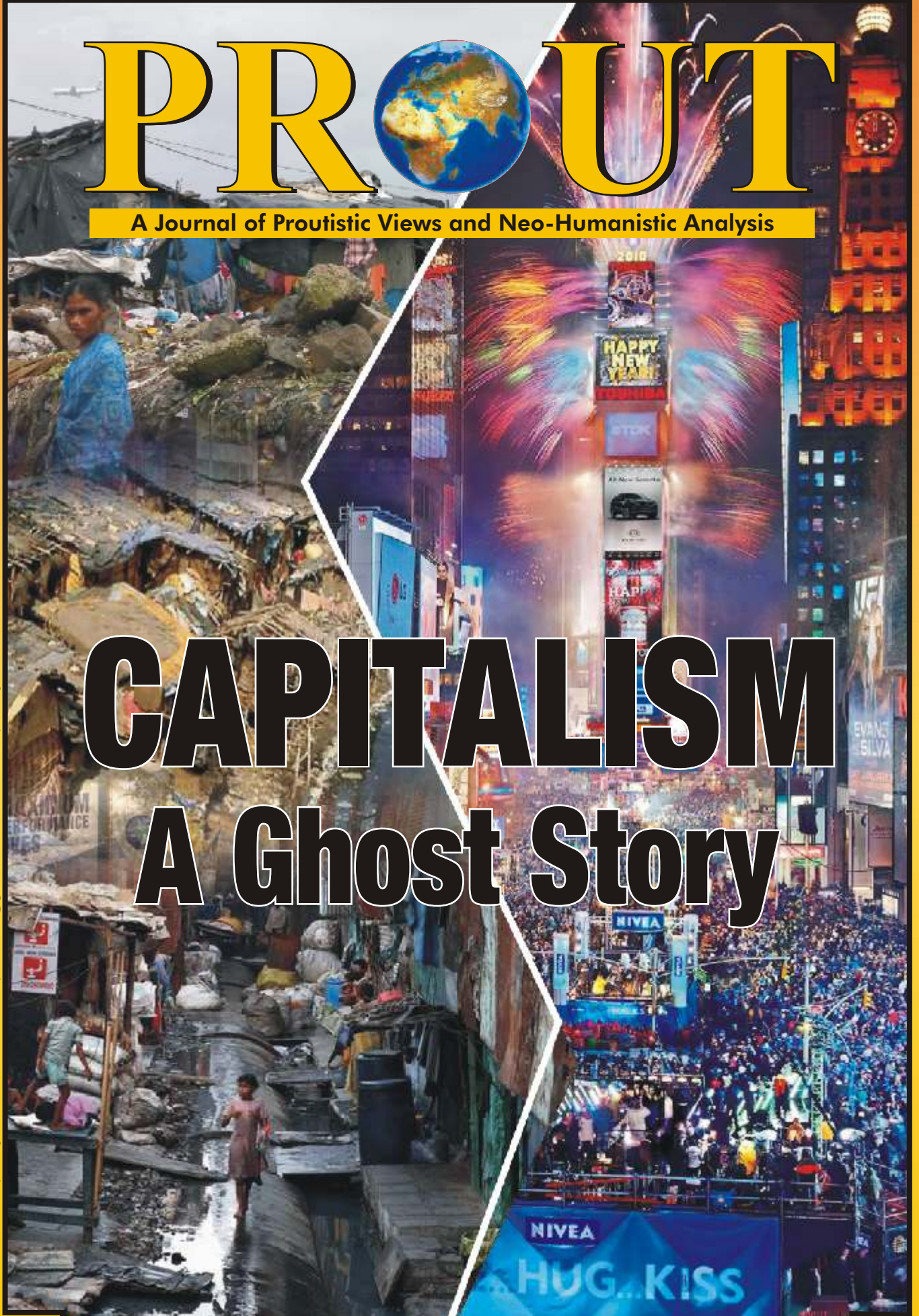


# PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis

# CAPITALISM A Ghost Story



# PROUT

Progressive Utilization Theory

**A  
Vibrant  
Magazine  
which  
Informs  
&  
Inspires**

## *Cry of the Suffering Humanity*

### **What is PROUT :**

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

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

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

### **Main principles of PROUT & Neo-Humanism :**

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

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

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

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

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

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

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

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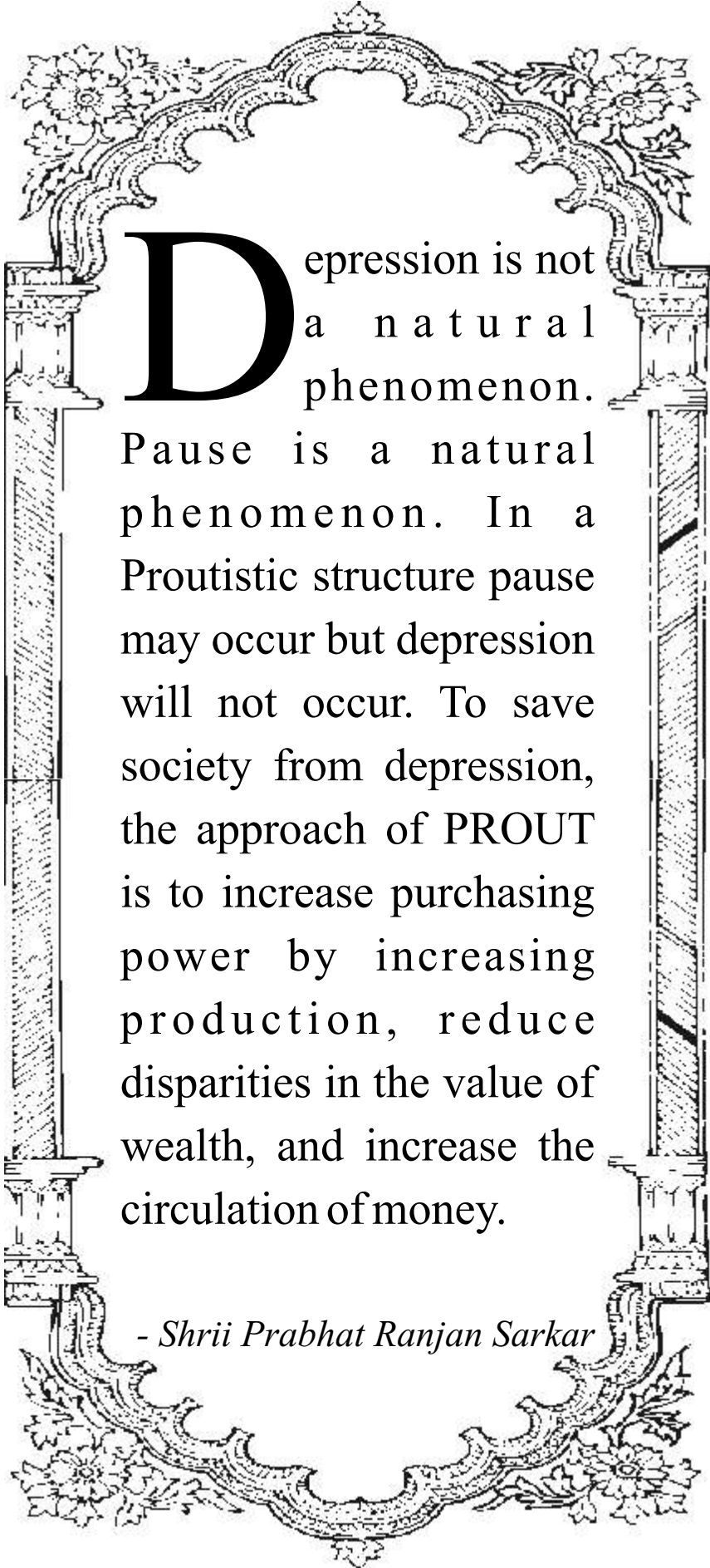
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## Fundamental Principles :

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.



**D**epression is not a natural phenomenon.

Pause is a natural phenomenon. In a Proutistic structure pause may occur but depression will not occur. To save society from depression, the approach of PROUT is to increase purchasing power by increasing production, reduce disparities in the value of wealth, and increase the circulation of money.

- *Shrii Prabhat Ranjan Sarkar*

From the **Editor's  
Desk**

# The Founder's Spiritual and Social Philosophy

**T**his is a special birth anniversary issue of the founder of Prout, Shrii Prabhat Ranjan Sarkar, which falls every year on Vaisakhi Purnima, the day of the full moon of the month of Vaisakh, the first month of the Saka calendar (roughly covering the period mid April to Mid May). This year his 90th birth anniversary was celebrated all over the world on Sunday, May 6. So on this historic occasion we wish to draw the attention of readers about the spiritual philosophy of Ananda Marga – 'Path of Bliss' founded by him in 1955 in Jamalpur, a small town in the Gangetic plains of Bihar in North India.

Shrii Shrii Anandamurti for that was his spiritual name always exhorted his disciples to follow a cult of ideology rather than a personality cult and took great pains to focus the attention of his followers away from guru worship that was so deeply ingrained in 7000 years history of Indian culture. A spiritual master unlike any before him in the ancient land of India, he was as much a spiritual guru as a social revolutionary. He did not allow his disciples to only enjoy his own company or the bliss of spiritual realisation while meditating. He deployed them on tasks for social change, and allowed nothing to distract them from that sacred mission, not even their real fascination with his own persona. When arrested in 1971 on false charges and jailed for seven years people often asked him when he would come out. His characteristic reply was, "If you want to see me, do my Mission because I am merged with my Mission."

The life he led was verily a reflection of that ideology, which in his own words, "Ananda Marga is a revolution. It is not only a spiritual revolution but also an economic, social and mental revolution. The economic system, the social structure, the trend of thinking and the spiritual practices prescribed in our Ananda Marga are not only new but something quite different from the established ideas and practices in these spheres of life. Ananda Marga is not a change merely due to the cycle of time but a revolution, a radical change – in the true sense. Never before in the entire history of this world or the universe, if it could be known to mortals, has a system of life fully embracing the economic, social, mental and spiritual spheres ever been correlated in such closely knit society as in Ananda Marga. In Ananda Marga, a sannyasii (renunciant) is as good a member of society as an ordinary family person earning his or her own living and maintaining his or her family. In our Marga there are no separate classes. Our Marga has eradicated the age-old system of classifying human beings according to their trade or even capacity. The revolutionary character is evident from the way it tackles one of the oldest vices of human beings, the vice of dividing themselves into classes for their own benefit. Ananda Marga is therefore not merely an organization of idealists or moralists who preach a classless society, but a method, a system or a dharma which leads to a classless society. Everyone has to work for a living. This has been given so much importance that it has been declared that to work as a sweeper – the most menial of tasks – is far more respectable than to depend upon others for one's daily needs. Not only earning money and having a balanced and dependable economic life is important, even the lowest of the social classes, which people normally scorn, have been given equal importance. Every member of the Marga has to physically serve others.. In short, all the characteristics of the four classes have to be mastered by each individual in our Marga. It is a revolutionary concept of life altogether different from any of the present or past ideas. It is a revolution which makes life a reality. It teaches adjustment to life, rather than giving up the world by leading a life of useless seclusion. It creates people who are fit for every walk of life, who do not make any distinction among their fellow beings, and who are joined together as one world community. In our Ananda Marga all humanity, nay, all living beings (jiiva matra tare) have combined together in every walk of life".

Now established in 180 countries with over four million members, Ananda Marga and PROUT have become a powerful force for global social change, working ceaselessly towards that golden dawn and we at Prout dedicate this issue on ninetieth birth anniversary of it's founder.



**IMPORTANCE OF SOCIETY**

How wonderful it is every time to read the first article in the Prout journal, which is invariably by the founder of PROUT philosophy. To understand the importance of society it is essential to go through thoroughly all the lucid details given in the article. The observation, "In some homes people are rolling in luxury; in others people are dying of starvation" aptly sums up the ills of society today.

Sunithi Agarwal, Barabanki

**BRUTALITY ON SONI SORI**

So shocking is the brutality perpetrated by the Police and state authorities upon a hapless woman. The story has made national headlines in both the print and electronic media. Her case is not an isolated one as she herself writes that there are many other women prisoners in Dantewada jail suffering in a similar manner. The poignant open letter to the Honourable Chief Justice of the Supreme Court of India might open eyes to remedy the situation? Hopefully the judges (whom the public generally see as high officials in ivory towers) will feel the pain of the suffering people in a real sense and not in a detached intellectual and legal way. This reminds me of the fabled Justice VR Krishna Iyer, who retired from the Supreme Court in 1980. He has written 70 books and is now 97 years young. About him it was believed, that in any case between the common man and the state that came before him, his mind without any hesitation would lean towards the former. He felt like this was because of the simple reason that while the state had all the power and resources at its disposal, the common man had none.

Arun Prakash, New Delhi

**SC/STs CONSTITUTIONAL ISSUES**

Anand Teltumbde's long and researched article is a real eye opener. He rightly says that the notion that our Constitution is good but the people implementing it are

bad has some truth but the complete truth. What is the good of a Constitution that cannot bring the bad people to book? It's a very illuminating article with lot of researched details which all readers would surely find very useful.

Felicita Soureng, Goomla

**RADICAL ELECTORAL REFORMS**

There can be no doubts on this issue. Both the Editorial and the article by Vidya Bhushan Rawat bring this out very clearly. Proportionate Electoral System would perhaps be the first requirement. Then would come other reforms as suggested in the Editorial.

Shantu Sen, Kolkata

**EUROPEAN REVOLUTION**

Ganga Grace's opening line "Even dogs are awakening to the oppression of the European people" may

appear funny, but symbolically it carries a deep meaning. Things in Europe are not all that hunky dory, in fact it is at the brink of a political and economic disaster. With high unemployment and mega-banks controlling the lives of common folk, what could be worse?

Steve Hanson, Birmingham, by email

**CHILE SOCIAL UNREST**

The protests in the beautiful alpine town of Aysén in Southern Chile demanding a substantial reduction in prices of fuels, which is essential for the daily life of the people, and the police crackdown on them makes disturbing reading, and yet shows portents towards the future. With people impoverished i.e. greatly reduced purchasing power – the principles of PROUT appears to be the only answer.

Arthur, Puerto Montt, by email



**Articles / Suggestions Invited**

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

Please send them at the following address :

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## Finding a New Spring (Perseverance)

### A Jataka Tale



Once upon a time a certain tradesman was leading a caravan to another country to sell his goods. Along the way they came to the edge of a severe hot-sand desert. They asked about, and found that during the daytime the sun heats up the fine sand until it's as hot as charcoal, so no one can walk on it - not even bullocks or camels! So the caravan leader hired a desert guide, one who could follow the stars, so they could travel only at night when the sand cools down. They began the dangerous night-time journey across the desert.

A couple nights later, after eating their evening meal, and waiting for the sand to cool, they started out again. Later that night the desert guide, who was driving the first cart, saw from the stars that they were getting close to the other side of the desert. He had also overeaten, so that when he relaxed, he dozed off to sleep. Then the bullocks who, of course, couldn't tell directions by reading the stars, gradually turned to the side and went in a big wide circle until they ended up at the same place they had started from!

By then it was morning, and the people realized they were back at the same spot they'd camped at the day before. They lost heart and began to cry about their condition. Since the desert crossing was supposed to be over by now, they had no more water and were afraid they would die of thirst. They even began to blame the caravan leader and the desert guide - "We can do nothing without water!", they complained.

Then the tradesman thought to himself, "If I lose courage now, in the middle of this disastrous situation, my leadership has no meaning. If I fall to weeping and regretting this misfortune, and do nothing, all these goods and bullocks and even the lives of the people, including myself, may be lost. I must be energetic and face the situation!" So he began walking back and forth, trying to think out a plan to save them all. Remaining alert, out of the corner of his eye, he noticed a small clump of grass. He thought, "Without water, no plant could live in this desert." So he called over the most energetic of his fellow travelers and asked them to dig up the ground on that very spot. They dug and dug, and after a while they got down to a large stone. Seeing it they stopped, and began to blame the leader again, saying "This effort is useless. We're just wasting our time!" But the tradesman replied, "No, no, my friends, if we give up the effort we will all be ruined and our poor animals will die - let us be encouraged!"

As he said this, he got down into the hole, put his ear to the stone, and heard the sound of flowing water. Immediately, he called over a boy who had been digging and said, "If you give up, we will all perish - so take this heavy hammer and strike the rock."

The boy lifted the hammer over his head and hit the rock as hard as he could - and he himself was the most surprised when the rock spilt in two and a mighty flow of water gushed out from under it! Suddenly, all the people were overjoyed. They drank and bathed and washed the animals and cooked their food and ate. Before they left, they raised a high banner so that other travelers could see it from afar and come to the new spring in the middle of the hot-sand desert. Then they continued on safely to the end of their journey. The moral is : "Don't give up too easily - keep on trying until you reach the goal."



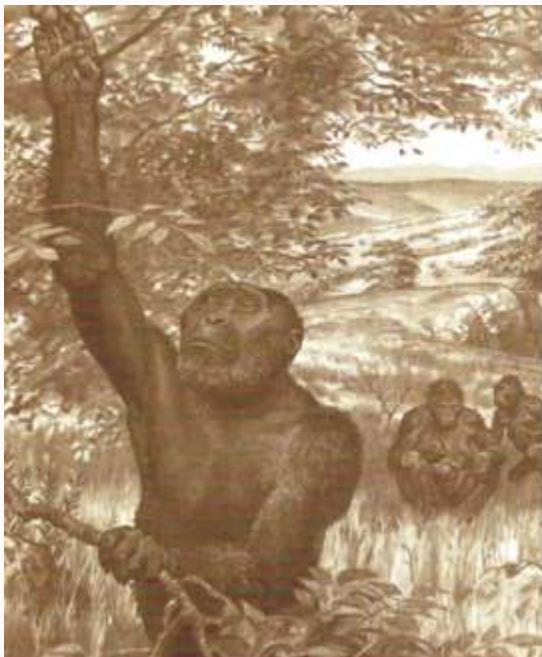
**THE MOST DIFFICULT  
PHASE OF LIFE IS NOT  
WHEN NO ONE  
UNDERSTANDS YOU;  
IT IS WHEN YOU DON'T  
UNDERSTAND  
YOURSELF.**

# The Evolution of Human Civilization

SHRII PRABHAT RANJAN SARKAR

**The Mayan civilization is a transplanted Indian civilization. It migrated to Central America during the rule of the Pallavas of South India. Thus the transplanted Mayan and Indian civilizations existed side by side. The difference between them was that the Indian civilization invented the wheel. Without the wheel, the Mayan civilization lagged behind.**

Let us analyse the way human beings have evolved physically and psychically since their advent on this earth one million years ago. Human existence is trifarious: physical, psychic, and spiritual.



Spiritual progress is movement towards Parama Puruṣa while maintaining adjustment with the mundane world. The more human beings advance towards Parama Puruṣa, the more their existence radiates the divine effulgence of Parama Puruṣa, and the more they expand. When they come in the closest proximity to Parama Puruṣa, they attain the state called sarṣṭhi: they become like Parama Puruṣa. When they merge in Him, there remains no duality – duality is converted into singularity. Spiritual progress depends on two main factors: the factor which determines a person's physical existence and the factor which determines a person's psychic progress.

