS. Every time a batch gets promoted the inter-se merit is still retained as at the time of entry. In other words if you are first in a batch at the time of entry, then as long as you get promoted, you continue to remain first! This is like someone in the army claiming that he should become chief because he got the Sword of Honour at the IMA. Even a Param Vir Chakra does not count for promotion, assuming that you are still alive. In the armed forces, merit

must therefore address all the above issues. In each service, anyone must get the same total compensation by the time he reaches the 'mode rank' of his service. "Mode" is a statistical term it is the value where the maximum number of variables fall. In the IAS normally everyone reaches Director and in the IPS it is DIG. In the army, given the aforementioned rank and grade rigidities and pyramidal structure, the mode rank cannot exceed Colonel. Thus a Colonel's gross career earnings (not salary scales alone) must be at par with that of a Director. But remember that a Colonel retires at 54, but every babu from peon to Secretary at 60



is a continuous process - each time a batch is promoted the merit list is redrawn according to your performance in all the previous assignments with additional weightage given not only to the last one but also to your suitability for the next one. Thus if you are a Brigade Commander and found fit to become a Major General, you may not get a division because others have been found better to head a division. That effectively puts an end to your promotion to Lt. General. The compensation package

regardless of performance. Further, it takes 18-20 years to become a Colonel whereas in that time an IAS officer reaches the next higher grade of Joint Secretary, which is considered equal to a Major General. These aspects and others - like postings in non-family stations - must be addressed while fixing the overall pay scales of Colonel and below. Thereafter a Brigadier will be made equal to a Joint Secretary, a Major-General to an Additional Secretary and a Lt. General to a Secretary. The Army Commanders

Indian Navy guarding the seas



deserve a new rank -Colonel General - and should be above a Secretary but below Cabinet Secretary. The equalization takes place at the level of Cabinet Secretary and Army Chief. If this is financially a problem, I have another solution. Without increasing the armed forces' scales, reduce the scales of the IAS and IPS till they too have 20% shortage. Done? Even India 's corruption index will go down.

If the above is accepted in principle, there is a good case to review the number of posts above Colonel. Senior ranks in the armed forces have become devalued with more and more posts being created. But the same pruning exercise is necessary in the IAS and more so in the IPS, where Directors General in some states are re-writing police manuals e.g. one is doing Volume I and another Volume II! Further the civil services have such facilities as

"compulsory wait" ie basically a picnic at taxpayers cost. And if you are not promoted or posted where you don't want to go they seem able to take off on leave with much ease. In the army you will be court-martialled. Also find out how many are on study leave. The country cannot afford this.

Let not someone say that the IAS and IPS exams are tougher and hence the quality of the officers better. An exam at the age of 24 has to be tougher than one at the age of 16. The taxpaying citizen is not interested in your essay/note writing capabilities or whether you know Cleopatra's grandfather.

As a citizen I always see the army being called to hold the pants of the civil services and the police and never the other way round. That's enough proof as to who is really more capable. Also recall the insensitive statements made by the IG Meerut in the Aarushi case and

the Home Secretary after the blasts. Further, when the IAS and IPS hopefuls are sleeping, eating and studying, their school mates, who have joined the army, stand vigil on the borders to make it possible for them to do so. Remember that the armed forces can only fight for above the table pay. They can never compete with the civil services and definitely not with the police for the under the table variety.

Finally, there is one supreme national necessity. The political class, not the bureaucracy - which represents the real civil supremacy better become more savvy on matters relating to the armed forces. Till then they are at the mercy of the civil service, who frequently play their own little war games. At ministerial level there are some very specialized departments eg Finance, Railways, Security (Home), Foreign and Defence, where split second decisions are necessary. It is always possible to find netas savvy in finance, foreign relations and railways. Security has been addressed in getting a former IPS officer as NSA at the level of a MoS. Is it time that a professional is also brought into the Defence Ministry as MoS? The sooner the better. In fact this will be better than a CoDS because the armed forces will have someone not constrained by the Army Act or Article 33 of the Constitution. Of course the loudest howls will come from the babus. The netas must realize that a divide and rule policy cannot work where the country's security is concerned. Recall 1962?

Our army, already engaged in activities not core to their functions, including rescuing babies from borewells, should not have to engage in civil wars over their pay scales. I only hope our defence minister or anyone who would take a reasonable stand for defence forces ever gets to see this article. It would definitely affect any person with an iota of integrity.

The writer is a Retired IAS Officer



Despite its deceitful language, it is obvious that the “agreement” does not only allow the US to impinge on Philippine national sovereignty and territorial integrity by gaining access to so-called “Agreed Locations” purportedly in exchange for enhancing the Philippines’ external defense capabilities as well as boosting its capacity to respond to disasters.



Enhanced Defense Cooperation Agreement

Negotiated Surrender

Of

Sovereignty for Maharlika

✱ Carol Pagaduan-Araullo
and Clemente Bautista

Now we know why the “negotiations” for what would emerge as the Enhanced Defense Cooperation Agreement (EDCA) were conducted under a cloak of secrecy. Not a single byte of the draft was made available to other government functionaries, not even the treaty-making arm of the Philippine state, the Senate, much less to the media and the general public.

In fact, to everyone's consternation, no copies of the EDCA were released even after it was signed by Philippine Defense Secretary Gazmin and United States Ambassador Goldberg hours before the arrival of US President Obama for his swing-by visit to Manila. For surely, had the drafts and the final text of the EDCA been made public earlier, these would have raised the

nationalist Principles of Filipinos, activist and non-activist alike, slowed down if not totally aborted the talks, and soured even further what the Aquino administration was trying mightily to project as a feel-good, arms-clasped coming together

of two long-time friends and allies. The Aquino government only posted the EDCA on its official web site after Mr. Obama had left the country.

Despite its deceitful language, it is obvious that the “agreement” does not only allow the US to





impinge on Philippine national sovereignty and territorial integrity by gaining access to so-called “Agreed Locations” purportedly in exchange for enhancing the Philippines’ external defense capabilities as well as boosting its capacity to respond to disasters. Apart from a general statement in Article I, Purpose and Scope, “This Agreement deepens defense cooperation between the Parties... improving interoperability of the Parties’ forces, and for the AFP, addressing short-term capabilities gaps, promoting long-term modernization and helping maintain and develop additional maritime security, maritime domain awareness, and humanitarian assistance and disaster relief capabilities...” there is no other provision categorically stating how this objective shall be achieved. There is no clear, reciprocal provision stating just exactly how the Philippines will supposedly benefit from the EDCA.

On the contrary, Article III, Agreed Locations, says “Given the mutuality of benefits, the Parties agree that the Philippines shall make Agreed Locations available to the US forces without rental (boldface is ours) or similar costs.” We recall that one of the main objections to the retention of US bases in sprawling

areas of Central Luzon was the US refusal to pay a user’s fee while the country definitely shouldered huge lost opportunity costs by hosting the US bases.

And while in Article IV, Equipment, Supplies and Materiel, “The Philippines authorizes the US forces to preposition and store defense equipment, supplies and materiel ...at Agreed Locations,” Section 3 states that “(t)he prepositioned materiel of US forces shall be for the exclusive use of US forces (boldface ours) ...”

And in Article VII, Utilities and Communications, “The Philippines hereby grants to US forces and US contractors the use of water, electricity, and other public utilities on terms and conditions, including rents or charges, no less favorable than those available to the AFP of the Government of the Philippines in like circumstances, less charges for taxes and similar fees, which shall be for the account of the Philippine government (boldface ours).”

Thus from these few provisions alone, the EDCA is grossly lopsided. But over and above this, a close reading of the EDCA reveals that it is indeed a sell-out, nothing less than the surrender of our national sovereignty to our former colonizer, the US of A. The

country has for more than a century been under the brutal colonization of American economic interests. In recent times, after 9-11, in the name for fighting terrorism, the US military again was allowed into the country. This coincided with the targeted assassinations of countless non-violent social activists by the national army soldiers. This killing spree has slowed down but looks likely to again accelerate after this surrender to the US Army by this treaty.

The EDCA allows a much bigger, in fact unlimited, number of US troops to be stationed, together with their unlimited number of prepositioned war vessels and armaments; in unspecified locations, possibly anywhere in the country to be provided by the Philippine government; to undertake a host of activities amounting to using the country as a launching pad for US military adventures; and in a veritable open-ended duration of stay.

Article I on Purpose and Scope, which is supposed to define and delimit the scope of allowed activities, ends with a deliberately vague and catch-all phrase “...and such other activities that may be agreed upon by the Parties.” This opens up the scope of activities that “the US may take in the territory of the Philippines in relation to the access to and use of Agreed Locations” to any other conceivable activity that is not explicitly stipulated in the Agreement.

One might argue that the Agreement categorically states that these activities are “within” and in relation to its “access to and use of Agreed Locations” which, in Art. II Definitions, “may be listed in an annex appended to this agreement.” However, the listing is not intended to define the territorial limits of these activities, since the provision again ends with the phrase, “...and may be further described in implementing arrangements.”

