

PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis

World Government

A PROUT Perspective

All countries will know that they must abide by the international standards that have been collectively set. If a country would change those standards, they must bring the change before the collective body and propose the change in standards.

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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**21****40 TRANSITIONAL THRESHOLDS**

From Endless Growth to a New Form of Democracy

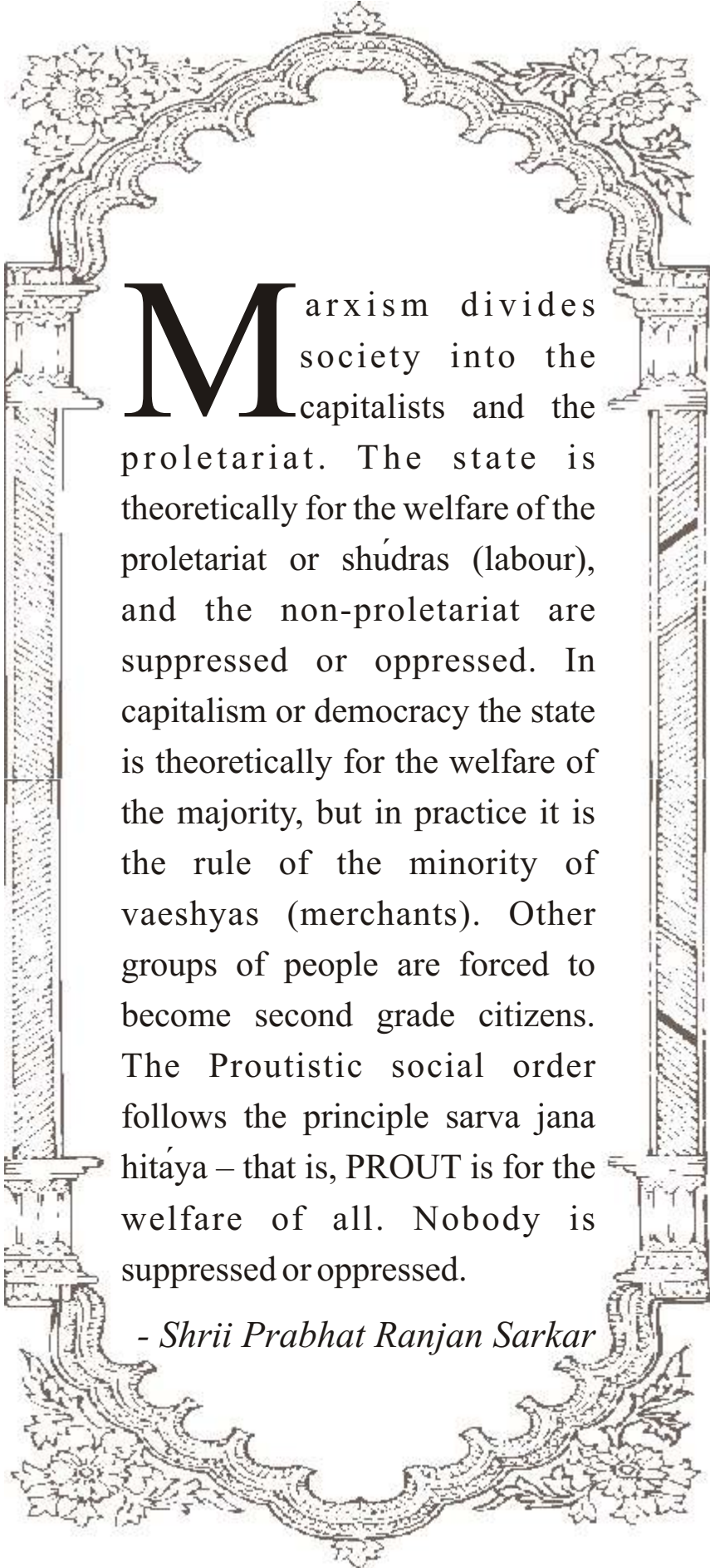
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Fundamental Principles :

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.



Marxism divides society into the capitalists and the proletariat. The state is theoretically for the welfare of the proletariat or shúdras (labour), and the non-proletariat are suppressed or oppressed. In capitalism or democracy the state is theoretically for the welfare of the majority, but in practice it is the rule of the minority of vaeshyas (merchants). Other groups of people are forced to become second grade citizens. The Proutistic social order follows the principle sarva jana hitáya – that is, PROUT is for the welfare of all. Nobody is suppressed or oppressed.

- *Shrii Prabhat Ranjan Sarkar*

Politicians Cannot Solve World's Problems

From United Nations statistics we observe that today 22% of the world's population lives on less than US\$ 1.25 daily and 40% on less than us \$ 2.00. At the same time 61 million wealthy (1% global population) have same income as poorest 3.5 billion (or 56%). Each hour 18000 children die of malnutrition and hunger and 22000 die every day from deaths from diseases that could have been cured. In India an estimated 37.2% live below the country's poverty line and one in three malnourished children worldwide are found in India and 42% of the nation's children are underweight. Despite significant economic progress, one quarter of the population earns less than Rs 32 (US \$ 0.6) a day. When comparing different social groups, economic groups, geographic regions, and rural and urban areas this growth has been uneven. Government of India's efforts to combat poverty have been thwarted by the presence of a massive parallel economy in the form of black (illegal) money stashed in overseas tax havens to the extent of \$ 500 billion as per CBI's statement to the Supreme Court. Mismanagement of foreign aid has also contributed to the slow pace of poverty alleviation in India.

With General Elections scheduled next year, some feel that it may take place this year itself. While no one is able or willing to predict who will form the next government at the Centre, one of the major issues engaging national print and electronic media is who will be the prime ministerial candidate of the two national parties. In the above backdrop it is worthwhile to recall the words of PROUT's founder Shrii PR Sarkar, "Politicians cannot provide what is needed. During the last six thousand years of human history, they have failed at every step. Instead of rectifying themselves, politicians want to accomplish everything through their grandiloquence. By identifying the weaknesses in others and by resorting to bombastic language, they incite one section of people against another so that they can usurp the seat of power and cling to it. Human beings will have to remain vigilant against persons of this type."

Today we have an unhealthy collusion between the political class of wealthy capitalists (and those supported by them) and those who trade in religion to try to prevent human beings from forcefully asserting their rights. These politicians have let loose the reins of their greed. They lack discrimination, plundering as much wealth as they can to satisfy their greed without caring about right or wrong. There are some among them who project themselves as philanthropic politicians. We have seen many number of examples of how they devour the people yet shed a few false tears. Their only aim is to fool the public in order to prosper in business. They try to prevent class struggle by advocating non-violence and preaching utopian philosophies, although they realize full well that if spirituality is not practiced in an important section of collective life then it will be impossible to remove the economic disparity and exploitation of the capitalists-politicians without conflict.

There are however a small number of good people among the current crop of politicians in whom humanity has awakened. They may be eligible to guide and manage the material affairs of society. Be that as it may, what is required is not who will be the prime ministerial candidate for 2014 but as Shrii Sarkar says, "To turn people into real human beings is the burning issue today, the greatest challenge. There are very few people who can take the lead in this sacred endeavour. Today tormented souls look to the puradhás [spiritual vanguard] of society with great expectations".

Once people become true humans, problem solving will become easier. This cannot be done by the capitalist democracy as we have now. PROUT and Neo Humanism is the only answer to that. When these are established, the whole existence of human beings will be radically transformed towards a bright future.



WOMANHOOD IN SHACKLES

Shrii PR Sarkar's article was very moving. He has explained in a simple language the cause of women's suppression, and suggested how best to combat and overcome, centuries old prejudices against women. As he says, it is not a question granting rights to women but rather to recognise their rights. If people understood this simple and universal maxim, things would become very much better for society, which today is unable to progress because of gender disparity.

Malvika, Kolkata

LIGHT OF A TIGRESS

A very well described narrative of the events of December 16, 2012 and its aftermath. Such events really stir the soul and collective conscience of society. Dr. Athale's practical suggestions are very apt and should be implemented to take head on the dehumanising evil of eve teasing. Yes, men with high moral values have to come to the forefront to take up the cause of women and their protection.

Charulata, Shillong

FAILURE ANALYSIS US ECONOMY

Apekshit Mulay rightly feels that workers should be able to work for fewer hours to achieve their production target and use their spare time for noble and higher pursuits. In the American case, fair trade assumes greater importance than free trade.

Shane McCormack, Boston
by email

STOLEN GIRLS

Shocking, the expose by Natalia Antelava about the missing millions in India. The case about Rukhsana is pathetic to say the least in a spiritual country like India.

Avantika, New Delhi

FAMISHED ARCHITECTS AND FOOD BUDGET SQUEEZE

I am thankful to Tathagatha

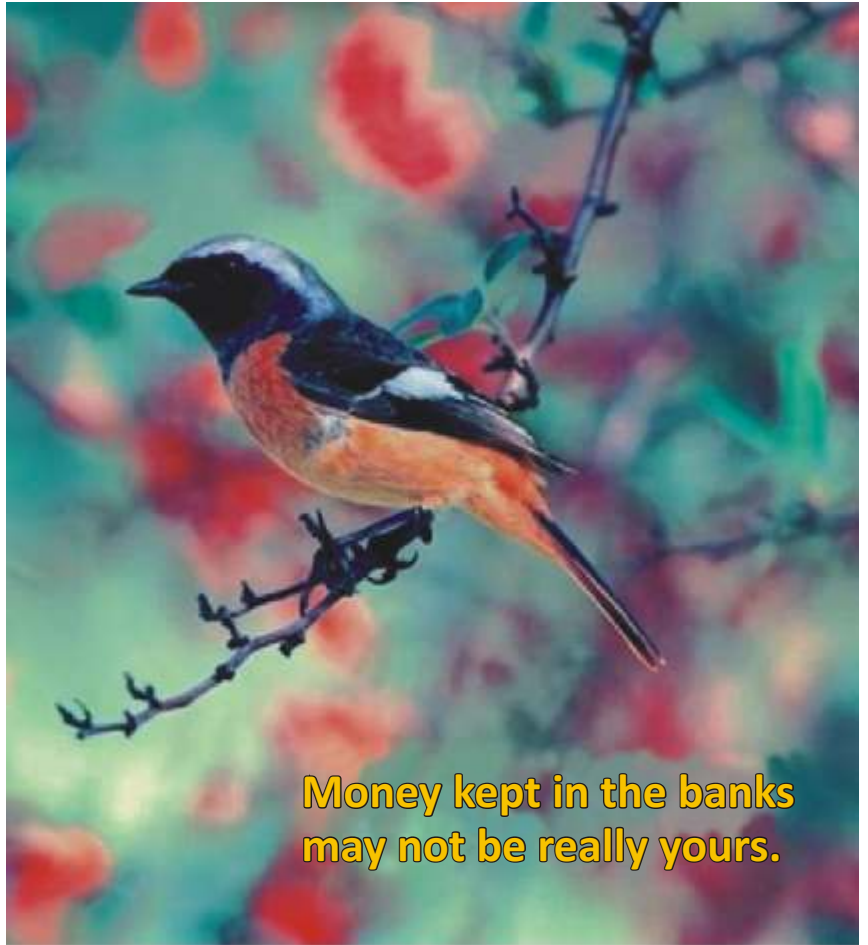
Sengupta for exposing the dark under belly of the so called shining India. In India 42% of children are malnourished and underweight. The tale of three villages is very sad. The monograph by Deepankar Basu and Amit Basole on the topic of food budget cuts was very enlightening. PROUT is truly the voice of suffering humanity.

Kamlesh Kohli, Monghyr

NEW CONGO WAR

War is disastrous, and the last Congo war killed 5.4 million people, directly enabled by international silence. The main reason for such conflicts is greed of those in power in Congo and those capitalists who eye and plunder the rich mineral resources in that country. When will humanity prevail?

Geraldine, Hope, Toronto
by email



Articles / Suggestions Invited

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

Please send them at the following address :

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What's Holding Us Back

A little part of me thought about going to another checkout line. This one had the shortest queue, there was only one guy in it, but he was in a wheelchair and there seemed to be some complications going on. We stepped in behind him. At first, he seemed to be having difficulty getting his groceries onto the conveyor belt. But after a while, I realized that what he was actually doing was separating it into two lots. Still, getting the stuff up there was no easy task in itself. I offered to help, but he and the checkout lady had it under control. He asked Julie if she would mind putting his empty basket away. Then he reached for his wallet which was in a pouch on one side of his chair. The way he was positioned and the fact he only had one usable arm made this quite a stretch for him, so I helped there.

What must it be like, I wondered, to be so dependent on other people like that?

The checkout operator came around and gave him his change and the items he needed to have to hand. She hung one bag of groceries over a handle at the back of his chair. I offered to get the other, bigger, bag and he said, "No. But you could do me a favour. Take that lot along to the entrance and give it to Angela." I dutifully did that, leaving Julie with our shopping.

Angela, it turned out, was collecting food for people who might otherwise go hungry! I hadn't even noticed her before. This guy, despite the limitations that his physical condition imposed on him, had bought more than twice as much shopping as he needed – and given the bigger bag away to help other people! He didn't let the fact that he needed help stop him from being a help. He may have been limited physically, but his heart was more than capable of overcoming all that. And it changed my idea of dependence when I realized that the help he had given was more than the help he had received.

So... what's holding the rest of us back?



People get a lot of joy from receiving benefits from others while people leading meaningful lives get a lot of joy from giving to others.

- Kathleen Vohs



There is also a great deal of difference between human beings and animals. That is, human beings are inquisitive by nature, and they want to learn and understand everything.

Plants, Animals and Human Beings

SHRI PRABHAT RANJAN SARKAR



The philosophers of the past used to say that human beings are rational animals. They used to believe that the only difference between humans and animals was that the former were endowed with rationality and that latter were not. While it is true that humans are rational

beings, it is not true that animals are completely devoid of rationality. You must have noticed that domesticated dogs certainly have some sort of rationality, and that they are guided by more than just natural instinct. By coming in close contact with human beings, a dog learns a lot. It learns what to do,

when to do and how to do. This is a kind of rationality. Hence, it is not proper to say that humans are rational animals. In doing so one does not do justice to human beings. Yet, the philosophers of the past argued along these lines.

Here a question crops up – what is the difference between animals and plants? Primarily, plants are stationary, whereas animals are mobile. With the gradual evolution of the minds of plants, a time comes, a stage comes, when plants reach their highest point of evolution. But for animals, this is the lowest point. There are some well-known plants which catch their prey and kill it. They extend their branches and sub-branches, grab hold of their nearby prey, then eat it. To a great extent, these plants behave like animals. In some other plants, floral nectar is produced in the flowers. It attracts hundreds of insects, which hover around the centre of the flower and suck up the sweet honey. The flowers of some such plants gradually close around the unsuspecting insects and devour them. This kind of plant cannot ordinarily be put into the category of plants, because such behaviour resembles that of animals. Such plants are not mobile – this is the only difference. However, there are some aquatic weeds, grasses and creepers which are also able to move. They go drifting from one place to another in lakes, rivers and the sea, stopping wherever they can to get the maximum food. Hence, it is more accurate to call these plants mobile rather than immobile.

There is a water plant called the water hyacinth which is like this. You probably know that the water hyacinth first sprouts in water, has large leaves like spinach leaves, and is spread throughout India. It can certainly be called mobile. Some eighty years ago the Commissioner of Dhaka, Mr. Lee, visited South America. There he noticed some blue flowers in a big pond. Mrs. Lee liked these flowers very much, so she brought some back and planted them around the official residence in Dhaka. From there they spread all over India. In Hindi, such plants are known as shoṣa. They are also known as jalakumbhi in different parts of the country.

As plant life progresses on the path of evolution, it reaches a terminal point, and there animal life commences. Animal life also reaches a similar terminal point, and there human life begins. Until now, even with much research, the culminating point



of animal evolution and the starting point of human evolution has not been discovered. Through more research, one day human beings will certainly discover this missing link. When this unknown link is discovered, enormous changes will occur in the field of genetics, and revolutionary changes will take place in the world of medicine.

There is also a great deal of difference between human beings and animals. That is, human beings are inquisitive by nature, and they want to learn and understand everything. This is a fact. While explaining the difference between plants and animals, I do not think that we would say that an animal is a moving plant. No, we would not say this. Likewise, we should not say that human beings are rational animals. Human beings are human beings. Why should we hurt human sentiments by calling human beings rational animals? One who is born a human being today, even a person who has engaged in sinful acts, will become a great person in the future if they follow disciplined habits, so why should we call human beings rational animals? Hence, the opinion of the philosophers of the past cannot be accepted because it is illogical. Moreover, rationality is not the only speciality of human beings.

There are some special common attributes of plants, animals, and human beings which can be termed their Praṇa Dharma or Jīvan Dharma. Praṇa Dharma has more meaning than Jīvan Dharma. Inactivity, rest, the need for security, reproduction and death are common characteristics of plants, animals and human beings. The physical bodies of all three are also dependent on food and water. These are characteristics of all living beings. Wherever there is life, these characteristics will exist.

Besides this, plants have some additional

attributes. For example, only plants can gather vitality from inside the earth. Neither human beings nor animals can do this. Plants can even gather food from the atmosphere and give some food to it. (Human beings can also do this, but not as much.) Because plants perform this kind of work, we can say that they have their own speciality called “plant dharma.” This is the speciality of plants. There is also another attribute of the plants – they drink with their feet. It is because of this unique quality that trees are called *pādapa* in Samskṛta. The same word means “that which sprouts from the earth”. *Mahairuha* means “that which comes up from underneath the soil”.

