

PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis

ABORTION



Protecting the Helpless



“Neither the sperm nor the egg existing prior to the single-cell stage contains sufficient genetic information ever to become anything like a full-grown person; but once those two cells are united into the single cell, that cell constitutes a single definable organism with the exact genetic information that it will carry throughout life at 1 month of gestation, at 4 years, at 60 years it is a person and hence a member of our society”.



Come Hand in Hand

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

ÁKÁSHE LEGECHE RÁM DHANUR KHELÁ---
MÁTÍTE RAHECHE NÁNÁ RÚPER MELÁ---
TÁRI MÁJHE VÁYU BAHE BHÁVE UTALÁ-
ÁMI IHÁDER SAKAL KE BÁNCÁITE CÁ-I-

RÚP RAS 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 BHÁI-----.

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, O friend
Together let us work.

(Translated from Bengali original)

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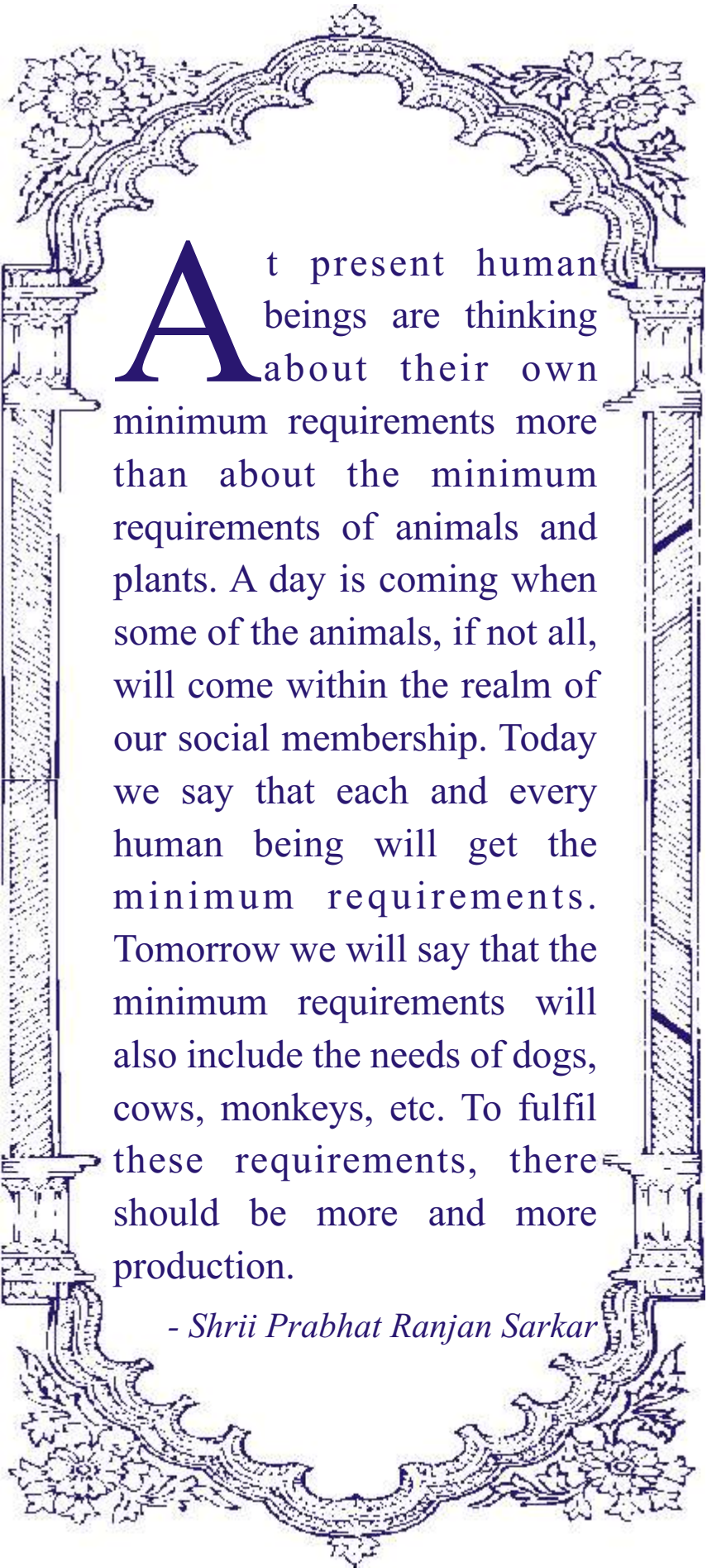
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Fundamental Principles :

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



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

- Shrii Prabhat Ranjan Sarkar

THE STRAINING STEEL FRAME OF BUREAUCRACY

Can leadership, character, resolve, judgment, integrity and morality be manufactured in courts or inside governments? Can judicial directives provide a spine to civil servants who don't want one or didn't have one to start with. These questions arise in the light of the recent Supreme Court judgment that aims to give fixed tenure to civil servants, responding to a public interest litigation filed by former cabinet secretary TSR Subramanian and 82 retired bureaucrats. Though this judgment is a welcome first step, it is well known that no good officer ever accepts an oral order and will instead record it on file and seek written confirmation, as enunciated in the All India Service Conduct Rules. The judgment only affirms and codifies this.

In this regard it is essential to note a fundamental difference between an officer disobeying an illegal order as against disobeying one that an officer does not agree with. The former is enjoined on the officer by law, as enshrined in Article 3, All India Conduct Rules, 1968. No officer is obliged to carry out written or oral illegal orders that are in direct violation of the law of the land. It is also expected that every order from a superior to a subordinate officer shall be in writing, and if oral, shall be followed up in writing soon.

While for elected representatives it may not be desirable to be insulated from politics the reverse is not true. The bureaucrats i.e. the permanent executive must be insulated from political interference and influences. This is more so when political interference comes disguised as stated public sentiment, when actually it might be anything but that.

All these highlight the relationship between the democratically elected political executive and the competitively recruited permanent executive, which of late has been straining the steel frame of civil administration due to immoral influences. While the Indian Constitution allows for rule by the political executive (so called representative government) according to the law of the land, what is not appreciated by many is that those who get represented are often a coterie or a select group rather than the people who elect those representatives. This in turn leads to rule of law being bypassed or inventive methods being discovered sometimes in collusion with the permanent executive to subvert institutions.

What causes this ailment even 66 years after independence? Apart from the invasive effect of immoral forces in today's society and hunger for power among the political class, there is another important reason which lies at the core of the democratic system followed in India. Representative government is elected by a simple majority. This is the main flaw. Let us see how.

To begin with there is voter turnout of only around 60%. Out of this someone gets 24% votes, another gets 23% and others the rest. This effectively comes down to 14.4% and 13.8% respectively of the entire electorate. So how can 14.4% be considered as representative? As PROUT's founder has said that true representation should reflect at least 51% of the total population, more the better. Moreover for democracy to succeed it is essential for at least 51% of the electorate to be educated and politically conscious.

What is therefore required is an amendment to the Constitution to provide for new electoral laws on the above lines. Only then will democracy thrive in India and bureaucrats who always play an important role in governance will be able to work freely without conflicts that prevail today.



SIMPLE AND CONTRIVED PHILOSOPHIES

It is shocking to learn that the intellectuals (vipras) introduced religion for exploitation and tried to mislead the common masses by grand mythologies. The article by Prout's founder is an eye opener. Only when intellectuals turn moralists and develop a universal mindset will human race be saved from the pathetic situation we see today.

Savitri, Indore

PRABHAT SAMGIITA

This is to draw your kind attention to Prabhata Samgiita No. 25 on the front inside of cover of Feb.2014 issue, that the original is in Urdu whereas it mentions Bengali

P. D. Narayan by email

The inadvertent error is deeply regretted. Thank you for pointing out the same. --- Eds

AAM AADMI PARTY

With corruption at its peak there has to be a revolution by the common masses to fight it. Though Arvind Kejriwal may lack experience, he is a moralist on the right path and we have a lot of faith in him to change the system.

**Latika Chakrabarty,
Navi Mumbai**

WHOLESOME PHILOSOPHY OF LIFE

Mahesh Prasad's article comes as a breath of fresh air in the polluted environment of today's world of civilised yet unhealthy people. I eagerly look forward to the second instalment.

Jadhav Mulay, Sangli

WHAT IS DEMOCRACY

The long and informative article by Taraka makes interesting

reading and exposes the fact about the so-called democracy (pseudo actually) which really is the rule of wealthy people who have the money power to garner votes and swing them to establish governance in their favour to look after business interests. Democracy can only succeed if at least 51% of the voters are educated and politically conscious.

Sally Rice, Boston by email

CHIN MIGRANTS

The plight of the Chin migrants is indeed sad to read about. Their statelessness is pathetic. They should be immediately given citizenship so that they can lead decent lives as India's citizens.

Lalta Dzenga, Aizwal

AFGHANISTAN CHILD MALNUTRITION

Mark Church's article exposing the shocking fact about acute child malnutrition doubling in Afghanistan is very distressing. It is mainly due to the disturbed conditions prevailing there, first

with the Soviet invasion, then with Taliban rule and now with the US led NATO invasion all of which has destroyed the nation's infrastructure and economy. This is a social catastrophe which the world must take notice of and fight head on to bring relief to the poor Afghans.

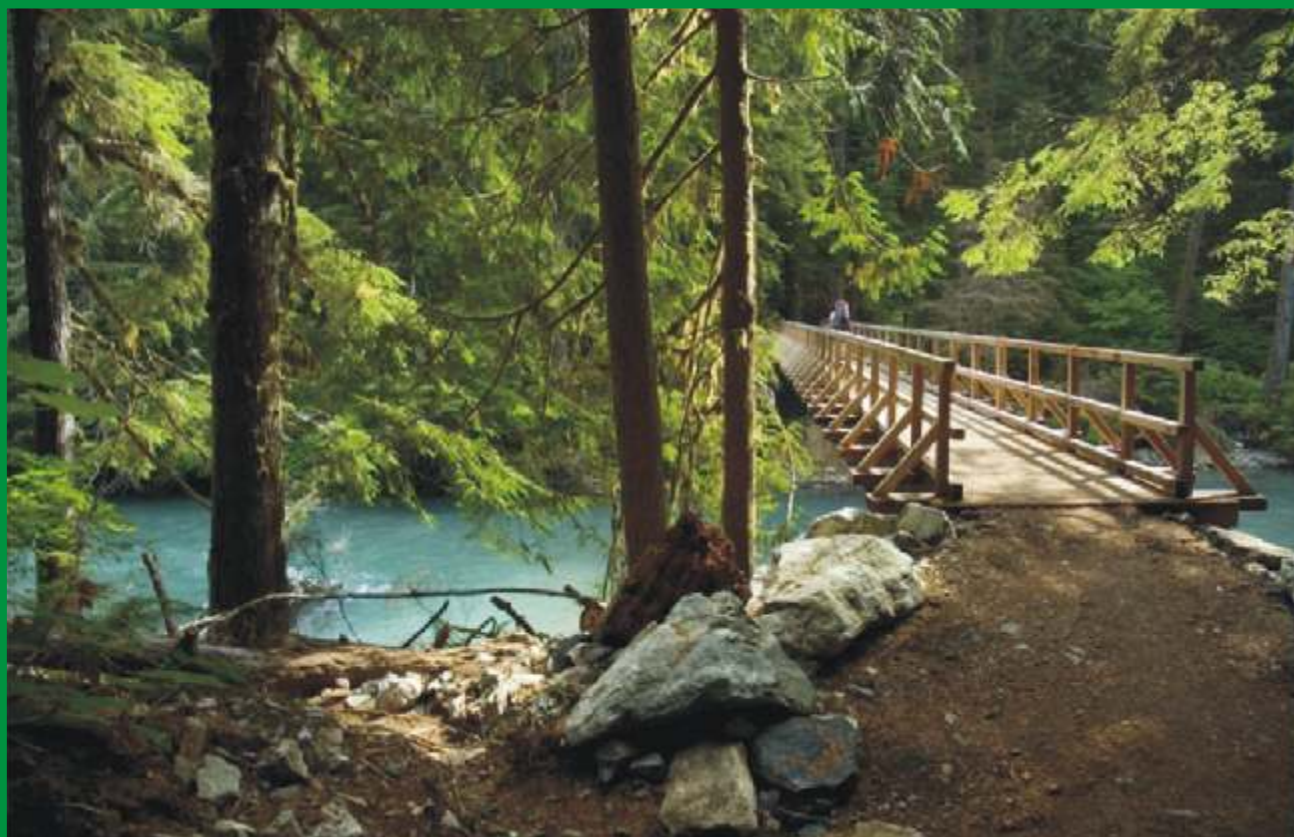
**Zubeida Hassan,
Karachi by email**

UNSETTLED NORTH-EAST

The cover story by Ms. Anjuman Ara Begum (whose name appears to have been missed), on the beautiful seven sisters of India's north-east reeling under civil strife brings to light the historical background for the imposition of the DAA and AFSPA. It's high time all these issues are settled at the earliest so that peace prevails. With economic empowerment of these neglected regions, people will automatically give up the culture of the gun and lead peaceful lives. For this a great political initiative in a statesmanlike manner is very necessary.

Neha, Gauhati





Once upon a time two brothers who lived on adjoining farms fell into conflict. It was the first serious rift in 40 years of farming side by side, sharing machinery, and trading labor and goods as needed without a hitch. Then the long collaboration fell apart. It began with a small misunderstanding and it grew into a major difference, and finally it exploded into an exchange of bitter words followed by weeks of silence.

One morning there was a knock on John's door. He opened it to find a man with a carpenter's toolbox. "I'm looking for a few days work," he said, "Perhaps you would have a few small jobs here and there. Could I help you?"

"Yes," said the older brother. "I do have a job for you. Look across the creek at that farm. That's my neighbor, in fact, it's my younger brother. Last week there was a meadow between us and he took his bulldozer to the river levee and now there is a creek between us. Well, he may have done this to spite me, but I'll go him one better. See that pile of lumber curing by the barn? I want you to build me a fence - an 8-foot fence - so I won't need to see his place anymore. Cool him down, anyhow."

The carpenter said, "I think I understand the situation. Show me the nails and the post-hole digger and I'll be able to do a job that pleases you." The older brother had to go to town for supplies, so he helped the carpenter get the materials ready and then he was off for the day.

The carpenter worked hard all that day measuring, sawing, nailing. About sunset when the farmer returned, the carpenter had just finished his job. The farmer's eyes opened wide, his jaw dropped.

There was no fence there at all. It was a bridge... a bridge stretching from one side of the creek to the other! A fine piece of work handrails and all - and the neighbor, his younger brother, was coming across, his hand outstretched.

"You are quite a fellow to build this bridge after all I've said and done." The two brothers stood at each end of the bridge, and then they met in the middle, taking each other's hand. They turned to see the carpenter hoist his toolbox on his shoulder. "No, wait! Stay a few days. I've a lot of other projects for you," said the older brother.

"I'd love to stay on," the carpenter said, "but, I have many more bridges to build."



The religiosity of the ks'atriyas developed out of their infatuation with conquest and with acquisition. They thought that if they had faith in God they would be able to acquire a great deal of worldly wealth.

SHRII PRABHAT RANJAN SARKAR

Ks'atriya Prestige and the Evolution of the Vipras

In their ideological struggles the ks'atriyas (warriors) are concerned primarily with their prestige. The psychic clash that arises out of this concern for prestige presages the eventual rise of the vipras (intellectuals). It is the main reason for the occurrence of the Vipra Age in the social cycle; but we cannot definitely say that the physical clash of the ks'atriyas or shudras, or the psychic clash of the shudras, play no role at all in this.

Religious Characteristics

The ks'atriyas worshipped nature and regarded it as the collective form of different belligerent forces, and this concept of a collectivity came to be called Brahma. In their minds there was no difference between the collective form of nature and Brahma. They therefore came to regard all the phenomena of nature as expressions of Brahma. The vipras had a vague understanding of another type of expression which was beyond the realm of nature, which they called Ātma, Paramātmā, or Nirupādhika Iishvara [the Non-Attributional Controller]. According to the depth of their intellects, vipras had different ideas regarding the extent to which such expressions were beyond the realm of nature.

Philosophically this is the reason why theoretical differences exist among Iishvara, Allah, God and JehovahRuh, spirit, soul and ātmā are not exactly the same thing. A ruh can rise up from the grave; a spirit can move around and frighten people; a soul can come close to God and sit beside Him; while a non-attributional ātmā is not bound by the bondages of time, space or person. This entity beyond the realm of nature was the contribution of the vipras. Their intellectual struggle against the hostile aspects of nature, assisted by the ks'atriyas, gave them the opportunity to imagine this kind of puruṣa [consciousness] entity beyond the realm of nature.

The religiosity of the ks'atriyas developed out of





their infatuation with conquest and with acquisition. They thought that if they had faith in God they would be able to acquire a great deal of worldly wealth. They would acquire it through military force and enjoy it through military force. That is why ksatriyas worshipped their imaginary gods and goddesses before going into battle or plundering wealth from others – in many cases sacrificing animals and even human beings to propitiate them.

As the vipras lacked courage and valour of that kind, their spirituality was basically a fascination with acquiring occult powers. They thought that spirituality would bring them such power that their blessings would benefit people, who would then out of gratitude give the vipras a fat dividend out of whatever they had gained. They thought that spirituality could also give them the power to curse or do harm to people, who would then out of fear or devotion heap commodities at their feet. The pervasive efforts to create vipra dominance that can be observed in the stories of the Puranas are also born out of this mentality. According to some Puranas, not only human beings but Nārāyana [God] Himself bore the footprints of the vipras on His chest.

In the course of time the deceitful mentality of the vipras contributed greatly to the emergence of the vaeshyas as social exploiters. The vipras' desire not to do any work resulted in their becoming parasites of the vaeshyas. So eventually the religious doctrines and social ideals propagated by the vipras became completely mortgaged to the wealth of the vaeshyas.