I have already said in a Renaissance Universal meeting that human progress means spiritual progress. Although there is some progress in the quinquemental and psychic spheres, it is greatly offset by numerous obstacles which arise on the path of progress. So on the whole one can say that there is no real progress in the mundane and psychic worlds. However, human beings will continue their endless efforts for progress because to remain stagnant is ultra-vires to human wonts. Nothing in this universe stagnates, all entities are on the move. Movement is the essence of everything. This world is called



“jagat” which means that whose very nature is to keep moving (the root verb gam + kvip = jagat. Gam means to go and the suffix kvip is used to denote habituality.) When movement stops existence is jeopardized. When we say that an entity exists it implies that the entity is moving. Here, we shall make an appraisal on how far humans have progressed in the mundane world or in the psychic world. We are not supposed to consider which obstacles and hindrances have beset the path of progress because I have already said in this regard that ultimately, real progress takes place only in the spiritual sphere and not in the other two spheres.

There is a considerable difference between the physical structure of today’s human beings and the physical structure of prehistoric humans who came onto this earth a million years ago. The cranium of the prehistoric humans was small, the skull was large, the hands were long, and the lymphatic glands were very active. They were quite adept at running and jumping and could easily jump from one tree to another, just like the other creatures of the ape group. In fact human beings were members of the tailless ape group and thus there were many similarities between them and the other members of the group, the chimpanzees, orangutans, gorillas, etc. However, these animals have made very little progress in the mundane sphere compared to human beings. Considerable changes have also taken place in the human structure. What is the reason behind this? Even without going very deep into the subject one can understand that clash and cohesion has brought about this change in human beings. There was not much scope for the expansion and development of the nerve-cells of the tailless apes compared with human beings. That is why the tailless apes have lagged behind whereas the human beings have progressed. So, clash and cohesion caused by the natural environment helped human beings to a great extent.

Like gorillas, the primitive humans sought the relative safety of hilltops and trees for their dwelling places, although they tended

to mainly live on hills. Over the course of the years they migrated through the jungles and along river banks towards the delta regions. This migration is a landmark in human civilization. There is concrete evidence to prove this contention. A hill in old Samskrta was called “gotra”. In those early days a particular group of humans would settle on a hill. The hill would be named after the group leader. Thus, when meeting someone one would be asked, “To which gotra do you belong?” In reply one would say, “I belong to such and such gotra.” Thus, gotra has come into common usage to denote one’s lineage. As in the society of animals, the human society was completely governed by the matriarchal order. While introducing oneself, one would mention one’s mother’s or one’s grandmother’s name because it was difficult to determine the identity of one’s father in those days. The marriage system had not been introduced at that time.

The society advanced in this way. In those days life was full of conflict. There were frequent clashes between the different hills. The people living on one hill treated each other as brothers and sisters, so whenever they wanted to get married, they had to bring men and women from other hills. Those who emerged victorious in an inter-hill conflict would marry the women of the vanquished gotra. These women were brought to the victor’s hill bound in chains. Even today in many parts of India the newly married couple knot their clothes together after marriage. This practice is symbolic of the time when the girl of the vanquished party was forcibly brought home by the bridegroom. In ancient days, they were



*Receiving the Loha, (covered by gold)  
Bengali married women wear an iron bangle at all times*



*A khasi woman of eastern India with sindur*

brought home captive, their hands bound in chains.

Even today in East India, particularly among the women of Bengal, there is a custom of wearing iron bangles. These bangles, reminiscent of those ancient chains, symbolize that the bride has been brought home captive.

Besides that, many women had their heads cracked open in battle. Blood flowed from their gaping wounds. These days, of course, such atrocities do not occur. However, to represent the flowing blood of those wounded in battle a vermilion mark is placed on the forehead of a newly married woman.

Thus the human civilization evolved out of its primitive past. Women were the clan mothers. Every hill was governed by a leader who was the clan mother in the early stage. In Meghalaya, the matrilineal order is still in vogue. Later on the institution of clan mothers was replaced by the institution of clan fathers, and together with it came the pravara system. The men became the head of the gotras.

Civilizations have been advancing through clash and cohesion. Human beings are racking their brains in the search for new ways to win battles, and thus their brain cells are developing. They are busying their brains in various ways; they are devising new ways to preserve past history. After thinking for some time they devised words in pictures. By looking at the pictures they remembered what they did ten days ago. This is called pictography. The pictorial script was devised in this way. Even today China uses the pictorial script – the alphabet in pictures. Human beings discovered all this out of necessity. By the

same process they also managed to conquer the world of animals. Then they started to struggle among themselves. Those who were less intelligent were defeated and considered as low caste people – they were exploited and thus degenerated in the society. Those who were more intelligent were considered as upper castes. And those who were even more intelligent were considered as the highest caste in society. And thus the clash of the intellect began.

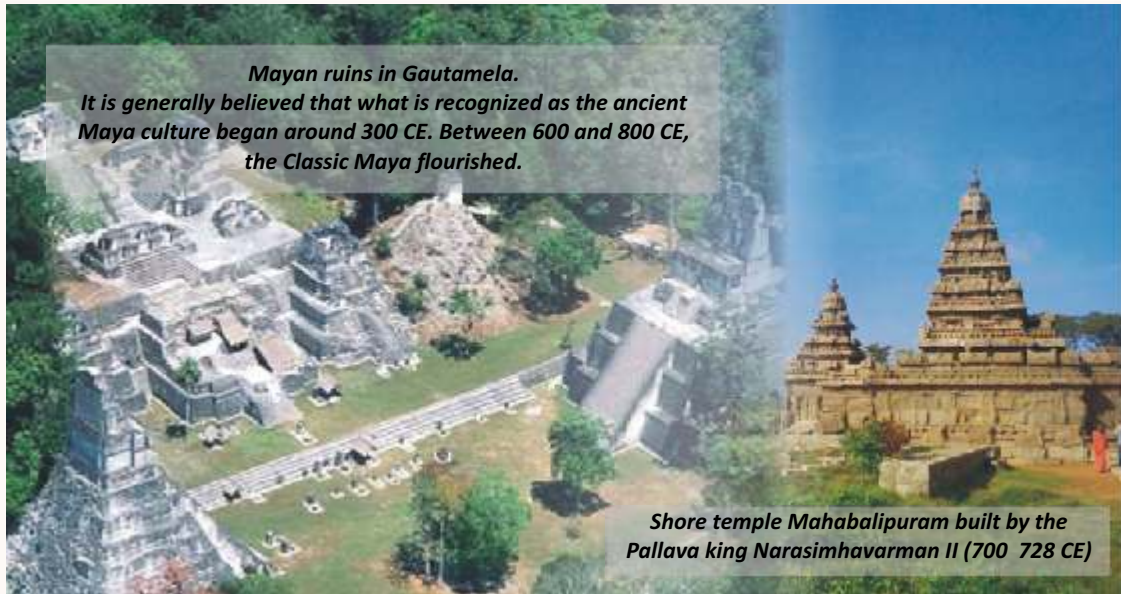
Human beings have been advancing. This advancement also continued in the physical sphere of life. To protect themselves from the

cold, humans started wearing clothes and garments. Next, thinking about how to move fast, they invented the wheel. This invention occurred long after the dawn of civilization. It marked the beginning of a new era in human civilization. In the absence of wheels, fast moving vehicles could not have been built.

The Mayan civilization is a transplanted Indian civilization. It migrated to Central America during the rule of the Pallavas of South India. Thus the transplanted Mayan and Indian civilizations existed side by side. The difference between them was that the Indian civilization invented the wheel. Without the wheel, the Mayan civilization lagged behind. Soon after the invention of the wheel bullock carts were invented.

That invention also marked a new victory. Human beings had created something new, effecting a greater acceleration in human progress. All this took place in the physical sphere. To keep pace with these changes there were corresponding changes in the human physical structure. The cranium became larger, the skull became smaller, the arms became shorter, the body hair decreased and the jaws became more elevated. In the different parts of the world these changes took place in different ways. In some parts the jaw became more elevated, in other places it dropped. In some parts human complexion was brown, in some parts white and in other parts reddish. These physical changes occurred in adjustment with the changes in the psychic world. This is how human beings advanced.

Where does the thought which causes



**Mayan ruins in Gautamela.**  
*It is generally believed that what is recognized as the ancient Maya culture began around 300 CE. Between 600 and 800 CE, the Classic Maya flourished.*

**Shore temple Mahabalipuram built by the Pallava king Narasimhavarman II (700-728 CE)**

evolutionary change originate? It originates in the nerve cells. The human mind has two functions – thinking and memorizing. The more the thinking capacity increases the more the power of memory develops. The nerve cells also change, leading to a corresponding change in the nerve fibres. These changes create a stir and a revolution in the world of thought. Human beings started thinking, “Who am I? Where have I come from? Where shall I go hereafter?” No other creature thinks like this – only humans have the power of contemplation.

Ma go ei bhavana  
 Ami kothay chilam, kothay elam,  
 kothay yabo  
 Nai thikana.

[Oh mother, I have only one thought in my mind.

Where was I? Where am I now? Where am I going?

I have no answer to these questions.]

No other creature thinks like this. This sort of human contemplation was reflected gradually in literature, art, etc.

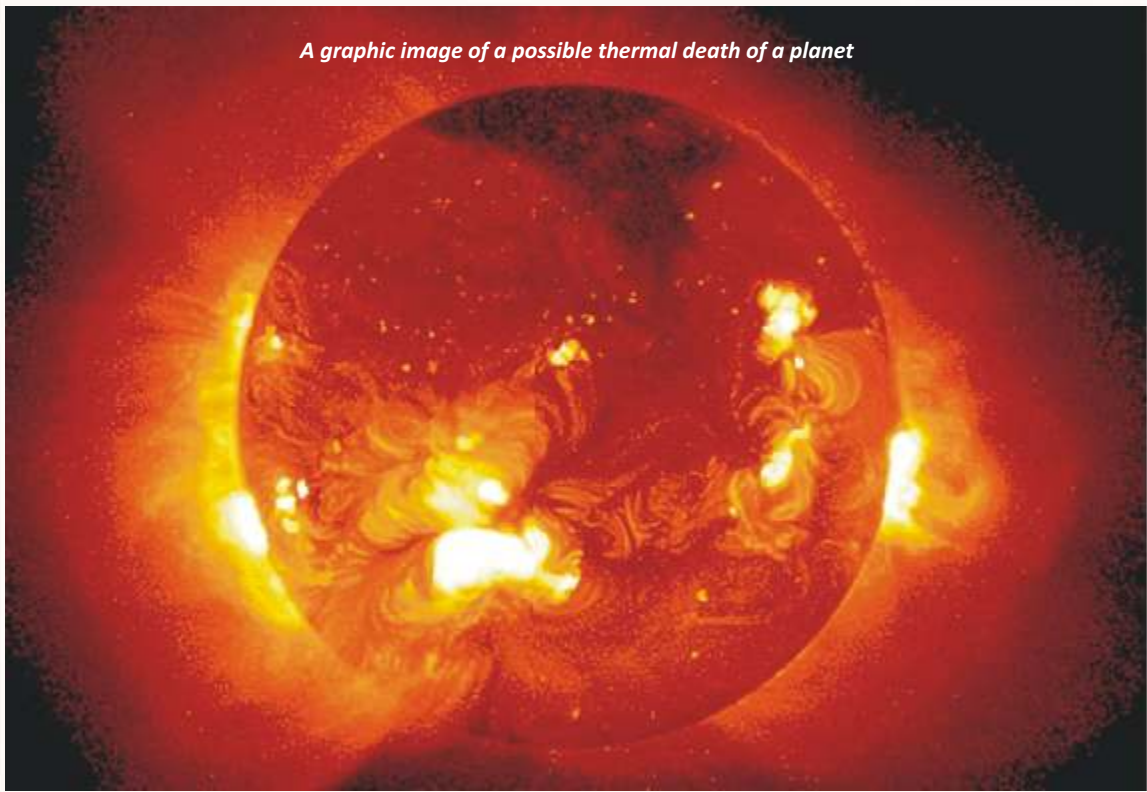
Human beings continued to advance and soon discovered physical sciences in the mundane sphere and philosophy in the psychic sphere. While discovering philosophy they began to search for the answers to “Why? Where? What?”, etc. In the process of humans’ continuous search, Sadashiva emerged about 7000 years ago. He consolidated all the endeavours of human beings, gave them a

particular form and brought them within a particular system. This led to the formulation of education, Ayurvedic medical science, dance, song, etc. Everything received a systematic form, a new life.

Lord Krsna came much later. He further consolidated the human race and constructed society in a better way after having laid its firm foundation stone. In pursuit of answers to the questions, “Why?” and “What?” human beings made further advancement in philosophy. Maharsi Kapil propagated the first philosophy. He tried to explain how the different objects and entities came into being. But the humans did not stop there: they made further progress and even today human beings are making steady progress on the path of spirituality.

Later on, with the further development of philosophy and science the number of impediments and obstacles faced by humans became fewer than those which the ancient humans faced while moving along the path of spirituality during the days of backward science and philosophy. The people of today do not have to labour quite as hard as Vaishista and Vishvamitra had to do in order to discover the way to move ahead, because modern science and philosophy today are valuable aids to human progress. The people of today are able to realize the Supreme Entity in one life, or maybe in 15 to 20 years, for which they had to practice penance for lives together in the past. Apart from the direct help of philosophy and science, the

*A graphic image of a possible thermal death of a planet*



spiritual quest also greatly helped human beings in their elevation. The humans of today have started to realize that they are the progeny of Parama Puruṣa, an integral part of Parama Puruṣa. If people can properly ideate on Parama Puruṣa, they will realize Brahma. On imbibing cosmic ideation all kinds of ailments will be cured.

In this way human beings are advancing and will continue to advance in the future. In the absolute sense there cannot be any progress in the physical and psychic spheres; nor can there be any progress in the relative sense, either. However, the very endeavour to move ahead has its own importance. This endeavour has made human beings glorious and superior.

It is a fact that humans will make further progress in the future. Those who will assist in this human progress are the Sadvipras. Those who are trying to obstruct human progress are veritable demons in human form (rākṣasa). Not only will human beings have to strengthen the hands of the Sadvipras to facilitate smooth social progress, they will also have to remain ever-vigilant against these demons in human form and wage constant war against them. There should not be any hesitation.

This movement of the human beings is an

endless one. Human beings must advance. Some people think that one day the universe will meet its thermal death. They believe that the universe will become frozen solid, unfit for human habitation, and cause the extinction of the human race. Their statement is partially true, but the universe as a whole will never meet a thermal death. A certain planet may suffer thermal death, but certainly not the entire universe. Before thermal death occurs on a particular planet, human beings, having made great technological advances, will move to other planets by rocket. So there is no plausible reason for human beings to become frightened by the prospects of a thermal death.

Once I was asked by a Hindi journalist if I believed that atom bombs would destroy the human race. I replied that my firm conviction is that atom bombs do not have the power to annihilate the human race because they are merely a product of the human mind. They do not have the power to destroy the minds of those who created them. The human beings who invented atom bombs will also be able to provide safeguards against them. So human beings have no reason to be unduly worried or frightened.

# Capitalism: A Ghost Story

**The privatisation and illegal sale of telecom spectrum does not involve war, displacement and ecological devastation. The privatisation of India's mountains, rivers and forests does.**

✱ Arundhati Roy



*Antilla the Hun Mukesh Ambani's 27-storey home on Altamont Road. Its bright lights, say the neighbours, have stolen the night.*

Is it a house or a home? A temple to the new India, or a warehouse for its ghosts? Ever since Antilla arrived on Altamont Road in Mumbai, exuding mystery and quiet menace, things have not been the same. “Here we are,” the friend who took me there said, “Pay your respects to our new Ruler.”

Antilla belongs to India's richest man, Mukesh Ambani. I had read about this most expensive dwelling ever built, the twenty-seven floors, three helipads, nine lifts, hanging gardens, ballrooms, weather rooms, gymnasiums, six floors of parking, and the six hundred servants. Nothing had prepared me for the vertical lawn—a soaring, 27-storey-high wall of grass attached to a vast metal grid. The grass was dry in patches; bits had fallen off in neat rectangles. Clearly, Trickle-down hadn't worked.

But Gush-Up certainly has. That's why in a nation of 1.2 billion, India's 100 richest people own assets equivalent to one-fourth of the GDP. The word on the street (and in the New York Times) is, or at least was, that after all that effort and gardening, the Ambanis don't live in Antilla. No one knows for sure. People still whisper

about ghosts and bad luck, Vaastu and Feng Shui. Maybe it's all Karl Marx's fault. (All that cussing.) Capitalism, he said, “has conjured up such gigantic means of production and of exchange, that it is like the sorcerer who is no longer able to control the powers of the nether world whom he has called up by his spells”.

In India, the 300 million of us who belong to the new, post-IMF “reforms” middle class—the market—live side by side with spirits of the nether world, the poltergeists of dead rivers, dry wells, bald mountains and denuded forests; the ghosts of 2,50,000 debt-ridden farmers who have killed themselves, and of the 800 million who have been impoverished and dispossessed to make way for us. And who survive on less than twenty rupees a day.

Mukesh Ambani is personally worth \$20 billion. He holds a majority controlling share in Reliance Industries Limited (RIL), a company with a market capitalisation of \$47 billion and global business interests that include petrochemicals, oil, natural gas, polyester fibre, Special Economic Zones, fresh food retail, high schools, life sciences research and stem cell storage services. RIL recently bought 95 per cent shares in Infotel, a TV consortium that controls 27 TV news and entertainment channels, including CNN-IBN, IBN Live, CNBC, IBN Lokmat, and ETV in almost every regional language. Infotel owns the only nationwide licence for 4G Broadband, a high-speed “information pipeline” which, if the technology works, could be the future of information exchange. Ambani also owns a cricket team.



*A whole spectrum of corruption A. Raja being led to jail in connection with the 2G scandal.*

RIL is one of a handful of corporations that run India. Some of the others are the Tatas, Jindals, Vedanta, Mittals, Infosys, Essar and the other Reliance (ADAG), owned by Mukesh's brother Anil. Their race for growth has spilled across Europe, Central Asia, Africa and Latin America. Their nets are cast wide; they are visible and invisible, over-ground as well as underground. The Tatas, for example, run more than 100 companies in 80 countries. They are one of India's oldest and largest private sector power companies. They own mines, gas fields, steel plants, telephone, cable TV and broadband networks, and run whole townships. They manufacture cars and trucks, own the Taj Hotel chain, Jaguar, Land Rover, Daewoo, Tetley Tea, a publishing company, a chain of bookstores, a major brand of iodised salt and the cosmetics giant Lakme. Their advertising tagline could easily be: You Can't Live Without Us.

According to the rules of the Gush-Up Gospel, the more you have, the more you can have. The era of the Privatisation of Everything has made the Indian economy one of the fastest growing in the world. However, like any good old-fashioned colony, one of its main exports is its minerals. India's new mega-corporations—Tatas, Jindals, Essar, Reliance, Sterlite—are those who have managed to muscle their way to the head of the spigot that is spewing money extracted from deep inside the earth. It's a dream come true for businessmen—to be able to sell what they don't have to buy.

