

PRUT

A Journal of Proutistic Views and Neo-Humanistic Analysis

PROUTIST BLOC INDIA

(P.B.I.)

A Viable Alternative

DHARNA

3rd March, 2014

प्राकटिष्ठ ब्लॉक इंडिया
(विद्यार्थी प्रदेश)
स्वतंत्र विद्यार्थी राष्ट्र आंदोलन
प्रारंभ 3, मार्च, दिल्ली

In this gloomy phase of history of the country

Proutist Bloc, India (PBI) has emerged on the socio-political scene of India with a viable alternative to the existing political parties.

JOINING HANDS WITH ALL

PÁYE- CALÁR PATHER KATHÁ-
ÁRO ÁCHE GO- ÁRO- Á--CHE----- (2)
TÁ-RI DIKE- JÁY JE CALE- (2),
ÁLOR PATHE- ÁLOR NÁ--CE----- (2)
ÁRO ÁCHE GO- ÁRO- Á---CHE----- (2)

SABÁR SÁTHE- HÁTH MILIE- (2),
JÁI JE MORÁ- JÁBO- MO--RÁ----- (2)
HATH TÍ DHARE TULABO TÁDER 2,
PA-RIÁ JÁY JÁRÁ- JÁ--RÁ-----2

PÁYE- CALÁR CHANDA GIITI-
PRÁÑER MÁJHE- MANER MÁ--JHE-----
ÁRO ÁCHE GO- ÁRO- Á--CHE----- (2)
CÁI JÁHÁRE- SE CÁY MORE-
CALÁR PATHER SHESE SE RA--'J-----
ÁRO ÁCHE GO- ÁRO- Á--CHE----- (2)

Of the tales of this pathway
Much more remains to be said
So much more.
This path leads towards Him
On this path of light, dancing light.

Joining hands with all
We move We'll move
Holding hands we help to rise
All those who fall, those who fall.

With song and rhythm of traveling feet
In the heart, in the mind
The one I yearn for, He yearns for me,
Residing at the end of my journey path.

(Translated from Bengali original)

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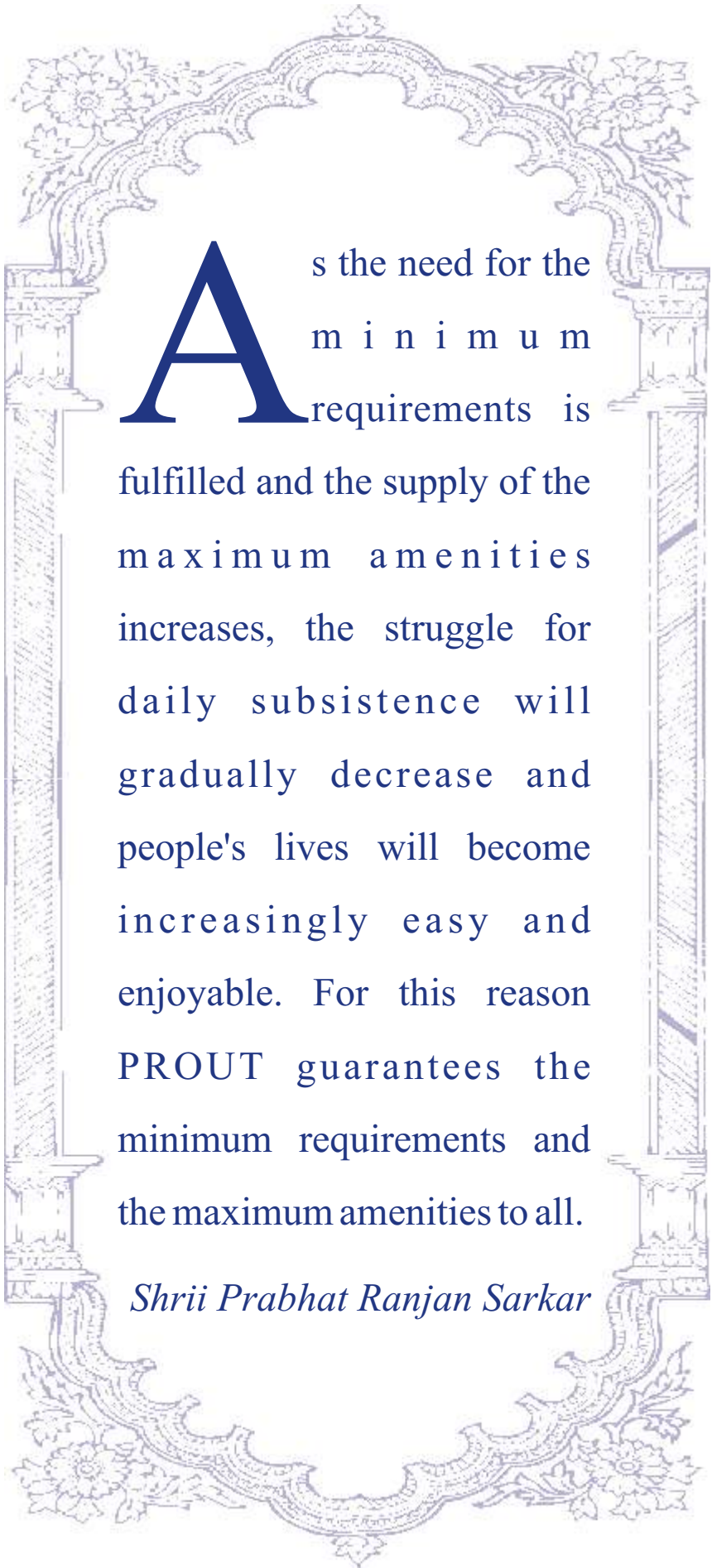
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Fundamental Principles :

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



As the need for the minimum requirements is fulfilled and the supply of the maximum amenities increases, the struggle for daily subsistence will gradually decrease and people's lives will become increasingly easy and enjoyable. For this reason PROUT guarantees the minimum requirements and the maximum amenities to all.

Shrii Prabhat Ranjan Sarkar

MORALITY IN DEMOCRACY

As we go to press, the eighth phase of the General Elections 2014 is over. By May 12, nearly 81.45 crores of Indians would have voted and the costliest election in history (three times more than the previous election in 2009) would have ended. Counting would begin on May 16 and same day results would be declared for the 543 Lok Sabha (Parliament) seats.



36 years ago, a written questionnaire submitted by a reporter of 'India Today' news magazine, on the question “What is your opinion about democracy?” PROUT's founder Shrii Prabhat Ranjan Sarkar replied, “Democracy can only be successful where following essential factors are present at least amongst 51% of the voters, - morality, literacy, and socio - economic - political consciousness. Otherwise it is an instrument to befool the public”.

Though official statistics are not available even today we have not reached the figure of 51% in terms of literacy or socio economic political consciousness. As regards morality, it is nowhere near, it is almost microscopic in comparison. So what real difference would it make who comes to power for the poor masses of India who though, have the right to vote, still lack economic freedom.

Therefore for democracy to succeed, efforts should continuously be made to improve literacy and voter consciousness and keep the fight against corruption going with renewed vigour. This election has shown a fleeting trend towards this direction — hopefully five years later this would gather further momentum and democratic results would be more positive on the lines as envisaged by PROUT's founder.



PLACE OF WOMEN IN SPIRITUAL WORLD

Shri Sarkar's discourse on the subject lays bare about the untruth which prevails all over the world that women are unequal to men in the spiritual world. Further there is no basis in the argument that women will not attain salvation. It is a very illuminating article, especially the stories about Gargi and Maitreti.