Likewise, animals also have some special characteristics. On the basis of these characteristics, different categories of animals have been made. For example, some animals are carnivorous and others are graminivorous. Carnivorous animals eat meat, fish and eggs. According to the laws of nature, canine



teeth are necessary for chewing meat properly. Carnivorous animals such as cats, dogs, tigers and lions possess canine teeth, but cows, monkeys, elephants, wild asses, etc. do not possess canine teeth. Nature does not want them to eat meat. But what do greedy human beings do? Even though they do not possess canine teeth, they cook or boil meat so that they can eat it. This is done out of greed. According to the laws of nature, human beings are not carnivorous. So, if they eat meat they will catch numerous diseases. Vegetarians generally suffer from fewer diseases than non-vegetarians because they are more habituated to following natural laws. You must have noticed that those who violate the laws of nature and become non-vegetarian, even though they do not possess canine teeth, have peculiar eating habits. Sometimes it even seems as if non-vegetarians eat like dogs. Non-vegetarians have trouble chewing meat properly because of the absence of canine teeth.

There are also other categories of animals. For instance, some animals are gregarious and others are not. The tiger is not a gregarious animal – it prefers to move alone. Goats are not gregarious, but sheep, elephants and lambs are. Human beings are social beings. They do not like to remain in isolation. Besides this, animals are also guided by natural instincts. I once told you about an animal called the octopus which lives under the sea. It has eight legs, therefore it is called an “octopus.” In Latin “octo” means eight. Crabs are one of its favourite foods. In Samskṛta a crab is known as “*karkāṭa*” and in Latin “cancer.” The pain caused by the bite of a crab and experienced in the disease known as cancer are very similar, therefore the disease cancer was named after the Latin word for crab. As the octopus lives beneath the sea, it is able to see other creatures near the surface. When it catches sight of a crab, it rises up from the depths and devours it. The octopus does not

understand that a creature like the crab, with eight or ten legs, may enjoy playing in the sea. It only knows that crabs are delicious food. If you make some crabs unconscious and take them to the bottom of the sea so that an octopus will see them, the octopus will not be able to tell whether the crabs are edible or not because they are immobile. Hence, the octopus will not attack or eat them. These are the expressions of natural instinct. In Samskṛta also, you can call these expressions natural instincts.

Human beings remain under the control of natural instincts until their nature is properly developed. In infancy and childhood, human beings do everything out of natural instinct. For example, when children get hungry they start crying so that their mothers will understand that they want something to eat and drink. They suck the breasts of their mothers to get milk due to natural instinct. There is no need to teach children this.

The evolution of human beings began with the apeman and then the proto-apeman. Next came Australopithecine and its branches and sub-branches, followed by proto-man. One branch of proto-man was the ancestor of human beings, and another branch was the ancestor of chimpanzees, gorillas and orangutans, etc. The latter group of animals do not have prominent tails. A foetus in the early stage of pregnancy from an animal in this group will have a tail, but later the tail becomes shorter rather than longer. In the hoary past,

there was some resemblance amongst primitive human beings, chimpanzees and orangutans. The former group developed intellectually, but the latter group did not. Hence, the former group evolved into human beings, while the latter group remained at the animal stage.

Natural instincts did not vanish with the advent of human beings. Have you seen monkeys quarrel? They chatter and show their teeth. Human beings also behave like this when they quarrel in anger. However, monkeys are entirely dominated by instinct – they have not lost any of their natural instincts. How did primitive apemen behave? They used to live in trees, and because of this the word monkey means *sháhá mrga* in Samskrta. In Marathi, the word *mrga* means any wild animal. Hence, *mrga-carma* means the skin of any wild animal, not only the skin of deer, although deer are certainly included in *mrga*. Apemen used to grasp the branches of a tree, just as monkeys still do. This natural instinct is also evident in human beings when infants keep their hands closed. If monkeys are afraid or quarrel with other monkeys, they catch hold of a branch very tightly so that they will not fall. When human beings are gripped with fear or ready to fight against an enemy, they also clench their fists very tightly. These are examples of natural instincts.

In the course of time, instincts were less influential in human beings than in ‘janwars’ or animals, so human beings evolved into a separate species. Human beings are not animals but ‘jandars’ or living beings. In the Persian language the suffix *dar* is used to indicate possession. One is called ‘jandar’ or living in the sense that one possesses life. If ‘jan’ is used in the same sense and *war* is added, it becomes ‘janwar’ or animal. ‘Janwar’ and ‘jandar’ are not the same. In some cases the suffix *gar* is also used. For instance, ‘jadugar’ means magician, ‘saudagar’ means businessman, etc. The speciality of human beings is that they are endowed with rationality, which is part of *manav dharma* or human dharma.

Plants follow plant dharma and animals follow animal dharma. Thus, plants and animals follow their own particular dharma, and there is nothing wrong in this. Tigers may attack and kill human beings, but this is not their fault. However, if human beings consume beef, then they are following animal dharma. Human beings have to follow their own dharma. The speciality of human beings is rationality, and because of this rationality there are four aspects of human dharma. Human beings move ahead through these four aspects. And those who progress through these four aspects can be described as following the path of human dharma. Thus, there are three dharmas – plant dharma, animal dharma and human dharma.

Another name for human dharma is Bhagavat Dharma. Bhagavat Dharma contains no divisions like the division between Hindus and Muslims. This dharma is for all human beings. It makes no distinctions based on isms – it is for the entire humanity. That is why we raise the slogans, “*Manava mānava ek hyáy*” (All humans are one) and, “*Mānav ká dharma ek hyáy*” (The dharma of humans is one.) This dharma alone is *Adi Dharma*, *Sanātan Dharma* or *Eternal Dharma*. Bhagavat Dharma has four aspects – *vistāra* or expansion, *rasa* or flow, *seva* or service and *tadsthiti* or attainment of the supreme stance. The fundamental aim of Bhagavat Dharma is *vistāra* – that is, psychic expansion. But in order for human beings to expand their

minds, they have to realize that they are one with the supernatural cosmic flow. They have to move ahead remaining connected with the cosmic flow – merging their pleasure and pain, hopes and aspirations with the cosmic rhythm. So human beings have to move ahead, move forward, keeping pace with the cosmic flow. This alone is known as the *rasa liila* or the cosmic dance of *Parama Puruśa*. Taking part in this *rasa liila*, human beings have to move ahead towards their goal. An indivisible cosmic rhythm which started from beginningless time marches ahead to infinity. No creature can remain away from this internal divine flow.

There are three classes of people:

Those who see.

Those who see when they are shown.

Those who do not see.

**Leonardo da Vinci
1452-1519**



The third aspect is sevā or service. In the life of animals, there is no scope for service. There is only scope for mutual transaction, or what we call commodity transaction.

Phela kari mākho tel.

[Pay money and take the goods.]

This is the policy. Perhaps you know the story of the ‘kumiir’, which is called makar in Samskṛta, crocodile in English and ‘magarmaccha’ in Hindi. The crocodile is a carnivorous creature. Although it likes to stay in water, it is not an aquatic animal. It enters the water to catch its prey, and after devouring its prey it returns to the bank and lies quietly with its mouth open. Small birds often come and eat the pieces of meat stuck between the teeth of the crocodile. What is the result? The birds get their food and the teeth of the crocodile are cleaned. At that time the crocodile does not close its mouth, or else the birds would be killed. This is a commercial transaction.

Human beings alone have the speciality of service. At the time of doing service, the motive must be that I shall give but not take. Service is one-sided. When human beings donate something, they do not

expect anything in return. For example, if you give something to a beggar, you do not expect anything in return. Furthermore, once you have donated something, you forget about it. This is the speciality of human beings. However, some people make donations for other reasons. For instance, suppose a man donates a hundred thousand rupees to a charity. At night he will not be able to sleep because he is continuously thinking that in the morning he will get up and read in the newspaper that he, Chatumal Dakuram Batpatri, donated a large amount of money for the public welfare. You should not behave like this. Once you donate something, you should forget about it immediately. A donation is one-way. If you offer flowers to Parama Puruṣa, and at the same time you say mentally, “Parama Puruṣa, my son has just appeared in his exams, so you must see that he passes very well. Also, my daughter must get a good husband and a good house. And I should be victorious in the court case against my cousin, etc.” – this will not do. You have to offer yourself without expecting anything in return. If you offer yourself completely at that time, you will attain the highest benefit. You will become one with Parama Puruṣa, you will become Parama Puruṣa. But if you keep one paise out of a rupee, you cannot get oneness with

Parama Puruṣa because of that one paise. Hence if you want to offer yourself, offer yourself cent per cent. This alone is known as service.

The fourth aspect of human dharma is tadstithi. In the long run, human beings have to become one with Parama Puruṣa. This is not the case with animals. Hence in the Gīitā it is said:

“O human beings – bear in mind that you have attained a human frame, a human mind. Hence, you have to follow human dharma. Be firmly established in it. Even if you meet death while following this dharma, even then it is well and good. But never follow paradharma. That is very dangerous; very, very horrible. This paradharma is the dharma of plants and animals. Humans must not follow this kind of dharma.”

In the Gīitā, Shrii Krṣṇa said something more. He said that if human dharma causes pain and torture, and if paradharma (plant or animal dharma) is easily performed and results in a bed of roses being spread out before you, even then it is preferable to follow human dharma. Human beings should strictly avoid paradharma under all circumstances.

Kurdistan

The Unattained Dreamland

Even if dying of hunger or from poverty
Still I will not serve strangers all my life long,
I have no fear of chains, ropes, rods, or the prison
Should they hack me into pieces, should they kill me?
Still I will say: I am a Kurd!

Mamosta Hemin – Kurdish Poet



Kurdish costumes, 1873.



Kurdish Girls from Iran, ca. 1840 - 1933

✳ Arun Prakash

Shrii Prabhat Ranjan Sarkar, the founder of PROUT during a discourse at Calcutta on August 14,

1983 mentioned about races of Earth, “There were originally four races on Earth: Caucasian, Mongolian, Austric and Negroid. Many people, of course, do not wish to include the Semitic race among

them. Like them, the Semitic people are also a separate race, the people of the Middle East”. It is in this region live the Kurdish people who with a population of nearly 32 million comprise the largest ethnic group of

people in the world without their own nation. Not many are aware of the geopolitical importance of the land of the Kurds. In the heart of the Middle East, Kurdistan is the gateway to the Caucasus, to Iran, to the Arab world and also to Anatolia. It is a land of precious natural resources, both above and below the earth. Divided into two parts in 1639 between the Iranian and Ottoman empires, the land of the Kurds was divided again in 1923, this time among the emerging nations of the new Middle East, Turkey, Iran, Iraq and Syria. March 21, is Newroz - the Kurdish New Year's Day and this piece commemorates that historic day, while their status of being a divided homeland and a nation without state continues to this day.

The Kurds are a distinct national group living in an area often referred to as Kurdistan. They make up the majority of the population of this area -- a region composed of eastern Anatolia, extreme north-eastern Syria, northern Iraq, north-west Iran, and parts of southern and south-eastern Armenia. In area, Kurdistan is as large as France, and has a population of over 32 million. In addition to having occupied these areas for centuries, Kurds from all the countries mentioned above share a common language that, although related to modern Persian, is a unique Indo-European tongue. Most of the Kurds speak one of many dialects: Kurmandji, Sorani, Zaza, Gurani, Kalhuri and Hevrami. They are a largely Sunni Muslim people with their own language and culture, most Kurds live in the generally contiguous areas of Turkey, Iraq, Iran, Armenia and Syria – a mountainous region of southwest Asia generally known as Kurdistan ("Land of the Kurds"). Before World War I, traditional Kurdish life was nomadic, revolving around sheep and goat herding throughout the Mesopotamian plains and highlands of Turkey and Iran. The breakup of the Ottoman Empire after the war created a number of new nation-states, but not a separate Kurdistan.

Kurds, no longer free to roam, were forced to abandon their seasonal migrations and traditional ways.

History of the Kurdish People

Kurdish people can claim one of the longest ethnic histories in the Middle East. Their lineage dates back to as early as 2400 BC, when they occupied the same lands as they do today. However many foreign invasions and immigrants shaped the face of the Kurdish people over time. Though Kurds had followed the teaching of Islam since the Arab invasion in the 7th century AD, their culture remained distinctly different from all the others surrounding them, which turned out to be the cause of problems with outsiders ruling their areas. For nearly 3,000 years the Kurds have lived along the Tigris and Euphrates rivers, one of the cradles of human civilization. Their long spiritual history has its roots in monotheistic Zoroastrianism. This places their beginnings at the very source of the nations and in the immediate vicinity of history's most important events, including references to them in the Old Testament and the Bible. Kurdish people go back to those times of antiquity and historians generally agree that they belong to the Iranian branch of the large family of Indo-European races. In prehistoric times, kingdoms called Mitanni, Kassites and Hourites ruled over these mountainous areas, situated between the Iranian plateau and the Euphrates. Seventh century BC, the Medes, the Kurds' equivalent of the Gauls for the French, founded an empire which, in 612 BC, conquered the powerful Assyrians and spread their domination through the whole of Iran as

well as central Anatolia. According to Kurdish nationalists that year is considered to be the first year in the Kurdish calendar; so for them we are now in the year 2625! Perhaps the most unique and striking feature in the historical development of the Medes and the Kurds was the advent of their religion, a very early form of Zoroastrianism. The Medes' ancestors were garden-variety pagan polytheists, worshipping a gaggle of war gods called deavas. About the fifth or sixth century BC, a prophet named Zoroaster (sometimes called Zarathustra) gained prominence in what is now Kurdistan. Zoroaster did not claim to be anything special himself. His emphasis was on the natural revelation found in creation and on the conscience. He maintained that anyone could know the truth about God through these means. His followers became known as the 'Maz Maga' meaning 'Great Benevolence', reflecting the newfound truth that the true God was good and trustworthy. The Zoroastrian priestly class was called the Magi.

The Medes ruled till the end of

Statute of a Kurdish girl with vase in Abidar, Sanandaj, Iran





An Ayyubid coin with a Star of David

the century but their religion and civilization was to dominate Persia (modern day Iran) till the invasion of Alexander of Macedon in 334 BC. Thereafter right until the advent of Islam the fate of the Kurds, whom Greek historians called Karduchoi, was to remain linked to those of the other populations of the empires which succeeded one after the other over their lands viz. Seljuks, Parthes and Sassanids. After fiercely resisting the invasion of new found Muslim zealots from Arabia in the first half of seventh century AD, the Kurds ultimately converted to Islam but without becoming Arabized. This resistance continued for about a century. The Kurdish tribes resisted the Arab tribes for social rather than religious reasons. All methods including marriages were used to coax the Kurds and convert them to Islam, e.g. the mother of the last Omayyad caliph, Marwan Hakim, was Kurdish.

Kurdish Faiths of Antiquity

Still it's often said that Kurds 'hold their Islam lightly', meaning that they are not so fundamental and do not identify with Islam as closely with it as the Arabs do. This may be due to several factors: one being, many Kurds still feel some connection with the ancient Zoroastrian faith and feel it is an original Kurdish spirituality that far predates the seventh century AD arrival of Prophet Muhammad. Nonetheless, most Kurds are Muslims, and about 75% today are

at least nominally members of the majority Sunni branch. As many as four million Kurds are Shiites, living mostly in Iran where the Shiite faith predominates. However, the Kurds generally strive to express their Islam in a distinct fashion. For example, the Sunni Muslim Kurds of Turkey have adopted the Shafi'i legal code, ignoring the general rule among the surrounding Arabs and Turks, who adhere to the Hanafi School. Mystical practices and participation in Sufi orders are also widespread

among Kurds. Many of these orders are considered heretical by rigid orthodox Muslims.

Drawing heavily on Shamanism, Zoroastrianism and elements of Christianity, Kurdish mysticism places emphasis on the direct experience of God through meditation, ecstatic experiences and the intercession of holy men or sheikhs. Most Kurds possess a tangible sense of the supernatural, readily acknowledging demonic activity in the form of evil spirits and curses; they often worship at shrines or other holy places. The rest of the Kurds are followers of several indigenous Kurdish faiths of great antiquity. The most notable of these

are the Yezidis who embody a synthesis of the Jewish, Deavic, Zoroastrian, Christian and Islamic beliefs which have consecutively ruled their mountainous homeland for three millennia. Though small in number, the Yezidis are a source of great pride for Kurds of every tradition. Throughout the Middle East, smaller communities of Jews, Christians and Baha'is also consider themselves Kurds. Israel's 150,000 Kurds constitute the greatest concentration of these non-Muslim groups. The Kurdish Jews emigrated to Israel in the 1950s, having lived in Mesopotamia since the Assyrian exile. Like the Yezidis, the Israeli Kurds are highly regarded throughout Kurdistan.

