

PR UT

A Journal of Proutistic Views and Neo-Humanistic Analysis

ARE CRONY CAPITALISTS STILL LAUGHING ALL THE WAY TO THE BANK?

By a rough estimate, the 10 top indebted business groups – they are well-known names who have thrived in both the UPA and NDA regimes – have about Rs.7.3 lakh crore of loans in their books and are struggling to meet their interest payment obligations.

CORPORATE WELFARE OFFICE

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PROUT

Progressive Utilization Theory

Cry of the Suffering Humanity

**A
Vibrant
Magazine
which
Informs
&
Inspires**

What is PROUT :

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

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

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

Main principles of PROUT and Neo-Humanism :

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

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

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

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

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

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

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

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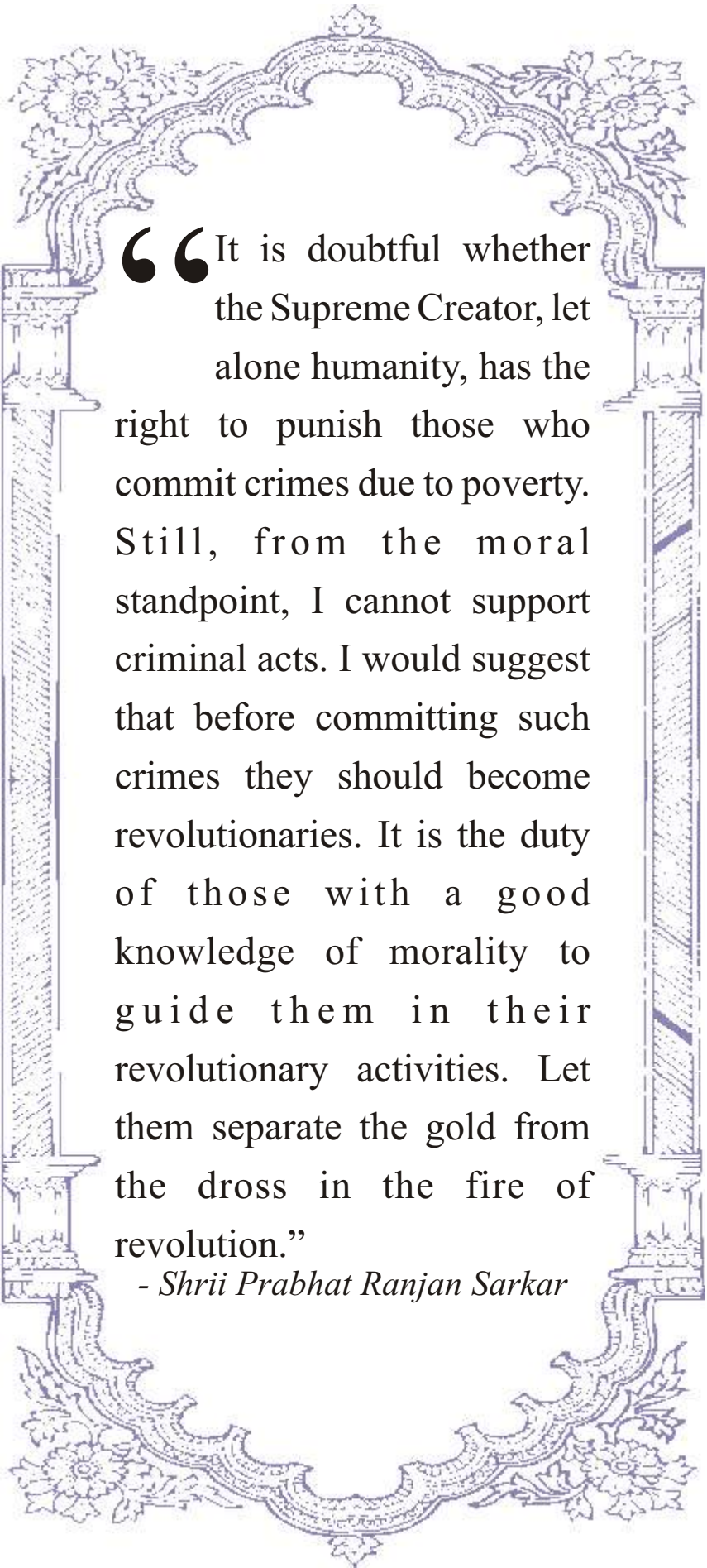
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Fundamental Principles :

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



“It is doubtful whether the Supreme Creator, let alone humanity, has the right to punish those who commit crimes due to poverty. Still, from the moral standpoint, I cannot support criminal acts. I would suggest that before committing such crimes they should become revolutionaries. It is the duty of those with a good knowledge of morality to guide them in their revolutionary activities. Let them separate the gold from the dross in the fire of revolution.”

- *Shrii Prabhat Ranjan Sarkar*

A Time for Social Revolution

The recent uproar about the suicide of a young Dalit scholar, Rohith Vemula has revealed a new mood in society. It is not merely the fact that this scholar was so inspired and eloquent in English in his suicide letter. It is not merely the fact that once again a Dalit is forced to commit suicide due to facing discrimination in the nation's educational institutions. It is not merely the fact that a Central Minister in Delhi wrote putting pressure on a distant university administration to punish these radical Dalit scholars for a minor clash with upper caste students. It is not merely the fact that the Education Department is being privatized and is spending less and less each year and instead working towards partnerships with foreign educational institutions whose prices the majority of the country will not be able to afford. It is not merely the fact that education is now part of the Human Resources Department because there is no mission for the enlightenment of every citizen but instead a mission to create skilled workers to help foreign companies establish their raj in India. It is not merely the fact that afterwards a media campaign was launched to assassinate the character of the victim. This has become accepted as a normal state of affairs in the country that is not worth much discussion.

What is remarkable is the outpouring of grief among the youth and protests appearing across the country. Yes, these will not be serious protest but the heart of the Indian youth and many other citizens has been moved by this all too common tragedy.

It has been thousands of years that the majority of the Indian population has suffered under the varna-caste system. A small noble stream of saints, activists, reformers and intellectuals has fought to bring this rudimental evil in South Asian society to an end. Of them, only the great saint Shankardev of Assam was able to remove casteism from his society. Many other saints such as Basava, Ravidas, Chaitanya Mahaprabhu and Tukaram were killed attempting this and many claim this was also the fate of Dr. Ambedkar. Seeing the increasing violence of casteism the freedom fighter and social reformer Sane guruji committed suicide in despair about being unable to bring this social evil to an end.

The preceptor of PROUT, Shrii Prabhat Ranjan Sarkar as a small boy took an oath to destroy the caste system and began His mission with fighting the caste system and mandating intercaste marriages in the highly casteist state of Bihar. Shrii Sarkar gave Prout not as an economic ideology like Marxism that ignores the social realities of caste but as a socio-economic mission based on spirituality. This is a mission for revolution not just in the sphere of the economy but also in the social realm because the entire structure of exploitation in India is based on caste. Nearly every corporation in India is controlled by priestly and merchant castes as are all the trade networks as well as most public institutions. These castes are less than 10% of the Indian population. This is the original colonialism that has never ended. For the majority of the Indian population there has been and will be no genuine Independence Day, no Republic Day until Indian society become free from this poison.

In the last century which has been called the American century, the youth rose up and began systematically to work to end racial segregation and violence. In this 21st century, after 7500 years of rape, theft and murder, it is time for the youth of India to rise up not in revolt but for a revolution to permanently put casteism in the history books and to finally manifest the vision of Sama-Samaja (social equality) given by Lord Shiva 7500 years ago. As Shrii Sarkar called upon Proutists and all lovers of humanity on March 25th, 1990 saying,

“In the post-Buddhist age – in the Puranic Age – the caste system was very strong, and it is still going on today. We are the first to fight this system. The merits and demerits of human beings are the same, so where is the justification for the caste system? Those who imposed the caste system were wicked, crooked demons.” (Move with Ever-Accelerating Speed)



Nuclear Revolution

This is a fascinating and difficult article to read. The idea of a multi-dimensional revolution is the need of the hour. The requirements of this revolution are indeed missing today. Who is preparing for revolution as a kind of war today? Who is mobilizing the exploited people in a multi-dimensional way for revolution? Who is creating a revolutionary organisation today? Who is creating revolutionary leaders? Who has a strategy for revolution in the next few years? Is there any single follower of Prout who has seriously thought about these questions? Is there any single follower of Prout who is working for a nuclear revolution in their region?

Darshan Singh, Buxar

Superstition

The problem with this article is that it only talked about passing laws. Who is going to enforce these laws? When the police in many parts of the country share many of these superstitions do they not need to be enlightened through training programmes. The fundamental problem is that enlightenment is not a mission in this country either in government schools, private schools or in the various public and private training programmes. Mysticism and superstition are the same thing in many people's minds. On top of that there is active propaganda of superstitious doctrines in society today and many are trying to introduce superstition in schools. While these forces of backwardness are organized and well-funded there is a dire lack of an organized movement to fight religious dogma and superstition in this country. Are we even ready to talk about this?

Mrinal Sangle, Kolhapur

Rich Get Richer

If ever there was an example of a failed state it is Jharkhand. A state created out of adivasi protests has seen only the militarization of their

oppression and the development of incarceration as a form of development dialogue. All that is needed next is to “develop” corporate prisons like in America and then make money by sending thousands of adivasis to prison so as to steal their lands and crush their spirits to protest by packing them like animals in overcrowded prisons.

Rameshwar Munda, Silli

Local and Complementary Currency

We need local currency here in Kaoshal. We are completely at the mercy to the Odisha and Marwari economy. Unless we break free from this slavery we will continue to be the starvation capital of the nation and our language and culture will wither away. It is high time that a plan is developed to make Kaoshal economically independent and that starts with an independent currency as the basis of a new, free local economy.

Bhojraj Pradhan, Gurgaon

Reversing Fate

An inspiring article to show that local people can be helped to revive their soil and their villages. Right now here in Bundelkhand we are facing a severe crisis due to shortage of water due to lack of caring and planning by the state government, due to systematic neglect of this historic region. Is there anyone who can guide the victims of drought here to save their soil, their lives and their communities?

Koli Prasad, Narsinghpur

Exxon of Agriculture

This was a real eye opener. In every sphere of industry we see a handful of people controlling everything and lying so beautifully about climate change and what not, that it is so difficult to understand their criminality. You know they go and try to take over one country and then there is some protests, then the

government tries to crush it. Then either the protest is crushed or the project is delayed but eventually goes ahead. We heard the tall talk of Marxists that workers of the world must unite but really something like this is needed today. What are you Proutists doing? Is there any attempt to unite people against these mega corporations?

Anbe Sivam, Madurai

Respected Svetlana

What a wonderful woman. Who has heart to go across our own country and listen to the tales of heartache of the suffering women in remote corners? Is there any woman journalist like her in Delhi, Mumbai or elsewhere who lives to document the heartache of their blighted lives? I hope one day I can have a future like this. It means getting left behind all those who are racing after money, working for big newspapers. Sometimes though one has to be left behind by the mob in order to get ahead as a human being.

Sheila Buxey, Mumbai

Gates Vaccine Crimes

Why is it that we are taught by our media to worship these foreigners who treat us as if we are sub-human animals? So many young boys I know dream of being like Gates. None of them want to know what crimes this man has done in the computer industry and now in global health. To use the children of India as lab rats and then to be worshipped as a god by the Indian media and educated people – this is what it means to be Bill Gates.

Vikash Rao, Warangal

REGRET

On page 7 of the February issue, last paragraph the year is 2016 and not 2015. Inadvertent typographical error is sincerely regretted.

- Eds



To Change Everything, It's Going To Take Everything We've Got

Alright, here's the idea. We're in a crisis so deep, so knotted, so unprecedented, and so urgent that, well, we have to change everything, pretty much. Or else.

And there's no one to do it for us. There's just us. Just-us. Justice.

And who are we? We are everyone, everywhere, who wants to do this. Everyone, everywhere, who cares what happens to everything, each other, humanity, Mother Earth, nature, the planet, the future creatures for whom what we do this day this year will make a difference. Possibly all the difference.

And what do we have to do? To repeat: we have to change most of the systems in which we live, whether we are in comfort or not, whether we have other preoccupations or not, whether we are happy or not, whether we have enough time, money, resources, or not. And we have to be radical.

And why do we have to do this? Let each of us answer for ourself. Because in the end, we will have to answer for ourselves. For what we did this coming year, and what we didn't.

OK, enough of the solemn words and grandiose tone. What am I really trying to talk about here?

Let's start with the situation: our operating system here on Earth has gone critical, as in far too many greenhouse gases, poisoned waters, dying oceans, melting ice, heat waves, drought, floods, cyclones, air pollution, land degradation, and on down the long lonely line of the civilizational highlights of the twenty-first century.

This is on top of the poverty, the hunger, the forced migration, the joblessness, the hopelessness, the general lessness.

And it's all inter-connected, isn't it? Ice melts, exposing more land and open water to the sun, increasing the temperature so more ice melts. The global economy takes your job, then the bank takes your house, the health industry takes back your insurance, and the economy takes someone else's job who depended on you doing what you used to do. The superpower bombs your village, takes away your family, and puts you on the road to another place, or into armed opposition to that superpower, which bombs another village in another country. We all part of the same, endless tapestry of our common destiny.

Meanwhile there are very *very* few real leaders in positions of power, whether running nations or cities, corporations or businesses, schools or universities, media or culture. This was apparent at the COP 21 climate summit last year that gave us the Paris Agreement where the would-be heroes turned out to be made of paper.

So, it's up to us. And to change everything, we'll have to have everyone we can, doing what they think best, giving everything they have.

And when we give everything, what happens? Something changes, somewhere. Someone notices. Someone takes hope that change can happen. Someone else gives everything. Someone notices...

We feel better. Stronger. More alive. More in love.

So we have something more to give.

Will it be enough?

No one can say. Who knows which future we'll have? Who knows our own power? Who can measure our imagination? Who can imagine our creativity?

Have you ever felt it? What it feels like to be alive? To be part of something big? To be with others who have the same dreams?

Now is the time. This is year one. The winter is ending. Today we start. Just us. Me and you all. Let's stand tall and walk out into the wild winds.

- John Foran



Socio-Economic Exploitation in Rárh

SHRII PRABHAT RANJAN SARKAR

Today a heavy load of exploitation is breaking the backs of the people of Rárh. To save Rárh without delay, an all-round socio-economic rehabilitation plan is needed. Rárh is filled with Nature's inexhaustible store, and yet the people of Rárh are not able to eat their fill of nutritious food.

This world of ours is made up of good and bad. And the good and the bad things are done not so much by nature as by human beings. The good things that humans have the capacity for are friendliness, intimacy, love, sweet amiability both internal and external sitting together to eat and to talk, trying to feel the joys and sorrows of others, and so on. And of the bad things that humans do, the first and foremost is the exploitation of one human by another. This exploitation occurs sometimes in the religious sphere, sometimes in the social sphere, sometimes in the mental sphere and sometimes in the economic sphere.

When human beings first appeared on earth, that was the prehistoric Worker Age. Rárh was no exception. When the people of that age all began to feel that they should live collectively in order to fight against the obstacles and dangers of their adverse environment,

they began to search for a chieftain. At the initial stage, a woman used to be the chieftain. Even though she may not have had to do anything, she served as a symbol of group-oriented living, just like a queen ant or a queen bee or a queen white ant. In this way there emerged the ancient matriarchal society. When, later on, it made way for the patriarchal society when it became evident that a patriarchal society [patrilineal order] was necessary for determining the lineage of the children males began to assume the roles of chieftains. These chieftains used to be called, in more polished language, *rajás* [kings]. Rárh too saw the emergence of patriarchal society. But it was slightly different than in other parts of the world. In most countries, where the society was matriarchal, the matrilineal order of lineage prevailed, and where the society was patriarchal, the patrilineal order prevailed. Though Rárh's present social system is patriarchal, the systems of lineage and right to perform the last rites, and, in some cases, inheritance, are

not completely patrilineal. What is found is a beautiful mixture of the patrilineal and matrilineal orders.

The male-dominated society is followed by the Martial Age. At the initial stage there is only the warriors' *shasan* [control and administration], but later comes *shosán* [exploitation] as well. During the Warrior Age, if the populace can flatter their king, they can pass their days happily. But when the Capitalist Age eventually follows, people's very existence becomes unbearable. The Warrior Age lasted for a long time in Rárh. But soon after the fall of local kingdoms, the Capitalist Age with all its ruthlessness tightened its noose around the people of Rárh. There being no way out, the hapless people of Rárh, like the people of other countries in the world, gave in to the exploitation of the Capitalist Age.

The exploitation in Rárh was very extreme, and it still is. The capitalist control and

administration and capitalist exploitation in Rárh manifests itself in two different ways: 1) exploitation by the local capitalists, which is relatively insignificant, and 2) exploitation by the outsider capitalists, which is very extreme. The fundamental difference between the exploitation by the local capitalists and that by the outsiders is this: though both are exploiters and the exploitation of both causes people to cry aloud for relief, the local exploiters mostly keep their exploitation-gotten wealth within the territory of the land, and hence there is a chance for that wealth to be utilized in future in the service of the people. But the outsider exploiters will in most cases transfer outside all the wealth that they have ruthlessly squeezed out of the land. This means that there is no chance whatsoever for those resources to be utilized in future in the service of the local people.

Today a heavy load of exploitation is breaking the backs of the people of Rárh. To save Rárh without delay, an all-round socio-economic rehabilitation plan is needed. Rárh is filled with Nature's inexhaustible store, and yet the people of Rárh are not able to eat their fill of nutritious food. What a heart-rending sight! **It may not be possible for the present inhabitants of Rárh alone to do all that is necessary to save their land from this miserable plight. So those from outside Rárh must also come forward to help Rárh, otherwise a highly-civilized and cultured human population will be ruined.**

Nature has blessed Rárh bountifully with underground resources, above-ground resources, water resources, and



everything else. It is up to human beings to arrange for the rational utilization and humane distribution of those gifts.

Nature has been bountiful to each and every region of the world, and has endowed us with enormous wealth both on and under the surface of the earth. In fact, different areas of the world are full of agricultural, mineral, aquatic, medicinal and forest resources, yet in many economic regions of the world there is utmost poverty, a low standard of living, and cultural and industrial backwardness. As a result, with the curse of the acute scarcity of food, clothes and accommodation, as well as lack of educational facilities, even today in the twentieth century when material science claims to have made rapid progress, millions of people are fighting for their physical survival.

Due to the blessings of nature, there is no shortage of physical resources in any economic region. But due to the lack of benevolent propensities, those materials have not been utilized for social and economic development. Consequently, the people's basic physical necessities (food, clothes, accomodation, medical treatment

and education) could not be met. Obviously, there is a gross lack of pramá in the physical sphere.