Swati, Calcutta

LIBERTY : LIMITED OR UNLIMITED

Ravi Logan's article (cover story) is very well written and addresses the common causes of why people despite having so much material wealth are still unhappy. The fact that spiritual wealth alone can guarantee peace and tranquility in the turbulent world of ours today is sorely missed.

Sofi Raymond

ABORTION : TO LEGALISE OR NOT

The two articles published in the March and April issue have generated much debate. We reproduce excerpts from three letters received - Eds

(1) I have been following the discussion on PROUT and Abortion closely. PROUT must keep close to the pulse of women of the world. The March issue article was offensive to women, and to those of us who are working at the grassroots in countries where women are still treated as second class citizens.

Daneshananda ,
AMURT Coordinator,
Nairobi Sector

(2) I was very disappointed to see March, 2014 Issue of Prout Journal publishing a position on abortion that actually leads to more death and suffering. The types of solutions in

that article (e.g. legislating abortion) have led to numerous social problems and most importantly, this is not coordinated cooperation. It advocates the continued suppression of women. P.R. Sarkar was very clear that education is the key. How does legislation protect women who might die from childbirth?

Satya Tanner

(3) Da'nesha'nandajii, Sister Miira'ba'ii and Sister Satya' all found my views to be "offensive" or aimed at subordinating women, but none of those three were specific about what they were referring to. So it seems that they must have found my very view on the legality of abortion to be offensive. I think that women should (in some cases, not all) be prevented from killing their unborn children. Now, society does prevent women from killing their two-year-old children -- is that also offensive? If it is not offensive to support the protection of two-year-olds, then those three writers should show how advocating the protection of the unborn is offensive; that they have not done. If a group of strong people are given unrestricted liberty to kill a group of weak and

helpless people, is that not the epitome of subordination?

Acyutananda

INDRA LAL ROY

The article on the air ace of World War I makes fascinating reading. Firstly way back in 1914 it was almost next to impossible to get commission in the Royal Air Force, but Roy despite his Indian origins got one and proved himself to be a super ace of the skies and got the highest gallantry award posthumously from the British government.

Leela Nayar, Kochi

PROUT POLICY MAKING

Sohail Inayatullah's piece based on principles of PROUT and thoughts of Shrii PR Sarkar, shows the way of dealing with complex societal problems of the day all over the world. I fully agree that PROUT is the road out of these troubled times.

Yasyasvi, Madurai

SCIENTIFICALLY PROVEN WAYS TO BE HAPPY

An excellent article, kudos to Jeff Haden for the 10 simple yet effective ways to happiness.

Rajashree, Indore



The Finest Steel Come from the Hottest Furnaces

I'll never forget the night in 1946 when disaster and challenge visited our home. My brother, George, came home from football practice and collapsed with a temperature of 104 degrees. After an examination, the doctor informed us, it was polio. This was before the days of Dr. Salk and polio was well known in Webster Groves, Missouri, having killed and crippled many children and teenagers. After the initial crisis passed, the doctor felt duty bound to inform George of the horrible truth. "I hate to tell you this, son," he said, "but the polio has taken such a toll that you'll probably never walk again without a limp, and your left arm will be useless."



Francis Ford Coppola, polio victim

George had always envisioned himself as a championship wrestler for his senior year, after just missing it the season before while he was a junior. Barely able to speak, George whispered, "Doctor..." "Yes," said the doctor leaning over the bed, "what is it, my boy?" "Go to hell," said George in a voice filled with determination. You see, Mom and Dad taught us that just like you would never let someone else come into your house with an axe and allow them to break up your furniture, you should never let a damaging thought come into your mind and break up your dreams.

The next day the nurse walked into George's room to find him lying flat on his face on the floor. "What's going on in here?" asked the shocked nurse. "I'm walking," George calmly replied. George refused the use of any braces or even a crutch that was given to him. Sometimes it would take him 20 minutes just to get out of the chair, but he refused any offers of aid. I remember seeing him lift a tennis ball with as much effort as a healthy man would need to lift a 100-pound barbell.

I also remember seeing him, six months later, step out on the mat as captain of the wrestling team. George's rehabilitation from the devastating effects of polio was written up all over the state of Missouri. No one had ever been known to recover so quickly or so completely from this disease.

-John Wayne "Jack" Schlatter



Spiritual practice comes within the scope of Science. The first scientist who invented this spiritual science was Lord Shiva who was born about 7000 years ago.

SHRII PRABHAT RANJAN SARKAR

Art and Science

The fundamental difference between Art and Science is that one is movement towards finer sentiments and the other is a rational expression, with each and every stage having cause and effect.

What is Art? You do so many things. If you do these things in a fine way, in a subtle style, then within that style, they come within the scope of Art, as in the art of saying, and writing languages. When you are doing something along a rational line or on the basis of logic and at the same time, you are drawing attention to cause and effect, it is Science.

In this world, everything comes within the scope of causality. Nothing in this world is non-causal. What we can detect by seeing has got some causal factor. You see sugar. What is the cause of sugar? The cause of sugar is sugar cane or sugar beet. Where sugar cane or sugar beet is the cause, sugar is the effect. Then, where sugar cane or sugar beet is the effect, the seed is the cause. So, in all spheres of life, there is a cause.

What is science? Science means, that which is based on rationality and pays proper attention to cause and effect. About 2000 years ago, one philosopher named *Maharsi Kanāda* said,

Karanābhavat kāryābhavah

“Where there is no causal factor, there cannot be any effect.”

Spiritual practice comes within the scope of Science. The first scientist who invented this spiritual science was Lord Shiva who was born about 7000 years ago. The name of His spouse was *Párvatii*. In Old China, *Párvatii* was known as *Tará*. Now, this spiritual science was divided into two portions two compartments just like two wings of a bird. One portion was known as *Nigama*, the other portion, *Ágama*. The questions of *Párvatii* were known as *Nigama*, and the replies of Shiva were known as *Ágama*.

Once *Párvatii* asked Shiva, “Oh Lord, in different spheres of life, we see there are certain fixed minimum qualifications. Before becoming a doctor, a person must be a medical graduate. That graduation in medical science is the minimum qualification for becoming a physician. In all different walks of life, there are certain minimum qualifications. Now, according to this science of spirituality, what is the minimum qualification? There must be some minimum qualification.”





Shiva said, "In the process of introversion the introversion march of this created world, everything moves from crude to subtle. What happens? Due to eternal clash and cohesion in the material world, primitive protozoa or protozoic cells develop. And as a result of further clash and cohesion, these protozoic cells get converted into different metazoic structures. And finally, these metazoic structures, maintaining a standard of intellectuality, take the forms of human beings. In other living creatures, other living forms, there is intellectuality, but it lacks intuition. In the case of human beings, there is intellectuality, and there is also intuitional faculty. Human beings have a peculiar nature. Certain portions of their minds are conscious and certain portions are unconscious. And therein lay all their potentialities. Lord Shiva said, when one acquires the human form and develops devotion that is the minimum, final, and only qualification.

Everyone should remember that when there is human body, then that human body by dint of its devotion is able to attain the Supreme Stance, the Divine Stance. Nobody is inferior or superior to others; it is the birth-right of all humans to attain that non-attributional stance, which is the Supreme Goal, the Supreme Desideratum. There cannot be any distinction of caste, creed, race, or academic qualifications. The man who has acquired immense educational wealth may lag behind if he has not one drop of devotion, and an illiterate man can attain the Supreme Status or the Supreme position if there is devotion in him". This was the reply of Shiva.

I told you that the old Chinese name of Párvati was Tará. Tará asked Shiva how one is to know that devotion is the only way, and how, when one feels that

devotion is the only way, one can devote one's all possibilities, potentiality, and stamina in developing devotion. When one devotes everything to Parama Purúṣa, those devoted propensities of the human mind make a man a devotee, and his faculties are then known as devotion. The collective names of these propensities devoted unto the Parama Purúṣa are known as devotion because they are devoted to Him.