Vipra Mentality

In the vipras' social system the idea "Live and let live" was not considered very important, nor was "Live with dignity" the main aim either. The most important thing for the vipras was to "Live by making others small" – to make slaves of others by infusing inferiority complexes into their minds in order to suck dry their vital force and to terrorize them into submission – in order to establish their power. It is as if through the framework of society the vipras are saying: use deception, force, cunning or any other means at one's disposal in order to perpetuate one's exploitation, even if it results in temporary dishonour.

The work of ksatriyas is to come to understand various kinds of force as they experience them through the medium of struggle, while the work of vipras is to view all aspects of those kinds of force from a personalized angle and then to express them in a personalized, individual way. However, the importance the vipras give to individuality is detrimental to discipline. Although the idea of discipline is inherent in the fundamental principles or ideals of the vipras, their discipline is weakened by the emphasis they place on individual views. So although from a sociological perspective vipra society is superior to ksatriya society (vipra society is, however, still not a "society" in the true sense of the term), its structure is looser because it gives greater importance to personal freedom.

In vipra society people have considerable scope



Artist impression of one of the many tortures that the Roman Catholic Church imposed on Protestant Christians.

(though not complete scope) to express their inner feelings, and this led to an increase during the vipra period in the number of intellectual logicians' philosophies.

In the same way that the weak were exploited by the strong in ksatriya society, the less intelligent were exploited by the more intelligent in vipra society – though on paper the vipras do not approve of exploitation. The vipras who formulate social codes contend that even if society takes no action against sinners, they will still suffer the consequences of their sins in hell. Although in vipra society there is no system for eliminating the hunger of the oppressed the vipras say that it is virtuous to feed the hungry. And although in practice they support a system which discriminates against people on the basis of high and low, on paper they accept the idea that human beings are essentially brothers and sisters. So although the vipra social system is not as strong as that of the ksatriyas, and although in practice it is generally lacking in magnanimity, on paper it is more magnanimous than that of ksatriya society. Ksatriyas cannot be said to be social parasites, but it is not incorrect to say that vipras are. Although the vipras understand the defects in their social system, they nevertheless use their grandiloquence to try to maintain it; such is the nature of vipras.

Religious Conflicts

In vipra society there is more scope for benevolence than in ksatriya society; that is to say, vipra leaders are not oblivious to the pleasure and pain

of others. Vipras support those who pay respect to them and try to enhance the social status of such people with quotations from the scriptures. Of course vipras will not harm themselves for the sake of supporting others, no matter how great the logic in those people's favour or how great the religious obligation of the vipras to do so. Needless to say, vipras will never support anybody if, in the event of that person being made great or being fully accepted by society, their own chariot of exploitation would be brought to a halt; rather they will ignore all humanitarian considerations and harm such people much more than would the ksatriyas.

In the Middle Ages fanatic Catholics, who regarded non-Catholics as unbelievers, burnt them alive; and many orthodox mullahs decreed that killing an infidel was not a sin. Orthodox Sanatanis tried to murder Lord Buddha. During the reign of Bimbisara, power-mad Buddhist monks oppressed the Hindus. Hindu Brahmins and Muslim mullahs were equally vindictive towards Mahatma Kabir. Similarly, orthodox vipras oppressed Chandidasa, Ramamohana and Ishvarchandra Vidyasagara.

Although ksatriyas acted meanly at times for the sake of their prestige, their meanness had some limit; but when vipras became mean-minded, they became totally blind. Of course out of personal interest they would support those ksatriyas who had sold their own personal force to the vipras' glib oratory, surrendered at the vipras' feet, and become their slaves.

As regards the intellectual exploitation of others, nearly all vipras think alike, so when they operate their machinery of exploitation, quite a remarkable unity can be discerned among them. When Mahatma Buddha, Kabir, Chaitanya, Guru Nanaka and Hazrat Mohammed tried to make people aware of religious exploitation, the vipras of those times, irrespective of their religious affiliations or beliefs, united against them. Hindu priests and Muslim mullahs united to fight against Mahatma Kabir. The same thing occurred at the time of Mahaprabhu Chaitanyadeva.

The theory propounded by Karl Marx which was intended to save people from exploitation was opposed by the vaeshyas. Many poor vipras opposed it as well, because although Marxist doctrine makes some provision for vipras who perform social service, it gives no scope to social parasites. (The intellectuality of the vipras recoiled on them.)

Vipras generally behave like bossy, elderly uncles; they are not prepared to behave like young, obedient nephews. Consequently vipra society was divided into many groups and sub-groups, each with differing opinions. No one was able to tolerate anyone

else, and each group was busy refuting the ideas of the others. These internal clashes have been responsible for a certain amount of intellectual progress in society, but they contributed little to the development of magnanimity of mind.

Generally the vipras' logicians' philosophies encouraged people to find fault with others. As a result people became degraded. Even today the leaders of some so-called religious organizations spend far more time in their meetings and institutes slandering and vilifying others, using diplomatic language to conceal their exploitative intentions, than they do talking about spiritual philosophy, the nature of God or spiritual sādhanā (that is, talking about real spiritual matters). But no matter how much they criticize each other, they are all believers in one doctrine, which is that it is not wrong to exploit people. Of course they put the seal of religion on their exploitation in order to further their own interests.

Cunning and Treachery

To kṣātrīyas life is like a game of chess, because they do what they have to do, even if it costs them their lives. The insatiable longing for victory compels them to behave in such a manner. A great, imperialistic leader and a most ordinary labourer equally welcome the call to a life of heroism and personal forcefulness. Kṣātrīyas try to wash away their defeats and their sense of despair in the blood of the battlefield. But vipras behave differently. Vipras regard the winning of intellectual battles and invention of new types of intellectual expression as the highest values in life, and when their minds are completely engrossed in those highest values, they do not even think of exploiting others. At such times they are even prepared to undergo great pain and suffering for the sake of their ideology or beliefs.

Other vipras cash in on the names of those magnanimous and ideological vipras, finding in them an opportunity to exploit others. Whatever respect people today may have for vipras is due to those ideological vipras. This is because more than ninety per cent of the intellectual and spiritual progress which humanity has so far achieved has been the legacy of those magnanimous and selfless vipras. Their contributions can never be forgotten in any age.

Although the vipras' collective life is not as happy as that of the kṣātrīyas, they enjoy more peace. This is because they do not spend wakeful nights worrying about the possibility of mutual bloodshed. There is greater security in the society of the Vipra Age than in that of the Kṣātrīya Age, because despite the extensive factional strife caused by ideological differences, the social structure is comparatively strong.

Vipras are always awake and alert to what is

going on around them, but their ability to respond appropriately to a situation is limited, as there is a lack of coordination between their intellects and their actions. When they have someone to work for them they are able to put their feelings and ideas into action, but if they do not have workers or obedient servants or someone to provide funds, most of their ideas come to nothing.

People with intellect should not need more intellect, but the vipras do need more. This is because the vipras' intellect is in most cases unproductive intellect. Something needs to be done to create a balance between their brains and their hands and feet; yet giving them advice serves no purpose, [because] they refuse to listen. They sell their intellects for money, but they are unable to find a balance between their intellect and their actions.

The vipras ascertain the strength of an enemy and then incite the obedient kṣātrīyas and śūdras under their control to do battle, but they themselves



stay at a safe distance. During the battle the heads of the brave kṣātrīyas and the cowardly śūdras roll in the dust and a river of blood flows on the earth, but the bodies of the vipras do not get even scratched. At the slightest possibility of defeat, they treacherously betray the śūdras and kṣātrīyas under them and enter into a secret pact with the enemy. Then they pose as peace-lovers and put the stigma of having fomented the war on the kṣātrīyas.

Thus vipra history is a history of adroit traitors. Within that history a high degree of intelligence is to be found, but no greatness. In it there are weakness, cowardice and ingratitude; and although there is cleverness, that cleverness is tarnished by selfishness.

Principles of Proutist Economics

This sutra of Ananda Sutram states:

***Sthu'lasu'ks'maka'ran'es'u caramopayogah prakartavyah
vica'rasamarthitam' van't'anainça.***

[There should be maximum utilization and rational distribution of all mundane, supramundane and spiritual potentialities of the universe.]

It is not enough to merely end the exploitation and establish economic equality in a samaja. A human being is not an economic, political or rational animal. Having evolved from animals, human beings today evolve out of the constant struggle to attain dignity in their social, family, psychological and spiritual lives. This struggle to regain and maintain their dignity results in the transformation of humanity into Divinity. For Shrii Sarkar true dignity arises first from sanctity. When people come in contact with a particular human being whose life has been elevated because of his or her movement towards the Supreme, then others look upon him or her as a sanctified being. As what? - A sanctified being. And when, from that sanctified entity, or from that sanctified being, they get selfless service, then that sanctified being not only remains sanctified but becomes dignified too. And when that dignified being takes up arms against injustice and exploitation, he or she is known as a sadvipra or spiritual revolutionary.

The goal of every Proutist is to become a sadvipra and to make everyone into a sadvipra. The mission of the sadvipra is not just to stop exploitation. The positive mission of the sadvipra is described in this sutra. The definition given in this principle clearly indicates that the potential resources and capacities go far beyond mere economic or mundane resources. Furthermore economic values arising from physical resources are not given more importance than aesthetic or intellectual values arising from psychic resources. Furthermore intellectual values are not given more importance than supra-aesthetic (mystical love) and enlightenment values arising from spiritual potentialities.

Maximum utilization does not mean excessive production that destroys the environment such as in capitalism or state capitalism. Nor does it refer to one nation overproducing a product so as to control global prices and then take over markets in other countries. These types of mis-utilization arise from a lack of Neohumanistic [the cult of love for all created being] values. Maximum utilization is the result of the quest for balance in every sphere of existence that is called prama. This balance is however one of increasing or accelerating dynamism. Economic growth is not the goal but a necessary foundation for a society that will be increasingly expanding more and more in the psychic and spiritual realms. The destructive drive for endless growth of capitalism is sublimated into the drive for endless aesthetic joy, wisdom and enlightenment.

Rational distribution as we have seen earlier means the provision of minimum requirements to everyone in increasing amounts and types of products. Furthermore as we have seen the rate of increase should remain the same or more than the rate of increase of amenities provided to meritorious workers. We find in socialist or pseudo-communist countries that because there is no proper planning of this nature, that though at first extreme income disparities have been eliminated, the failure to dynamically adjust the minimum requirements in a dynamic manner leads to the rise of income disparities once again. This can lead to the wealthy communist leaders accepting capitalism from which they personally profit. This happens not only because of failure in maintaining a dynamic balance but also because in communism the people have no control over their economy.

We should also note that as per Neohumanistic values, the provision of the minimum requirements and the development of all the mundane, supramundane and spiritual potentialities is to be applied to animals as well. PROUT is committed to not just the protection of animals but the education of animals so as to help them evolve intellectually and spiritually in their own ways.

The word mundane comes from the Latin word mundus and here refers to the material realm of the universe. We are committed to the development of all the resources of the universe for the welfare of all beings within it (including inanimate beings). The essence of humanity lies in the realization and protection of the sanctity of all forms of life. The essence of divinity lies in the realization and protection of even so-called inanimate objects as even they are realized as manifestations of the radiance of Consciousness.

The word supramundane means beyond the mundane realm. Spiritual research reveals that there are many layers (lokas) of the Cosmic Mind beyond the mundane realm. Thus far, different people have had various realizations of these layers but there has been no concerted attempt to properly explore these realms and utilize their potentialities to accelerate the psychic and spiritual evolution of all beings. Nor has there been any systematic attempt to use the realizations and resources of these realms to transform and sublimate development in the mundane realm. PROUT is committed to the systematic elevation of mundane life by the infusion of values, resources and expanded states of love and enlightenment from the supramundane or subtle realm. The science of exploration and utilization of the supramundane realm given by Shrii Sarkar is first that of Tantra meditation and secondly the science of microvita (the smallest form of life in the mundane and supramundane realm). PROUT hence is not based on religious scriptures but on scientific study of inner experiences in medicine.

The word for spiritual used in this sutra is Ka□ran□a which literally means causal. The causal realm is the highest level of the Cosmic Mind that is also called Satya Loka or the realm of immutable Veracity. Here the force of Consciousness is fully dominant and here one attains the realization of one's atman or unit Consciousness that is beyond the mind. When this realm is beyond the mind, how can it be utilized? The answer is that by the practice (dhyana yoga) of merging one's mind in the flow of the Supreme Beloved, who is within the core of one's sentimentality, one's being becomes full of Cosmic Grace and this power enables one to transmit the blissful flow of Consciousness into the supramundane and mundane realms. Furthermore when as a result of dhyana, one merges in the Cosmic Nucleus or Supreme Soul, one will feel oneness with every grain of dust, with every blade of grass - that will be his or her psychology. This very realization will make one's life-force throb throughout the entire universe. This realization then becomes the source of enormous utilization of the treasures of the Causal realm.

Finally we need to be clear about what exactly utilization means. The Sanskrit word is upayoga which means 'an act aimed at gaining a desired object'. The prefix upa means "near" or "proximity". Yoga literally means addition or union. All mundane, supramundane, and spiritual activities are oriented towards some kind of addition or union of one's mind with a particular experience of pleasure. We will run after ice cream to lose ourselves in the enjoyment we got earlier when we ate it. For the same reasons people run after poetry, philosophy and even spiritual knowledge. However these types of enjoyment are short-lived and frustrating because one almost never gains the full state of enjoyment (or union) with the pleasure or joy of an object. This is why these types of mundane and supramundane enjoyment are called upa-yoga because they provide enjoyment that partially approximates or is close or near to the ultimate enjoyment of bliss (infinite happiness) of the Causal realm or the realm of the Cosmic Nucleus or Supreme Soul. Hence utilization (even the most mundane utilization) in PROUT is rooted in the pursuit of absolute joy or bliss.

As a result PROUT is opposed to the utilitarian philosophy of judging the value of everything depending upon its utility value or its capacity to bring petty profits to the voracious venality of capitalists. This was the philosophy of the British Empire as it robbed billions thrusting them into absolute destitution and famine in which millions died. The existential value of every individual and every community of humans, animals or plants should be guaranteed in every Constitution. Furthermore, utility in PROUT is oriented towards the consumption of a product by the local people and not profit. The purpose of utility lies in the increasing development of the human mind towards spirituality. This is Neohumanistic utilization.



“Neither the sperm nor the egg existing prior to the single-cell stage contains sufficient genetic information ever to become anything like a full-grown person; but once those two cells are united into the single cell, that cell constitutes a single definable organism with the exact genetic information that it will carry throughout life at 1 month of gestation, at 4 years, at 60 years it is a person and hence a member of our society”.



ABORTION

PROTECTING THE HELPLESS

✳ Acarya Acyutananda Avadhuta

Protecting the Helpless

The propounder of Prout has said:

Human beings are basically beings of social inclination. They must always remember that those possessing little strength and ability, and those not provided with the

means to survive the struggle for life by nature, must be led along in companionship. Those who take great pains to assist the helpless are more civilized and endowed with greater awareness. They are the socially-minded beings who readily

embrace the underprivileged, the downtrodden and the rejected people of society. 1Abortion sometimes involves downtrodden people all around. Many pregnant women, and their men, are among the helpless and downtrodden, and



some are among the underprivileged, and some also among the rejected. And yet no one is as totally helpless, underprivileged, downtrodden and rejected as many preborn children. If any of the members of a civilized society are threatened by violence and are, for one reason or other, helpless and unable to protect themselves, that society will protect them as best it can.

Some may ask, are preborn children indeed members of our society? From either a spiritual perspective or the most reasoned of secular perspectives, preborn children (also called “unborn”) are already full-fledged members of our human family and of society, who should have rights like any of their elder sisters or brothers. And they are also the weakest and most helpless of all our family members, especially deserving of our protective instincts.

From a spiritual perspective, the preborn are already fully human because a soul is associated with the living structure right from the single-cell stage.² From a secular perspective that does not recognize a soul, what is most relevant is genetic information. Neither the sperm nor the egg existing prior to the single-cell stage contains sufficient genetic information ever to become anything like a full-grown person; but once those two cells are united into the single cell, that cell constitutes a single definable

organism with the exact genetic information that it will carry throughout life at 1 month of gestation, at 4 years, at 60 years it is a person and hence a member of our society.

As Dr. Maureen Condic has said, “A clear, non-magical, scientifically observable transformation from one kind of entity (two human cells) to another kind of entity (a distinct human organism) has occurred. . . . science has clearly determined when human life commences, and this determination legitimately dictates that equal protection under the law must extend to human beings at embryonic and fetal stages of development.”³ Standard medical textbooks say such things as “This highly specialized, totipotent cell marked the beginning of each of us as a unique individual.”⁴

The foregoing is the simplest and most fundamental backdrop against which a Proutist perspective on abortion has to be considered: a civilized society normally protects its helpless members against violence, and unborn children are the most helpless of all its members. From this simple perspective alone, not only Prout but any civilized society should consider abortion immoral, and make it illegal. But abortion is not always a simple matter; it has some unique complexities. We should look at some of these complexities and then try to answer two questions: What should be the moral stance of Prout regarding abortion? What legal position should Prout advocate? I write here not as an official spokesperson of Prout. What I will write is my own best attempt, as one

Proutist, to interpret Prout in this area.

Let me add at this point that the practical difficulties involved in protecting the unborn are somewhat greater than the already-big practical difficulties involved in protecting post-natal human beings. The difficulties in protecting post-natal human beings are already big even if those people are not considered “helpless”, but even bigger in the case of the helpless ones. The unborn are the most difficult of all to protect, and the difficulties cause many to think that pragmatism dictates abandoning trying. But those practical difficulties will be outside the scope of this article, since it will be enough here just to try to get clarity on the basic principles.