The EDCA is thus far worse than the return of the former US bases and facilities in the country

that were booted out by the Philippine Senate's rejection of the bases agreement in 1991. Then, the US troops and war materiel were confined in well-defined or specific areas, albeit with extraterritorial rights, and their sea and air war machines could only dock in or land on these military bases. Whereas now, while the EDCA states that US facilities shall only be set up in "Agreed Locations" and again, purportedly, without exclusivity, this proviso is negated by the caveat allowing "Agreed Locations" anywhere both Parties agree on.

A specific provision in Art III, section 2 states, "When requested the Designated Authority of the Philippines shall assist in facilitating transit or temporary access by US forces to public land and facilities (including roads, ports and airfields) including those owned or controlled by local governments, and to other land and facilities..." Ergo contrary to the Philippine and US governments' propaganda that only AFP facilities will host the US troops and war materiel or will be the site of their activities, the EDCA opens the way for American boots to go anywhere they need or wish to go in Philippine territory including "roads, ports and airfields" used entirely for civilian purposes.

As to the duration of the



EDCA, Article XII, Section 4 states, "This agreement shall have an initial term of 10 years, and thereafter it shall continue in force automatically (boldface ours) unless terminated by either Party..." This is a far cry from what the Aquino government wants to make us believe that the EDCA has a definite duration of 10 years the way the RP-US bases agreement had a definite termination in 1991.

A most objectionable and potentially explosive issue, being a case where the Executive branch has clearly overstepped its bounds, is the provision in Art XI, Resolution of Disputes. Any dispute "arising

under this Agreement" must be resolved "...exclusively through consultations between the Parties.... (and) shall not be referred to any national or international court, tribunal, or other similar body, or to any third party for settlement, unless otherwise agreed by the Parties."

This is supposed to mean that neither the Senate nor Supreme Court can question or revise the Agreement. This is a blatantly unconstitutional provision, violating the principle and letter of checks and balances and division of powers in government. Clearly, the Executive has encroached on the Legislative and Judicial branches' powers and prerogatives in barring the subjection of the Agreement to legislative or judicial review.

In any case, it is now also clear why the EDCA was "negotiated" in addition to the Visiting Forces Agreement (VFA) and Mutual Logistics Support Agreement (MLSA) which had already in principle and practice opened up Philippine territory and resources to US military forces and activities. The EDCA was crafted to further legalize and justify more obtrusive increased US presence and activities which the vague VFA and MLSA provisions could not as easily or evidently cover up.

Addressing Past Environmental Crimes

First, there was no mention of past environmental crimes and violations of US military forces in the Philippines. The recent destruction in our world heritage site, the Tubbataha Reef Natural Park by the US Navy's warship USS Guardian remains unresolved up to the present. The US government still has not paid compensation for the damages they caused, has not rehabilitated the damaged reef area, and has not allowed prosecution under the Philippine courts of the responsible officers and personnel of the USS Guardian.

Even the widespread toxic contamination caused by US forces to the nearby communities around



US soldiers exercise with Philippine troops in Manila



US submarine in Subic Bay

the former military bases in Angeles, Pampanga and Subic, Zambales remains unresolved.

What we got instead amidst the hullabaloo of Obama's visit and EDCA signing is deafening silence from both Obama and Aquino on the outstanding environmental crimes of US forces. BS Aquino, true to his puppet character, failed to demand from the US, accountability and responsibility on both the Tubbataha grounding and toxic contamination in the former US military bases.

How can you call someone a friend or an ally when they have stubbornly refused to pay their debts, clean up the mess they made in your own home, and suffer from selective amnesia when it comes to owning up to their transgressions?

Accounting for Nuclear and Toxic Incidents

Second, the EDCA did not clearly state that, in an event of nuclear or toxic contamination brought about by US military forces and operations, the US will take responsibility in compensating victims, cleaning up and rehabilitating the polluted environment, and shoulder all related expenses of such incidents. It harkens back to the provision of the previously junked RP-US Military Bases Agreement that the US has no legal obligation to restore the environs of military bases, now in the terminology of EDCA as all

'Agreed Locations', in their original condition.

If we grant the BS Aquino government's claim that the EDCA is just an articulation of existing military agreements such as the 1951 Mutual Defense Treaty (MDT), the 1998 Visiting Forces Agreement (VFA), and the 2007 Mutual Logistics and Support Agreement (MLSA), then the agreement clearly does not contain measures for environmental regulations and penalties given that none of the abovementioned policies has any concrete provision on environmental guidelines and responsibilities.

Even in the EDCA provisions, the US is still not straightforward and clear in its commitment to environmental protection and rehabilitation. Article IX Section 2 of the EDCA said: "The US confirms its intent to respect relevant PH environmental, health, and safety laws, regulations, and standards in the execution of its policies." This is no mere play of words, rather a consciously manipulated formulation to allow for a creative interpretation on when and how the US will 'respect' PH environmental laws and guidelines. Thus we can expect, as in the past, that the US will assert "no legal obligation" whenever a widespread military toxic pollution or environmentally destructive

incident happens.

Preventing the Preposition of Nukes

Third, the US military's policy of neither confirming nor denying the entry and use of nuclear weapons in Philippine territory remains standing. Despite the EDCA positively mentioning many times over the ban on the entry of nuclear arms, it never challenged this policy of deniability.

The US is the biggest producer of nuclear weapons and other weapons of mass destruction in the world, owning the most number of nuclear-armed ships, planes, and equipments. It is an open-secret that nuclear-powered and armed battleships, submarines and aircraft carriers continue to dock in the country under the VFA and MLSA. The EDCA apparently follows this shameful tradition of the US.

The EDCA is clearly a precursor of more widespread toxic contamination and environmental degradation by the US military in the Philippines, now that it allows the basing of troops and prepositioning of war materiel not only in military facilities but in state-owned civilian facilities as well, all over the country. This is not only grossly immoral but also very dangerous to our people and environment.

Patriotic individuals and environmental advocates should join the protest and call for the junking of EDCA. It is our task to hinder and counter the US-Aquino regime's traitorous return of US bases and militarism that tramples on our sovereignty, patrimony and environment. We have a glorious past in defending our sovereignty and patrimony, and we should learn lessons and take inspiration from the success of the people's movement in ousting the US military bases back in 1992.

Addendum on toxic contamination in former US military bases

Studies published by the US General Accounting Office (US

GAO) and the US Department of Defense (US DOD) reported toxic contaminants such as Aldrin, Dieldrin, Petroleum hydrocarbons, Polychlorinated Hydrocarbons (PCBs), lead, mercury and several different kinds of chemical solvents. All chemicals have been identified at above safe environmental standards in the soil and groundwater on Clark as well as in other bases. This was validated by studies by the World Health Organization and other US-based private research organizations.

The study of the International Institute for the Concern of Public Health released in November 1998 showed that many communities near the former US military base in Clark Angeles City Pampanga reported abnormally high and uneven levels of kidney, urinary, nervous and female system health problems. Several reports also show that the US Military left or abandoned hazardous materials, chemical wastes, and unexploded ordnance in different areas in the former military bases in Clark Air Base and Subic Naval Base. Until now the US remains unaccountable to these environmental crimes.

Trans-Pacific Partnership Agreement (TPPA) and its prerequisite "Charter change" (Cha-cha).

The TPPA has been kept under tight wraps even as the US, the

dominant player among 12 countries (Australia, New Zealand, Japan, Singapore, Malaysia, Brunei, Vietnam, Chile, Canada, Mexico and Peru) has pushed hard to reach a "consensus" that has eluded negotiations thus far.

A series of leaked TPPA draft documents by Wikileaks shows why.

According to the International League of Peoples' Struggles (ILPS), controversies are triggered by "clauses that favor US monopoly control and undermine governmental processes" of other member-countries. "The TPPA's main provisions are expected to require member-countries to remove any remaining barriers to investments, to strictly enforce intellectual property laws that would raise pharmaceutical costs and stifle digital innovation and freedom of expression, and to allow private corporations to sue states before an international tribunal. In effect, countries joining the TPPA will have to surrender big chunks of their national sovereignty to the trade pact's imperialist masterminds."

The Philippines is not yet a TPPA negotiating member state and this is where Cha-cha comes in.

While it is true that the renewed push for Cha-cha originated in the Lower House of Congress, it is a fact that the Joint Foreign Chambers of Commerce in the Philippines, led by

the American Chamber of Commerce (AmCham) and US government agencies like the Office of US Trade Representative (USTR), the US Agency for International Development (USAID), and the US embassy in the Philippines, that have bankrolled and engineered a sustained lobby for pro-foreign big business policy reforms through Charter amendments, and various legislation and executive issuances.

The AmCham manages the USAID-funded The Arangkada Philippines Project (TAPP) that "advocates" 471 neoliberal policy recommendations that promote the interests of foreign corporations in the country through greater liberalization, deregulation, privatization and denationalization while undermining the national economy, facilitating greater plunder of the national patrimony, and intensifying the attack on the people's rights and welfare. Accordingly, all the remaining protectionist provisions of the Philippine Constitution are identified as disincentives to foreign capital that must be "bypassed, reformed, revised or removed."

The Partnership for Growth initiative entered into by the US and the Philippines explicitly aims to give "support for trade and investment-related policy reforms needed to improve Philippine readiness to qualify for entry into... The Trans-Pacific Partnership (TPP) agreement."