Shiva said,

Ātmajñānam vidurjñānam.

Now, what is Ātmajñānam?

Then He answered Párvati's question. Shiva said,

Ātmajñānam vidurjñānam

jñānanyanyāni yañitu;

Tāni jñānavabhasāni

sārasyaeva bodhanāt.

I am using Saṁskṛta slokas and not Pāli because Pāli may not be intelligible to you. Saṁskṛta is better understood. That is why I am using Saṁskṛta slokas.

When a man knows something, what is the actional side of knowing? The science of knowing is but the internal projection of external vibration; introversion projection of external feeling, external vibration, is known as knowledge. In philosophical language, you may say that knowledge means subjectivization of objectivities. A certain portion of your mind is the knower, and a certain portion of your mind is metamorphosed into the known when you are knowing something external.

But when you are to know yourself, i.e. in Self-realization, what are you to do? Your knower portion is the subjective mind that is seeing the elephant, which is seeing the cow, but it is not seeing itself. It is

seeing so many things, but it is not seeing itself. So what is Átmajñānam, what is self-realization? Self-realization is when one sees one's subjective entity with the vibrative faculty of one's Spirit, of one's Consciousness.

So Shiva says that the actual knowledge is knowing one's Self, knowing the subjective portion. There are certain defective philosophies which think that the material world is everything. When matter becomes everything, then matter becomes the goal of life. And consequently human existence, human consciousness, subjective portion of the human mind, everything will become like earth and stone. That's why such a philosophy is detrimental to human development. Reverend Karl Marx preached that defective philosophy. You should keep your mind free from the bindings and fetters of such a defective philosophy because it is anti-human, morally anti-human. It is most detrimental to the human existence and human development. You should never forget this.

Now, Shiva says that this self-realization, when the subjective portion of the mind is metamorphosed into Consciousness, is the proper knowledge. Other knowledge is of no avail.

Átmajñānam vidurjñānam

You, students of science, know that in a shadow, there are two portions the umbra portion, and the penumbra portion. Here Lord Shiva says that neither the umbra nor the penumbra is the actual jinānam. He says all objective knowledge, where knowing means subjectivization of objectivity, is actually not knowledge. There lies the umbra and penumbra of shadows. By seeing the umbra and penumbra, you cannot have a proper idea of the actual thing. There is a lichee tree, there is a guava tree. By seeing the

shadows, you can't understand which is the shadow of the Lichee tree and which is the shadow of the Guava tree. You have to see the original tree. This was the reply given by Lord Shiva who started this spiritual science.

The question asked by Párvatii was, "Oh Lord, there are so many people who say, 'this is a holy place, that place is an unholy place.' They go on moving throughout the world in search of so many Tirthas, places of pilgrimage. What should be the correct approach?"

Shiva said,

**Idam Tirtham Idam Tirtham
Bhramanti Támasajānāh
Átmatirtham na Jananti
Kātham Mokśo Varānāne.**

"Oh my Lord, so many people are moving throughout the world, they do not know that the highest Tirtha (Tirtha means place of pilgrimage) lies covered within their very existence. One needn't go elsewhere in search of Tirtha".

Just now, I have told you that, in the case of physical knowledge, external or extroversial knowledge, the process of knowledge means subjectivization of external desideratum. But in the case of true knowledge, as explained by Lord Shiva, what happens? The very subjective mind is metamorphosed into Consciousness, Átma, the supreme knowing entity. So when the final goal, the Supreme Desideratum is metamorphosed into the Supreme knowing Entity, the Supreme "I" that is the best Tirtha, rather, the only Tirtha, that lies covered within your "I" feeling.

Each and every man has the feeling that "I exist". This feeling of "I exist" is the final form of the expressed world. Behind that final form of the expressed world, there lies covered the Supreme Consciousness, the Átmá. So, átmá is the best tirtha. Átmá is the Supreme Tirtha. Rather Átmá is the only tirtha.

You are all spiritual aspirants. You should remember that your movement is not from subtle to crude, but from crude to subtle. You must not neglect this crude world, because your existence is being nourished by this crude world. That is why you should pay your proper respect to the crude world also. That is why I say, ours is a subjective approach through objective adjustment.



Principles of Proutist Economics

This sutra of Ananda Sutram states:

Sthúlasúkśma káraṇo'payogáh susantulitáh vidheyáh.

[There should be a proper adjustment amongst these physical, metaphysical, mundane, supramundane and spiritual utilizations.]

Firstly we can note that the Sanskrit word for "proper adjustment" used here is *susantulitáh*. This can have two meanings. The first is "well-balanced" or "perfect equilibrium". The second is "benevolently balanced" or "balanced in a good way". We have seen earlier that the science of dynamic balance, equipoise and harmony is known as *prama*. This is what is meant by "proper adjustment".

We see in our lives that sometimes athletes who devote their lives to the development of their bodies can neglect their intellectual, artistic and spiritual growth leading to crudity, intolerance and even violence. Similarly we see intellectuals who absorb themselves in research and loose almost all connection with the world around them. As a result they have no desire to share their knowledge with the general public whom they often scorn. This leads to social divisions and an inferiority complex amongst the common people that hampers their personal development and their struggle for economic, cultural and other forms of freedom. We have just seen also the pernicious nature of spiritual capitalism.

We also see how those countries that devote themselves solely to utilizing or exploiting the mundane realm become imperialistic and exploitative. This poisons the collective psychology and leads to social breakdown in the form of the breakup of the joint family into the nuclear family into single mothers living in poverty, with their children in day-care. We have seen also in India that when intellectuals and the society devoted themselves solely to the supramundane or abstract intellectual realm, the lack of spiritual universalism led to a metastasis of dogma. As a result social life became unbearable causing many to convert to the religion of invaders. We have also seen throughout Asia that the emphasis solely on utilization of the causal or spiritual realm, led to spiritual nihilism (the doctrine that the world is an illusion) which in turn, led to a lack of social development, social responsibility and social equality that left these lands ripe for conquest by foreign invaders.

So, all parts of each of these types of utilization need to be developed without excessively over-emphasizing one and neglecting or rejecting others. Those potentialities which are most rare such as unique spiritual, artistic, intellectual and athletic talents should be given more emphasis. Since spiritual genius is most rare, those with great spiritual potentialities should utilize them the most because they are lacking in the general society.

The science of *pramā* can only be understood by a spiritual realization of the realities of Tantric cosmology. Just as *pramā* is indispensable in individual life, it is indispensable in collective life. The superiority or excellence of the social structure, culture or civilization of a community of people is derived from the degree of *pramā* which that community attains in its individual and collective life. It is somewhat strange that although human beings came onto the earth about a million years ago, and although human civilization started about fifteen thousand years ago, human beings could not bring about perfect balance or *pramā* in the three spheres of individual and collective life. And what is even stranger is that they did not even feel the necessity of establishing this *pramā* in individual and collective life.

For instance, though the western world has made some material progress and tried to bring about a certain degree of *pramā* in the physical sphere, in the past no sincere effort was made to establish *pramā* in the spiritual sphere, nor is such effort being made to do this even today. Of course, it made some effort to bring about *pramā* in the psychic sphere by bringing about some intellectual development. India is the only country in the world where at least some attempt was made to introduce *pramā* in the spiritual sphere, but it did not reach the state of perfection. Like the West, India also made some attempt to establish *pramā* in the psychic sphere, but that attempt was not remarkably successful.