The other major source of corporate wealth comes from their land-banks. All over the world, weak, corrupt local governments have helped Wall Street brokers, agrobusiness corporations and Chinese billionaires to amass huge tracts of land. (Of course, this entails commandeering water too.) In India, the land of millions of people is being acquired and made over to private corporations for "public interest"—for Special Economic Zones, infrastructure projects, dams, highways, car manufacture, chemical hubs and Formula One racing. (The sanctity of private property never applies to the poor.) As always, local people are promised that their displacement from their land and the expropriation of everything they ever had is actually part of employment generation. But by now we know that the connection between GDP growth and jobs is a myth. After 20 years of "growth", 60 per cent of India's workforce is self-employed, 90 per cent of India's labour force works in the unorganised sector.

Post-Independence, right up to the '80s, people's movements, ranging from the Naxalites to Jayaprakash Narayan's Sampoorna Kranti, were fighting for land reforms, for the redistribution of land from feudal landlords to landless peasants. Today any talk of redistribution of land or wealth would be considered not just undemocratic, but lunatic. Even the most militant movements have been reduced to a fight to hold on to what little land people still have. The millions of landless people, the majority of them Dalits and adivasis, driven from their villages, living in slums and shanty colonies in

small towns and mega cities, do not figure even in the radical discourse.

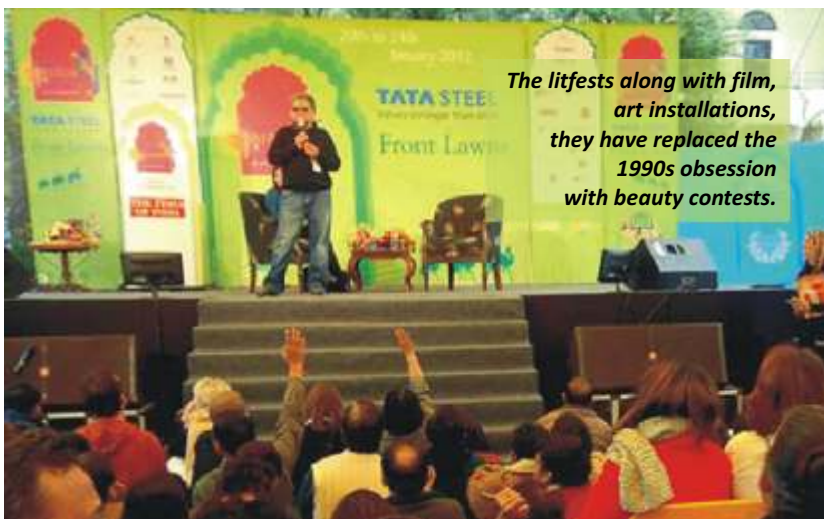
As Gush-Up concentrates wealth on to the tip of a shining pin on which our billionaires pirouette, tidal waves of money crash through the institutions of democracy—the courts, Parliament as well as the media, seriously compromising their ability to function in the ways they are meant to. The noisier the carnival around elections, the less sure we are that democracy really exists.

Each new corruption scandal that surfaces in India makes the last one look tame. In the summer of 2011, the 2G spectrum scandal broke. We learnt that corporations had siphoned away \$40 billion of public money by installing a friendly soul as the Union minister of telecommunication who grossly underpriced the licences for 2G telecom spectrum and illegally parcelled it out to his buddies. The taped telephone conversations leaked to the press showed how a network of industrialists and their front companies, ministers, senior journalists and a TV anchor were involved in facilitating this daylight robbery. The tapes were just an MRI that confirmed a diagnosis that people had made long ago.

The privatisation and illegal sale of telecom spectrum does not involve war, displacement and ecological devastation. The privatisation of India's mountains, rivers and forests does. Perhaps because it does not have the uncomplicated clarity of a straightforward, out-and-out accounting scandal, or perhaps because it is all being done in the name of India's "progress", it does not have the same resonance with the middle classes.

In 2005, the state governments of Chhattisgarh, Orissa and Jharkhand signed hundreds of Memorandums of Understanding (MoUs) with a number of private corporations turning over trillions of dollars of bauxite, iron ore and other minerals for a pittance, defying even the warped logic of the free market. (Royalties to the government ranged between 0.5 per cent and 7 per cent.). Only days after the Chhattisgarh government signed an MoU for the construction of an integrated steel plant in Bastar with Tata Steel, the Salwa Judum, a vigilante militia, was inaugurated. The government said it was a spontaneous uprising of local people who were fed up of the "repression" by Maoist guerrillas in the forest. It turned out to be a ground-clearing operation, funded and armed by the government and subsidised by mining corporations. In the other states, similar militias were created, with other names. The prime minister announced the Maoists were the "single-largest security challenge in India". It was a declaration of war.

On January 2, 2006, in Kalinganagar, in the neighbouring state of Orissa, perhaps to signal the seriousness of the government's intention, ten platoons of police arrived at the site of another Tata Steel plant and opened fire on villagers who had gathered there to protest what they felt was inadequate compensation for their land. Thirteen people, including one policeman, were



*The litfests along with film, art installations, they have replaced the 1990s obsession with beauty contests.*

killed, and 37 injured. Six years have gone by and though the villages remain under siege by armed policemen, the protest has not died. Meanwhile in Chhattisgarh, the Salwa Judum burned, raped and murdered its way through hundreds of forest villages, evacuating 600 villages, forcing 50,000 people to come out into police camps and 3,50,000 people to flee. The chief minister announced that those who did not come out of the forests would be considered to be 'Maoist terrorists'. In this way, in parts of modern India, ploughing fields and sowing seed came to be defined as terrorist activity. Eventually, the Salwa Judum's atrocities only succeeded in strengthening the resistance and swelling the ranks of the Maoist guerrilla army. In 2009, the government announced what it called Operation Green Hunt. Two lakh paramilitary troops were deployed across Chhattisgarh, Orissa, Jharkhand and West Bengal.

After three years of "low-intensity conflict" that has not managed to "flush" the rebels out of the forest, the central government has declared that it will deploy the Indian army and air force. In India, we don't call this war. We call it "creating a good investment climate". Thousands of soldiers have already moved in. A brigade headquarters and air bases are being readied. One of the biggest armies in the world is now preparing its Terms of Engagement to "defend" itself against the poorest, hungriest, most malnourished people in the world. We only await the declaration of the Armed Forces Special Powers Act (AFSPA), which will give the army legal immunity and the right to kill "on suspicion". Going by the tens of thousands of unmarked graves and anonymous cremation pyres in Kashmir, Manipur and Nagaland, it has shown itself to be a very suspicious army indeed.

While the preparations for deployment are being made, the jungles of Central India continue to remain under siege, with villagers frightened to come out, or go to the market for food or medicine. Hundreds of people have been jailed, charged for being Maoists under draconian, undemocratic laws. Prisons are crowded with adivasi people, many of whom have no idea what their crime is. Recently, Soni Sori, an adivasi school-teacher from Bastar, was arrested and tortured in police custody. Stones were pushed up her vagina to get her to "confess" that she was a Maoist courier. The stones were removed from her body at a hospital in Calcutta, where, after a

public outcry, she was sent for a medical check-up. At a recent Supreme Court hearing, activists presented the judges with the stones in a plastic bag. The only outcome of their efforts has been that Soni Sori remains in jail while Ankit Garg, the Superintendent of Police who conducted the interrogation, was conferred with the President's Police Medal for Gallantry on Republic Day.

We hear about the ecological and social re-engineering of Central India only because of the mass insurrection and the war. The government gives out no information. The Memorandums of Understanding are all secret. Some sections of the media have done what they could to bring public attention to what is happening in Central India. However, most of the Indian mass media is made vulnerable by the fact that the major share of its revenues come from corporate advertisements. If that is not bad enough, now the line between the media and big business has begun to blur dangerously. As we have seen, RIL virtually owns 27 TV channels. But the reverse is also true. Some media houses now have direct business and corporate interests. For example, one of the major daily newspapers in the region—Dainik Bhaskar (and it is only one example)—has 17.5 million readers in four languages, including English and Hindi, across 13 states. It also owns 69 companies with interests in mining, power generation, real estate and textiles. A recent writ petition filed in the Chhattisgarh High Court accuses DB Power Ltd (one of the group's companies) of using "deliberate, illegal and manipulative measures" through company-owned newspapers to influence the outcome of a public hearing over an open cast coal mine. Whether or not it has attempted to influence the outcome is not germane. The point is that media houses are in a position to do so. They have the power to do so. The laws of the land allow them to be in a position that lends itself to a serious conflict of interest.

There are other parts of the country from which no news comes. In the sparsely populated but militarised northeastern state of Arunachal Pradesh, 168 big dams are being constructed, most of them privately owned. High dams that will submerge whole districts are being constructed in Manipur and Kashmir, both highly militarised states where people can be killed merely for protesting power cuts. (That happened a few weeks ago in Kashmir.) How can they stop a dam?

The most delusional dam of all is Kalpasar in Gujarat. It is being planned as a 34-km-long dam across the Gulf of Khambhat with a 10-lane highway and a railway line running on top of it. By keeping the sea water out, the idea is to create a sweet water reservoir of Gujarat's rivers. (Never mind that these rivers have already been dammed to a trickle and poisoned with chemical effluent.) The Kalpasar dam, which would raise the sea level and alter the ecology of hundreds of kilometres of coastline, had been dismissed as a bad idea 10 years ago. It has made a sudden comeback in order to

supply water to the Dholera Special Investment Region (SIR) in one of the most water-stressed zones not just in India, but in the world. SIR is another name for an SEZ, a self-governed corporate dystopia of “industrial parks, townships and mega-cities”. The Dholera SIR is going to be connected to Gujarat’s other cities by a network of 10-lane highways. Where will the money for all this come from?

In January 2011, in the Mahatma (Gandhi) Mandir, Gujarat chief minister Narendra Modi presided over a meeting of 10,000 international businessmen from 100 countries. According to media reports, they pledged to invest \$450 billion in Gujarat. The meeting was scheduled to take place at the onset of the 10th anniversary year of the massacre of 2,000 Muslims in February-March 2002. Modi stands accused of not just condoning, but actively abetting, the killing. People who watched their loved ones being raped, eviscerated and burned alive, the tens of thousands who were driven from their homes, still wait for a gesture towards justice. But Modi has traded in his saffron scarf and vermilion forehead for a sharp business suit, and hopes that a 450-billion-dollar investment will work as blood money, and square the books. Perhaps it will. Big Business is backing him enthusiastically. The algebra of infinite justice works in mysterious ways.

The Dholera SIR is only one of the smaller Matryoshka dolls, one of the inner ones in the dystopia that is being planned. It will be connected to the Delhi Mumbai Industrial Corridor (DMIC), a 1,500-km-long and 300-km-wide industrial corridor, with nine mega-industrial zones, a high-speed freight line, three seaports and six airports, a six-lane intersection-free expressway and a 4,000 MW power plant. The DMIC is a collaborative venture between the governments of India and Japan, and their respective corporate partners, and has been proposed by the McKinsey Global Institute.

The DMIC website says that approximately 180 million people will be “affected” by the project. Exactly how, it doesn’t say. It envisages the building of several new cities and estimates that the population in the region will grow from the current 231 million to 314 million by 2019. That’s in seven years’ time. When was the last time a state, despot or dictator carried out a population transfer of millions of people? Can it possibly be a peaceful process?

The Indian army might need to go on a recruitment drive so that it’s not taken unawares when it’s ordered to deploy all over India. In preparation for its role in Central India, it publicly released its updated doctrine on Military Psychological Operations, which outlines “a planned process of conveying a message to a select target audience, to promote particular themes that result in desired attitudes and behaviour, which affect the achievement of political and military objectives of the country”. This process of “perception management”, it said, would be conducted by “using media available to the services”.

The army is experienced enough to know that coercive force alone cannot carry out or manage social engineering on the scale that is envisaged by India’s planners. War against the poor is one thing. But for the rest of us—the middle class, white-collar workers, intellectuals, “opinion-makers”—it has to be “perception management”. And for this we must turn our attention to the exquisite art of Corporate Philanthropy.

Of late, the main mining conglomerates have embraced the Arts—film, art installations and the rush of literary festivals that have replaced the ’90s obsession with beauty contests. Vedanta, currently mining the heart out of the homelands of the ancient Dongria Kondh tribe for bauxite, is sponsoring a ‘Creating Happiness’ film competition for young film students whom they have commissioned to make films on sustainable development. Vedanta’s tagline is ‘Mining Happiness’. The Jindal Group brings out a contemporary art magazine and supports some of India’s major artists (who naturally work with stainless steel). Essar was the principal sponsor of the Tehelka Newsweek Think Fest that promised “high-octane debates” by the foremost thinkers from around the world, which included major writers, activists and even the architect Frank Gehry. (All this in Goa, where activists and journalists were uncovering massive illegal mining scandals, and Essar’s part in the war unfolding in Bastar was emerging.) Tata Steel and Rio Tinto (which has a sordid track record of its own) were among the chief sponsors of the Jaipur Literary Festival (Latin name: Darshan Singh Construction Jaipur Literary Festival) that is advertised by the cognoscenti as ‘The Greatest Literary Show on Earth’. Counselage, the Tatas’ “strategic brand manager”, sponsored the festival’s press tent. Many of the world’s best and brightest writers gathered in Jaipur to discuss love, literature, politics and Sufi poetry. Some tried to defend Salman Rushdie’s right to free speech by reading from his proscribed book, *The Satanic Verses*. In every TV frame and newspaper photograph, the logo of Tata Steel (and its tagline—Values Stronger than Steel) loomed behind them, a benign, benevolent host. There were hardly any reports about the festival sponsors’ role in the war in the forests, the bodies piling up, the prisons filling up. Or about the Unlawful Activities Prevention Act and the Chhattisgarh Special Public Security Act, which make even thinking an anti-government thought a cognisable offence. Or about the mandatory public hearing for the Tata Steel plant in Lohandiguda which local people complained actually took place hundreds of miles away in Jagdalpur, in the collector’s office compound, with a hired audience of fifty people, under armed guard. Where was Free Speech then? No one mentioned Kalinganagar. No one mentioned that journalists, academics and filmmakers working on subjects unpopular with the Indian government—like the surreptitious part it played in the genocide of Tamils in the war in Sri Lanka or the recently discovered unmarked graves in Kashmir—were being denied visas or deported



straight from the airport.

But which of us sinners was going to cast the first stone? Not me, who lives off royalties from corporate publishing houses. We all watch Tata Sky, we surf the net with Tata Photon, we ride in Tata taxis, we stay in Tata Hotels, we sip our Tata tea in Tata bone china and stir it with teaspoons made of Tata Steel. We buy Tata books in Tata bookshops. Hum Tata ka namak khat hain. We're under siege. If the sledgehammer of moral purity is to be the criterion for stone-throwing, then the only people who qualify are those who have been silenced already. Those who live outside the system; the outlaws in the forests or those whose protests are never covered by the press, or the well-behaved dispossessed, who go from tribunal to tribunal, bearing witness, giving testimony.

But the Litfest gave us our Aha! Moment. Oprah came. She said she loved India, that she would come again and again. It made us proud. This is only the burlesque end of the Exquisite Art. Though the Tatas have been involved with corporate philanthropy for almost a hundred years now, endowing scholarships and running some excellent educational institutes and hospitals, Indian corporations have only recently been invited into the Star Chamber, the Camera stellata, the brightly lit world of global corporate government, deadly for its adversaries, but otherwise so artful that you barely know it's there.

What follows in this essay might appear to some to be a somewhat harsh critique. On the other hand, in the tradition of honouring one's adversaries, it could be read as an acknowledgement of the vision, flexibility, the sophistication and unwavering determination of those who have dedicated their lives to keep the world safe for capitalism.

Their enthralling history, which has faded from contemporary memory, began in the US in the early 20th century when, kitted out legally in the form of endowed foundations, corporate philanthropy began to replace missionary activity as Capitalism's (and Imperialism's) road opening and systems maintenance patrol. Among the first foundations to be set up in the United States were the Carnegie Corporation, endowed in 1911 by profits from the Carnegie Steel Company; and the Rockefeller Foundation, endowed in 1914 by J.D. Rockefeller, founder of Standard Oil Company. The Tatas and Ambanis of their time.

Some of the institutions financed, given seed money or supported by the Rockefeller Foundation are the UN, the CIA, the Council on Foreign Relations, New York's most fabulous Museum of Modern Art, and, of course, the Rockefeller Center in New York (where Diego Rivera's mural had to be blasted off the wall because it mischievously depicted reprobate capitalists and a valiant Lenin. Free Speech had taken the day off.) J.D. Rockefeller was America's first billionaire and the world's richest man. He was an abolitionist, a supporter of Abraham Lincoln and a teetotaler. He believed his money was given to him by God, which must have been

nice for him.

Here's an excerpt from one of Pablo Neruda's early poems called Standard Oil Company:

*Their obese emperors from New York  
are suave smiling assassins  
who buy silk, nylon, cigars  
petty tyrants and dictators.*

*They buy countries, people, seas, police, county councils,  
distant regions where the poor hoard their corn  
like misers their gold:*

*Standard Oil awakens them,  
clothes them in uniforms, designates  
which brother is the enemy.  
the Paraguayan fights its war;  
and the Bolivian wastes away  
in the jungle with its machine gun.*

*A President assassinated for a drop of petroleum,  
a million-acre mortgage,  
a swift execution on a morning mortal with light,  
petrified,  
a new prison camp for subversives,  
in Patagonia, a betrayal, scattered shots  
beneath a petroliferous moon,  
a subtle change of ministers  
in the capital, a whisper  
like an oil tide,  
and zap, you'll see  
how Standard Oil's letters shine above the clouds,  
above the seas, in your home,  
illuminating their dominions.*

When corporate-endowed foundations first made their appearance in the US, there was a fierce debate about their provenance, legality and lack of accountability. People suggested that if companies had so much surplus money, they should raise the wages of their workers. (People made these outrageous suggestions in those days, even in America.) The idea of these foundations, so ordinary now, was in fact a leap of the business imagination. Non-tax-paying legal entities with massive resources and an almost unlimited brief—wholly unaccountable, wholly non-transparent—what better way to parlay economic wealth into political, social and cultural capital, to turn money into power? What better way for usurers to use a minuscule percentage of their profits to run the world? How else would Bill Gates, who admittedly knows a thing or two about computers, find himself designing education, health and agriculture policies, not just for the US government, but for governments all over the world? Over the years, as people witnessed some of the genuinely good the foundations did (running public libraries, eradicating diseases)—the direct connection between corporations and the foundations they endowed began to blur. Eventually, it faded altogether. Now even those who consider themselves left-wing are not shy to accept their largesse.

By the 1920s, US capitalism had begun to look

outwards, for raw materials and overseas markets. Foundations began to formulate the idea of global corporate governance. In 1924, the Rockefeller and Carnegie foundations jointly created what is today the most powerful foreign policy pressure group in the world—the Council on Foreign Relations (CFR), which later came to be funded by the Ford Foundation as well. By 1947, the newly created CIA was supported by and working closely with the CFR. Over the years, the CFR’s membership has included 22 US secretaries of state. There were five CFR members in the 1943 steering committee that planned the UN, and an \$8.5 million grant from J.D. Rockefeller bought the land on which the UN’s New York headquarters stands. All eleven of the World Bank’s presidents since 1946—men who have presented themselves as missionaries of the poor—have been members of the CFR. (The exception was George Woods. And he was a trustee of the Rockefeller Foundation and vice-president of Chase-Manhattan Bank.)