In a forum on Philippine-US relations in Washington DC in August 2011, former US Ambassador to the Philippines Harry K. Thomas, Jr. was quoted as saying, "[The Philippines has] to change laws, issue executive orders and frankly, introduce amendments to the Constitution" in order to join the TPPA.

IBON Foundation recently exposed more external pressure, this time from the Office of the USTR. In its National Trade Estimate Report on Foreign Trade Barriers (2014) the



Locals fishing among untreated sewage dumped by US Navy

USTR “identified 30% constitutional limit on foreign ownership in advertising; 40% limit on foreign investment in the operation and management of public utilities (water and sewage treatment, electricity distribution and transmission, telecommunications, and transportation); ban on foreigners to practice law, medicine, nursing, accountancy, engineering, architecture and customs brokerage; and restrictions on foreign ownership of land as among the barriers to trade being implemented by the Philippines.”

Foreign investors calling for Cha-cha find their strongest allies with their domestic partners in the local big business community who wield formidable clout over economic policy makers, implementers and arbiters in government, e.g. the Makati Business Club, Employers' Confederation of the Philippines, Philippine Chamber of Commerce and Industry, Alyansa Agrikultura, Philippine Exporters Confederation, and the Management Association of the Philippines.

The unholy alliance between foreign and local big business interests (underpinned by government support) is the real juggernaut behind the House of Representatives' Resolution of Both

Houses (RBH) No. 1, a.k.a. Cha-cha. It will have to be met and foiled by the broad unity and mass resistance by those classes and sectors in Philippine society who have the most to lose in the unbridled entry and domination of foreign capital in the Philippine economy.

In the agricultural sector, the land-hungry peasants and farm workers and the indigenous peoples robbed of their ancestral lands will lead the fight against attempts to further liberalize foreign ownership and utilization of alienable land. Massive land grabbing, unchecked land use conversion, and forced displacement of rural folk to give way to mining, agri-business, commercial and tourism projects as well as government “development” projects are bound to worsen as a consequence of Cha-cha. Attendant socio-economic problems malnutrition, poverty, disease and criminality will surely be aggravated not just in the countryside but in urban areas where the displaced rural population are forced to go to seek jobs and other livelihood opportunities.

Chronic unemployment and underemployment and inhuman work conditions for the rest of the population also looms with Cha-cha. The neoliberal policies to be enshrined in the Constitution

translate into a domestic economy continuously kept backward by feudal land tenure relations, the lack of an industrial base, and the overexploitation of its natural resources. It cannot generate the jobs, productive enterprises, and social wealth that can sustain a burgeoning population nearing the hundred million mark. The class divide between the miniscule elite and the masses including the sinking middle class is bound to grow and generate more social disorder, discontent and conflicts.

The workers and urban poor in alliance with the middle forces of fixed income employees, small and medium entrepreneurs, and patriotic business persons must awaken to the dangers of Cha-cha to their lives and livelihood and join the rural folk in their fervid opposition.

Nationalists and patriots among the intelligentsia students and teachers, mass media practitioners, professionals, and artists must join hands to prevent foreign big business interests from capturing, controlling and dominating education, mass media and other cultural outlets through the expediency of Cha-cha.

The people's broad and determined opposition both to the RP-US EDCA and the Cha-cha / TPPA cannot be underestimated.



Unemployed protesters in Philippines



A Policy to Improve the Standards in Government Owned Educational Institutions?

✱ N.S.Venkataraman

As the new academic year is now commencing, the parents and students belonging to poor families are running around with frustration and sense of hopelessness, due to lack of quality educational opportunities. Those who interact with the poor families would know this. Certainly, the poor students are entitled to aspire for quality education that would provide them opportunities for growth, just as the students belonging to the affluent families. Unfortunately, with private educational institutions now largely going into the hands of business men and politicians, the tuition and other fees charged in the private schools and colleges have become exorbitant and beyond the reach of the students from lower income group. It is sad that quality education now is available only for those who can afford to pay high fees.

Inevitably, the deprived students look up to the government

for support to provide them opportunities for education that would be of competitive standards. Unfortunately, the quality standards of education imparted in several government schools and colleges are poor and inadequate. In such circumstances, the students belonging to lower income group and their parents desire to admit their children in private institutions, but they do not have the resources to pay the demanded fees. They run from pillar to post to mobilise funds by borrowing or “begging”. They go from one NGO to another and these NGOs themselves do not command the resources required considering the need of the poor students.

In such circumstances, the politicians and the bureaucrats running the government have to be blamed for not maintaining the requisite standards in the government owned educational institutions. Further, the government is not opening more schools and colleges in tune with the demand and perhaps, expects the money sucking private sector to fill the gap. The poor qualities of education in government schools and colleges have no justification. The salaries and perks paid to the teachers in government schools and colleges are largely on par with that of private institutions and in some cases they are even better. Some of the government institutions also

have adequate facilities like laboratories etc. as the government provide the funds.

The problem arises due to the poor quality of administration and indiscipline in these government institutions. One often sees local politicians entering the premises and interfering in administration. IAS officers who work in the Education department rarely visit the schools and colleges for inspection and when they do occasionally, they expect to be received with red carpet welcome.

A suggestion was made in a recent meeting that the best way to improve the standards of the government owned educational institutions is to make it compulsory that the sons and daughters of IAS officers and that of the ministers should study only in government owned or government aided institutions. They use government bungalows / apartments and government vehicles. Why not they use government schools and colleges also? This policy of government to ask the ministers and bureaucrats to admit their children in government institutions would certainly motivate them to pay greater attention to improve the performance and standards of government-run educational institutions.

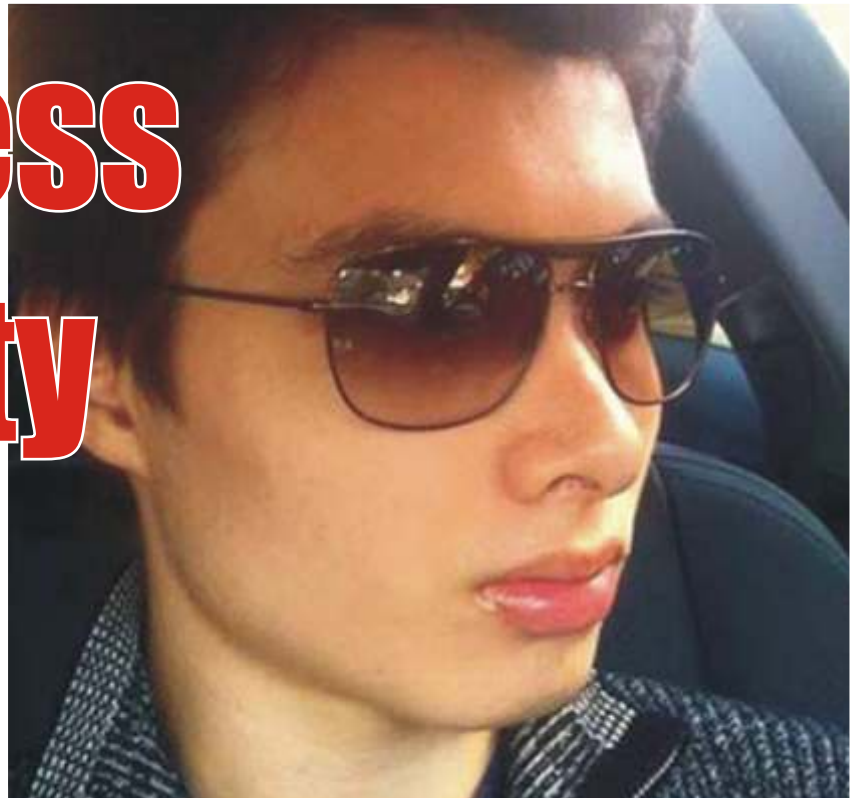
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There are countless television shows these days that openly celebrate death and murder.

Soulless Society



★ Mike Adams

I'm always amused at the things the mainstream media selectively chooses to avoid reporting, and when it comes to Elliott Rodger, there are some deep, dark secrets the mainstream media won't dare mention. It turns out that Rodger was **the product of media programming** in a soulless, materialistic culture that has abandoned compassion, morals, ethics and self development in favor of symbols of wealth (such as driving a BMW).

Let's look at **the role of the media in celebrating the death of young people** and desensitizing us all to death through Hollywood film and television shows. Rodger, in particular, was reportedly the son of an Assistant Director who worked on the *Hunger Games* films: a series that depicts young people killing each other as a survival sport in a dystopian police state society.

That movie, as important as the message is for resistance against

government tyranny and Orwellian oppression, nevertheless desensitizes us against acts of violence against children. But this is just the beginning of a system of cultural programming that produces psychopathic killers like Elliott Rodger...

Ripped Right Out of an Episode of Dexter

There are also seemingly countless television shows these days that openly celebrate death and murder. The show *Dexter*, for example, celebrates the life of a "revenge killer" who meticulously plans his murders, but who only murders "people who deserve it" such as other killers, rapists, etc.