The Rights of the Mother and Others

In spite of its basic right to life and protection, an unborn baby is in a unique position, in that it sometimes infringes on the right to life and health of its mother, and sometimes even on the right to life and health of its older sisters and brothers. Even a relatively smooth pregnancy with good technical support will at times significantly affect the comfort and functionality of the mother and entail a very slight risk of death or permanent injury; if the pregnancy is not smooth, or if the technical support is not good, as in some societies, there is a progression of possibilities that can extend to unbearable pain, crippling of functionality, and high risk of death. If the mother's life is in serious danger and the unborn baby is not yet viable (could not live outside the mother), no one disagrees, either morally or legally, that abortion is the only option. Within a more intermediate range of possibilities, different people in different societies disagree. Pregnancy can sometimes make it impossible for a woman to take care of her other children, not to mention the fact that a risk to her life or health, if society is not realistically

ready to help, may also be a risk to their lives.

Additional Rights of the Mother?

The reasons, besides health concerns, for which women get abortions are multifarious, and the pattern of reasons varies greatly from one part of the world to the next. There must be many patterns that I'm completely unfamiliar with. But the purpose of this article is to begin to address the questions "What should be the **moral stance** of Prout regarding abortion?" and "What **legal position** should Prout advocate?" For introductory purposes, it will be sufficient to look at only some of the reasons for abortion that are commonly mentioned.

(If "a Proutist perspective on abortion" started from a different angle, it would state that worldwide, the major reason for abortion is poverty and that Prout is here on earth, importantly, to end poverty. For moral and legal purposes, however, it is best to point out that money is just a medium of exchange, and a concern about financial shortage really translates into a concern about deprivation of some particular kind. If a woman gets an abortion for "financial reasons", is she concerned about deprivation of food for herself, deprivation of food for her child once it is born, or deprivation of food for her other children; or deprivation of education for herself or deprivation of education for her children; or deprivation of lifestyle opportunities and recreation for herself and her family; or, in some cases, deprivation of some intoxicating and costly substance for herself? Morally and legally, the reasons must make a difference. Many women get abortions because they are pressured by parents or husband or boyfriend. In these cases, the reasons for the abortion would actually be the reasons in the minds of those other people. I will mention here incidentally that where abortion is legal, it is more difficult

for a woman who herself does not want to kill the child, to resist the pressure of others. This was apparently a reason that the original 19th-century feminists in the USA laboured to make abortion illegal.)

In advanced countries especially, a risk to life or health (or financial reasons entailing a risk to life or health) is often not considered to be the only possible justification for abortion. In a 2004 study in the USA of 1,209 women undergoing abortion, only 12% listed health concerns as one reason for the decision. In the minds of many abortion-rights advocates, the mother has a moral right to kill her unborn baby for various reasons in a moment we can look at two such reasons that I personally have heard expressed by abortion-rights advocates, including a few who identify themselves as Proutists. And in the minds of *all* abortion-rights advocates, the mother should have a *legal* right to kill her baby for any reason whatsoever. In the USA and many other countries, the father of the unborn baby is not allowed any voice in the matter. The unborn baby has no right to any representation. The two selected reasons (for which it is sometimes said that the mother has a moral right to end the life of her unborn baby):

1. She has a right to kill it for the sake of her career and other life opportunities. (A few Proutists say that unborn child-protection legislation should be opposed

because it is used to subordinate women.)

2. She has a right to kill it if she does not want the baby; part of the rationale for this is that an unwanted baby is likely to have an unhappy life. Regarding this, see most specifically below, Overpopulation and Mercy Killing.

Abortion in Relation to the Awakening and Empowerment of Women: A Proutist Analysis

When the rights of the child and the "additional rights" of the mother listed above come into conflict, what should we think? According to Prout, spiritual progress is the only real progress, but we must strive as well for various other kinds of progress social, economic, political and educational that are *conducive* to spiritual progress. ("The only concern with the physical and intellectual spheres will be adjusting the base on which spiritual progress will thrive." ⁵) Due to millennia of oppression, women lag behind in the social, economic, political and educational spheres in most if not all parts of the world (though in some countries much more than in others). Thus Prout must be particularly forceful in promoting the progress of women in these spheres, insofar as such progress is conducive to spiritual progress. Prout must support the women's movements of the world, insofar as they seek to





achieve spiritual progress or forms of social, economic, political and educational progress that are conducive to spiritual progress.

I personally have very little knowledge of women's movements as they exist today, but it is probably safe to say that of the women involved in those movements who identify themselves as feminists, the majority support an unrestricted legal right to abortion, and that they expect such a right to serve the cause of their social, economic, political and educational progress; but there is a passionate minority who feel that even if such rights do serve the cause of women's social, economic, political and educational progress in some ways, they do not do so in a way that is conducive to deeper kinds of progress, or a way that is compatible with the true nature of women or of any human beings. Such feminists call for legal restrictions on abortion, and say that abortion, except under the most compelling circumstances, flies in the face of the highest ideals of feminism.

Here I can just let each side speak for itself with a quote or two. Justice Ruth Bader Ginsburg of the US Supreme Court has represented the majority side by writing: "[Women's] ability to realize their full potential . . . is intimately connected to 'their ability to control their reproductive lives.'" (In the context of that court decision, "their ability to control their reproductive lives" signifies the freedom to kill that which has been reproduced, if the woman chooses. This is advocacy for "additional right" 1 above.) Margaret Sanger has said: "No woman can call herself free

until she can choose consciously whether she will or will not be a mother." (This is advocacy for "additional right" 2 above.)

Since the minority, pro-life, interpretation of feminism is less well known, I will quote the president of the US-based Feminists for Life at some length. In a 2001 speech (available on YouTube),⁶ for example, she argued:

Properly defined, feminism is a philosophy which embraces the rights of all human beings without exception, and that of course means without regard to someone's race, their religion, their sex, their size, their location, their age, their parentage, and their disability. ["Size" refers to the size of an embryo. "Location" refers to location in the uterus. "Parentage" refers to the fact that the fathers of some unborn children were rapists. "Disability" refers to the practice of killing unborn babies who are found to have some defect.] Feminism is also a concept that was supposed to have, and I believe truly does, reject the use of force to dominate, control or destroy one another. . . . Without known exception, the early American feminists condemned abortion in the strongest possible terms. . . . "When you consider that women have been treated as property, it is degrading to women that we should treat our children as property, to be disposed of as we see fit." . . .

In the 1970's there truly was no outcry from mainstream women to have an abortion. And as a matter of fact Betty Friedan, who is credited with reawakening feminism with her landmark book . . . did not even mention abortion within the first edition. . . . There were two men [who asked] what was it that women wanted . . . equality for women in the workplace and in education [and convinced] the leadership of NOW [to demand abortion rights. . . . She goes on to deny that abortion rights are necessary for workplace equality.]

To me the 2nd wave, or the 70's feminist movement . . . had replaced

a patriarchal system with a matriarchal system, and were saying that women could make life-and-death decisions over someone else, as men had in patriarchal systems. And to me, that was very different from true feminism, because I believe that genuine equality never came at the expense of anybody else. . . .

. . . child abuse has escalated in every developed country where there is legalized abortion . . . even more of the responsibility for children has shifted to women . . .

On another occasion, this same feminist said: "For years, abortion advocates have been pitting women against their unborn children, dehumanizing the growing child with misleading phrases like 'blobs of cells' . . ." Another member of the Feminists for Life organization replied: "Women are strongest when they engage as warriors to protect the most vulnerable. What is more vulnerable than an unviable human being in development?"⁷

Prout says that social, economic, political and educational progress are vital, but with each step of such progress, Prout will ask: is that step a form of progress that is conducive to spiritual progress? To the aforementioned argument "[Women's] ability to realize their full potential . . . is intimately connected to 'their ability to control their reproductive lives,'" pro-life feminists reply with this slogan: "Our liberation cannot be bought with the blood of our children."

The Propounder of Prout

The propounder of Prout did not express a clear position about abortion in a legal context. There is some anecdotal evidence about what he thought of it in a moral context, but in the moral context also there is nothing specific in his writings. Here I will present whatever little evidence I'm familiar with, as to how he might have viewed abortion morally, and whether he would have supported an unrestricted legal right to abortion:

1. Prout embraces the moral code of *Yama* and *Niyama*, the first

principle of which is *ahim'sá*. Any form of killing is *him'sá* (wrong use of force) unless circumstances can be shown to make it *ahim'sá*. So fundamentally an unborn baby, like everyone, has a right to life. That right then has to be weighed against the possible harm to others if the woman carries the baby. Certainly many abortions are very necessary in order to avoid great harm to others hence such abortions are *ahim'sá* but not all. In the American survey quoted above, only 12% mentioned health concerns as one of their reasons for an abortion.

2. As suggested by the propounder's words that opened this article (taken together with some words of his on sati, which I will place below), civilized societies must enact laws to protect the defenceless members of their human families against violence, unless circumstances can be shown to warrant the violence.

3. He wrote: "As far as possible the gap between cardinal human values and crime should be lessened. The smaller the gap the better it is."⁸ In other words, as far as possible, if something is a sin, it should also be a crime.

4. At the time he was writing *Human Society* and such books analysing the ills of Indian society, he did not say anything against the strict abortion laws that were then in effect in India.

5. I certainly don't know of any good evidence on the other side of

the ledger evidence that the propounder of Prout *would* have supported an agenda of unrestricted abortion rights.

6. In *Human Society*, he contrasted "Might makes right," the maxim of the Ks'atriya Age, with "genuine humanism".

7. In an old procedure order, along with other programmes for Ananda Marga's Women's Welfare Department, he gave a programme of maternity homes. These have also sometimes been called "homes for unwed mothers". A simple and economical remedy for crisis pregnancies at that time (still a huge problem today in India) would have been abortion. But he did not suggest abortion. He did address the plight of unmarried pregnant women with this programme. (This might not reflect his legal outlook one way or the other, but does help reflect his moral outlook.)

Overpopulation and Mercy Killing

For brevity, I will just provide a link to a page that discusses these matters in the Indian context: <http://viswakamalwelfaresociety.org/qa-population-and-other-questions/>

Two Fallacies

In relation to abortion, it is possible to misread some of the teachings of Prout:

1. I have heard it said anecdotally that the propounder of Prout once remarked, concerning

the vice of alcohol consumption, that legislation (prohibition) was not the way to fight it; rather, liquor stores should be everywhere, and society should actively educate about the harmfulness of liquor. He may have said this, and in terms of an analogy with abortion, I would agree that we should actively educate against the unnecessary killing of the unborn; but the rest of the analogy could hardly be less helpful. No one is addicted to abortion, and abortion is not a victimless sin like alcohol. Alcohol consumption need not necessarily harm anyone except the first party, the consumer, and even the consumer may live for a long time; abortion kills a second party and kills it immediately.

The nearest analogy to abortion that I can find in the writings of Shrii P.R. Sarkar is this:

*If there had been no scope for reforming the Indian legal system in this way, sati would still be practised today. This is because, according to ancient beliefs, cremation by sati was considered to be a virtuous act. Every rational person will therefore support giving scope to alterations and additions to legal codes.*⁹

In other words, the practice could not have been eradicated by education alone.

2. Prout stands for solutions according to time, place and person. Occasionally someone suggests that each pregnant woman should make a decision about abortion on the basis of time, place and person. But what Prout says in reality is: "Only *sadvipras* can constantly maintain proper adjustment with time, space and person." Prout does not at all say that one sole member of society (the mother) who may be isolated, young, frightened and uneducated, and who may not have thought of the deeper meaning of what she feels happening within her, and may not know of all the possible resources of support that are available, has the right to be the judge, jury and executioner of another of its members.



Our value is not determined by our size.



Certainly many women, perhaps the majority, care deeply about their babies and would make the right decision. But that would not mean that if one of our unborn sisters or brothers is about to be the victim of a poor decision, we should abandon it. Some years ago the *Los Angeles Times* interviewed some women in an abortion clinic, among them Sarah:

"[The doctor's] first patient of the day, Sarah, 23. . . . When she became pregnant this fall, Sarah, who works in real estate, was in the midst of planning her wedding. 'I don't think my dress would have fit with a baby in there,' she says."

She might theoretically have gone on to say, "This is a decision according to time (the wedding day), place (the venue), and person (my personal stylishness)." But that would be a travesty of "time, place and person".¹⁰

Conclusion

We want to answer two questions: "What should be the moral stance of Prout regarding abortion?" and "What legal position should Prout advocate?"

Morally, I think that Prout should provide guidance first and foremost in the spirit of *ahim'sá*. The progress of women, which society so badly needs, should be seen in the spirit of real progress. In each individual situation, Proutists should carefully discern the path of *ahim'sá* and of real progress, without being deceived by any forms of seeming progress that are ultimately superficial and counter-productive.

In terms of a legal position, I personally think that unborn child-

protection laws should be enacted at least wherever it is possible for society to provide proper screening so that those abortions which are justified and necessary would not be denied; I think this would presently include at least most of the advanced countries of the world, and perhaps some less advanced countries also. Illegalizing abortion is very problematic (at the outset I mentioned the "practical difficulties"), but why this is so, and why I nevertheless think that it would be best to illegalize it, is too long a topic to discuss here.

And the position I have just described is my personal position. As shown earlier, the propounder of Prout did not voice a clear legal position; and I feel that the Proutists who have inherited the philosophy from him have not yet thought deeply enough to define and publicly announce a position for the movement. Therefore, it seems to me, Proutists should at present be active in rectifying the social conditions that lead to abortion, and in mobilizing support (particularly in the form of maternity homes) for pregnant women and mothers in difficulty; and they should conduct campaigns of education and moral suasion in relation to the unborn. Their private activities supporting or opposing various laws will be in accord with their own consciences. But they should not at the moment represent Prout as either supporting or opposing unborn child-protection laws.

Unborn child-protection (or "anti-abortion") legislation would not mean that any necessary abortion would be denied. It would

mean that society, rather than one sole person (who may, as mentioned earlier, be isolated, young, frightened, etc.), reserves the right to decide what is necessary in a situation that involves at least two of its members, one of them completely helpless.

It might be valuable to look at abortion from the perspective of *átmá-sukha tattva* and *sama-samája tattva*, but that will not be possible here. The educational campaigns mentioned above should focus on highlighting the humanity of the unborn, and in that regard another topic that deserves further consideration is how people's perceptions of the unborn are presently influenced by our educational institutions and the polemics of different groups.

Notes

1. Shrii P.R. Sarkar, "The Spirit of Society" in *A Few Problems Solved Part 6*.

2. Shrii Shrii Ánandamúrti, "Ghosts and Evil Spirits" in *Ananda Vacanámrtam Part 3*.

3. <http://www.thepublicdiscourse.com/2012/12/7300/>

4. <http://www.prolifehumanists.org/secular-case-against-abortion/>. See also <http://clinicquotes.com/category/quotes/scientists-speak/>

5. Shrii P.R. Sarkar, "The Human Search for Real Progress" in *A Few Problems Solved Part 6*.

6. The Feminist Case against Abortion, <http://www.youtube.com/watch?v=srvjvQhORl8>

7. <https://www.facebook.com/photo.php?fbid=1015183070886682&set=a.10150709936306882.456402.123097641881&type=1&theater>

8. Shrii P.R. Sarkar, "The Three Causes of Sin" in *A Few Problems Solved Part 6*.

9. Shrii P.R. Sarkar, "Justice" in *Human Society Part 1*.

10. <http://www.truth-out.org/archive/item/58965:offering-abortion-rebirth>

✱ Arun Prakash

RACISM IN INDIA



Most Indians think racism exists only in the West and see themselves as victims. They do not see themselves harbouring potentially racist attitudes and behaviour towards others whom they see as inferior. It's time they thought about this particularly towards people from the other countries especially African, and closer home from the North-East.



Prologue

During the days of Mahabharata the great war between the forces of dharma (Pandavas armed with spiritual morality) and adharma (Kauravas), Karna was the first king of Angadesha - in present day Bihar. A great warrior and a great soul, he was a man of simple morality. Karna was the first child of Kuntii, although she was not legally married to anyone. He was her son by a king named Suda. Such things received social support in those days. Later, Karna was brought up by a charioteer and believed himself to be as such. Throughout his life he was an out-and-out idealist and was the most trusted friend of the Kauravas. In many cases aristocratic blood is given more importance than one's individual noble deeds. It was also so during those days. Even though Karna was Kunti's eldest son he was not permitted to ascend the throne because he was born before marriage, even though he did no wrong. Still being an idealist he like Bhishma who also possessed simple morality as against spiritual morality, was on the side of the Kauravas. Draupadi, one of the venerable ladies of the Mahabharata, also a devotee of Krishna allowed at times her ego to get the better of her. She ignored all of Karna's qualities and in fact looked down upon him as she considered him to be the son of a charioteer and not a kshatriya warrior.

Karna had two ear-rings which were actually amulets, and as long as he wore them no harm could come

to him and he would remain invincible in war. Krishna who planned this war 3500 years ago for establishing a society based on dharma on earth thought it proper to side with spiritual morality. He knew that without Karna's death this war could not be won and so he went to Karna disguised as a Brahmin and begged for alms. Karna asked him, "What do you want; any material thing like money, clothes, etc.?" Krishna said, "No, I don't need all those things." Thus whatever Karna offered to Krishna, He persistently refused to accept. Finally Krishna said, "I'm leaving. If you can't give me anything of my choice, I will leave." Karna said, "You have come to me for alms, and it's not proper that I shouldn't give you something and you return disappointed. It can't happen as long as I am alive." Then Karna finally wanted to know of Krishna what he really wanted. Krishna said, "I want only your ear-rings, nothing else." Now had Karna been a follower of spiritual morality, he would have said, "Look, sir, I am to join the war in the immediate future. I can't part with my ear-rings now. Without these ear-rings my defeat will be inevitable. I may even die. Hence I can't part with my ear-rings now. I will certainly give you the ear-rings, but later, not now." Instead of saying all these things, Karna agreed to give away his ear-rings, and did quickly give the ear-rings to Krishna. This is how he hastened his death.