Recent History

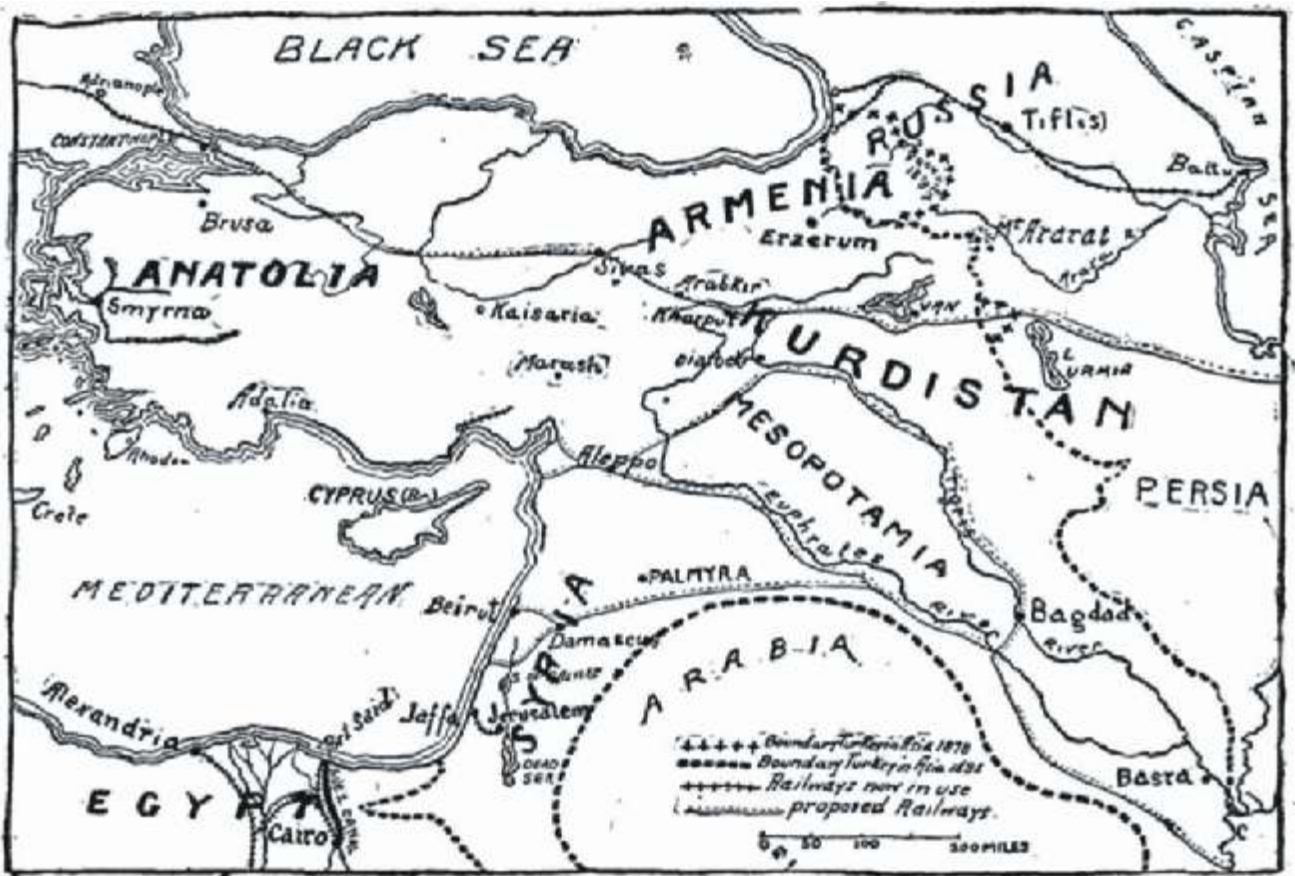
The Kurds had their own Emirate known as Ali Khan Alzanganah Emirate as affirmed by Prince Sharafkhan Badlisi in his book Sharafnamah. The borders of Kurdistan are delineated in this historical treatise in 1596-97. From 1843 Kurdish homelands in the Middle East, then known as Vedr-Khan Bek, came under the rule of the Ottoman Turks. A massive Kurdish uprising there in 1847 lead to swift suppression by Ottoman forces that would continue until the



Yezidi in traditional clothes



A Kurdish woman



An 1896 newspaper map showing Kurdistan

Empire fell. The oppression suffered under this system led to the first attempt in organizing a national Kurdish movement as early as 1908.

After the First World War, the defeat of the Central Powers made the Middle Eastern regions protectorates of British and French imperial expansion. Between 1920 and 1923, there existed an uneasy peace in the former Ottoman Empire. Territories were being created, lines redrawn on maps, and nationalities divided by the Allied powers that had little regard for anything save their own interests. The Treaty of Sèvres which was drawn up in August 1920, divided the Turkish Ottoman Empire and created the modern states of Iraq, Syria and Kuwait between Allied powers and smaller ethnic groups that desired an autonomous homeland. Among these nation hopefuls were the people of Kurdistan. However, the traditional Kurdish homeland was too valuable (rich in oil and mineral resources) for conflicting parties to give up. Britain wanted to retain control of Northern Iraq for the oil rich Mosul area. After the Treaty of Lausanne,

the Kurds were robbed of their gains, and with the consent of the Allied powers they were subjected to the rule of others. As can be expected, the Kurdish response was not late in coming and in Palo in 1926, in Agri in 1930, and again in Dersim in 1938, the Kurds took up arms to undo their subject status.

The Turks vowed to undo the Kurds and their tactics amounted to genocide. Kurds of both sexes and all ages were brutally killed, their leaders were hanged and their families were driven into exile.

Turkey's new leader, Mustafa Kemal also refused to give up any lands in the south to Kurds, despite their support of his rise to power. After driving out the Allied occupation forces, Kemal left little chance for the Kurdish minority to secede. Satisfied by their own gains in the region, Britain and France decided not to press the matter of Kurdistan, and the matter was excluded in the subsequent Treaty of Lausanne. Fairly soon afterwards, Turkey passed laws prohibiting the teaching or speaking of the Kurdish

The Kurdish National Flag was first introduced to represent the Kurds in their struggle for independence in 1926 – 38. In 1946 with the creation of the Republic of Kurdistan at Mahabad, the flag was adopted by its parliament as the official flag of the Republic.



language in public places.

The Second World War II and the subsequent Cold War made the Kurdish people pawns of pawns. The Middle East was being divided up between areas of American influence and areas of Soviet influence, causing both internal and external strife for many newly formed nations. However, the Kurds again had a chance for an independent state. The Iranian portion of Kurdistan was under Soviet occupation, and in 1946 the Soviets allowed Qazi Mohammed, a respected religious and political leader, to create and lead the Mahabad Republic of Kurdistan. During this time Mohammed also founded the Kurdish Democratic Party, but this short lived independence lasted less than a year and in a move backed by the US and Great Britain the Kurdish President, Qhazi Mohammed, and other leaders were hanged by the regime of Shah of Iran.

Iraq's Repression

During the 1950's and 60's Iraq waged massive campaigns to rid Iraqi territory of Kurds. The war went on and off for nearly twenty years, with widespread massacre and atrocity inflicted on the Kurdish people. The situation worsened to the point to where a United Nations mediator was requested to resolve the conflict. A ceasefire was reached in 1970, and the Iraqi government passed the Autonomy Law of 1974, which insured Kurds' basic rights and control of their own affairs. However, reforms guaranteed by this law were never implemented, and in 1975 Saddam Hussein started bombing Kurdish villages, destroying an estimated 5,000 by 1980. Iraq also tested their first chemical weapons, cyanide and mustard gas, on Kurdish civilians. During the Iran-Iraq War in the 1980's, Iran provided arms to Iraqi Kurds, and Iraq provided arms to Iranian Kurds, again reaffirming the Kurdish role as pawn of the Middle East.

Iranian Oppression

When the Shah's authority

began to crumble in 1978, Iranian Kurds moved to take control of their own affairs. Kurdish civilians took control of military garrisons, weapons stockpiles, and gendarmerie outposts. The Kurdish Democratic Party of Iran held public press conferences for the first time in thirty years, requesting a federal republic of Kurdistan within Iran. The Kurds lent their assistance to Ayatollah Khomeini's rise to power, and he promised them constitutional amendments protecting their freedoms. Predictably, Khomeini's government did not live up to its promises and fighting again started in the Kurdish countryside. The Kurds lost much of the control they had during the overthrow of the Shah due to disunity. Since the Kurds could not defend themselves against the superior technology of the Iranian government, guerrilla tactics and terrorism grew to be their most powerful weapon.

The Gulf War

As a sequel to the Iraqi invasion of Kuwait in 1991, the Iraqi military violently put down a northern Kurdish uprising. The United States encouraged peace accords between Kurdish factions in

Iraq, largely to undermine Saddam's authority and to get a foothold in the area, but did nothing to help the Kurdish plight in Iran or Turkey. More than one million Kurds fled Iraq, and about 600,000 remained in refugee camps in the northern no fly zone created by the US 'Operation Provide Comfort'. In this small area of autonomy, the Kurds held their first free elections in 1992.

Neglected and Suppressed

Today there are nearly 32 million Kurds living in the world. Most of them live in the land of their ancestors: Turkey (14 million), Iran (8 m), Iraq (7m), and Syria (2m). Azerbaijan and Israel each have 150,000. Rest of them are scattered over the world in Western Europe with Germany having a sizable population of 800,000, France 135,000, and they are also found in North America. After the overthrow of the Turkish monarchy by Kemal Ataturk, Turkey, Iran and Iraq all agreed not to recognize an independent Kurdish state. In eastern Kurdistan (part of Iran), they live mainly in the provinces of West Azerbaijan, Kurdistan, Kermanshah and Ilam in the west and south-west, although many have moved to the

Map of Kurdish-inhabited areas 2007





Kurdish children in Diyarbakir, Turkey

big cities such as Tehran. Sanandaj is the administrative centre of Kurdistan. There is also a community of Kurds in North Khorasan province in north eastern Iran. Eastern Kurdistan's economy is based on agriculture, livestock farming and handicrafts, which mainly employ women and girls. As in most other areas of Iran, Kurds in eastern Kurdistan have long suffered deep rooted discrimination.

The Kurds received especially harsh treatment at the hands of the Turkish government, which tried to deprive them of Kurdish identity by designating them "Mountain Turks," outlawing their language and forbidding them to wear traditional Kurdish costumes in the cities. The government also encouraged the migration of Kurds to the cities to dilute the population in the uplands. Turkey continues its policy of not recognizing the Kurds as a minority group. In Iraq, Kurds have faced similar repression. After the Kurds supported Iran in the 1980-88 Iran-Iraq war, Saddam Hussein retaliated, razing villages and attacking peasants with chemical weapons. The Kurds rebelled again after the Persian Gulf War only to be crushed again by Iraqi troops. About 2 million fled to Iran; 5 million currently live in Iraq. Such en mass migration of the Kurds is nothing new. Their lands was the scene of

wars for centuries and they have been on the move ever since. Today, the Kurds who have faced massacres in their homelands some of them who have the money are heading for the shores of Europe in the hope of a new and better life.

Kurdish regions have been economically neglected, resulting in entrenched poverty. Forced evictions and destruction of homes have left Kurds with restricted access to adequate housing. Parents are banned from registering their babies with certain Kurdish names. The use of the Kurdish language in education is frequently thwarted. Religious minorities that are mainly or partially Kurdish are targeted by measures designed to stigmatize and isolate them. The discriminatory gozinesh system – a selection procedure that requires prospective state officials and employees to demonstrate allegiance to Islam and the Islamic Republic of Iran - denies the Kurds equality in employment and political participation. Irrespective of their religion, Kurds are not allowed to give their children certain names, including for boys Soran (the name of the language), Khabat (struggle), Rizgar (Free) and Âla (flag); and for girls Ajin (equal) and Fermisk (tear). Every registry office has a list of permitted names; a birth certificate is not issued unless the family consents to using an

authorized name. In Syria Hafez Assad who still leads one of the most oppressive dictatorships in the Middle East since 1970, Kurdish language and literature have been rigorously suppressed and a hard policy of assimilation has been followed by the regime. Elsewhere too their social, political and cultural rights have been repressed, as have their economic aspirations. Vast refugee populations in Iran, Iraq and Turkey, perhaps a total of more than three million, face ongoing hardships and an uncertain future. Most of these many millions of Kurds residing in their historical lands are subjected to the rule of others and do not enjoy any of the constitutional guarantees that peoples all over the world take for granted. For their demand for freedom and separate homeland in the region where their ancestors have been living for millennia, various regimes in these Middle East countries have severely tortured the Kurdish activists. As per Iran Human Rights Documentation Centre the case of Farzad Kamangar, a poet, journalist and non violent political activist high school teacher in the city of Kamyaran who was arrested by Iranian security forces in July 2006 is a classic one.

A letter he wrote from prison provides graphic details, "I had to disclose my ethnicity, and every time I answered 'Kurdish', they beat me with a whip. They also insulted me and beat me because of my religion. They beat me to their heart's content because of the Kurdish music on my mobile phone. They tied my hands, sat me in a chair, and put pressure on sensitive parts of my body. My left leg was badly damaged while I was there, and I passed out from simultaneous electric shocks and blows to my head. Ever since I regained consciousness, I feel like I have lost my sense of balance and I shake uncontrollably". This was a subject of world-wide campaign and many labor and human rights organizations had long called for his

Farzad Kamangar surrounded by his pupils in Iranian Kurdistan



release but on May 9, 2010 Kamangar was hanged along with three other Kurds, one of whom was a young woman Shirin Alamhouli.

Shirin in Persian means sweet. She was hanged inside the Evin prison the same day as Farzad. Born in 1981 in a village near the small Iranian town of Maku she was initially arrested on trumped charges of crossing international borders illegally and later of planting a bomb under a car in a Tehran parking lot belonging to the elite Revolutionary Guards. In a letter dated May 3, 2010 she wrote, "My prison time has entered the third year; that is three years of suffering behind Evin's bars. Why have I been imprisoned; and why should I be executed? Is it because I am a Kurd? Then I tell you: I was born Kurd; and because of being Kurd I have suffered deprivation. My language is Kurdish, a language with which I have grown up and formed ties to my family, friends and acquaintances. But I am not permitted to speak my language, to read it, to be educated in it, not even to write it. They tell me deny my Kurdish heritage, but if I do that I have denied my existence". The day after her hanging, her ward mates spoke about the last words they heard her say to prison officials:

"I am in your hands so why are you not letting me at least say goodbye to my family? Let me say my final farewell to my friends. Why all this when there is no way for me to escape. For God's sake let me hear my mother's voice for the last time..."

Disunited Kurdish Leadership

During the early 20th century, Kurds began to consider the concept of nationalism, something they learnt from the West especially the British amid the division of traditional Kurdistan among neighbouring countries. However clashes between rival Kurdish factions made the government ineffective. Seeing Kurdish elections in Iraq caused panic over Kurdish elections in Turkey, subsequently the Turkish government banned The People's Labor Party from parliament.

Despite a common goal of independent statehood, the political leadership of the Kurds in the separate adjoining countries is not united. Differences between five countries, each group of Kurds in the Middle East have different aspirations depending on their areas of influence where they live. Matters are further complicated as each have different governments to deal with and a different set of circumstances. Many times, Kurds in different regions of the same country would have conflicting interests that made it very difficult for any organized political unit to contain the views of all. For this reason Kurdish political parties became factions of factions. Since the early 1970's, Kurdish political parties have been fighting one another as well as outside governments, further weakening their political voice in the world.

In 1998 Yasar Kaya the then President of the Kurdistan Parliament in Exile, headquartered in Brussels, Belgium, which later merged with the Kurdistan National Congress an umbrella organisation above party lines to create Kurdish unity and an independent Kurdistan, poignantly summed up their plight, "For years, the natives of upper Mesopotamia, the Kurds, have continued to live in the same area and historically have taken part in the progress of civilization, which owes some of its earliest beginnings to this region. The Kurds have intermingled with neighboring peoples, the Persians, the Arabs, the Assyrians and the Turks. They have also shared common rituals with their neighbors, such as



Shirin Alamhouli before arrest



In prison, the look in her eyes reveals pain of severe torture



Zoroastrianism and the various sects of Islam. Such a richness remains a part of our strength in the region today. As is the desire on the part of living organisms to grow is natural, same is true for peoples to perpetuate their heritage and culture for successive generations. And yet

America, today's global superpower that has helped Palestine (population a little over 4.5 million) to get a separate nation status continues to view the 32 million Kurdish as merely a human rights issue, though it actually is a national,

regional and international issue. Militarily, it cannot be resolved and can be resolved only politically. Viewing the Kurdish fight for self determination as an ethnic minority issue, as a problem of backwardness, as a question of economic immobility or as a residue of feudalism



Leyla Zana, the first Kurdish female MP from Diyarbakir, caused an uproar in Turkish Parliament after adding the following sentence in Kurdish to her parliamentary oath during the swearing-in ceremony in 1994: "I take this oath for the brotherhood of the Turkish and Kurdish peoples". For this she was imprisoned for 15 years.