In fact, the cold, calculated strategy of Rodger eerily resembles that of the star in the *Dexter*

television series. As Rodgers explains in his own manifesto:

The first people I would have to kill are my two housemates, to secure the entire apartment for myself as my personal torture and killing chamber... After that, I will start luring people into my apartment, knock them out with a hammer, and slit their throats. I will torture some of the good looking people before I kill them, assuming that the good looking ones had the best sex lives.

In other words, Rodger sees himself playing the morally justified role of killing women who deserve to be killed, in his own mind. Although he is clearly twisted and demented at some level, TV shows like *Dexter* drive home the message that "it's okay to kill people if they deserve it."

American Psycho Star as His Role Model?

It also seems that Elliott Rodger took great inspiration from a film called *American Psycho* in which the "hero" mutilates and murders prostitutes after sleeping with them. "In another of his clips he appears to reference the film *American Psycho*, and it might be that he has taken the main character, Patrick Bateman, as a role model," reports the Daily Mail. Dr. Adam Lankford, author of that story in the Daily Mail, writes, "Elliot Rodger was trying to act out the role of a film star when he went on his killing spree." Yes, it was movies and modern-day "on screen culture" that provided Rodger with inspiration to be a cold-blooded Killer. Imagine how different the outcome might have been if he instead found inspiration from something like a church group, or volunteerism or even a youth music band.

Even social media like Facebook prefers serial killers

Even Facebook prefers you read about serial killers rather than anything really important. As all popular websites with a large

number of Facebook followers already knows, Facebook severely limits the number of your followers who see your posts. Because Natural News has over 1.1 million Facebook fans, many of our posts are strictly limited. But not when we posted this story about a serial killer! Facebook allowed this story to be seen widely, and the story went immediately viral within seconds, exploding our website traffic.

Yet if we had posted a story about any number of serious health topics -- such as genetic contaminants in your food, chemical contaminants in the water supply, hotly-debated medical interventions in children and so on -- this article would have been suppressed and restricted to make sure almost nobody would see it. It's not just Hollywood that hopes you're steeped in stories of mass murder and psychopathic killers, you see: it's also the people who control social media. **You are being programmed from every angle** to focus your attention on murder and death rather than solutions for humanity. And this misdirection is by design.

Confusing Materialism with Character

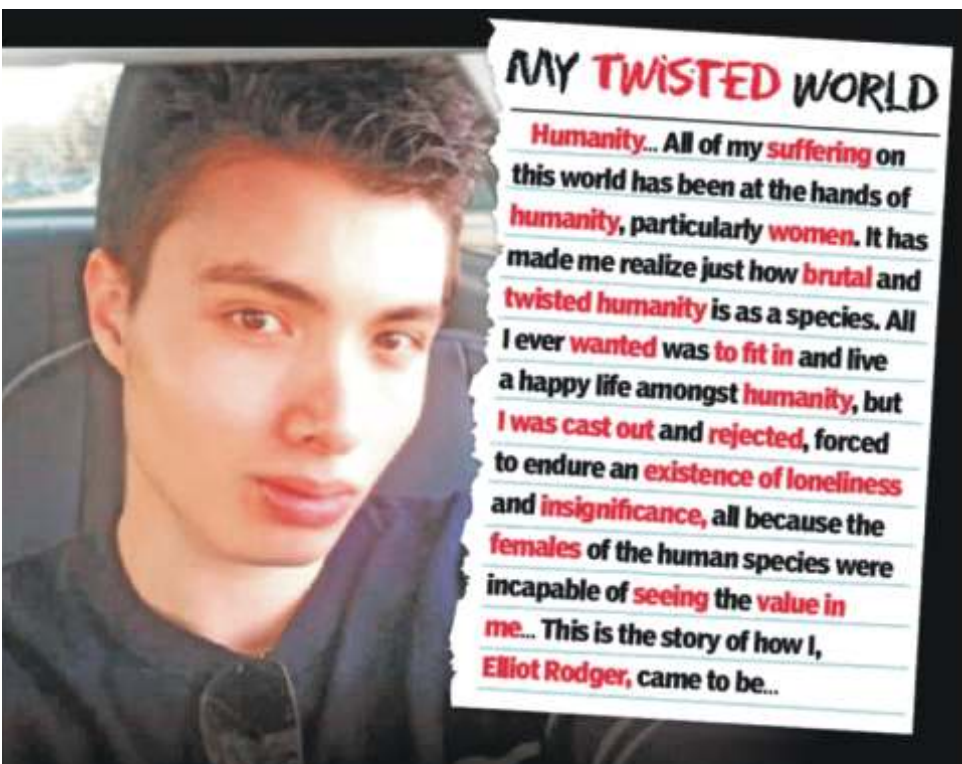
Getting back to Elliott Rodger, he also confused materialism with character, believing that he would be loved by girls if he only adorned himself with a sufficient supply of the symbols of material wealth. He drove a BMW, for starters, and openly asked why women wouldn't want to be with him because of his nice car. In one video, he explains that he goes to great effort to wear nice clothes, and he even cites his \$300 brand-name sunglasses, all while wondering why these material objects aren't attracting women to him like a magnet. (The idea that he should have a loving personality apparently never occurred to him...)

Where does a person get such a twisted idea of the origins of love? From the media, of course! It's the media, through incessant consumerism advertising and product placement, that pounds the idea into all our heads that if we're not adorned with symbols of wealth, we're nobody. The subtle, undercurrent message of all mainstream media is "buy more stuff!" Get that fancy car, those expensive brand-name clothes and that \$300 pair of sunglasses. You'll be cool! You'll be popular! You'll be loved!

But when Elliott Rodger tried all those things and wasn't loved, he was confused. Eventually, confusion gave way to anger, and anger led to him forming a plan of vengeful murder.

This is clearly evident in his many videos where he talks about how he has been cast out by women in particular, saying:

This world is such a beautiful place. It's such a tragedy that I've had to live such a pathetic life in it. All because of the cruelty of humanity. And women. ...This world is so marvelous... and yet all I can do is just sit by myself and admire them. I'm not allowed to enjoy life in this world, all because I've been cast out.



No one likes me. No one accepts me. All my life I've been struggling to fit in with the popular kids, I've been struggling to get a girlfriend. No one, no one has ever accepted me. It's so sad. I can't enjoy life in this world anymore. Every time I go out, I always have to see these young couples, and I get jealous of them, they remind me of exactly what I'm missing out in life; sex, love, companionship. I desire those things...

Elliott Rodger is a Product of Detached, Soulless Society

Above all, Elliott Rodger is really a product of a twisted, detached, soulless society where young people are taught all the wrong messages by a shallow, corporate media focused on material wealth and the creation of engineered desire among consumers. The "big lie" of this society is that happiness comes from


buying things rather than from improving yourself from the inside out. This is the great artificiality of modern American culture: **You are what you wear.**

If Rodger had found a way to become a desirable person -- by treating others with dignity, respect and compassion -- he would have had plenty of friends (and even girlfriends). But no one apparently taught him these all-important lessons. Instead, he was brought up in an extreme rendition of California culture where material wealth trumps personality.

Don't expect the media to report the truth about Elliott Rodger: He was in many ways the result of a shallow culture driven by money, material wealth and domination over others rather than the things that should really matter in life: personal values, acting with integrity, feeling empathy for others,

exercising compassion and treating people with dignity and love. When a society no longer teaches ethics, values, compassion, morality and kindness to others, sooner or later it produces hoards of people exactly like Elliott Rodger: sociopathic killers who only value their own desires and are incapable of thinking about the welfare of others.

And this is precisely what the mainstream media, television shows and Hollywood movies tend to teach in our modern culture: greed, power, selfishness, material wealth and the idea that nobody else's life has any value or worth. Mark my words when I say Roger won't be the last. Modern western society is filled with people raised with no values, no ethics and no compassion. And this, I believe, will ultimately be the downfall of modern-day materialistic American society which teaches *immorality* rather than morality.



*We now live in a nation where
doctors destroy health
lawyers destroy justice
universities destroy knowledge
governments destroy freedom
the press destroys information
religion destroys morals
and our banks
destroy the economy.*

- Chris Hedges



Sri Lankan President Creates Religious Police Unit

✱ Wasantha Rupasinghe

Sri Lankan President Mahinda Rajapakse has established a special police unit supposedly to deal with complaints related to religious issues. Far from “tackling religious tensions” as claimed, the move will strengthen Buddhist extremist groups, such as Bodu Bala Sena (BBS), encourage religious sectarianism and reinforce police state measures.

Rajapakse announced the decision on April 24 at a meeting with selected print and electronic media editors. “There are many incidents of religious groups resorting to unlawful acts. We cannot allow anybody to break the law... This could lead to religious disharmony,” he declared. Rajapakse did not name any group “resorting to unlawful acts.”

These comments are utterly hypocritical. In fact, fascist-style groupings like the BBS and similar organisations, such as Sihala Ravaya and Ravana Balaya, have been involved in hundreds of attacks on Islamic and Christian religious institutions over the past two years. The establishment of the new police unit followed widespread public anger over two provocations this month by the BBS in Colombo. On April 9, BBS secretary Galagoda Aththe Gnanasara and several monks broke up a Colombo press conference being held by the Jathika Bala Sena (JBS), another Buddhist group.