Nature has provided the hilly land of Rárh with enormous resources. In the different strata of old hard rock there are gold, silver, copper, mercury, mica, manganese and many other minerals. There are large deposits of quartz and various types of other valuable minerals in the stratum of hard igneous rock. There is good quality coal and sand in the strata of ancient alluvial rock and dead rock. Western Rárh is rich in mineral wealth. The soil of eastern Rárh, having been formed from the seabed, is comparatively new. There is a great possibility that mineral ore may be extracted from it, especially in those areas which were covered by a Sargasso Sea in ancient times.

Eastern Rárh is as rich in surface wealth as western Rárh is rich in underground wealth. The sort of rich fertile land we find in Burdwan, Hooghly, Howrah, eastern Midnapore and Kandi subdivision is extremely rare in the world. The reason is that the rivers of Rárh such as the

Damodar, Ajay, Mayuraksi, Kangsavati, Suvarnarekha, Bakreshwar, Kopai, Shilavati and Hinglo have carried alluvial soil enriched with calcium and various mineral resources to eastern Rárh and made the surface of the land very rich, as precious as gold. In that fertile soil there can be bumper harvests of paddy, wheat, sugar cane, pulses, cotton, mulberry and non-mulberry silk, and many other agricultural products. The laterite soil of Rárh is so rich with calcium that good-quality apples, pears, oranges, papayas, guavas, grapes, custard-apples and many other fruits can be grown in abundance.

By introducing various kinds of irrigation systems (small-scale irrigation, lift irrigation, excavation of tanks, etc.), efforts may be made to grow orchards and to cultivate three crops of rice in a year (early autumn, winter and summer). On the basis of the tremendous potentiality for agricultural production, numerous agro-industries and agro-industries could be established in Rárh, but unfortunately this potentiality has not been tapped so far. The

forests of Rárh are also full of resources.

So although there are enormous natural resources of various types in Rárh, its people are undernourished, half naked, poorly accommodated, illiterate and ridden with disease. Had the economic planning of the country been based on the principle of *pramá* [dynamic socio-economic equipoise], the social and economic picture of Rárh would be completely different from what it is now.

The potentialities of this region have not yet been fully developed and utilized. The major portion of the wealth is subterranean, and these treasures should be properly harnessed, but practically nothing has been done in this respect. The surface potentialities should also be properly developed, but these too have been neglected.

How should the surface water potentiality in this region be utilized? The rainfall in this area is very meagre-rain only falls part of the year, and the rest of the year it is dry. Well irrigation is underdeveloped, and there is hardly any lift or shift irrigation. Sixty-five percent of the land is rocky and sandy, and traditionally only coarse grain is grown there. So in Rárh we have to do two things-construct

many new small-scale ponds, dams and lakes, and undertake large-scale afforestation on the banks of all water systems.

Rárh has undulating land, so large-scale reservoirs cannot be easily constructed, but many small lakes and ponds can be built. Large, deep reservoirs will not be as beneficial as small-scale ponds and should not be encouraged. Moreover, large reservoirs rely on lift and shift irrigation to supply water to a system of canals. In such a system, the water pressure will fall because as the water travels along the canals leading from the reservoirs to the fields, the canals will be obstructed by the hilly terrain. So, if there is a big investment in reservoirs, the money will be wasted. Instead, many small ponds and dams can be constructed with the same investment. If many small-scale dams are constructed at a cost of about one hundred thousand rupees each, this investment will give a return of hundreds of millions of rupees.

Rárh appears emaciated from starvation, miserably struck by misfortune, and chained with slumber because of the lack of proper consciousness regarding the need of the hour. **Let all rational persons of the world think collectively about Rárh's distress, and let them come forward with their help to build up Rárh.**

Rárh is the starting-point of human civilization, Rárh is the hub of human culture. Let that Rárh shine again in its own glory. Let that Rárh again brim over with fruits, flowers, treasures, humanity and spirituality. Let the shroud of mist obscuring Rárh's path of progress blow away, let Rárh's melancholy face brighten with a smile. With these good wishes, let me conclude.



Are Crony Capitalists Still Laughing

All the Way to the Bank



* MK Venu

RBI Governor Raghuram Rajan has issued renewed warnings from Davos that the bad loans in the banking sector could spin out of control if action is not taken with a sense of urgency. If anything the problem of bad loans in the banking system is worsening as the economy runs the risk of getting caught in a new global deflationary cycle in 2016. Rajan was unusually forthright in Davos and suggested that just a handful of businesses have borrowed massive amounts from banks and are actually choking credit to the rest of the economy because of their inability to pay back the loans. In an obvious reference to Vijay Mallya of the Kingfisher Group, the RBI Governor said big



By a rough estimate, the 10 top indebted business groups – they are well-known names who have thrived in both the UPA and NDA regimes – have about Rs.7.3 lakh crore of loans in their books and are struggling to meet their interest payment obligations.

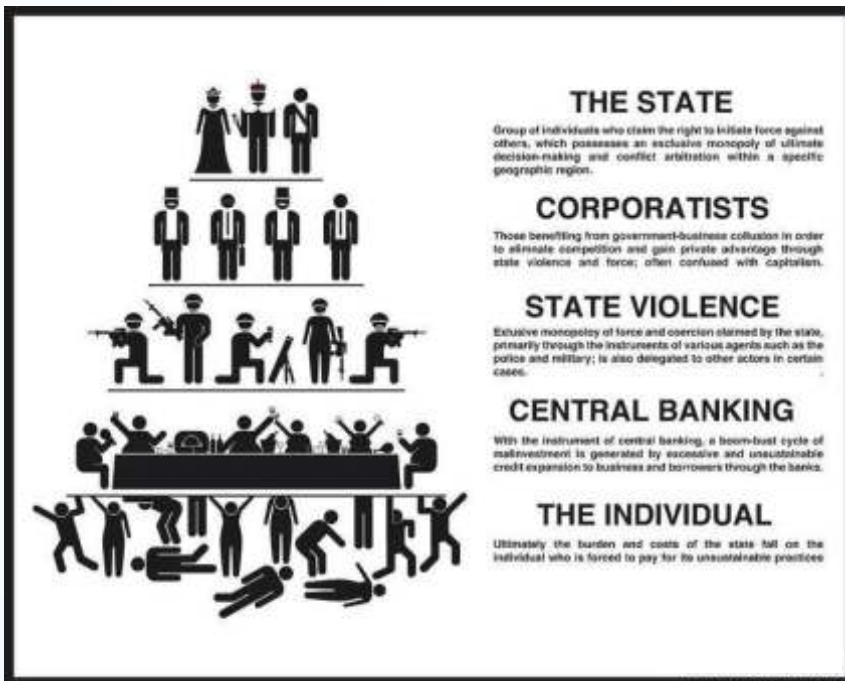
defaulters who have not paid back bank loans must refrain from holding expensive birthday bashes. Mallya had recently organised his 60th birthday bash with great pomp in a super deluxe hotel in Goa. His company has been formally declared a debt defaulter by the State Bank of India.

Mallya's default is only the tip of the iceberg. There are bigger corporate groups, with immense political clout, who are also in default but they have technically avoided being declared defaulter through what is called “ever-greening” of loans. Ever-greening essentially involves making fresh borrowing from banks to simply pay interest. By doing so, the corporates, which don't have enough cash to even pay interest, avoid being officially declared defaulters and the

banks too develop a vested interest in showing that the loan hadn't gone bad in their balance sheets by offering these companies fresh loans which immediately come back as interest payment. It is a mere book entry, really. As per the RBI norms, a corporate default in interest payment beyond two quarters requires the concerned bank to make provisions setting aside funds as cover for a full default in the future which is charged to current profits.

Indeed, if strict provisions for interest default were to be made by banks, they may end up showing huge losses. Consequently, banks also have a vested interest in ever-greening loan accounts. By doing so, banks and corporates merely postpone the problem of loans gone bad.

By a rough estimate, the 10 top



indebted business groups they are well-known names who have thrived in both the UPA and NDA regimes have about Rs.7.3 lakh crore of loans in their books and are struggling to meet their interest payment obligations. Most of these companies are heavily invested in infrastructure sectors such a power, roads and telecom or in the commodities like steel where world prices have collapsed.

Governor Rajan sent out fresh warnings recently about the deepening crises in the financial sector, especially in public sector banks, because the stock market has begun to read the real rot within, even if banks are trying to hide it. For instance, the share prices of public sector banks have collapsed to such an extent that they have begun to quote below their book value. The book value of a company is simply the real net worth (equity capital plus reserves accumulated over the years) as shown in the balance sheet. In the case of the public sector banks the share prices are so low that they have fallen even below the book value, clearly suggesting that the net worth mentioned in the balance sheet is overstated. This had happened to some of the large American banks

after the 2008 global financial crisis. Before massive Fed Reserve bailouts arrived, the stock prices of US banks too had fallen well below their book value.

Worse, the market capitalisation of 40 plus Indian PSU banks put together has fallen to about Rs. 2.4 lakh crore which is less than the market value of just one private sector bank, HDFC! Such has been the destruction of the market value of PSU banks. So the stock market is clearly signalling that the rot in PSU banks is much deeper than what has been disclosed so far. This prompted Raghuram Rajan last month to up the ante and force the banks to make full disclosure and provision for bad loans where interest is not paid for over two quarters. Rajan has emphasised in the past that India's crony capitalists (read big business groups that actively fund elections) never seem to pay for the bad decisions they make and practice virtually "risk free capitalism".

Recently, a reputed research firm Credit Suisse gave alarming data for 10 severely indebted groups in the infrastructure and commodities sectors which are facing the brunt of the current deflationary storm originating mainly from China. The aggregate

gross debt in the books of these corporate groups – Essar, Reliance ADAG, GMR, GVK, Adani, Lanco, Videocon, Vedanta, Jaypee is of the order of Rs.7.3 lakh crore. Of this, Credit Suisse estimates that about Rs.3 lakh crore of loans are severely stressed! Private credit rating agencies have assigned these severely stressed loans near default status. But banks are nowhere close to recognising them as non-performing assets. It is largely these stressed loans that Rajan is talking about when he tells banks to be bold and make full provisions for loans where interest payment has all but stopped. Overall, about 15% to 20% of all outstanding bank credit of about Rs.65 lakh crore is considered to be suffering various levels of stress.

Politically, Rajan has touched a raw nerve and both PM Narendra Modi and finance minister Arun Jaitley will be tested on this count in the months ahead. How PM Narendra Modi and FM Arun Jaitley deal with large quanta of stressed loans in these big corporate groups is being closely watched by the opposition parties. The other day, a BJP spokesperson admitted on CNBC Awaaz channel that it is a challenge for the government to



distinguish loans which are going bad because of genuine business failure from the ones which have elements of wrongdoing in them. Many of the corporate groups listed by the Credit Suisse are known to have got entangled in scams during the UPA regime and are also notorious for their crony capitalist links. Any relief to them will open Prime Minister Narendra Modi to fresh charges of treating big business with kid gloves. Indeed, this is the biggest challenge the NDA economic managers face.

The nature of the deepening crisis in the banking sector was brought out by Uday Kotak, Chairman of Kotak Mahindra bank, who minced no words in Davos last week by stating upfront that banks can no longer afford to just wait for the global commodity prices to recover in the hope that their loans turn good from bad. Uday Kotak supported Rajan's assertion that banks must quickly disclose the magnitude of bad loans in their balance sheets by March 31.

Significantly, Kotak argued that prominent Indian businesses today don't have the confidence to deal with a further slowdown in 2016. **These businesses were full of confidence in 2008 when the world**



was hit by a recession. Back then, both big corporate groups and banks had good balance sheets.

The difference today, according to Kotak, is that businesses are highly leveraged on debt and the flip side of it is that banks are sitting on huge non-performing assets.

Finance Minister Arun Jaitley made a counter argument that India's economy is far more resilient today than it was in 2008. Jaitley probably knows, not many in Davos would have agreed with him. So to conclude, here's a financial tip no one gives you. If you owe money to the banks, make sure the amount is huge. Then you won't need to worry about paying it back on time. Or, indeed, in some cases, paying it back at all.

In December 2015, the Supreme Court ruled that under RTI, and in the interest of transparency, banks must reveal the names of companies who default. Until now, banks have refused to share this information easily. In absolute terms, the gross non-performing assets - loans not repaid by borrowers - owed just to state-owned banks was reported at Rs 3.04 lakh crore. That's four times the entire budget for education in India. A large part of these loans will never be repaid by the companies. Compare this with the farm loan waiver of Rs 70,000 crore given by

the government in 2009 that faced huge criticism from free market economists who start beating their chests at the mention of subsidy to the poor in the country.

In response to an RTI application filed by The Indian Express, the RBI disclosed that while bad debts stood at Rs 15,551 crore for the financial year ending March 2012, they had shot up by over three times to Rs 52,542 crore by the end of March 2015. **In other words, while bad loans of public-sector banks grew at a rate of 4 per cent between 2004 and 2012, in financial years 2013 to 2015, they rose at almost 60 per cent.** The bad debts written off in financial year ending March 2015 make up 85 per cent of such loans since 2013.

This is because of new policies allowing foreign banks into the country. This epidemic of bad loans (while corrupt banks make millions on the stock market when their stock goes up due to high sales) is what has destroyed the Chinese economy and is now poised to do the same to the Indian economy.

The Reserve Bank of India so far has not released the details of individual borrowers who have defaulted on repayment of their loans. In the absence of this, here is a list of the 10 most indebted companies of India, reported by



Credit Suisse in its October 2015 report. The debt shown on their balance sheets was till March 2015. One expects that debt on these 10 companies comprise a major chunk of the non-performing assets of the banks. Though it is unclear how much is the exact amount of non-performing assets against each company, however, just their outstandings make for staggering reading.

01 - THE RELIANCE GROUP

The Anil Ambani-led Reliance Group is in the business of power, insurance, wealth management, telecommunication infrastructure and entertainment. In March 2015, the company had a debt of Rs 1.25 lakh crore on its balance sheet. The amount is equivalent to the special package announced for Bihar by Prime Minister Narendra Modi ahead of state elections in August this year.

02 - THE VEDANTA GROUP

Anil Agarwal's company is the second-most indebted company. According to Credit Suisse, the company, which is into metals and mining, had a debt of Rs 1.03 lakh crore. This is equivalent to the

amount raised by the Government of India in March 2015 through its biggest-ever auction of telecom spectrum.

03 - ESSAR GROUP

Managed by the Ruia Brothers (Shashi Ruia and Ravi Ruia) the company, with operations in 25 countries, owes Rs 1.01 lakh crore. That's what the Centre plans to spend on building smart cities until 2020.

04 - ADANI GROUP

Gautam Adani, the chairman of the Adani Group of companies is known for his proximity with Prime Minister Narendra Modi. His business house owes Rs 96,031 crore to the banking system. The amount is a little less than the Budget for building the bullet train network between Mumbai and Ahmadabad proposed by the government.

Earlier this year, the State Bank of India reportedly approved a loan of around \$1 billion (Rs.6,600 Crore) for the company's coal mine in Australia. However, after much hue and cry in the media due to the highly stressed balance sheet of the public sector bank, the approval was withdrawn.

05 - JAYPEE GROUP

Manoj Gaur-run Jaypee Group has a debt of Rs 75,163 crore on its balance sheet. Jaypee Group had a golden time during the Mayawati rule in Uttar Pradesh between 2007 and 2012. The debt is eight times the allocation for mid-day meals in 2015 that feeds 12 crore school going children in the country.

06 - JSW GROUP

Sajjan Jindal is the chairman of JSW group and he was recently in headlines for reportedly organizing the meeting between Pakistan Prime minister Nawaz Sharif and Narendra Modi. Big connections allow you big credit lines. As per the Credit Suisse report, the group has a debt of Rs.58,171 crore. The amount is equivalent to the cost of 26 Rafale fighter aircrafts that India plans to buy from France.

07 - GMR GROUP

Named after its promoter G M Rao, the group is known for building Delhi's T3 International Airport terminal. The group has a debt of Rs 47,976 crore on its balance sheet. The amount can be used to build 2 coal-based power plants with a generation capacity of 4,000 MW each enough to provide electricity to the state of Haryana during peak summers.

08 - LANCO GROUP

Headed by L Madhusudan Rao, the company runs solar and thermal power plants. It has a debt of Rs 47,102 crore.

09 - VIDEOCON GROUP

Venugopal Dhoot's company, the group once famous for making televisions, owes Rs 45,405 crore to banks. This amount can be used for 93 missions to Mars by India.

10 - GVK GROUP

Founded by GVK Reddy, the group has interests in energy, infrastructure and hospitality sectors. The company has a debt of Rs.33,933 crore. The amount is just a little less than government's allocation under the MNREGA scheme (National Rural Employment Guarantee Act) of Rs.34,000 crore in 2015.

"I described capitalists from developed countries as polished devils, I would find it extremely difficult to find a suitable term for their counterparts in underdeveloped countries. Such capitalists are not satisfied with just sucking people's blood, they often devour their flesh and bones as well; then they beat drums made from the skins of their victims as they deliver religious and philosophical discourses, build temples and construct lodgings for pilgrims, and undertake various other activities."

Shrii Prabhat Ranjan Sarkar



Smart Cities: Unwise for India's Security

* Great Game India

Recently Lalu Prasad Yadav complained about the fact that no city from Bihar or Bengal was included in the list of future “Smart Cities” proposed by the Central government. But is this discrimination actually a blessing in disguise for Bihar and Bengal?

In April 2012 Wired's James Bamford, author of the book *The Shadow Factory: The NSA from 9/11 to the Eavesdropping on America*, reported that two companies with extensive links to Israel's intelligence service provided

hardware and software to wiretap the U.S. telecommunications network for the National Security Agency (NSA). In 2007 a former Commander of the highly secret Unit 8200 (i.e. Israel's NSA) told Forbes that the technology of Comverse (i.e. the company that owns Verint) was based on the technology created by Unit 8200. One of the founders of Verint, Jacob “Kobi” Alexander, is a former Israeli intelligence officer. A co-founder and former chairman of Narus, Ori Cohen, told Fortune in 2001 that

even his partners worked on certain technologies for the Israeli intelligence.

Having a foreign contractor bug the telecom grid would mean that not only the NSA but the Israeli Intelligence as well gained access to most of the domestic traffic flowing through U.S. On the other hand these reports also exposed the moles in NSA who put USA's national security at stake. Recently in the negotiations of the Iran-US Nuclear Deal in 2015, Iran was using these companies to spy upon the

Smart cities are being designed for elite Indians to live under government surveillance. Only it is not just the Indian government that will be watching. Indians be tracked through Aadhar cards. Upper middle class and wealthy Indians will be monitored in their home. The “lucky” and “free” Indians will be those living in slums who will only be watched by CCTV cameras.

negotiations so as to try and sabotage them. The US responded by also hiring other Israeli companies to spy upon the Israeli government.

What is important here for the Indian context is that the same Israeli companies that spied on the US, against whom the US lawmakers took serious actions are about to get a major foothold in the Indian market.