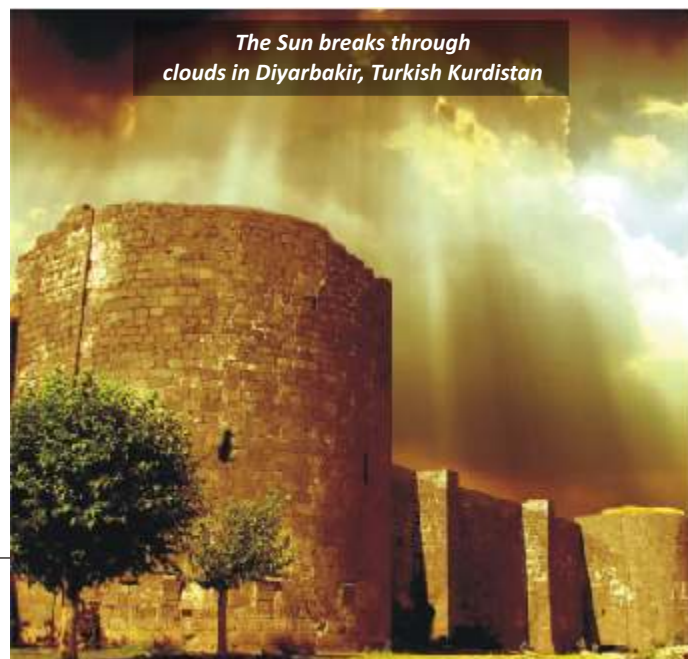
in the Turkey, where majority of the Kurds live, it is law of the land that the Kurds do not speak their own language, do not practice their traditions and must forcefully accept the 'superior' culture of the Turks. Ours is the only people in the world whose language is constitutionally banned".

The Kurdish people, who are under different regimes thanks to Western colonial and commercial interests, wish for their own separate nation and government with democracy similar to those in Western countries. Unfortunately

belittles this important and vital matter. It is an international issue and must be viewed as such. It crosses the borders of the established countries in the region and will require their participation in its eventual resolution. This can only have a lasting solution when its divisions are addressed in its totality. The Kurdish national

movement embodies the diversity that is characteristic of its people it is a Kurdish cultural renaissance suppressed over centuries.

Their struggle is to have equality in their lives for their future generations. Despite all the suffering, repression and oppression we may end this piece on an optimistic note with the words of PROUT's founder Shrii PR Sarkar "Where there is torture of good people, the system which supports it will surely be destroyed". History has proved this time and again, as happened in the communist Soviet Union and the repressive military regime of Pinochet in Chile, where great torture was perpetrated during 1974-90. Both these governments did not last and faced destruction. Therefore at this juncture moralist leaders of the Kurdish peoples wherever they are should rise and unite and all good people must get organised to give new direction to the movement, so that Kurdistan becomes a reality and based on PROUT's concept of natural socio-economic groupification, the Kurdish people would control their own natural resources especially oil, prosper, strengthen their culture and carve their own destiny. Then, and only then the sacrifices of Farzad, Shireen and many others would not go in vain and the golden sunrise of freedom and nationhood would bathe the ancient and historical homeland of the Kurdish people.



The Sun breaks through clouds in Diyarbakir, Turkish Kurdistan



Organic farming technologies, help produce food with care for human health, the environment and animal welfare, and put farmers in control of their own livelihoods. Where GM crops have been planted they are doing the opposite



The Evil Design Of Frankenfoods

* Ganga Grace

A genetically modified organism (GMO) is an organism whose genetic material has been altered using genetic engineering techniques. GMOs are the source of genetically modified foods, infamously known as “FrankenFoods”. It is abundantly evident that GMOs have ravished already-impoorished people groups by destroying their native agricultural systems, as has been seen in India. Therefore the question arises, why the Bill & Melinda Gates Foundation, the philanthropic brainchild of one of the wealthiest people on earth, Microsoft founder Bill Gates, has purchased 500,000 shares in Monsanto back in 2010 valued at more than \$23 million.

It got even worse, when South Africa-based watchdog The African Centre for Biosafety found that the

foundation was teaming up with agribusiness commodity giant Cargill in a \$10m project to "develop the soya value chain" in Mozambique and elsewhere. It is safe to predict that this ambiguous corporate-speak heralds a massive introduction of GM soya in southern Africa. Bill Gates' seemingly benevolent charity promotes itself as an organization devoted to eradicating disease and feeding the world's poor, but it turns out that the Gates family legacy has long been one of trying to dominate and control the world's systems, including in the areas of technology, medicine, and now agriculture.

The Gates Foundation, aka the tax-exempt Gates Family Trust, is currently in the process of spending

Robert Horsch, a former Monsanto executive for 25 years who developed Roundup, has been hired to head up AGRA back in 2006. A report published in *La Via Campesina* in 2010 explains that nearly 80% of the Gates Foundation funding is dedicated to biotechnology and the Gates Foundation pledged \$880 million in April 2010 to create the Global Agriculture and Food Security Program (GAFSP), a program designed to massively promote GMOs. Hence, it is no surprise that GAFSP was also responsible for providing \$35 million in "aid" to earthquake-shattered Haiti to be used for implementing GMO agricultural systems and technologies.

root causes of poverty, Gates and Co. has instead undertaken the task of promoting corporately-owned and controlled agriculture and medicine paradigms that will only further enslave the world's most impoverished. And since Gates is openly facilitating Monsanto's growth into new markets through his "humanitarian" efforts, it is clear that the Gates family has an unholy alliance with Monsanto. "Although Bill Gates might try to say that the Foundation is not linked to his business, all it proves is the opposite: most of their donations end up favoring the commercial investments of the tycoon, not really "donating" anything, but instead of paying taxes to state coffers, he invests his profits in where it is favorable to him economically, including propaganda from their supposed good intentions," wrote Silvia Ribeiro in the Mexican news source *La Jornada* back in 2010.

"On the contrary, their 'donations' finance projects as destructive as geo-engineering or replacement of natural community medicines for high-tech patented medicines in the poorest areas of the world ... Gates is also engaged in trying to destroy rural farming worldwide, mainly through the Alliance for a Green Revolution in Africa (AGRA). It works as a Trojan horse to deprive poor African farmers of their traditional seeds, replacing them with the seeds of their companies first, finally by genetically modified (GM) ones." Undeniably, Bill Gates, one of the wealthiest individuals on earth, is actively promoting a corporate takeover of global agriculture.

A Strange Disease Linked to GMO

Traditional, in particular organic farming technologies, help produce food with care for human health, the environment and animal welfare, and put farmers in control of their own livelihoods. Where GM crops have been planted they are doing the opposite, locking farmers into buying herbicides and costly



billions of dollars in the name of humanitarianism to establish a global food monopoly dominated by genetically-modified (GM) crops and seeds. The foundation has never been frank about its vision for agriculture in the world's poorest countries, nor its take on controversial technologies like GM. Perhaps it could start shedding some light on this? Or tell us how many of its senior agricultural staff used to work for Monsanto or Cargill? A major focus of the Gates Foundation is on pushing GMOs onto Africa via its financing of the Alliance for a Green Revolution in Africa (AGRA). It has admittedly given at least \$264.5 million in grant commitments to AGRA and Dr.

Historically the Gates foundation has always supported the development of GMOs. Back in 2003, the Gates Foundation invested \$25 million in "GM (genetically modified) research to develop vitamin and protein-enriched seeds for the world's poor". This endeavour encountered vehement opposition from many international charities and farmers groups. And in 2008, the Gates Foundation awarded \$26.8 million to Cornell University to research GM wheat, which is the next major food crop in the crosshairs of Monsanto's GM food crop pipeline. Instead of promoting real food sovereignty and addressing the underlying political and economic issues which are the



seed, while breeding resistant weeds and insects. GM crops are the product of a narrow, top-down approach driven not by the needs of farmers, consumers or the environment, but of seed and chemical companies. Just three corporations – Monsanto, Syngenta, and Bayer – are responsible for virtually all commercially released genetically modified crops in the world. These companies are not only destroying the livelihoods of farmers, but also altering the DNA code across all species for the worse. Playing god in a way that undermines the very foundation of good health and disturbs the natural balance of living organisms.

As early as 2008, a strange condition called Morgellon's disease was making headlines. The disease displayed the following symptoms: stinging, biting and crawling sensations; threads or black speck-like materials on or beneath the skin; granules, lesions. Some patients reported fatigue, short-term memory loss, mental confusion, joint pain and changes in vision. Furthermore, there were reports of substantial morbidity and social dysfunction leading to a dip in work productivity, job loss, total disability, divorce, loss of child custody and home abandonment. Prior to its reporting, the condition was dismissed as a hoax, but upon further investigation, the evidence pointed out that the disease was real and may be related to genetically modified food. Despite this link being established, the CDC declared Morgellon's disease of unknown

origin. Worse, the medical community could not offer any information to the public regarding a cause for the symptoms.

When a research study was conducted on fiber samples taken from Morgellon's patients, it was discovered that the fiber samples of all the patients looked remarkably similar. And yet, it did not seem to match any common environmental fiber. When the fiber was broken down, and its DNA extracted, it was discovered to belong to a fungus. Even more surprising was the finding that the fibers contained Agrobacterium, a genus gram-negative bacteria capable of transforming plant, animal and even human cells. Morgellon's disease is not the only condition associated with genetically modified foods. A growing body of evidence has shown that it may cause allergies, immune reactions, liver problems, sterility and even death. Moreover, based on the only human feeding experiment conducted on genetically modified food, it was established that genetic material in genetically modified food product can transfer into the DNA of intestinal bacteria and still continue to thrive.

Time and again, the American Academy of Environmental Medicine (AAEM) has warned that GMOs pose a serious threat to health. In fact, the AAEM has advised doctors to tell their patients to avoid GMOs as the introduction of GMOs into the current food supply has correlated with an alarming rise in chronic diseases and food allergies.

Independent Science Proves GMO to be a Health Hazard

GM crop systems are inherently unsustainable in every way, as they require massive amounts of chemical inputs in order to grow. They have also been shown in numerous

scientific studies to cause organ damage, digestive disorders, autoimmune diseases, reproductive problems, and various other conditions.

Monsanto's Roundup herbicide, the active ingredient of which is the weed killer glyphosate, was recently exposed as a destroyer of testosterone and male fertility. Not only is Roundup responsible for spurring the massive "superweed" epidemic that now plagues millions of acres of American cropland, but the chemical concoction was also recently shown to trigger dozens of plant diseases. Even when diluted by 99.8 percent, the Roundup formula is still toxic to human DNA, having been shown in a recent Archives of Toxicology study to have definitive cytotoxic and DNA-damaging properties. Environmentally, Roundup is highly persistent, and has been found in air, rainwater, and rivers all across the U.S., and particularly in the "bread belt" of the Midwest.

As far as GMOs themselves, there have been countless studies and reviews that have revealed serious problems with the way they are digested. A 2004 study published in Nature Biotechnology found that the genetic code of GM soy can actually alter the genetic code of gut microbiota when consumed, which can cause long-term digestive problems.

None of these facts are published in the Biotechnology





Basics Activity Book, of course, which makes quite the opposite claims without even a shred of proof to back them. But since young children are the book's target audience, the biotechnology liars behind its publishing apparently hope that colourful pictures and fun word games will be enough to sway the opinion of the next generation.

There is however light at the end of the tunnel as new research, by independent scientists, emerges, proving that GM foods are extremely harmful and not to be used for either human or animal consumption. The pressure is mounting for GMO labeling.

GMO Ban in Russia and Europe

Russia has now officially banned all imports of genetically modified corn, citing concerns from a recent study by French researchers showing rats grew massive cancer tumors when fed a lifetime of Monsanto's genetically modified corn. Russia's consumer protection group, Rospotrebnadzor, said it was halting all imports of GM corn while the country's Institute of Nutrition will be evaluating the results of the study.

The Russian ban is the latest blow to Monsanto, a company desperately clinging to the myth that its genetically modified crops are "no different" than traditional crops and therefore long-term safety testing is completely unnecessary. Monsanto has assaulted the French study, claiming it did not use enough rats and that the duration of the study was too short -- an absurd claim, given that Monsanto's own studies on animals are only 90 days in duration, while the French study looked at the

effects of rats eating GM corn (and drinking trace levels of Roundup herbicide) for two years. Notably, the large cancer tumors did not begin to appear until after the rats reached adulthood. Monsanto's GM corn has been in the U.S. food supply for more than a decade, and its corn is found in many popular breakfast cereals. In addition to the Russian ban, Monsanto may also soon be facing a European ban. France is reported asking for a European-wide ban on GM corn if its national health agency confirms the findings of French scientists. On top of that, if Proposition 37 passes in California, food producers will be required to label GMO on foods sold in that state. This is widely expected to cause U.S. food producers to abandon to use of GMO in foods, since virtually all consumers who know anything about GMO would refuse to buy items labeled as containing genetically engineered ingredients. The reason GMOs have not been labeled so far is that Monsanto has managed to influence food regulators all around the world. It has paid money to numerous scientists in the USA, and it has essentially "placed" GMO-pushing individuals such as Michael Taylor, maneuvered into the FDA by Obama, into influential positions in government.

As if there wasn't already enough information to reveal Monsanto's corruption, the biotech giant also spends enormous amount of money lobbying government each year. Monsanto spent an astonishing \$2 million lobbying the federal government in the 3rd quarter of 2011 alone, according to mainstream sources. Why so much cash? The government lobbying focuses on issues like regulations for GM crops and patent reforms. This 'legal' form of persuasion is the reason government agencies like the USDA and FDA let Monsanto roam

freely. Satisfying government officials' financial vested interest is all that matters when dealing with corrupt mega-corporations like Monsanto. As long as these financial ties continue to exist, Monsanto will continue to reign over the food supply and continue to wreak devastation to the environment, ecosystem, and humankind. The European Union's Food Safety Agency (FSA) is also staffed by decision makers with financial ties to genetic engineering seed companies.

In the US Rep. Dennis Kucinich has called for a national GMO labeling law. He says: "The FDA has received over a million comments from citizens demanding labeling of GMOs. Ninety percent of Americans agree. So, why no labeling? I'll give you one reason: The influence and the corruption of the political process by Monsanto. Monsanto has been a prime mover in GMO technology, a multi-million dollar GMO lobby here and a major political contributor."

Farmers and the public deserve to choose the kind of future they want for their food, agriculture and countryside, and the risks they are willing to take. But once GM crops are out in the environment they cannot be contained, so the right of choice has been denied. Meanwhile, regulators don't make good enough safety checks or even ask whether new technologies are in the public interest. Perhaps more awareness will cause people across the world to demand the labeling or banning of GMOs in their respective countries. This may represent the dawn of a new era of healthy living and organic farming.





Brac University Innovates Bangladesh Leads The Way

* Sohail Inayatullah with
Shakil Ahmed, Pushpita Alam,
Susan Davis and Syed Hashemi

Brac University 2030 - Bangladesh Leads The Way

Will BRAC University still exist in 2030? And if so, what will be its place in Bangladesh, in the Asian region and in the world? What will the physical campus look like and where will it be located? Who will lead the university and constitute its faculty, student body and curricula and methods of learning? What will be its contribution to Bangladesh and to the world? These and other

questions were explored by deans, professors, lecturers, researchers and development practitioners at the BRAC Management Development Center in Rajendrapur, Bangladesh from June 25-26th. In a two-day meeting facilitated by Professor Sohail Inayatullah, participants developed alternative futures for BRAC University in 2030. BRAC University was established in 2001 in Dhaka by the non-governmental organization, BRAC or Bangladesh Rural

“You can’t
teach anything
to someone who is
stuck in the prison
of the past”
- Lee Kuan Yew,
Singapore

Advancement Committee. From a humble beginning as a relief organization BRAC has become the largest development organization in the world. And it is one of the few that is based in the South. BRAC university grew out of BRAC – founded in 2001 - is a “not for profit” institution accredited by the University Grants Commission and approved by the Ministry of Education, Government of Bangladesh (www.bracuniversity.net).

To initiate the foresight process, participants explored emerging such as “Bangla rise,” i.e. Bangladesh becoming a middle income country by 2030 if not earlier; new social disruptions, such as technological change and demographic shifts – the youth eruption – and the state of the art technologies triggering a knowledge and health revolution. By exploring these disruptions, University leaders intended to become proactive by taking advantage of technological possibilities for new types of pedagogy. They also sought to use the future to prevent negative consequences of emerging issues. For example, participants strategized how to avoid possible social chaos by proactively creating and designing social spaces for dialogue on emerging social problems, between, for example, those who embraced the new virtual worlds and those who saw virtuality as a threat to traditional Bangladeshi views of hierarchy. Indeed, thinking clearly “out of the box” rowdiness of future students need not be disruptive, argued the professors, but could, in fact, be a source of creativity if spaces were designed intelligently. Participants thus understood that the future of the University would not be static. Indeed, they asked: Can the peer-to-peer networking revolution play a role in transforming higher education in Bangladesh? Can BRAC University’s leverage of the non-governmental organization, BRAC, create a new learning niche?

That is, can BRAC’s contributions in social and economic development – microfinance, women’s empowerment, public health and social enterprises – create a new “glocalized” university focused on the bottom billion and pro-poor foresight? Can BRAC University seed a new type of student: glocal, green and real-world savvy? The assumption was that the world is ever-changing. BRAC University could possibly do nothing, miss opportunities and then pine for the past and wasted moments, or it could assess global trends in higher education and adapt accordingly: digitalization, gaming as learning, peer-to-peer student learning and wikipedias, corporatization and reduced subsidies from Ministries.

Alternative Futures of Brac University

To invent a new future, it is crucial to explore alternative scenarios and create compelling visions. The final session of the workshop used foresight methods produced three visions of the future with associated strategies.