The BBS claimed that the conference was in support of Industry and Commerce Minister Rishad Bathuideen, who it accuses of illegally settling 73 Muslim families in the Wilpaththu wildlife sanctuary, bordering the Northern Province. The BBS demanded the forcible removal of poor families from the area. Gnanasara threatened to publicly strip JBS leader Wataraka Vijitha, a Buddhist monk, ordered him to dissolve his group and forced him to apologise for “insulting” Sri Lanka and the Buddhist clergy. The press

conference was called off. The victimised monk later complained to the police that he made the apology “out of fear” that he would be killed.

While this criminal act was witnessed by the area police chief and his officers, no arrests were made. The electronic and print media reported the incident, showing Gnanasara threatening the monk as the police looked on. On April 23, Gnanasara and BBS supporters forced their way into Minister Bathuideen's office and began searching the premises without permission. They claimed





that Buddhist monk Wataraka Vijitha was hiding there. Police took no action to stop this thuggery which was also widely reported in media. None of the perpetrators were detained. Asked what action the government would take against the BBS provocations, Rajapakse said that he would privately speak to the “warring factions” to defuse the tensions. He clearly sided with the BBS.

The new police unit, which operates under the Ministry of Buddhist Religion and Religious Affairs, is headed by a senior police officer and will directly report to the Inspector General of Police. Anyone can lodge a complaint over the unlawful actions of a religious group with the unit. While the government claims the police unit will mediate between religious groups, it will become a tool for even more serious provocations. The Colombo media has attempted to cover up the real purpose of the new unit. An editorial in the *Island* “welcomed” the decision, noting: “Why President Rajapakse has had to contemplate extraordinary measures such as establishing a special police unit to tackle religious conflicts is understandable. The police have failed to carry out their duties and

functions vis-à-vis powerful troublemakers.” The *Island* hides the fact that these “troublemakers” are patronised by Rajapakse and other government leaders.

BBS leader Gnanasara immediately praised the police unit, saying: “This is a Sinhala Buddhist country and the decisions should be taken according to Sinhala Buddhists.” He then added: “Complaints may come in thousands,” indicating what these extremist groups plan to organise. The police unit will become a centre for sectarian provocations against Muslims and Christian minorities as Buddhist extremist groups deluge the unit with bogus complaints. The Sihala Ravaya group has already reportedly made an official complaint. This, in turn, will lead to more calls for new laws and other police-state measures that will be used against the working class as a whole.

The Rajapakse government has given a free-hand to Sinhala-Buddhist chauvinist elements which are stepping up their operations throughout Sri Lanka. At the Moratuwa Engineering University, Muslim women cannot wear burqas anywhere on the university premises. Likewise, the principal of

the Janadhipathi Vidyalaya school has banned Muslim women from wearing headscarves. The BBS has declared that it defends the principal's anti-democratic action. While the BBS and other Buddhist chauvinist organisations continue to operate with impunity, the Rajapakse government has intensified its campaign against the so-called “revival” of the separatist Liberation Tigers of Tamil Eelam. Early this month Colombo banned 16 Tamil organisations and 424 individuals, and incarcerated dozens of Tamils under its Prevention of Terrorism Act.

President Rajapakse and his brother and defence secretary, Gotabhaya Rajapakse, have held talks with the BBS and similar groups, promising to implement many of their demands. Rajapakse wants to use these fascistic organisations not only to intensify communal tensions, but to mobilise these layers against workers and youth who come forward to fight for their rights.

A day before the BBS raided Minister Bathuideen's office, the government deployed riot police to violently suppress a protest of casual railway workers demanding permanent employment. The new police unit and the government boosting of Buddhist extremist groups is a warning to the working class of the repressive measures that the government will use to crush the opposition of workers and youth to its austerity measures.





Iraqi Population Being Impoverished

✱ Asad Ismi

**Iraqis who survived
U.S. genocide are still
poor and oppressed.
U.S.-created puppet
government spawns
lethal insurgency.**

On the 11th anniversary of the U.S.-led invasion of Iraq (launched in March 2003), it is important to emphasize the true motives for this attack and occupation and its horrendously destructive impact that continues today. Both the Iraq and Afghanistan wars stem from the needs of U.S. and Western capitalism for resources and markets. Capitalism has inflicted war on most of humanity for centuries to acquire the world's resources and markets. The establishment of capitalism as a global economic system by European imperialists has killed more than a billion people, most of them in the Global South.

Since 1945, the United States has presided over the killing of more than 46 million people in the Global South through wars and neocolonialism in order to maintain Western economic dominance. This strategy has failed. In



spite of the genocide, the U.S. has declined as an economic power, which has only made it more war-like as it tries to substitute military force for economic prowess. Washington's European partner countries are now following its descent into economic stagnation. The U.S.-led coalition has been unable to compete economically with China and India, the rapidly rising Asian capitalist powers, which are acquiring more and more global resources and markets. The Iraq and Afghanistan invasions are wars of Western capitalist and imperial decline. The Western capitalist answer to the Asian challenge has been to launch these two wars, both of which have been aimed at the forcible acquisition of crucial oil and gas deposits, markets, and military bases, in an attempt to impose Western domination on China and India. Similar motives are behind the direct and proxy Western attacks on Libya, Syria, Iran, Somalia, Yemen, and Sudan. This attempt at domination has clearly failed, as China and India continue to become increasingly powerful.

The major reason for the U.S. invasion in March 2003 was to get control of Iraq's oil. A related factor was the intention of the ruler of Iraq, Saddam Hussein, to sell Iraq's oil in Euros rather than U.S. dollars, which would have encouraged other oil producers to do the same, thereby endangering the dollar's position as the world's reserve currency, which is crucial to the U.S.'s economic viability. The genocidal invasion and preceding sanctions killed three

million Iraqis, including half a million children, and totally destroyed a relatively advanced developing country whose people were largely prosperous. Close to five million Iraqis were displaced by the invasion out of a population of 31 million, and five million Iraqi children became orphans. Women suffered the greatest losses in education, professions, child care, nutrition, and safety. More than one-fourth of Iraq's population died, became disabled, or fled the country as refugees.

Yanar Mohammed is president of the Organization of Women's Freedom in Iraq, headquartered in Baghdad, which is aimed at protecting and empowering Iraqi women to resist the capitalist elite created by the U.S. invasion. According to her, "The U.S. military's intent was to kill at least hundreds of thousands of Iraqis, and that mission was accomplished. Millions of Iraqi men, women, children, and babies were killed, and 30 million people were terrorized. "I feel that somebody needs to be held accountable for making us lose our welfare, accountable for the millions of Iraqis who have been killed, and also for the hundreds of thousands of Iraqis lost to illnesses and by the radiation from depleted uranium. George W. Bush needs to go to court as a war criminal, along with all the American presidents who have served during the war on Iraq because what has happened to us in Iraq is no less than a holocaust."

Successful Iraqi resistance compelled the U.S. to withdraw

most of its forces from the country in 2011, exposing the military failure of the invasion. However, the U.S. still has not withdrawn all its forces from Iraq. Washington claims that the Iraq war has ended, but this is untrue. The insurgency in Iraq continues, with an average of 95 people being killed every week. A major bombing or shooting happens there about twice a week. Nine thousand U.S. mercenaries and hundreds of U.S. troops remain in Iraq, which also has the largest American embassy in the world staffed with 11,000 personnel. So, militarily, the U.S. is still highly involved in Iraq, training its repressive security forces and still not ruling out the re-deployment of more American troops there.

Washington has also waged an economic war against Iraq by creating a capitalist elite to rule the country, represented by the puppet government it has installed which is led by Prime Minister Nouri Al-Maliki. Maliki is a corrupt and brutal dictator and head of an Islamic fundamentalist party. Under U.S. dictates, much of the Iraqi economy has been privatized, which ensures that Iraqis do not benefit from their resources, especially oil, money from which now goes to U.S. and other Western multinational corporations and to the Maliki regime. According to Yanar Mohammed, "It is an economic war directed against millions of people in the working class, through the economies of impoverishment and of starving the people, giving them salaries that are not enough to put proper meals on the table. The U.S. has written the laws and has created the Iraqi capitalist ruling class to be their partners. "This ruling class safeguards U.S. interests and makes sure that the Iraqi people will not get any of their oil. The profits go into the pockets of the Iraqi officials and British Petroleum and Halliburton, and other companies."

Iraq has the second largest oil reserves in the world after Saudi Arabia. This highly valuable resource has been handed over

mainly to the U.S. companies ExxonMobil and Occidental Petroleum, to British Petroleum from England, and to Royal Dutch Shell from Holland and England. Iraq's oil has not yet been formally privatized due to massive public opposition, but a de facto privatization has taken place. Says oil industry analyst Antonia Juhasz, "ExxonMobil, BP, and Shell were among the oil companies that played the most aggressive roles in lobbying their governments to ensure that the invasion would result in an Iraq open to foreign oil companies. They succeeded. They are all back in [Iraq]." Juhasz, author of *The Tyranny of Oil* and *The Bush Agenda*, adds that U.S. and other Western oil companies have landed "production contracts for some of the world's largest remaining oil fields under some of the world's most lucrative terms."