These same Israeli companies under investigations by the US agencies are being welcomed with open arms by the Indian government. The Indian government is planning to grant the communication infrastructure installations contract to these same companies under Digital India Smart Cities program. The same Israeli surveillance firm Verint Systems is set to get a contract from the Indian Department of Telecommunications for mass surveillance to facilitate government interception of encrypted electronic communications.

India's then UPA communications minister Kapil Sibal met Verint's leadership team in Israel to "devise interception tools for tracking encrypted communication services." Verint expressed a "desire to work with the government to intercept all forms of encrypted communications." The

Indian government had "identified 15 forms of encrypted communications, including Google's Gmail, RIM's Blackberry services, Nokia's email offerings, Yahoo! and Microsoft Skype, among others, that it claimed could not be tracked by Indian law enforcement agencies."

Smart cities are being designed for elite Indians to live under government surveillance. Only it is not just the Indian government that will be watching. The Israeli companies, the Israeli government and the American government. So not only will Indians be tracked by these companies through Aadhar cards. Upper middle class and wealthy Indians will be monitored in their home. The "lucky" and "free" Indians will be those living in slums who will only be watched by CCTV cameras.

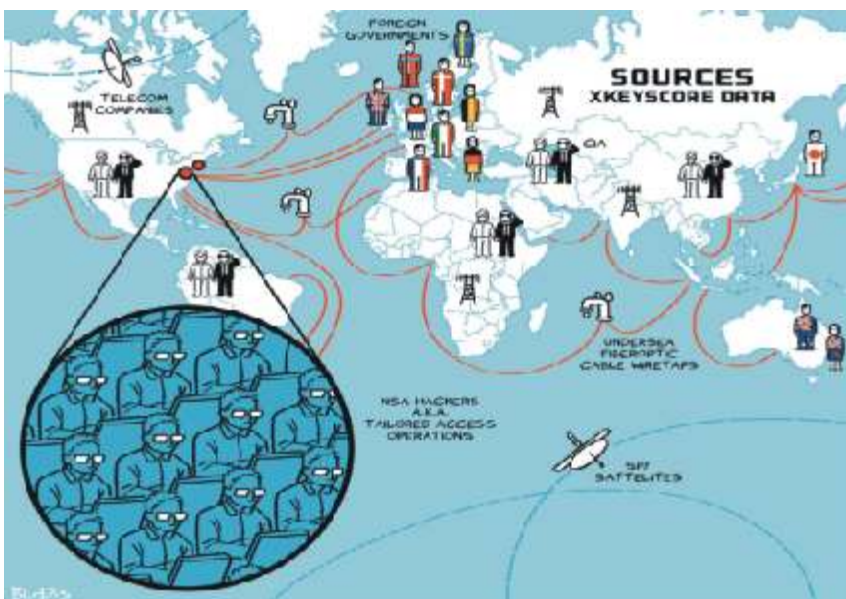
While Indians are being bombarded with full-page ads on Free Basics by Facebook and Reliance it is important to understand this issue in context to the Digital India campaign under the shadow of the much wider Information Warfare.

There are multiple facets of communication threats from China as well, although Chinese vendors marketing and waging electronic warfare in India is a recent phenomenon. Western firms like

Nokia, Ericsson, Lucent, CISCO, etc are already established in India conducting deep route penetration into India's strategic communication and waging direct information warfare. Unfortunately in India there is no comprehensive study of Communication Infrastructure Security (CIS) keeping the above perspective in mind. Under the shiny haze of globalization and liberalization, India never understood nor designed the threat perceptions towards developed nations. This is causing deep trouble in India's strategic sector in making stringent National security policies.

In 21st century it is very important for great powers or colonial masters or developed countries to monitor India and its neighbouring countries to keep them at bay as a part of the 'Great Game' strategy. We can also assess the importance of India in International politics by studying the recent snooping activities of the USA. **Three "global heat maps," which give each country a color code based on how extensively it was subjected to NSA surveillance, clearly show that India was one of the hottest targets for U.S. intelligence.** With the color scheme ranging from green (least subjected to surveillance) through yellow and orange to red (most surveillance), the heat maps show India in the shades of deep orange and red even as fellow BRICS nations like Brazil, Russia and China who monitored extensively sit in green or yellow zones. This gives us ample proof about importance of India and its strategic information in global politics.

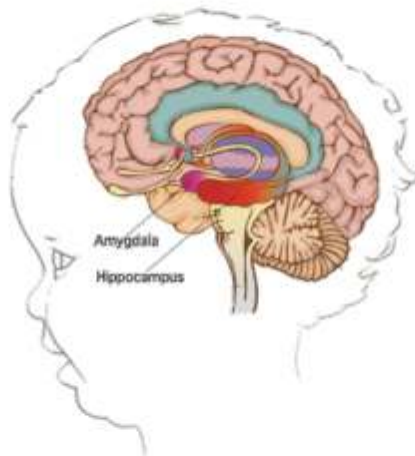
These are just some of the many such case studies that demonstrate clearly the Indian government's lack of understanding about even the basic tenets of information warfare. Sadly, without any concept of a comprehensive national security what is at stake is the very sovereignty of our country.



How Poverty Affects Behavior and Academic Performance

The complex web of social relationships students experience with peers, adults in the school, and family members exerts a much greater influence on their behavior than researchers had previously assumed.

Poverty has been shown to decrease the size of the **Hippocampus** and **Amygdala** in children.



The Hippocampus and Amygdala help regulate stress and emotional processing

* Eric Jensen

The effects of the nine months a child spends in utero are far from negligible, especially on IQ. Factors such as quality of prenatal care, exposure to toxins, and stress have a strong influence on the developing child. In addition, the relatively new field of *epigenetics* (the study of heritable changes in gene function that occur without a change in primary DNA sequence) blurs the line between Nature and nurture. Environment affects the

receptors on our cells, which send messages to genes, which turn various functional switches on or off. It's like this: like light switches, genes can be turned on or off. When they're switched on, they send signals that can affect the processes or structures in individual cells. For example, lifting weights tells the genes to "turn on" the signal to build muscle tissue. Genes can be either activated or shut off by a host of other environmental factors, such as

stress and nutrition. These switches can either strengthen or impair aggression, immune function, learning, and memory.

Recent evidence suggests that the complex web of social relationships students experience with peers, adults in the school, and family members exerts a much greater influence on their behavior than researchers had previously assumed. This process starts with students' core relationships with

parents or primary caregivers in their lives, which form a personality that is either secure and attached or insecure and unattached. Securely attached children typically behave better in school. Once students are in school, the dual factors of socialization and social status contribute significantly to behavior. The school socialization process typically pressures students to be like their peers or risk social rejection, whereas the quest for high social status drives students to attempt to differentiate themselves in some areas sports, personal style, sense of humor, or street skills, for example.

Socioeconomic status forms a huge part of this equation. Children raised in poverty rarely choose to behave differently, but they are faced daily with overwhelming challenges that affluent children never have to confront, and their brains have adapted to sub-optimal conditions in ways that undermine good school performance. The most significant risk factors affecting children raised in poverty are (the word *EACH* is a handy mnemonic):

- Emotional and Social Challenges.
- Acute and Chronic Stressors.
- Cognitive Lags.
- Health and Safety Issues.

Combined, these factors present an extraordinary challenge to academic and social success. This reality does not mean that success in school or life is impossible. On the contrary, a better understanding of these challenges points to actions educators can take to help their less-advantaged students succeed.

Emotional and Social Challenges

Many low-SES children face emotional and social instability. Typically, the weak or anxious attachments formed by infants in poverty become the basis for full-blown insecurity during the early childhood years. Very young children require healthy learning and exploration for optimal brain development. Unfortunately, in impoverished families there tends to

be a higher prevalence of such adverse factors as teen motherhood, depression, and inadequate health care, all of which lead to decreased sensitivity toward the infant and, later, poor school performance and behavior on the child's part.

Theory and Research

Beginning at birth, the attachment formed between parent and child predicts the quality of future relationships with teachers and peers and plays a leading role in the development of such social functions as curiosity, arousal, emotional regulation, independence, and social competence (Sroufe, 2005). The brains of infants are hardwired for only six emotions: joy, anger, surprise, disgust, sadness, and fear. To grow up emotionally healthy, children under 3 need

- A strong, reliable primary caregiver who provides consistent and unconditional love, guidance, and support.
- Safe, predictable, stable environments.
- Ten to 20 hours each week of harmonious, reciprocal interactions. This process, known as *attunement*, is most crucial during the first 624 months of infants' lives and helps them develop a wider range of healthy emotions, including gratitude, forgiveness, and empathy.
- Enrichment through personalized, increasingly complex activities.

Children raised in poverty are much less likely to have these crucial needs met than their more affluent peers are and, as a result, are subject to some grave consequences. Deficits in these areas inhibit the production of new brain cells, alter the path of maturation, and rework the healthy neural circuitry in children's brains, thereby undermining emotional and social development and predisposing them to emotional dysfunction.

The need for human contact and warmth is well established. A study of infants in Irish foundling homes

in the early 1900s found that of the 10,272 infants admitted to homes with minimal or absent maternal nurturing over a 25-year period, only 45 survived. Most of the survivors grew into pathologically unstable and socially problem-ridden adults.

In many poor households, parental education is sub-standard, time is short, and warm emotions are at a premium all factors that put the attunement process at risk. Caregivers tend to be overworked, overstressed, and authoritarian with children, using the same harsh disciplinary strategies used by their own parents. They often lack warmth and sensitivity and fail to form solid, healthy relationships with their children.

In addition, low-income caregivers are typically half as likely as higher-income parents are to be able to track down where their children are in the neighborhood, and frequently they do not know the names of their children's teachers or friends. One study found that only 36 percent of low-income parents were involved in three or more school activities on a regular basis, compared with 59 percent of parents above the poverty line.

Low-SES children are often left home to fend for themselves and their younger siblings while their caregivers work long hours; compared with their well-off peers, they spend less time playing outdoors and more time watching television and are less likely to participate in after-school activities.. Unfortunately, children won't get the model for how to develop proper emotions or respond appropriately to others from watching cartoons; they need warm, person-to-person interactions. The failure to form positive relationships with peers inflicts long-term socio-emotional consequences.

The human brain "downloads" the environment indiscriminately in an attempt to understand and absorb the surrounding world, whether that world is positive or negative. When children gain a sense of mastery of

their environments, they are more likely to develop feelings of self-worth, confidence, and independence, which play heavily into the formation of children's personalities (Sroufe, 2005) and ultimately predict their success and happiness in relationships and in life in general. Economic hardship makes it more difficult for caregivers to create the trusting environments that build children's secure attachments. Behavior research shows that children from impoverished homes develop psychiatric disturbances and maladaptive social functioning at a greater rate than their affluent counterparts do. In addition, low-SES children are more likely to have social conduct problems, as rated by both teachers and peers over a period of four years. Unfortunately, a study of negative emotionality and maternal support found that low-income parents were less able than were well-off parents to adjust their parenting to the demands of higher-needs children.

Low-income parents are often overwhelmed by diminished self-esteem, depression, and a sense of powerlessness and inability to cope with feelings that may get passed along to their children in the form of insufficient nurturing, negativity, and a general failure to focus on children's needs. In a study of emotional problems of children of single mothers, Keegan-Eamon and Zuehl (2001) found that the stress of poverty increases depression rates among mothers, which results in an increased use of physical punishment. Children themselves are also susceptible to depression: research shows that poverty is a major predictor of teenage depression.

Effects on School Behavior and Performance

Strong, secure relationships help stabilize children's behavior and provide the core guidance needed to build lifelong social skills. Children who grow up with such relationships learn healthy, appropriate emotional responses to everyday situations.

But children raised in poor households often fail to learn these responses, to the detriment of their school performance. For example, students with emotional dysregulation may get so easily frustrated that they give up on a task when success was just moments away. And social dysfunction may inhibit students' ability to work well in cooperative groups, quite possibly leading to their exclusion by group members who believe they aren't "doing their part" or "pulling their share of the load." This exclusion and the accompanying decrease in collaboration and exchange of information exacerbate at-risk students' already shaky academic performance and behavior.

Some teachers may interpret students' emotional and social deficits as a lack of respect or manners, but it is more accurate and helpful to understand that the students come to school with a narrower range of appropriate emotional responses than we expect. The truth is that many children simply don't have the repertoire of necessary responses. It is as though their brains' "emotional keyboards" play only a few notes (see Figure 2.1).

The proper way to deal with such a deficit is first to understand students' behavior and then to lay out

clear behavioral expectations without sarcasm or resentment. Understand that children raised in poverty are more likely to display

- "Acting-out" behaviors.
- Impatience and impulsivity.
- Gaps in politeness and social graces.
- A more limited range of behavioral responses.
- Inappropriate emotional responses.
- Less empathy for others' misfortunes.

These behaviors will likely puzzle, frustrate, or irritate teachers who have less experience teaching students raised in poverty, but it's important to avoid labeling, demeaning, or blaming students. It is much easier to condemn a student's behavior and demand that he or she change it than it is to *help* the student change it. Every proper response that you don't see at your school is one that you need to be teaching. Rather than telling kids to "be respectful," demonstrate appropriate emotional responses and the circumstances in which to use them, and allow students to practice applying them. To shift your own responses to inappropriate behavior, reframe your thinking: *expect* students to be impulsive, to blurt inappropriate language, and to act "disrespectful" until you teach them stronger social and emotional

Figure 2.1. The Emotional Keyboard



The emotional brain can be represented by a keyboard on which children from poverty use fewer keys than well-off children. The six responses represented by the darker shading on the keyboard and in the center box are hardwired in our DNA. The responses represented by the lighter shading must be taught.

skills and until the social conditions at your school make it attractive *not* to do those things.

It's impossible to overemphasize this: every emotional response other than the six hardwired emotions of joy, anger, surprise, disgust, sadness, and fear *must be taught*. Cooperation, patience, embarrassment, empathy, gratitude, and forgiveness are crucial to a smoothly running complex social environment (like a classroom). When students lack these learned responses, teachers who expect humility or penitence may get a smirk instead, a response that may lead teachers to believe the student has an "attitude." It's the primary caregiver's job to teach the child when and how to display these emotional responses, but when students do not bring these necessary behaviors to school, the school must teach them.

What all students *do* bring to school are three strong "relational" forces that drive their school behaviors:

1. The drive for reliable relationships. Students want the safety of a primary safe and reliable relationship. Students would prefer parents, positive friends, and teachers, but they'd take an "iffy" friend if no one else were available. The relationships that teachers build with students form the single strongest access to student goals, socialization, motivation, and academic performance. For your school to foster high achievement, every student will need a reliable partner or mentor.

2. The strengthening of peer socialization. Socialization is the drive for acceptance that encourages students to imitate their peers and join groups, from clubs to cliques to gangs. Students want to belong *somewhere*. Evidence suggests that it is peers, not parents, who have the greatest influence on school-age students (Harris, 1998). If your school aims to improve student achievement, academic success must be culturally acceptable among your students.

3. The quest for importance and social status. This is the quest to feel special. Students compete for attention and social elevation by choosing roles that will distinguish them (e.g., athlete, comedian, storyteller, gang leader, scholar, or style maverick). Kids are very interested in what other kids do, whether others like them, and how they rate on the social scale (Harris, 2006). Every student will need to feel like the "status hunt" can just as well lead to better grades as better behaviors.

Each of these forces shapes behaviors in significant ways. Schools that succeed use a combination of formal and informal strategies to influence these three domains. Informally, teachers can incorporate classroom strategies that build relationships and strengthen peer acceptance and social skills in class. When students feel socialized and accepted, they perform better academically. However, pushing students harder and harder into performing well academically may conflict with social/relational success. You will hit a test score ceiling until you include students' emotional and social lives in your school "makeover."

Action Steps

Embody respect. You can't change what's in your students' bank account, but you *can* change what's in their emotional account. It may require a considerable shift in your thinking. It is fruitless simply to demand respect from students; many just don't have the context, background, or skills to show it. Instead,

- Give respect to students first, even when they seem least to deserve it.
- Share the decision making in class. For example, ask students whether they would prefer to do a quick review of what they have learned to consolidate and strengthen their learning or move on to new material.
- Avoid such directives as "Do

this right now!" Instead, maintain expectations while offering choice and soliciting input (e.g., "Would you rather do your rough draft now or gather some more ideas first?").

- Avoid demeaning sarcasm (e.g., "How about you actually do your assignment quietly for a change?").

- Model the process of adult thinking. For example, say, "We have to get this done first because we have only enough time for these three things today." Keep your voice calm and avoid labeling actions.

- Discipline through positive relationships, not by exerting power or authority. Avoid such negative directives as "Don't be a wise guy!" or "Sit down immediately!" Instead say, "We've got lots to do in class today. When you're ready to learn, please have a seat."

Embed social skills. At every grade level, use a variety of classroom strategies that strengthen social and emotional skills. For example,

- Teach basic but crucial meet-and-greet skills. Early in the year, when students introduce themselves to other classmates, teach students to face one another, make eye contact, smile, and shake hands.

- Embed turn-taking skills in class, even at the secondary level. You can introduce and embed these skills using such strategies as learning stations, partner work, and cooperative learning.

- Remind students to thank their classmates after completing collaborative activities.

- Implement social-emotional skill-building programs in the early years. Programs like the PATHS program, Conscious Discipline, and Love and Logic embed social skills into a classroom management framework.

Be inclusive. Create a familial atmosphere by using inclusive and affiliative language. For example,

- Always refer to the school as "our school" and the class as "our class"; avoid using a me-and-you model that reinforces power structures.

- Acknowledge students who

make it to class, and thank them for small things.

- Celebrate effort as well as achievement; praise students for reaching milestones as well as for fulfilling end goals. Pack acknowledgments and celebrations into every single class.

Acute and Chronic Stressors

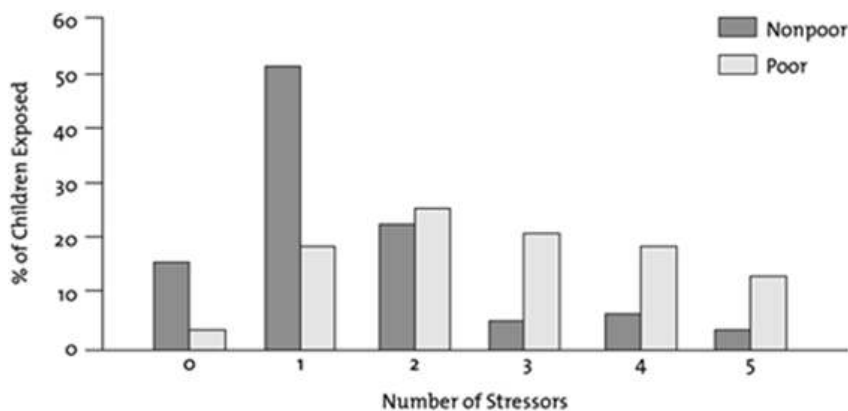
Stress can be defined as the physiological response to the perception of loss of control resulting from an adverse situation or person. Occasional or "roller-coaster" stress is healthy for all of us; it supports our immune function and helps develop resiliency. However, the acute and chronic stress that children raised in poverty experience leaves a devastating imprint on their lives. *Acute* stress refers to severe stress resulting from exposure to such trauma as abuse or violence, whereas *chronic* stress refers to high stress sustained over time.