At Bretton Woods, the World Bank and IMF decided that the US dollar should be the reserve currency of the world, and that in order to enhance the penetration of global capital, it would be necessary to universalise and standardise business practices in an open marketplace. It is towards that end that they spend a large amount of money promoting Good Governance (as long as they control the strings), the concept of the Rule of Law (provided they have a say in making the laws) and hundreds of anti-corruption programmes (to streamline the system they have put in place.) Two of the most opaque, unaccountable organisations in the world go about demanding transparency and accountability from the governments of poorer countries.

Given that the World Bank has more or less directed the economic policies of the Third World, coercing and cracking open the markets of country after country for global finance, you could say that corporate philanthropy has turned out to be the most visionary business of all time. Corporate-endowed foundations administer, trade and channelise their power and place their chessmen on the chessboard, through a system of elite clubs and think-tanks, whose members overlap and move in and out through the revolving doors. Contrary to the various conspiracy theories in circulation, particularly among left-wing groups, there is nothing secret, satanic, or Freemason-like about this arrangement. It is not very different from the way corporations use shell companies and offshore accounts to transfer and administer their money—except that the currency is power, not money.

The transnational equivalent of the CFR is the Trilateral Commission, set up in 1973 by David Rockefeller,

the former US National Security Advisor Zbigniew Brzezinski (founder-member of the Afghan Mujahideen, forefathers of the Taliban), the Chase-Manhattan Bank and some other private eminences. Its purpose was to create an enduring bond of friendship and cooperation between the elites of North America, Europe and Japan. It has now become a penta-lateral commission, because it includes members from China and India. (Tarun Das of the CII; N.R. Narayanamurthy, ex-CEO, Infosys; Jamsheyd N. Godrej, managing director, Godrej; Jamshed J. Irani, director, Tata Sons; and Gautam Thapar, CEO, Avantha Group). The Aspen Institute is an international club of local elites, businessmen, bureaucrats, politicians, with franchises in several countries. Tarun Das is the president of the Aspen Institute, India. Gautam Thapar is chairman. Several senior officers of the McKinsey Global Institute (proposer of the Delhi Mumbai Industrial Corridor) are members of the CFR, the Trilateral Commission and the Aspen Institute.

The Ford Foundation (liberal foil to the more conservative Rockefeller Foundation, though the two work together constantly) was set up in 1936. Though it is often underplayed, the Ford Foundation has a very clear, well-defined ideology and works extremely closely with the US state department. Its project of deepening democracy and “good governance” are very much part of the Bretton Woods scheme of standardising business practice and promoting efficiency in the free market. After the Second World War, when Communists replaced Fascists as the US government’s enemy number one, new kinds of institutions were needed to deal with the Cold War. Ford funded RAND (Research and Development Corporation), a military think-tank that began with weapons research for the US defense services. In 1952, to thwart “the persistent Communist effort to penetrate and disrupt free nations”, it established the Fund for the Republic, which then morphed into the Center for the Study of Democratic Institutions whose brief was to

**Embracing death : Microcredit has been the bane of many a farmer. Many have been forced to commit suicide.**



wage the cold war intelligently without McCarthyite excesses. It is through this lens that we need to view the work Ford Foundation is doing, with the millions of dollars it has invested in India—its funding of artists, filmmakers and activists, its generous endowment of university courses and scholarships.

The Ford Foundation's declared "goals for the future of mankind" include interventions in grassroots political movements locally and internationally. In the US, it provided millions in grants and loans to support the Credit Union Movement that was pioneered by the department store owner, Edward Filene, in 1919. Filene believed in creating a mass consumption society of consumer goods by giving workers affordable access to credit—a radical idea at the time. Actually, only half of a radical idea, because the other half of what Filene believed in was the more equitable distribution of national income. Capitalists seized on the first half of Filene's suggestion, and by disbursing "affordable" loans of tens of millions of dollars to working people, turned the US working class into people who are permanently in debt, running to catch up with their lifestyles.

Many years later, this idea has trickled down to the impoverished countryside of Bangladesh when Mohammed Yunus and the Grameen Bank brought microcredit to starving peasants with disastrous consequences. Microfinance companies in India are responsible for hundreds of suicides—200 people in Andhra Pradesh in 2010 alone. A national daily recently published a suicide note by an 18-year-old girl who was forced to hand over her last Rs 150, her school fees, to bullying employees of the microfinance company. The note said, "Work hard and earn money. Do not take loans." There's a lot of money in poverty, and a few Nobel Prizes too. By the 1950s, the Rockefeller and Ford foundations, funding several NGOs and international educational institutions, began to work as quasi-extensions of the US government that was at the time toppling democratically elected governments in Latin America, Iran and Indonesia. (That was also around the time they made their entry into India, then non-aligned, but clearly tilting towards the Soviet Union.) The Ford Foundation established a US-style economics course at the Indonesian University. Elite Indonesian students, trained in counter-insurgency by US army officers, played a crucial part in the 1965 CIA-backed coup in Indonesia that brought General Suharto to power. Gen Suharto repaid his mentors by slaughtering hundreds of thousands of Communist rebels.

Eight years later, young Chilean students, who came to be known as the Chicago Boys, were taken to the US to be trained in neo-liberal economics by Milton Friedman at the University of Chicago (endowed by J.D. Rockefeller), in preparation for the 1973 CIA-backed coup that killed Salvador Allende, and brought in General Pinochet and a reign of death squads, disappearances and terror that lasted for seventeen years. (Allende's crime was being a democratically elected socialist and

nationalising Chile's mines.)

In 1957, the Rockefeller Foundation established the Ramon Magsaysay Prize for community leaders in Asia. It was named after Ramon Magsaysay, president of the Philippines, a crucial ally in the US campaign against Communism in Southeast Asia. In 2000, the Ford Foundation established the Ramon Magsaysay Emergent Leadership Award. The Magsaysay Award is considered a prestigious award among artists, activists and community workers in India. M.S. Subbulakshmi and Satyajit Ray won it, so did Jayaprakash Narayan and one of India's finest journalists, P. Sainath. But they did more for the Magsaysay award than it did for them. In general, it has become a gentle arbiter of what kind of activism is "acceptable" and what is not.

*Courtesy <http://www.outlookindia.com/article.aspx? 280234>*

*The writer is a renowned author and has written many articles on various social, environmental and political issues.*

*(to be concluded...)*

**I'm in favor of democracy, which means that the central institutions in the society have to be under popular control. Now, under capitalism we can't have democracy by definition. Capitalism is a system in which the central institutions of society are in principle under autocratic control. Thus, a corporation or an industry is, if we were to think of it in political terms, fascist; that is, it has tight control at the top and strict obedience has to be established at every level -- there's a little bargaining, a little give and take, but the line of authority is perfectly straightforward. Just as I'm opposed to political fascism, I'm opposed to economic fascism. I think that until major institutions of society are under the popular control of participants and communities, it's pointless to talk about democracy.**

**- Noam Chomsky**

\* Arun Prakash

**A**pril 30, 2012 was the thirtieth anniversary of the most gruesome event of modern times in Kolkata, West Bengal, India, the state that was known in history for its high accent on culture and civilization. On the same day in 1982, sixteen sanyasis and one sanyasini, all in their saffron attire were brutally murdered. The spread of that day's events from Bijon Sethu, a Railway Goods Shed adjacent to the Ballygunge station, Bondel Road and other places and all that happened – of that morning calm and peaceful like others before, bathed in blood and heart rending tales of pain and sorrow. All seventeen were beaten, most rendered unconscious, kerosene and petrol poured on them and set on fire in broad daylight before a multitude of witnesses. Still forty years later not even a single one of the perpetrators of this heinous crime has been brought to justice. In fact quite the opposite happened. These people and the conspirators behind them, some of whom held important governmental and political posts have been systematically shielded and whatever little evidence that was there was destroyed by those in power in the state.

In all this darkness, there was one shining lamp - Shri Sher Singh a 1976 batch officer of the Indian Administrative Service, the Additional District Magistrate South 24 Parganas, West Bengal who stood firm and honestly took the path that all moralists would have taken and paid the price for it. Soon after this incident, barely nine months in the chair, he was transferred out and all records of the incident which he maintained and which would have pointed towards the truth behind this conspiracy were destroyed. He rues in a recent interview, "Seventeen innocent people were killed and I could not do anything for their survival; that was



# Sher Singh I.A.S.

## A Profile in Courage

**The more the honest people are firm on morality, the more the evil forces will be active against them. So all the moralists of the universe should remain organized and confront the evil forces unitedly.**

**- Prabhat Ranjan Sarkar**

unbearable. This is not child's play, yet the next man who took charge after my transfer burnt all the papers and files relating to that incident. It is not possible that attackers and

planners will escape after murdering so many innocents. Who did it, why they have done that, whose written orders were there, and actually what was done – is all known to me. I will

BIJON SETU 1982

# SIGNATURE OF VIOLENCE

Collection & Compilation by  
**TUSHAR BHATTACHARJEE**

Translated by  
**Bodhiranjan Das**

produce everything I have in front of the honourable court". Readers may like to read further details from Tushar Bhattacharjee's recently released book, 'Bijon Sethu 1982 : Signature of Violence'.

That apart let us try and learn a bit about the life of this courageous man who dared take on the high and mighty of the state of West Bengal from the Chief Minister downwards. Born on December 3, 1946 in Jodhpur a small village in Fatehgarh Sahib district on the Grand Trunk Road in Punjab, Sher Singh rose from humble background as a Dalit Sikh and qualified in the Indian Administrative Service (1976 batch). He says "I have spent most of my working years in West Bengal. My Dalit (the so-called low caste, untouchables) background inspired me to spearhead a movement to bring Dalits into mainstream cultural, economic, political and social life". One among nine children, from tilling the fields with his bargadar father Kartar Singh in Jodhpur village near Fatehgarh

Sahib district in Punjab, young Sher Singh left his village to study English and obtained a Master's degree in English from the Punjab University (whose notable alumni are, Nobel Prize winner Dr. Hargobind Khurana and late astronaut Kalpana Chawla among others) and worked his way into the IAS. Sher Singh had an eventful student life. Apart from his academic life, Sher Singh was an athlete of some renown in his university. He specialised in broad jump.

As he loved Bengal he opted for that state's cadre and when travelling to take up his first posting in 1977, Sher Singh recalls that

he woke up miles before the Tinsukhia Mail crossed into West Bengal and got goose pimples upon entering the land of Netaji Subhash Chandra Bose and Tagore. This sentiment was due to the fact that in Punjab almost every second family had someone who was with Netaji in the Indian National Army.

It was during his stint as an Additional District Magistrate in South 24 Parganas that Sher Singh became a thorn in the flesh of his superiors as he refused to do anything immoral and without being given written instructions. "No one can blame me, I did the right thing, if you want anything done by me, ask for it in writing". And the fallout of the murder of the sanyasis was the catalyst for him being sidelined and hounded thereafter. Here it is worthwhile to recall the words of Shrii P R Sarkar, the founder of Prout. "In this universe of ours, two forces are working side by side – the sentient and the static. Sometimes the sentient force and at other times

the static force dominates. There is no scope for a pact between these forces. Human beings will have to march ahead amidst the ceaseless struggle of these opposite forces. In the society, on the one hand we see the hoards of anti-social elements, and on the other hand we feel a sense of frustration among the moralists. These moralists have therefore developed a tendency to go out of the society. With more wealth and strength, the anti-social elements are in an advantageous position, and the moralists appear to be the culprits. This state of affairs is neither desirable nor behaving, and it should not be allowed to continue".

Besides being an honest IAS, officer Sher Singh is also a historian of repute. It all began in 1984 when he began his years of research and trips to Ayodhya and hours spent in the library went into Singh's three part work, "Secular Emperor Babar", co-authored by his wife Surinder Kaur. Initially the State Government did not allow him to publish the book. After much delay he was permitted to publish suitable extracts. In fact he and his wife have four historical books to their credit. 'The Secular Emperor Babar', authored by Surinder Kaur and Tapan Sanyal, Lokgeet Prakashan, Sirhind 1987; 'The Secular Emperor Babar - More Sinned Against than Sinning (Volume 2)', authored by Surinder Kaur and Sher Singh, B B Prakashan, 1989; 'The Secular Emperor Babar, a Victim of Indian Partition', authored by Surinder Kaur and Sher Singh, Genuine Publications, Delhi 1991 and 'Archaeology of Babri Masjid', published by Genuine Publications in 1994.

He enjoys challenging his thinking process. In a recent interview he said, "In fact, even when I was dismissed as an I.A.S. officer on November 22, 2000, I did not sit back and moan over my fate! I chose to master Cheiro's astrology and the Jewish Kaballah school of thought. Frankly, like any other

Indian, I witnessed the brouhaha over the Babri mosque. I heard the claims of extremist Hindu groups and determined to get to the bottom of the matter. This was before events of 1992. My aim was to separate mythology from history. Dr Sukumar Sen, India's national professor and author of the Ramayana has proved that there are 23 places in the world where Lord Ram is supposed to have been born but evidently, all these claims cannot be right. Another national professor Dr Suniti Kumar Chatterjee has wrote three volumes on the subject of the Ramayana. Incidentally, Dr Chatterjee faced a lot of difficulty because of his work and his house was also set on fire. Anyway, even if his birthplace is Ayodhya, I wanted to determine whether the allegations involving Babur and the Babri mosque were correct. Luckily, I came in touch with Dr Bishambhar Nath Pande, an eminent historian. He has clearly pointed out that much

of Indian history has been written by British historians who served the vested interests of their ruling masters. It was therefore, seen fitting to pit Hindus against Muslims, or divide the masses to make it easier to rule over them. Perhaps this is the reason for so many brutal accounts of the atrocities of Mughal emperors towards native Indians that flood the pages of Indian history. Thanks to Dr Pande, today we know for certain that the Mughal emperor Aurangzeb was not the tyrant he has been made out to be. Quite the contrary, he was a secular emperor who donated generously to Hindu temples across the country. Fortunately, Dr. Pande was willing to guide my work and my research methodology focused on logical dialectical reasoning, eyewitness accounts and/or documentary evidence and my research was not aimed at the common man. It was a scholarly study, like a PhD thesis, aimed at

unearthing the truth behind the Babri mosque controversy. I published my books only after writing about my findings in major newspapers, and waiting six months to see if these were disputed. No, till date these findings have not been contradicted by anyone. Perhaps this is why my book has been translated into 27 languages across the world."

He faced much opposition from all fronts and adds, "Sadly, in 1994, the Marxists of West Bengal filed a charge sheet against me that claimed I had violated the All India Service Conduct Rules and I was suspended in 1995. The reasons cited were several: I incited Muslims to the extent that they could perform acts threatening communal harmony and according to newspaper reports, I had received the Saudi Arabian Government's Faisal Award in 1993. However, the award amount was routed through me as customary through the

***Punjab University, Chandigarh,  
one of the oldest universities in India***



*An 1862 photo of Calcutta High Court the oldest High Court in India.*



government and I eventually never received it, even though corrupt officials tried to bargain with me to split Rs 12 crore prize money. Also I had not submitted some property statements in the years 1989-1991; this was also added to the charge sheet. It was also implied that I had defamed the BJP, by criticizing its contentions regarding the Babri mosque. A one man inquiry committee was instituted to look into the case. I requested that a scholar be appointed to assist the inquiry, but this request was refused. In January 2000, the committee declared me guilty as charged. I appealed the order, and on July 24, 2000, my charge sheet stood quashed by the Central Administrative Tribunal. However, I was dismissed from service and harassed and almost driven to acute financial crisis. A case continued which eventually reached the Calcutta High Court, where it was pronounced that I had not been secured the legal rights that

I could rightfully claim. On March 19, 2007, the honourable judges Justice Bhaskar Bhattacharya and Justice KK Prasad of the Calcutta High Court ordered that I be fully compensated, as an I.A.S. officer with due consideration to the seniority I would have gained over the years I was suspended, and that pension and all other dues be paid to me”.

Quite aside this legal battle, he received threatening calls, but always took these in his stride. He would call those who threatened him to come and talk things over face to face; but no one ever did. As to why he faced all these calls and the harassment, he suggests that to know the answer we wait for his autobiography ‘My Destiny’, that is expected to be released soon. What drastically changed his life? “Something that guides destiny” says he. Indeed, but as to why he faced harassment we know differently from Ananda Vani No. 59 of January 1, 1983 quoted at the

beginning of this piece.

Quite obviously, Sher Singh’s line of reasoning was in consonance with historians of the Left and it was the Bhartiya Janata Party (BJP) and Sangh Parivar which could have had a grouse against the officer. That the Home minister under L.K. Advani finally cleared the decks for his dismissal could possibly be a coincidence, but the active interest shown by the Left Front government to get rid of him surprised many. Could there be more than meets the eye? But of course – it was none other than the Bijon Sethu massacre of 1982, which still haunts the conscience of humanity - awaiting justice even after forty years. Yet there is hope as Sher Singh who after all, did get justice in his own case of dismissal, says, “Lord Almighty is there, there is so much evidence, and only thing required is the intention to reveal the truth. This case will go to Supreme Court - someday the verdict will come”.

# Tinkering With Federalism?

**Since corruption comes under criminal offence, different bills will tantamount to framing diverse criminal codes as against One Uniform Penal Code**

★ **Maresh Prasad**

Since Anna Hazare raised his voice and headed a movement against corruption, not only the Congress, even the opposition and regional parties are coining words and phrases to check-mate a viable, strong mechanism to deal with the

menace. Result: we are where we were in June 2011. Since all the parties have their share in criminalization of politics and stimulating corruption, under the circumstances, as they have developed, none appears to be keen in an effective Lok Pal/Lok Ayukt Bill.

First the Congress, though

agreed to all the demands put up by Anna Hazare & Co under huge public display of pressure, diluted the Bill, on one pretext or the other, then comes the turn of the opposition to contest the powers of the Center to appoint Lok Ayukts in different states, Their plea that it is infringement of the Federal structure, as enshrined in the

## Shame the corrupt with Rs0!

Mumbaikars can cash in on anti-graft currency from next month

**Arun Ram, Chennai**

The next time a Brihanmumbai Municipal Corporation clerk demands a bribe to issue that clearance certificate, grease his palm with currency that will seem like a kick in the back. Fifth Pillar India, a Chennai-based organisation that battles corruption, will release 1 lakh notes of 'zero denomination' in Mumbai next month.

The Rs0 note is similar to the Rs1000 note, complete with the bust of Mahatma Gandhi. But the seal on the bill says, "This is not a currency note".

The Reserve Bank of India legend gives way to the slogan, 'Eliminate corruption at all levels'. The Rs0 note also includes a stirring resolve: "I promise neither to accept nor to give bribe".

The movement called 'Freedom From Corruption', launched in all 30 districts of Tamil Nadu early this month,



■ Corruption-mocking denomination is as large as the Rs1000 note

will make its Mumbai debut in the city's schools and colleges. "It is an effort to empower every citizen to fight corruption," said M Vijayanand, the president of Fifth Pillar India.

Will it really make a difference? Vijayanand, a software engineer based in the US who spends seven months each year in India, said the initial response has been encouraging.