Iraq's Oil Law, which enforces formal privatization, has not been passed by its Parliament due to massive public opposition, so instead the government has signed contracts with companies that benefit the latter immensely at a huge loss to the country. Explains Juhasz, "The contracts are enacting a form of privatization without public discourse and essentially at the butt of a gun. These contracts

have all been awarded during a foreign military occupation, with the largest contracts going to companies from the foreign occupiers' countries. "It seems that democracy and equity are the two largest losers in this oil battle... The majority of Iraqis want their oil and its operations to remain in Iraqi hands. It has required a massive foreign military invasion and occupation to give the foreign oil companies the access they have achieved so far." However, as Greg Muttitt, author of *Fuel on the Fire: Oil and Politics in Occupied Iraq*, puts it: "In fact, any oil company victory in Iraq is likely to prove as temporary as George W. Bush's [military] triumph in 2003."

According to Muttitt, the economic gains secured by the invasion for Western oil companies are not likely to last, either. As he points out, "In 2009, the Maliki government... began awarding contracts without an oil law in place. As a result, the victory of Big Oil is likely to be a temporary one. The present contracts are illegal, and so they will last only as long as there's a government in Baghdad that supports them." Muttitt emphasizes the shaky nature of the Maliki government which, according to him, "has little control over anything." Under Maliki, Iraq has been ripped apart by a civil war

involving both sectarian violence and nationalist resistance. In recent months, insurgents have taken control of sections of Fallujah and Ramadi, two major Iraqi cities. As Stephen Zunes, Professor of Politics and Coordinator of Middle Eastern Studies at the University of San Francisco, explains: "The U.S.-backed Iraqi regime is dominated by sectarian Shia Muslim parties which have discriminated against the Sunni Muslim minority [about 60% of Iraqis are Shias and 40% are Sunnis the two major sects of Islam]. The combination of government repression and armed insurgency resulted in the deaths of nearly 8,000 civilians last year alone. "Until the U.S. invasion, Iraq had maintained a long-standing history of secularism and a strong national identity among its Arab population, despite sectarian differences." Sectarianism has been deliberately fostered by the U.S. in Iraq as part of its divide-and-rule strategy through which it has attempted to dominate the country.

Zunes adds that, before the U.S. invasion, even some of the war's "intellectual architects" acknowledged that it would unleash major sectarianism: "In a December 1996 paper, prior to becoming major figures in the Bush foreign policy team, David Wurmser, Richard Perle, and Douglas Feith predicted that a post-Saddam Iraq would likely be 'ripped apart' by sectarianism and other cleavages, but called on the United States to 'expedite' such a collapse anyway."

Zunes makes clear that the Iraqi resistance to the Maliki government is largely nationalist-inspired and not sectarian: "Sunni opposition to Shia dominance does not stem from resentment at losing a privileged position in Iraqi political life under Saddam. Indeed, Saddam suppressed his fellow Sunni Arabs along with Shia Arabs. However, most of Iraq's Sunni Arab minority, regardless of its feelings about Saddam's regime, has long identified with Arab nationalism. Most of the armed resistance that





emerged following Saddam's removal by U.S. forces largely came from the Sunni Arab community. The insurgency has also targeted the Shia-dominated Iraqi government, which came to power as a result of the U.S. invasion and which many see as being puppets of the U.S." Before the invasion, Iraq's oil had been nationalized for 40 years, and with it Iraq had created a welfare state for its people, providing them with free education, medical care, subsidies, and a relatively high standard of living. All these crucial gains have now been wiped out. Saddam Hussein, the ruler of Iraq hanged by the U.S., was a brutal dictator, but he ensured that Iraq's oil benefited its people. Maliki is a dictator, too, brought to power by the U.S. invasion, but he doesn't provide any economic benefits to the Iraqi people and instead is involved in looting the country's oil wealth along with multinational corporations.

As Yanar Mohammed puts it, "Under Saddam, there was a state that was taking care of the education of the people, of the health of the people, and there was a socialist economy in which the people had some ability to enjoy a prosperous life and at this point all of that is being lost. We are learning what free enterprise is. All we see is poverty, and the government has enacted

laws which prevent the organizing of workers and of unions so as to claim their rights."

The U.S. has long considered Middle Eastern oil a vital economic and military interest, especially since it imports more than half its oil requirements. State-owned oil companies control 90% of the world's oil reserves, while corporate oil companies control only 4%. With these reserves declining and being subject to competition from the large energy consumers China and India, an economically weakening U.S. has to turn increasingly to military options to ensure its access to oil. The oil factor is not just about access, but also about controlling

Yanar Mohammed a prominent Iraqi feminist is burning a veil.



other countries, economically and militarily. As Professor Michael T. Klare, author of *Resource Wars*, explains, one of the main objectives of the Bush administration in invading Iraq stems from the analysis made by Vice-President Dick Cheney in 1990, when he made clear that "Whoever controls the flow of Persian Gulf oil has a stranglehold not only on our economy. but also on that of most of the other nations of the world."

So, by being the major imperialist country in the Middle East, the U.S. can attempt to maintain a stranglehold over the economies of other nations. Klare adds that control over Persian Gulf oil is also consistent with the Bush administration's declared goal of attaining permanent military superiority over all other nations. Bush administration officials and U.S. military leaders have admitted that the invasion of Iraq was done to take the country's oil. These men include Paul Wolfowitz, the U.S. Deputy Defense Secretary; General John Abizaid, head of the Pentagon's Central Command which is focused on the Middle East; Alan Greenspan, Chairman of the U.S. Federal Reserve; and Paul O'Neill, Bush's first Treasury Secretary.

The decision to invade Iraq was made only one month after Bush took office in February 2001, according to Ron Suskind, a reporter for the *Wall Street Journal* and the author of a book on Paul O'Neill. O'Neill revealed that, just days after Bush's inauguration in January 2001, his advisors planned how to invade Iraq and divide up its oil wealth. According to O'Neill, Bush's first National Security Council meeting included a discussion of invading Iraq, and Bush wanted to find a way to do this. There was even a map for Iraq's post-war occupation, showing how the country's oil fields would be carved up. U.S. and other Western oil companies had been shut out of Iraq before the invasion. In 2001, oil company executives encouraged the Bush administration to invade Iraq

by warning it in a report that, as long as Saddam Hussein was in power, the U.S. would remain “a prisoner of its energy dilemma... suffering on a recurring basis from the negative consequences of sporadic energy shortages. These consequences can include recession, social dislocation of the poorest Americans, and, at the extremes, a need for military intervention.”

The report called Iraq a destabilizing influence to the flow of oil to international markets. The document was compiled by David O'Reilly, chief executive of ChevronTexaco, Luis Giusti, a director of Shell Corporation, and John Manzoni, regional president of British Petroleum.

Also benefiting from the Iraq War have been the corporations Lockheed Martin (military) and Bechtel (construction). As John Gibson, co-founder of Committee for the Liberation of Iraq (CLI) and a Lockheed Martin executive, said in 2003: “We hope Iraq will be the first domino, and that Libya and Iran will follow. We don't like being kept out of markets because it gives our competitors an unfair advantage.” CLI was founded in 2002, also by Robert Jackson, another Lockheed Martin executive who wrote the Republican Party foreign policy platform in 2000 when George W. Bush was fraudulently “elected” President.

Jackson formed the CLI while at Lockheed, and advocated aggressively for Saddam Hussein's overthrow. The chairman of CLI was George Schultz, former U.S. Secretary of State and a Bechtel executive. In a 2002 Washington Post article, Schultz urged the U.S. to “act now. The danger is immediate. Saddam must be removed.” The article called for an immediate attack on Iraq, stating that, “If there is a rattlesnake in the yard, you don't wait for it to strike before you take action in self-defense.” After the invasion, Lockheed Martin got more than an \$11 billion increase in sales and contracts worth \$5.6 million with the U.S. Air Force in Iraq. Bechtel was given about \$3 billion in Iraq reconstruction contracts.

The website Business Pundit identifies “**The 25 Most Vicious Iraq War Profiteers**” as being (in this order): Halliburton (military/oil/Dick Cheney was its Chairman), Veritas Capital Fund/DynCorp (military/finance), Washington Group International (military/oil), Environmental Chemical (military), Aegis (military), International American Products (electricity), Erinys (oil/military), Fluor (water/sewage), Perini (environmental cleanup), URS (military/environmental), Parsons (military/construction), First Kuwaiti General

(construction),

Armor Holdings (military), L3 Communications (military), AM General (military), HSBC Bank (third largest financial institution globally), Cummins (electricity), MerchantBridge (financial),

GlobalRisk Strategies (financial/military), ControlRisks (military), CACI (military), Bechtel, Custer Battles (military), Nour USA (oil), and General Dynamics (military).