Racism Global Phenomena

Racism of various forms is found in every country on Earth. In different countries, the forms that



racism takes may be different for historic, cultural, religious, economic or demographic reasons. It is widely condemned throughout the world, with 175 states as of 7 March 2013 signing the 'International Convention on the Elimination of All Forms of Racial Discrimination'. According to the United Nations Practices, ideologies of racism are universally condemned by the United Nations in the Declaration of Human Rights. Racism is generally defined as actions, practices or beliefs, or social or political systems that are based in views that see the human species to be divided into races with shared traits, abilities, or qualities, such as personality, intellect, morality, or other cultural behavioral characteristics, and especially the belief that races can be ranked as inherently superior or inferior to others, or that members of different races should be treated differently. Racism and racial discrimination are often used to describe discrimination on an ethnic or cultural basis, independent of whether these differences are described as racial.

A recent global social attitudes study claims that the most racially intolerant populations are all in the developing world, with Jordan and India in the top five. Racism is never a personal experience. Racism in India is systemic and independent of the presence of foreigners of any hue. This climate permits and promotes this lawlessness and disdain for dark skin. Most Indian pop icons have light-near-white skin. Several stars even promote skin-bleaching creams that promise to improve one's popularity and career success. Matrimonial ads boast of fair, very fair and very, very fair skin alongside foreign visas and

advanced university degrees.

The recent incident in Delhi that made headlines involving African expatriates mostly students, smacks of racist tendencies among Indians. There are 10,400 students from seven African countries, according to a report compiled by the Ministry of Home Affairs. They often find it a lonely sojourn, riddled with hostility. Campus life is charged with racial undercurrents, and bright young students who arrive here for intellectual riches and a bit of friendship frequently find themselves left out in the cold. This is nothing new and one experiences these even otherwise in subtle terms; like the weakness for fair skin and dislike for dark skin.

Historical Roots

All such prejudices are rooted in history as we shall soon see. Before the nomadic Caucasians of Central Asia came to India through the north-west, the society was structured on an orderly basis of dharma based on Tantra. All were considered as children of the Supreme Father and there was no racism or casteism of any sort. The tall fair and strong Aryans who defeated the original inhabitants in battle viz. the Mongolians, the Austriacs and the Dravidians (a mixture of Austriac and Negro) contemptuously called all of them "Anáryas" ("Non-Aryans"). It was not difficult for the healthy, martial, almost invincible Aryans to conquer northern India. The victorious Aryans coming from cold countries were a skilled and competent race. Their sense of superiority over the non-Aryans, and their unity born out of hatred for the non-Aryans, helped them in their victory over India. They however, treated the vanquished non-Aryans as slaves,

trampling them underfoot to the bottom of their three-caste society of Bráhmaṇas, Kśatriyas and Vaeshyas and the non-Aryans became Shúdras. Society was thus divided into four castes.

Not Without a Fight

The courage, strength and physical beauty of the Aryans was conspicuous in the north, south and east of India, so in these areas, the non-Aryans were very eager to establish social relations with the Aryans. Although the Aryans' predominance was mainly political, and the non-Aryans maintained social and cultural predominance, the Aryan influence over the language spread everywhere. Moreover, the influential leaders of society everywhere began to introduce themselves as Aryans. The anti-Aryan sentiment gradually weakened, causing a widespread inferiority complex to take root among the non-Aryan population. This inferiority complex proved extremely detrimental to the interests of the non-Aryans. Even though the non-Aryans were defeated by the Aryans in northern India, and the non-Aryans of southern and eastern India were under the spell of an inferiority complex, none of them surrendered to the Aryans without a fight. Battling the Aryans constantly they grew more proficient in war and Aryans could not defeat them in southern and eastern India as is evident in accounts of major battles depicted in later day Sanskrit texts.

Racial Inter-mingling

While in the beginning the Aryans tried their utmost to avoid blood relationships with the Shúdras – overwhelming proof of this is found in the Vedas and later books – but eventually it became impossible



for them to avoid intermixture. The greatest difference between the Aryans and the non-Aryans was in their outlook. The Aryans wanted to establish their dominance on the basis of their racial superiority, whereas the non-Aryans, following the precepts of Tantra, did not recognize any distinction among people. The identity of everyone was the same: all belonged to the same family, the family of the universal father.

Shiva — the Campaigner against Racism

At this juncture around 7000 years ago a great soul was born into a Mongolo-Aryan family. He had a high nose and fair complexion. A great Tantric - a great yogi named



Shiva. As the result of His Tantra sādhanā He attained extraordinary powers, which He employed for the good of humanity. It was He who systematized the science of Tantra and thus He was the guru or the father of Tantrics and yogis. He developed the present social system of India, which fundamentally is Tantric. For one human being to have so many qualities was beyond the comprehension of the people and Shiva was revered as a god. For Him there was no distinction of high and low, people of all classes, from the highest to the lowest, were dear to Him and all Aryan, non-Aryan, Dravidian, Austric or Mongolian –

flocked to Him. As Shrii P.R. Sarkar, Prout's founder said, "Shiva showered His grace on them all equally." As the battles raged between the "gods" on the one hand and the "demons" and "monsters" on the other (needless to say, "gods" meant the handsome Aryan leaders, and "demons" meant the non-Aryans in general), the non-Aryan "demons" and "monsters" became more and more powerful through the blessings of this Shiva. All the raksasas and asuras were Shiva's obedient devotees and followers. With the help and blessings of Shiva they destroyed the might, and power of the "gods". Enthralled by the physical grace and the virtues of Shiva, Princess Gaorii, the daughter of the Aryan king Dakśa, was attracted towards Him. King Dakśa was not at all in favour of his daughter marrying a non-Aryan, but eventually he gave his consent as she was adamant. The non-Aryans were very happy to have Gaorii in their midst. Just as they revered Shiva as their god, they regarded Gaorii as their goddess. The non-Aryans were yellow-, black- or brown-complexioned, but Gaorii, being of purely Aryan origin, was white-complexioned. It was for this reason that she was named "Gaorii" [which means "white-complexioned"]. Eventually the Aryans too accepted



Shiva as God without any reservation, and appropriated everything good of the Dravidians and the other non-Aryans. This in no way diminished their prestige – rather enhanced it.

Casteism

The study of history reveals it is known that about a million years ago a species of semi-human beings emerged on the earth who were closely related to apes. These semi-humans were the tailless apes (gorillas, chimpanzees, orangutans, etc.) and were the early ancestors of human beings. Therefore every rational intelligent and educated person must accept that all human beings belong to this semi-human species and no one can claim with logic that their ancestors are superior to those of others. Moreover everyone would also have to admit that the history of human lineage is created by human beings and is not divinely ordained. As human beings originated from apes, all belong to one race. This is the touchstone that by itself should destroy the myths of racial superiority.

Racial Purity a Misnomer

Regarding the so-called purity of blood it is well known that in India racial blending occurred among the non-Aryans and the Aryans and the skin colour of Aryans was gradually transformed into white, black or yellow as they travelled through different areas on their migration to India. In India there are many instances of dark skinned brahmins and fair skinned shūdras caused by this mixture of Aryan and non-Aryan blood. During the Vedic period even among Aryans there was no social equality, there were many clans and tribes. So was the case in the post-Vedic period as

the caste system was in vogue. In the age of the Mahabharata, just before Buddhism, the caste system existed but it had no rigidity. During the Buddhist age, there was equality in spiritual rites but inequality in the social order. After the Ksatriyas and the Vaeshyas were initiated by Buddha, they still retained their caste identities. In the post-Buddhist age – in the Puranic age – the caste system was very strong, and it is still going on today. All human beings have the same good or bad qualities hence there is no justification for the continuance of the caste system which is still so prevalent in India. Shrii Sarkar aptly declared, “Those who imposed the caste system were wicked, crooked demons”.

Prejudices against Blacks

The all-pervasive belief that black Africans are mischief-mongers and criminals also makes students vulnerable to insult and isolation. Run-ins that culminate in police intervention are common. A vocabulary rife with racial slurs, jokes and compulsive stereotyping is the alarming norm on university campuses. Our gods are light-skinned — never mind that the original inhabitants of India were dark — everybody only wants to marry fair people etc. It's the same reason that made Aam Aadmi Party's Kumar Vishwas (though in jest at a poetic soiree) referred to nurses from Kerala as being ‘kaali peeli’ (black yellow). And we discriminate the same way against people from the Northeast. This also explains why we continue to remain insular, mix only with our community, when Indians migrate to, say, Africa or the Caribbean nations. There are a few who use the word ‘kalu’ (black). African students understand the import of the word and are naturally offended.

North-Easterner's Plight

The mysterious death of Loitam Richard in Bangalore, the murder of Ramchanphy Hongray in New Delhi, the suicide by Dana Sangma and many other such incidents serve as reminders of the

insecure conditions under which people, particularly the young, from the north-east of India have to live within the metros of this country. It is fairly well known that people from these regions are distastefully referred as ‘chinkis’. Most shocking of all is the racial attack in Lajpat Nagar Delhi (where a lot of young people from the north-east live) on Nido Tania on January 29, 2013 a 19 year old student and son of a MLA from Arunachal Pradesh. He was mercilessly beaten and died the next day in his sleep. What these deaths have in common is that the three individuals were all from a certain part of the country, had a “particular” physical appearance, and were seen as outsiders in the places they died. These incidents are a symptom of the pervasive racial discrimination that people from the region face in metropolitan India. Such an assertion about the existence of racism in India may not be taken seriously; the response will be to refuse to acknowledge this form of racism or, fiercely, to reject it. The television debates on January 31 on leading channels proved this point despite the television anchor providing evidence by way of government communiqués in this regard.

Ironically, most Indians see racism as a phenomenon that exists in other countries, particularly in the West, and without fail, see themselves as victims. They do not see themselves harbouring (potentially) racist attitudes and behaviour towards others whom they see as inferior. Time and again, various groups of people, especially from the north-east have experienced forms of racial discrimination and highlighted the practice of racism in India. One also wonders if racial attitudes, if not outright racism, influence many more aspects of life than one imagines. For instance, whether there is any racial profiling of employment opportunities, given the concentration of jobs for north-easterners mostly in the hospitality sector, young women in beauty

salons, restaurants and as shop assistants.

Dangerous Skin Lightening Market

Dark skin has a lot of negative connotations attached to it whether you're Indian or of African descent, hence the bustling skin lightening market. This has dangerous consequences as a recent report from the Loma Linda University School of Medicine hundreds of skin-lightening products from around the world were found to contain extraordinary levels of mercury that exceed FDA standards 10,000 to one! The FDA limits companies to 1 ppm mercury in cosmetic products. Some of the products being tested at the Loma Linda University reached 10,000 ppm of mercury! Charles Lee, M.D., a senior medical advisor at the FDA, states, “Exposure to mercury can have serious health consequences. It can damage the kidneys and the nervous system, and interfere with the development of the brain in unborn children and very young children”.

War on Adivasis

One may find it difficult to ignore subtle overtones of racism in the fight between corporates with state backing and adivasis for usurping their traditional natural resources. Natural attraction for fair skin is abundantly present in matrimonial advertisements both in print and online.. There is also general racism towards south Indians who are called 'southies'.



Racism also appears in Amar Chitra Katha comic books for children where the good people are mostly white and bad ones brown or black.

Recognise Racism in India

To recognise that racism exists in this country and that many unintended actions might emanate from racism can be a good place to start fighting the problem. To be oblivious of these issues or to deny its existence is to be complicit in the discriminatory regime. Also, the reason for fighting against racism is not because it is practised against “our” own citizens but because it is wrong regardless of whether the victims of racism are citizens of the country or not. One way to be critical of racism is to recognise and make visible the presence of racism rather than merely resorting to legalistic means to curb this discrimination. This may seem paradoxical considering India has always been a haven for persecuted people, providing refuge to Jewish people, Parsis from Persia, Armenians and later Chinese who ran away from the Revolution, and Tibetans who fled the Chinese. These people kept their distinct, separate identities but they prospered and loved India.

No complex in the Existential Sphere

As Shrii PR Sarkar said, “In the existential sphere, there should not be any complex because every one is the child of the Cosmic Father ... it should be the common one that one is the child of the Cosmic Father who is so great, so potent. One may only have this superiority complex. Society must be dynamic. Wherever it loses its inherent mobility, it breaks, into pieces. For instance, the old Hindu society has lost its dynamic character ... one day it will become a thing of the past. Those who advocate old and outmoded ideas, those who mentally cling to outdated and rotting ideas, will become extinct in the natural course of things. Those who, on the other hand, uphold and promote progressive ideas, will do their best to eliminate old and useless ideas”.



In most nations, the path of ending gender, race and class discrimination is unpaved. In India, this path is still rural and rocky as if this nation has not decided the road even worthy. It is a footpath that one is left to tread individually. Racism and casteism are few of these that come in the way of true progress of society. Let us hope that the day is not too far when the cult of universalism spreads far and wide and we would live in a nation where people will not be judged by the color of their skin, but the content of their character and all would live in peace. For that day to come mental attitudes have to change and be replaced by genuine love for humanity. From a Proutistic viewpoint, during economic hardship, suffering, fear and anger get expressed against racial, caste or religious minorities. Racism is rising in Europe, America and Russia and as the Global Economic Depression becomes worse, there will be more such conflicts, which would be engineered or encouraged by the capitalists. Only when conscience awakens and mental attitudes change among most people of the world, would realisation dawn that human beings and all other life forms have divinity living within them and that all are children of the Supreme Father. With such awareness would evolve a neo-humanistic society. For that local and global movements are necessary to create strong bonds of love between all communities. Otherwise, inter-racial or inter-communal harmony as practiced today would remain superficial and fragile and crack at first signs of trouble. This as Prout's founder Shrii PR Sarkar proclaimed would

lead to one humanity, one family, one world and finally one universe and that it is natural for human beings to live together and to make a great Universe, by not doing so all would be destroyed.

Epilogue

The battle of Mahabharata raged on. The hour finally arrived when Karna and Arjuna were face to face for the final battle. These two were mighty warriors, brothers actually – unknown to the latter and perhaps Karna had the edge. But Krishna being beside Arjuna that edge was seemingly nonexistent. The curse of being tactically disadvantaged in battle came true and Karna's chariot got stuck in mud and made him immobile. He got down unarmed and defenceless, to heave the wheel out of the muddy rut. At that very moment Krishna ordered Arjuna to shoot his arrow to kill Karna. Arjuna was hesitant but Krishna's counsel ultimately prevailed as he told him that Karna was a far greater warrior. Even though Karna knew that Krishna had taken his amulets and was instrumental in his death, yet when he breathed his last, Karna had Krishna's name on his lips. That is how great a devotee Karna was. Naturally the all knowing Krishna knew too. So while Karna was dying Krishna went and said to him to ask for two boons. Lesser mortals would have perhaps asked for life and for worldly power and glory, but Karna being what he was, a true king said, “All my life I've suffered because of casteism, so the next time you take birth on Earth pray remove this scourge against humanity. Also please take birth in Angadesh so that this holy movement starts from the land that I had the privilege to rule.



A MEETING WITH THE PRESIDENT OF THE REPUBLIC OF IRELAND

✱ Dada Maheshvarananda

I had a meeting with President Michael D. Higgins of Ireland in Áras an Uachtaráin, the president's official residence, Dublin, on February 12, 2014. The military attache who showed us into the beautiful historic reception room set up with tea and coffee explained where I should stand and greet the president when he entered. When Niall asked him how long the meeting would last he said, "That completely depends on the president, but I would expect between 10-20 minutes." In fact the meeting lasted almost an hour.

The president had invited Ruairí McKiernan, a young social entrepreneur and self-described community troublemaker who had organized the Dalai Lama's visit to Ireland, to attend. After the photos were taken, the president asked the reception assistants to bring orange juice for me, and his attache to bring in his Prout books. The copy of "After Capitalism" that Niall had mailed him had several book markers.

He said, "I've marked up my copy a lot. I know Marcus Arruda who wrote the preface to 'After



Capitalism'. We met during the Earth Summit in 1992 in Rio de Janeiro when I was minister for the environment. We made a documentary together." President Higgins repeated several times, "This book is remarkable. It needs wide circulation." He expressed his gratitude to "this wonderful person, Niall," who had sent it to him. He explained that he had tried to find Niall's telephone but it wasn't listed, so I joked that he wasn't as "efficient" as the NSA. Then he suddenly asked Niall, "Why haven't you made this book available to the public?" The president then

suggested various publishers and trade union leaders that we should approach this week while I am here in Ireland.

The president opened his copy of the book and read to us one paragraph: "The International Monetary Fund in 2009 estimated the total value of the world's economy to be US\$70.21 trillion. And yet the total world derivatives market in the second half of 2009 has been estimated at about US\$615 trillion, more than eight times the size of the entire global economy!" And now it is even more than that, he emphasized. He felt the

second Prout book that Niall had sent him, "Principles of a Balanced Economy" by Roar Bjornes is also very good, but it's more a handbook for cooperativists.

He talked about the discourse on language, how it has been subverted by the neo-liberal agenda. He said that the media throughout Europe now talks about "the tax burden" as though it should be avoided completely, not that it is part of our social responsibility. He asked me, how to change the discourse of institutions? How to get this into the discourse?

His experiences in Nicaragua, and El Salvador, with international human rights delegations. He said he knew one woman who was killed. He later stood with the woman's grandmother at the Monument to Memory and Truth in El Salvador

that has the names of 47,000 names of people who lost their lives during The Salvadoran Civil War (1979-1992). Sadly, he said, the children who were refugees always made drawings of helicopters.