Scenario 1: Advancing Knowledge

“Advancing Knowledge with a Human Face,” was a mix of Liberal arts and specialized curriculum. Systemically this future began with liberal arts as compulsory with specialization to follow. The pedagogy was not the factory model but rather peer-to-peer interactive. Admissions would be based on the best fit with the core vision of BRAC University not just on grades. Alumni and the private sector would be engaged to comment on the curriculum to ensure relevance to the market realities and social needs. Ideally this would lead to community service and private sector internships.

The worldview was certainly idealistic: “community service and private sector engagement leading to creativity and social responsiveness.”

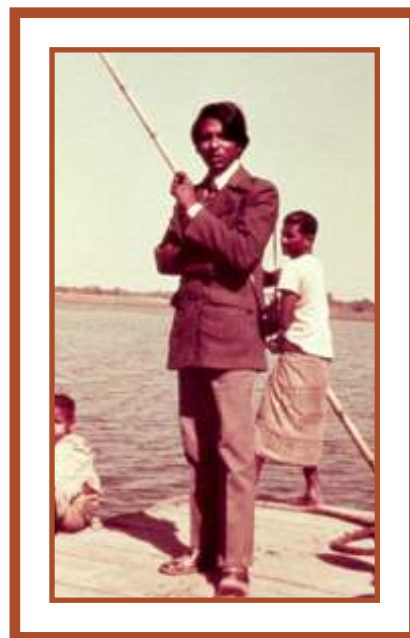
Their core metaphor was: “Fazle Abed: real-world savvy with a human face.” This was in reference to Fazle Abed, the founder of BRAC, the winner, Qatar WISE prize for education and who is a global icon for social entrepreneurship. To make the future more real, tangible, participants developed a narrative of a day in the life a new student at BRACU in 2030.

The New Student at BRACU 2030:

Rokeya from Piaraband has just heard the good news – BRAC University has not only admitted her, but awarded her a full tuition scholarship. She turns to her mother, who has returned from the little shop that she herself has set up, to ask “But what about living expenses?”

“Not to worry,” Mother replies. “Your father and I have always put aside a little for your future –now is the time to spend it.”

With excitement mingled with apprehension, Rokeya and her mother make the long bus journey to Dhaka. “What a beautiful campus!” exclaims Rokeya, but her heart is still heavy with the thought of living expenses. Approaching the student affairs’ kiosk, she picks up the necessary forms. She is surprised to



Scenario 2030	BRAC University: Advancing Knowledge with a Human Face
Litany	A mix of liberal arts and specialized curriculum
System	Compulsory courses on a range of disciplines Specialization in a major and minor or double major Admission system reflecting not just grades but also creativity, diversity and aspirations Faculty recruitment reflecting diversity in specialization and student mentoring; faculty training Interactive pedagogy Systems and incentives for faculty and student research Systems for developing think tank for public and private sectors Responsive governance structures that also includes space for students, guardians and other stakeholders
Worldview	Combining creativity and social responsibility
Metaphor	Sir Fazle Hasan Abed – icon of a person with real world savvy with human values

see students working there, and while they congratulate her on her scholarship, she blurts out her fears about paying for living expenses. “We will look for a solution to that,” says a young man called Abed. “As you can see, students can find work on campus here. When the admission process is over, we will talk to the student counselor and see whether you can work towards meeting some of your expenses. I have just heard that a professor in the biotechnology department is looking for student assistants.”

Rokeya picks up her bags, and as she walks towards the student dormitory, thinks about how wonderful life is being to her! As she enter the small neat room that awaits her, she looks forward – still with excitement, but with less trepidation – at the 4-year long adventure on which she is about to embark. This is the place where her dreams will come true. To begin with: she had always dreamt of expanding her mother’s shop, further on in time, she imagines a series of organic farms, supplying vegetables to her native Rangpur. And why stop there? -to the whole country some day.

Scenario 2: Brac to the Future: an Eco-system of Leaders

The second future was titled, “BRAC to the Future: An Eco-

system of Leaders.” This future was transformative, moving from the traditional ego-centric model of the leader to the ecological, linked, and synergetic model of leadership, wherein difference strengthens the overall system. In its essence, leaders include actually everyone within the university “eco-system” ranging from students, teachers, researchers, alumni, administrators and even stakeholders in society, who are related with the university – private companies, institutes, etc. BRAC University, by then, has been able to create an infrastructure, which provides these stakeholders the medium for effective communication and exchange. However, in order for the ecosystem to thrive, BRAC University has been able to capitalize on its comparative advantage Vis-a-Vis other universities, based on its worldview of creating a social laboratory for innovation, which has the track record of turning problems into opportunities. But what was pushing this future? First, was the return of the Diaspora and, second because of the increase in the youth population, a likely increase in potential students. Third, continued dramatic advances in technology particularly geared to changing how we learn and communicate. Fourth, an

increase in material and human resources. Fifth, because of globalization there would be increased pressure to link elite universities around the world and sixth, a desire to return to community because of the alienating affects of urbanization.

The image showed the “excelling student” was not alone but connected to the community. Moreover, s/he embraced technology, social justice even as s/he pursued his/her higher degree. Pro Vice Chancellor Samdani Fakir articulated three core elements of the ideal student: competent, value-driven and globally responsive citizens. Professor and Chairperson of the Department of Architecture Fuad Mallick insisted that the University design as well as curricula be open architect-based.

The headline for this future was: 50,000 alumni support BRAC University. From 2012 to 2030 it was anticipated that more than 3000 would graduate annually and 90% of them would be working in leadership positions in at least ten different fields. Faculty inspired by this future would remain leading to 90% faculty retention, indeed, participants imagined them widely respected internationally in their fields.



this future was the “little engine that could.” The little engine was always telling itself, “I think I can, I think I can....”

The Life of a Learner 2030:

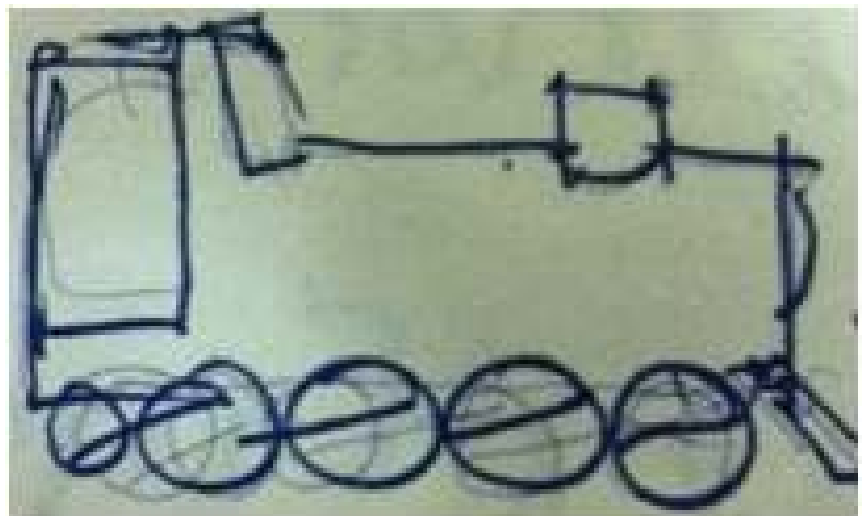
And how about a day in the life of a learner in 2030 – the “whole person?” What would such a day look like? Essentially this person has multiple choices throughout the day. Along with being on-line, there is time for yoga and exercise, meditation and writing poetry; working in the

At the system level, participants were clear that curriculum was contextual. A “No one size fits all” -cultures are different and the world changes – curriculum needed to reflect cultural and temporal context. Four aspects of the system that would enable this new future were critical. First, there would be an expansion of e-learning; second, there would be an expansion of demand for more experiential learning, as inspired from the experiential nature at the Savar campus; and third, faculty across disciplines would see the opportunities to integrate development and climate adaptation experiences and narratives of social, economic and environmental development into compelling courses that create a comparative advantage for BRAC University. Systemically, supporting this litany would be development tourists and students coming to BRAC University because of BRAC’s success in gender equality, climate change resilience and social empowerment. This was the niche that allowed BRAC to flourish and create a physical campus. Given the need of experiential learning and an increased exposure of the development narrative, Dhaka may not necessarily be the central

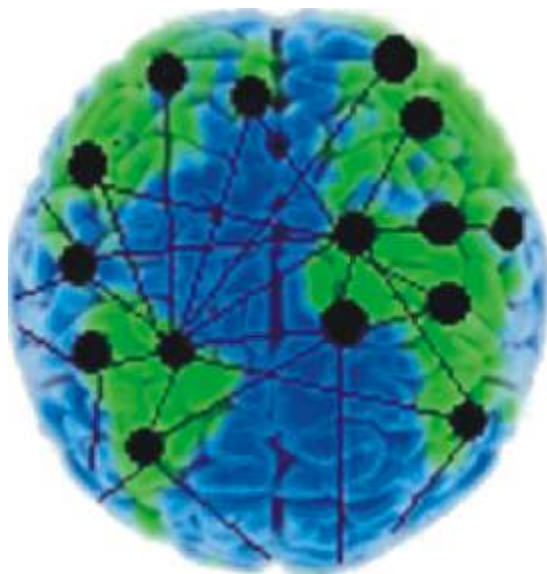
location for the University, allowing students to have learning opportunities by studying and working in different parts of the country. The increased exposure of the development narrative also gives support for the need of a physical location in Bangladesh where students can come, instead of the whole University going virtual. Suitable physical sites would be where nature is more accessible. The worldview or deep institutional culture was that BRAC University had become a social laboratory for innovation – they had created a culture for turning problems into opportunities.

An appropriate metaphor for

community; class room discussion; eating own-grown organic food, and contemplation. Lectures are not in classrooms and students thrive by engaging in the network of knowledge and people, even kissing a few. Before sleep, there would be more organic food, and time for personal enjoyment. The day in the life of the student in 2030 is thus one that integrates knowledge, community, personal, health and spiritual needs. But what would need to change to realize this future? The group identified at least three things would be crucial. First, poverty would need to be reduced by 15% in 2025 to continue to make



Scenario 2030	BRAC to the future: An eco-system of leaders
Litany	50,000 Alumni - 90% in leadership positions in 10 fields and leadership in ground-breaking research, 90% faculty retention
System	Context driven curriculum E-learning platforms Expansion of experiential learning (inspired from the Savar campus) Integrating the history of development and resilience against climate change & natural disasters into the curriculum
Worldview	A social laboratory for innovation, where problems are turned into opportunities
Metaphor	The little engine that could



Scenario 3: Bug – Brac University Global

The third future was the BUG. BUG stood for not an insect but BRAC University Global. BRAC University would be global and franchised as a development university.

What factors might drive this future? First, as expected, advances in technologies that

allow for distance learning and connectivity. Second, there would be the desire for students to be mobile, seeing the globe and learning from other cultures. Third, there would be global problems leading to systems of global knowledge and university accreditation. Fourth, there would be a global faculty desiring multiple appointments throughout the world and last, but perhaps most

Bangladesh a ‘showcase’ or success story, second major investments in advanced technologies should start immediately, from 2013-2015 and finally there needed to be increased energy available. An energy crisis could certainly delay the realization of this future. The metaphor used for this future is the little engine that could, which depicts the journey of BRAC University (and Bangladesh) from a small university to its large ecosystem, by rising to the challenge of creating a network of competent, value-driven, globally responsible students and overcoming numerous obstacles in the process.



significant, BRAC as a NGO supporting, if not imposing, would be sharing its development model with the BRAC University. While this did raise the issue of loss of autonomy, Pushpita Alam, BRAC Educational Manager, argued that BRAC University could in fact lead the way and use its traditional links with BRAC as a dramatic competitive advantage by attracting students and faculty and by providing the thought leadership to BRAC's "save and serve the world" approach.

The image of the future was the world brain. In this future, perhaps too far off for some, but participants believed that technological growth in digital and learning technologies was exponential and not linear. The litany or headline in this future was: education without borders. Systemically, this was the networked model of education. This meant, virtual, green and on-line. Second there would be multiple BRAC U hubs – physical locations for a place-based world. Curriculum would be wiki based, open source to a large extent – "wiki-curriculum" said, Alam. The model was thus "A la carte" where students co-designed the curriculum and professors lectured sometime but more often than not, they were knowledge navigators and models of the future.

Participants pushed the notion of teaching in new spaces by

asserting that whether under the sea, on the land or in space, BRAC University should be there. Indeed, for the space version they called it the Bug hub chandra-bot (a BRAC University robot). The dominant worldview was that education is Global and local at the same time or "Glo-cal." And the core metaphor was the wiki-bug, or Wikipedia University based on BRAC values.

To realize this future, three events and processes were required. First, global accreditation; second, the bridging of the digital divide and, third, creating and offering BUG franchising in the glo-cal development community.

A Student Take a Course in 2030:

A day in the life of a student taking a course called "Introduction to Global Development" consisted of three main parts: first, global virtual gaming wiki to solve complex development challenge; second, local experiential learning, working perhaps for a few hours in a local slum; and third, a group assignment focused on global inequity consisting of five students in five countries with professors such as Amartya Sen, Joseph Stiglitz and BRAC's own Professor Syed Hashemi.

Transformation: Next Steps

The workshop concluded with a guided visualization exercise

using an encounter with the "oracle" about the University in 2030. Each participant was asked to visualize him or herself in 2030. S/he was handed a message. What did it say? Several participants received a simple message: "thank you." Others felt connected and engaged with students, their peers and with nature. A couple articulated messages that "life is beautiful" and "life is good".

After visualizing their personal futures – institutional futures always have a personal context, as Professor Riaz Khan of the Department of English and Humanities asserted, "institutional transformation requires personal transformation" – participants brainstormed a list of practical next steps. A journey begins with a first step, BRAC University participants believed had already walked a mile. While many universities are going global and digital, what makes BRAC truly unique is their focus on pro-poor foresight, on theories and practices that create authentic human and social development. Certainly, the world will be a much better place if the visions of these thought leaders in Bangladesh are realized.

The VC Ainun Nishat closed the meeting, paraphrasing Tagore, by challenging participants "to keep the head held high and the mind fearless."

Scenario 2030	(BRAC University Global): education is glocal - no brain drain!
Litany	Education without borders
System	Networked model of education GREEN: Virtual/paperless/online classrooms GLOCAL: Multiple BUG hubs – physical locations for location/community based teaching, learning and research WIKI: wiki-curriculum, crowd-sourced knowledge creation, multi-lingual, a la carte degrees designed by students Bug hub campuses: land-based, submarine and extraterrestrial (BUG Hub Chandrabot)
Worldview	Education is glocal
Metaphor	Wiki BUG

World Government

A PROUT Perspective

Inside the UN General Assembly building.



All countries will know that they must abide by the international standards that have been collectively set. If a country would change those standards, they must bring the change before the collective body and propose the change in standards.

✱ Ravi Logan

In the short time since the middle of the 20th Century, there has been an irrepressible growth of globalism. A vast network of air transport spans the planet. Telecommunications have become global. Pop culture is a shared experience of much of humanity. Ideas flow freely, almost in real time, throughout the global reach of the Worldwide Web. Science is undertaken in a milieu of global collaboration. Movement of investment capital is little obstructed by national boundaries. And goods produced in one country



find global markets for their sale.

Globalism's rise has also had its dark side: global climate change, global dispersal of pollutants and radioactive materials, destruction of ecosystem resources that serve the planet as a whole, global spread of epidemics, depletion of essential resources used by all humanity, global credit bubble collapse, economic globalism's race to the bottom. And there remains the earliest, and most destructive, of globalism's diverse expressions: wars having global impact. From World War I, to World War II, to the Cold War, to the rolling, shifting conflict between the Islamic and Western world systems, much of the planet has either been directly without peace or indirectly experiencing the world to be unsafe.

While globalism races ahead economically, culturally, technologically, its emergence is stalled where most needed: politically.

Since the end of World War II, the United Nations has served the international community, helping to facilitate economic development, frame international law, improve health and education, promote human rights, and protect the peace. Its powers have steadily evolved, its mandate has expanded, and the power that was originally

concentrated in the hands of a few superpowers is now better distributed (to some extent). Yet the United Nations, for all that it has contributed to making a better world, is simply inadequate for the needs of the global society.

A world government, having sovereign authority in certain spheres of life, needs to be established. Humanity has no other option if it is to secure a peaceful and prosperous future and life in harmony with the

earth. The irrepressible rise of globalism simply cannot continue to go forward without a global political body to give it order. We cannot be global in all other respects, but balkanized by sovereign nation-states at the political level.

Benefits of a World Government

With a world order, a world government, to be established, there are three primary benefits which humanity could enjoy. First and foremost, with the establishment of a world peacekeeping force, there could be elimination of the violence of one group against another so that human beings need no longer suffer from war. The second benefit is that the standard of living of human beings may be brought up by the consideration of global welfare and the equitable development of a global economy having proper global standards. And the third benefit is that there will be the collective movement of human society as one. With this collective movement, many new developments will occur. There will be opportunity to become space-faring, to function as a unified society, and to move along the lines of collective evolution as human beings become more and more interwoven and linked to each other,

first through technological means and the sharing of a common society and then through expanded psychic development. In all these areas, human suffering will be minimized and human development enhanced by virtue of the world government.