Low-SES children are more subject to both of these types of stress than are their more affluent peers, but chronic stress is more common and exerts a more relentless influence on children's day-to-day lives. Children living in poverty experience significantly greater chronic stress than do their more affluent counterparts (see Figure 2.2). This kind of stress exerts a devastating, insidious influence on children's physical, psychological, emotional, and cognitive functioning areas that affect brain development, academic success, and social competence. Students subjected to such stress may lack crucial coping skills and experience significant behavioral and academic problems in school.

Theory and Research

The biology of stress is simple in some ways and complex in others. On a basic level, every one of the 3050 trillion cells in your body is experiencing either healthy or unhealthy growth. Cells cannot grow and deteriorate at the same time. Ideally, the body is in homeostatic balance: a state in which the vital measures of human

Figure 2.2. Number of Stressors for Poor vs. Nonpoor Children



Source: Adapted from "Cumulative Risk, Maternal Responsiveness, and Allostatic Load Among Young Adolescents," by G. W. Evans, P. Kim, A. H. Ting, H. B. Tessler, and D. Shannis, 2007, *Developmental Psychology*, 43(2), pp. 341-351.

function heart rate, blood pressure, blood sugar, and so on are in their optimal ranges. A stressor is anything that threatens to disrupt homeostasis for example, criticism, neglect, social exclusion, lack of enrichment, malnutrition, drug use, exposure to toxins, abuse, or trauma. When cells aren't growing, they're in a "hunker down" mode that conserves resources for a threatened future. When billions or trillions of cells are under siege in this manner, you get problems.

Although the body is well adapted to deal with short-term threats to homeostasis, chronic or acute stressors challenge the body differently. Among low-income families, stressors may include living in overcrowded, substandard housing or unsafe neighborhoods; enduring community or domestic violence, separation or divorce, or the loss of family members; and experiencing financial strain, forced mobility, or material deprivation. The frequency and intensity of both stressful life events and daily hassles are greater among low-SES children. For example, in any given year, more than half of all poor children deal with evictions, utility disconnections, overcrowding, or lack of a stove or refrigerator, compared with only 13 percent of well-off children. In addition, such factors as lack of proper supervision, physical neglect or abuse,

inadequate day care and schools, difficulties in forming healthy friendships, and vulnerability to depression combine to exert inordinate and debilitating stress upon the developing child.

More often than not, low-income parents are overstressed in trying to meet the daily needs of their families. The resulting depression and negativity often lead to insufficient nurturing, disengaged parenting, and a difficulty in focusing on the needs of children. Compared with middle-income children, low-SES children are exposed to higher levels of familial violence, disruption, and separation. Lower levels of parental education and occupation also correlate with greater incidence of neighborhood crimes. And compared with their well-off peers, 2- to 4-year-olds from low-income families interact with aggressive peers 40 percent more often in their neighborhoods and 25 percent more often in child care settings.

Abuse is a major stressor to children raised in poverty. Numerous studies document that caregivers' disciplinary strategies grow harsher as income decreases. Lower-income parents are, on average, more authoritarian with their children, tending to issue harsh demands and inflict physical punishment such as spanking. One study found that blue-collar parents

were twice as likely to use physical punishment with their 7-year-olds as white-collar parents were. Hussey, Chang, and Kotch (2006) found that poor children were 1.52 times more likely to report physical neglect and 1.83 times more likely to report sexual abuse than were well-off children. Abuse occurs with much higher frequency when the parents use alcohol or drugs, experience an array of stressful life events, or live in decrepit, crime-ridden neighborhoods with limited social support networks.

The cost of these constant stressors is hard to quantify. Exposure to chronic or acute stress is hardwired into children's developing brains, creating a devastating, cumulative effect compared with a healthy neuron, a stressed neuron generates a weaker signal, handles less blood flow, processes less oxygen, and extends fewer connective branches to nearby cells. The prefrontal cortex and the hippocampus, crucial for learning, cognition, and working memory, are the areas of the brain most affected by *cortisol*, the so-called "stress hormone." **Experiments have demonstrated that exposure to chronic or acute stress actually shrinks neurons in the brain's frontal lobes an area that includes the prefrontal cortex and is responsible for such functions as making judgments, planning, and regulating impulsivity and can modify and impair the hippocampus in ways that reduce learning capacity.**

Unpredictable stressors severely impair the brain's capacity to learn and remember. Child abuse, for example, is highly disruptive to such developmental processes as the formation of healthy attachments, emotional regulation, and temperament formation, and leads to a wide array of social-emotional and psychological disturbances in adulthood. Neurobiological studies have shown considerable alterations in the brain development of neglected or abused children. The production of "fight-or-flight" stress hormones in these children

atrophy the areas that control emotional regulation, empathy, social functioning, and other skills imperative to healthy emotional development.

Chronic stress not only diminishes the complexity of neurons in the frontal lobe and the hippocampus but also increases the complexity of neurons in the amygdala, the brain's emotion center. This increased complexity may make the stressed brain's neurons far more sensitive to memory modulation than neurons in nonstressed brains. In chronically stressed kids, the combined effects on the hippocampus and the amygdala may be precisely what facilitates *emotional* memory (the aspect of memory that encompasses highly salient memories of events such as divorce, abuse, trauma, death, or abandonment) and reduces *declarative* memory (the aspect of memory that stores standard knowledge and learning).

Chronic, unmediated stress often results in a condition known as an *allostatic load*. Allostatic load is "carryover" stress. Instead of returning to a healthy baseline of homeostasis, the growing brain adapts to negative life experiences so that it becomes either hyper-responsive or hypo-responsive. Szanton, Gill, and Allen (2005) found higher rates of chronic stress and allostatic load among low-income populations than among high-income populations.

Effects on School Behavior and Performance

Kids coming to your school don't wear signs that say "Caution! Chronic Stressors Live Here." But stress has an insidious effect on learning and behavior, and you should recognize the symptoms in the classroom. Chronic stress

- Is linked to over 50 percent of all absences.
- Impairs attention and concentration
- Reduces cognition, creativity, and memory
- Diminishes social skills and social judgment

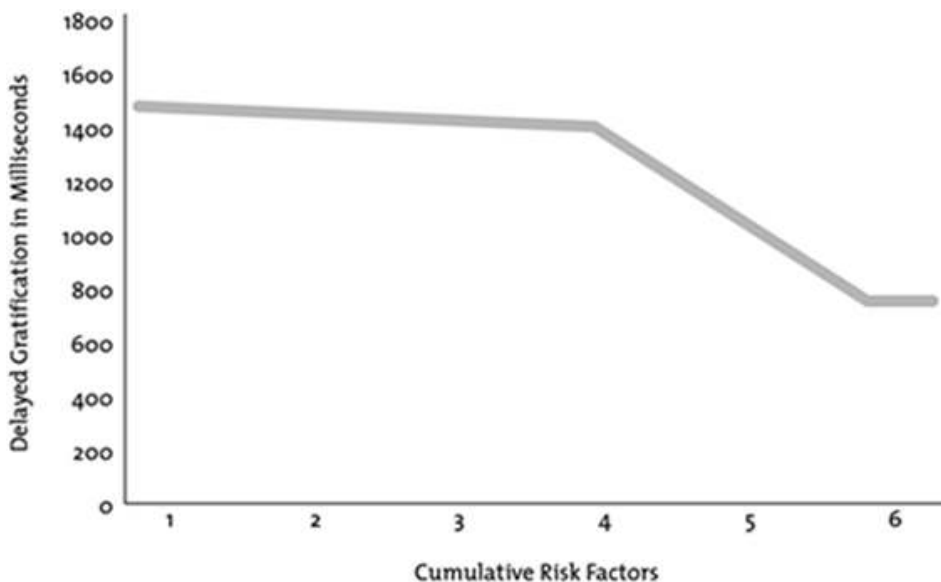
- Reduces motivation, determination, and effort
- Increases the likelihood of depression
- Reduces neurogenesis

A child who comes from a stressful home environment tends to channel that stress into disruptive behavior at school and be less able to develop a healthy social and academic life. Impulsivity, for example, is a common disruptive classroom behavior among low-SES students. But it's actually an exaggerated response to stress that serves as a survival mechanism: in conditions of poverty, those most likely to survive are those who have an exaggerated stress response. Each risk factor in a student's life increases impulsivity and diminishes his or her capacity to defer gratification (see Figure 2.3).

Students raised in poverty are especially subject to stressors that undermine school behavior and performance. For example, girls exposed to abuse tend to experience mood swings in school, while boys experience impairments in curiosity, learning, and memory. And the stress resulting from transience frequent short-distance, poverty-related moves also impairs students' ability to succeed in school and engage in positive social interactions. Whereas middle-class families usually move for social or economic improvement, the moves of low-income households are typically not voluntary. In addition to increasing children's uncertainty about the future, these moves compound their stress load by disrupting their social interactions both within the community and in academic environments.

Students who have to worry over safety concerns also tend to underperform academically. Exposure to community violence an unsafe home neighborhood or a dangerous path to school contributes to lower academic performance. In addition, stress resulting from bullying and school violence impairs test scores, diminishes attention spans, and

Figure 2.3. Cumulative Risk Factors: More Stress = Less Delayed Gratification = More Impulsivity



Source: Adapted from "A Multimethodological Analysis of Cumulative Risk and Allostatic Load Among Rural Children," by G. W. Evans, 2003, *Developmental Psychology*, 39(5), pp. 924-933.

increases absenteeism and tardiness. It is discouraging, but many high school students either stay home or skip classes due to fear of violence.

Socio-economic status correlates positively with good parenting, which, research has found, improves academic achievement. Unfortunately, the converse is also true: the chronic stress of poverty impairs parenting skills, and disengaged or negative parenting in turn impairs children's school performance. Parents who are struggling just to stay afloat tend to work extra hours, odd shifts, or multiple jobs and are less able to provide attention and affection and to devote their time, energy, and resources to their children. These deficits have been associated with higher levels of externalizing behaviors and poor academic performance on children's part.

Fishbein and colleagues found that adolescence, a period accompanied by dramatic brain changes, is a particularly vulnerable time for children to be exposed to chronic stress. They found that risky decision making (such as alcohol or drug use) and poor social competency correlated with

adolescents' previous exposure to highly stressful life events.

In addition, stress adversely affects cognition. One randomized, double-blind, placebo-controlled study tested the effects of oral doses of cortisol (the stress chemical) on subjects. Cortisol treatment at the higher dose produced reversible decreases in verbal declarative memory in otherwise healthy individuals.

Exposure to chronic or acute stress is debilitating. The most common adaptive behaviors include increased anxiety (as manifested in generalized anxiety disorders or posttraumatic stress disorder) and an increased sense of detachment and helplessness. Students from low-income families who experience disruptive or traumatic events or who lack a measure of connectedness to family, to the community, or to a religious affiliation demonstrate increased hopelessness over time. Nearly half (47 percent) of low-SES African American adolescents reported clinically significant levels of depressive symptoms. Low-SES students are more likely to give up or become passive and uninterested in

school. This giving-up process is known as *learned helplessness*. It's not genetic; it's an adaptive response to life conditions. And sadly, it frequently takes hold as early as 1st grade. Many kids with learned helplessness become fatalistic about their lives and are more likely to drop out of school or become pregnant while in their teens.

It is well documented that the effect of stressors is cumulative. Children who have had greater exposure to abuse, neglect, danger, loss, or other poverty-related experiences are more reactive to stressors. Each stressor builds on and exacerbates other stressors and slowly changes the student. It is the cumulative effect of all the stressors that often makes life miserable for poor students.

When researchers provided classes in appropriate coping skills and stress-relieving techniques, subjects demonstrated a decrease in hostility or depressive symptoms. Unfortunately, these interventions, along with stress-relieving recreational activities, are largely unavailable to those living in poverty. For example, neighborhood parks and recreational facilities tend to be scarcer, in hazardous areas, or in disrepair. Poor children are half as likely as well-off children are to be taken to museums, theaters, or the library, and they are less likely to go on vacations or on other fun or culturally enriching outings.

Action Steps

Recognize the signs. Behavior that comes off as apathetic or rude may actually indicate feelings of hopelessness or despair. It is crucial for teachers to recognize the signs of chronic stress in students. Students who are at risk for a stress-related disorder tend to

- Believe that they have minimal control over stressors.
- Have no idea how long the stressors will last, or how intense they will remain.
- Have few outlets through which they can release the frustration caused by the stressors.
- Interpret stressors as evidence of

circumstances worsening or becoming more hopeless.

- Lack social support for the duress caused by the stressors.

Share with other staff members why it's so important to avoid criticizing student impulsivity and "me first" behaviors. Whenever you and your colleagues witness a behavior you consider inappropriate, ask yourselves whether the discipline process is positive and therefore increases the chances for better future behavior, or whether it's punitive and therefore reduces the chances for better future behavior.

Alter the environment. Change the school environment to mitigate stress and resolve potential compliance issues with students who do not want to change:

- Reduce the parallels with prison. For example, consider eliminating bells and instead playing songs for class transitions.
- Reduce homework stress by incorporating time for homework in class or right after class.
- Use cooperative structures; avoid a top-down authoritarian approach.
- Help students blow off steam by

incorporating celebrations, role-plays, and physical activities (e.g., walks, relays, or games) into your classes.

- Incorporate kinesthetic arts (e.g., drama or charades), creative projects (e.g., drawing or playing instruments), and hands-on activities (e.g., building or fixing) into your classes.

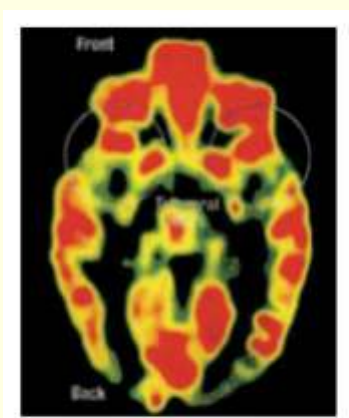
Empower students. Help students increase their perception of control over their environment by showing them how to better manage their own stress levels. Instead of telling students to act differently, take the time to teach them *how* to act differently by

- Introducing conflict resolution skills. For example, teach students a multistep process for handling upsets, starting with step 1: "Take a deep breath and count to five."
- Teaching students how to deal with anger and frustration (e.g., counting to 10 and taking slow, deep breaths).
- Introducing responsibilities and the value of giving restitution. In schools that embrace restitution, students understand that if they disrupt class, they need to "make it right" by doing something positive

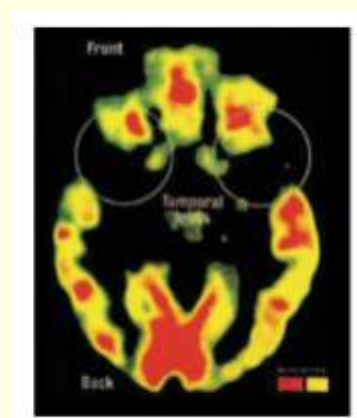
for the class. For example, a student who throws objects in the classroom may be assigned a cleaning or beautification project for the room.

- Teaching students to set goals to focus on what they want.
- Role-modeling how to solve real-world problems. Share an actual or hypothetical situation, such as your car running out of gas. You could explain that you tried to stretch the tank of gas too far and reveal how you dealt with the problem (e.g., calling a friend to bring some gas). Such examples show students how to take responsibility for and resolve the challenges they face in life.
- Giving students a weekly life problem to solve collectively.
- Teaching social skills. For example, before each social interaction (e.g., pair-share or buddy teaching), ask students to make eye contact, shake hands, and give a greeting. At the end of each interaction, have students thank their partners.
- Introducing stress reduction techniques, both physical (e.g., dance or yoga) and mental (e.g., guided periods of relaxation or meditation).

Comparison of the Developing Brain



Healthy Development



Development Affected by Environmental Stress

Source : Dr.H.T. Chugani, Newsweek, Spring/Summer 1997
Special Edition : "Your Child : From Birth to Three," pp 30-31



The economy of kindness: a maternal gift economy

Why Kindness is the *Key to a New Economy*

We learn kindness from our mothers - could we use it to replace the "free" market with a gift economy?

* Genevieve Vaughan

Kindness is not a virtue, it's an attitude. The economy we live in today is a form of capitalist patriarchy which means that our economic system is based on male domination.

An economy built on kindness would be radically different. It would be a gift economy.

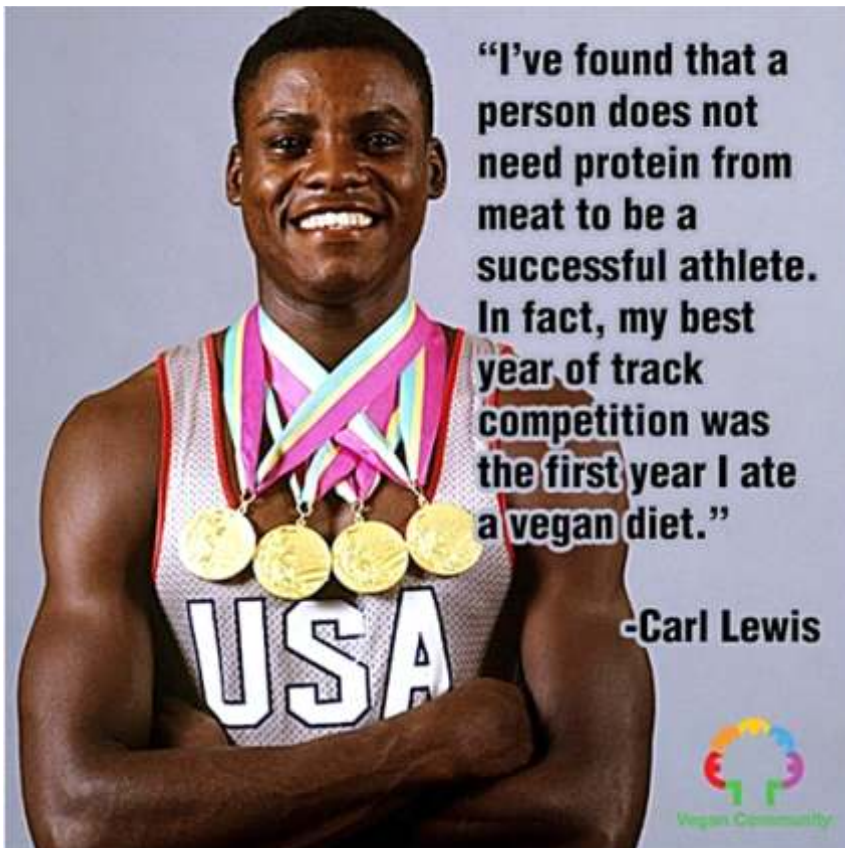
Today, the values of patriarchy and the market have merged. Patriarchy provides the psychological motivation towards

competition that moves the market, the desire to be the one at the top that drives people to continually increase what they have. It impels people to want to become superior to others, fomenting sexism, white supremacy and imperialism as well as greed.