He said at the World Economic Forum that takes place each year in Davos, Switzerland, all the people "have ashes in their mouths". The politicians keep going, but they keep mouthing the same thing because they haven't got any vision. I gave President Higgins a copy of "Notes and Recommendations on the Irish Economy" by the Institute for New Economic Futures (INEF). I explained that seven Proutist economists in different countries had contributed to this 13-page proposal how to make the Ireland more self-reliant and resilient to global financial crises. That 400,000

Irish, mostly young people, have left the country since the 2008 crisis looking for work in other countries is a tragedy.

He feels there is a great misunderstanding in Europe about Latin America. He talked about the different religions that depend on "the book" and about the fatalism of India. I agreed that there are dogmas in both the West and the East that are dogmatic and divisive, and how spirituality, on the other hand, is all-inclusive. He was very impressed about Prabhat Ranjan Sarkar and said, "Anyone who can fast for five years on only two cups of yoghurt a day must be very strong!"

After the hour passed with this charming conversation, President Higgins graciously apologized for taking so much of my time. When we said farewell, he embraced me.

A Book with Proutistic Perspective

Sustaining Moore's Law: The Macroeconomics of US Microelectronics Industry

There is a widespread pessimism amongst Semiconductor Industry professionals that economics would lead to demise of Moore's law. Moore's law has had an amazing run for past several decades with unmeasured economic impacts on US Microelectronics industry. The progress of Moore's law has even transformed the business model of US semiconductor industry and still continues to do so. The yawning problems of youth unemployment, huge capital investments, unsustainable trade and budget deficits, manufacturing complexities involved in sustaining Moore's law to prolong the life of US Semiconductor industry display an intellectual bankruptcy of conventional wisdom. There is a need for new ideas. Fresh thought is urgently needed to counter the menace of impending economic troubles affecting the survival of US Microelectronics industry. That is where this book comes in. It provides a solution for a brilliant future of US Microelectronics and Semiconductor industry. The suggested solutions are resilient enough to solve the problems facing this industry.

The suggested recommendations call for a radical change in the economic thinking of semiconductor industry professionals. These recommendations challenge the stereotyped views and expose the reader to economic heresy. They question the orthodoxy of existing business models and dare to introduce a new business model for US semiconductor industry. They offer socio-economic reforms for a brilliant future of industry professionals and expose the reader to practical solutions based on what is known as Progressive Utilization Theory. But remember that John Maynard Keynes was also a heretic and so was the father of Modern economics, Adam Smith. The orthodoxy is repeatedly failing the business of operation for US Semiconductor Industry. So let heresy get a chance.

Shrii P.R. Sarkar's monumental work on Progressive Utilization Theory lies at the heart of author's investigation.

About the Author

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Meta-entities of global economic development can become economic conquerors and despots to which large portions of humanity become enslaved. This is no economic system at all; this is the worst form of social development.



Socio-Economic Development *and Meeting Human Needs*

✶ Ravi Logan

Human society should have as its highest goal the full physical, mental, and spiritual development of all of its members. It should provide for the optimum development of all. If a society does this, then its members will have no artificial obstacles to their evolution and personal development, and they will have full opportunity to become true and noble human beings. So when a society is properly directed, properly focused, it can enhance the life of all of its members, which in turn leads to the health of the society. Such a society —meeting the needs

of its members in all spheres — will have balance. Collectively the people will prosper, and individually there will be no artificially imposed hindrances to their development. So the most significant point for the development of a healthy human society is that its goal or focus be the development of all of its members, in all spheres. This is the foundation upon which a healthy socioeconomic structure must be based.

To develop a society which can give human beings what they need in all spheres requires two things: First,

there must be a universal outlook that does not discriminate by race, social class, cultural background, or other divisive sentiment. There must be a universal outlook which sees all living beings — not only human beings but all living beings — as expressions of the Infinite. This universal outlook will foster reverence for all life, for all beings; and it can become a solid foundation upon which the primary goal of the society is based. So, to achieve the welfare of all in the society, there must first be a universal outlook. Second, there must be respect for the differences between people, that is

to say, an acknowledgment of the diversity of human experience without judgment or the tendency to align with one group against another. If there is both a universal outlook and a respect for the uniqueness of different cultures, different races, different sexes, different types of people within the society, then there becomes a basis for a socio-economic approach which is for the physical, psychological, and spiritual benefit of all.

Harm to the Exploited and to the Exploiters

If the society does not meet the needs of its members, if it is solely for the benefit of an elite few whose welfare is privileged by a social and economic structure that imposes scarcity upon many to maintain the wealth of the few, there will be imbalance in the society. A human society that lacks equity is bound to become imbalanced over time. Those who are oppressed will not be able to realize their full potentiality, and over time they will drag the society down. And those who live in the lap of luxury at the expense of others will themselves suffer due to the decadency and moral decay which they experience. Engaging in exploitation does not bode well for

one who would learn to love themselves. If they feel their position is gained at the expense of others, they will not feel good about themselves and, ultimately, they also suffer.

When inequity and imbalance comes to the society, suffering is pervasive. Psychologically and spiritually, all suffer. Though some may have much material luxury, they still pay a price, and it is high. And those who are exploited to provide luxury to the few pay a different price. Their price is in the lack of adequate physical necessities or educational opportunities. All people suffer when access to basic necessities and opportunities become based on sex, on race, or on cultural background. These differences simply become excuses for the development and maintenance of these types of inequities, and over time they cause great harm all around.

Lack of Proper Foundations

A society may better the lives of its members, or it may impede their development. A society based in capitalistic greed, where the primary incentive or goal is to allow for the expansion of individuals to the exclusion of the needs of others, a society which emphasizes this type

of socioeconomic goal may encourage greed and aggression rather than the welfare of the collective body. It emphasizes individual initiative and development rather than collective functions. This may be good for those individuals who can climb to the top. But since there are no controls or limits upon the acquisitions of individuals, one may climb over others. Over time this approach is bound to lead to an imbalanced society where there are those who have a great deal and then those who have very little and are exploited by those who have climbed over them to gain power and riches. In this way, the capitalist approach leads to excess, and thus inequity and imbalance.

If we analyze what is wrong in this approach, we see that the cornerstones or foundations necessary for the development of a healthy human society are not in place. They are not the driving force which propels social and economic growth and development. Instead, the driving force in a capitalistic system becomes individual gain and development – the right to personal acquisition rather than the development of all members of the society in all spheres. Over time the capitalistic system is bound to produce inequities and the suppression of the needs and potentialities of large portions of the society. Though many may have their physical needs met, the type of materialism which accompanies capitalistic expansion leads to the suppression of the psychological and spiritual needs. So those very people who have physically benefited from materialism may suffer in other spheres, and the inequities which are the results of such flagrant aggressiveness in the economic sphere come to oppress all.

Foundation of Love and Universalism

So what is the solution? In a communist approach, there is the development of social awareness





and the welfare of the collective is considered. But there is an inherent flaw, which is that little incentive is given for individual achievement and personal advancement. The collective is given so much emphasis that the fundamental desires of a human being for their own hearth and home, for an avenue of personal advancement, these basic desires become suppressed and — like in capitalism — the goal of physical, mental, and spiritual advancement for all becomes lost. So much emphasis is placed upon the collective needs that the individual's needs go unmet and, again, inequity and discontent is produced. Human beings must have opportunities for personal advancement in all spheres. Society cannot suppress spiritual exploration otherwise great harm is done to all. So communism is not the solution to the ills of capitalism. Only a society based in love and universalism, with a high regard for cardinal human values and which has as its goal the upliftment in all spheres of all of its members may succeed. Only such a society can build and establish balance.

There is great need for a new system, a new approach, both in the social and in the economic spheres — one which places its emphasis upon the collective body but recognizes the needs of the individual and allows scope for the expression of those needs. That is why the Progressive Utilization Theory (PROUT) says that there should be

maximum utilization of all of the potentialities and capacities of the members of society. None should be neglected; all must be given scope for full development. This means that the expressions of mind cannot be suppressed, and the natural human longing to strive for excellence and to achieve reward in that striving cannot be suppressed. Nor can the desires for individual house and home and individual possessions be suppressed. At the same time, these desires for individual development cannot be allowed to become so excessive that no consideration is given to the collective. So in PROUT emphasis is placed on the development of individual excellence and reward for the expression of that excellence, for the utilization of that skill and capacity in all spheres. But at the same time, there is the regulation of human activity when it goes against collective welfare so there will be a collective psychology in which collective welfare is valued. In this way, human expression may go completely unhampered and fully rewarded so long as there is no negative impact upon the society's collective development in either the social or economic spheres.

In order to achieve this balance in the economic sphere PROUT recommends a locally based economy. This is because when the production and the consumption of goods are locally based, autonomy develops in which the people who produce the goods become the

consumers of the goods and develop control over their lives. So scope for exploitation is minimized. When economic development is locally centered those living in the region benefit the most. With this system those who are working in a given area must answer to their consumers. In this way they become responsible to friends and family for the work that is done and the goods produced and at the same time have control over what is done on the local level. This provides them opportunity for the expression of their cultural heritage and their indigenous values within the larger context of a global social order.

Meta-corporations

When economic development becomes large scale and the control of the economy is removed from the local regions and placed in the hands of meta-corporations, then the welfare of the local people becomes unimportant and these people lose control over their lives. The conditions of their lives are dictated by the whims of some meta-entity which is completely uninvolved with them and has no reason to care for their welfare. Under such conditions the benefits of the services and the profits will not go back to the region from which they have come. Instead, the profits go into the hands of these meta-corporations. Meta-corporations are those corporations which have become so vast that they have swallowed many local businesses, many local concerns, and have become worldwide in their investment and their development. Their purpose may be very narrow — that is, to make profit for themselves — but their capacity to affect the lives and welfare of people in many parts of the world becomes great. They are very large and overgrown, having allegiance to no one but themselves.

This type of large economic structure leads to economic oppression. It leads to the community's loss of control of its resources or of its ability to

distribute those resources within the community. It also leads to economic oppression of different regions in the world and of different groups of people. Due to the lack of involvement with the needs of a given people in a given region, the meta-corporations may become quite heartless and there may be great hardship endured by certain people or certain regions. Their goal is not the physical, mental, and spiritual development of all of the members of the society; their goal is the advancement of their profits. In this way, that economic entity becomes the god, and all of the workers labors go to ensure its welfare and the maintenance of its status. The people themselves become the slaves of this economic god to whom they must bow down in obedience and from whom they receive only small scraps for their cooperation and worship. Should they refuse to cooperate what this entity desires, the meta-entity may be harsh indeed with them, with no ill consequence to itself. So this economic system of the global corporations is the worst type of exploitation of human beings. These meta-entities of global economic development can become economic conquerors and despots to which large portions of humanity become enslaved. This is no economic system at all; this is the worst form of social development. It is

despotic rule.

To develop a proper human society there must be the maintenance of local economic control so that those people who produce the goods also consume the goods and have power over their own lives. They do not become the slaves of the meta-corporations. They maintain power over their own communities and over their own futures. So in the Progressive Utilization Theory there is the approach of local economic development.

World Government

At the same time, PROUT emphasises implementation of universality in the social sphere through the development of a world government. Otherwise, the regional governments are bound to bicker and quarrel with each other over what belongs to whom, who has the better culture and who has more or less. And then they may become aggressive with one another and ultimately go to war. War is the worst stain upon the human society, and so in a balanced society all efforts must be made to see that war is ended forever and that the society lives in relative harmony.

For this there must be the adoption of universalism and the goal of collective welfare. This must be implemented in a global fashion so that the different regions, though they may have a big say in their own

economic growth and development, will have to answer to a global social body regarding their policies with one another. In this way, one group may not exploit another, and will not be allowed to fight with another and go to war. They must find ways of working with one another, ways of adjusting to each other. In this regard this global body will be a peacekeeping force and will encourage the development of universalism in outlook and respect for the differences among human beings in ethnicity, race, and sex. It will promote the respect for differences. It will also set limits upon the amount of expansion that can be done, so that when expansion – in the individual realm and in the regional realm – would become harmful to the collective body there will be regulation of that expansion.

In the PROUT system there is full encouragement for personal excellence and for collective excellence. But there is not scope for exploitation. The primary goal of the society is the physical, mental and spiritual development of all members of the human society – and not only of human society, but of all living beings. This is where the adaptation of a universal philosophy is essential, a philosophy that is based upon a common reverence for the universal interconnectedness of all living beings and for the life in every being.



Internationalism is a community theory of society which is founded on economic, spiritual, and biological facts. It maintains that respect for a healthy development of human society and of world civilization requires that mankind be organized internationally.

(Christian Lous Lange)



PROUT

And Epistemic Transformation A Depth Context

✱ Sohail Inayatullah

Ancient Hawaiian saying :

The present is the dreaming of the ancestors. The dreaming of our present becomes the waking state of our ancestors - dreaming is the reality of ancestors. The future is the balance between conscious and unconscious, history folding in on itself to become the sacred moment.

Aboriginal view of the future :

*The shudra (unskilled worker) thinks of only the fleeting present.
The ksattriya (warrior)*

imagines myths and stories of the past.

The vipra (intellectual/priest) thinks of the future as the transcendental.

The vaeshyan (merchant) commodifies time and controls the shudra, warrior and vipra.

But the wise person lives the divine and thinks neither of past, present or future.

Shrii Sarkar's typology of social time

**Plant Taro, if you
want to plan for the
next six months,
Grow Teak, if you
want to plan for a
decade,
Teach your children,
if you want to plan for
the next hundred
years.**

The Cost of Perfection

In contrast to these views of the futures, the hegemonic - what is considered truth, non-contestable, natural - Western view of the future sees time largely as linear, exponentially so. The future began with the taming of nature, with the move from our animal irrational past to our glorious present of science, technology and liberal democracy. Even with the challenge of the global financial crisis, the future is linear and it is, will be, perfect. Perfection will be attained once the invisible hand of the market allows buyers and sellers to meet on a level playing field. This will allow untold wealth to accumulate. Remembering Comte and Spencer, religion and philosophy will slowly disappear as the technocratic managers solve the world's



problems, either through new technologies or better organisational skills.

There are deviations of this but in general the trend is secular, linear, progress-based with the ultimate goal that of heaven on earth. The dark side of this overarching paradigm is that the cost of perfection is the exploitation of nature, the Third World and the Other - the periphery. But the deeper cost is the creation of a civilisation that cannot listen to the Other. The only other the West can meet are simulcras of itself. In linear Western time, those ahead construct those behind as culturally inferior, their faces as ugly - certainly not worthy to walk the catwalks of fashion shows. In exponential Western time, cybertime, not only are they not worthy, but they no longer exist. They are at best, virtual. Indeed, the futures of the non-West are in virtual museums.

The cost of the rise of the West, of the splendour of clean streets, beautiful concert halls, of seamless travel on the internet is the loss of the ability to understand the Other on its terms and thereby the loss of global linguistic and knowledge diversity.

However, the West has prospered precisely because it has been able to be diverse enough to appropriate the symbols of others without changing its essential worldview. Through its alter ego - small scale and community - its own Other, existing on its own periphery, it has managed to rise and rise while other civilisations have declined. For example, Johan Galtung argues that the West is expansion and contraction based (with Islam being in an inverse relationship to the West) (Galtung, Heiestad, Rudeng, 1979). If the West had been rigid only linear and without a composite cosmology - ego and alter ego - it would have collapsed. Its success on becoming a world civilisation, indeed, in appropriating civilisation (and thus defining civilisation as solely itself) has been its ability to selectively allow the Other in without fundamental internal



transformation. This coupled with military and technological might - and a willingness to use it when the natives become restless - have destined the West to rise.

However, this rise has not been seen as imperialistic, rather it has been naturalised with the Other theories as too disorganised (the Pacific), too religious (India), too transcendental (its own middle ages, which the West seeks to disown seeing the Middle Ages as a historical aberration instead of natural to it), too rigid (Confucian systems), and too close to nature (women and Africa).

Central in the rise of the West, in the rise of the world capitalist system, has been the transformation of perfection as a spiritual ideal (as wisdom), to perfection as an economic ideal (as technocratic engineering) - from perfection as a moral process, to perfection as an ideal wealthy society. The time of future thus has been transformed from astronomical/cosmic metaphors (as unknown and vast), agricultural metaphors (the circularity of the seasons), from religious metaphors (the future has heaven as opposed to the future as hell, the long fall from Grace), from transcendental metaphors (the future as eupsychia, the perfect self) to a site that can be colonised, that like death, can be tamed. With space already being colonised in the name of globalism by Northern and East Asian trans-nationals, all that is left now is time - the past is either

romanticised or considered inferior, the present victorious but with collapse (the fear of fall) always in sight, what is left is future time.

The West thus has maintained its hegemony by securing: (1) definitional power, defining what is important, what is truth, good and beauty framing the future; (2) temporal power, naturalising measurable time; (3) spatial power, transforming sacred spaces into secular spaces, centralising power and exchange in megacities, and; (4) creating a centre-periphery based world economy where wealth trickles upward from the poor to the rich and social control downward from the powerful to those aspiring for power. East Asian nations have been able to challenge the economic power of the West (and centralised themselves, only keeping the spiritual in ceremonial forms) and are now making inroads into challenging the image of the future as well. South Korea and Japan, for example, are developing the Gross National Cool, as a new indicator, instead of just Gross National Development. Other nations such as Bhutan are arguing for a Gross National Happiness. Thus, the way we count the future is beginning to change. However, even post global financial crisis, the world is still Western based.

Shrii Sarkar as Epistemic Transformer

The future, however, may be different. But sitting from Calcutta, as macro-historian Shrii P.R. Sarkar



did, or in a taro patch in old Hawaii, one knows that the strong shall fall and the others shall rise - history is cyclical. Hubris and karma cannot be evaded - one's excellence is one's fatal flaw.