Obstacles to the Creation of a World Government

A world government cannot be imposed; it can only come about if it is widely accepted by the people of the world. For humanity to reach this acceptance, several obstacles will need to be overcome. First, many peoples are reluctant to lose their national sovereignty. They possess nationalistic sentiments and do not want to see their country give up its political authority to a global body. Their fear of losing national autonomy can be allayed by rational discussion of the benefits of a world body and by taking measured steps toward its formation. Second, many people have been subjected to political, economic, or cultural imperialism. Oppressed peoples are naturally going to be suspect of a world government, assuming it will be dominated by the same powers who have long enjoyed hegemony or economic dominance over lesser nations. Their feeling of caution is warranted and cannot be dismissed. Those working to create a world government will not only need to acknowledge these reasonable fears, but also help free all people from domination. Once people are free from oppression, and enjoy cultural autonomy, they can become strong and secure, and they will naturally feel open to joining a world governing body.

Third, global integration of a certain kind is presently promoted by transnational corporations and by the global institutions that serve their interests. Any world order that further strengthens their power would be highly destructive to the common welfare. The global institutions that largely serve the interests of the corporate global economy – the World Trade Organization, the International

Monetary Fund, and (perhaps to a lesser extent) the World Bank – have accrued tremendous power, and the power they wield serves corporate interests above the interests of local communities and ecosystems. Their loyalty is not to humanity, but to the power and profits of the transnational corporations. So long as corporations hold dominant influence in global affairs, formation of a world government should proceed cautiously. Localized control of economic power must be secured along with the emergence of a global political authority.

Given the climate of people's concerns – some legitimate, some not – the world government should be strengthened gradually, and in pace with evolving popular acceptance. In its initial stage, for example, the world body's executive powers should be limited to such important areas as maintaining peace, protecting the rights of internal minorities, and preventing environmental harm to the earth. And the power of executing the policies and legislation enacted by the world confederation should be left to the member states.

Confederated Structure

The proper structure for a world government is that of a confederation, not a federation. In a federation the whole becomes something of itself, something more than its parts. In a confederation there is the voluntary participation of many states that together form a whole, and that whole is the sum of its parts. So a confederation is not a unit in itself, but consists of a united coalition of various local units, of the member states. According to the PROUT political system, regional, multinational federations should be formed, comprised of groupings of local socio-economic units (nations, if you will) that share a cultural affinity. India, for example, is a multinational federation that politically unifies diverse cultural nations of the South Asian subcontinent that share Indian

civilizational characteristics. And the European Union is an emerging multi-national state, made up of member nations having a shared European identity.

This trend toward the formation and strengthening of regional multi-national states will only continue. Although culture and social development needs to be protected and strengthened through the formation and empowerment of socio-economic units, this is not a time for small political states. The present movements toward regional alliances and economic integration that is occurring in South America, Southeast Asia and elsewhere will only deepen; the European Union (in broad outline) is the model others will follow.

Then these regional states can be brought together as a world confederation. But that confederation will not dominate the local areas; it would not have a separate life from the participating bodies. The collective of these federations becomes a governing body in itself, but it has no separate authority from those federations; it is the sum of those federations. If one federated state decides it will make war on another, then the confederation may intervene. But it does so as the entire collective, not as an independent body and independent police force that has nothing to do with the member states. The world body must be a confederation of the local federated groupings which have collaborated to form the confederation.

Protecting Internal Populations from Oppression

When there is a ruling party in a particular area which becomes oppressive to its people it is the responsibility of the international community to intervene. If a country has become totalitarian and abusive, this allegation may be brought before the confederation. Then this body may decide that concerned country must change its policy and come into line with the stated ideals of the world confederation or

pressure may be applied by the confederation against this country. If it does not listen to a verbal warning, then some kind of sanction must be applied. If this does not suffice, then intervention must escalate and international force must be brought to bear upon the situation. And if they still do not change, then the rulers must be ousted from government and the opposing elements allowed to take control.

So there is a four step approach: First the situation is brought before the confederation, then specific demands are established by the world body, and, if those demands are not met, sanctions will be taken. If sanctions are ineffective and anti-humanitarian activities continue, then military intervention may be taken and the existing oppressive regime taken from power and opposition forces given full right to rule. When the situation is stabilized, the international peacekeeping force will be removed from the region.

All countries will know that they must abide by the international standards that have been collectively set. If a country would change those standards, they must bring the change before the collective body and propose the change in standards. But they cannot simply violate the standards that have been set without repercussions, otherwise there will not be international order whatsoever. In this way, a certain humanitarian standard may become the norm within the entire world order. There must be some regulating force and some capacity to keep those who are offenders in line. If a standard is not set, and there is not enforcement of that standard, then there become no criteria for the establishment of a united human society.

It need not be oppressive. The world body will be a confederation; that means that control is maintained within each individual member's local society. The regions will have

local autonomy, but they are also part and parcel of the larger world body. Though the control is local, they must answer to the larger body as to their compliance with the general standards, which must be based upon humanitarian values. That is why there must be a common ideology, one which is based on spiritual and human values, so that it promotes the physical, psychic and spiritual welfare of all human beings, giving them maximum opportunity to pursue their personal development, as well as to pursue the collective development of the human race.

Functions of the World Government

As the world confederation evolves it would develop and expand several major functions. Important among these functions would be the following.

Board of trade and resource allocation. To promote balanced economic development throughout the planet, the world confederation would promote the equitable distribution of the world's resources, especially those vital raw materials, such as oil and aluminum, needed by all economies but which are found in only a few locations. Such resources would be treated as the common patrimony of humanity, not as the exclusive possession of the region in which they are found. Regions possessing rare and necessary raw materials would have the right to process these resources into usable commodities – to smelter the copper, cut the diamonds, extract the quinine, refine the oil, etc. But they would then be expected to sell or trade these commodities at fair price to those regions that need them.

A board would be established to oversee the fair distribution of essential and rare materials; it would insure that they are not hoarded or not sold at inflated prices by cartels. Because the trade board would be a function of the world government, it would represent fairly the interests

of all the member regional federations. The board should be comprised of persons of high integrity and dedicated to the welfare of the entire global community. By assuring the fair global distribution of important resources the prosperity of all humanity would be elevated.

World militia. For the world government to maintain world peace, there must be a world militia under its command to undertake peacekeeping missions, should no other means of securing peace be

maintain internal peace, but not a constantly mobilized military. There should be no need for such armies, as the world militia would act as an effective deterrent to aggression. The dismantling of standing national armies and the restriction of military power to the world militia would be a decisive step toward establishing the authority of a world government, and a step that would have immense benefits for the people of the world. It would not only mean that war between nations would disappear from the earth, but would also allow for the immense resources squandered on national militaries and arms to be freed for human needs.

Audit branch. In addition to the legislative, judicial, and executive branches of government, the world government would have an audit branch. The integrity and independence of the audit branch is critically important, as it is the branch of government that sees to the honest and efficient functioning of the other branches. So the auditors must be beyond the reach of corrupting influences. Otherwise they will not be able to assure fair elections, root out corruption, see that agencies do not waste money, and so forth. To protect the integrity of the audit branch, its oversight would be under the auspices of the world confederation, far removed from local and regional political pressures. The world audit

branch would supervise the auditing activities conducted by subsidiary regional audit branches. These regional offices would be supervised by auditing teams that are not of from the local population, but come from another region. That is, the regional federations would not audit themselves, but would audit each other, under the supervision of the global audit branch. If an audit team from one region were to find discrepancies in the region they were auditing, and

**In the next century,
nations as we know
it will be obsolete;
all states will
recognize a single
global authority and
realize national
sovereignty wasn't
such a great deal
after all.**

- Strobe Talbott

their report were then challenged by the region being audited, then a second audit team could be sent in by the world government to do an independent review. The audits done in the regional federations would also include audits of lower levels of administration.

Environmental protection bureau. The world government must have authority to protect the health and to regulate the use of the global commons. As environmental protection often comes in conflict with economic development, local and national administrations often compromise the enforcement of laws which safeguard the environment and regulate resource use. So it is necessary that ultimate authority rest with the world government to see that resources are properly stewarded and ecosystems properly protected. This would become the role of an environmental protection bureau. This bureau would be invested with strong authority to constrain developmental activities in the regional federations, should those activities cause damage to the environment.

Protecting the environment is a political issue; it is not in the realm of economics. It may affect economic policy, but in such matters local economic policy should not have the main say over the usage of land, waters, or air because this will lead to exploitation which will destroy balance. So the appropriate political arena for environmental protection should be the world order. There will be a system for protection of the planetary resources, and that will come from the confederation of world states, which will set a policy of global protection. And from this there will be certain codes and a department which will see to the overall protection of the global resources and environmental standards, so that the larger good is seen to.

This is a global issue, not a local issue. So there must be a world regulatory system to maintain proper

environmental standards throughout the globe, and these standards must be adhered to by local socio-economic units in their economic development. Otherwise the desire for economic progress in the local areas will override the good of the whole in terms of environmental quality. These environmental standards must be developed taking a global perspective, not based upon the needs of the local areas. There will definitely be times of conflict between the interests of the local units and the global environmental standards and resource development standards. Tension between the economic interests of local socio-economic units and the environmental standards for planetary sustainability will be ongoing.

So issues of sustainability, resource development, and environmental integrity will be coordinated by the world confederation, looking at the larger picture of global development. It will set the standards, and it will enforce the standards. There will be a bureau for this, and the bureau will have offices within each region and within each district and within each block. It will be very large. There must be a primary directive, a primary plan which everyone is following. Then implementation will be in the local level, but it will be monitored one district to another, one region to another, by officials of

this bureau. For this is a global issue, not a local issue, and the standards and their maintenance will be a source of rub with local economic developments.

Local autonomy is good and well and should be there, but local control of resource development and environmental standards cannot be had, otherwise what will be to the advantage of economic development in one place may be to the detriment of all.

Judicial council. The legislative assembly of the world body would formulate laws and authorize executive authority, and the executive branch would administrate programs in accord with legislative statutes and executive orders. A judicial council would then be required, having authority to review legislated laws and the executive orders and to adjudicate cases in which international laws may have been violated. The judicial council would be appointed on the basis of merit, and in the interest of fairness, its members would represent all regions of the world. Cases could be brought before the world judiciary in a variety of ways. Cases could be initiated by the member states. Or the audit department could ask the court to review cases where global regulations are not being adhered to. Judicial opinion might also be sought by the legislative assembly or by the executive branch.

The United Nations, New York, USA.



Treasury department. The world government will require revenue for its operations, and this revenue would come from its member states. The operational contributions assessed from the regions would not be made on a voluntary basis, as currently occurs in the United Nations. A binding means of revenue collection will have to be put in place. This system would be established by the world council then administered by the treasury department, which would also disburse the operating funds that are budgeted to the various operations of the world government. But the treasury department would not just handle the collection and distribution of revenues. It would have two additional functions of importance. First, it would set and maintain regulatory standards for the world's banking system. These standards would insure that banks are operating soundly and that their holdings are invested in local economies and in support of the developmental plans of the local planning commissions. The banks would be locally operated, but there would be regulatory standards set by the world treasury department to insure that they are kept sound and are operated for the maximum benefit of the local society. Second, the treasury department would oversee regulation of the world's currencies. This would involve seeing that the regional currencies of the world are pegged to a common standard so as to insure stable rates of exchange and avoid the devastating effects on local

economies that can come from fluctuating exchange rates.

Key industries commissions. Certain industries have regional or global importance. These key industries would be overseen by the world confederation. Telecommunications is an example of a global key industry; rail transport is a key industry having regional importance. The production facilities of a key industry may be locally owned, and the operation of the plants may be under the control of the workers cooperative. Ownership and operations would be local concerns. The role of the commissions would be to oversee the overall development of the industry on a global or interregional scale. They would determine production needs and production standards. And they would decide where best to locate plants so as to take advantage of favorable production conditions as well as promote the equitable economic development of the world's regions.

So, for example, there may be several sites a skilled work force, the access to parts, etc. that are needed for airplane production. The key industries commission for global air transport may then distribute production among these several sites, giving more work to sites where economic development needs stimulus. And if there is a production site that has potential, but there are already several key industries concentrated in the vicinity, then it may not get selected to also manufacture planes.

Key industries commissions would not come under the executive branch, but supervised by the world legislative council, as its work concerns the coordination of the internal economic activity of the regions. The commissions would function through a hierarchical administrative apparatus: Under the global commissions there would be regional administrations, and under this there would be administration in the socio-economic units. Through this apparatus there would be a systematic and efficient functioning of the key industries.

Extraterrestrial affairs department. The boundaries of humanity's existence are no longer limited to Earth's surface, but are beginning to penetrate into space. If extraterrestrial bases were to be established, there would be concerns that should be overseen by the world government. And were space-faring races to make open contact with Earth's people, relations with these races could only be handled by a world body that could speak for humanity as a whole and, eventually, arrange ambassadorial relations. Coordination of such space related matters should come under a department of the world confederation. As humanity ventures ever further into space, the importance of this department will grow extensively.

Humanity must come out of its barbarism and balkanization, secure its collective destiny on the planet and rise to new heights. For this, world government is essential.

Further global progress is now possible only through a quest for universal consensus in the movement towards a new world order.

~ Mikhail Gorbachev



There is new, chilling video footage of a 12-year-old boy, Balachandran Prabhakaran, the son of LTTE chief V Prabhakaran, who was executed in cold blood along with his five bodyguards. It raises a pertinent question: if these are not cases of war crimes, then what else can this be called?

Sri Lanka: Shot In Cold Blood

War Crimes in Sri Lanka, Will Truth and Justice Prevail

✱ **Dr. Umakant**

The skeletons are tumbling out of graves in the northern part of Sri Lanka. The shocking and horrendous stories of war crimes and crimes against humanity in the last phase of Sri Lanka's civil war and the atrocities committed by the military during the post war period

have hogged the limelight once again. A credible Independent War Crime Tribunal is needed for upholding human rights, for securing justice and also for holding the State accountable for its acts of omission and commission in the last phase of the 'civil war' in Sri Lanka.

The battle waged by the Sri Lankan army against the Liberation Tigers of Tamil Eelam (LTTE),

which came to an end on May 19, 2009, led to the killing of V Prabhakaran, the LTTE chief, and absolute decimation of LTTE. That is how almost three decades of civil war came to a bloody end. However, the manner in which the war operation was conducted left many questions unanswered. The video, 'Sri Lanka's Killing Fields: War Crimes Unpunished' shown on

Channel 4 on March 14, 2012, is a sequel to the first part which was shown last year. The current video, like the earlier one, has created global uproar and the demand for a credible, independent international war crime tribunal has grown louder. This new video reveals evidence as well as contemporaneous documents, eye-witness accounts, photographic stills and videos relating to how exactly events unfolded during the final days of the civil war.

In order to buttress its claim, the film forensically examines four specific cases. These four cases include: the deliberate heavy shelling of civilians and a hospital in the 'No Fire Zone'; the strategic denial of food and medicine to thousands of trapped civilians -- defying the legal obligation to allow humanitarian aid into a war zone; the killings of civilians during the 'rescue mission'; and the systematic execution of naked and bound LTTE prisoners. There is new, chilling video footage of a 12-year-old boy, Balachandran Prabhakaran, the son of LTTE chief V Prabhakaran, who was executed in cold blood along with his five bodyguards. It raises a pertinent question: if these are not cases of war crimes, then what else can this be called?

The Sri Lankan army's grotesque 'trophy video' throws light on the manner in which the 'surrendering' and 'captured' LTTE members were systematically eliminated in the final phase of war. Channel 4 collected satellite imagery material and other evidence accessed through diplomatic channels which establishes the Sri Lankan armed forces' hand in attacking innocent civilians with absolute disdain for the humanitarian catastrophe that could become the hallmark of the military action on unarmed civilians.

This puts into perspective the gross human rights violations, war crimes and crimes against humanity in the last phase of war in Sri Lanka. The new video footage has also

proved right what Marie Colvin reported during the last phase of the war. She was approached by two senior leaders of LTTE, namely, Balasingham Nadesan and Seevaratnam Pulidevan, to broker the process of surrender. Colvin, after receiving this distress call, was able to establish contact with a high ranking UN official and through him an assurance was negotiated with President Mahela Rajapaksa that anybody surrendering with a white flag would be safe and thereby treated under international law. The LTTE leaders were also in touch with a Tamil MP belonging to Tamil National Alliance (TNA). They were given the same assurance of safety and protection.

However, when these two leaders came out of hiding carrying a white flag along with some of their associates, they were all shot dead by the Sri Lankan army. The 'White Flag' account by Colvin drew wide international publicity and outrage. The expert panel appointed by the UN Secretary General has found specifically credible allegations associated with the final stages of war. Between September 2008 and May 19, 2009, the army advanced in a military campaign into Vanni using massive shelling causing large number of civilian deaths. The forces shelled on a large scale in three consecutive No Fire Zones where it had encouraged the civilian population to concentrate, even after indicating that it would cease the use of heavy weapons. It shelled the United Nations hub, food distribution lines and hit sites close to the International Committee of the Red Cross (ICRC) ships that were coming to pick up the wounded and their relatives from the beaches.

The film forensically examines four cases: heavy shelling of civilians and a hospital in the 'No Fire Zone'; strategic denial of food and medicine to thousands; killings of civilians during 'rescue mission'; and systematic execution of naked and bound LTTE prisoners. Hospitals on the frontlines were

systematically shelled. All hospitals in Vanni were hit by mortars and artillery, some of them hit repeatedly, despite the fact that their locations were well-known to the government. The Rajapakse regime deliberately deprived people in the conflict zones of humanitarian aid, in the form of food and medical supplies, particularly surgical supplies, adding to their suffering. To this end, it purposefully underestimated the number of civilians in the conflict zones. Tens of thousands lost their lives from January to May 2009, many dying anonymously in the carnage of the final few days.