If we analyse the history of different communities of people of the world, we notice that despite their tremendous physical, psychic and spiritual potentialities, they did not utilize the opportunity they had to establish *pramā* in individual and collective life. This was due to their defective ideas and practices and their faulty social and economic systems. They were not able to strengthen human society by developing different branches of knowledge, by evolving culture and civilization, or by bringing about intellectual and spiritual advancement. In the absence of *pramā*, they could not make the fullest possible contribution to human society by developing different branches of human knowledge, uplifting the standard of culture and civilization, and raising the level of intellect and intuition.

Nature has been bountiful to each and every region of the world, and has endowed us with enormous wealth both on and under the surface of the earth. In fact, different areas of the world are full of agricultural, mineral, aquatic, medicinal and forest resources, yet in many economic regions of the world there is utmost poverty, a low standard of living, and cultural and industrial backwardness. As a result, with the curse of the acute scarcity of food, clothes and accommodation, as well as lack of educational facilities, even today in the twentieth century when material science claims to have made rapid progress, millions of people are fighting for their physical survival. Due to the blessings of nature, there is no shortage of physical resources in any economic region. But due to the lack of benevolent propensities, those materials have not been utilized for social and economic development. Consequently, the people's basic physical necessities (food, clothes, accommodation, medical treatment and education) could not be met. Obviously, there is a gross lack of *pramā* in the physical sphere.

The human being is predominantly a mental being. So the greatness and excellence of human beings lies in their thinking capacity, intellectual subtlety and brilliance, and wisdom. Human beings, in the process of expressing their creative faculties, externalize the colourful and varied ideas of their psychic world in a variety of ways: on canvas with colours and brushes, in poetry and literature with the strokes of their

pens, and in sculpture with the subtle use of hammers and chisels. Their philosophical ideas, their scientific observations and experiments, and the study and analysis of various branches of knowledge are exclusively within the psychic preserve of the human mind, and have been honoured as the golden harvest of the psychic realm. But if there is a lack of pramá in the psychic sphere, then many omissional and commission mistakes and defects are bound to enter into their art, architecture, literature, philosophy, science and other branches of human knowledge. Dance may lose its rhythm, painting may lack proportion, music may lose the harmony of its melody and rhythm, and in the various branches of literature there may be an overgrowth of the parasitic weeds of immature expression.

The main purpose of spirituality is to discover Supreme Consciousness who is lying quiescent in every human existence, and to establish oneness between the Macrocosm and microcosms, between the Cosmic Being and human beings, between the Supreme Soul and unit soul. Very often, ignorant of real spirituality and goaded by religious dogma, people undertake long and hazardous journeys to places of pilgrimage, sometimes even selling their earthly possessions such as houses and cultivable land to make the trip possible. They hope to attain virtue by taking a holy dip in sacred rivers. Needless to say this not only causes a loss of energy, time and money, but also causes much trouble and brings no spiritual gain. This is one of the glaring examples of lack of pramá in the spiritual sphere.

Physical progress is deeply associated with the psychic and spiritual development of human beings. When the balanced state of material development, having reached a supreme height, maintains proper adjustment with the psychic and spiritual elevation of individuals and the collectivity, it is called pramá sam'vrdhhi.

Similarly, pramá rddhi occurs when the balanced psychic stratum attains the peak of progress and maintains adjustment with the material and spiritual progress of individuals and the collectivity. In this state of pramá rddhi, the ectoplasmic stuff of the mind gets powdered down. It develops not only in mass and volume, but moves forward towards the pinnacled intellect (agryáuddhi), while maintaining psychic adjustment, in order to attain sharp penetration of the mind.

Finally, pramá siddhi is a state in which the mind, having transcended the psycho-spiritual stratum, attains a pinnacled state and absolute equilibrium in spiritual progress and at the same time maintains an adjustment with the physical and psychic development of individuals and the collectivity.

What can be done to restore pramá once it has been lost? First, we must divide each stratum into various substrata. For example, we may divide the physical stratum into the following substrata: agriculture, industry, trade and commerce, medicine, irrigation, physical education, etc. Here it should be mentioned that as far as education is concerned, the science subjects come within the scope of the physical stratum as they are directly concerned with the material world. On the other hand, the humanities subjects (language, literature, history, philosophy, etc.) come within the scope of the psychic stratum. By forming sub-triangles for each substratum, a greater degree of balance can be established. The physical stratum will then have to be gradually elevated from the stage of degeneration to the stage of disruption. Later, after restoring a greater balance in the sub-triangles, the physical stratum will have to be raised from the stage of disruption to the stage of derangement. There will be a perfect balance in the lokatrikon'a [global triangle] or pramátrikon'a [pramá triangle] of the physical stratum when all the sub-triangles are in perfect equilibrium.

Similarly, there are many substrata in the psychic stratum, such as physico-psychic, psychic, psycho-spiritual, etc. When the degree of balance within these substrata increases, the psychic stratum will be elevated from the state of degeneration to the state of disruption, and from the state of disruption to the state of derangement; and finally there will be a perfect balance in lokatrikon'a or pramátrikon'a in the psychic stratum.

Now, let us come to the question of the spiritual stratum. It too, may be divided into several substrata, although they will be comparatively few in number. The degree of balance within the substrata will also have to be increased gradually. Thus, the spiritual stratum will be raised through the stages of degeneration, disruption and derangement. Balance in the lokatrikon'a of the spiritual stratum will then be established.

To restore balance in the lokatrikon'a or pramátrikon'a of the physical stratum, the following four factors should be considered:

- 1) The physical demand at present and the physical demand in the foreseeable future.
- 2) The physical supply at present and the physical supply in the foreseeable future.
- 3) The maximum utilization of land.
- 4) The Five Fundamental Principles of PROUT as they apply to the physical stratum.

For example, while trying to solve the food problems of any socio-economic unit, the sub-triangle of agriculture will have to be created. A proper irrigation system may have to be introduced, and high-breed varieties of seeds may have to be used. By extensive cultivation of land, using tractors and necessary fertilizers, three or four crops may be harvested every year. The proper crops for the proper soils will have to be selected. Agricultural cooperatives and agricultural produce cooperatives will have to be started, and farmers' brigades will have to be formed. Agriculture should be conducted on the basis of the principle of consumption, and not the principle of profit. There should be a proper preservation and distribution of agricultural products. A proper balance in the lokatrikon'a or pramátrikon'a [pramá triangle] of agriculture will help establish balance in the lokatrikon'a or pramátrikon'a in the physical stratum.

In the same way, if there is a perfect balance in the sub-triangles of the substrata, there will also be a balance in the lokatrikon'a or pramátrikon'a in the psychic and spiritual strata.

When all the lokatrikon'a [global triangle] or pramátrikon'a [pramá triangles] of the physical, psychic and spiritual strata collectively form the final lokatrikon'a or pramátrikon'a, its central point will coincide in a perfect balance with the central point of the Cosmic Nucleus. A perfect state of balance will be established between individuals and the collectivity, and between the collectivity and the Cosmos. This supreme balance in all spheres will bring a perfect state of pramá everywhere. The society will attain pramá sam'vrdhhi in the physical stratum, pramá rddhi in the psychic stratum and pramá siddhi in the spiritual stratum. That will be the stage of all-round welfare, progress and perfection for all humanity, for the entire living world.

While many movements may excel and leadership, governance and even neohumanism, for Shrii Sarkar, the critical questions to ask pertain to the spiritual.

USING PROUT TO QUESTION

✱ Sohail Inayatullah

Not only is Prout both a theory of political economy and a vision of the future, it is also a method for policy development and evaluation. It can be used to evaluate the policies of states, corporations and non-governmental organizations. It can also be used to evaluate revolutions, social movements, institutions and organizations. To do so, Proutist theory is transformed from a comprehensive vision of an alternative tomorrow to a series of questions; indeed, a checklist.