Shrii Sarkar's work is important to us for many reasons. Not only did he redefine rationality, seeing it in spiritual and social justice terms, but he placed the subtleness of inner love at the centre of his cosmology. But while love was the base, he did not neglect the harsh realities of the world system. While certainly his work can be seen as part of the larger global project of creating a strong civil society to counter the waves of corporatist globalism, his movements are unique in that while most social movements are Western, highly participatory, goal oriented, short term, and single issue based, Shrii Sarkar's offer a genuine post-Western future (Sarkar, 1988; Inayatullah, 1988). His movements are:

(1) Third World oriented, hoping to be the carriers of oppressed yet also seeing the oppressors in humanist terms, focusing on practice not the person;

(2) Tantric, focused on reinvigorating mystical culture and not necessarily on immediate efficiency;

(3) Multi-issue, working on many issues (and not just on the issue of the day) from women's rights and workers' rights to the prevention of cruelty to animals and plants;

(4) Very, very long term oriented, hundreds of years, that is, structures and processes that cannot

fulfill their goals for generations ahead;

(5) Committed to leadership creation and not just organisational development, thus avoiding the bureaucratic tendency;

(6) Trans-state oriented, not solely concerned with nation-states and ego-power but acknowledging that there are four conventional types of power - worker, warrior, intellectual, economic - and the challenge is to develop processes that create a fifth that can balance these forces.

(7) Comprehensive, inclusive of different ways of knowing the world, including the entrepreneurial, the intellectual, the warrior and the worker. Shrii Sarkar understood that social movements need to embrace wise economics, idea innovation, social justice and serve the world.

Underneath these projects has been Shrii Sarkar's effort of creating and using a new language (*samaj, prama, microvita, samadhi, sadhana*) and new metaphors (Shiva dancing between life and death) to help be the vehicles of the good society he envisioned (Inayatullah and Fitzgerald, 1999). But it was not perfection Shrii Sarkar was after. Influenced by Indian thought, he understood that there are deep evolutionary structures that cannot be changed, but certainly the periods of exploitation can be minimised. Perfection for Shrii Sarkar was only possible for individuals in the spiritual inner sphere, timeless time.

Shrii Sarkar's, as well as the many other Non-Western perspectives, indeed, Post-Western, hope to create not just a global civil

society as with normal Western social movements but a *gaia* of cultures. Moving beyond West and Non-West requires a bridge to a new world. For Shrii Sarkar, this bridge is the concept and practice of Neo-humanism requiring external institutional change (global governance) and inner change (personal consciousness change). It becomes the path and practice forward. In neo-humanism, other forms of identity ego, family, tribal, are understood and transcended, creating a new global ecumene. West and Non-west are seen in a concluding dance leading to a *gaia* of civilizations.

Shrii Sarkar's mission was to reframe the debate of the future, to focus on liberating the intellect from the boundaries of self, national, religion and even humanism. He provides a macro-frame within which to view the policy debates of the time, indeed, challenging the nature of time.

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Poverty of Decision Making



* Sumithra Prasanna

The state of being poor itself may be constraining a person's mental capabilities from making wise choices, and that the magnitude of impact of bad choices is larger in the case of the poor, oftentimes with grave implications.

Ever wondered what being poor feels like? Or, what burden does poverty exert on the human brain? Imagine that you are totally drunk behind the wheel or required to work after an all-nighter. And further, that you are intoxicated or sleep-deprived every single day of your life, over and over again. If you can picture this, you are pretty close to grasping what being poor feels like. Perhaps, blogger Linda Tirado explains it best in a poignant account of her poverty-stricken life, an account that went viral on the Internet recently: "I make a lot of poor financial decisions," she says, "...there's a certain pull to live what bits of life you can while there's money in your pocket, because no matter how responsible you are, you will be broke in three days... Poverty is bleak and cuts off your long-term brain." What Linda Tirado is referring to is scarcity not merely of money, but also of a critical capability that allows us as human beings to plan for our future. It is conceivable to think that bad decisions are keeping people poor, and therefore, they must be chastised for choosing badly. Right? But the casualty is not clear here: do unwise decisions lead people to becoming poor or does the burden of poverty cause bad decision-making?

Poverty and its impact

What remains key to how we make decisions is the context that we are in, according to a recent study that helps us understand how decision-making works in the context of poverty. The study, Poverty Impedes Cognitive



Function, by Harvard economist Sendhil Mullainathan along with Anandi Mani (Warwick), Eldar Shafir (Princeton) and Jiaying Zhao (UBC), discovers that the state of being poor itself may be constraining a person's mental capabilities from making wise choices, and that the magnitude of impact of bad choices is larger in the case of the poor, oftentimes with grave implications. Therefore, it is not that poor people make bad decisions; rather, it is the context the poor inhabit that makes them choose badly. Poverty drains poor people's energy, depletes their cognitive resources, and compels them to make sub-optimal decisions. The poor are often associated with a range of self-defeating behaviours, chief among which is poor financial management. Through a series of laboratory and field studies consisting of experiments conducted with shoppers at a New Jersey mall and with farmers in South India, the researchers determine that poverty exerts a certain cognitive load on individuals and taxes their mental bandwidth whenever they think about financial problems. When experiencing scarcity repeatedly, the effect can prove to be disastrous with potential long-term effects as there is "less effective bandwidth" while making important decisions. What gets impaired is not the inherent capability, but really how much of that capability is available at the time of making decisions. The size of the impact of such scarcity is equivalent to losing about 13 IQ

points or losing one night's sleep! Extensive studies in neuroscience point to the central role of the human brain's frontal cortex in the management of complex cognitive processes such as attention, motivation, decision-making, and long-term planning; any deficits in the functioning of the frontal cortex, say resulting from the stress of impending tasks, can impair any of the processes. This correlates to the study's finding that poor people's brains have to work harder than the brains of their rich counterparts because of the cognitive load experienced owing to poverty. While the poor did as well as the rich in financially "easy" scenarios, they did significantly worse than the rich in financially "hard" scenarios simulated in the experiments to test cognitive control.

Tests with sugarcane farmers

The field study, done in collaboration with IFMR Lead (formerly IFMR Research), Chennai, takes the researchers to Thanjavur in South India to study the cognitive variations in sugarcane farmers who experience cycles of poverty annually, poor before and rich after harvest. Through a series of intelligence quotient tests done pre- and post-harvest, more specifically, before and after receiving payment for produce, the study finds that the average number of errors committed by farmers were more before harvest than after. The farmers faced greater financial pressures pre- than post-harvest reflected in the fact that they pawned more items or had more loans before

harvest. This financial stress led to diminished cognitive capacity as evident in the tests, thus, suggesting "a causal, not merely co-relational relationship between poverty and mental function".

Policy implications

The study helps us understand a different dynamic of poverty, and shows us why we are wrong in castigating the poor for bad decisions as if they have an inordinate control over their life circumstances. Any of us among the privileged and the better off could be making these decisions, if we were going through extended periods of scarcity ourselves. It also makes us look at poverty policy differently as it becomes important to recognise the "cognitive taxes" imposed on the poor during well-intentioned government interventions. Changing rules and regulations, lengthy application forms, or complex incentives are all impediments for the poor accessing welfare programmes.

The finding of this study can be applied to any context where people are constantly experiencing scarcity, and where pressing monetary concerns of the present thwart any possibility of thinking for the long-term, whether in terms of savings or insurance or planning for children's future. It is not just money that is scarce, but also critical cognitive resources.

Though the relation of income and wealth to poverty remains relevant, we know fully well that money alone does not help promote people's well-being. Our development interventions ought to take into account the multi-dimensional dynamics of poverty, and the fact that poverty significantly diminishes one's ability to synthesize complex information, and to make long-term decisions.

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Land Conflicts in Argentina

From Resistance to Systemic Transformation

✱ Zoe Brent

Political education is needed in order to promote a more integrated vision of land and food sovereignty.

Following Argentina's economic crisis in 2001, the country leaned heavily on mining and large-scale agribusiness (especially soy) to reinvigorate its ailing economy. The expansion of these industries requires the accumulation of new lands and the violent displacement of rural communities. Many farmers and indigenous communities don't have titles to their lands, leaving them vulnerable to displacement or criminal charges for squatting. Peasant movements like Argentina's National Peasant and Indigenous Movement (MNCI) are resisting this assault on their lands and fighting to transform the system through political education and collective action.

Background: Argentina's Soy and Mining Explosion

Since the legalization of genetically modified soy in Argentina in 1996, the crop has exploded to cover over half (59 percent) of the country's cultivated



An Argentinean mechanized farm

land. Ninety-nine percent of this soy is transgenic and 95 percent is for export. Similarly, mining exports increased by 434 percent between 2001 and 2011. Andean provinces those located along the western edge of the country are particularly affected by the expansion of mining. Jujuy, for instance, experienced a 1,948 percent increase in mining investments since 2003.

While the soy and mining sectors are often credited for fueling the country's economic rebound after the 2001 crisis, the expansion of these sectors has displaced rural communities and led to numerous conflicts over territorial rights.

Nationally, nearly a quarter of Argentina's farming families are engaged in some kind of dispute over their land, 64 percent of which began within the last 20 years. According to the Ministry of Agriculture, there are 857 distinct conflicts over land, affecting 63,843 family farms, covering nearly 23 million acres. These high levels of conflict indicate that lands recently incorporated into soy production, while often untitled, are not unclaimed or empty by any means most are inhabited by small-scale peasant farmers or indigenous communities.

The social costs of this boom have been devastating. In order to

free up new lands for development, private security forces hired by new land claimants often use violence to evict peasant farmers. In the past three years 11 farmers and indigenous people have died, all of whom opposed the incursion of large-scale developments on their lands. Some were murdered in cold blood, while others died in mysterious traffic accidents that their families' claims were also premeditated.

Six corporations (Cargill, Bunge, Dreyfus, AGD, Vicentín and Molinos Río de la Plata) control 90 percent of soy production and its derivatives, making record profits. Meanwhile, the social and environmental costs of production are transferred to neighboring communities. Increasing numbers of doctors and researchers have spoken out about the impacts of glyphosate the active ingredient in Monsanto's "Round Up Ready" herbicide on people exposed to contaminated water, empty pesticide containers and excessive

spraying close to residential areas. In the neighborhood of Ituzaingó in Córdoba province, the activist group of concerned mothers Las Madres de Ituzaingó claims 500 of the 2,000 residents have reported some form of cancer.

Resistance Strategies:

Land Occupation and Beyond

Land occupation is a common resistance strategy used by rural social movements throughout Latin America seeking to protest corporate control of land or to gain control over land for peasant production. But while land occupation may when successful establish control over land, it does not necessarily alter the dominant regime of private property. Recognizing that private land titles do little to stem economic concentration, groups like the National Peasant and Indigenous Movement (MNCI) are promoting collective territorial rights that, unlike individual land titles, can't be bought and sold and better reflect the peasant and indigenous communal

land use practices. Communal land use for animal grazing, for instance, is also crucial to many peasant farmers' survival.

However, the Argentine judicial system is prone to a lack of political accountability, making this kind of meaningful change difficult. In Jujuy, for example, by 2011 only 15 percent of the communal titles promised in a 1996 land-titling program had been granted by the provincial government. Thus, social movements have begun appealing to international human rights frameworks, invoking ethnicity or identity, in order to gain greater legitimacy for their struggles for collective rights. The 2007 United Nations Declaration on the Rights of Indigenous Peoples, for instance, provides further legal legitimacy to land rights claims, even in places like Jujuy, where the provincial government has not advanced a strong indigenous rights agenda.

Additionally, the recent approval of the FAO voluntary guidelines on land tenure and



Sun dried tomatoes in an Argentinean farm



governance in 2012 is the result of a participatory negotiation process that involved representatives from the MNCI. While this document is non-binding, it serves as another reference point for internationally sanctioned land governance practices that recognize collective land rights and other protections for peasant and indigenous communities. In order to use it to strengthen demands for land at the local level, the MNCI is creating a manual for its members, which uses popular language. They also plan to monitor the implementation of the guidelines. In this way, local social movements are using international legal instruments in a politicized way to promote systemic changes with regards to land use and ownership.

These two strategies 1) demanding communal land titles and 2) appealing to international human rights instruments for collective territorial rights go beyond the typical strategy of occupation in that they seek broader systemic transformation. Nonetheless, movements have recognized that titling efforts alone whether individual or collective do not change the system of commodity production that is fueling dispossession in Argentina's countryside.

Political Education for Systemic Change

For MNCI, the struggle for land titles must be part of a larger political project of food sovereignty,

defined as “the right to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agriculture systems.” To achieve this, MNCI seeks to mobilize support by developing a collective analysis of what is wrong with dominant production models, what needs to be done, and why. In 2013, after over ten years of developing different educational models throughout the country, MNCI's Peasant University (Universidad Campesina) opened its doors. It plans to offer four courses of study: Agro-ecology and Rural Development; Human Rights and Territory; Music and Popular Culture; and Alternative Media and Communications Management.

The university draws on the experiences of a number of political education initiatives in Argentina and Latin America. Through these education initiatives, land rights are politicized in other words, they are linked to other rights and a larger project of social change. Marcos Vargas, age 35, will begin his studies at the Universidad Campesina after living his whole life in the rural northern region of Córdoba. He explains, “Where I was born, we were never made aware of [human] rights in school, nor in church. We thought we didn't have rights, but after a long time we realized that we do have rights and we discovered that not only do we have a right to land, we also have a right to

education and health...”

If rural communities and peasant movements are to achieve more than precarious land titles within a violent system of land grabbing by soy and mining interests, then political education is needed, in order to promote a more integrated vision of land and food sovereignty.

Conclusion

As conflicts over land have increased in Argentina, resistance efforts by peasant farmers and indigenous communities have taken many forms. From land occupation to a politics of participation and appealing to international human rights declarations, indigenous communities and peasants are using a combination of legal tools, international appeals and direct action to resist dispossession. The legal strategies have had mixed results, but are strongest when understood as political tools with the intention of actually changing the rules of the game. In order to directly challenge dominant systems of production in Argentina, the MNCI embeds these legal strategies in a broader political project of promoting food sovereignty through collective action. Now inaugurating its first Peasant University, the MNCI is not only teaching students how to secure land titles, it is using education to create legally literate and politically engaged peasants and indigenous peoples who feel empowered to demand systemic change.

"The weapon used against them is violence, both mental and physical." About 90 percent of garment workers are young women, mostly in their teens and twenties.

Fashion Backward

Cambodian Government Silences Garment Workers

✶ Michelle Tolson

"Cambodian garment workers have two handcuffs and one weapon [against them]. One handcuff is a short-term contract [10 hours a day, six days a week]. Even if they get sick, if they get pregnant they feel they have to get an abortion so they don't lose their jobs. "The second handcuff is the low wage,"

Tola Moeun, head of the Community Legal Education Centre (CLEC), which advocates for

workers rights, told IPS from the organisation's headquarters on the outskirts of Phnom Penh. "The weapon used against them is violence, both mental and physical." About 90 percent of garment workers are young women, mostly in their teens and twenties.

His words, which came just days before mass protests broke out in the Cambodian capital, proved prophetic as garment workers took

to the streets Dec. 24 until their demonstrations were brutally quashed by Prime Minister Hun Sen's private military the first weekend in January, resulting in five fatalities and over 30 serious injuries.

In the days leading up to the protest, the Labour Ministry had approved an increase in the minimum wage for garment workers, from 80 to 95 dollars a



Inside a garment factory in Cambodia

month. But trade unions and workers protested, saying it was not enough to live on, and demanded a monthly minimum wage of 160 dollars. Chrek Sophea, interim coordinator of the Workers' Information Centre (WIC), which helps factory workers organise, told IPS workers cannot survive on the government's proposed wage, and that it is in violation of Cambodia's labour laws.

According to a 1997 law, "The minimum wage must ensure every worker of a decent standard of living compatible with human dignity." Tola agreed. "The minimum is for eight hours, so most work 10 hours to get a higher income to have just enough to sleep in a shared room. Most workers are in debt, borrowing about 50 dollars each month, and can only pay 10 dollars interest on the loan each month." Workers struggle to send money home to their families in the countryside.

The Messenger Brand (MB), made up of six former garment workers who write songs in the traditional Cambodian folk style, also supported the protest. Sothary Kun, a singer known as "Ty Ty", told IPS "problems of debt and migration and the difficulty of workers to earn money and repay debt for their families reach into the hearts of audiences very quickly because they have experienced it all themselves." Launched a decade ago, MB works with WIC as part of the United Sisterhood Alliance, a collaborative of grassroots groups serving farmers, factory workers and sex workers.

"MB and WIC discussed the strategy of supporting peaceful protests by garment workers demanding a minimum wage of 160 dollars a month, so it is very important for us to be there together with the workers," Kun said. MB's songs are the oral histories of the working poor. "We sang a number of songs to encourage and keep workers together while they were protesting in front of the Labour Ministry. We also distributed lyrics of songs related to workers, so that

they could sing along," Kun explained.

The peaceful events took a dark turn last Thursday. Chrek said "I witnessed the workers' peaceful strike at around 9:30AM on Jan. 2, when my colleagues and I travelled around the factory compounds located on the outskirts, including the place where the clash happened. "I stopped by and saw them gathering in front of the Canada Special Economic Zone near the local market. Workers who joined the strike were singing and dancing and chanting their message."

The opposition Cambodia National Rescue Party (CNRP), protesting the results of the July elections, which they say were rigged, joined the garment worker protest with chants of "Hun Sen Must Go", and as the crowds swelled to tens of thousands, international media attention was drawn. The military stepped in the night of Jan. 2, brutally beating and arresting labour leaders and protesting monks. Pictures of the bloodied trade unionists were widely shared on social media, which seems to be the point when the protests veered out of control.

By the early hours of Friday Jan. 3, young men allegedly armed with Molotov cocktails and machetes had replaced the women protesters. Hun Sen's private military stormed the scene with live ammunition, shooting over 30 people, killing five and seriously injuring the rest. Srun Sorn with the CamASEAN youth group told IPS "It is possible people in the crowds were hired or ordered to create violence, and those people were not shot, or just created violence and then escaped."