This motivation makes the market mechanisms expand. Accumulating money becomes an unacknowledged instrument of cruelty towards the majority of the world's population.

There is another option: an economy of kindness. This might be described as a 'maternal gift economy'. This economy is based in the original social interaction: the care of young children, in mothering and in being mothered.

Recently, infancy researchers have focused on the interaction between caregivers (usually mothers, but also fathers or other community members) and young infants and they have found that



differently from what Freud, Skinner and Piaget supposed, infants are not passive solipsists but are highly interactive social beings. This makes us change our view of mothering as well. The interaction between motherer and child, which at first is mainly based on nurturing and being nurtured, is the first template of economics and it also lays down the pattern for the child's identity.

Faced with a little being, who cannot speak, motherers have to guess what the infant's needs may be. They have to focus attention on the child and explore all the cues to be found in the child's behavior and in the environment. Is the child hungry or sleepy? Are they cold? Do they need a diaper change? If the motherer does not guess correctly the child will keep crying, loudly expressing discomfort.

In other words, the motherer's action must be actively other-oriented. It is this attention to the needs of others that I believe is the basis of the gift economy, an

economy of provisioning, where goods and services are given to satisfy needs without expecting the payback of a counter-gift.

If everyone is following this principle in an egalitarian way, everyone will receive as well as give. It is difficult, if not impossible, to practice gifting alone in a context of the market economy, because individual resources and capacities are limited. In a maternal gift economy there is no quid pro quo exchange but gifts are given forward by everyone and a mutually supportive community is created.

In communities of this kind, attending to the needs of others is a normal attitude. But in a market economy, it is thought of as a virtue, as kindness. We consider it unusual because so many people are forced to engage in its opposite for survival: exchange giving only in order to receive. In fact, free market logic is diametrically opposed to the maternal gift-giving-and-receiving by which our early identity is established. Markets create cruelty,

scarcity and deception by satisfying needs only through a so-called 'equal' exchange. Profit is actually a 'gift' taken by the exchangers, even if it is forced from the other party. The flow of gifts goes from the many to the few.

Governments gift to banks, propping them up, while most people remain with nothing. CEO's huge salaries and "golden parachutes" seem to be a payment for work accomplished, but are actually the gifts of the patriarchal capitalist system to those who reach the top of the pyramid. The one percent has taken possession of the gifts of the ninety-nine percent as well as those of Mother Nature.

Exchange does not create relations of mutuality and trust as mothering-gifting does. Instead it creates equal stances of mistrust, as each person tries to get more from the other in the so-called equal exchange. The gift economy promotes bonding while the exchange economy promotes separation.

Kindness becomes dysfunctional to the profit motive. Free gifts seem anti economic. But free gift giving is just as much a mode of distribution, of satisfying needs, as the market is. And it has positive community-building consequences that the market does not have.

I believe that kindness comes from the practice of the gift economy, even inside an economy based on the market and exchange. Kindness requires us to look at the real needs of others, which may be psychological as well as material. It stimulates us to try to satisfy them. Kindness means we have not given up our maternal heritage entirely.

By considering it an individual virtue however, we deprive kindness of its revolutionary potential. It is only by generalizing the gift economy and diminishing the exchange economy that we can create a society where everyone's needs are satisfied.

Patriarchal capitalism is an economy of plunder of gifts. We

need a direct maternal gift economy to take its place. The very act of exchange of products is a gift denying and gift taking mechanism. It is anti gift, anti maternal and as it is mediated by money, it imposes a monolithic or singular anti-gift ideal in our every economic interaction.

I believe this has created a social patriarchal archetype. At its most extreme, this leads men try to achieve ego validation by being shooters, being the one who kills many, taking from them the gift of life. The murderous actions of racist police are also consistent with the values of the market and patriarchy. The one empowered to dominate and shoot asserts the importance of his white ego over the lives of those in another racial category.

It is not by chance that our

society is becoming more cruel. Valuing independence, competition and domination means that generalized cruelty is promoted in our society, although it is not recognized as such. Even though the media continually broadcasts news about mass murders and wars, these events seem far away. We do not realize how much our economic system and its values are responsible for the suffering. Like drivers of drones we can distract ourselves from our part in the devastation by immersing ourselves in our daily lives, in drugs or in video games.

In my books I have tried to show that language itself is based on gift giving. Using language requires us to understand and satisfy the communicative and cognitive needs of others. Structurally, it requires

kindness. If language is based on gifting and kindness, then we are *homo donans*, the giving being, not just *homo sapiens*, the knowing being. We have to give and receive before we can know.

It is in accessing our maternal giving and receiving heritage that we can begin to create social change towards a kind society, generalizing the values of gifting and eliminating the cruel ego-centrism of patriarchy and the market.

Genevieve Vaughan created initiated a network: International Feminists for a Gift Economy. Her books, For-Giving: a Feminist Criticism of Exchange (1997) Homo Donans (2006) The Gift in the Heart of Language: The Maternal Source of Meaning (2014)

Rematriation

Objective: Discuss the relatively new Native notion of Rematriation and its relevance to Feminisms, and discuss ways Rematriation can contribute to concrete transformation of HeteroPatriarchy.

The Indigenous concept of Rematriation refers to reclaiming of ancestral remains, spirituality, culture, knowledge and resources, instead of the more Patriarchally associated Repatriation. It simply means back to Mother Earth, a return to our origins, to life and co-creation, rather than Patriarchal destruction and colonisation, a reclamation of germination.

Relevance: Rematriation is a relatively new concept among Feminists, little known, yet very powerful and potently relevant to Feminist thinking and activism. Much of the power of Rematriation is derived from its origins in Indigenous Feminist practice.

Where Suicide is a Crime, but not Murder

For the last 15 years, India has been unable to deal with a fasting, frail poet! Irom Sharmila has been waging a protest against the cruel Armed Forces (Special Powers) Act, 1958, enforced in her home state of Manipur and other parts of Northeast India.

* ANJUMAN ARA BEGUM

Despite various attempts at dissuasion, Irom Sharmila's hunger strike remains unabated under the watchful eyes of the state authority. The world's largest democracy doesn't know what to do with this 43-year-old woman. Globally, she has become an icon against repression. The state cannot afford to let her die, nor can it afford to muster the political will to accept her demands. Year after year, she is arrested almost as a matter of ritual, released and rearrested without any conviction.

Her home state of Manipur meanwhile is in a perpetual state of emergency, heavily militarised and with a pervasive atmosphere of suffocating fear. Killing of innocents by the armed forces is not an offence as per the de facto legal system here that has institutionalised the culture of impunity. Punishment of the military for crimes against the innocent is rare and beyond popular imagination. Such action may lower the 'morale of the forces', claims the state, undermining its own duty to protect people's life and liberty.

Ironically however, it would be wrong to say that human life is not valued in Manipur. For example,



suicide is prohibited. Any attempted suicide is a crime and Sharmila has been doing it for the last 15 years. Every year, she is arrested under section 309 of Indian Penal Code for attempted suicide which prescribes one year of imprisonment. She has never been convicted of any charges till now and has insisted firmly that her hunger strike is just a form of democratic protest, aimed at pressuring the state to repeal the Armed Forces (Special Powers) Act, 1958 (AFSPA).

As absurd as this narrative sounds, such is the reality of the AFSPA, enforced in parts of north eastern India, Kashmir and Punjab. This short Act with only six sections provides sweeping powers to the armed forces to use lethal force on mere suspicion of the probability of a crime.

What is more, virtual immunity is assured even in case of erroneous persecution. No legal action can be moved without prior sanction from the central government and there is

no time limit or rules for granting sanction. It is arbitrary and discretionary.

The Act has a colonial legacy and came into being after a mere seven-hour debate in the parliament and was intended to be enforced temporarily. However, AFSPA continues to be in force to this day despite severe criticism from civil society, national bodies as well as international human rights institutions.

An unending cycle of heinous violence

Sharmila's decision to fast unto death was a spontaneous reaction to the brutal abuse of power by the Assam Rifles at Malom on 2 November, 2000 claiming the lives of 10 people who were waiting at a bus stop. The victims included an 18-year-old National Bravery award winner as well as a senior citizen aged 62 years. These killings were followed by an intensive combat operation to counter an 'insurgent' attack in the area.

Sharmila decided to stage a fast unto death against the Malom



Ima Taruni of Meira Paibi group who led the naked protest in 2004. Pic: Anjuman Ara Begum



Irom Sharmila on her hunger strike. Pic: Anupam Nath

massacre and demanded repeal of the AFSPA. Her mother gave her permission to go ahead with her mission. Her friends say that on November 3, 2000, she had her favorite biscuit at a local bakery and that was her last meal.

Massacres by armed forces began ever since the AFSPA was enforced in Manipur in 1980. Few incidents are worth mentioning here as illustrations. One of the earliest killings took place at Heirangoithong on 14 March, 1984 at a volley ball match at the Heirangoithong Volley Ball Ground in Imphal on the pretext that a few militants had tried to snatch weapons from CRPF personnels deployed nearby.

To counter that, the CRPF opened fire killing thirteen people and leaving 31 injured. An Inquiry Commission found the armed forces guilty and compensation of a mere Rs 10000 each was given to the next of kin of those killed and Rs 4000 to

those wounded.

Operation Blue Bird at Oinam village of Manipur conducted on 10 July, 1987 is still a deep scar in people's minds. It had been reported that insurgents raided the Assam Rifles post at Oinam village and looted the arms and killed nine personnel of Assam Rifles. In retaliation, 14 civilians were shot dead on 10 July while several others died of hunger, starvation and torture in the concentration camps, out of the shock.

In an infamous incident in that operation, a woman was forced to deliver her child in public view in an open field, as the troops jeered. The then Chief Minister of Manipur was prevented from visiting the area.

Has 'Iron Lady' Irom Sharmila's gritty, unflinching protest etched a mark? The progress in the investigation of the Malom massacre is very slow. It was only on 7 January, 2010 that a team of the court led by Th. Surbala Devi,



L Rani became a 'gun widow' at the age of 22. Pic: Anjuman Ara Begum

District and Session's Judge, Manipur East, conducted a spot inquiry at Malom to investigate the facts and circumstances leading to the firing incidents.

In the meantime, instances of extrajudicial execution continued unabated even in the midst of growing international attention on AFSPA and Sharmila's hunger strike. On 12 June, 2004, Manipuri women belonging to the Meira Paibis group staged a naked protest in front of the Kangla Fort, a holy place for the Manipuri people occupied by the Assam Rifles.

The protest was against the alleged rape and murder of a 32-year-old woman Manorama, who was picked up from her house at 1 am. Her dead body was found at the paddy field after 5 hours bearing signs of custodial torture and sexual violence. The protest received worldwide attention for its boldness and drew more attention to the climate of military violence and

impunity in the state.

To control public outrage and outpourings, the Manipur Government constituted an inquiry commission and also constituted a committee to review AFSPA. Kangla Fort was handed over to the people of Manipur and Assam Rifles vacated the place in few months. The review Committee recommended repeal of AFSPA, but the report has not been officially published till date. A leaked version is available.

Around 2008-09, Manipur State Commandos who replaced the Assam Rifles gained further notoriety. Many young men in the group of 25-40 years were killed, producing 'gun widows' in the state. It is claimed that about 700 youths lost their lives each year to such violence. Most of these widows had no support and were deeply vulnerable. The young widows, some of whom are young mothers, mobilised themselves and created loose networks and expressed

solidarity by sharing their grief in informal meetings and gatherings.

This helped them to overcome their feeling of victimisation, and emerge as human rights defenders, pledging a long struggle for justice. Their movement was formalized with the creation of the Extrajudicial Execution Victims' Families Association, Manipur (EEVFAM) on 11 July 2009 at Imphal. The group received unconditional support by civil society members and media.

On 2 November 2000, she began a hunger strike which is still ongoing. Having refused food and water for more than 500 weeks, she has been called "the world's longest hunger striker". In November 2011, at the end of the eleventh year of her fast, Sharmila again called on Prime Minister Manmohan Singh to repeal the law. On 3 November 100 women formed a human chain in *Ambari* to show support for Sharmila, while other civil society groups staged a 24-hour fast in a show of solidarity.

In 2011 the Save Sharmila Solidarity Campaign (SSSC) was launched to highlight Sharmila's struggle and in December 2011, Pune University announced a scholarship program for 39 female Manipuri students to take degree courses in honour of Irom Sharmila Chanu's 39 years of age. She has only met her mother once since the start of the fast as seeing her mother's anguish may break her resolve. She said "The day AFSPA is repealed I will eat rice from my mother's hand."

On International Women's Day, 2014 she was voted the top woman icon of India by MSN Poll. In 2014 two parties asked her to stand in the national election, but she declined. She was then denied the right to vote as a person confined in jail cannot vote according to law. On 19 August 2014 a court ordered her release from custody, subject to there being no other grounds for detention. She was re-arrested on 22 August 2014 on similar charges to those for which she was acquitted, and remanded in judicial custody for 15 days.

Amnesty International has declared her a prisoner of conscience.

In the afternoon and then again at 5 pm, nurses will feed her a gruel made of 15-17 scoops of a protein powder-the dosage arrived at by doctors after years of keeping an eye on her. This is enough to keep Sharmila alive and allow an unimaginable status quo to continue. All around her people have got used to this, the nurses, her family, the political class, the protesters decrying the Armed Forces (Special Powers) Act. No one notices.

Even with a rubber tube running down her nose, Sharmila's zest for life has remained remarkable. Most likely she will practice yoga for four to five hours, sometimes standing on her head, at other times stretching her legs horizontal on either sides for hours. Much of this has been learnt through books. The asanas bring together a balance of mind and body, but also restrict the size of her stomach and ease her excretory functions.

The EEVFAM demanded constitution of a special investigation team to probe 1528 alleged fake encounter killings in the state before the Supreme Court in a public interest litigation filed together with Human Rights Alert. Though the final judgment in the case is pending, the directives issued

by the Supreme Court in the course of litigation is 'positive'. The Supreme Court's own investigation in six cases taken as sample proved that extrajudicial execution had indeed been committed by the accused.

In the backdrop of these varied movements, litigations and public outrage, Irom Sharmila's steadfast protest continues in a small compartment in the Jawaharlal Nehru Hospital that has become her virtual nest, and where she pens her verses. She has turned down many appeals to end her fast and expressed her firmness to stick to her position till the AFSPA is repealed.

In all these years, she has been awarded many laurels for her role in the human rights movement in north east India. Sharmila was honoured with the prestigious Gwangju Prize for Human Rights in 2007 by the May 18 Memorial Foundation in South Korea in recognition of her contribution towards promoting and advancing human rights, democracy and peace. In September 2010, she was awarded the Rabindranath Tagore Peace award.

Recently however, she decided not to receive any awards for her protest and has donated her award money to other social causes.

But while the global human rights community and the people

**When life comes to its end
You, please transport
My lifeless body
Place it on the soil of Father Koubru**

**To reduce my dead body
To cinders amidst the flames
Chopping it with axe and spade
Fills my mind with revulsion**

**The outer cover is sure to dry out
Let it rot under the ground
Let it be of some use to future generations
Let it transform into ore in the mine**

**I'll spread the fragrance of peace
From Kanglei, my birthplace
In the ages to come
It will spread all over the world.**

Irom Sharmila

have long taken note of her selfless struggle and woken up to the legitimacy of her demands, the state remains adamant. Even 15 years on, Sharmila's hunger strike has not led to the repeal of AFSPA, a lawless law.

On January 27th 2016, former head police constable and gallantry award winner Thounaojam Herojit Singh said he shot 22-year-old Chungkham Sanjit Meitei, a suspected member of the insurgent group People's Liberation Army (PLA), who was "not armed" when he was killed in July 2009. Herojit Singh alleged he was told by then Additional SP, Imphal West, Dr Akoijam Jhalajhit he is now SP of the same district to "finish him off". How many more such cases remains unknown.

There is perhaps only one explanation for this. AFSPA was never conceptualised as a law in the first place, it is rather a 'weapon of hatred' and hence repealing it is not in the agenda of the world's largest democracy.

The writer is a human rights researcher from Assam who works with FORUM-ASIA's Kathmandu office.





Farmers' Rights Industrial Status to Agriculture

Due to circumstantial pressures, the farmers are forced to sell their produce at uneconomical prices, which is called distress sale. Hence the economic standard of farmers by and large and that of agricultural labours has remained low and continues to do so.

* Ganesh Bhatt

Price of any industrial product is decided by the manufacturer, whereas the price of agricultural produce is decided by the middlemen or the traders. Neither the producer nor the consumers have opportunity to decide the price of an

agriculture produce. Though the regulated markets and online trading are supposed to give better prices and opportunity for the growers, the system remains the same, that is the middlemen or the traders decide the price of agriculture commodities.

The grower, at best can only refuse to sell the produce at the quoted price, but due to the limited keeping period of agricultural produce, he is forced to sell it on some other day, for the price quoted by traders, even if it is uneconomical. At no point of



time does the farmer gets an opportunity to quote the price based on the cost of production. This causes the farmer to further exploit the landless labourers on their farms.

Shri Prabhat Ranjan Sarkar, proponent of Progressive Utilization Theory (PROUT) opines that until now the structural locus standi of agriculture has not been properly developed, rather all

related aspects of the issues have been neglected.

According to PROUT, agriculture should be given the status of industry. This means, adopting the methods, standards and factors in deciding the price of an industrial product, while deciding the price of an agriculture produce.

Mode of Costing in Industry

The cost of the following items are considered while deciding the cost of production of an industrial product: Raw materials, labour, power, depreciations, maintenance, insurance, interest on loans, minimum return on investment, transport, supervisory charges etc. A minimum percentage of profit is also added while arriving at the selling price.

How the prices of Agricultural produce should be fixed?

The following points need to be considered while fixing the price of Agricultural produce.

- ❖ Cost of inputs like seeds, manures, fertilizers, plant protection measures, labour and other direct cultivation costs.
- ❖ Cost of harvesting, drying, processing, protection, transport etc.
- ❖ Interest on loan, depreciation on agriculture equipments, cost of maintaining livestock etc.
- ❖ Cost of family labour including cost of watch and ward
- ❖ Supervisory costs for the

farmer

- ❖ Minimum percentage of return on investment, that is to consider the return on the value of land or the land rent that is the amount a farmer would have received by giving the land for cultivation to someone else.
- ❖ Cost of insurance, sinking fund etc.
- ❖ A minimum profit of 15%

All the above factors are considered while fixing the price of an industrial product. Even while fixing the support price for any crop, the government takes in to consideration very few of the above points and majority of them are overlooked, resulting in an unfair unrealistic price fixation. Due to circumstantial pressures, the farmers are forced to sell their produce at uneconomical prices, which is called distress sale. Hence the economic standard of farmers by and large and that of agricultural labours has remained low and continues to do so.