"I tried it with some customs officers at Mumbai airport," he

said. "They were delaying my baggage and demanding a bribe. When I gave them Rs0, they smiled and let me go."

A 70-year-old Chennai woman who had spent six years trying to secure the land *patta* document from municipal authorities is one of the beneficiaries. "She collected the currency from us," Vijayanand said. "She gave the note to the municipality officers and received the document in 30 minutes."



Constitution, may be technically correct, but then, it seriously damages uniformity in dealing with corruption by states. As there is no uniformity even in BJP ruled states of Utrakhand (erstwhile) and Himachal Pradesh in framing the provisions of Lok Ayukt bills, states ruled by Congress and regional parties will naturally have their own points of interests while framing similar bills. Under such disparity where will go 'the equality before law' as provided by Article 14 in the Constitution?

Moreover, since corruption comes under criminal offence, different bills will tantamount to framing diverse criminal codes as against One Uniform Penal Code!

Further, federal structure was envisaged for convenience in administration and providing space for cultural and regional diversities. It never postulated sovereignty as the respective states appear to imply by their outbursts. Federalism provides only a limited independence subject to overall supervision by the 'strong center' in matters of emergency. And corruption or terrorism have secured such huge dimensions that Center must be allowed to come into picture to contain or to curb these menaces.

Take NCTC (National Counter Terrorism Center). The main purpose, as agreed by all, is to see that terrorism is annihilated without delay. It is also agreed that terrorism has its fangs spread throughout the length and breadth of the country. While a particular state can exercise its hold within its boundaries only, it is seriously handicapped to pursue terrorists/jihadis trained in all types of guerilla tactics and take shelter in numerous modules established all over. Then, leaking of information and delaying of action does jeopardize the very purpose of chase and catch.

To meet these eventualities, a mechanism, powerful enough, at the Center is a must for coordination and effectiveness. In the other biggest democracy, USA, certain crimes like murder, kidnapping, terrorism, which have inter state ramifications and need urgent investigation and prompt action, have been designated as federal crimes and the federal police (FBI) can and does exercise jurisdiction to investigate, seize and arrest throughout without previous consent of the concerned states. Our Constitution has since been drawn, to a large extent, on the pattern of US, then where is the hitch to emulate its example?

The bogey raised against NCTC, as such, appears to be misguided and is largely ego-centric of some Chief Ministers.

Similarly Center wants deployment of central forces in interior of the states, of course, in times of emergency or urgent needs without the concurrence of the respective state for similar reasons, as above. No doubt, law and order is 'state subject', but then, in extreme situations Center cannot be allowed to wait and watch or be a hapless spectator. From the citizens' point of view, disorder or violent disruption must be curbed promptly and effectively. As the states have limited resources in this regard, Central help is often sought, but then, by the time they awaken, as is the sad experience of the aam admi, much plunder, ransacking, murders already take place. Here again, ego rather than common good, technical objection rather than co-operation, are reigning supreme.

Aam admi asks: When will there be cohesiveness between Center and States; when will the national interest become interest of one and all; when will he/she have a sigh of relief from such shabby and cheap manoeuvrings, as they have become??

**A**fter all the fire and brimstone in the Lok Sabha on March 27, against Arvind Kejriwal's uncharitable comments on "criminal" MPs, parliament adopted a mild censure motion. Why only a gentle reprimand, not the stern privilege motion promised? Because MPs know better than anyone else how deeply tainted nearly a third of its flock in the Lok Sabha really is. If too much public attention is drawn to the facts underpinning Team Anna's comments, it may open up a Pandora's Box whose lid MPs across party lines want to keep tightly shut. Facts are: 162 out of 543 MPs in the Lok Sabha do have criminal cases pending against them. No one - not even a single Lok Sabha MP has ever disputed this fact. 5 of these 162 MPs have serious criminal charges against them: murder, rape, extortion, kidnapping. No one again - not a single Lok Sabha or Rajya Sabha MP - has disputed this fact. Some of these charges may be politically motivated. But the serious cases pending against 75 Lok Sabha MPs are not politically motivated. They are all based on court-framed charge-sheets. This implies a magistrate has found enough prima facie evidence against these MPs to frame charges and allow the case to go to trial. Over 1,175 MLAs, cutting across party lines in state assemblies around the country, also have criminal charges against them. In the recent Uttar Pradesh assembly election, the four major parties (the Congress, BJP, BSP and SP) gave tickets to known criminals to contest from dozens of constituencies.



*Malnutrition is more common in India than in Sub-Saharan Africa. One in every three malnourished children in the world lives in India.*

✱ C. P Chandrasekhar

National Sample Survey Organisation's report on the average calorie intake per person in Indian households points to a much higher incidence of poverty in the country than reflected in estimates of the proportion of the population below the official "poverty" line.

Among the features that sully India's "growth story" is the persistence and possible worsening of malnutrition in the country. The subsistence nutritional intake adopted when defining the official poverty line expenditure for 1972-73 was 2400 Kcal per person per day for the adult rural population and 2100 Kcal (henceforth "calories") per person per day for the urban population. Needless to say, calorie requirements would vary depending on the built and occupation of individuals and would be

## Chronic Famishment

**Among the features that sully India's "growth story" is the persistence and possible worsening of malnutrition in the country**

substantially different for different age groups. As a standard, the National Institute of Nutrition set the requirement for members of a reference group consisting of Indian males of age 18-29 years with normal body mass index and weight of 60 kg engaged in sedentary work at 2320 calories per day. Thus, the 2300 to 2400 calories per day range provides the benchmark for required calorie intake for a representative Indian.

The National Sample Survey (NSS) Organisation has in periodical consumption expenditure surveys been collecting and putting

out figures on the average calorie intake per person in Indian households. It has also provided figures on calorie intake per consumption unit adjusted for age, with a male child in the 4-6 year age group treated as equivalent to 0.54 of a representative consumption unit and a male in the 70-plus age group treated as equivalent to 0.7 of a representative consumption unit. It has recently released such figures for 2009-10 (NSS Report No. 540: Nutritional Intake in India), permitting an assessment of the nutritional situation in the country.

On first glance the results seem

to give some cause for satisfaction. At the All-India level calorie intake per consumption unit stood at 2647 calories in rural areas and 2604 calories in urban areas, both of which are higher than the “recommended” 2400 calories. What is more, there is not a single state in which the average figures fall below 2400. For a country that is reported to have the world’s second worst child malnutrition record based on physical indicators, this is indeed encouraging.

However, a closer look at the evidence suggests there is much cause for concern. To start with, as is to be expected, there are substantial variations in the calorie intake numbers across expenditure classes. In the rural areas it varies from 2007 calories per consumption unit per day among the poorest 10 per cent of the population ranked by per capita expenditure to 3591 calories per consumption unit for the richest 10 per cent. The corresponding figures for urban areas are 1969 and 3482 calories respectively. More than 30 per cent of the population falls below the benchmark 2400 calories per day per consumption unit intake in both rural and urban areas.

Secondly, the Planning Commission’s estimate of the required subsistence calorie intake for defining the poverty line is set at 2400 calories per person (not per consumption unit) per day in rural areas and 2100 calories per person per day in urban areas. Going by that figure at least 80 per cent of the population in rural areas and 50 per cent in urban areas fall below the required subsistence intake. This points to a much higher incidence of poverty in the country than reflected in estimates of the proportion of the population below the official “poverty” line. This is a feature of the evidence that has been highlighted by Professor Utsa Patnaik, who has argued that the official poverty estimates were based on an erroneous definition of poverty in which “the ‘poverty line’ was simply the original nutrition

norm based poverty line of 1973 adjusted upwards by a consumer price index, without ever asking the question whether this index-adjusted ‘poverty line’ allowed people to obtain the same level of nutrition as before.” What the direct estimates of nutritional intake indicate is that poverty is much higher than such estimates, and even the new, revised poverty estimates based on the Tendulkar Committee methodology.

Thirdly, the figures depicted in the accompanying chart show that the average calorie intake per person per day has fallen overtime. It fell in the rural areas from 2256 calories to 2153 calories between 1972-73 and 1993-94, recovered to 2149 calories in 1999-2000 and then fell to a low of 2020 in 2009-10. The trend in urban areas was slightly different. Calorie intake per person per day declined marginally from 2107 to 2071 between 1972-73 and 1993-94, improved to 2156 in 1999-2000 and then fell sharply to 1946 in 2009-10. In both cases there is reason to believe that changes in the reference period adopted in the survey questionnaire for 1999-2000 tended to impart an upward bias to the estimate for that year and rendered the figure non-comparable with previous and subsequent estimates. Hence the picture seems to be largely one of continuous decline in average nutritional intake.

Finally, the NSS computes figures on the extent to which nutritional intake falls short of or exceeds the level of 2700 calories per consumer unit per day. Those figures show that the calorific intake shortfall has increased over time. The percentage of consumption units in rural areas obtaining less than 80 per cent of 2700 calories (which is 2160 calories) rose from 22.7 per cent in 1993-94 to 27.6 per cent in 2004-05 and 25.8 per cent in 2009-10.

In urban areas the corresponding figure rose from 26.6 per cent in 1993-94 to 28.2 per cent in 2004-05 before falling marginally to 27.7 per cent in 2009-10.

Thus, the detailed evidence on nutritional trends yielded by the NSS Survey suggests that the extent of malnutrition in India not only remains extremely high, but is also increasing over time. It is in this light that the need for a universal programme of distribution of subsidised food through a strengthened public distribution has to be assessed. The government, however, seems to be dithering over implementation of even its much diluted food security initiative on the grounds of lack of resources. There is much scope for mobilising additional resources in India, through better implementation of existing tax laws, withdrawal of unnecessary tax concessions and increases in tax rates. Rather than looking to such measures the government is focused on trimming expenditures on programmes aimed at ensuring food security and generating employment. Finance Minister Pranab Mukherjee recently stated at a conference on public distribution that he is losing sleep thinking of the rising subsidy bill on the government’s budget. Perhaps, he would do well by sparing a thought on those sleepless nights for his countrymen who go to bed without the minimum nourishment they need.



*If you can't feed a hundred people, then feed just one.*  
Mother Teresa



# No Roads, No Educational, Medical Facilities...

**A survey throws up revelations about 18 tribal  
villages in Thalli, Kelamangalam panchayat unions**



*Most villages in India lack basic infrastructure*

✱ **R. Arivanantham**

Over 18 tribal villages out of 24 situated on the hills and its periphery in Thalli and Kelamangalam panchayat unions are deprived of proper approach roads, medical facilities, education and other basic amenities, says a survey conducted by the Child Rights and You (CRY) recently.

The survey was conducted by the Rural Development Council (RDC), an NGO based in Denkanikottai headed by Gowri. On the sidelines of the public hearing conducted here Ms. Gowri and S.

Dominic, Manager, CRY, told that the RDC worked with the marginalized community i.e. Irular tribal women and children residing in and around five hills in Denkanikottai taluk.

According to the survey, out of 1,394 Irular children only 83 are going to school. With the intervention of CRY, five anganwadi centres were established in five villages. The children are ready to go to school, but they have to travel at least 15 to 20 km from their hamlets atop the hills.

This was due to poor transport and road facilities, thus, violating

the provisions of Right to Education (RTE) Act. The study with the support of a medical team on height, weight and nutrition aspects clearly indicates that children between 0 and 5 years and 80 per cent of pregnant women in Kodagarai, Thozhuvapetta and Kottayurkoil hamlets are malnourished, look pale and almost 70 per cent of them are severely anaemic.

The main aim of the study was to mobilize community health care, reduce infant mortality and pressurizing the government machinery to establish anganwadi and health centres in the hilly

terrains.

About 130 children and 20 pregnant women were screened by the medical experts to ascertain their growth chart. The study shows that many children were on the verge of death and malnourished. Eighty per cent of women and 70 per cent of children were anaemic. The haemoglobin level in the students was only 8 per cent as against the normal 13 per cent. Rampant child marriages is one of the reasons for malnutrition among women and children.

In continuance of the survey, a public hearing was organised at a marriage hall in Denkanikottai. The participating women and men vent their anguish towards the government and district administration. When one of the panel members Dr. Krishnamoorthy asked the villagers whether they were ready to take up self-employment like collection of forest gatherings and marketing the same to government agencies jointly, Veerabadrán, a ward member of Siddique Nagar, expressed his

desire for the same.

Ms. Gowri said that the Kodagarai hamlet with a population of 1,500 was deprived of health centre as the people had to take patients in a stretcher. Many of them died on the way to hospital. Recently, a 23-year-old pregnant woman Papathiammal of Kodagarai died on the way to hospital. S. Dominic said that “the tribal children are the most marginalized in Tamil Nadu. Special attention should be given to meet the shortages. The deplorable state of the child should be given immediate attention.”

### First Survey

He also said that this was the first survey conducted by CRY and the same would be replicated in Nilgiris and other hilly areas wherever the tribals are living in large numbers. The other panel members were Dr. K. Krishnan, Executive Director, Aadivasi Solidarity Council of Vellore, Malar Amudhan, journalist from Chennai, and Jahnvi Devi, Development Consultant and Family Counsellor, Thalli.

### Panel Recommendations

The panel recommendations will submit its recommendations to the government. These include urging the government to intervene in the issue and declare the tribal pockets as healthcare emergency region, need to strengthen health infrastructure, special measures with regard to poverty eradication, special PDS package for the region, and pre-school education with nutritious food for children below five years of age.

Installation of special ICDS centers in this area would address the issue of malnutrition to a greater extent; Implementation of Forest Right Act so as to ensure that all the tribal families obtain 5 acres of land and help them to access the minor forest produces; special concentration on the school education should be made possible.

All the children should have access to schools at their localities and promote tribal residential schools in this particular tribal belt.



*All children in villages should have access to local schools*

# Participatory Budgeting

## Lets Citizens Experiment with Economic Democracy

**Participatory Budgeting was launched more than 20 years ago in Porto Alegre, Brazil and has spread globally as a model that offers both monetary and spiritual rewards**

✱ Michelle Chen

For many American cities, the budget process is basically fiscal hell, and the politics of plugging potholes and funding schools akin to legislative purgatory. But a tiny miracle just arrived in New York City. Communities are experimenting with Participatory Budgeting, a system for giving local people a say in planning their budget priorities. While it's no magic bullet, the program marks a small step toward economic democracy in Gotham.

A steering committee workshop of the Participatory Budgeting Project The Participatory Budgeting in New York City (PBNYC) project is just a pilot so far, starting with a pot of a few million dollars. But the main goal is to empower "community members, in partnership with participating City Council Members, to decide for themselves what investments their community needs," according to 'Community Voices Heard', the

project's leading grassroots coordinating group.

After weeks of intense discussions among thousands of residents, PBNYC announced a number of winners, including playground improvements, a library vending machine, transportation services for seniors. Other proposals ranged from tech equipment for local schools to an ultrasound system for a community hospital. These projects may seem mundane, but the real win in this process is the process itself: people assembling for a meaningful dialogue about how to use their resources. When working class folks in diverse communities have an inclusive forum to invest public money according to their priorities, they have a mechanism for translating their daily contributions as workers and taxpayers into political efficacy. Who'd have thought that voting to add trash cans on the street or renovate public housing could be a democratic milestone?

Still, what seems like an unprecedented step forward for notoriously mismanaged and politically stagnant U.S. cities is pretty routine in other parts of the world.

Participatory Budgeting was launched more than 20 years ago in Porto Alegre, Brazil and has spread globally as a model that offers both monetary and spiritual rewards, as Maria Hadden and Josh Lerner explain at 'Shareable':

PB generally involves a year-long cycle of public meetings. Community members discuss local needs and develop project proposals



to meet these needs, then invite the public to vote on which projects get funded.

This innovative model has become popular across Latin America, Europe, Africa, and Asia, and the United Nations has named PB a best practice of democratic governance. Cities, counties, states, schools, and housing authorities have used it to give local people control over public spending.

As with all forms of participatory politics, not every proposal is a winner, and there will always be disagreement. But unlike the shady fiscal roulette that lawmakers often play with your tax dollars, PB gives ordinary people real leverage to direct spending according to their idea of the greater good. Ideally, after all the arguing and negotiations run their course, participants will feel that they're part of an open process and that all stakeholders, be they officials or ordinary citizens, are committed to a relatively democratic process.

Could it happen in a bureaucratic, highly stratified city like New York? Advocates note that some community members may be reluctant to complicate fiscal sausage-making even further. Some may fear that powerful groups could manipulate or co-opt the process, or just prefer to leave such matters in the hands of professional politicians

(perhaps wanting to avoid the kind of chaos associated with state referendum controversies). But for bread-and-butter fiscal matters, PB's unique benefit is giving communities concrete control over resources that are supposed to belong to them.

Hadden and Lerner point out that this participatory paradigm helps "level the playing field" because "traditionally underrepresented groups often participate more than usual in PB, which helps direct resources to communities with the greatest needs." In addition, people grow more invested in the system: "Through regular meetings and assemblies, people get to know their neighbors and feel more connected to their city.... Budget assemblies connect community groups and help them recruit members."

For Community Voices Heard, PB fits into a broader mission of making government more responsive to poor and disenfranchised groups. The organization has also helped lead innovations in publicly sponsored jobs programs for people receiving public assistance. The group is pushing an initiative known as Transitional Jobs, designed to improve upon the traditional dead-end "workfare" programs of many state welfare bureaucracies by

connecting people to decent-paying, meaningful work and educational programs. According to a recent CVH report, though Transitional Jobs pilots have faced some funding and operational challenges, they have brought an infusion of government resources into progressive workforce programs and generated about 3,000 jobs over two years.

Both PB and Transitional Jobs remain a work in progress. Vincent Villano, Participatory Budgeting and Policy Research Coordinator at CVH, told there is a connection between investing in job creation for low-income communities and the participatory budgeting process. For example, there is a chance that in the future the capital projects that are funded through PB could be built by those who are unemployed or underemployed members of a Council District--like a sweat equity program or something like that. The beauty of the PB process is that the possibilities are endless. ... The PB process is still in its infancy here in NYC, but it is completely feasible to imagine a stronger connection between this process and alternative job programs for welfare workers like Transitional Jobs.

But PBNYC is currently constrained by limited funding, Villano said, and programmatically, the process in its embryonic form "only used capital discretionary funds for 'bricks and mortar' projects as opposed to expense discretionary funds which could be used for 'people, services and programs'". In other words, it might be a good while before citizen-led budgeting can apply to deeper, long-range economic initiatives to strengthen working-class communities.

But even as an experiment, Participatory Budgeting in New York City demonstrates that, given the resources and power to help shape their economic future, people can change how their communities work--and take credit for making it happen.





**\* A Prout news report**

An elderly Greek's suicide outside parliament in Athens has quickly become a symbol of the pain of austerity and has been seized upon by opponents of the budget cuts imposed by Greece's international lenders. Dimitris Christoulas, 77, shot himself in the head after declaring that financial troubles pushed him over the edge. A suicide note said the retired pharmacist preferred to die than scavenge for food.

The highly public -- and symbolic -- nature of the suicide prompted an outpouring of sympathy from ordinary Greeks, who held a protest march and set up an impromptu shrine with notes condemning the crisis at the spot where he killed himself.