The ruling Cambodian People's Party (CPP) calls the opposition "extremist". But activists speculate that agitators, termed Hun Sen's 'Third Hand', may have caused the violence. Thida Khus, director of SILAKA, which supports women's organising, told IPS "Some of our men noticed this strategy in the first [CNRP] demonstration last

September. These agitators have been used in all the previous events, including the [Jan. 4] crackdown at Democracy Park, trying to justify the shooting at unarmed protesters."

CNRP lawmaker-elect Mu Sochua mentioned Hun Sen's Third Hand on her Facebook page. She told IPS "Throughout the three-month protest, CNRP has appealed for non-violence. CNRP, including its top leadership, went through non-violence training and took to Democracy Square where thousands of people came regularly to express their opinions. Our rallies have never been violent."

By Monday Jan. 6, it was discovered that the five young men killed were in fact garment workers and another 35 in the hospitals were also factory workers. During the crackdown, a number of protesters were also arrested, including labour leaders. The Cambodian League for the Promotion and Defence of Human Rights (LICADHO) reports that 23 detainees are being held in an unknown location.

The government has since banned public gatherings of 10 or more people. WIC, which is careful to not take political sides, became concerned when the garment protesters joined with the CNRP. As a non-partisan women's organiser, Chrek believes both sides need to focus on working together, not blaming each other. "It creates an environment of instability, fear, tension and anger. Our country has been through a lot of painful experiences resulting from violent responses.

"The current political chaos showed that political parties, both ruling and opposition, do not have a real commitment to solving problems, and often innocent and ordinary citizens and the powerless are affected. I call on all parties, including union leaders, the opposition party and the ruling party to act together in a mature manner addressing the current situation by setting problems aside."

Fetching water in Pakistan's desert region of Tharparkar takes up a significant part of the day

Sohani Bibi, 10, looks through her schoolbooks with wonder. It is the first set she has ever owned, and in a few months, she will attend school for the first time, in the desert district of Tharparkar in Pakistan's Sindh Province. "I really want her to learn to read and write. It could make a huge difference in her life," Sohni's mother, 35-year-old Ahuja Bibi, told IRIN.

Sohani's enrolment was made possible by the construction of a solar-powered turbine, which pulls water out of a well, making collection easy. Previously, it had

Access to water is a key problem for the district of Tharparkar, which comprises an area of 22,000sqkm, which has 1.4 million people and about 5 million heads of livestock, where annual rainfall averages can be as low as 9mm, and drought is common.

who says she can now manage the household work on her own.

Their experience demonstrates the importance of water solutions to the future of Tharparkar, and shows what is lost when waterworks investment is wasted.

Water access

Access to water is a key problem for the district of Tharparkar, which comprises an area of 22,000sqkm. More than 1.4 million people and about five million heads of livestock live in the

Laying down water supply lines at high cost is also open to question. Most of the population relies on dug wells," said Ali Akbar, executive director of the NGO Association for Water, Applied Education and Renewable Energy (AWARE), in the town of Chachro in Tharparkar.

While several projects have been carried out by AWARE and other NGOs, Akbar believes these have had only a limited impact. One reason for this has been fluoride contamination of underground



taken Sohani, with her mother and younger sister, up to three hours a day to collect enough water to meet the family's cooking, washing and drinking needs. "Because there is more time free, Sohni can go to school. So will her younger sisters in a few years' time," said their mother,

area, where annual rainfall averages can be as low as 9mm, and drought is common.

"Barely 5 percent of the population has access to a sweet [fresh] water supply. Even the district capital, Mithi, [only] gets sweet water twice in a month.

water sources, which has led to grave health problems. But there are other major issues as well, including corruption in schemes set up by the government.

"As water collectors, we are just like chattel - but with water pouring from a tap we gain dignity"



An inquiry into these charges began last year under the government's National Accountability Bureau. It is examining the manner in which contracts were awarded to companies to set up reverse osmosis (RO) plants, which turn brackish water into sweet water, and the location of these plants.

Traditional, cost-effective solutions

Also at issue are running costs after projects are constructed. The costs of running RO plants and diesel-operated tube wells installed by the government are high, and Akbar says only about 3-5 percent of communities are managing to pay the expenses.

One solution is to use indigenous water-purification technologies. The NGO Thardeep Rural Development Programme (TRDP) has been able to reach around 1,000 villages with water solutions, often using water access and purification methods based on traditional practices, which are designed to be more acceptable to local people.

One such purification technique is 'mussafa', which involves using a 1kg-bag of graded sand, treated with silver, as a filter in the clay pots used to store water. The technique, developed by the Pakistan Council for Scientific and

Industrial Research, is based on age-old practices. "We know filtering water through sand will clean it. This method has been used for generations in some places," said Habib Ali, a resident of a rural area on the outskirts of Mithi.

TRDP has also experimented with solar disinfection, in which water is placed in glass containers under direct sunlight to kill bacteria and reduce water-borne sicknesses. The organization has also built rainwater collection tanks to serve 15,636 households in some of the most marginalized communities, with minimal running costs.

An eye on sustainability

Other projects being currently undertaken include the use of solar pumps, which can pull water from far below the surface, store it and pipe it into homes.

For many children, it's a choice between collecting water or school. AWARE began a scheme in 2010 to introduce metered solar pumps in 17 village of Chachro administrative area (taluka). Each household will pay for the amount of water used. The project, aimed at sustainability, is due to be completed in 2017.

"I think the metered solar pump is a really good scheme. The community is involved, and water conservation built in," said Akbar. He also proposes building windmills to draw up water in suitable areas.

Residents' reactions

"We hear about these water schemes. But in our village, located 20km from Mithi, we still walk over 40 minutes to the only pond to collect water, and carry it back. When the pond dries, as is happening now, we move. We have been nomads for centuries, and nothing has changed," Sassui Bibi told IRIN.

But when change does come, the impact on residents' lives can be dramatic. "With piped water available now at the tap, my small daughters are free to go to school, to play, and my wife's constant backache has vanished," said Adeel Ali, a carpenter in Mithi.

There has been a wider social impact, too. "Access to water means people no longer have to collect it from the well or tap of the local landlord. This empowers them, and reduces the feudal hold over them," Khatau Mal, a media officer at TRDP, told IRIN.

Freedom from water collection also gives women more say in their households. "Rather than spending hours at the well, I can now take better care of my children, keep them clean to prevent sickness and share in discussions on family matters. As water collectors, we are just like chattel - but with water pouring from a tap we gain dignity," said Sunniya Bibi.

Indian Railways Privatization Plans Must Be Opposed

**“Privatization will increase the fares
(capitalism is another term for
profit maximization - at any cost)
and also render many people
jobless in the railways.”**

✱ **Anuj Wankhede**

The Indian Railways (IR) has one of the largest rail networks in the world (63,000 route kilometers), it is the largest employer in the country at 13 lakh people and is the 6th largest employer in the world. It transports a minimum 3 million people daily on its route and runs passenger, freight and multi modal transport services throughout the country. And I am personally a great fan of this great service nay, it is an institution -and which I always use as my preferred mode of travel all throughout the country.

It is also claims to be a fund starved entity due to carrying passengers and hence has been swiftly increasing passenger fares to make a higher profit so that foreign investors will buy a stake in the organization. This infusion of Foreign Direct Investment (FDI)

could be to the tune of 100% stake in IR and is tantamount to the privatization of the rail network in India. I agree that a fund starved enterprise cannot afford to spend on better services and amenities. That is a no-brainer.

But abdication of its duties and responsibilities as a public service

by the government cannot be tolerated too. It pains to hear of such news when it will affect billions who travel on the Indian Railway network each year. Not only will privatization increase the fares (capitalism is another term for profit maximization - at any cost) it will also render many people jobless in the railways. All this does not bode well for it and the government should not repeat its mistakes again and again by trying to have FDI in the railways.

The Indian Railways strike of 1974 is a saga of heroism of ordinary railway workers and their families who dared to stand up against the might of the Indian state. It is the most widespread revolt by the working class in independent India and the biggest strike in the history of Indian Railway. How many of us know about this heroic story of the ordinary railway men resisting terror unleashed by the Indira Gandhi regime? A few news items in the past couple of days have indicated that the IR plans to have “premium pricing” ticketing for special trains on 37 busy routes. The fares are astounding to say the least.

Business Standard reported that railway tickets for air-conditioned (AC) travel on the Delhi-Mumbai route, where it operated a premium train service to connect the two cities during the Christmas-New Year holiday season last year sold one-way AC Tier-III



tickets at up to Rs 12,000 apiece and AC Tier-II ones at up to Rs 17,000 - six to seven times higher than the ordinary Rajdhani Express fare on this route.

While that may sound good for the moneyed traveler who does not prefer to fly, the experiment has boosted IR's morale to introduce such "premium" trains on 37 routes across the country!!

Another news item says that the Rail Tariff Authority (RTA) has been approved by the cabinet and will now "advise" (compulsorily) the Rail Ministry about fare (hikes) effectively giving the government a cushion to hide behind and say that the fare hikes are as "recommended" by the RTA. This will leave the government and the railway minister to adjust fares and do not be surprised if they are always adjusted upwards.

IR is a crowning jewel with the Indian governments' chest. However, the government has always washed its hands off in supporting this huge national infrastructure and its staff upon which millions of common people depend each day.

If the government wants to kill an institution like Indian Railways, these above steps will definitely but unfortunately succeed. One needs to look at the fate of British Rail after it was privatized during the Margaret Thatcher / John Major regime. Services dipped as staff were made redundant and even till date the punctuality and reliability of services at British Rail have not improved despite two decades of privatization. Fares have been "rationalized" (a euphemism for "increased") ever since but the service does not deliver on its privatization promises.

India too has partially privatized many wings of the Indian Railways such as IRCON (construction), CONCOR (container operations), RITES (technical services). These are all Indian profit making entities and have in fact offered to fund the

parent body viz. Indian Railways at very favorable terms. However the government seems in no mood to accept domestic funding and remains adamant on asking for foreign funds. Many foreign governments and companies are coming forward to pick up this huge business opportunity with Japan being the favored "partner" for the government.

Indian Railways Experiments at Fund Generation

The experiment with "Tatkal booking" (24 hours prior to departure of trains) has given the IR huge amounts of profits over the years and perhaps emboldened by this, they are experimenting with setting up the RTA and introducing premium trains where tickets are exorbitantly priced. The very fact that the railways managed to sell so many seats shows that there is a huge latent demand even from ordinary passengers too. But will the railways care for these people? The logic used by the government or the Rail Ministry is flawed. Most people choose to travel by trains because it is much cheaper and faster than roads. For example a ticket by a private bus costs about Rs. 250 while a train ticket costs only Rs. 50 in most parts of India. Does this mean that the IR should price train tickets at par with private bus tickets? Has the government completely lost its social, moral and ethical sense of duty and wants to sell off or privatize all its responsibilities towards the poor passengers who travel daily for work and cannot afford any other means of transport? Ask an ordinary farm laborer about his choice trains and he will point to the cheapest passenger train. When a large population of India cannot afford even a express train ticket, what is the point of starting such elitist super premium trains?

Already, by handing over road "development" to private contractors who collect huge (and often illegal) toll on the highways,

the government has made road transport completely out of bounds for the poor. Now, by trying to raise passenger fares and also by making money on the "Tatkal" and dynamically priced "premium" express services, the government wants revenue at any cost. People are damned either ways, but does the government care? The fault with the governments' logic is simple if one understands a few basic facts about rail operations. Globally, railways (including the IR) work on the principle of Line Capacity (LC) - and more specifically to Practical Line Capacity and Economic Line Capacity. This means that the railways have to plan and schedule movement of trains according to the available capacity of a particular section within any 24 hour period. They need to make these decisions based on the practicality and economics of running trains on a particular section. This is fair logic.

What goes wrong is the ideas that for IR, ONLY economic line condition apply to trains while dismissing the fact that it is indeed Practical to offer more services to ordinary passengers.

Whenever the poor or those from the hinterland ask for more train services, the usual reply is that of "track saturation" (no more slots to run trains) or "lack of rolling stock" (locomotives, rakes, coaches etc.) How has the Railways suddenly found space for these super premium trains on its tracks? How have they suddenly procured rolling stock which is unavailable to the poor?

Premium trains such as the Rajdhani and Shatabdi anyway get highest priority while ordinary trains are made to idle at side lines for long time. All this will worsen if such premium trains are introduced in huge numbers across the country. In fact on many routes, freight trains receive higher priority than ordinary passenger and express trains and halted for long time to allow a freighter to pass by or cross lines. By the ministry of rails own estimation,



freight provides profitable revenue while passenger fares are subsidized. So what? The list will be long if one starts from food to defense to water that are the basic responsibilities of a responsible government. Transport is one such responsibility especially in a country where most people cannot afford any alternative means of travelling long distances. Increasing freight rates is far more practical but will not be palatable for the industrialists and hence the common man must pay.

And all this comes at the cost of the common man who cannot even afford to pay for a “Tatkaal” booking surcharge and has to travel in conditions worse than even cattle are transported. While there are laws on the number of cattle which can be transported in a vehicle, no such laws exist for millions of human travelers on the trains. Yet people have accepted it as fait accompli and choose trains.

Also, when there is available Line Capacity for these new special

premium trains, then why does IR not increase the frequency of its weekly and bi-weekly trains and convert them into daily services between major cities? The waiting list of passengers on the Delhi-Mumbai section for example is often over 300 passengers even one month prior to travel dates and this is during non-peak, non-holiday season!!

By artificially creating a huge demand for instant “tatkaal” tickets, IR is already raking in huge amounts of money. This “Tatkaal” blackmailing by the railways has been going on for a number of years now and is now the sole option to get a confirmed train reservation at a price. Incidentally, most seats reserved under the tatkaal quota actually go empty and are sold by the travelling ticket examiners (TTE's) in connivance with touts and railway staff/ agents at a premium once the train departs. This just goes to show that ordinary people simply wish to travel from point A to point B at the most reasonable cost in fairly decent

travel conditions without having to bear the burden of such hidden costs which are being practically forced upon them by the IR.

With these latest moves, the government and the railways are simply trying to maximize profits at ANY cost and are almost beckoning the poorest of poor to remain in the era of horses and bullock carts while laying the red carpet for the elite and foreign investors who are salivating at the prospect of milking the billions of people daily for their own profits

These moves will backfire on the government which is abdicating its social role in all sectors one after another and is now eyeing its biggest possible cash cow — The Indian Railways.

The writer is an avid and seasoned traveler on all modes of transport in India but is an IR fan. He can be reached on benchmark.anuj@gmail.com

Dangers of HPV Vaccines

It's All a Giant Deadly Scam

Dr. Diane Harper was a leading expert responsible for the Phase II and Phase III safety and effectiveness studies which secured the approval of the human papilloma virus (HPV) vaccines, Gardasil™ and Cervarix™. Dr. Harper also authored many of the published, scholarly papers about the vaccines. She is now the latest in a long string of experts who are pressing the red alert button on the devastating consequences and irrelevancy of these vaccines. Dr. Harper made her surprising confession at the 4th International Conference on Vaccination which took place in Reston, Virginia. Her speech, which was originally intended to promote the benefits of the vaccines, took a 180-degree turn when she chose instead to clean her conscience about the deadly vaccines so she “could sleep at night”. The following is an excerpt from a story by Sarah Cain:

“Dr. Harper explained in her presentation that the cervical cancer risk in the U.S. is already extremely low, and that vaccinations are unlikely to have any effect upon the rate of cervical cancer in the United States. In fact, 70% of all HPV infections resolve themselves without treatment in a year, and the number rises to well over 90% in two years. Harper also mentioned the safety angle. All trials of the vaccines were done on children aged 15 and above, despite them currently being

marketed for 9-year-olds. So far, 15,037 girls have reported adverse side effects from Gardasil™ alone to the Vaccine Adverse Event Reporting System (VAERS), and this number only reflects parents who underwent the hurdles required for reporting adverse reactions. At the time of writing, 44 girls are officially known to have died from these vaccines. The reported side effects include Guillian Barré Syndrome (paralysis lasting for years, or permanently — sometimes eventually causing suffocation), lupus, seizures, blood clots, and brain inflammation. Parents are usually not made



WARNING (HPV4 Gardasil & HPV 2 Cervarix): Adverse Reactions And Deaths As Reported To The Vaccine Adverse Event Reporting System

Description	Male	Female	Gender Unknown	Total
Disabled	9	879	11	899
Deaths	8	99	14	121
Did Not Recover	124	5352	53	5529
Abnorm. Pap Smear	-	500	-	500
Cervical Dysplasia	-	202	-	202
Cervical Cancer	-	57	-	57
Life Threatening	16	502	4	522
EmergencyRm. Visit	354	9545	85	9984
Hospitalized	65	2717	22	2804
Extended Hosp. Stay	5	218	-	223
Serious	80	3625	49	3754
Adverse Events	1169	25636	680	27485

SOURCE: Vaccine Adverse Event Reporting System statistics up to November 11, 2012. It is estimated only 1% - 12% of those killed or injured by these vaccines are included in the figures above. The numbers shown above are likely significantly higher.

aware of these risks. Dr. Harper, the vaccine developer, claimed that she was speaking out, so that she might finally be able to sleep at night. 'About eight in every ten women who have been sexually active will have HPV at some stage of their life,' Harper says. 'Normally there are no symptoms, and in 98 per cent of cases it clears itself. But in those cases where it doesn't, and isn't treated, it can lead to pre-cancerous cells which may develop into cervical cancer.'" Although these two vaccines are marketed as protection against cervical cancer, this claim is purely hypothetical. Studies have proven "there is no demonstrated relationship between the condition being vaccinated for and the rare cancers that the vaccine might prevent, but it is marketed to do that nonetheless. In fact, there is no actual evidence that the vaccine can prevent any cancer. From the manufacturers own admissions, the vaccine only works on 4 strains out of 40 for a specific venereal disease that dies on its own in a relatively short period, so the chance of it actually helping an individual is about the same as the chance of her being struck by a meteorite."