The panel also observed that despite grave danger in the conflict zones, the LTTE refused civilians permission to leave, using them as hostages, at times even using their presence as a strategic human buffer between themselves and the advancing army. However, what has been missing in almost all the reports on the final stages of war in the north and eastern parts of Sri Lanka is an uncanny question: Who were these unarmed civilians that were used by the LTTE as a human shield and were continuously fired upon by the army?

The overwhelming majority of them were definitely low caste Tamil Hindu populations, Muslims and Christians who were used as sacrificial lambs by the LTTE and Sri Lankan army. Very few 'caste analysis' has been done so far of the otherwise ethnic character of the Tamil and Sinhala movement in Sri Lanka. But it is a reality which remained active in the past and continues to manifest itself in several forms of multiple discriminations, exclusion and violence as faced by low caste people, Muslims and Christians in the north and other areas even in the post war days.

Under mounting pressure from several international organisations and the UN, the Sri Lankan government appointed the Lesson Learnt and Reconciliation

Commission (LLRC). The LLRC submitted its report almost a year ago but nothing credible has been done so far to implement its recommendations. LLRC gave a clean chit to the armed forces and did not find any fault with them regarding several allegations of firing upon civilian populations and civilian installations. It, in fact, claimed that the military action was not deliberate.

When these two leaders came out of hiding carrying a white flag along with their associates, they were all shot dead. The 'White Flag' account by Colvin drew wide international publicity and outrage. The response of the government on the charges of war crime allegations has been disappointing; it has almost always been an arrogant response. Instead of doing anything credible on the ground to ensure justice and instill a sense of security and safety among the Tamil populations in the north and east, what it has done is highly despicable.

In order to counter the Channel 4 video, it came out with its own video, 'Lies Agreed Upon' last year; even now, it has released a two part video, 'Under the Shadow of Terror' to counter the claims made in the latest video of Channel 4. The notorious white van abductions still plague the streets in Colombo and other towns. Grave human rights violations like disappearances, killings, torture, gender-based violence, silencing of critics and other abuses continue even now

with full impunity. Reportedly, several journalists have disappeared or fled the nation.

Sri Lanka has a long history of not implementing the recommendations of earlier domestic enquiry commissions into disappearances and political killings. Thousands of captured and surrendered members of LTTE continue to remain under detention without any trial even after three years of the end of war. A resolution was placed on March 7, 2012 at the 19th session of the UN Human Rights Council at Geneva by the US, supported by Norway and France. The Sri Lankan government sent a huge contingent of ministers and diplomats to counter this move. It has been insisting on home grown solutions and opposing outside interference.

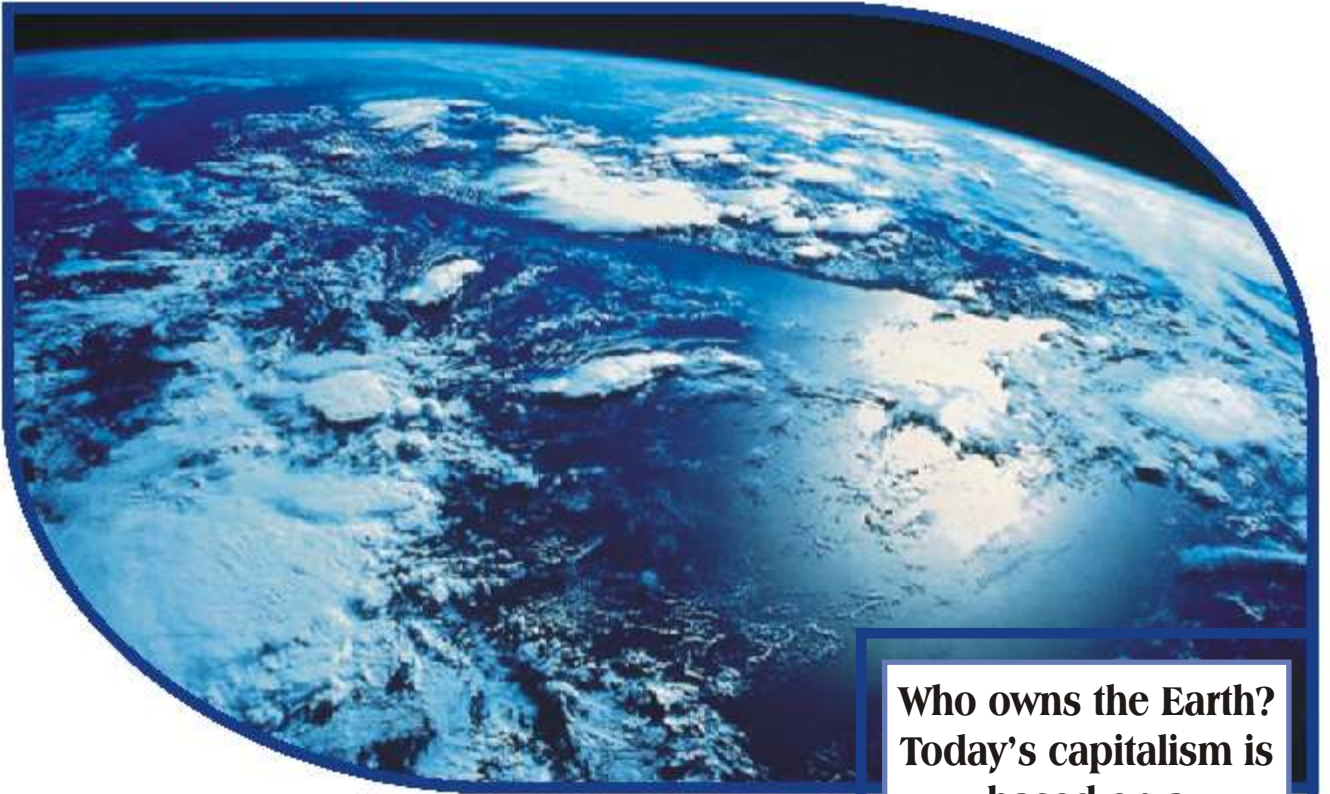
India, its next door neighbor and one of the important stakeholders with interest in finding solutions to the longstanding Tamil issues in Sri Lanka, will have to play an important and conscientious role. Any claim of a forward looking policy and a demand for equality, dignity, justice and self respect for Tamils in Sri Lanka would turn meaningless if India fails to demonstrate its commitment, not merely by humanitarian assistance and development of infrastructures like roads, railway lines and telecommunication etc, but by addressing the issues related to war crimes allegations, lack of accountability and violations of

human rights. The notorious white van abductions still plague the streets in Colombo. Disappearances, killings, torture, gender-based violence, silencing of critics continue with full impunity. Reportedly, several journalists have disappeared or fled the nation. The questions that warrant an immediate answer from all the stakeholders are: Can there be reconciliation without ascertaining truth? Can justice be ensured without accountability and human rights? Indeed, after much debate and polarisation of opinion ever since the resolution was placed in the UN Human Rights Council, it has been finally adopted on March 22, 2012. In this 47 member body, 24 voted in favour, 15 against and 8 abstained. India voted in favour (against Sri Lanka) whereas China voted against (in favour of Sri Lanka) the resolution. It is genuinely hoped that the road to accountability, human rights and justice will be laid out now after adoption of this important resolution at the UN Human Rights Council.

The writer is an independent researcher based in Delhi. This article is a tribute to the memory of veteran War Reporter of Sunday Times, Marie Colvin, who was killed while on a reporting mission at Homs in Syria on February 22, 2012. While on a similar reporting mission in Sri Lanka, she had lost her left eye when Sri Lankan army personnel lobbed a hand grenade on her in 2001.

A 'civilization' that makes such a ridiculous fuss about alleged 'war crimes' - acts of violence against the actual or potential enemies of one's cause - and tolerates slaughterhouses and vivisection laboratories, and circuses and the fur industry (infliction of pain upon creatures that can never be for or against any cause), does not deserve to live.

- Savitri Devi



From Endless Growth to a New Form of Democracy

**Who owns the Earth?
Today's capitalism is
based on a
completely unnatural
condition where
approximately
1-5 per cent of the
world's population,
owns the entirety of
the planet's
productive
resources, as well as
the technologies of
production and
distribution.**

* Nafeez Mosaddeq Ahmed

Humanity faces a momentous period of transition. Modern civilization is not only in crisis. It confronts a multiplicity of overlapping global crises that are potentially

terminal. We're all aware of the devastating findings of the Intergovernmental Panel on Climate Change, whose worst case scenario, is that on a business-as-usual trajectory, global average temperatures will rise by 6 degrees Celsius by the end of this century, creating an uninhabitable planet. We now know that this was far too conservative.

The IPCC didn't sufficiently account for the interconnected complexity of different ecosystems. Arctic sea ice coverage is now at the lowest level it's been for a million years. It will likely disappear in the summer by 2015. The loss of summer sea ice is linked to the accelerating melt of permafrost, releasing the vast underground stores of methane – about 30 times more potent as a greenhouse gas than carbon. The process is happening much faster than anticipated. Methane concentrations in the Arctic now average about 1.85 parts per million, the highest in 400,000 years. If this reaches a tipping point, we could trigger a process of unstoppable runaway warming, and we could see a rise of 8-10 degrees Celsius, by the end of this century.

Scientists also link the Arctic melt to our increasingly extreme weather. It will mean more colder, stormier winters in the UK and northern Europe. This, in turn, will damage British and European agriculture. With four-fifths of the United States in drought, prolonged droughts in Russia and Africa, and a lighter monsoon in India - all due to climate change - we're already seeing a global food supply crash that will precipitate dramatic food price spikes. This alone will lead to unprecedented food riots in poor countries around the world.

By mid-century, if we fail to act, world crop yields could fall as much as 20-40 per cent due to global warming. Imagine what this would look like when we factor in the role of energy depletion. In 2010 the International Energy Agency

acknowledged that world conventional oil production had most likely peaked in 2006. Future production, relying increasingly on unconventional sources like tar sands, oil shale and shale gas, will be increasingly expensive. But industry hype has promised to reduce these costs dramatically with new drilling technologies, namely fracking. But this just isn't true. Despite the US having increased its total oil supply by up to 2.1 million barrels per day since 2005 – world crude oil production overall has remained largely flat since that very year.

Writing in the journal *Science*, Sir David King, the former UK government chief scientist, confirms that unconventional oil and gas won't be able to produce sufficiently cheap liquid fuels at the same rate as that of conventional oil. Production rates at shale wells drop off by 60 to 90 per cent within their first year of operation. Sir King also argues that oil companies have overestimated the size of world oil reserves by about a third. To make matters worse, a typical frack job uses about 4.5 million gallons of water - what New York City consumes in seven minutes. As climate change intensifies drought, it will make fracking more costly and unsustainable.

The problem is that every major point in industrial food production is heavily dependent on fossil fuels – on-site machinery; production of artificial fertilizers; processing, packaging, transport and storage. Ten per cent of energy consumed yearly in the United States is used by the food industry. So as oil becomes more expensive, this will place massive strain on industrial food production. And it won't just be food. By 2030, on our current course, climate change alone will lead to deaths worldwide of over 100 million people, and a 3.2 per cent reduction in global GDP. What happens when we factor in the impact of peak oil? A study this year in the leading journal, *Energy*,

concluded that “world oil supply has not increased” since 2005, that this was “a primary cause of the recession”, and that the “expected impact of reduced oil supply” will mean the “financial crisis may eventually worsen.” What happens when we factor in the interconnected feedback effects of water scarcity, food riots, civil breakdown, state failure, mass migrations? The costs will be amplified tremendously.

This is because the growth that we've pursued over the last decades has been tied, inextricably, to the systematic expansion of debt. Although total world GDP is around \$70 trillion, global external debt is at \$69 trillion, and global public debt is at 64 per cent of global GDP. Meanwhile, the total size of global derivatives trading - the debt-based speculation which got us into this mess - has risen from \$1,000 trillion in 2008, to now \$1,200 trillion; a number with no relation to the real economy. It's no coincidence that debt and derivatives have both intensified, because the speculative investments designed to benefit the 1 per cent are being bailed out by the 99. So it's only a matter of time before accelerating costs catch up with unsustainable debt. It's time to wake up to the fact that the conventional economic model has run out of steam. Having outlasted its welcome, it's now leading us along a path to self-destruction. The heart of the problem is the skewed structure of our current form of capitalism, which makes endless material growth at any cost a seemingly rational imperative.

What is this structure? It comes down to who owns the Earth. Today's capitalism is based on a completely unnatural condition where approximately 1-5 per cent of the world's population, owns the entirety of the planet's productive resources, as well as the technologies of production and distribution. This is the outcome of centuries of colonisation, imperialism and globalisation,

which has centralised control of the earth's resources and raw materials into the hands of a few. With the entire planet subjected to the unrestrained logic of endless growth, we're witnessing the accelerated degradation of our natural environment, our resource base, our economic and financial system, as well as our material and psychological well-being. These are not separate crises. They are interconnected symptoms of a global Crisis of Civilization.

So how can we respond? We must first awaken to the reality that this is not the end, but the beginning. We are witnessing the collapse of the old paradigm, which hell-bent on planetary suicide, isn't working. By the end of this century, whatever happens, civilization in its current form will not exist. The question we must therefore ask ourselves is this. What will we choose to take its place? As a species, we are on the cusp of an evolutionary choice. Standing at the dawn of this perfect storm, we find ourselves at the beginning of a process of civilizational transition. As the old paradigm dies, a new paradigm is born. And many people around the world are already making the evolutionary choice to step away from the old, and embrace the new.

Already, local communities and grassroots activists are co-creating this new paradigm as I speak, from the ground up. In Greece, locals in Athens gave up their salaries to form an eco-village, producing their own food, building sustainable houses, and decreasing reliance on money. As austerity wipes out jobs and businesses, the eco-village has become a citizen's hub, giving advice and running workshops on independent living. In the UK, there are 43 communities producing renewable energy through co-operative ownership structures. These projects are established and run by local residents, who collectively invest their own time and money to install local wind turbines, solar panels,

and hydro-electric power. The Borough of Woking in Surrey, for instance, produces 135 per cent of its electricity from renewable energy sources, selling energy to the national grid, and earning revenue that feeds back into the local economy. In 2008, 200,000 US households were living off grid - sourcing their own water, generating their own electricity, and managing their own waste disposal. By 2010, this had jumped to 750,000, and is now rising by about 10 per cent a year. Across the Western world, there are now 380 Transition Towns, whose citizens are actively collaborating to make urban life resilient to fossil fuel depletion and climate change.

The new paradigm is premised on a fundamentally different ethos, in which we see ourselves not as disconnected, competing units fixated on maximising consumerist conquest over one another; but as interdependent members of a single human family. Our economies, rather than being assumed to exist in a vacuum of unlimited material expansion, are seen as embedded in wider society, such that economic activity for its own sake is recognised as the pathology that it is. Instead, economic enterprise becomes aligned with the deeper values that make us human - values like meeting our basic needs, education and discovery, arts and culture, sharing and giving: the values which psychologists say contribute to well-being and happiness, far more than mere money and things. And in turn, our societies are seen not as autonomous entities to which the whole of the planet must be ruthlessly subjugated, but rather as inherently embedded in the natural environment.

These grassroots endeavours are pointing us toward a vision in which people reverse their irrational investments in counterproductive conflict. Over the last decade, under the old paradigm, we've steadily increased world military spending

by about 4.5 per cent annually. In 2011, world military spending totalled \$1.74 trillion - rising 0.3 per cent from the preceding year - flattening only due to the financial crisis. Imagine what we could achieve if we transferred such absurdly huge expenditures on war-preparations for the nation, into development concerns for the species. Study after study proves that we could successfully transition to a 100% global renewable energy infrastructure, within the next 30 years. The costs of this transition would be no more than 1 per cent of the annual national budgets of all world governments. This implies not just sending home armed forces, reducing unnecessary weapons production, and curtailing the influence of the military-industrial complex. We must convert that very industrial capacity by re-training our workers in the defence industries, and re-employing them in the new industries of sustainable peace that can underpin post-carbon civilization.

This will generate a new sustainable form of prosperity. Even by today's completely inadequate levels of investment, by 2020, some 2.8 million people in Europe will be employed in the renewable energy sector, boosting Europe's GDP by some 0.24 per cent. Imagine what we could achieve if hundreds of millions of households across Europe came together in their communities to invest their collective resources into each becoming owners and producers of energy? The new energy paradigm is not about corporate-dominated mega-projects, but about empowering small businesses and communities. Up to 70 per cent of energy is lost in transmission over large distances. So there's potential for huge efficiency gains when power is produced and consumed closer to the source. This model, where households, communities and towns become producers and consumers of clean energy, is being successfully scaled-up in Germany,

where 20 per cent of the country's electricity comes from renewables, and 51 per cent of distributed energy generation is owned by individuals, not utility companies.