In a note he said government cuts wiped out his pension and robbed him of his dignity. The BBC reported that violence flared at the demonstration, with some protesters hurling Molotov cocktails at police. They responded by firing tear gas. "As you walk around the streets of Athens and beyond you can see the social fabric tearing," the BBC's Mark Lowen said. The conservative newspaper Eleftheros Typos called the victim a "martyr for Greece" and said his act was filled with "profound political symbolism" that



*Hundreds of anti-austerity protesters in Greece have been remembering one of their own. In front of the parliament in Athens a 77-year-old retired pharmacist killed himself.*

# 'Martyr for Greece'

## Retiree's Suicide Sparks Violent Protests

**In a note he said government cuts wiped out his pension and robbed him of his dignity**

could "shock Greek society and the political world and awaken their conscience" in the weeks before a parliamentary election that will determine Greece's future.

### 'Family Man'

Anger was directed as much at politicians as it was at the austerity medicine prescribed by foreign

lenders in return for aid to lift the country out of its worst economic crisis since the Second World War. "It's horrible. We shouldn't have reached this point. The politicians in parliament who brought us here should be punished for this," said Anastassia Karanika, a 60-year-old retiree. The head of the Attica Pharmacists' Union, Constantinos Lourantos reportedly told Skai radio that Christoulas was "a calm, family man."

With the tragedy occurring barely a month before elections are expected in Greece, smaller parties opposed to harsh spending cuts included in the country's second bailout were quick to point the finger at bigger parties backing the rescue.

"Those who should have committed suicide -- who should have committed suicide a long time ago -- are the politicians who knowingly decided to bring this



*A mourner cries at the spot where 77-year-old Dimitris Christoulas took his own life in Syntagma Square in Athens, Greece.*



country and its people to this state of affairs," said Panos Kammenos, a conservative lawmaker who recently set up the Independent Greeks anti-austerity party.

Smaller parties like the Independent Greeks have been riding high in opinion polls at the expense of the two main co-ruling parties, the conservative New Democracy and socialist PASOK, backing the bailout.

The two big parties are together expected to take less than 40 percent of the vote. Losing more voters to the smaller parties could put them at risk of not having enough seats in parliament to forge a pro-bailout coalition again.

That in turn would have profound implications for Greece's finances, given continued aid from European partners and the International Monetary Fund is contingent on Greece's new government pushing through reforms demanded as part of the bailout.

### Sorrow

New Democracy and PASOK, which have ruled Greece for decades, expressed their sorrow for the tragedy. Political opponents

attacked them for joining in the mourning.

"Shame on them. The accomplices responsible for the suffering and despair of the Greek people ... should at least keep quiet in the face of the hideous results of the capitalist crisis and their policies, instead of pretending to be saviors and sensitive," the KKE Communist party said.

Resentment is growing in Greece over repeated rounds of wage and pension cuts that have compounded the pain from a slump which has seen the economy shrink by a fifth since 2008.

Unemployment has surged to a record 21 percent -- twice the eurozone average -- with one out of two young people without a job. The number of suicides has surged and many Greeks feel ordinary people like the retired pharmacist are being forced to pay for a crisis that was not of their making.

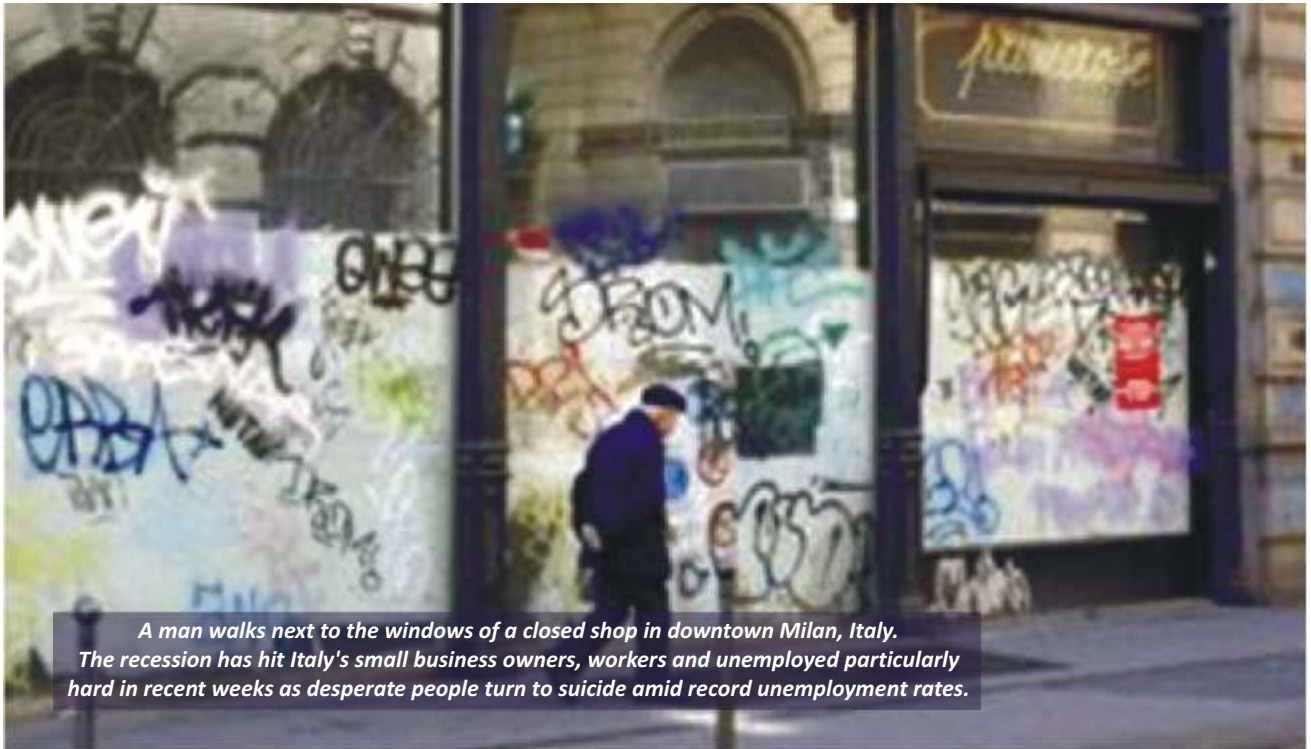
### Economy-Related Suicides Hit Italy

Meanwhile, an Italian man shot himself dead because his company was going bust, following a wave of economy-related suicides in the country which one opposition

politician blamed on Prime Minister Mario Monti's reforms. The 59-year-old Rome-based construction firm owner left a note apologizing to family members and explaining that his business had failed, police said. A day earlier, a 78-year-old woman in Sicily jumped to her death because her monthly pension payments had been reduced. A picture-frame maker also hanged himself because of economic difficulties. Two men set themselves on fire in northern Italy due to financial woes. Both survived, one with severe burns. Opposition politician Antonio Di Pietro, leader of the Italy of Values (IDV) party, criticized the government's reform agenda in parliament, and said Monti had the suicides of people who can't make it to the end of the month "on his conscience". At a news conference Monti refused to reply to the comments from Di Pietro, a fiery former anti-corruption magistrate, who was one of the harshest critics of former Prime Minister Silvio Berlusconi. Italy is struggling with a recession, rising unemployment and increasingly severe austerity measures.



*A protester throws a stone at police officers during rioting in Syntagma Square in Athens, Greece. Greek police fired tear gas to disperse hundreds of protesters taking part in a rally commemorating the death of Dimitris Christoulas.*



*A man walks next to the windows of a closed shop in downtown Milan, Italy. The recession has hit Italy's small business owners, workers and unemployed particularly hard in recent weeks as desperate people turn to suicide amid record unemployment rates.*

### **Suicides in Italy as Economy Continues to Falter**

Mathieu Gorse reports from Milan that Italians have been taking their own lives at an alarming rate as a result of the economic crisis in recent weeks, forcing a business group to put in place a dedicated psychological assistance network. Daily media reports have thrown the spotlight on the desperation of small-business owners, workers and unemployed people who have lost hope as the economy struggles through recession and unemployment reaches record highs of 9.3 percent.

One of the most shocking cases was the self-immolation last month of a 58-year-old builder in Bologna, in central Italy, who was under pressure over unpaid taxes. He died of his burns in the hospital after nine days of agony. In the latest case, a 53-year-old farmer was found hanged in his farm building in northeast Italy, leaving behind a wife and four children. He had told friends and relatives that his business was in serious financial trouble.

The leader of the center-right People of Freedom party, Angelino Alfano, has pointed to “a wave of suicides linked to economic

difficulties.” Sergio Marchionne, the chief executive of Fiat, Italy’s biggest private company, said, “This is the reflection of an unsustainable situation.” Antonio Di Pietro, leader of the center-left Italy of Values party, added controversy to the phenomenon when he blamed Prime Minister Mario Monti directly, saying, “These suicides are on his conscience.”

He accused Monti of “lying in the newspapers about the crisis being over.” Already hit by the global financial crisis in 2009, Italy’s economy has now been weakened even more by the debt crisis and a series of austerity plans approved last year in a bid to reassure the markets over the stability of its finances. The economy fell back into recession in the second half of last year.

Italy’s large immigrant population has also been feeling the pain of economic troubles. Last month, a 27-year-old Moroccan builder who had not been paid for months set himself on fire in the center of Verona. “He shouted out that he hadn’t been paid for four months and poured petrol over himself before setting himself alight. Police raced to put the flames out and he has been taken to the

hospital,” a police official said.

The spate of suicides has prompted the association Businesses That Resist to put in place in several regions a network of psychologists who help business owners and workers discuss their problems and receive care. “It’s not hard to find yourself in great difficulty,” said Massimo Mazzucchelli, a businessman from Varese in northern Italy behind the project.

Mazzucchelli said some of the most frequent problems were debts, payment of tax arrears, delayed payments by clients and getting loans from banks. “There is therefore a concrete need for psychological assistance since the situation is getting worse,” he said. He acknowledged, however, that getting business people to admit they needed help was not always easy. “They have often done everything on their own and are used to resolving their problems on their own,” he said.

Kety Ceolin, a psychoanalyst from the Venice region, says the business owners who come to her are struggling with “shame” and have the feeling “that there is no one out there to ask for concrete help.”



# Who is The Real Enemy?

\* Dada Vedaprajinananda

President Obama's healthcare law has sparked a lot of debate in the U.S., and predictably his critics on the right have used it to weigh in against the dangers of "Big Government." For many of Obama's opponents, the possibility that the government might help people to get affordable medical care is a catastrophe signaling the end of "freedom" in America. "Once all of you are now looking to Washington to stay alive, they've got you," says Republican Rick Santorum.

Santorum and others believe that an unfettered free market will provide the goods and services that people need, and that the main enemy of freedom and prosperity is the government. They have nothing bad to say about the rich individuals and corporations who acquire vast amounts of wealth while their fellow citizens are jobless, homeless and without medical care.

All of this is of course predictable and even understandable given the right wing's belief in Adam Smith's notion that the individual pursuit of selfish interests

will bring about the well-being of society and their nostalgia for Thomas Jefferson's America, when a weak government presided over a sparsely populated rural country.

What is surprising is to find the same kind of rhetoric on the left. I

**Many believe that an unfettered free market will provide the goods and services that people need, and that the main enemy of freedom and prosperity is the government**

recently attended the Left Forum in New York City. The Left Forum is a yearly meeting of diverse individuals and organizations ranging from anarchists to liberals. This year the Forum was colored by the Occupy Wall Street movement,

and the focus was on finding an alternative to capitalism. I somehow got the idea that for the Left, the enemy is clearly the capitalists, the one percent of the population which has amassed as much wealth as the remaining 99%.

I was wrong. I attended a panel meeting and one professor identified government as the "enemy." When the question and answer period came I questioned him on this and said, "Aren't the capitalists the enemy?" He replied by giving the example of the New England community where he resided, saying that its "town meeting" style of government is the ideal form of government and that big government is the problem.

Maybe local government in New England can be trusted to provide a fair shake to everyone, but what about a local government in the Deep South, where African Americans have been tormented for years at the hands of their white neighbors? I didn't get a chance to ask him this.

Actually, I shouldn't have been surprised by the professor's position. Karl Marx himself believed that the state would wither away in some distant future. Anarchists too, who were well represented at the Left Forum, also despise government.

So it seems that some people on both the left and right of the political spectrum have idealistic visions of society that prevent them from seeing things for what they are. I am not convinced by Rick Santorum or by the professor at the Left Forum either. I think the Wall Street occupiers got it right when they pointed to the "one per cent" as the enemy of social well-being. Any ethical government which can correct this problem will certainly get my vote.

**"Those who believe that liberal democracy and the free market can be defended by the force of law and regulation alone, without an internalised sense of duty and morality, are tragically mistaken."**

**Jonathan Sachs**



# Progressive Utilization Theory its Essence

\* Michelle Chen

**PROUT will build a society based on the guarantee of all essentials needed for man to live a dignified life, not only for himself, but also for the rest of the living world and the planet**

**P**ROUT (Progressive Utilization Theory) will not interfere with private corporations as long as their businesses pertain to non-essential goods and services which do not harm society, the living world and the environment. And yet when those businesses of non-essential goods and services become a cause of disparity and detriment to the society, then collective society will have to assess its benefits, or it will be vehemently opposed. Examples of these are the industries of tobacco, liquor, pornography, guns and ammunitions, drugs and prostitution, and more.

PROUT will build a society based on the guarantee of all essentials needed for man to live a dignified life, not only for himself, but also for the rest of the living world and the planet.

In this regard, the cooperative system of coordinated-cooperation

(not subordinated-cooperation), where decision making of one member one vote, worker ownership, and profit sharing are upheld, will suffice. Basic essential goods and services, such as food, housing, education, medical care and clothing, will have to be run as medium or large scale cooperatives, thus ensuring full local employment. Example: National and multi-national chains of fast foods generate profits for private shareholders who do not reside in the community, and whose profits are kept away from the local scene. What good will it do the community patronizing them or giving them business if profits do not roll back locally? Would it not be logical for the local people to start their own neighborhood restaurants and let the money roll within the community?

PROUT will see to it that the collective need of alternative fuel and energy, and mobility in land, sea and air, will be entrusted to the immediate government at no profit, no loss, and a consumption, and not-for-profit motivated model.

PROUT will see to it that the inherent talents and aptitudes of individuals will get full expression, development and collective support. PROUT will see to it that the higher and loftier longings of man and his/her family will get sufficient scope to flourish.

Given that we only have one planet at the moment, humanity, the plant and the animal worlds along with mother earth, will have to survive and thrive together in harmony in the present times.

*The writer is co founder  
[www.proutmovementusa.org](http://www.proutmovementusa.org)*

"And yet we have what purports, or professes, or is claimed, to be a contract the Constitution made eighty years ago, by men who are now all dead, and who never had any power to bind us, but which (it is claimed) has nevertheless bound three generations of men, consisting of many millions, and which (it is claimed) will be binding upon all the millions that are to come; but which nobody ever signed, sealed, delivered, witnessed, or acknowledged; and which few persons, compared with the whole number that are claimed to be bound by it, have ever read, or even seen, or ever will read, or see."

**Lysander Spooner, 'No Treason: The Constitution Of No Authority'**



# How The Arab Spring Was Sapped Dry



✳ Ismael Hossein-zadeh

Within the first few months of 2011, the United States and its allies lost three loyal "friends": Hosni Mubarak in Egypt, Zine el-Abidine Ben Ali in Tunisia and Saad Hariri in Lebanon. While Mubarak and Ali were driven out of power by widespread popular uprisings, Hariri was ousted by the parliament.

Inspired by these liberating developments, pro-democracy rebellions against autocratic rulers (and their Western backers) soon spread to other countries such as Bahrain, Yemen, Jordan and Saudi Arabia.

As these revolutionary developments tended to politically benefit the "axis of resistance" (consisting of Iran, Syria, Hezbollah and Hamas) in the Middle East, the US-Israeli "axis of aggression" and their client states in the region mounted an all-out counter revolutionary offensive. Caught off-guard by the initial wave of the

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**The scheme is: arm and train opposition groups within the "unfriendly" country, instigate violent rebellion with the help of covert mercenary forces under the guise of fighting for democracy**

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Arab Spring in Egypt and Tunisia, the US and its allies struck back with a vengeance. They employed a number of simultaneous tactics to sabotage the Arab Spring. These included: (1) instigating fake instances of the Arab Spring in countries that were/are headed by insubordinate regimes such as those ruling Iran, Syria and Libya; (2) co-opting revolutionary movements in countries such as Egypt, Tunisia and Yemen; (3) crushing pro-democracy movements against "friendly" regimes ruling countries such as Bahrain, Jordan and Saudi Arabia "before they get out of hand," as they

Spring.

The scheme works like this: arm and train opposition groups within the "unfriendly" country, instigate violent rebellion with the help of covert mercenary forces under the guise of fighting for democracy; and when government forces attempt to quell the thus-nurtured armed insurrection, accuse them of human rights violations, and begin to embark openly and self-righteously on the path of regime change in the name of "responsibility to protect" the human rights.

As the "weakest link" in the

been neither spontaneous nor peaceful. From the outset it has been armed, trained and organized by the US and its allies. Similar to the attack on Libya, the Arab League and Turkey have been at the forefront of the onslaught on Syria. Also like the Libyan case, there is evidence that preparations for war on Syria had been actively planned long before the actual start of the armed rebellion, which is branded as a case of the Arab Spring. [2]

Dr Christ of Lehmann, a keen observer of geopolitical developments in the Middle East, has coined the term "post-modern



*Huge demonstration in Homs, Syria against Al Assad regime near city center before sit-in there that night*

did in Egypt and Tunisia; and (4) using the age-old divide and rule trick by playing the sectarian trump card of Sunnis vs. Shi'ites, or Iranians vs. Arabs.

### **1. Fake Springs, Post-modern Coup D'etats**

Soon after being caught by surprise by the glorious uprisings in Egypt and Tunisia, the counter revolutionary forces headed by the United States embarked on damage control. A major strategy in pursuit of this objective has been to foment civil war and regime change in "unfriendly" places, and then portray them as part of the Arab

chain of governments thus slated to be changed, Gaddafi's regime became the first target. It is now altogether common knowledge that contrary to the spontaneous, unarmed and peaceful protest demonstrations in Egypt, Tunisia and Bahrain, the rebellion in Libya was nurtured, armed and orchestrated largely from abroad. Indeed, evidence shows that plans of regime change in Libya were drawn long before the overt onset of the actual civil war. [1]

It is likewise common knowledge that, like the rebellion in Libya, the insurgency in Syria has

coup d'etats" to describe the recent North Atlantic Treaty Organization (NATO)-Zionist agenda of regime change in the region. The term refers to an elaborate combination of covert operations, overt military interventions, and "soft-power" tactics a la Gene Sharp:

"A network of think tanks, endowments, funds and foundations, which are behind the overt destabilization of targeted sovereign nations. Their narratives in public policy and for public consumption are deceptive and persuasive. Often they specifically target and co-opt progressive

thinkers, media and activists. The product is almost invariably a post-modern coup d' tat. Depending on the chosen hybridization and the resilience of government, social structures and populations perceived need for reform, the product can be more or less overtly violent. The tactics can be so subtle, involving human rights organizations and the United Nations that they are difficult to comprehend. However subtle they are, the message to the targeted government is invariably 'go or be gone'". [3]

It is no secret that the ultimate goal of the policy of regime change in the Middle East is to replace the Iranian government with a "client regime" similar to most other regime in the region. Whether the policy will succeed in overthrowing the Syrian government and embarking on a military strike against Iran remains to be seen. One thing is clear, however: the ominous consequences of a military adventure against Iran would be incalculable. It is bound to create a regional (and even very likely global) war.