UPDATE #1: Since coming forward with the truth about the devastating consequences of the HPV vaccine, Dr. Harper has been victim of a relentless campaign attempting to discredit the validity

of her claims. Harper was even misquoted by British tabloid The Sunday Express which printed a false story loaded with fabricated quotations attributed to Harper. In an interview with The Guardian, Harper makes it very clear about what exactly she said in order to protect herself from a potential lawsuit. In an interview with CBS NEWS, Harper clarifies her position, and once again makes it crystal clear just how devastating this vaccine can be: "If we vaccinate 11 year olds and the protection doesn't last ... we've put them at harm from side effects, small but real, for no benefit," says Dr. Harper. "The benefit to public health is nothing, there is no reduction in cervical cancers, they are just postponed, unless the protection lasts for at least 15 years, and over 70% of all sexually active females of all ages are vaccinated." She also says that enough serious side effects have been reported after Gardasil use that the vaccine could prove riskier than the cervical cancer it purports to prevent. Cervical cancer is usually entirely curable when detected early through normal Pap screenings.

"The risks of serious adverse events including death reported after Gardasil use in (the JAMA article by CDC's Dr. Barbara Slade) were 3.4/100,000 doses distributed," Harper tells CBS NEWS. The rate of

serious adverse events is on par with the death rate of cervical cancer. Gardasil has been associated with at least as many serious adverse events as there are deaths from cervical cancer developing each year. Indeed, the risks of vaccination are underreported in Slade's article, as they are based on a denominator of doses distributed from Merck's warehouse. Up to a third of those doses may be in refrigerators waiting to be dispensed as the autumn onslaught of vaccine messages is sent home to parents the first day of school. Should the denominator in Dr. Slade's work be adjusted to account for this, and then divided by three for the number of women who would receive all three doses, the incidence rate of serious adverse events increases up to five fold. How does a parent value that information," said Harper.

"Parents and women must know that deaths occurred," Harper tells CBS NEWS. "Not all deaths that have been reported were represented in Dr. Slade's work, one-third of the death reports were unavailable to the CDC, leaving the parents of the deceased teenagers in despair that the CDC is ignoring the very rare but real occurrences that need not have happened if parents were given information stating that there are real, but small risks of death surrounding the administration of Gardasil." She also worries that Merck's aggressive marketing of the vaccine may have given women a false sense of security. "The future expectations women hold because they have received free doses of Gardasil purchased by philanthropic foundations, by public health agencies or covered by insurance is the true threat to cervical cancer in the future. Should women stop Pap screening after vaccination, the cervical cancer rate will actually increase per year. Should women believe this is preventive for all cancers — something never stated, but often inferred by many in the population — a reduction in all health care will compound our

current health crisis? Should Gardasil not be effective for more than 15 years, the most costly public health experiment in cancer control will have failed miserably.” Harper notes that her concern for the vaccine’s deadly side effects applies only to women in the Western world. Of course, in developing countries where there is no safety Pap screening for women repeatedly over their lifetimes, the risks of serious adverse events may be acceptable as the incidence rate of cervical cancer is five to 12 times higher than in the US, dwarfing the risk of death reported after Gardasil.”

UPDATE #2: The National Vaccine Information Center has confirmed two virologists; Stephen Krahling and Joan Wlochowski

have filed a lawsuit against their former employer and vaccine manufacturer Merck. NVIC writes: “The lawsuit alleges that Merck defrauded the U.S. for over 10 years by overstating the MMR vaccine’s effectiveness. The virologists claim in their lawsuit that they ‘Witnessed firsthand the improper testing and data falsification in which Merck engaged to artificially inflate the vaccine’s efficacy findings.’” NVIC president and co-founder, Barbara Loe Fisher, warns of the disturbingly cozy relationship and overwhelming conflict of interest between federal agencies charged with vaccine safety oversight (such as the Centers for Disease Control) and vaccine manufacturers. Merck’s global vaccine sales total more than \$20 BILLION A YEAR.

As the world’s pharmaceutical giants continue to be driven less by moral accountability and more by profit and shareholder-driven bottom lines, we are going to see more and more products such as this vaccine which are marketed as “essential to one’s survival.” While some vaccines are indeed essential, such as vaccines for polio and measles, the HPV vaccine is a new beast entirely. To learn more about how pharmaceutical giants are putting profits ahead of ethics you need to watch FRONTLINE’s terrifying new documentary “Hunting the Nightmare Bacteria”

Sources: Southweb, CBS NEWS 1, National Vaccine Information Center, CBS NEWS 2, Vaccine Adverse Event Reporting System.



Karnatak State PBI Meets

Shimoga (Karnatak) : In a meeting of Proutist Bloc, India state committee of Karnatak held at Shimoga on 09.02.2014, following office bearers were elected :

- | | |
|-------------------------|-------------------------------------------------------|
| 1. Nagendra Rao | General Secretary , State Committee (Bangalore) |
| 2. Vijay Kumar | Chickmagalore District Committee Chairman |
| 3. Basavaraj | Dharwad District Committee Chairman |
| 4. Vinod | Dharwad District Committee General Secretary |
| 5. L.Narayanachar | Bangalore District Committee Chairman (Chitradurga) |
| 6. Ramchandru | Mysore District Committee Chairman (Mysore) |
| 7. Siddappa Itli | Gulbarga District Committee Chairman (Raichur) |
| 8. Vijay Kumar | Shimoga District Committee Chairman |
| 9. Padmanab | Chitradurga District Committee Chairman |
| 10. Ramesh | Bangalore Rural Region Chairman |
| 11. Bhadrappa | Chikballapur District Committee Chairman |
| 12. Sanjay | Shimoga District Committee General Secretary |

Election of office bearers was preceded by speeches by the State Chairman Anant Ram Bhat, National Training Secretary Ganesh Bhat, State General Secretary Nagendra Rao, National Public Relations Secretary and lastly by an inspiring address from National Vice Chairman Janmeji Rao.

Ganesh Bhat elaborated as to how PBI is different from other political parties in its approach to solve the problems. Prout , a socio-economic theory, propounded by Shrii Prabhat Ranjan Sarkar, a seer philosopher is the base of PBI, whereas other parties are depending on capitalistic ideas. Prout wants to bring Economic Democracy, and capitalism can't imagine beyond political democracy. With lucid examples he showed how both systems differ while using natural and human resources. He explained the salient features of Prout's economic and planning systems. The relation between socio-economic units (samajas) and PBI was clearly explained by him.

Nagendra Rao emphasized the necessity of PBI and promised to expand base of the party. Ananthram Bhat said PBI is the voice of the voiceless people. It is a cadre based party and is a political force to end exploitation in all spheres.

Acarya Santosananda Avadhuta said there is need of polarisation between moral and immoral politicians today . Politics should be reserved only for moralist politicians. Morality is the demand of the day. Morality based politics alone provides answer to the dilemma of the present deepening crisis. Janameji Rao emphasized the need for organising and uniting the moralists in public life and the methods to achieve the same.

Audience applauded the speeches and expressed their zeal to support PBI in the herculean task it has undertaken to accomplish.



Protest and Hunger Strike by Universal Proutist Farmers' Federation

Patna (INDIA) : Protest cum dharna (sit-in) was organised by Universal Proutist Farmers' Federation at Kargil Chowk, Gandhi Maidan, Patna (India) on 12th February 2014. The day is remarkable since Shrii Prabhat Ranjan Sarkar, propounder of PROUT (a new socio-economic philosophy) was administered poison on this very day when he was lodged in Patna central jail in false and fabricated charges. He has to undergo persecution due to his Prout philosophy which was opposed tooth and nail by the exploiters of all hue and colour. However he survived the deadly effects of poison due to his yaogic powers.

A large pandal was erected for the programme. Many speakers addressed the audience in Hindi and Bhojpuri language and dwelt upon the prevailing socio-economic crisis. They spoke how Prout is capable of resolving all complicated problems of society. Key speech points are given for your information. Some highlights of the speech

"...We can see corrupt people in big number in our society. There are two basic reasons behind the corrupt practices. Many people do not earn sufficient money to maintain their families. To compensate the deficit in order to run their families, many people are practicing corruption in the society. It is sheer out of the pressing need to procure their minimum necessities. There is another type of corruption practiced by rich capitalist class. These rich capitalists amass wealth by exploiting others. They display their abominable greed while indulging in ruthless exploitation. Capitalists are therefore suffering from a mental disease since they are not accumulating wealth in order to fulfil their basic needs." Most of the speakers reminded the audience about their golden heritage---- Patna, which was once famous as Patliputra. The land is the birthplace as well as actional field of many a great man and woman. It has very rich culture and is abode of strong brave persons. But at present Patna is in a very hopeless situation full of torturous problems. People of Patna have to awaken from their deep slumber and work sincerely for the betterment and happiness of their lives. Proutists will extend inspiring support to their noble endeavour.

A one day symbolic hunger strike was called to stir the collective psychology.



PBI Supports People's Agitation to Stop Construction of Dam

Muzaffarpur (Bihar, India) : People drawn from about seventy villages have resorted to sit-in (dharna) and hunger strike demanding ban on construction of dam on the banks of river Bagmati. The agitation is being spearheaded under the banner of Bagmati Sangharsha Morcha (Bagmati Struggle Front).

Proutist Bloc, India has actively supported the movement and has joined the sit-in and hunger strike led by members of PBI state committee members, Dr. Nilu Singh and Tarni Prasad.

Residents of those villages where dam has already been constructed are shelter less and penniless. They were not effectively rehabilitated. They did not get land in lieu of land which they have lost due to construction.

Land coming within the affected areas of dam have been rendered sandful and there is unbarred growth of poisonous grass and undesirable weeds all over. Wild boars and other stray cattle roam freely destroying the harvest. Since there is no exit for the water of nearby small rivers, their water has accumulated and converted potable water into poisonous one.

The condition of displaced persons is pathetic, and now there is imminent danger of more villagers being displaced due to continuing work of construction of the dam. Seventy villages are directly and deeply being affected by this anti-people project of the government.



PBI Odisha State Demands Employment for All

Bhuvaneshvar : Above five hundred Odisha Proutist Bloc India(PBI) activists staged rally and dharna at Lower PMG, Bhuvaneshvar (in front of the state assembly) on 12.02.2013 demanding guarantee of 100 % employment as a fundamental right in our constitution, empowerment of farmers to decide the price of their produce and total prohibition in the state.

PBI activists including youth, farmers and women drawn from different parts of the state had first assembled at Exhibition Ground Gate, Unit III and proceeded to the place of dharna (sit-in) in a peaceful procession via Ram Mandir, Station Square, raising slogans in support of their demands, during their 2-kilometre march to the state Assembly.

Memorandum

To

**The Hon'ble Chief Minister of Odisha,
Bhuvaneshvar.**

Sub: Attending to the Plight of the suppressed and suffering people of the Odisha state

Dear Sir,

We the Proutist Bloc, India (PBI) activists want to draw your kind attention to the miseries and agony of the common populace specially the youth, farmers and ladies of our great land of Odisha.

It is relevant to mention here that we had earlier submitted a memorandum to the Prime Minister during a demonstration of PBI at Jantar Mantar, New Delhi highlighting the woes of the people of Odisha. As a consequence Prime Minister office had written to the Chief Secretary of the State to take action on our Memorandum vide their letter no. 12/3/2012-PMP2/388176 dated 25.05.2012. Thereupon the Deputy Secretary, Planning and Coordination Department, Government of Odisha, wrote to the Agriculture/Industries/Steel and Mines Departments for appropriate action concerning suggestions and measures mentioned in the Memorandum for addressing the grievances of the suffering people. It is a matter of great regret that nothing has yet been done in response to the letter from PMO. We have therefore to approach you to listen to the grievances of the people and take remedial action for their wellbeing and happiness.

Youth of Odisha is disillusioned by the presence of the monster of Unemployment despite tall claims of the government regarding state's all round progress. Unless the menace of unemployment is not faced with strong determination yielding positive results, there cannot be genuine economic development of the state. PBI demands guarantee of 100% employment as a fundamental right with adequate purchasing power to usher in an era of real economic prosperity of our state. In order to ensure 100% employment, and also to free farmers from all round exploitation, following steps are suggested to make this dream becoming a reality:

1. The economy is to be restructured in the following proportions ----30% population to be engaged in the Farming sector, 20% in agro and 20% in agrico industries, 10% in trade and commerce, 10% in white collar jobs and 10% in small businesses like tea shops and restaurants. Presently there is excruciating load on the agriculture since more than 70% population depends on agriculture for sustenance. When the economy is restructured as suggested above, there will be balanced economy and the curse of unemployment can be done away with forever.
2. Agro and agrico industries are to be established at the source of raw materials. 100 % local population is to be employed first in these industries; if there is further need of man power then alone people from outside the region will be employed.
3. The practice of retrenchment with the arrival of advanced technology has to be totally skipped. If more developed machinery can do the work of two persons, then one person will not be removed from the job. Instead, the working hours of the staffs will be reduced to half, thus there will be no retrenchment. When the advanced technology helps in the increase of production, why will then be retrenchment with the resultant unemployment to many?
4. Advanced technology and mechanization of agriculture and industry is to be encouraged for enhancing the purchasing power of the people and for the greater economic prosperity of the state, and not for inflating the wealth of a few.
5. At least 12 hours electricity is to be made available to the farmers for irrigation so that there is efficient farming everywhere.
6. The farmers are to be provided with the market in their own Block. The role of middlemen has to be totally scrapped which will prevent exploitation of farmers by them.
7. We must never forget that it is farmers who are responsible for our food and survival; therefore their interests should be of paramount importance for the administration and governance.
8. Planning Commission should establish a Unit of their body at the Bloc level, and planning is to be prepared at this very level with the direct involvement of the local people who know best about their area, interests and well being. The dictum Know the area, Prepare the plan and Serve the people is to be followed in letter and spirit.
9. Agriculture should be accorded the status of industry, and farmers should alone have the right to determine the price of their produce.
10. No drainage of mineral resources to outside of the area be allowed. No interference by the outsiders in the local economy. Local people to have full say and control on the land, forest and water.

Total prohibition is the need of the hour. Extensive and excessive manufacture and consumption of liquor is destroying the peace and harmony of the family life. It is making the lives, especially of ladies, almost hell. It is goading the precious youth power of the state to go astray. We are moving towards the darker side of the civilization and culture due to the addiction prevalent among the youth and males of the society. Therefore government needs to formulate urgently a policy to totally ban the manufacture and consumption of liquor. and save the state from moving towards the darkness and destruction.

We have to protect our great spiritual, moral and truly humanistic culture. Therefore the screening and telecasting of films depicting vulgarity, female nudity and excessive violence should be stopped forthwith. Display of vulgar hoarding and posters are also to be banned. Government should come forward to safeguard the precious cultural and spiritual values of the great Odisha, and not allow assault on its sentimental legacy by the spread and prevalence of degenerating cultural values.

We hope, esteemed sir, for expeditious action from you for the fulfillment of the aforesaid demands. If needed, we can be called any day any time for dialogue on the aforesaid demands and their redressal with sincerity and honesty.

Yours sincerely,
(Jagannath Lenka)
Chairman, PBI, Odisha State

The demands of the demonstrators include : Guarantee of 100% employment, farmers alone should have the right to decide price of what they produce and banning the manufacture and consumption of liquor in the state. Addiction is destroying the peace , harmony and economy of the family , and therefore liquor should be treated as inimical to human progress, and as such banned.

In their memorandum to the CM they had mentioned that Odisha is rich in mineral resources, yet it is the poorest state in India. It is precisely due to big capitalists and multinational corporations usurping these natural resources in the name of development. PBI wants land , water and forest to be under the control of local people so that there is no possibility of their exploitation at the hands of greedy capitalists.

They have also mentioned that due to the distress sale of their produce and crushing load of debt, farmers in large number commit suicide every year. Once the agriculture is accorded status of industry , this situation can be easily averted. Agro and agrico industries need to be set up near the place of production of raw materials , and 100% employment to be given to the local population in these industries in order to make them self reliant. This will lead to their Economic Liberation ,and pave way for all round prosperity.

The memorandum also demanded direct election of the Chief Minister by electorates so that such predicament as faced by the people of Delhi can be avoided for good. CM so elected will be free to form his/her cabinet by choosing people from the legislators or even from amongst meritorious persons not in the legislature on the pattern of American form of Presidential system with some social controls.

Also, Politics should be meant only for the moralists-immorals will have no right to participate in the political activities. The PBI activists will also demonstrate at Jantar Mantar in Delhi on 3rd March after the conclusion of their National Convention on 1st and 2nd March there. They will then submit a memorandum to the Prime Minister voicing the aforesaid demands and expeditious action in the direction of their fulfillment. On a previous occasion too, they had submitted such like memorandum and the Prime Minister office had also written to the State Chief Secretary on 25.5.2012 to take action on it, but the state government has preferred to remain silent on the communication from the PMO to date. That's why they are keen to give tooth to their agitation and make it more aggressive in order to get their just demands fulfilled.



The demands of the demonstrators include : Guarantee of 100% employment, farmers alone should have the right to decide price of what they produce and banning the manufacture and consumption of liquor in the state. Addiction is destroying the peace , harmony and economy of the family , and therefore liquor should be treated as inimical to human progress, and as such banned.

In their memorandum to the CM they had mentioned that Odisha is rich in mineral resources, yet it is the poorest state in India. It is precisely due to big capitalists and multinational corporations usurping these natural resources in the name of development. PBI wants land , water and forest to be under the control of local people so that there is no possibility of their exploitation at the hands of greedy capitalists.

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PROUT

Progressive Utilization Theory

A Vibrant Magazine which Informs & Inspires

Cry of the Suffering Humanity

What is PROUT :

PROUT is an acronym for the Progressive Utilization Theory. Conceptualized in 1959 by Indian Philosopher 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