What happens with industrial status to Agriculture?

If agriculture is treated as an industry, all the conditions of industry should apply to agriculture. When this occurs, farmers will not be neglected and there will not be any differentiation in the style of development and costing of agriculture and industry.

In a Proutistic society, buyers will have to purchase agricultural

THE SITUATION

- ❖ Over 80 farmers have committed suicide in one month in Karnataka
- ❖ Mandya district, the sugar bowl of the state, has been swept by 25 farmer suicides in six weeks
- ❖ CM Siddaramaiah is facing heat from his own party's veteran leader SM Krishna
- ❖ After being among the top farm suicide states for two decades, Karnataka started fudging figures in 2011

THE BACKGROUND

- ❖ Mounting debt, crop losses and delayed payments by sugar factories are reasons for the suicides
- ❖ The Karnataka Sugarcane (Regulation) Act, 2013, requires factories to pay farmers within 14 days
- ❖ In the last two years, the dues have mounted to over Rs 900 crore
- ❖ Farmers are forced to borrow from moneylenders at eye-popping interest rates like 36%, even though rules prevent rates above 14%



produce at this newly calculated price. In such a system farmers will not be exploited or put to unnecessary hardship.

With this the prices of agriculture produce will shoot up and some people fear that there will be very high inflation and common people will face hardship in day to day life. This is a typical capitalistic thinking, where the economy is flourishing and few persons are gaining at the cost of majority. Even in the present condition, the portion of income the people spend for food is very less compared to the amount they spend for unnecessary and luxurious items.

In a Proutistic decentralised economic system, minimum essentials of life is guaranteed to every individual by ensuring adequate purchasing capacity and hence, this fear remains unfounded.

The Way to Get Industrial Status to Agriculture

Industrial status to agriculture also means improving the efficiency, reducing the cost of production, addressing disguised unemployment, introducing scientific cultivation methods, mechanization healthy competition,

Co-operation, creating economic holdings, etc in agri-sector. Following steps will be helpful.

Land Use Planning

There should be scientific land use planning for each watershed area. Watershed is a drainage basin or drainage area of a stream; it is also defined as elevation or divide separating the catchment area or drainage basin of one river system or group of river systems. In each watershed area, the hilltop or elevated places are suitable for trees and tree crops and the lower area for crops needing more water and the lowest area for ponds and tanks to store water. This will enable efficient use of land and reduce cost of production.

At present, because of individual holdings, every farmer wants to cultivate a crop of his or her choice which may or may not fit in to land use planning of watershed area.

Co-operation in Cultivation :

Implementing a land use plan requires co-operation among the farmers in that area. Income needs to be shared among all the participants on pro rata basis (equal division for equal shares) according to landholding and their contribution in production process. Although favourable supportive laws are required for the implementation of land use plan, enforcement of law alone cannot achieve the goal, unless the landholders join together with the spirit of co-operation.

Whenever suitable crops are cultivated the yield will increase while reducing the cost of production. Cooperative cultivation is the simple solution for the problem of uneconomic holdings. When the size of the holding is small, the overhead costs go up and makes it uneconomical.

In cooperative cultivation there will be proper utilization of land, labour and other resources. Use of tools and machinery to increase the efficiency of labour is possible. Grading, primary processing and initial value addition and storage of agriculture is made easy by co-operation in farming. Distribution

and marketing of Agri produce should be through produces and consumer cooperatives.

Crop Planning

In the present setup each farmer guesses the demand for a particular crop and takes up cultivation. Many a time the supply exceeds the demand and the prices crash bringing suffering to farmers. To overcome this problem, it is necessary to assess the demand at micro and macro level and plan the cropping pattern in advance. Co-operative cultivation helps implementing such scheme.

Mitigating Disguised Unemployment

People depending on agriculture face the problem of disguised unemployment; that is there is no full employment throughout the year or month. On some days, there will be work for a few hours and rest of the time they have to remain idle. When cultivation is taken up with proper land use planning on a cooperative basis, it is possible to generate full employment potentiality to the dependent land holders and landless labourers.

Security for Landless Labourers

Prout's agricultural system recognises landless agriculture labourers on par with land holders. They will also be members of cultivator's cooperatives, which enables them full employment and also for dividends on their shares.

Granting Industrial Status to Agriculture does not means tolerating inefficiency or giving doles to that sector. It means making agriculture sector more strong and competitive and put an end to exploitation and suffering of farming community including labourers.

Prout's idea of giving Industrial status to Agriculture is the crying need of the hour beset by the crises of corporate landgrabs and Global Economic Depression. It is practicable, feasible and inevitable if farmers are to survive in these times.

Murders, and Not Terrorism, Make India a Really Dangerous Country

India records the second highest number of murders in the world every year. With a youth bulge, large unemployed male population, chaotic urbanisation and increasing drug abuse, India is a ticking time-bomb of everyday violence.

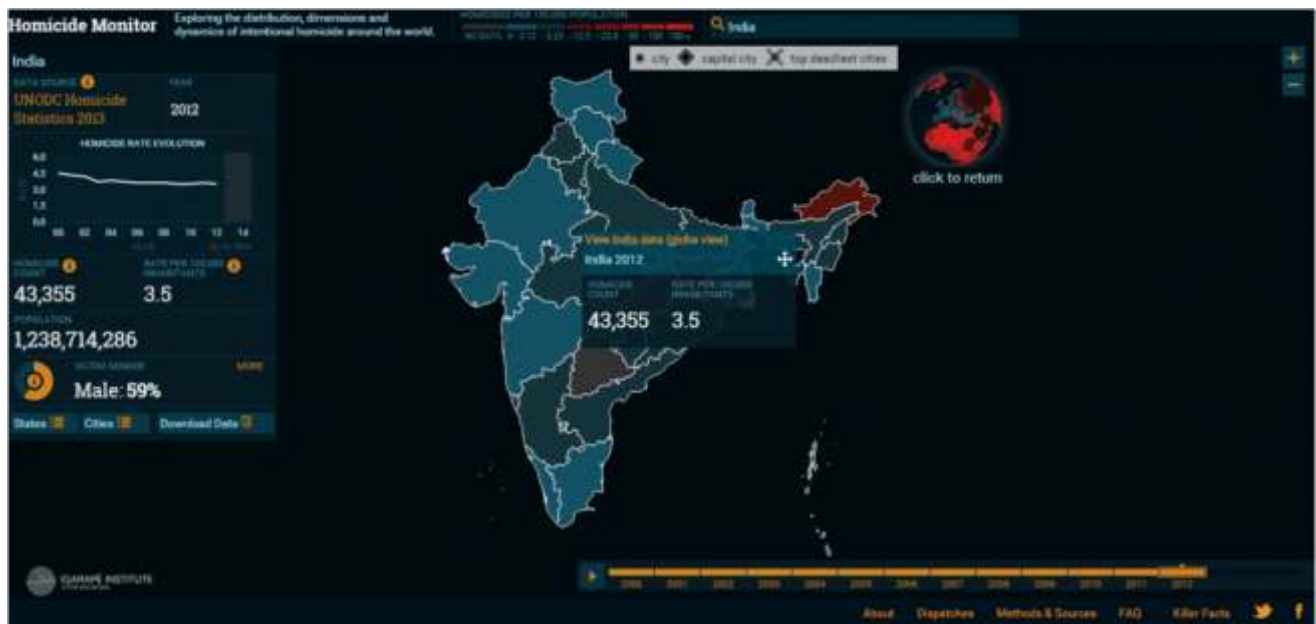
★ Shobhan Saxena

Rio de Janeiro: In 2012, some 252 civilians died in terrorist and insurgency-related violence in India. The same year, 43,355 people were murdered by criminals or ordinary people known to their victims. The number of people murdered was 170 times more than the figure of terror victims. The year was not an exception. This has been a pattern since 2000. The figure puts India at the second place in the list of countries with most intentional murders homicides. With 58,000

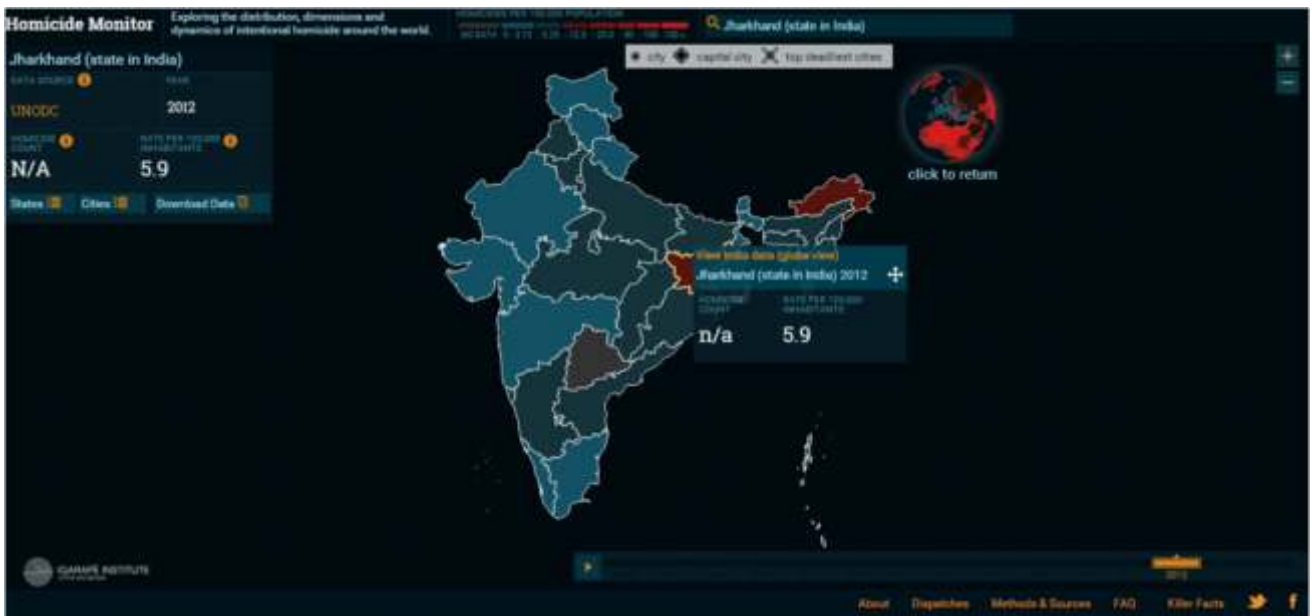
murders in 2012, Brazil tops the chart.

Though terrorism dominates all media coverage and public debates on violence in India, the chances of a citizen being a victim of homicide are much higher, according to a “murder map” prepared by Igarapé, a Brazilian think-tank which tracks homicides across the globe. In the interactive map, which shows the countries where people are most likely to be murdered, India is in the dangerous

zone. But the issue is hardly discussed in the media and by policymakers in India, according to Robert Muggah, the founder and research director of Igarapé. In an exclusive interview at the think-tank's headquarters here, Muggah said that in contrast to well-known gun violence in the Americas and Africa, the problem of homicides is absent from public security and development agendas in India. “It’s a common narrative that its terrorism or insurgency that is responsible for



India data. Source: Igarapé. Those parts of Jammu and Kashmir for which data is not available have been excluded from this map.



Jharkhand data. Source: Igarapé. Those parts of Jammu and Kashmir for which data is not available have been excluded from this map.

most violent deaths. It's the same in the US, where mass shootings animate debates on the issue of guns despite the fact that homicides claim 20 times more victims. Often the public gaze is seized by and the media contributes to the view the sporadic, highly visible incidents of violence that are more dominant," says Muggah.

While mass shootings and gang wars are virtually unknown in India, it belongs to a small group of countries that carry the burden of a vast number of homicides around the world. Mexico, Brazil, Venezuela, Colombia, India, South Africa and Nigeria account for two-thirds of the global distribution of homicide. "The aggregate figure of 45,000 plus homicides is a big number. India's homicide rate 4.5 per 100,000 people has been going down and levelling off, but it is still a bit alarming. It is still four times higher than the homicide rate in the UK, well above the average in OECD countries but below the global average of 6.3. But there is no public debate in India on lethal violence outside terrorism and other conflicts," says Muggah, explaining the dynamics of murders in India through the Homicide Monitor launched by Igarapé.

The Homicide Monitor, compiled using the most recently available date from 2012, draws on

information from the UN and statistics from respective governments, "and classifies the data on murders by country, year, age of victim, gender, and the type of weapon used. It includes data for more than 219 countries and territories from 2000 to 2012. "It is a three-dimensional, digital dashboard of global homicide rates. The idea is to provoke a debate on homicides. It is an important step in transparency. By putting the homicide figures and their causes in the public domain, we are trying to shine a light on them," says Muggah, adding that the think-tank hopes policymakers and researchers can use the tool to tackle the startling figures by involving local communities in decision-making and by deploying large numbers of officers in areas with high murder rates. This technique, called "hot policing", reduced the homicide rate in São Paulo from 42.2 per 100,000 people in 2000 to 13.9 per 100,000 in 2010. "What we want to do with this monitor is to create a hopeful story. We want to show that it's possible to check the high rates of murders. We want to provoke a discussion online."

In India, discussion on homicides is often sparked by sensational crimes like Aarushi-Hemraj and Sheena Bora murder cases. But the media coverage and debates remain limited to the

whodunit aspect of the crime. How widespread is this routine, banal violence-as shown by high homicide figures-is rarely discussed. Based on their findings, Igarapé researchers believe that the problem in India is actually more serious than believed due to the scale of unregistered births and deaths, the poor quality of data collection and under-reporting of crimes by the police. "We have two data sources for India: one is the data from the national police records (NCRB), and the second is the one that the UN and OECD have adjusted to count what they think are the discrepancies in the data. In 2012, the UN-OECD count was 43,000, while the police count filed by the government on their site was 34,000, almost 10,000 homicides fewer. The UN has actually tried to adjust the rate by putting together a more accurate picture from different sources. That's a big difference. If you go down to the local level, it will become even more pronounced," says Muggah.

It's not just the high murder numbers that are a matter of concern, the causes as analysed by the monitor behind the homicides are even more worrying. Tens of thousands of Indians are killed in everyday casual violence with intimate partners or between youths who are inimical to each other. This kind of violence doesn't hit the

national headlines, but it does a follow a pattern that makes India a dangerous country.

Though gun-related violence in India, according to the Homicide Monitor, is concentrated in Manipur, Nagaland, Bihar, Jharkhand, Jammu and Uttar Pradesh, which together account for over 60 percent of all registered homicides involving a firearm, India is following the old pattern of a spike in the murder rate with rapid economic growth accompanied by income and social inequality.

This kind of explosive situation exists all across India, but it's more pronounced in smaller cities. According to the Homicide Monitor data, the most violent places in India are not mega-cities, but rather mid-sized cities of between one and three million people. Four of the top five most violent cities in terms of murder by firearms are located in Uttar Pradesh. "Big cities like Delhi and Mumbai are not necessarily the most dangerous places. The smaller, medium-sized cities in India face the biggest challenge. And the countryside too. Those cities are outside the public gaze," says Muggah, adding that unregulated urbanisation could be the reason for growing violence. "Latin America transited from rural to urban society in the space of two generations; India is going to do it probably in less than one. So it's the medium and small cities, which you have never heard of, that are going to have the maximum concentration of homicides. You better be alert to this."

Another aspect of these cities disproportionately large populations of unemployed and under-educated youth is even more alarming. With more than 50% of its population under the age of 25 and 10 million people entering the job market every year, rapid urbanization coupled with lack of opportunities makes a dangerous cocktail. "When you have young males who are uneducated and unemployed, you tend to see high rate of violence. When a certain proportion of the

population is under 30, you have high propensity to violence. So India is highly at risk. In India, we had a look at the demographic of young people in the most violent states like UP and Bihar, where young people gravitate towards cities for job opportunities. So the cities are aggregators of this kind of violence," says Muggah.

Lack of education and jobs is further accentuated by inequality, as happened in Latin America. In India, according to Igarapé, income inequality doubled between 1990 and 2010, and this has led India's richest 10% to currently own 370 times the share of wealth that the poorest 10% hold. "It's not extreme poverty and not even poverty at large in material sense that fuels violence. **The problem is inequality: vertical in terms of income inequality and horizontal in terms of access to benefits. Those two things are combustible,**" says Muggah. "Brazil wasn't always violent. Until the 1970s, there was not much violence."

In the early 1970s, Brazil and several other South American nations joined the US-led "war on drugs". That started a never-ending cycle of violence in the whole region. **It's a lesson for India, where drug use is on the rise. According to the most recent data from the Narcotics Control Bureau (NCB), the quantity of drugs seized in India has increased by more than 450% between 2011 and 2013, while the number of cases related specifically to cocaine seizures increased by more than 70% since 2009.** According to several reports, drug cartels from Latin America are trying new ways to reach India. "There are interesting parallels with Latin America, which has the added challenge of drugs. But India is not immune to the drug issue. There is more and more heroin coming through India. There are more reports of drug consumption as more people move towards the middle class. India has the added problem of alcohol. Alcohol and drugs are what

we call triggers. When you have the combustible mix of young people who are jobless and you throw in alcohol, it's an explosive situation."

Lessons from Latin America

Drugs, guns and inequality have caused havoc in Latin America. Brazil alone accounts for 1 in 10 homicides in the world. Just 4 countries in Latin America account for 1 in 4 homicides. Violence is not innate, or somehow naturally occurring, in Latin America. A combination of risks converged that are not unique to countries and cities in the region and in fact are present in parts of India.

Muggah believes that India should learn from the Latin American experience to avoid going down the same path. "The first thing is to anticipate the emerging risks around urbanisation and youth and drugs and alcohol. India should generate capabilities to monitor and analyse these situations. Right now, there is no robust system at the local level.

We have seen a dramatic reduction in violence in Latin America in those places where the mayors have worked with the private sector and civil society to introduce data driven interventions. Mayors in Brazil have done exceptionally good work and we have seen dramatic reduction in several cities by over 75 percent in 10 years," says the Igarapé founder.

Globally, homicide rates have been declining. In India, the official homicide rate as per NCRB data was 4.5 in 2000; today it is 3.5. The UN figure for India is still 4.5; it is not rising but levelling off. But the absolute number of murders has almost stayed the same since 2000. India doesn't fall into the category of hyper-violent societies, but the sheer high number of murders make it one of the most dangerous countries. Addressing structural risks like urbanization and job creation would definitely take time, but India can make a beginning by breaking its silence on the problems of everyday violence.

A Journey Attacked, but Not Interrupted

The yatra, part of a larger campaign, has concrete demands, not baseless accusations. It raised questions against the entire corrupt, lax and dictatorial government machinery and continued to demand transparency and an accountability law.

* Poorvi Kulkarni

It's been nearly a month since 64 campaigners faced a riot led by Manohar Thana MLA, Kanwar Lal Meena, in Aklera, Jhalawar.

Muscle tears, bruises, slaps and cuts have slowly started to heal. The mental trauma we faced has been pushed to the back of our minds. The 100 day Rajasthan-wide

accountability yatra is marching into newer terrain, past the half way mark and on to its 19th district.