## 2. Revolts Co-opted

When the Arab Spring broke out in Egypt, Tunisia and Yemen, the US and its allies initially tried to keep their proxy rulers Hosni Mubarak, Ben Ali and Abdullah Saleh in power as long as possible. Once the massive and persistent uprisings made the continued rule of these loyal autocrats untenable, however, the US and its allies changed tactics: reluctantly letting go of Mubarak, Ali and Saleh while trying to preserve the socio-economic structures and the military regimes they had fostered during the long periods of their dictatorial rule.

Thus, while losing three client dictators, the US and its allies have succeeded (so far) in preserving the three respective client states. With the exception of a number of formalistic elections that are designed to co-opt opposition groups (like the Muslim



Brotherhood in Egypt) and give legitimacy to military rulers, not much else has changed in these countries. In Egypt, for example, the NATO/Israel-backed military junta of the Mubarak era, which now rules Egypt in collaboration with Muslim Brotherhood, has become increasingly as repressive toward the reform movement that gave birth to the Arab Spring as it was under Mubarak.

Economic, military and geopolitical policies of the new regimes in these countries are crafted as much in consultation with the United States and its allies as they were under the three autocratic rulers that were forced to leave the political scene. The new regimes are also collaborating with the US and its allies in bringing about "regime change" in Syria and Iran, just as they helped overthrow the regime of Gaddafi in Libya.

## 3. Nipping the Buds

A third tactic to contain the Arab Spring has been the withering repression of peaceful pro-democracy movements in countries headed by US proxy regimes in Bahrain, Saudi Arabia, Jordan, and other kingdoms in the Persian Gulf area before those movements grow "out of hand," as they did in Egypt, Tunisia and Yemen. Thus, in collaboration with its Western patrons, Saudi Arabia has over the past year cracked down viciously against peaceful protesters not only within its own borders but also in the neighboring country of Bahrain. Leading the invasion militaries of the Persian Gulf kingdoms into

Bahrain last spring, the armed forces of Saudi Arabia continue with the support of Western powers to brutalize peaceful pro-democracy protesters there.

While the Saudi, Qatari and other Persian Gulf regimes have been playing the vanguard role in the US-Israeli axis of aggression against "unfriendly" regimes, NATO forces headed by the Pentagon have been busy behind the scene to train their "security" forces, to broker weapons sale to their repressive regimes, and to build ever more military bases in their territories.

"As state security forces across the region cracked down on democratic dissent, the Pentagon also repeatedly dispatched American troops on training missions to allied militaries there. During more than 40 such operations with names like Eager Lion and Friendship Two that sometimes lasted for weeks or months at a time, they taught Middle Eastern security forces the finer points of counter insurgency, small unit tactics, intelligence gathering, and information operations - skills crucial to defeating popular uprisings.

These recurrent joint-training exercises, seldom reported in the media and rarely mentioned outside the military, constitute the core of an elaborate, longstanding system that binds the Pentagon to the militaries of repressive regimes across the Middle East". [4]

These truly imperialistic policies and practices show, once

again, that the claims of the United States and its allies that their self-righteous adventures of "regime change" in the Greater Middle East are designed to defend human rights and foster democracy are simply laughable.

#### 4. Divide and Conquer: Sunni versus Shi'ite

One of the tactics to crush the peaceful pro-democracy movements in the Arab-Muslim countries ruled by the US client regimes is to portray these movements as "sectarian" Shi'ite insurgencies. This age-old divide-and-rule tactic is most vigorously pursued in Bahrain, where the destruction of the Shi'ite mosques is rightly viewed as part of the regime's cynical policy of "humiliating the Shi'ite" in order "to make them take revenge on Sunnis," thereby hoping to prove that the uprising is a sectarian one.[5]

Quoting Nabeel Rajab, who describes himself as secular with both Sunni and Shi'ite family relatives, reporter Finian Cunningham writes: "The government is attempting to incite divisive sectarian tensions, to intimidate Sunni people into not supporting the pro-democracy movement because it is being presented as a Shia [Shi'ite] movement."

Cunningham further writes: "The targeting of the Shia is a tactic by the regime to distort the pro-democracy movement from a nationalist one into a sectarian one. It is also a way of undermining international support for the pro-

democracy movement by trying to present it as an internal problem of the state dealing with 'troublesome Shia'. In this way, the Bahraini uprising is being made to appear as something different from the uprisings for democracy that have swept the region" [5].

In brief, the magnificent Arab Spring that started in Egypt and Tunisia in the early 2011 has been brutally derailed, distorted and contained by an all-out counter-offensive orchestrated by Western powers and their allies in the Greater Middle East, especially Israel, Turkey and the Arab League. How long this containment of democratic and national liberation aspirations of the Arab/Muslim masses will continue, no one can tell. One thing is clear, however: the success of the Arab (or any other) Spring in the less-developed, semi-colonial world is integrally intertwined with the success of the so-called 99% in the more-developed, imperialist world in achieving the goal of defeating the austerity policies of the 1%, reallocating significant portions of the colossal military spending to social spending, and enjoying a standard of living worthy of human dignity.

In subtle and roundabout ways, imperialist wars of choice and military adventures abroad are reflections, or proxies, of domestic fights over allocation of national resources: only by inventing new (and never ending) enemies and engaging in permanent wars abroad can the powerful beneficiaries of war and militarism fend off the

"peace dividends" and enjoy the substantial "war dividends" at home.

In the fight for peace and economic justice, perhaps the global 99% can take a cue from the global 1%: just as the ruling 1% coordinate their policies of military aggression and economic austerity on an international level, so can (and should) the worldwide 99% coordinate their response to those brutal policies internationally. Only through a coordinated cross-border struggle for peace and economic justice can the workers and other popular masses bring the worldwide production of goods and provision of services to a standstill, and restructure the status quo for a better world - a world in which the products of human labor and the bounties of Nature could benefit all.

#### Notes

1. Michel Chossudovsky, *When War Comes Go Live* 2. See for example Dr. Lehmann, *The Manufacturing of War in Syria*

3. Dr Lehmann, *The National Counsel of Syria and US Unconventional Warfare*

4. Nick Turse, *Did the Pentagon Help Strangle the Arab Spring?*

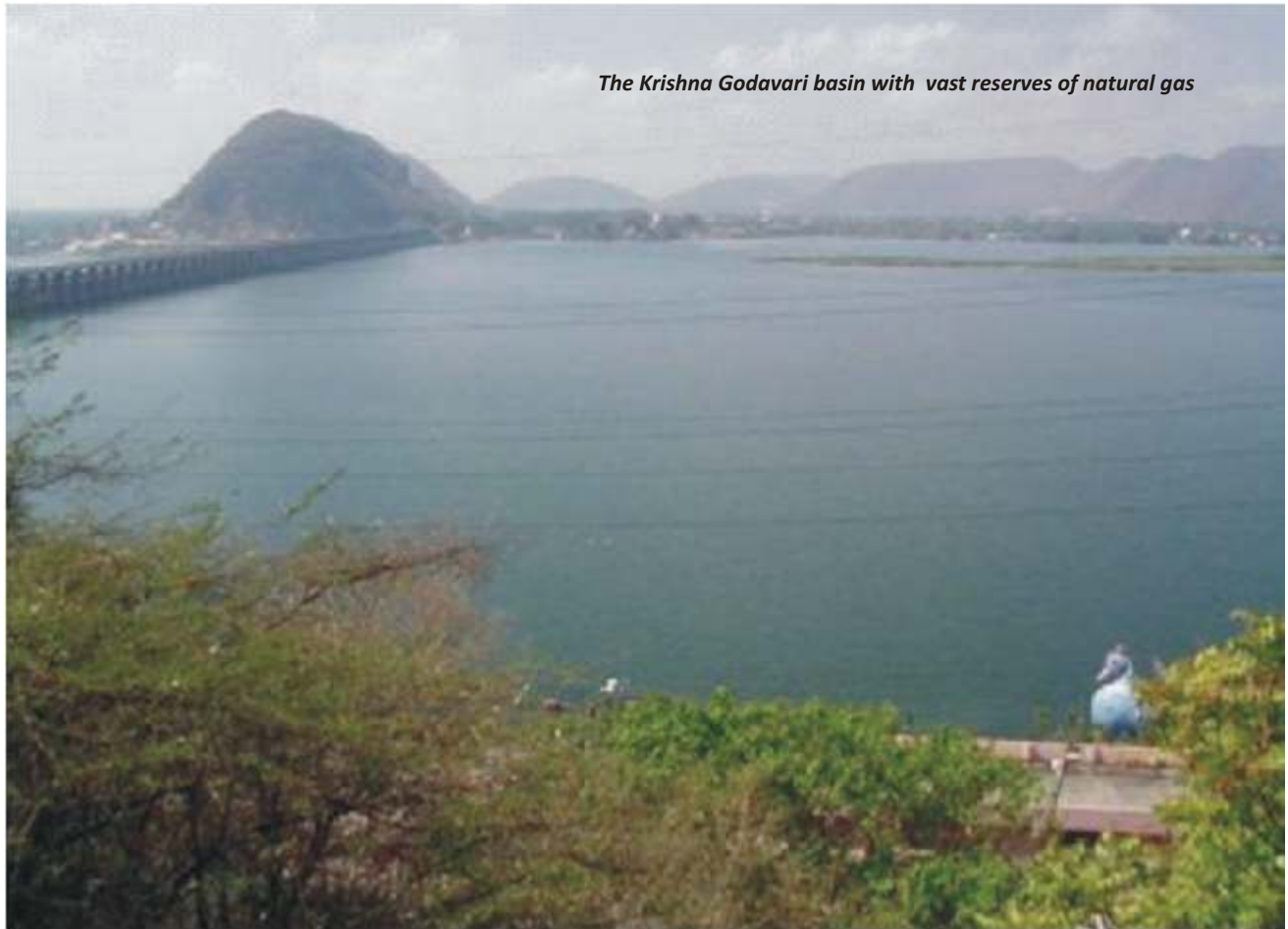
5. Finian Cunningham, *Bahraini Rulers Play Sectarian Card in Bid to Trump Pro-democracy Movement*.

*The writer is Professor Emeritus of Economics, Drake University, Des Moines, Iowa.*

**T**he Pentagon is planning to dramatically speed up the development of new cyberweapons, giving it the ability in some cases to field weapons against specific targets in a matter of days. ... The rapid acquisition process is designed to respond to 'urgent, mission-critical' needs when the risk to operations and personnel is unacceptable if threats are not addressed quickly.

- The Politico





*The Krishna Godavari basin with vast reserves of natural gas*

✶ Sunita Narain

**T**wo monopolies. One private and the other public; one in gas and one in coal. Both equally disastrous for the environment. I speak here of Reliance Industries Ltd and Coal India Ltd.

We know that air pollution in Indian cities is hazardous. We need urgent solutions to cut emissions from all sources so that we do not lose this critical health battle. In Delhi and its surrounding region, for instance, we know that air toxins are a clear and present danger. The tiny particles of PM 2.5 that can go deep into lungs and cause serious health impairment are several times higher than standards during winters. In addition, nitrogen oxide (NOx) levels are rising because of the burning of diesel and coal. A new danger is lurking: ozone, a deadly pollutant, which targets lungs and is linked to high NOx emissions.

## How India is Getting Gas and Coal Policy Wrong

**The environment is hurt in both ways—by the unavailability of natural gas, which would have cleaned up emissions; and by the demand to destroy more forests**

We need to find urgent solutions. We know that one big part of the solution is to reinvent mobility and to phase out diesel use in vehicles. Another part of the solution is to phase out coal use in thermal power stations in densely polluted areas and to run them on relatively cleaner natural gas. Gas-based power stations have no particulate emissions and much lower NOx emissions. They can

achieve 20 ppm NOx levels where coal-based power stations have no standards but emit between 100 ppm and 300 ppm. Coal-based power plants are regulated based on their stack height—the assumption is that the higher the dispersion of pollutants, the lesser the problem. But this worked when there was cleaner air for dilution. It does not work now. So the transition done in the case of vehicles to compressed

natural gas (CNG), which helped the city leapfrog to cleaner air, is needed in power plants as well.

This has been accepted. So, for the past few years, Delhi and its surrounding region have invested in building gas-based power plants. Delhi has shut down its coal-based IP power plant and is waiting to close the Rajghat power station. It has built Pragati, Bawana and Rithala plants. The combined installed capacity of these gas-based power plants is over 1,730 MW. In addition, the city is ready to invest in a plant of 700 MW at Bamnoli and to convert three units of the Badarpur power plant to gas.

But there is a small hitch. There is no gas to run these commissioned plants. The country, they say, has run out of gas. Oops! This is exactly what was said over a decade ago when demand was raised for natural gas to run vehicles. Then, gas became available; there was talk about huge finds in the Krishna-Godavari basin. But now the wells have mysteriously dried up, gone kaput.

Or so it is said. According to the Ministry of Petroleum and Natural Gas (MoPNG), India's gas output is expected to fall by a whopping 35 per cent in this fiscal and another 12 per cent next year. Nobody cares to explain this. But it

is clear that the new monopoly player—Reliance Industries—is not playing ball. The Comptroller and Auditor General of India's (CAG's) report on hydrocarbon production sharing contracts has a damning indictment of the loss to the exchequer in the allotment of the gas field and of the manner in which the capital costs have been rigged to reduce the sharing with government. The widely held belief is that exploration is down and gas is drying up because Reliance Industries wants prices to be hiked. It wants control over the sale and allocation of gas. Its partner in this is oil major BP, which picked up 30 per cent stake in it for US \$7.2 billion. Clearly, this investment would not have been made if the fields were dud.

In coal the story is same and different. It is said that thermal power plants are running out of coal because environment and forest clearances are holding up projects. So there is a clamour to open up more forests to private players. The leaked draft report of CAG on allocation of coal blocks reveals dirty secrets. What is worse is that Coal India, which produces 90 per cent of India's black gold, has under its control some 200,000 hectares (ha) of mine lease area, including 55,000 ha of forest land. Still it

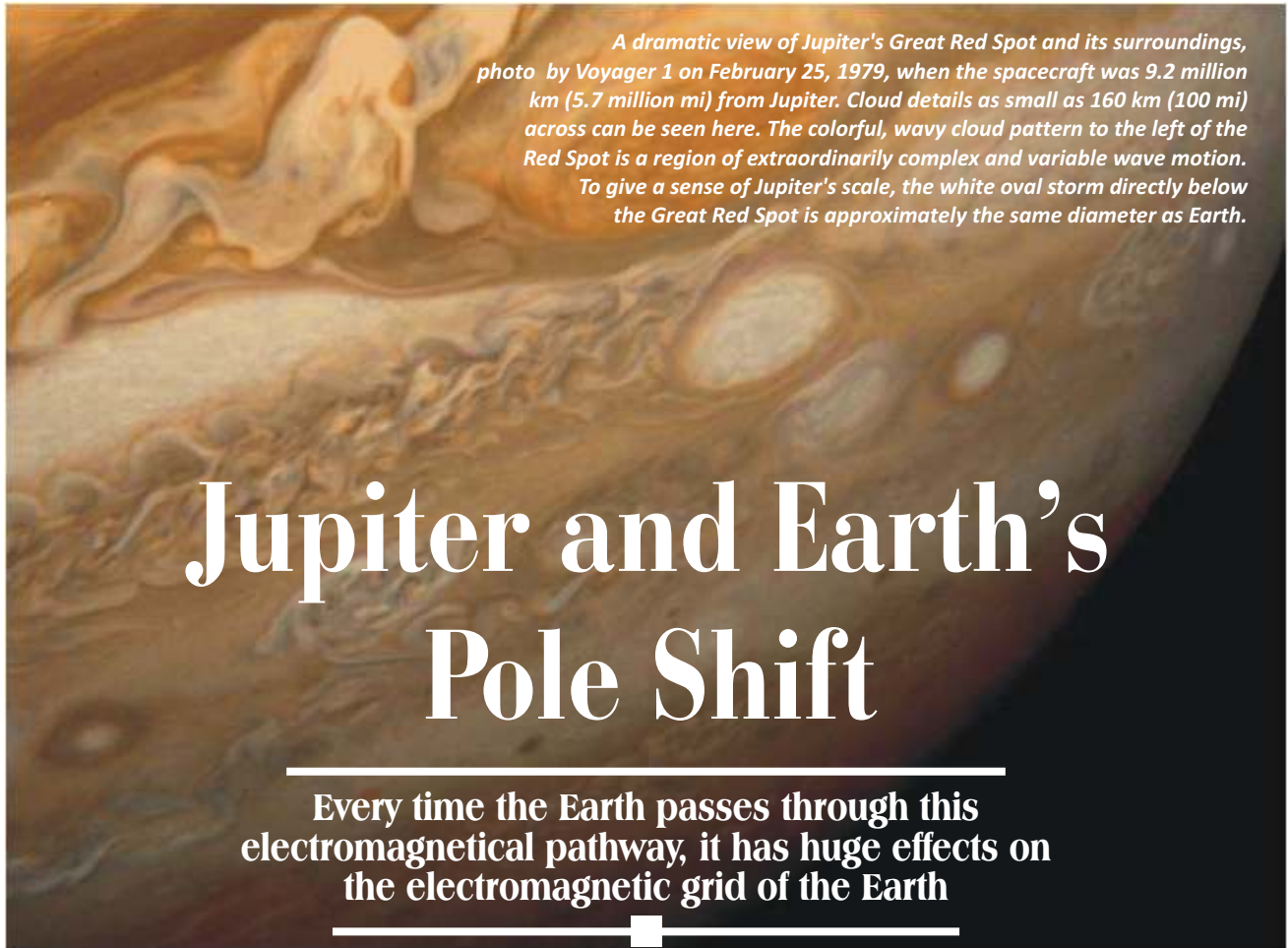
produces only about 500 million tonnes annually. So it is convenient for all to not fix this supply problem, but ask for even more forests to be mined.

The environment is hurt in both ways—by the unavailability of natural gas, which would have cleaned up emissions; and by the demand to destroy more forests, surrounding water bodies and livelihoods of people, because of our inability to use the existing coal fields optimally.

The issue also hides the serious problem of pricing power at affordable levels, given the rising price of coal and gas. Currently, imported and re-liquefied gas price is touching US \$17-18 mmscd. Imported coal price has also spiralled out of control. In this scenario, the options are as follows: one, to maximise domestic resources and operate them at tight capital and operational costs; and two, pay for higher raw material costs in power generation by investing in reducing inefficiencies, including losses in transmission. As yet, there is little evidence that we are moving in any of these directions. The only evidence is that the big monopolies are taking us for a ride with disastrous consequences for our health and environment.