This new paradigm also applies to food. On the one hand, we need to put an end to the wasteful practices of the industrial food system, by which one third of global food production is lost or wasted every year. On the other, we must shift away from resource-intensive forms of traditional corporate-dominated agriculture. In many cases, we will find that smaller-scale forms of organic farming which are more labour intensive, though less energy and water intensive, can be more sustainable than current industrial practices. Communal organic farming offers immense potential not only for employment, but also for households to become local owners and producers in the existing food supply chain. In poorer countries, the UN Special Rapporteur on the Right to Food finds that small-scale organic methods could double food production. And a recent University of Michigan study concludes that no-pesticide, local forms of organic agriculture without artificial fertilisers, could theoretically be scaled up to sustain high nutritional requirements for the entire global population.

This new paradigm of distributed clean energy production, decentralised farming, and participatory economic cooperation, offers a model of development free from the imperative of endless growth for its own sake; and it leads us directly to a new model of democracy, based not on large-scale, hierarchical-control, but on the wholesale decentralisation of power, towards smaller, local ownership and decision-making. In the new paradigm, households and communities become owners of capital, in their increasing appropriation of the means to produce energy, food and water at a local level. Economic

democratisation drives political empowerment, by ensuring that critical decisions about production and distribution of wealth take place in communities, by communities. But participatory enterprise requires commensurate mechanisms of monetary exchange which are equitable and transparent, free from the fantasies and injustices of the conventional model. In the new paradigm, neither money nor credit will be tied to the generation of debt. Banks will be community-owned institutions fully accountable to their depositors; and whirlwind speculation on financial fictions will be replaced by equitable investment schemes in which banks share risks with their customers, and divide returns fairly. The new currency will not be a form of debt-money, but, if anything, will be linked more closely to real-world assets.

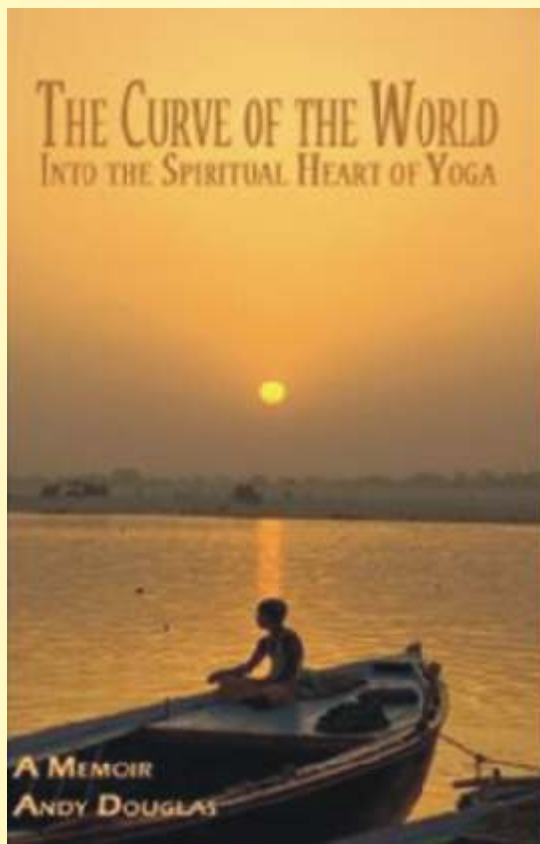
But equally, the very notions of growth, progress, and happiness will be redefined. We now know, thanks to research by the likes of psychologist Oliver James and epidemiologist Richard Wilkinson, that material prosperity in the West has not only failed to make us happy, it has proliferated mental illnesses, and widened social inequalities, which are scientifically linked to a prevalence of crime, violence, drug abuse, teenage births, obesity, and other symptoms of social malaise. This doesn't mean that material

progress is irrelevant - but that when it becomes the overriding force of society, it is dysfunctional. So we must accept that the old paradigm of unlimited material acquisition is in its death throes – and that the new paradigm of community cooperation is far more in tune with both human nature, and the natural order. This new paradigm may well still be nascent, like small seeds, planted in disparate places. But as the Crisis of Civilization accelerates over the next decades, communities everywhere will become increasingly angry and disillusioned with what went before. And in that disillusionment with the old paradigm, the seeds we're planting today will blossom and offer a vision of hope that will be irresistible tomorrow.

There's only one question that remains. Are you going to hold fast with the grip of death to the old paradigm, or will you embrace life to become an agent of the new paradigm of community cooperation?

*The writer is a best selling author, international security analyst and consultant. He is Chief Research Officer at Unitas Communications and founder and president of the Institute for Policy Research & Development (IPRD). He also wrote and produced the documentary feature film *The Crisis of Civilization*.*





The book is a memoir, about the author's experiences in Ananda Marga; time spent with Baba (Shrii Shrii Anandamurtiji alias Shrii Prabhat Ranjan Sarkar) in India, working for the organization for seven years in Asia, the joys and challenges of a daily practice, and the ups and downs of a Tantric and Proutist commitment. Ananda Marga ideology has been explained in a way accessible to the general public through the lens of the author's personal experience. Prabhat Samgiit also plays an important role. The book is written in a literary style, and also dips into some travel writing, describing the countries and cultures where the author lived. It's a humble offering to Baba. The book can be ordered from Amazon, or directly from the publisher, 'Bottom Dog Press' via google ~ their memoir section.

How True....

I was jogging one day and I noticed a person in front of me, about 1/4 of mile. I could tell he was running a little slower than me and I thought, good, I shall try to catch him. I had about a mile to go my path before I needed to turn off. So I started running faster and faster. Every block, I was gaining on him just a little bit. After just a few minutes I was only about 100 yards behind him, so I really picked up the pace and push myself. You would have thought I was running in the last leg of London Olympic competition. I was determined to catch him. Finally, I did it! I caught and passed him by. On the inside I felt so good.

"I beat him" of course, he didn't even know we were racing.

After I passed him, I realized I had been so focused on competing against him that I had missed my turn. I had gone nearly six blocks past it. I had to turn around and go all back. Isn't that what happens in life when we focus on competing with co-workers, neighbours, friends, family, trying to outdo them or trying to prove that we are more successful or more important?

We spend our time and energy running after them and we miss out on our own paths to our God given destinies. The problem with unhealthy competition is that it's a never ending cycle. There will always be somebody ahead of you, someone with better job, nicer car, more money in the bank, more education, a prettier wife, a more handsome husband, better behaved children, etc. But realize that "You can be the best that you can, if you are not competing with any one".

Take what God has given you, the height, weight and personality. Dress well and wear it proudly! You'll be blessed by it. Stay focused and live a healthy life.

There's no competition in DESTINY, run your own RACE and wish others too.

National Convention of PBI

On 13th and 14th April 2013 at Hindi Bhawan, New Delhi

New Delhi : The national convention of Proutist Bloc India (PBI) will be held on 13th and 14th April at Hindi Bhawan, 11 Vishnu Digambar Marg, Rouse Avenue (near ITO), New Delhi--110002.

On 15th April, the Proutists will stage one day Dharna at the Jantar Mantar voicing the grievances of people, and also for according Vidarbha, Odisha and Bihar the status of most favoured state, due to their poor economic situation and rising rate of unemployment.

Delegates from all over India in large number are expected to arrive. Contact nos. : **09467789706, 09212069074, 09811426644 and 09810625082.**

SADVIPRAS

Leaders for a Crisis Ridden Society

New Delhi : Acarya Santosananda Avadhuta, Editor of Prout journal gave a vibrant presentation on a Proutistic theme--Sadvipras : Leaders for a crisis ridden world , in a conference organised by Congress of Evolutionaries. He was accompanied by Prout activists Divyendu, Anandam and Arun Prakash Bhattacharya.

At the end of the presentation, entire audience rose from their seat to applaud this unique Proutistic presentation, and expressed their agreement with the theme. " We have to become Sadvipra and also make others Sadvipra " echoed repeatedly in the atmosphere.



The programme was held in Eros Hotel, Nehru Place, New Delhi.

It was made clear in the presentation that we are facing twin crises today :

1. A crisis of leadership and 2. Defective ideas and ideas without real love for humanity. History is full of people who tried and failed mainly due to the second reason.

Acarya made it clear that i) with defective leaders best of ideas fail to provide succour to humanity ; ii) similarly defective ideas cannot succeed even with best of leaders.

Therefore to discover new leadership is not a choice---it's the only path for survival.

This leadership crisis was felt most by society during the Industrial Revolution during the Nineteenth and at the turn of the Twentieth century. Attempts were made to revive ancient and medieval theories of leadership of Confucius, Plato, Kautilya and Machiavelli. Nietzsche, D'Annunzio, Nicolai Chernyshevsky and Karl Marx also propounded their own concepts on the leadership issue.

However history has proved that each and every one of those theories of leadership failed to solve problems of humanity. In fact they made a bad situation worse, giving birth to the horrors of western colonialism, fascism, communism and the perverted militarism, viz mass killing of unarmed civilians by atom bombs.

And then in the second decade of the twentieth century, was born the renowned philosopher Shrii Prabhat Ranjan Sarkar, in Jamalpur, a small town in the state of Bihar. Besides dealing with almost every crisis in the society including poverty, unemployment, education, ecology, he vigorously focused attention on the leadership crisis faced by human society over the ages. He appears with a new paradigm of leadership of virtuous intellectual spiritual revolutionaries whom he calls Sadvipras.

The Acarya then gave a brief account of the theory of Sadvipra leadership propounded by Shrii Sarkar. He also exhorted audience to study and understand this new paradigm and embrace it in real life to harbingers the desired change in society.

Prout Symposia Attracts Intellectuals and Social Activists



Recently Prout symposia were organised at Various Places. Following is a brief account of the same:

Kandi (Murshidabad, W.B.) : It was organised on 25th January at Kandi Paorasabha Auditorium. More than 200 people attended. Prof. Bidit Kumar Das of Kandiraj College, Raviishanandajii and Sugatanandajii spoke on Prout.

Badkulla (Nadia, W.B.) : The symposium was organized on 27 January. It was in the hall of a Girls' High School (Bhuban Mohini Ucca Madhyamik Girls' School). This is a very small town and yet 150 persons were present. Prof. Gobinda Sarkar of Narendrapur Ramakrishna Residential College, Headmistress of the hosting school, Mrs. Kuntala Bhaduri and Raviishanandajii spoke on the occasion.

Tiljala, Kolkata : Symposium was organised on 2nd February. Dr. Gobinda Sarkar, Dr. Bhaskar Purakayastha (now well known as a Proutist - Professor of Economics at Herambanath College, Kolkata), Mantreshvaranandaji and Sugatanandajii spoke on salient features of Prout. More than 300 people were present. The Proutist drama "Bhorer Surya" was staged.

Silli College (Ranchi, Jharkhand) : On 9th February, a Prout symposium was organised here. On this



occasion, District Secretary Prahlad Mahato introduced the program and welcomed the guests. Dr. Narayan Chand of Balarampur College, Raviishanandajii, Jyotirishanandajii and Mohananadajii delivered talks on Prout. More than 250 intellectuals had attended the programme.

Raiganj : In this prominent town of north Bengal, symposium was held on 16th February at Bidhan Mancha of Municipal Hall. More than 400 persons attended and were addressed by Dr. Sunil Sarkar, Reader at Raiganj College, Dr. Shubha Manas Ghosa, a well known column writer, Mantreshvaranandajii and Raviishanandajii. The Proutist drama "Bhorer Surya" written by Mantreshvaranandajii was also staged on the occasion

Sainthia (Birbhum) : In this prominent town of Rarh, symposium was organised on 17th February Dr. Shubhamanas Ghosa, Dr. Bidit Kumar Das, Prof. Kaushik Mukharjee of Asansol College and Prof. Lalmohan Mandal of Shambhunath college were the speakers. More than 200 people benefited.

All Prout workers worked hard for the success of the program. They have also decided to organise 40 symposia on Prout in 2013 before the birth day celebration of venerable Shrii Prabhat Ranjan Sarkar, propounder of Prout.

Koshal, Odisha : There was a meeting organized by the Koshal Samaj (in Odisha) at Shohela in Bargarh District. More than 80 people attended in the one day Prout seminar. The whole discussion was centered on Koshal Samaj and how the poor condition of people can be alleviated by the implementation of Prout.

Bhojpur, Bihar : There was a meeting in Siwan (Bihar) and 143 Bhojpuri speaking persons participated in the meeting. They came from all over Bhojpur area.

The Central Committee of Bhojpuri Samaj was formed. Acarya Punyeshananda Avadhuta played leading role in organizing the programme.



Proutists in People's Uprising in Malaysia

✳ By Carol "Kaomodii" Yip



It was at the end of the year of 2012 when a core group of four Proutists met together with Dada Devapriyananda for first strategic meeting in Kuala Lumpur. As the event of #KL112 was nearing it was decided that they should participate in that rally as the newly formed Prout group. The group consists of Carol Yip, MP Chang, Shan Shan Yap and NY Leanne.

Although this rally was organised by the opposition political parties of Malaysia, we decided to be part of it to show our solidarity with fellow Malaysian brothers and sisters with a common message that we will no longer tolerate a cheating, abusive and exploitative government. The people were here to demand justice. They had had enough, because of decades of injustices and exploitation under the present ruling elite. 40% of population lives under poverty line.

The #KL112 rally, also called the *Himpunan Kebangkitan Rakyat* or the People's Awakening Rally has 10 major objectives. These demands include demands of various people's movements highlighting grievances of the people. These are:

1. Clean, fair and transparent elections with a free and independent press
2. Prestige, image and reputation of FELDA to be saved by guaranteeing its role in agriculture and in land ownership of the settlers.
3. Fair treatment and allocations to Sabah and Sarawak vis-a-vis Peninsular Malaysia
4. 20% of oil royalty to be returned to the producing states



5. To raise professionalism, assure welfare of all and protect the future of civil servants including teachers and the armed forces

6. A green environment that is clean and wholesome

7. The issue of national language to be supported, mother tongue to be compulsorily encouraged and standards of English to be raised in the syllabus, with free education for all Malaysian citizens.

8. Free all political detainees who have been wrongly imprisoned

9. All traditional villages and places of heritage to be preserved and protected

10. A better lifestyle for women as promised in the Agenda Wanita Malaysia (The Malaysian Women's Agenda)

The Proutist group had their demands printed on leaflets and these were distributed out during rally.

From several designated areas, the massive turnout of no less than 700,000 people marched peacefully toward the old historical National stadium in Kuala Lumpur which could only accommodate 30,000 people. So sea of humanity flowed out of the boundaries of the stadium into the surrounding areas. This show of strength is by no means small, the biggest ever turnout since the gripping days of the ruling dictatorship in the 80s, People no longer fear, as a nation we have known our strength in unity.

Here is the demands of Prout Malaysia

- No discrimination in the socio-economic, cultural and political life of the Malaysian society.
- Free medical care and education for all.
- Guaranteed basic necessities of life such as food, shelter, medicine, education and clothing.
- 100% employment for the local people.
- Decentralized economy; Economic power should be in the hands of the local people.

The rally was dubbed as "People's Uprising" for a clean and fair Election to be held in the month of June, 2013.



Come Hand in Hand, O Friend!

ÁMI RIJU PATHE CALE CALI BHÁÍ-----,
ÁBOL TÁBOL NAI, SOJHÁ KATHÁTÍ---
BOLE JETE CÁI, ÁJ BOLE JETE CÁI-
ÁMI RIJU PATHE CALE CALI BHÁÍ-----,

ÁKÁSHE LEGE CHE RÁM DHANUR KHELÁ---
MÁTITE RAHE CHE NÁNÁ RÚPER MELÁ---
TÁRI MÁJHE VÁYU BAHE BHÁVE UTALÁ-
ÁMI IHÁDER SAKAL KE BÁNCÁITE CÁ-I-

RÚPRAS GANDHA JÁ ÁCHE DHARÁTE---
SNEHA BHÁLOBÁSÁ JÁHÁ ÁCHE MANETE
IHÁDER NÍSKALMASÁ KARITE-
ESO HÁTE HÁTE, SÁTHE SÁTHE, KÁJ KARE JÁI
ÁMI RIJU PATHE CALE CALI BHÁÍ-----,

Along the straight path I move brother,
Without any roundabout drivel,
Straightforward words
I want to speak, today I want to speak

In the sky there's a play of rainbow colours,
Upon the land a carnival of beauty.
Amidst all of this, the wind blows,
Turbulent with feelings.
All this I must preserve.

All forms, tastes, fragrances in the universe
All affection and love in the mind,
To keep them pure and undefiled
Come hand in hand, O friend,
Together let us work.

(Translated from Bengali original)

ETERNAL SONG OF
The Proutists

- Shrii P.R. Sarkar

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



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



Subhas Chand Tyagi
Chairman, Proutist Bloc India

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

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

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

Come One

Come All

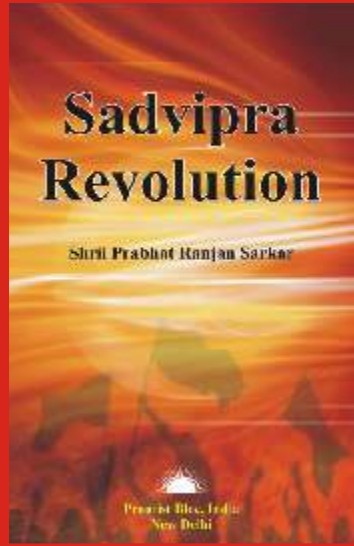
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on 13th and 14th April, 2013
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11, Vishnu Digambar Marg, Rouse Avenue (near ITO), New Delhi-110002.
Contact nos. : 09467789706, 09212069074, 09811426644, 09810625082

All Proutists are Cordially Invited



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