The purpose of the yatra run by the Soochana Evam Rozgaar Adhikaar Abhiyan a network of around 100 people's organisations has been straightforward: to create awareness and mobilise support

from as many parts of the state for the Rajasthan Participation and Accountability bill. In the yatra, the appeal of Mazdoor Kisan Shakti Sangathan co-founder, Shankar Singh's ways of communicating this with the public at large in *nukkad sabhas* (street meetings) draws hundreds of people at any given



Goons with lathis attack the yatra

point. In Akrela village itself where Shankar ji (as he is popularly known) took the most brutal lathi blows, around 250 people had gathered impromptu to listen ardently, nodding and murmuring in agreement and swiftly coming forward to register their signatures in support of the law.

In addition to Shankar ji's passionate speeches, the lyrics of the songs we sing strike a chord instantly. They talk about the Seventh Pay Commission and soaring salaries of government officials on one hand and declining daily wages of labourers on the other; exclusion of the poor from food security schemes and innumerable rounds of government offices and banks that are forced on the elderly, widows and the differently-abled to receive their meagre pension of Rs 500 per month.

There is no mention of any political party or leader in the songs, speeches or on the 40-odd banners with slogans that are held high throughout the sabha. A long tradition of activism in the area has used sharply-worded songs and satirical plays that were particularly instrumental in making the complexities of the right to information (RTI) Act relevant to the rural poor.

So, what has shaken the powerful some of whom resorted to organised violence on a peaceful rally on January 16? MLA Kanwar Lal Meena in his quote to the *Times of India* published on January 17 said: "I was told that the activists used foul language against me which provoked people. I rushed to the spot to save them from the fury of a mob".

The yatra, part of a larger campaign, has concrete demands, not baseless accusations. We were not targeting Meena personally, but we did raise, and continue to raise, questions against the entire corrupt, lax and dictatorial government machinery that includes his lot. **And we continue to demand transparency and an accountability**



law.

Simply put, major features of the proposed law are:

- **A daily job chart be prepared for every person on the government payroll. The concept is similar to that of a job card issued to the NREGA worker.**
- **A fixed timeline be set for daily work of every post clerk, computer operator, patwari, sarpanch, MLA, MP, government doctor, teacher etc**
- **Every complaint of late or no delivery of public service or work be scrutinised for accountability and levying of penalty**
- **An independent commissioner be appointed at the district level who will decide on penalties to be drawn from salaries of defaulting employees**

The law, if enacted, will be historic because it directly aims at making government more accountable by curtailing its powers and privileges. **Furthermore it involves punishing government officers — punishing for rampant failure to do their duties.** Other laws born out of people's struggles such as the RTI Act, NREGA and Right to Hearing Act are aimed at empowering people by strengthening people's rights.

The January 16 riot will become a grim event in the journey of this movement. The police stood silent and watched for one hour that Saturday while the rampage went on. After the incident, police jeeps have escorted the yatra for a while since. Our FIR at Aklera police chowky was tampered with and weak IPC sections have been invoked. The police have now initiated two fresh inquiries. The Bharatiya Janata Party which had given a ticket to Kanwar Lal Meena a history-sheeter too has now issued him a notice.

Eleven people have been arrested so far but the MLA remains at large. The campaign continues to mount pressure for his arrest. It seems clear that his continuing impunity arises not just because he is an MLA but because he represents the brute force that is not willing to allow democratic expression, protest, citizen's monitoring of government, or indeed, the truth, to find any space. As the yatra continues, and the attack might become one chapter in its eventful journey, the issues of accountability are destined to grow as more and more people come in contact with its messages. Perhaps that is what was feared in the first place.

Revolutionaries

Should Practice YOGA

* Prabhakar



As is commonly known, the job of revolutionaries is most challenging. They have to deal with all three aspects of time in quick succession. Revolutions are processes of rapid change driven by pressing, irresistible forces. If revolutionaries cannot move swiftly from the past towards the future, they might end up as the proverbial children of the revolution, consumed by the very same uncompromising changes that they themselves initiated.

Two critical issues in particular rise with the onset of the fury of revolutionaries:

1. How can they remain detached from their firebrand ideals, ways and means that possibly become outdated with the passing of time?
2. How will they behave justly towards anyone perceived to stand in the way of their revolutionary ideals?

ACTION

Perhaps no one ever pondered the

nature and science of action as deeply as Lord Kṛṣṇa did. The teachings of this world teacher of truly free will are preserved in the Bhagavad Gīta, the concluding 18th chapter of which states (verse 14):

"The five essential factors of any action are its circumstances (body), the doer, the tools or instruments (senses), the styles or kinds of effort, and Divine Providence."

*(Adhīśānam tathā kartā kārānam
ca prthak-vidham
vividhāśca prthak ceśā daevam
chaevātra paincamam)*

Here Lord Kṛṣṇa states that there are innumerable individual and collective bodies, such as plants, animals, human beings and their various associations binding them in mutual associations. These assemblages and combinations family, class, caste, community, nation, region, continent, etc. constitute the circumstances of any political, socio-economic, cultural, and other actions. Individual and

collective doers (*kartā*) execute those actions (*kārānā*) by various means (*pithak-vidham*; instruments, tools or senses.), and in various ways or styles (*prthak ceśā*).

In this way, our world is constantly dominated by innumerable wills and their varying patterns of conduct and behaviour. In such a stupendous mesh of multifarious motivations and diverse ambitions, what is the way to secure non-exploitative, fair governance in a world where everybody may progress freely physically, mentally and spiritually?

YOGA

As is commonly known, the Bhagavad Gīta is not only a technical manual of consummate deeds. It is "the Bible of Yoga", the ultimate exposition of enlightened action.

Perhaps this piece of universally recognized literature is not simply a rendering of what Lord Kṛṣṇa may have told his friend Arjuna on the battlefield. Possibly it is the collection of his life-long teachings to humankind, poetically framed to take place on "life's battlefield" (that coincides with the very battlefield of the historical Kurukshetra war). In any case, the Bhagavad Gīta merges worldly action and the practice of yoga into a profound message and practical recipe of true humanity.

According to Prout, society's real leaders and revolutionaries must be Yogis. Without directing spiritual light towards the centre of human endeavour and ambition, all our actions will gradually and finally backfire as far as the welfare of living beings is concerned.

According to Prout, society's real leaders and revolutionaries must be Yogis. Without directing spiritual light towards the centre of human endeavour and ambition, all our actions will gradually and finally backfire as far as the welfare of living beings is concerned.

The Supreme Divinity is life's mystery and reality. It is the factor on which all other elements depend for their recognition and fulfilment. It is our Soul and the very definition of Yoga:

“When the unit consciousness merges itself fully and is finally identified with the Supreme Consciousness, Shiva - that is called yoga.”

(Samyoga yoga ityuktojiivatma Paramatmanah.)

This *sutra* (aphorism) which Shrii Shrii Anandamurti ascribed to Lord Sadashiva, provides another philosophical basis for the concept of the rule of Sadvipras. It explains that the ultimate unity Yoga is the merger of our individual soul with the Supreme Soul. In this merger the individual rises above worldly relativities and beholds Supreme Reality beyond temporal and spatial relativities.

From both the shlokas above we can extract Prout's principle of value-oriented leadership; its idea of the paramount importance of morally and spiritually enlightened revolutionaries *sadvipras*. According to Prout, the only way is

sadvipra samaj, the society of the morally and spiritually enlightened, whose minds (*vipra*) remain embedded in the Supreme (*sat*). It is both a wedding of souls and a socio-economic system where Divine Providence (*daevam*), the fifth factor of Lord Krsna's formula of action, is properly fixed at the political centre of society:

“In the nucleus of the social cycle, spiritual revolutionaries (*sadvipras*) control the cycle in order to liberate all.”

(Cakrakendre sadviprah cakraniyantrakah.)

Ananda Sutram 5:2

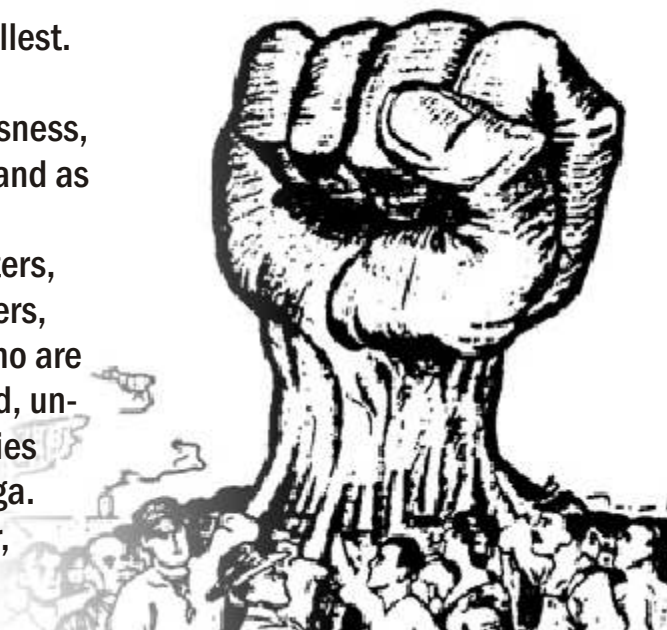
The merger of the individual with the Ultimate Oneness makes for a just society where no individual and group are discriminated against. The Universal Soul observes and knows that there are no shortcomings, there is only divine potentiality everywhere and in everyone. A person or leadership wedded to this truth will tend to act in the interests of all and not only against someone. Spiritual Yoga, therefore, is the way and mode of fair policy.

SYNTHESIS

The Supreme Soul is independent of

THE REVOLUTIONARIES

A revolutionary is living their life to the fullest. They use every experience to elevate themselves to a clearer level of consciousness, changing their inner world for the better and as a result their outer world for the better. Revolutionaries are outdoorspeople, writers, artists, athletes, adventurers, philosophers, thinkers and those rare human beings who are not content with settling for a life un-lived, unexamined, and un-fulfilled. Revolutionaries make up our community at revolution yoga. We explore together, we engage together, and we evolve together.



the past, the present and the future. It is one with all but wedded only to Supreme Truth. While navigating and sorting out life's trials and tribulations, human beings therefore require regular daily practice of Yoga. It is the way to remain inspired by the Divine while steeped in all sorts of worldliness. In order to increase morality – the practical value of spiritual ethics – and not diminish it, human beings must practice Spiritual Yoga on a daily basis. This reality is true for revolutionaries, politicians, and also for all others involved in the evolution and revolution of human society.

Proper yogic training and spiritual self-analysis bring about synthesis in life. Synthesis is just another name for spiritual truth, and the path of Yoga is the practical way for its actual realization. Yoga yields ultimate success and achievement, without which life remains unfulfilled, incoherent and

ultimately tragic. Analysis alone takes life apart; analysis by itself does not create new life and vigour. Only Yogic synthesis brings about renewed energetic change and increasing meaningful purpose.

The processes of both evolution and revolution must be directed towards synthesis and not analysis. Analysis may be a means but synthesis should always remain the fundamental aim and reason for any action. Adolf Hitler stated that love is weak but hatred is strong. He opined that love cannot be used to unite people and propagated nationalist socialism based on racial hatred. The rest is history. Actually, revolutionaries need the synthesis and Supreme Love of Yoga first and foremost.

When Ananda Marga Guru, Shrii Shrii Anandamurti, languished in jail during 1970s, a visiting follower asked him: “How do I know if I am making progress in my sadhana?” His Guru replied: “If your

love is increasing and expanding you are making progress.”

Modern human beings live in a highly complex world. Their increasingly perplexing circumstances require renewed spiritual vision and steadfast divine endeavour for the goal of true human society to be accomplished. Individual and collective lives devoted to the realisation of the Divine and the good of all are the only guarantee against corruption of power and all sorts of exploitation. Hence the significance of spiritual Yoga in the personal and collective lives of revolutionaries becomes clear.

In order to bring about spiritual good in society, proper work has to be initiated in individual life. Spiritual Yoga practised individually as well as collectively is the mighty foundation that can carry all of us forward towards the increasingly blessed state of a spiritual society.

BHAGAVAD GITA

Jnaneswari

Verse 2.38

Considering pleasure & pain, gain & loss, and victory & defeat equally, you get ready for the war. Undue enjoyment in success, & unwanted sorrow in defeat should be avoided. Do not think about gain or loss as a result of your activities. Develop a strong mind to bear the consequences of your dutiful actions. Then such actions will not bind you or make you a sinner. So fight in this fashion.

139 Children Die in One Month in Drought-hit Sindh District



★ Kamila Hyat

THARPARKAR DISTRICT, Pakistan, At least 139 children died of waterborne disease in January in Pakistan's impoverished desert district of Tharparkar, which has been devastated by drought since 2013.

Civil society groups and opposition politicians say the Sindh provincial government's response to the crisis has been insufficient to prevent widespread hunger and disease.

"We have not seen any benefits, despite government claims," said Kamla Bibi of a local civil society group called Thardeep.

Nisar Khuhro, the provincial government spokesman, admitted there were problems, but told IRIN

that needs were being "urgently addressed".

Yet, four years into the crisis, farmers are still in need of seeds and fertiliser, according to preliminary data in an unpublished report being prepared by the Pakistan Food Security Cluster, which is led by the United Nations Food and Agricultural Organization and the World Food Programme.

New irrigation systems also need to be built and old ones repaired, according to a draft of the report obtained by IRIN.

Officials from the FAO and WFP cautioned that the survey results have not been finalised and that the findings of the report could change. But there is no doubt that

people are suffering as harvests fail and livestock die.

This is especially true in the hard-hit southeast of Sindh province, where Tharparkar is located. Although 96 percent of households surveyed said they had received food assistance during the preceding two years, 90 percent said drought had adversely impacted their food consumption.

"It can be safely concluded that food deprivation caused by the drought in the southeast is increasing and worsening malnutrition, especially among children, pregnant and lactating women," says the draft report.

In addition to lack of food, 68 percent of households surveyed in



A malnourished child at the district hospital at Mithi, Tharparkar's main centre.

Tharparkar reported that they drew water from potentially unsafe sources, which exposes them to diarrhea that can cause malnutrition and vice-versa. The conditions “can be linked in a vicious cycle amongst children,” according to the World Health Organisation.

According to a 31 January report by Alhasan Systems, a company that specialises in gathering humanitarian data, at least 139 children died in Tharparkar in January. Alhasan Systems attributed the deaths to a combination of drought-related disease and poor access to healthcare.

Asha Bibi, who heads a local civil society group called Polki, said his organization also counted at least 100 deaths from hospital records, but he told IRIN that it was possible that adults or other children were dying.

“These are the children who die in hospitals,” he said. “There could be other deaths occurring in small hamlets and villages which we know nothing about.”

The survey carried out by the Food Security Cluster highlighted that access to healthcare is a major problem in the region. The average distance to health facilities in

Tharparkar is 17 kilometres. Out of the nine districts surveyed in Sindh, researchers found: “Households in Tharparkar travel the longest distance on average to access healthcare services.”

Even if a sick person makes it to a clinic, they may not receive adequate care. There are only 298 doctors in the district, which is home to more than 1.3 million people, while more than 215 village dispensaries that sell medication and sometimes provide minor healthcare are “non-functional”, according to Alhasan Systems.

The deaths of children in Tharparkar have sparked fierce debate in the provincial legislature. Opposition members proposed in the 28 January session that the government require new doctors entering the public health system in Sindh to work for a period of time in Tharparkar.

Khuhro, the provincial government spokesman, told IRIN that the government is committed to improving health facilities, although he did not provide details of the plan.

“We are doing everything we can to improve conditions at hospitals,” he said.



Super-rich: 62 People Own As Much As Half The World

Report by UK charity Oxfam calls for a crackdown on tax havens as the world's wealthiest hide \$7.6 trillion from taxes.

★ Omar Rashid

The world's richest 62 people now own as much wealth as half of the world's population, according to a report by the charity Oxfam. Super-rich individuals saw an increase of 44 percent since 2010, taking their cumulative wealth to \$1.76 trillion - equivalent to the total owned by 3.5 billion of the world's poorest people. The UK-based charity on Monday also said tax havens were helping corporations and individuals to stash away about \$7.6 trillion, depriving governments of \$190bn in tax revenue every year.

Did you know?

- In India, billionaires increased from two in the 1990s to 65 in 2014.
- Net worth of India's billionaires is enough to eliminate absolute poverty in the country, twice over. More than half of the Foreign Direct Investment (FDI) in India is channelled through tax havens. The Indian government spends almost twice as much on its military as on health.

- Money that can be invested to tackle inequality is diverted by tax breaks & public-private partnerships.
- If India stops inequality from rising, it can end extreme poverty for 90 million people in just five years.

Lack of action

Oxfam said wealth was being concentrated in the hands of increasingly fewer people, while the world's poorest continued to get poorer. In 2010 some 388 people owned as much as the world's poorest 50 percent. Mark Goldring, Oxfam chief executive in the United Kingdom, said that the stated concern of world leaders over escalating inequality was not being matched with action.

"It is simply unacceptable that the poorest half of the world population owns no more than a small group of the global super-rich, so few you could fit them all on a single coach. "In a world where one in nine people goes to bed hungry every night, we cannot afford to carry on giving the richest an ever-bigger slice of the cake," Goldring said. The organization is calling on world leaders who met for the World Economic

Forum in the Swiss city of Davos last month to crack down on tax havens, ensure fair wages, and invest in public services.

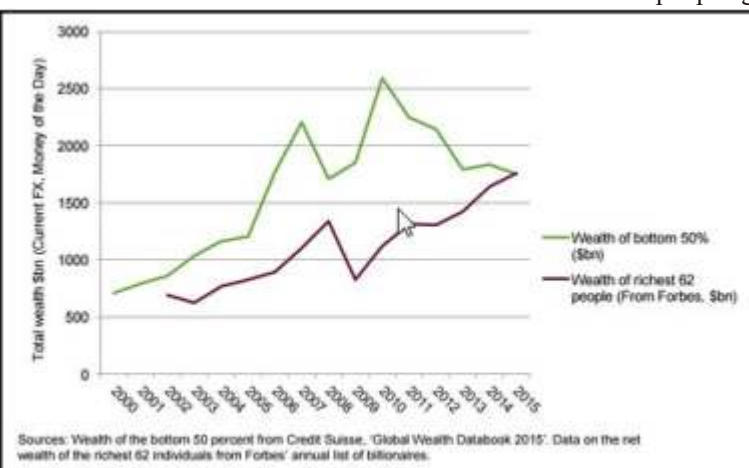
The richest 1 percent is now wealthier than the rest of humanity combined, according to Oxfam, which called on governments to intensify efforts to reduce such inequality.

The India Solution

- If India stops its rising inequality, we can rescue 90 million people from extreme poverty by 2019.
- Reducing inequality by 36 percent reduction can eliminate extreme poverty and save another 83 million people.