*Children work in the coal fields around the town of Jharia, Jharkhand, India*



*A dramatic view of Jupiter's Great Red Spot and its surroundings, photo by Voyager 1 on February 25, 1979, when the spacecraft was 9.2 million km (5.7 million mi) from Jupiter. Cloud details as small as 160 km (100 mi) across can be seen here. The colorful, wavy cloud pattern to the left of the Red Spot is a region of extraordinarily complex and variable wave motion. To give a sense of Jupiter's scale, the white oval storm directly below the Great Red Spot is approximately the same diameter as Earth.*

# Jupiter and Earth's Pole Shift

**Every time the Earth passes through this electromagnetical pathway, it has huge effects on the electromagnetic grid of the Earth**

## \* Rasaviharii

Every 12 years the Earth passes directly between the Sun and Jupiter. Most people don't know that if the Sun were to go out, then Jupiter would still be giving off its own

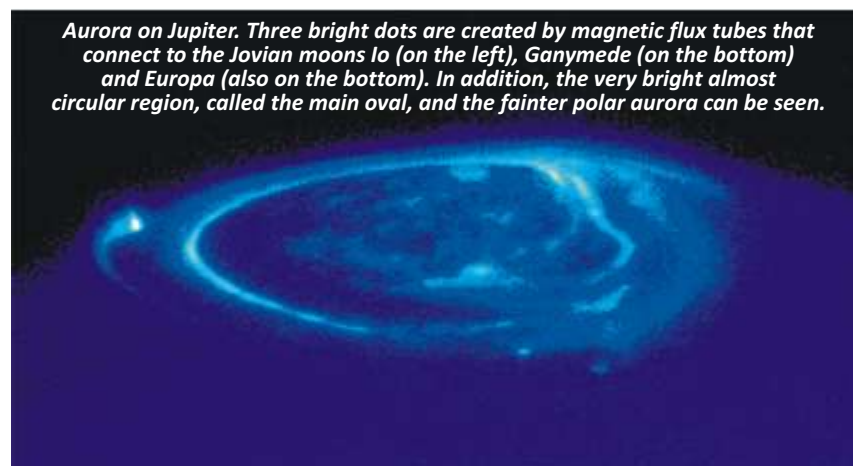
light. That is because it is half way between being a star and a planet.

Most so called "scientists" can't even figure out why the Great Red Eye of Jupiter is always facing the Sun. The answer is simple. Since the Great Red Eye is a gigantic electromagnetical storm 3 times the

size of the planet Earth, it is a portal of electromagnetic communication between the Sun and Jupiter. Solar winds from the sun which travel to Jupiter are also sent back to the Sun as electro-magnetic fields.

Every time the Earth passes through this electromagnetical pathway, it has huge effects on the electromagnetic grid of the Earth. This is why many Asian calendars have a basis in the 12 year cycle. On Dec ember 4, 2012 the Earth will pass through this electromagnetic vortex once again, but now, thanks to the melting of the ice caps, our magnetic poles will be in a much more vulnerable position. If the pole shift does not occur at this time, then it will probably happen in 2024, 12 years later.

*The writer is a scientist and a follower of Ananda Marga*



*Aurora on Jupiter. Three bright dots are created by magnetic flux tubes that connect to the Jovian moons Io (on the left), Ganymede (on the bottom) and Europa (also on the bottom). In addition, the very bright almost circular region, called the main oval, and the fainter polar aurora can be seen.*

# National Convention of Proutist Bloc India, 2012



New Delhi : Proutist Bloc India (PBI) will impose "ceiling on wealth" and "remove poverty line". Everybody will be guaranteed minimum requirements of life; there will therefore be no poor in Proutist Economy. National Committee member of the Party Acarya Santosananda Avadhuta declared it on the first day of National Convention of Proutist Bloc India.

In the auditorium of Jawaharlal Nehru National Youth Centre, New Delhi two days National Convention of Proutist Bloc India was held with great enthusiasm and expectation.

National Chairman of PBI Subhas Chand Tyagi first garlanded the photo of Shrii Prabhat Ranjan Sarkar, the propounder of PROUT followed by other distinguished office bearers. Thereafter a lamp was lit by them and thus the convention was formally inaugurated.

Amidst thundering applause, Tyagij said that PBI will affect polarization between moral and immoral forces. It will consolidate moral forces so that immorals are out of power and politics remains only in the hands of moralists.

More than 150 delegates had arrived from Odisha, Bihar, Haryana, Uttar Pradesh, Delhi, Punjab, Jharkhand and other parts of India. They are confident of bringing about radical change in body politic of India.

Baljit Aditya, the vice-chairman of PBI national committee in his spirited speech said that now PBI was not going to stop and would continue its efforts till realization of the goal, i.e. moralist government and economic democracy.

National General Secretary Rajesh Singh exhorted audience to rise up to the occasion. People want change. They are extremely frustrated and disillusioned in the absence of a viable alternative." PBI is the alternative people are looking for. PBI will snatch power from the immoral and will bring cheers in the life of common man." He also said that the socio-economic liberation of exploited and suffering people was not possible without implementation of Prout ( Progressive Utilization Theory which advocates guarantee of minimum requirements of life and cent per cent job to all).

Snehalata Das and Anusuya Patra --the women activists of Odisha PBI---expressed their displeasure that there were only one or two women present in the hall. They said that it was necessary that minimum gathering of women should be 50%, then PBI movement would move with great strides.

Jagannath Prasad Lenka, the chairman of Odisha state PBI, Kulmani Nayak, the vice-chairman, Kedar Nath Sahu, Joint Secretary of Koshal Samaj also spoke on the occasion.



The chairman of Bihar State PBI Arjun Narayan Chaudhary described the plight of the ordinary people and said that PBI stands for systemic change, not just change. Unless the system is based on a solid philosophical foundation, poverty and exploitation can not be eradicated. Prout is the complete package of a new system which will usher in a new era of all round progress and prosperity.

Others who spoke included Kanhu Charan Behura, Dhanpat Rai, Amitabh Varma and V.P.Singla besides Yuvraj Singh, Harshad Adarsh and Suresh Saini also spoke on the occasion.

There was vibrant compering of the programme by Vikesh Beniwal and Amitji.

Resolutions were passed to launch massive membership drive, cadre training at frequent intervals and initiating genuine people's movement and ensure the redressal of the grievances of the public.

There was enthralling cultural programme by the artists of Natraj Theater group led by Satywan Saroha. They charmed the audience by their folk music and dance and left an indelible mark on people's minds.

The Haryana state PBI announced that it will hold its annual convention on 26th and 27th August. Other states were asked to fix their dates a too and inform the national committee.

Odisha State committee announced that it has identified six constituencies to contest assembly election and two for Parliamentary constituency They solicited all out support, and assured that they will give the nation an M.P. and an M.L.A.

Chief guest of the convention Prof. Jagbir Singh said that society is moving towards degeneration and catastrophe because good people do not take interest in the affairs of society. Since now Proutists are active to set everything right, it is a very auspicious sign for all of us. We are hopeful of the good results of the noble efforts of proutists who have appeared on the scene at the right moment.

Rahul Mehra, a renowned lawyer and social activist, said that the task appears difficult, obstacles are numerous, but the zeal of the PBI activists to bring about meaningful change is worth admiring. I am confident that this type of mind set can bring only success in the efforts.



## PBI Stages Dharna At Jantar Mantar Demanding Immediate Steps to Prevent Suicide Deaths Of Oriya Farmers



“Odisha is super rich in mineral and natural resources, even then it is the poorest state in India. Last year more than 100 farmers committed suicide having been deeply aggrieved by the distress sale of their produce. Youth are facing massive unemployment and the government has no solution to grapple with this problem. Therefore the suppressed and suffering people of Odisha will not remain mute spectators of their plight. They will now take their fight for justice and fair play to the decisive conclusion,” roared the Koshal leader from Odisha, Kedar Nath Sahu while addressing the Proutist agitators. He also declared that this fight for justice and human rights will now escalate to every nook and corner of Odisha.

Odisha Proutists were staging one day Dharna ( sit-in ) at Jantar Mantar, near Indian Parliament, to draw government's attention to the sufferings of the people in their State. In this day long protest gathering, the Oriya Proutists who were joined by their fellow brothers from Bihar, U.P., M.P., Haryana, Delhi and Jharkhand, kept the atmosphere vibrant by their spirited speeches and slogans depicting the woes and revolting intentions of the suppressed and suffering masses.

Shridhar Nayak, a social activist and Supreme Court lawyer, came at the venue and addressed the gathering offering his all out support for the cause of Oriya people. He also said he will extend full cooperation to make this struggle successful.

A delegation comprising Jagannath Prasad Lenka, Kulmani Nayak and Shankar Das went and gave memorandum to the President, Prime Minister, Home Minister and Agriculture Minister. The memorandum highlighted their demands : to give power to farmers for fixing prices of their produce like the industries, to provide adequate purchasing power to all through proper employment, to guarantee minimum requirements of life to all without any discrimination, to set up agro and agrico industries at the source of their harvesting, to give employment to the local people in these industries, there will be no poverty line---but only a richness line restricting accumulation to a reasonable limit, administration and governance to remain in the hands of moralists only, etc.etc.

# Joint Seminar

## Incomparable Contributions of Shrii Prabhat Ranjan Sarkar

A Joint Seminar was organized on the contributions of Shrii Shrii A'nandamurtijii to Linguistics, at the Conference Hall of the Sanskrit Vidyapeeth by Vyakaran Vibhag of Shrii Lal Bahadur Shastri Sanskrit Vidyapeeth (SLBSRSV), New Delhi and Renaissance Universal (RU), the intellectual forum of A'nanda Ma'rga Pracaraka Samgha.

The seminar was inaugurated by Prof. Smt. Usha Rani Kapoor, Vice Chancellor of SLBSRSV, New Delhi. She spoke on the multifaceted and diverse contributions of Shrii A'nandamurtijii. According to her, his contributions in the field of Linguistics have been unique and path breaking. According to her Shrii Sarkar's expression is spontaneous, magnanimous and all-embracing. That is why he touches everyone's heart. By his pure touch every subject emerges out in its sublime glory. She stressed that we need to create the new man. And for this purpose there is an urgent need of genuine literature. In this noble task of rebuilding India we must include Shrii Sarkar's new ideas in the curriculum. Thus not only the students will get correct guidance but also move on to the path of progress. To accelerate this process Shrii Sarkar's works should be made available widely. It is only in India that we have the tradition of discussing languages at such length. Our great grammarian Panini is recognized all over for his contributions to Samskrta language. She recalled Shrii Sarkar has interwoven all the local dialects into a garland with samskrta as the pendant. Shrii Sarkar's exposition of linguistics is both interesting and entertaining. He is truly the Bhas'a' Rahasya Visharad (A Perfect Master of the languages).

She was followed by A'carya Vishveshvarajii, a senior a'carya of A'nanda Ma'rga. He acquainted audience with the varied contributions of Shrii A'nandamurtijii by citing His voluminous work on languages and scripts of the global humanity. His published work is covered in 40 books on classical and other spoken languages of the world. The total work in this specialized field is well over 10,000 pages. Vishveshwarji said main purpose of Shrii Anandamurtiji's life seems to establish one human society. His philosophy enshrined in A'nanda Sutram is





not a theoretical exposition but is derived from practice. The main purpose of his philosophy is to guide the spiritual aspirant to attain oneness with Shiva seated as the Lord of Sahsarar Cakra (Pineal Gland). A'nanda Marga Sa'dhana' expands the mind. Only a genuine sadhaka develops moral power; through sa'dhana' one develops universal outlook. Sa'dhana' helps us achieve liberation of intellect. He described the concept of Neo-humanism propounded by Shrii Sarkar. He suggested that our planet can survive without human beings but not vice versa. Every action has its impact on our

collective life. Even an explosion of the bomb causes instability in the non-living world. Bhuma' Caetanya (Supreme Consciousness) is our goal. But for the practice of spirituality, existence of physical body is most important. Shrii Sarkar's social philosophy PROUT is a socio-economic theory, which leads towards one's self-sufficiency. It is an alternative to capitalism and communism. Its fundamental tenets are economic democracy, co-operative movement, sadvipra leadership. Morality cannot survive without spirituality. Shrii Sarkar wants education to be in the hands of educationists and not politicians. Shrii Sarkar composed 5018 songs to inculcate robust optimism. It inspires life divine. Where civilization lacks behind, development of science will lead to society's doom. Vrti (instinct) control is the basis of human civilization. That is why Renaissance is the need of our times. Ananda Marga philosophy is scientific and there are no dogmas here. Human society is one and indivisible.

The first session was chaired by Dr. Bhavendra Jha, dean of faculty of Ved-Vedang and HOD Vyakaran Vibhag. He delivered the welcome speech. The first paper in this session was read by Dr Arun Kumar Ghosh of Bangla department, Burdwan University. His paper dealt with Shrii A'nandamurtijii's concepts of languages, its varn'a (sound vibrations), aks'ar (letters), vya'karana (grammar), language-dialect interface, origin and construction of words. He recounted Shrii Sarkar's contribution to the dialects of Bengali language over and above those identified by Dr Sunitii Kumar Chattopadhyay – a world renowned scholar on linguistics. He noted the many concepts related to the pronunciation of 3 S (dant, murdhanya and talvya), Vargiya B and antastha V, and pronunciation of Y,R,L,V. He recalled his own lack of understanding of Bengali language in 36 years of his career teaching linguistics, until he read Shrii Prabhat Ranjan Sarkar's Varn'a Vijina'na . He mentioned that Shrii Sarkar is the only one who has contributed to a radically new understanding of Bengali language and Bengali race. Dr Sujata Tripathi, Vyakaran Vibhag, SLBSRSV, spoke on Varna Vicitra part 1 and 2, Shabda Cayanika part 6Th & 7th. Bhasopayogi Dhvani (sound useful for the language) is Varna. Bhasa ka ksetra (the field of language) is unlimited. Sarkar's linguistics is both comparative and historical. He opined that Shabda Cayanika is the most comprehensive linguistic encyclopedia.

Only a versatile person with extraordinary intellect can create such works on languages. His approach is very practical. His teachings of phonetics should be studied by every student of grammar.

Prof.Lakshmishvar Jhaji, Department of Veda, SLBSRSV, spoke on Varna Vicitra and applauded his contributions. He compared Shrii Sarkar with Panini and Bopadev. Prof. Jha explained that Panini discussed only 18 forms of Vowel sounds . Shrii Sarkar has added three more to this matrix. He said in my view, Sarkar's addition to this matrix is acceptable. The second session was chaired by Dr. Jayant Singh Sharma.

The first speaker was Dr. Prabha Verma Sood. She said that Shri Sarkar's contributions to linguistics are original in nature. His survey of the languages and the scripts of the world is indeed remarkable. His fundamental purpose of advancing knowledge of linguistics is due to the fact that language is associated with Pran'a Dharma of individuals. She described how Shrii Sarkar has grouped all the 300 languages of the world into six divisions. She also talked about the three basic socio-political principles taught by Sarkar. They are:

1. Never deprive a person of one's livelihood without making an alternative arrangement
2. Never forcibly convert an individual's religious faith
3. Never denigrate somebody's mother tongue

She also talked of three broad groupings of all languages. Shrii Sarkar established Hindi Bharati, Samskrta Vidyapiitha and Bangla Vidyapiitha to strengthen these languages. He wanted Hindi Bharati to develop Hindi



language taking support of Samskrta grammar. Sarkar has suggested new ideas to remove many deficiencies of Hindi language.

Next speaker was Dr Ram Salahi, Vyakaran Vibhag ,SLBSRSV. He was followed by Dr. Rajnish Mishra of JNU. Dr. Mishra spoke on remarkable contributions of Shrii Sarkar to linguistics and showed how his guidance can help improve the quality and content of linguistics.

The last speaker was Dr. K. Anantha. He spoke from the Varn'a Vijina'na.

Rajesh Singh compered the program and Capt Dilawar Singh gave vote of thanks.

It was unanimously recognized that

1. Shri Sarkar's ideas be included in the curriculum.
2. Research should be conducted to develop an integrated approach to understanding languages taking clue from Shri Sarkar's work.
3. Comparative studies of Indo-European group of languages should be undertaken to appreciate the powerful undercurrent of Samskrta language as suggested by Shri Sarkar.

## Spring Retreat in Italy

**A**c. Vaniivratanaanda Avt. reports, about the Spring retreat held in Italy from 6th to 9th April at GBTC near Treviso, Italy this year. "With the spirit of Samgacchadhvam mantra margiis as followers of Ananda Marga are called, came to the retreat from different parts of Europe, mainly from Norway and Italy. Many new margiis and senior margiis made the retreat spiritually vibrated with family feelings and devotion for Shrii Shrii Anandamurti affectionately called Baba. Apart from Akhanda kiirtan, Sadhana Shivir, Baba's video and Baba Stories the classes on spiritual and social topics by the senior Acaryas and margiis were very nice. Presentations on healthy body and mind through asana and proper diet were impressive. Presentation of service projects in Ananda Nagar touched the hearts of many. The cultural programme presented by the margiis and margii children was very subtle and enjoyed by all. All the participants were very happy and thankful to Didi and the sisters for good food and care. The experiences we all shared, the bliss we felt in this retreat through our spiritual practices will help us to move together towards the path shown by our beloved Baba".





# The New Humanity Awakens

PÚRVAÁKÁSHE ARUÑ HESECHE  
SAKAL KÁLIMÁ SARE GECHE-  
RÁTRIR KÁLO- LÁGENIKO BHÁLO-  
TÁIKRPÁ RUPE RÁUNGIÁ-CHE-,  
SAKAL KÁLIMÁ SARE GECHE-

ÁNDHÁRERA KRÚRA DANŚTRÁ JE NEI  
Á-----Á  
ÁNDHÁRERA KRÚRA DANŚTRÁ JE NEI  
SHÁTHATÁR RÁKŚASII KŚUDHÁ NEI  
NIJEKE BHOLÁR PRAVANÁTÁ NEI  
JYOTIR SÁGAR NÁCITE-CHE-,  
SAKAL KÁLIMÁ SARE GECHE-

MÁNUŚE MÁNUŚE BHÚL BOJHÁ NEI  
Á-----Á  
MÁNUŚE MÁNUŚE BHÚL BOJHÁ NEI  
PASHU PIIRANER JIGHÁNSÁ NEI  
KUTHÁRE TARURE UCCHEDA NEI  
NÚTAN MÁNAVATÁ JE GECHE--,  
SAKAL KÁLIMÁ SARE GECHE-  
PÚRVAÁKÁSHE ARUÑ HESECHE  
SAKAL KÁLIMÁ SARE GECHE-

In the eastern skies the sun smiles  
All darkness has gone.  
Darkness of night O I didn't like  
That's why You kindly painted the sky.

The severity of darkness has no fangs,  
Demonic hunger for deceit is gone.  
There is no inclination to forget oneself  
An ocean of effulgence dances.

There's no misunderstanding  
Between human and human,  
No intention to injure or kill animals  
No hatchets cut trees  
The new humanity awakens.

*(Translated from Bengali original)*

ETERNAL SONG OF  
**The Proutists**

- Shrii P.R. Sarkar

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



The success of the revolution depends on the leadership. Loss of life and property will be minimized depending on the extent to which the leadership is free from defects. Ideal leadership is the wealth of society as well as of the revolution. It will not only lead to a successful revolution, but will also fulfill the hopes and aspirations of the people in the post-revolutionary phase of society.

- Shrii Prabhat Ranjan Sarkar

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