While these companies have collectively made billions of dollars out of the Iraq War, the country's people have yet to obtain basic electricity and water services 11 years after the invasion. Just one of these corporations illustrates the incredible incompetence and corruption which characterized the U.S. occupation and its aftermath: “Parsons reportedly mismanaged the construction of a police academy so poorly that human waste dripped from its ceilings. Far from being an isolated incident, reports from [U.S.] federal government auditors revealed lackluster work on 13 of the 14 Iraq projects [of] Parsons. That hasn't stopped the firm from making off with \$540 million in U.S. government funds for the poorly executed reconstruction projects at Iraq's health care centres and fire stations.

“This is the lens through which Iraqis will now see America,” remarked U.S. Representative Henry Waxman (Democrat-California). “Incompetence. Profiteering. Arrogance. And human waste oozing out of ceilings as a result.”

The writer is the CCPA Monitor's international affairs correspondent and has written extensively on U.S. imperialism in the Middle East. His latest radio documentary is “Capitalism is the Crisis” which has been aired on 42 radio stations in Canada, the U.S. and Europe reaching an audience of 33 million people.





Tribal jurisprudence provides "creative ways" to address conflicts and is still relevant in resolving conflicts between communities and individuals in the region.



Resolving Conflicts in Northeast East India and the World

✱ Prout News Agency

In a region often rocked by ethnic clashes, experts said tribal jurisprudence should be explored as a means to resolve conflicts in the northeast. At a two-day meet on "Conflict Resolution Systems in Tribal Societies of North East India: Legal Pluralism and Indian Democracy" organized by the North Eastern Social Research Centre (NESRC) here, human rights activist and Supreme Court advocate

Nandita Haksar stressed that tribal jurisprudence was still relevant in resolving conflicts between communities and individuals in the region. Haksar pointed out that while conflicts over natural resources were at the heart of tensions between communities, contestations among those claiming indigenous status and so-called migrant communities were major issues that needed immediate

attention.

She added that tribal jurisprudence could provide "creative ways" to address conflicts. However, she suggested conflict resolution systems within communities had to evolve suitable mechanisms to deal with emergent tensions.

Experts highlighted that communities were undergoing rapid changes with regards to land and





ownership of natural resources. Haksar contended that, in such a situation, a question remained on how tribes should persist with loyalty to older traditional customs. Haksar opined that land and natural resources formed the basis for conflicts in the region at present. She added that religion, too, had a role to play in these conflicts. Experts said Indian democracy had much to gain from the legal pluralism of the tribal communities of the northeast. At the same time, they focused on understanding the influence of political forces over traditional methods. Haksar said village authorities had come under the control of political parties and underground groups who use traditional law to legitimize their positions.

Experts pointed out that an important concern in adopting traditional methods was that of participation of women. "This issue needs to be dealt with extreme sensitivity because often women, as individuals and as a group, are pitted against the community while staking their claims to political rights and adjudicative participation," Haksar said. However, many of these communities, due to concerns like land and ownership of natural

resources, were undergoing rapid and deep changes. This, Haksar argued, raised the question of how tribes "should persist with their loyalty to older traditional customs." While conflicts over natural resources were at the core of tensions between communities, contestations among those claiming indigenous status and "migrant communities" were identified as major issues that needed immediate attention. Tribal jurisprudence could provide creative ways in which these could be addressed. While historical injustices could not be ignored, conflict resolution systems within these communities need to go beyond and evolve suitable mechanisms to deal with emergent tensions and conflicts.

Dr. Melvil Pereira, director of NESRC, maintained that tribal conflict resolution forums are an alternate justice delivery system and can reduce the burden on the Indian judiciary. At a time when the Indian judiciary is burdened with a backlog of over 33 million cases, customary law based dispute resolution systems can help lighten its burden. That apart, in these native forums, cases are dealt swiftly with minimal costs and formalities in venues close to the disputants' homes. The jury at these forums uses everyday language, and

the key actors to the conflict can question evidence without the help of lawyers. In fact, there is no need of lawyers, thus eliminating intermediaries. During the two days, the practices of communities like the Khasi, Jaintia, Ao, Angami, Sumi, Mizo, Hmar, Paite, Debbarma and Dzumsa were discussed. The aspect of restorative justice was much appreciated. An important concern in adopting traditional methods is the low, if not nil, participation of women. Many papers, while highlighting the strengths, appealed for increasing the presence of women in these forums.

In his paper, Dr RR Das, director of Law Research Institute, Guwahati, placed these dispute resolution systems in the larger framework of legal pluralism. He argued that the native justice delivery forums have wealth of experience in dealing with conflicts and this wisdom can be better utilized. Dr. Athparia, senior fellow at NESRC, explained in detail the different administrative systems at work in the eight sister states of North East India. He contended that the Indian Constitution has accommodated these native forums through the Fifth and Sixth Scheduled provisions and through Articles 371 A to G.



A special lecture was delivered by Flavia Agnes, women's rights activist and co-founder of Majlis, Mumbai, who spoke on Uniform Civil Code (UCC), Tribal Customary Laws and Indigenous Women. She gave a historical background to Article 44 of the Indian Constitution and stressed that the current debate on implementing UCC was misplaced. According to Article 44, the State should endeavour to establish a Uniform Civil Code only through consensus. However, the sheer differences in practices on the ground, especially with regard to inheritance, marriage and custody over children, make it practically impossible to enact a uniform law.

The seminar ended with a valedictory address by Dr. Nawal Kishore Paswan, Dean, School of Social Sciences, Sikkim University. He pointed out the need to locate conflict resolution systems in the North East within the broader discourse on alternate resolution mechanisms in South Asia as well as the international level.

Conclusion :

It should be noted the legal system of the Iriquois Federation of tribes was studied by Benjamin Franklin and was of some influence in the writing of the American constitution. In 1990's a movement

began for developing traditional oral legal traditions of various indigenous or tribal communities in North and South America into written codes of law. These law codes often were found to be more humane, spiritual and practical in creating a harmonious society than western legal codes which were created to help the capitalist class rob and control the masses. In addition the social cultures of many adivasi communities have been studied by international peace scholars. Among the adivasi communities famous for their peaceful social cultures are the Birhor, Lepcha, Laddakhi, Malapandaram, Kadar, Paliyan and Yanadi. Hence Indian culture and

Indian legal systems which are rooted in himsa and steya (violence and theft) could benefit by inclusion of elements of these traditions in a new Indian Civil Code. In this regard we find that nations like Argentina and Venezuela changed their constitutions to allow the tribes to implement new sections safeguarding their economic, cultural and other rights. We should also note that the recent Bolivian constitution was written based to a large extent on the traditions of the indigenous tribes. At present in India, as the demand for constitutional change in India grows, the need for the study and implementation of the benevolent legal traditions of the Adi Bharatiyas is the most urgent issue. Ashish Nandy has documented how the westernized Nehru and Patel were blind to the needs of the adivasis and created a constitution that rendered them alien to Indian society as helpless slaves of the whims of state and central governments. The result has been more adivasis torn from their homes in Orissa and Chattisgarh alone than were in the entire Partition of India. A Neohumanistic new Indian Constitution must end this era of shame by founding India's new legal structure on a national consensus created by a national conversation amongst the Indian people which would include above all a study of the original legal systems of India.



Prout Literacy Programme in Trissur(Kerala)



Dr. Prasanna delivering the welcome address.



Acharya Rameshwarananda Avadhuta speaking on the necessity of Prout to make Indian economy prosperous.



Distribution of dress material and study materials to poor students.

Prout, the Progressive Utilization Theory of Shrii Prabhat Ranjan Sarkar is a spirituality based socio-economic philosophy under whose guidelines all socio-economic problems find their solution. Presently it is the cry of suffering humanity and people's need to know it, understand it so that they can solve their all socio-economic problems by application of its principles.

Realizing the urgency of the situation some senior Proutists of India had held a meeting in Delhi on 7th April 2014 and chalked out

a Programme of Prout Literacy to educate people on Prout.

One such programme was held at Malayalam Sahitya Sadan , Trissur (Kerala) .on 25th May 2014 at the initiative of Acharya Rameshwarananda Avadhuta, Secretary Prout Research Institute, New Delhi. Acharya Istapremananda Avadhuta was the organiser. Explaining the fundamentals of Prout, Acharya Rameshwarananda Avadhuta told the audience that if the present Indian government under the leadership of Narendra Modi really wants to liberate Indian economy from the dark forces of monopolistic capitalism, and lead it to prosperity with Inclusive Development, the Hon'ble Prime Minister of India should avail guidance from Prout .

Earlier Dr. Prasanna, a Yoga teacher and a Women Empowerment activist of Kerala welcomed the audience and Acharya Istapremananda Avadhuta explained the relevance of Proutist approach to present day social issues and problems .

School dress materials and study materials were distributed to 50 poor students as a part of the programme. Vinay Krishna, a social activist of Trissur gave vote of thanks.