The assumption behind a checklist is there are parts of the Proutist discourse that tend to use conventional modes of understanding (neorealism - that the world is primarily understood through the interests of nation-states - for example) or their narrow sentiments (based on culture, religion, or ego-needs) to judge social and political phenomena. A checklist thus can help each person aligned or familiar with the Proutist framework to move beyond their own limits and become truly a neohumanistic person. A checklist disciplines thought. Using Shrii Sarkar's theory of what constitutes successful civilizations,

we articulate broad questions to initiate this discussion. We then narrow our argument to five focused areas.

Broad Transformation Guiding Questions

In Shrii Sarkar's work, along with a grand theory of macrohistory (his theory of varna) he has identified factors which determine the long term success of a civilization. These factors are: (1) an authoritative text, (2) a progressive theory of socio-economic value, (3) a founding leader, preceptor, (4) a spiritual theory of life, (5) spiritual practice and (6) a universal inclusive outlook. While Shrii Sarkar uses these points with broad panoramic

lenses, we employ them to better understand the possible trajectory of a social and political movement or revolution. In this way we can ask will the movement/revolution succeed in changing the ideas that govern society or join the dust bin of ideologies that did not aid humanity in solving critical challenges.

We can inquire if, for example, social movements such as the New Age, the ecological, the consumer as well as anti-capitalist movements, or in fact any movement, exhibits the necessary range of characteristics to create a coherent new system challenging the current mode of rationality and value distribution.





At this broad level, guiding questions are:

Does the movement have an authoritative text that assists in negotiating conflicting interpretations?

Is there a theory of political-economy that defines the world of power and money? Often movements are very clear of the injustices they are against. However, while able to take away wealth from others, they are often unable to create wealth themselves, to enhance innovation, to increase productivity so that poverty is truly reduced.

Is the leadership inclusive, visionary and transformational? Does the leadership help develop capacity? Does it ennoble? Does it ensure best practice governance? The latter point is crucial as many leaders do not create succession plans. Thus, as they age, a wide gap between them and the youth grows. The old leadership stays in power too long, leading often to revolts and protests. Enabling leadership knows when to step aside and enhance the capacity of others. In addition, as Steve Gould argues, leaders often leave irresponsibly early and thus avoid accountability for the process they have initiated

Is there an overall theory of Being/Consciousness? Such a theory needs to address why are we here, what is our purpose? This is important as in the long “march” to the future; it is easy to lose sight of

the goal, of the vision. Purpose ensures that during times of difficulty that focus and alignment remain. Instead of the “fight or flight” syndrome, wisdom takes root. The quick fix and collusion with the status-quo is avoided.

Are there clear spiritual practices that demonstrate how to expand, concentrate and cultivate the mind and refine the body? Movements are often only focused on the external world or when they are inward looking, they provide inspirational texts but there is no scientifically demonstrated method of inner development. Scientific demonstration means that the work is reproducible and empirically verifiable. Such demonstration needs to show that, for example, meditation or a similar practice leads to enhanced health, to enhanced compassion, to human betterment.

Is there a universal outlook, a deep inclusion of others? Often movements rise because of their ability to create an external enemy - a “they” who are the “problem”. Once in power, or after the founder passes away, as the “they” disappears, unity follows suit. Unity thus needs to be based not on an external enemy but a higher order ideal, as Shrii Sarkar has argued.

These criteria provide an overall general perspective on the phenomena or movement being evaluated. What follows are more

specific questions. While we should not expect a movement or policy document to score perfectly on all the points, by using the following checklist we can compare which are closer to Prout and which are in ideology or in practice opposed to Prout ideals.

Specific Questions and Criteria

While the above focuses on broad issues of social change, we now articulate a more focused checklist for those aligned with Prout. Five areas are articulated: (1) leadership, (2) governance, (3) political-economy, (4) neohumanism and (5) spiritual transformation

1. Leadership

Organizational and movement success often begins and ends with leadership. Indeed, through Shrii Sarkar's theory of the sadvipra, an entire theory of leadership is offered. For our checklist, the key issues are:

1.1 Does the leadership have sadvipra qualities, that is, is the team or person:

service-oriented,
protective,
uses knowledge to liberate from material, cultural or historical weights, and creates economic innovation and wealth creation?

1.1 Is leadership ethical? This links leadership to the classical guidelines of Yama and Niyama. And:

1.2 Do leaders lead by example? Or are there two rules: one for the leader and another for the followers?

While it too much to expect perfect fidelity to the above criteria, one can ask: is leadership moving toward these qualities? Are these attributes official goals? Is there some aspect of leadership that is missing?

Related to leadership is the question of governance. While the idealism of anti-systemic movements is too be lauded, they often fail because of issues of governance, the necessary rules

which bind leadership. While often cumbersome, these rules ensure that a personality cult is not created.

2. Governance

Governance is often the forgotten aspect of organizational and social renewal. Governance ensures the equitable rule of law. Some operating questions from a Proutist perspective include:

2.1 Is the political system transparent or are there hidden meetings and agendas?

2.2 Are finances transparent?

On a broader level, we can ask:

2.3 Are politicians and other leaders held accountable to the promises they make when they seek election? And:

2.4 Does the constitution include the right of purchasing power, as well as rights for plants and animals?

3. Political-economy: use and distribution of resources

However, good leadership and governance without an economy that ensures productivity and security is meaningless. The following questions can help evaluate the nature of the economic thinking being used by the ideology or organization.

3.1 Are economic strategies balanced between distribution and incentive base, ensuring that as the top, the elite, gain because of productivity increase, the bottom follows, that access to wealth ceilings and floors are linked?

3.2 Are resources defined only in material terms or are intellectual and spiritual abilities also valued?

3.3 Does the economic ideology and practice ensure that basic needs are met (housing, education, health, clothing and food)? Or is this true only at the level of ideology/rhetoric, in terms of what is said, but not done?

3.3 Does money leak out of local areas?

3.4 Is nature included in the accounting cycle?

3.5 Does money continuously flow, roll, or is there fear of scarcity and thus hoarding or unnecessary

savings.

3.5 Is there investment and use of new technologies or is the past constantly evoked as the best of times?

4. Neohumanism toward a culture of deep inclusiveness

Neohumanism takes the checklist from governance rules and systems of the allocation of wealth to culture. We can thus ask: is the organization, institution or movement neohumanistic in terms of ideology, practice and overall culture? This is crucial as without a supporting culture, movements can become their own worst enemies or in the task of making a better world, create far worse conditions than they began with. Crucial questions include:

4.1 Is the movement expanding from geo-sentiment to socio-sentiment toward humanism or does it remain in analysis and behavior locked into nation-state centric or religious-based analysis?

4.2 What comes first, the principle of social equality or the principle of social hierarchy? For example, is the guiding metaphor, “survival of the fittest” or the “the human family”.

4.3 Gender equity is critical here are women and others disadvantaged by the current system given equal opportunities in every facet of public life? That is, is there true coordinate partnership, or merely “subordinated cooperation.”

4.4 Cultural equity is also important. Are local languages supported? Is diversity representation and training built into the day-to-day of organizational and institutional behavior helping create the neohumanist organization?

4.5 Are not just the core ideas but as well organizational policies and day-to-day behavior moving toward neohumanism. Concretely this means is there demonstrated respect of all humans, plants and animals a Gaian nature-friendly ethic and practice? Or as neohumanist educator, Marcus Bussey argues: “Is the natural world

embraced as part of organisational and human function? Are culture and nature understood as symbiotic?”

5. Spiritual Transformation

While many movements may excel and leadership, governance and even neohumanism, for Shrii Sarkar, the critical questions to ask pertains to the spiritual.