What our government can do

- Prioritise policies that redistribute money and power.
- Reject market fundamentalism and oppose the special interests of powerful elite.
- Provide living wages and decent working conditions.
- Protect the rights of workers and give them a say in decision-making.
- Ensure fair taxation, so those most able to pay contribute more.
- Provide free public services such as health and education to help tackle inequality.
- Universal child benefits, old-age pensions, unemployment protection etc have an equalising effect.
- Economic policies must tackle economic and gender inequality together.



Various Forms of Exploitation

Shrii Shrii Anandamúrti

Very often people say that a particular individual or a particular community of people is badly exploited. What they mean by "exploited" is this: that people are being exploited in the economic stratum. But if we go deeply into the matter, we shall discover that the exploitation has been perpetrated not only in the economic stratum, but also in the other strata of human existence in different forms and on various pretexts. When there is exploitation in the physical stratum, it is not necessarily economic in nature in all cases; it is often social, and in many cases, indirectly social. For instance, vested interests inject complexes into the public mind at a certain stage, and at a much later stage they exploit that psychic complex. At that time, the exploitation may as well be physical instead of economic. But ultimately, this physical exploitation is as good or as bad as economic exploitation.

Exploitation in the psychic stratum is mostly perpetrated or perpetuated in the first phase through dogma. These dogma are also the harbingers of economic exploitation or social exploitation. Sometimes the exploitation carried on in the spiritual stratum is also perpetrated through some kind of dogma. In the spiritual stratum, as in the physical stratum, the exploiters, together with dogma, create inferiority complexes or superiority complexes in the minds of the people, and later perpetrate economic or social exploitation. When the exploitation in the physical stratum is directly economic in character, even the common people can easily understand it, and they need not labour hard to comprehend it. This is because in the case of economic exploitation, the exploited people can easily understand who the exploiters are. But in the case of exploitation in other social spheres, the exploited people are not even aware that they are being exploited. This is why it is easy to exploit them in the social sphere, then create inferiority complexes in their minds to keep them under prolonged administrative domination and perpetuate the exploitation. This is easily done by the cunning exploiters. And the tragedy is that the exploited mass do not try to understand they cannot understand, and they even refuse to understand that they are victims of exploitation. So this is more dangerous.

When the exploitation takes place in economic sphere directly, the people easily understand it, but when the exploitation is perpetrated in the socio-economic sphere or the psycho-economic sphere, the situation becomes complicated. In the case of exploitation in the socio-economic sphere, the people raise a little murmur against the social exploitation, but they fail to take note of the economic exploitation which is the final result of such socio-economic exploitation. And in the case of psycho-economic exploitation, the people feel a little aggrieved because they are being suppressed from the psychic point of view, but they are not aware that the ultimate result is also economic exploitation.

Today all over the world people have a greater economic awareness than before, which is why the cunning exploiters have resorted to the path of either socio-economic exploitation or psycho-economic exploitation. The exploiters have spread their trap over a large area hoping to reap a rich harvest.

As regards the psychic sphere, I can say this there can be numerous modes of exploitation in the psychic sphere, and to comprehend all these, the people must be more educated and more intelligent. As regards the social sphere, the exploiters deliberately confuse social exploitation in the psychic sphere with spirituality, and thus pave the way for prolonged exploitation. This is how dogma arose in the past, and even to this day these dogma are being made use of. Ananda Marga is, for the first time, making the utmost effort to establish pure spirituality against dogma. Those who have leaned heavily on dogma so far are raising a lot of hue and cry against Ananda Marga. They feel that their days of exploitation are over, and that people are no longer willing to live in a fool's paradise.

It is impossible to establish genuine spirituality until the common mass are taught to raise their heads against dogma. On the one hand there is a saying which says, "Where science ends, philosophy begins;" and on the other hand there is another saying which says, "Where philosophy ends, faith starts." This is arrant nonsense. One of the most valuable treasures of humanity is intellect. When people are advised to desist from following the path of logic and reason, it means that the vested interests are out to buy the human intelligence engaged in the fight against dogma.

Merely saying, "Do not do this it will be a sin to do it" will not do. If you say, "Do not do this" you have to state why one should not do it. Similarly, if you say, "Do this" you should also state why one should do it. In this way the human intellect will attain freedom. Through the movement for the liberation of human intellect, through the effort for the liberation of the human intellect, human beings are established in spirituality. Lack of this effort turns human beings into religious bigots, and feuds in the name of religion are the result.

I have already said that Ananda Marga is the first movement aimed at liberating spirituality from the unwholesome influences from dogma. Hence you must not in any way encourage dogma. Rather, you should carry on an endless fight against dogma. And while fighting against dogma, you will realize the actual truth, and when you will come in contact with truth, you will be established in real spirituality. Remember, you have got to be established in real spirituality, because in spirituality alone lies the highest fulfilment and achievement of human life. Otherwise, there is hardly any difference between human beings and animals. That human beings are not animals is the supreme veracity and the supreme actuality. So human beings have got to be established in human excellence and carry on a ceaseless struggle against dogma.

Spiritual aspirants those who love spirituality, who have a genuine concern for it, and who wish to pursue the path of real humanity must not be static, must not be inert. Rather, they should be very active, bumptious and dexterous in their work. In a word they must be real Karma Yogis. Unless one is a Karma Yogi, one cannot be established in devotion, one cannot be a Bhakti Yogi. And unless one is first entrenched in the cult of devotion, unless one is a real Bhakti Yogi, one cannot achieve the closest communion with Parama Purus'a.

19 August 1980, Calcutta

PBI contests Bihar bye-election

भारतवर्ष के नैतिकों एक हो !
हस्ताखी के नैतिकों एक हो !

श्री प्रमाण वेंकटरामो
गरीब आन्दोलन

श्री राजेश सिंह
राष्ट्रीय परामर्शदाता

श्री शिव नारायण गुप्ता
बिहार राज्य प्रशासक

श्री नारायण देव
बिहार राज्य परामर्शदाता

नैतिकतावादी पार्टी
प्राउटिस्ट ब्लॉक, इंडिया

चुनाव चिन्ह
बल्ला

का आहवाब
'अमीरी रेखा' निर्धारित करो !

- राजनीति नैतिकता के द्वारा
- केवल नैतिक सचिंत को ही राजनीति में भाग लेने का अधिकार
- सौती को तख्त का दर्जा
- किसान समझे पैदावार वन मूल्य स्थायें तरा दलेगा
- गरीबी रेखा नहीं अमीरी रेखा लागू करो
- अविधवात्म संघर्षि हने सीमा तय करो

श्री परमानंद पासवान
लेनखनो पी.ओ.ओ.ओ. अमीरीरेखा के विलगी अजाउं।

सम्पर्क सूत्र :-
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देवशरण राम शफिके रेन गणेशदश परत सुरजीत सिंह सुरेश शर्मा सुरेश पासवान रमेश शर्मा रामजीत यादव

The results of a recently-held assembly bye-election in Madhubani, Bihar were declared on 14 February, 2016. Young and energetic PBI candidate Paramanand Paswan, who is just 25 years old, contested the election unsuccessfully. This seat had fallen vacant due to the sudden demise of the newly elected MLA, who had not yet been even sworn in. The winner of this bye-election is his son, who rode the sympathy wave to make it to the assembly.

Although PBI could not succeed in capturing the seat, it succeeded in creating a stir in the socio-political atmosphere of the constituency, and has caught the imagination of the youths in particular. Almost everybody in Madhubani has come to know that a new current in the politics of the state and the country has started flowing, which is not a small achievement for a budding political party with limited material and

human resources.

During the canvassing, the PBI candidate went from door to door and addressed many small and big gatherings. He presented the proutistic vision of development and the policies to materialize it. He was asked many questions by the skeptical audience, but he satisfied everybody with his prompt and logical replies. People were really impressed with the proutistic philosophy and its pragmatic solutions to the various problems. That this support and appreciation could not be converted into votes only means that a lot of ground work needs to be done.

Paramanand Paswan is a well-known social activist in the area, and is very popular among the youths. Since he had no previous experience of electoral politics, this election offered him the first-hand experience of the present day politics, which has become a haven for immoralists, and a game of money, muscle and petty narrow sentiments of caste and religion. The unfavourable results have not dampened his spirits even a wee bit. With his undiminished morale he has resolved to work round the year to establish PBI in the area and ensure the victory next time.

PBI To Launch A Movement For Liquor Ban

The district committee of PBI recently held a meeting at Dumra airport ground in Sitamadhi, Bihar, in which it was unanimously decided that if Nitish government does not ban the sale of liquor in the state from 1st April 2016, the party will launch a movement for it. The party has already been running a public awareness campaign in favour of 'Amiirii Rekha' in Bihar, Odisha, Hariyana and Delhi. It was resolved in the meeting that in the next 3 months, district, block and panchayat level committees will be formed in all the constituencies of Bihar.

The meeting was attended by National Organizing Secretary Raj Kishore Prasad, Sitamadi District Chairman Ram Vilas Biatha, Sanjay Singh, Radhakant Jha, Sita Ram Singh, En. Mahesh Chand Prasad, Mithilesh Sah, Ram Ikabal Mahato, Devendra Patel, Ashok Kumar Mandal, Nagendra Paswan, Jalandhar Sah, Fekan Sah, Ashok Yadav, Ralesh Kumar, Saurabh Kumar, Suman Gupta and others.

44 Anniversary of Nilakantha Divas Commemorated

The preceptor of PROUT, Shrii Prabhat Ranjan Sarkar began the mission by openly rejecting the establishment ideologies of liberalism, communism and Gandhism which had already sold out to the capitalist exploiters. He did this not by criticism but by creating an alternative and creating movements against exploitation. This caused several murder attempts.



Shrii Sarkar remained indomitable in the mission for PROUT as the attacks escalated. Finally the Deputy Inspector General of the CBI offered Shrii Sarkar a cabinet post in the Indira Gandhi government. The condition was that Shrii Sarkar was to write a statement saying denying being a Proutist despite being the propounder of PROUT. This proposal was of course rejected.

Then Shrii Sarkar was jailed on trumped up charges. The government's case was so weak as to attract the censure of the judge in the preliminary stages. Seeing that their case had little chance of winning, they resorted to murder by poison. By divine powers, Shrii Sarkar survived this poisoning although it inflicted permanent health damage. Shrii Sarkar demanded a Judicial Enquiry into the poisoning. When the government failed to do this, Shrii Sarkar went on a fast for 5 years, 4 months and 2 days on two cups of liquid (so as to avoid being force-fed). In protest at increasing persecution of Shrii Sarkar and to demand the Judicial Enquiry seven disciples made the ultimate sacrifice of self-immolation. Eventually Shrii Sarkar was found innocent of all charges. He asked the disciples to find Judicial proof of this heinous poisoning. This task shamefully remains undone to the present day.

At the urging of disciples, Shrii Sarkar said that this event should be honoured as a day of the celebration of the victory of Dharma by organising a protest against local exploitation to express sentient anger (sattvik krodha) and also by feeding hungry people.

To honour this sacred event, various programmes were held in different countries. In the Delhi region, a programme of feeding of around 200 persons was held in Prout Bhavan and about 800 people were fed in Faridabad.

PBI Rally Against Exploitation of Poor Farmers



Boudh(Odisha) : Proutist Bloc, India organized a farmers' rally against their exploitation on 18.02.2016 at Boudh . When the government officers purchase the farmers' paddy at the time of harvest, they invariably exploit the poor farmers by paying them low prices due to their illegal links with wealthy farmers, middlemen and others.

Issues discussed in the rally included following:

- 1.The Paddy Procurement System is being run by the Secretary, Rundimahul PACS, Kantamal Block of Boudh District with malafide intention to benefit wealthy farmers who are his associates.
- 2.The Ration Card Scam is widely prevalent in the area and deserving poor persons do not get the items meant for them under Food Security Act .Rich persons get the ration cards prepared in their names by paying handsome bribes to the corrupt officers . Thus the deserving poor persons are deprived of their rights.
- 3.Electrification for Madhupur village remains undone while government spends more money for further development of richer areas.
- 4.BPL families of Laxmiprasad village are completely being neglected
5. 4000 eligible families are not getting their land rights in Boudh District.

After addressing the rally, agitation leaders submitted a memorandum containing their demands to Judhithir Meher, the Deputy Collector, Boudh District , which is to be sent to the Chief Minister, Nabin Pattanaik for ordering proper investigation by Special Vigilance Department into the allegations of Farmers' exploitation during Paddy Purchasing season at RUNDIMAHUL PACS, Kantamal of BOUDH district in ODISHA. The agitation was organized and led under the leadership of Aditya Pradhan, Sridhara Ghibila, Susanta Hota, Suresh Pradhan, Kedarnath Sahoo, Shankar Dipa and others. Local media and also Odiya Newspapers-- Dharitri and Samaj --carried the news of this agitation.

Rally Demanding Adequate Salary for Gaonsathis (Village Mates)

Boudh (Odisha) : In 2007, the government of Orissa announced the Gaonsathi (village mate) scheme which provided employment to one young man and one young woman in each village to oversee development activities. They had been promised Rs. 2500 as monthly salary. However, later the government backtracked and said they would give only the salary of a skilled labourer (now 200) on the days in which these employees were called to work. The result is that some months the village mates receive very little money and others they receive enough to survive. To demand basic dignity and freedom from this economic stress, the Gaonsathis have demanded a fixed monthly salary. The government had when creating this programme promised employment for the whole month and should fulfill this promise. As part of the Orissa state-wide agitation by Gaonsathis (village mates), PBI volunteers held a rally in Boudh District.

In Kantamal Block, a programme for Gaonsathis was organised by Akrura Rana and Thakur Babu. Aditya Pradhan and Kedarnath Sahoo addressed the meeting.

Shrii Prabhat Ranjan Sarkar



WE HAVE COME FOR EVERYONE

SABÁR SEVÁY TÁNRI KARUNÁY,
SABÁKARA TARE ÁMI ELUM
SABÁKARA ÁSHÁ MÚRTA KARITE,
SABÁKARA BHÁR KÁNDHE NILUM,
SABÁKARA TARE ÁMI ELUM

MÁNUŚÁ SHUDHU KI BHÁVER PHÁNUS
TÁR ÁCHE VYATHÁ ANUBHÚTI
PASHU PÁKHII LATÁ TÁHÁDERO KATHÁ
SHONÁBO SABÁRE TOMÁRI GIITI (MOR NIITI?)
SABÁKARA LÁGI BHOGA SUKHA TYÁGI
JIVAN KE ÁJ SAOMPE DILUM,
SABÁKARA TARE ÁMI ELUM

SHONO PURAVÁSII PARIJANA JATA,
SABÁKARA ÁMI, EI MOR VRATA
KÁJA DÁO MOR PRATITÍ PRAHARE,
VINIMAYE MAMATÁ DILUM
SABÁKARA TARE ÁMI ELUM
SABÁR SEVÁY TÁRI KARUNÁY,
SABÁKARA TARE ÁMI ELUM

By Your merciful Compassion
To serve each and every being
For the sake of everyone I have come.
To manifest the hopes and aspirations
Of each and every being
I have taken their entire burdens
Upon my own shoulders.
For the sake of everyone I have come.

Are human beings just balloons
Of thoughts and feelings?
Their existence is filled with
Such agonizing experiences.
Even the animals, birds, plants and creepers
I shall have them listen to all Your songs.
Renouncing, leaving behind all my
Joys and enjoyments for everyone else
I have offered my life today.
For the sake of everyone I have come.

For all my citizens and family members -
I am for everyone. I am everyone.
This is my sacred vow.
Just please give me work
Each and every moment
And in exchange for this
I will give all my affection.
For the sake of everyone I have come.

Qualitative EDUCATION

- Swachh Vidyalaya - 4.2 lakh toilets
- National Scholarship Portal - 60 lakh applications tracked
- SWAYAM - national platform for free online courses developed by 1.5 lakh course creators

Effective SKILLING

- Pradhan Mantri Kaushal Vikas Yojana - 60 lakh youth trained
- Deen Dayal Upadhyay Gramin Kaushal Yojana - 75 lakh rural youth trained
- Academic equivalence to skill

Holistic HEALTHCARE

- Jan Aushadhi Scheme - 2000 shops in 1 year for affordable quality generic medicines
- Mission Indradhanush - 40 lakh children fully vaccinated against 7 diseases
- Kayakalp - 10 lakh rural government health and service centres

Vibrant ECONOMY:

- Fastest-growing large economy in the world - growing above 6% for 6th year
- Creating 10 lakh jobs per month through Make in India, Ease of Doing Business, AatM Innovation Mission etc.
- Protecting environment through 1000+ green field regulations, self-certification, ease with environmental norms, green tax, compliance, carbon credit, greenfield and - Start Up India

FINANCIAL Empowerment

- 20 crore bank accounts opened, reaching 6-30% of 100 crore - Pradhan Mantri Jan Dhan Yojana
- 125 crore loan and credit packages approved securing 200 lakh crore
- Bank loan of over 150,000 crore more than 22 crore small businesses - MUDRA

ROBUST INFRASTRUCTURE:

- Development of 500 village clusters by 2019 - Shyama Prasad Mukherji Rurban Mission
- 30,000 km rural roads built in 2014-15 - Pradhan Mantri Sadak Yojana
- 2000 crore savings by 1000 Power to People program created saving 100-150% of costs
- Programmes of Rs. 98,000 crore Smart Cities and Urban Transformation
- Re. 1.15 lakh crore in mobile digital infrastructure under Digital India

SABKA VIKAS

- Broadening the base opportunities of growth - Deen Dayal Antyodaya Yojana
- Public works and employment guarantee schemes - Mahatma Jyoti Bapu National Rural Employment Guarantee Act
- 1000 crore worth programs for women - Mahatma Jyoti Bapu National Antyodaya Yojana - 1000 crore worth programs for women
- Self-employment - 1000 crore worth programs for women - Mahatma Jyoti Bapu National Antyodaya Yojana - 1000 crore worth programs for women
- 1000 crore worth programs for women - Mahatma Jyoti Bapu National Antyodaya Yojana - 1000 crore worth programs for women



Ministry of Finance, Government of India



Republic Day
26th January 2016

FARMER well-being

- 1000 crore insurance cost borne by Government - Pradhan Mantri Fasal Bima Yojana
- 1000 crore insurance cost borne by Government - Pradhan Mantri Fasal Bima Yojana
- 20 lakh Soil Health Cards distributed
- 2000 crore worth programs for women - Mahatma Jyoti Bapu National Antyodaya Yojana - 2000 crore worth programs for women

Maximum GOVERNANCE

- 1000 crore insurance cost borne by Government - Pradhan Mantri Fasal Bima Yojana
- 1000 crore insurance cost borne by Government - Pradhan Mantri Fasal Bima Yojana
- 20 lakh Soil Health Cards distributed
- 2000 crore worth programs for women - Mahatma Jyoti Bapu National Antyodaya Yojana - 2000 crore worth programs for women



VIKAS
KI NAYI
UDAAN



2016-17 Budget
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