PBI Odisha Gets Vibrant Look

Bhubaneswar (Odisha) : A State Level meeting of Proutist Bloc India (PBI) cadres, Odisha state, was held at the PBI state office in Bhubaneswar on 20th and 21st June 2014. Acharya Santosananda Avadhuta , National Public Relations Secretary was also present on the occasion. Acarya Santosananda Avadhuta enlightened the activists about the historical need of PBI and the urgent need of preparedness on the part of the activists for working with utmost sincerity to make PBI,a viable political alternative in Odisha. The performance and the result of the recently held Parliamentary and Assembly elections 2014 were reviewed in the meeting, Shortcomings in the electoral exercise were identified. Practical solutions were proposed and resolutions were adopted in order to meet the challenges facing PBI in the state. following important resolutions were passed unanimously by the cadres to make PBI a vibrant political force in Odisha during the next 5 years. The State committee was re-organised and the future plan of action for the next 2 months were clearly spelt out :

1. PBI office to be made functional at plot No. 853/1431, Madhusudan Nagar, Bhubaneswar.
2. Prasant Sahu and Hrusikesh Sadangi were elected Office Secretary-Cum-Treasurer and Joint Office Secretary respectively. They will regularly function from the office and have to manage it effectively.
3. Following office bearers and members were elected to undertake various responsibilities of the state committee :

I.	Jagannath Lenka	-	President
II.	Dr. Kulamani Nayak	-	Vice-President
III.	Shankar Lal Dev	-	President
IV.	Kedar Nath Sahu	-	Secretary
V.	Pitambar Bhuyian	-	Joint General Secretary
VI.	Promad Dev	-	Public Relation Secretary
VII.	Sarbeswar Barik	-	Joint Public Relation Secretary
VIII.	Gayadhar Behera	-	Movement Secretary
IX.	Aditya Pradhan	-	Movement Secretary
X.	Saroj Mohapatra	-	Movement Secretary
XI.	Loknath Mohanta	-	Movement Secretary
XII.	Pramod Sahu	-	Publication Secretary
XIII.	Bir Kishore Behera	-	Publication Secretary
XIV.	Chandragupta Lenka (Tulu)	-	Finance Secretary
XV.	Pramod Kumar Barik	-	Finance Secretary
XVI.	Khageswar Bal	-	Secretary, Farmers' Cell
XVII.	Bishnu Charan Samantray	-	Secretary, Farmers' Cell
XVIII.	Jagannath Ray	-	Secy. Training
XIX.	Sanatan Behera	-	Secy, Training
XX.	Anusuya Patra	-	Secretary, Training
XXI.	Surendra Dev	-	Secretary Legal Cell
XXII.	Mahesh Sathy	-	Secretary Legal Cell
XXIII.	Dilip Ray Choudhury	-	Secretary Legal Cell
XXIV.	Chhabhi Rani Mahanta	-	Secretary Legal Cell
XXV.	Chandramani Dehury	-	Secretary Tribal Cell
XXVI.	Dolakar Bhoi	-	Secretary, Tribal Cell
XXVII.	Biswabandana Dev	-	Secretary , Tribal Cell

XXVIII. Women Wing :

- | | |
|---------------------------|-----------------------|
| 1. Rajashri Biswal | 2. Snehalata Lenka |
| 3. Kabita Samantaray | 4. Kabita Mohapatra |
| 5. Soubhagya Manjari Devi | 6. Ashapurna Sahu |
| 7. Jyostnamayee Sahu | 8. Anu Devi |
| 9. Padmabati Samantaray | 10. Geetanjali Behera |
| 11. Prabhasini Samantaray | 12. Snehalata Das |

Four big movements in different regions of the State on Farmers', Unemployment, Illegal Mining and Prohibition of Alcohol issues in next two months will be launched for materialising PROUTISTIC solutions. Each member of the committee undertook the responsibilities of enrolling at least 100 members of PBI during the

period of next two months. Enrolment of 3000 member is the target.

A legal cell comprising of sincere Proutist cadres was established for rendering all kinds of legal aid to the PBI activists, and to the deserving public.

Women Wing will also start functioning in the next fifteen days after assigning specific responsibilities to the responsible cadres. For this purpose a special meeting of the women activists will be convened..

Fund raising campaign will also be launched in next couple of days to make the Party financially strong. Bank account of PBI Odisha state committee will soon be opened and all collections will be deposited in the bank. A series of meetings at block and district levels will be organized by involving youth, farmers and women after educating them in the ideals of PBI during this period of two months.

Prout Convention

**from July 18- 23, 2014 at Ananda Gaorii Center, Denmark
followed by Prout Activist Training - July 23-27**



Prosperity Without Harming Others

The Prout Convention is a blend of spiritual retreat and inspiration for social change. This year's program continues a comprehensive analysis of the European Crisis with both immediate and long term solutions based on the Progressive Utilization Theory or "Prout" (Prout is an alternative socio-economic theory which sees the world as a family of living beings sharing a common journey towards higher consciousness. Prout's slogan is "Prosperity Without Harming Others" and its aim is to provide security and progress for all forms of life). In particular we will look at the potential for regional alternatives to the European Union (such as a Nordic Alliance) based on self-reliance, social justice and sustainability. We will also work on the organizing skills we need such as communication, teamwork, planning and decision-making.

Spirituality and Creativity

Kiirtan (chanting) and meditation are at the core of the convention. Four sessions of kiirtan and meditation every day (beginning with 3 hours akhanda kiirtan) and two sessions of yoga asana practice create a strong spiritual flow. For those who love chanting, every retreat brings the opportunity to learn new melodies and hear old melodies played in a new way. Spiritual talks from teachers and experienced practitioners bring insight and inspiration and the evening cultural get-togethers offer a warm-hearted opportunity to enjoy the performances of our talented international family.

A Growing Project

Ananda Gaorii Master Unit (retreat center and organic farm) itself is steadily developing. This year there will be a new kitchen and dining hall and a new kitchen garden to supply fresh veggies and herbs for the Convention.

For the Whole Family

There will be a complete child care program in the children's tent and the enclosed children's area with activities aimed at developing their sense of connectedness with all life and their own inner greatness and beauty. Trips to the nearby beach and forest will be offered along with special programs for teenagers.

Accommodation : Ananda Gaori has a combination of dormitories, rooms and grassy fields for camping. Most of the rooms have beds while the dormitories have mattresses on the floor. Participants should bring their

own sheets, sleeping bag, etc. This year the facilities have been renovated and extended to include a new living space for families and children. Those who need more privacy and peace are encouraged to bring their own tent and camp.

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PBI Agitation against Encroachment of Adivasi Land

Vidarbha, Maharashtra : PBI (Proutist Bloc India) leader from Vidarbha, Madhukar Nistane along with his team are working relentlessly against the immoralist and oppressive forces to bring justice to the downtrodden and exploited masses.

Vidarbha has been the capital of Gondharaj. Most of the Vidarbha villages are inhabited by Adivasi tribes. Over the years, they have toiled much to make the land adjacent to forests cultivable and with that they are somehow managing their livelihood. In spite of living there for ages, their land is being forcefully encroached and are being harassed every now and then by the government agencies.

Moved by their plight, Proutsist Bloc India, under the able leadership of Madhukar Nistane, has resolved to get them justice and guide and educated them to get their due.

On 16th June 2014, PBI activists led by Madhukar Nistane, organised peoples agitation against encroachment of Adivasi land by corrupt Government Agencies and Land mafia. About 500 Adivasi men and women participated, demanding to return back the encroached land to the original inhabitants and to get it registered in their names.

Governments has 57 welfare schemes for the upliftment of these Adivasi tribes, but because of their illiteracy and ignorance, they don't get the benefit of these schemes. They were also demanding to facilitate the benefit of the schemes to the real beneficiaries.

The event was widely covered by local media.



FOUNTAIN OF LIGHT

E- GÁN Á-MÁ-R, Á-LOR JHARÁNÁ- DHÁ-RÁ-----2
 UPALA PATHE--- DI-NE RÁTE--- 2,
 BAHE JÁ---I, BAHE JÁI BĀNDHANA HÁRÁ---
 Á-LOR JHARÁNÁ- DHÁ-RÁ-----
 E- GÁN Á-MÁ-R Á-LOR JHARÁNÁ- DHÁRÁ----2
 E- PATH Á-MÁR BANDHURA KANTĀKA BHA-RÁ-----
 UTSA HOTE---PRĀÑERA SHROTE--- 2,
 BHEUNGE JÁ---I BHENGE JÁI PÁSĀNĀ KÁRÁ---,
 Á-LOR JHARÁNÁ- DHÁ-RÁ-----
 E- GÁN Á-MÁ-R Á-LOR JHARÁNÁ- DHÁRÁ----2

This song of mine is a fountain of effulgence.
 On a rocky path, day and night,
 I keep on flowing, heedless of all barriers.
 This path of mine is rugged and full of thorns.
 Gushing forth in the flow of life, destroying -
 Destroying stone dungeons.
 This song of mine is a fountain of light.

Purport: For those who move along the path of greatness and magnanimity, so much meanness and littleness stands as insurmountable obstacles. They know this and their song is like a fountain of divine effulgence it is not a materialistic song. Their song does not move along a smooth road. In their path there are so many thorns, so many ups and downs just like a fountain which flows along various rapids and finally merges into the sea, they recognize no barrier, saying "We will move on and on, with all our innate vitality, ever breaking all the iron prison walls around us."

(Translated from Bengali original)

ETERNAL SONG OF The Proutists

- Shrii P.R. Sarkar

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



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Shrii Prabhat Ranjan Sarkar

Proutist Bloc, India
New Delhi

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