5.1 Do ideas for change go beyond consciousness-raising to consciousness transformation? That is, is there a spiritual dimension to social change? Or is social change at the organizational and institutional level the only goal?

5.2 As mentioned earlier, are there evidence-based spiritual practices recommended and followed by movement activists and supporters?

5.3 Is the approach universal or are some groups considered to be better or higher than others is there an implicit code of elitism that hurts all?

Analysis and Examples

Clearly no organization or movement fits all the above criteria but we can use the checklist to evaluate and explore gaps. And, we need to include Shrii Sarkar's principle of time-pace-person, that is, the checklist while universal needs to be applied differently to local situations. But we can assess ideologies and political events based on these goals. For example, the Taliban clearly violate the principle of gender equity and partnership, even if their leadership claims to practice a type of simple morality. The USA argues for an international human rights protocol but refuses to allow its citizens to be judged by International Human Rights Courts. It claims exceptionalism instead of coordinated cooperation. Environmental groups who wish to create a better world for animals are to be lauded but what of their personal dietary practices? Claiming human exceptionalism, they draw a line that differs from



The Asian Financial Crisis - 1997

Sarkar as to the animals one saves and the ones that are to be eaten.

These points can also help distinguish between finer points of ideology and practice. For example, during the 1997 Asian financial crisis, while it was innovative for Malaysia to engage in currency controls so as to protect national wealth and fifty years of economic development, generally those who gained the most were not the poor, but elite (local) billionaires. They were thus saved from currency speculation. While one can make the argument that since the very rich were saved, the local poor through trickle-down economics also survived. However, by and large, taking the long-view enhanced equity has not grown. In contrast, South Korea used the Asia Financial Crisis to break up the power of large corporations leading to enhanced and more equitable economic development. During the Global Financial Crisis while there were calls to protect local householders from collapse, generally it was banks that were privileged and saved. Certainly the focus was to keep the money rolling, however, this was shallow intervention. Deeper would have been to challenge the stranglehold of the financial economy over other parts of the economy. Similarly, the Chinese economic miracle continues but at the cost of enormous environmental damage. And certainly with 3.8 trillion in reserves, “money is not rolling.”

Political events can as well be analysed. The 2000 Fiji coup claimed to be for local people; however, even if one accepts that, it

was predicated on racism. Instead of challenging global capital, revolutionaries chose the far more visible and problematic task of attacking other local people. Race was used for political gain, thus violating neohumanism. Similarly with the One Nation Party in the 1990s in Australia and right wing parties throughout Europe in the last ten years - while they claim the mantle of anti-globalization, in effect, they select (for privileging or attacking) particular ethnic groups over others. Again they fail the test of neohumanism. Current refugee policy in Australia not only violates international law, it transgresses neohumanism and transparent governance. Actions by the leadership in Iran, while claiming to challenge US hegemony, only replace one geo-sentiment with another. Moreover, the rule of the Ayatollahs is not aligned with the syncretic neohumanistic traditions of Islam but with exclusionary traumas.

The Arab Spring, while certainly progressive in challenging the role of the despot the tyranny of one - has not yet been successful in articulating a universal outlook for all language and ethnic groups. And furthermore, attempts to enhance the role of ideas and intellectuals, the social entrepreneurs, have met with a return of the warrior, the military.

Localism can be progressive in some ways as it fosters the concern for protecting the local economy. Yet it can often be a guise for nationalism. Australia, New Zealand and numerous other nations have embarked on a “Buy Australia”

or “Buy New Zealand” policy. However, this first shows no solidarity with labour in other regions (Indonesia, for example). In addition, from the Proutist perspective, this issue is not national but rather, is the product to be consumed nature (neohumanism and the global environment), gender (gender partnership) and labour (fair value) friendly? “Buy Local” strategies often help local large corporations, which then use the additional capital in sales as a way to themselves become multinationals. “Buy Local” thus becomes a vehicle for competitive advantage.

Using the Checklist

The checklist can be used to help organizations and social movements undergoing divisions. Which is the correct group to support, one might ask? Using the checklist, one can ask: are elections fair with all included or are some excluded for gender, ethnic or linguistic reasons? That is, is best practice governance reneged on? Does the board of directors demonstrate equity? Are finances transparent or secretive? Are the texts of the founder used for neohumanism or for domination through a plea for hierarchy?

Certainly, for a movement, an ideology, a revolution or even an organization to fulfill all these criteria is near impossible. However, Prout sets the benchmark: defining what is expected of the balanced and dynamic society: the Prama civilization. Through Prout, Shrii P.R. Sarkar gives us questions to evaluate social and economic reality so we can enable the good society.

U.N. Warns Food Security a Risk to Asia-Pacific



**As the need for more food increases,
the world is spending less and less
money on agricultural research.**



★ Stian Reklev

The world must increase its food production by 60 percent by mid-century or risk serious food shortages that could bring social unrest and civil wars, the U.N. Food and Agriculture Organization (FAO) said on Monday. Demand for food will rise rapidly over the next few decades as the world population surpasses 9 billion and increasingly wealthy people improve their diets, consuming more calories, said Hiroyuki Konuma, the assistant director-general of FAO Asia-Pacific, as the body launched a one-week regional food security conference in Ulan Bator.

But as the need for more food increases, the world is spending less and less money on agricultural research, causing many scientists to doubt whether food production can keep up with demand growth. "If we fail to meet our goal and a food shortage occurs, there will be a high risk of social and political unrest, civil wars and terrorism, and world

security as a whole might be affected," said Konuma.

The challenge is especially demanding in developing nations, which need to boost crops by a staggering 77 percent, he said. The Asia-Pacific would be left with more than half a billion chronically hungry people even if the region meets its millennium development goal of cutting that number to 12 percent of the population, he said.

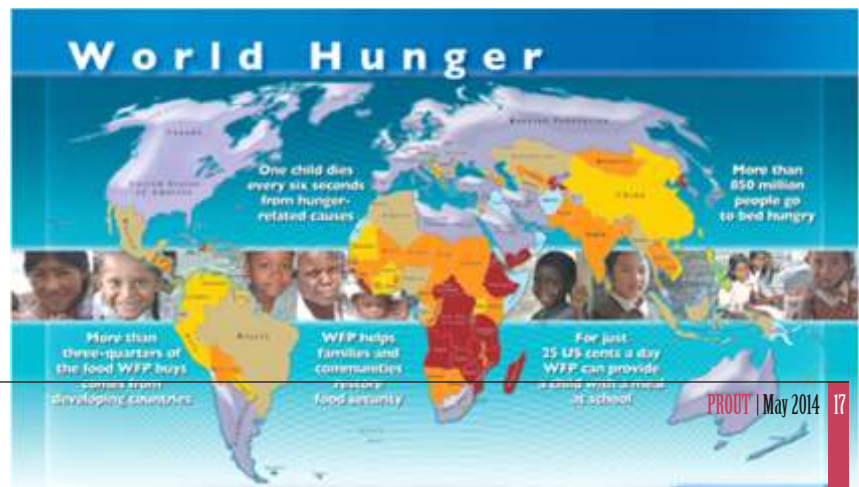
Despite progress made in fighting global hunger, the world still has 842 million undernourished

people, according to FAO, of which nearly two thirds live in the Asia-Pacific. One in four children below five years old is stunted due to malnutrition. The U.N. body outlined two main options: increase arable land areas and boost productivity rates. But available arable land is almost fully exploited, and production growth rates have been lackluster for the past two decades.

During the green revolution in the 1980s, productivity rates for rice and wheat increased by 3.5 percent annually, but for the past 20 years the rate has been stuck at 0.6 to 0.8 percent.

The growth rate needs to be stable at around 1 percent if the world is to have a theoretical chance to avoid serious shortages, said Konuma. Water scarcity in big food-producing nations like China is worsening, and many farmers are increasingly tempted to shift production from food to bio-energy, a popular option to cut emissions of climate-changing greenhouse gases.

Climate change is worsening the situation, as more frequent extreme weather events devastate crops. In the past three years, Australia, Canada, China, Russia and the United States have all suffered big harvest losses from floods and droughts. Cost is an additional threat to food security, according to the U.N. body. High and volatile food prices restrict poor people's access to food, while high crude oil prices inflate production costs.





In this gloomy phase of history of the country Proutist Bloc, India (PBI) has emerged on the socio-political scene of India with a viable alternative to the existing political parties.

Proutist Bloc India (P.B.I.)

A VIABLE ALTERNATIVE

PBI joining the mainstream politics is a historical event. Today we do not find politics for service, or politics to establish higher values and ideals of life. Instead it is meant only for serving selfish interests, and therefore the domain of politics reeks of lust for power. It is for this reason alone there is widespread abuse of political, administrative and legislative powers.

As the suffering humanity can not be taken for granted anymore, PBI wishes to usher in a revolution in political life. It aims to establish a constituency reserved for moralist alone, and therefore only they would be allowed to engage in political activities. This is destined to bring about polarisation between moralist and immoralist politicians. A clear polarisation on this line is the need of our age. The moralists will establish the humanity in its full glory and majesty. With this aim, PBI has plunged into the electoral fray.

In the Delhi Assembly elections of 2013, eight candidates were fielded. Though it made very little impression in the number of votes, yet a movement to wrest political power from the immoralists and vest it to the moralists as begun. In Parliamentary elections 2014, three candidates have been fielded --- two from Odisha (Bhuvaneswar and Sambalpur), and one from Bihar (Muzaffarpur). Since in Odisha, assembly elections are also being held simultaneously, PBI has also fielded six candidates to contest from Kosal and Utkal areas.

It is expected that in a few years time PBI will emerge as a force to reckon with. It is gradually growing and with determination steadily moving ahead, and its presence will be visible to the people not in too distant a future.

✱ Ravindra Singh

At the stroke of midnight hour when the whole world was sleeping, India was declared to have woken up to 'life and freedom' on 15th August, 1947. But today with 80% of Indians unable to fulfill even their basic necessities, the freedom remains elusive and life threatened. The freedom fighters had dreamt of a country where everybody would have access to the basic needs – food,

clothes, shelter, education and medication; where nobody would undergo any hardships and face any exploitation; where people would have the right to elect the government of their choice, which would rule the state according to the needs and aspirations of the common man. To make all this possible the country was given a well-thought constitution clearly

spelling out the roles of the legislative, the executive and the judiciary.

But 66 years later despite tremendous development in science and technology, we have ended up facing degeneration and chaos in almost every field. There is stark economic disparity with 10% of Indians owning more than 50% of the nation's wealth. The capitalistic

model of economy has caused a lopsided development of the country, leading to the tumorous growth of a few metropolitan cities by exploiting the resources of the remote and backward areas of the country.

There is a complete breakdown of law and order. The rich and mighty are able to get away with any crime while the poor perish in the jails for a petty crime or no crime. In the field of education, there is no room for spiritual or moral values. The schools and colleges are churning out lakhs of qualified graduates every year with no guarantee that they will get suitable jobs with adequate salary. Therefore, getting a job with a handsome salary and then living a hedonistic life-style has become the sole target of the so-called education system.

Politics has become the last refuge of scoundrels. Unscrupulous and scheming politicians with the sole objective of grabbing power with their rhetoric, money and muscle have turned democracy into mobocracy. **Corruption, like God, has become omnipresent and omnipotent. Some top scams -- Bellary mining scam (worth 16000 crores), Satyam Scam (worth Rs 8000 crores), Fodder Scam (worth Rs950 crores), Telgi Scam (worth Rs20,000 crores), Hawala Scandal (worth more than Rs1000 crores), Commonwealth Games Scam (worth Rs35000 crores), 2G Spectrum Scam (worth Rs 1.76 lakh crores) and Coal allocation Scam (worth Rs1.86 lakh crores) -- form just the tip of the iceberg.** In fact all the scams since 1947 are together worth more than 20.23 trillion USD.

It is in this gloomy phase of history that Proutist Bloc, India (PBI) has emerged on the socio-political scene of India with a viable alternative to the existing political parties. Although there are more than 1500 political parties in the country and externally they may look different, all of them are basically subservient to the



capitalistic interests. Their difference lies only in the way they operate to influence the electorates by using various tactics. To appreciate the real significance of PBI, let's put it vis-à-vis other political parties of India

Parties Based on Differences

There are political parties that claim to fight for the rights and interests of particular religions, communities and castes. Whether or not such parties have actually benefitted those sections of the society can be a moot point, but their leaders have undoubtedly benefitted. By abetting sectarian and communal differences and clashes they have been able to command a huge number of blind followers and thus amassed lots of wealth. **PBI is committed to work for all because it is based on Neo-humanism that says that the entire creation is the expression of one entity called the Supreme Consciousness. Everything originates from it, dwells in it and finally merges in it. So while other parties are promoting divisiveness, PBI wants to unite all on the sentiments of universalism and anti-exploitation sentiment.**

Personality-based Parties

There are political parties in India which are based on the charisma of a personality. They have no ideology. Only the leader of the party is glorified and projected as the messiah, who is supposed to have the solutions to all the problems of the country. The Indian National Congress or Congress (I),

which has been ruling India since 1947 with brief intermissions, has been completely a one family show -- right from Jawahar Lal Nehru to Indira Gandhi to Rajiv Gandhi to Sonia Gandhi and now Rahul Gandhi. Despite being in power for the longest period of time, Congress has ended up giving Food Security -- a euphemism for alms-giving -- to about 70% of the population. **PBI firmly believes that to lead the country in the right direction we need two things: Moralism leadership and Impeccable philosophy.** Today most political parties talk of morality. They don't have any clear or complete concept or definition of morality. But PBI has laid down 16 practical principles to be followed imperatively by its members. These are: Ahimsa (non-harming), (2) Satya (benevolent truth), (3) Asteya (non-stealing), (4) Aparigraha (moderation), (5) Brahmcharya (universal love), (6) Shaucha (cleanliness), (7) Santosha (contentment), (8) Tapah (sacrifice), (9) Swadhyay (wisdom study); (10) Ishwar pranidhan (cosmic shelter), (11) Forgiveness, (12) Humility, (13) Sacrifice for the ideology, (14) Exemplary conduct, (15) No mudslinging and (16) Sense of responsibility and discipline.

As for impeccable guiding philosophy, besides Neo-humanism, PBI has PROUT -- Progressive Utilisation Theory propounded in 1959 by Shri Prabhat Ranjan Sarkar, the founder of PBI.



The principles of PROUT explain how the resources of the world can be utilized rationally to meet the physical, mental and spiritual needs of every living being; how agriculture, industry and trade need to be reorganized for maximum production and rational distribution. While PBI believes that both-- the individual and the system--need to be reformed as clearly defined set of universal values and principles, other parties are completely confused and disoriented.

Parties Based on Reaction

Many parties are based on a reaction. For example, the communist parties, born out of reactions to capitalistic exploitation; many regional parties based on reactions to the exploitation of a particular region or language. Such parties easily become popular because they express the anger of the people. But in the long run they fail to deliver in the absence of farsightedness.

For example, in a reaction to extreme economic disparity created by capitalism, communist parties brought everything under the state control, depriving people of any private property abruptly and unpsychologically. It led to state-capitalism. All the wealth got concentrated in the hands of party leaders and bureaucrats. Lakhs of people were killed for showing

dissent. The result was ultimate downfall of Communist regimes. PBI is not a reaction to immediate circumstances. It is not just a reaction to capitalism or communism. Its socio-economic theory—PROUT—gives a rational and psychological solutions to the problems. It says since the physical wealth in the world is limited, nobody should be allowed to accumulate it beyond a socially-approved limit. **The maximum income must not more than ten times of the minimum income. PBI believes that if a person continues to hoard money even after having accumulated enough for his present and future needs, he is suffering from a mental disease that needs to be treated. Therefore capitalists must be stopped legally from hoarding away the wealth. Besides they should be inspired for mental and spiritual development.**

Pseudo-revolutionary Parties

It is no longer a secret that in a democracy every political party is sponsored by small or big capitalists. The money for contesting elections comes from their pockets and therefore, after the elections, the economy is shaped to serve their interests. But recently in the era of globalization and neo-liberalism, some non-conventional political forces have emerged in the country. These are the political

parties whose founders are related to one or another NGO.

The organizations such as IMF, WTO, Transparency International, World Economic Forum, World Bank etc, which are controlled by imperialist countries like US, England, France etc together with big capitalists like Ford and Rockefeller give lakhs of dollars as donation to the various NGOs working in Latin American, Asian and African countries for strengthening democracy, the right to information, transparency in administration and government, and for the removal of corruption.

The question arises why these countries and capitalists are taking so much interest in removing corruptions and for the establishment of democracy?

In fact through these NGOs, their political parties and their movements these countries and capitalists want to do the following:

1. To delay the real revolution -- In the name of globalization and liberalization, these imperialist countries with their MNCs have captured the markets of the developing and the undeveloped countries. They are exploiting the people and resources of these countries. They have easily bought the leaders of these developing countries, but it was difficult for them to buy or corrupt the non-political but conscious and vocal people. So they decided to handle them differently. They obliged and established these intellectually developed people as leaders among the native population by giving them emerging leaderships awards like Magsaysay. And since nobody can continue a movement or a revolution with an empty belly, these new classes of leaders were encouraged to run their NGOs entirely funded by foreign capitalists. According to a report of The Times Of India (Feb. 23, 2014) 50 to 80% of the grants given to these NGOs is used in maintaining the establishment.

Thus by talking about democracy, modernization,



PROUTIST BLOC, INDIA

empowerment, humanism, social justice, anti-imperialism, human rights, anti-corruption and development, these capitalistic agencies are able to get the support of the progressive and revolutionary sections of society. **These NGOs sponsor the seminars, workshops, projects, various studies, tours, researches etc of disgruntled intellectuals, artists, film makers and writers, and turn them into salaried activists diverting them from the real revolution.** These intellectuals easily get the support and sympathy of the public and are thus able shape the public opinion. These sponsored leaders may not be intentionally acting as the agents of imperialistic ambitions, but it can't be denied that they are being used.

2. To diffuse tension— The capitalistic greed has forced 80% of the world's population to live a pathetic life. The exploited sections of the society—workers, farmers, lower middle class—are very angry. The situation is very explosive and can turn violent any time. To diffuse this tension, these capitalistic exploiters launch protest movements against themselves with the help of the NGOs patronized by them. What a safe way to have the anger released!

3. To divert the attention from the real problem – Today there are anti-corruption movements not only in India but also in many other countries like Brazil, Thailand, Turkey, Nigeria, Russia, China, Quebec, Egypt, Iraq, Libya, Yemen, Tunisia, Bahrain, Syria, Jordan, Sudan, Kuwait, Ukraine, Indonesia etc. These are all mostly supported and financed by World Bank, IMF, WTO and international NGOs. These NGOs and the political parties supported by them are all busy convincing the

people that all the problems like poverty, unemployment, price-rise and capitalistic exploitation are the result of corruption. And to get rid of the corruption in government and administration, they have suggested certain economic measures like liberalization of economy, opening up markets, trade and industries for foreign investors, minimum government control and privatization besides some political, administrative and judicial reforms.

It is, therefore, not surprising that the founder of a newly formed party, who is also a Magsaysay Award winner and ran an NGO, has been able to convince the people that a new law or Jan

Lokpal alone can do away with corruption. He says, "I am not against capitalism. I am against crony capitalism." It is tantamount to saying, "I am not against cancer. I am against bad cancer."

But PBI strongly believes that corruption is not a disease but a symptom of a disease. The underlying disease is capitalism, that encourages greed, selfishness, materialism, hedonism, unhealthy competition and economic disparity leading people to corrupt behavior and practices. To maximize their profits, capitalists can stoop to the abysmal depth of immorality. PBI openly declares: CAPITALISM is a disease and PROUT is the cure.

PBI – The Only Alternative

From the discussion above it can be concluded that only Proutist Bloc, India:

a) can unite all on the basis of universalism and anti-exploitation sentiment

b) has clear and concise definition of morality

c) has a blueprint for reforming the individual and the

system

d) has a perfect socio-economic theory called PROUT.

e) is NOT nurtured with the money of the capitalists.

Being the first of its kind in the human history and committed to establish new paradigms in social, political and economic spheres, PBI has unprecedented number of obstacles to overcome. It does not believe in resorting to populism and gimmicks to catch the imagination of the public. Rather it wants to educate them about the real issues and the solutions. It does not get involved in blame-game and mudslinging to gain political mileage. It has a constructive approach to politics and is trying to bring about a positive change in the collective psychology, preparing the people for a genuine revolution within democratic frame.

Despite flowing against the present political current of the country, PBI is making a slow but steady growth. It is broadening its cadre base, connecting with people, taking up their issues and preparing them for a revolutionary change. It has been actively taking part in the political discourse of various states like Odisha, Bihar, Maharashtra, MP, Delhi etc. In 2013 PBI registered its presence on the political scene with its 8 candidates in Delhi assembly election. In the Lok Sabha elections of 2014, PBI contested in Bihar and Odisha. Besides, it is fielding the candidates in Haryana assembly elections later this year.

In its National Convention followed by a dharna at Jantar Mantar, Delhi in March 2014, PBI reiterated its commitment to vest political power in the hands of moralists and economic power in the hands of the masses, and thereby lead the country to the 'life and freedom' promised long ago.



Weavers' Villages Suffer TB EPIDEMIC

India has the highest incidence of TB in the world, according to the World Health Organization's Global Tuberculosis Report 2013, with as many as 2.4 million cases.



Tuberculosis patient Ramzan, 18, shows his X-ray at his house in Kotawa village, Varanasi, India.

✱ Biswajeet Banerjee

This cluster of poor villages, long known for its colorful silk saris, now is known for something else: tuberculosis. Nearly half of Lohata's population has it — some 100,000 people — and the community's weaving tradition is part of the reason it is on the front line of a major Indian health crisis. The area of Uttar Pradesh state is under unofficial

quarantine because of the epidemic. Strangers rarely venture into these villages outside the ancient city of Varanasi. Even rickshaw drivers refuse to enter, turning away the few passengers looking for a lift.

The high rate of TB cases in Lohata is unusual, even for India, where the disease kills about 300,000 people every year. Poverty

and malnutrition are factors, but the fact that so many people in Lohata are weavers also is significant, said Dr. J.N. Banavalikar, vice chairman of the TB Association of India, a government agency. Thousands of sari weavers work all day in cramped rooms, breathing in minute threads that weaken their lungs and make them more susceptible.

"They work in poorly ventilated rooms for hours, and that spreads germs very fast," Banavalikar said. India has made important strides in health in recent years, most recently by launching a successful polio vaccination campaign. But tuberculosis has remained a stubborn problem in India, which has more than a quarter of the world's new TB cases.

Children are especially at risk.

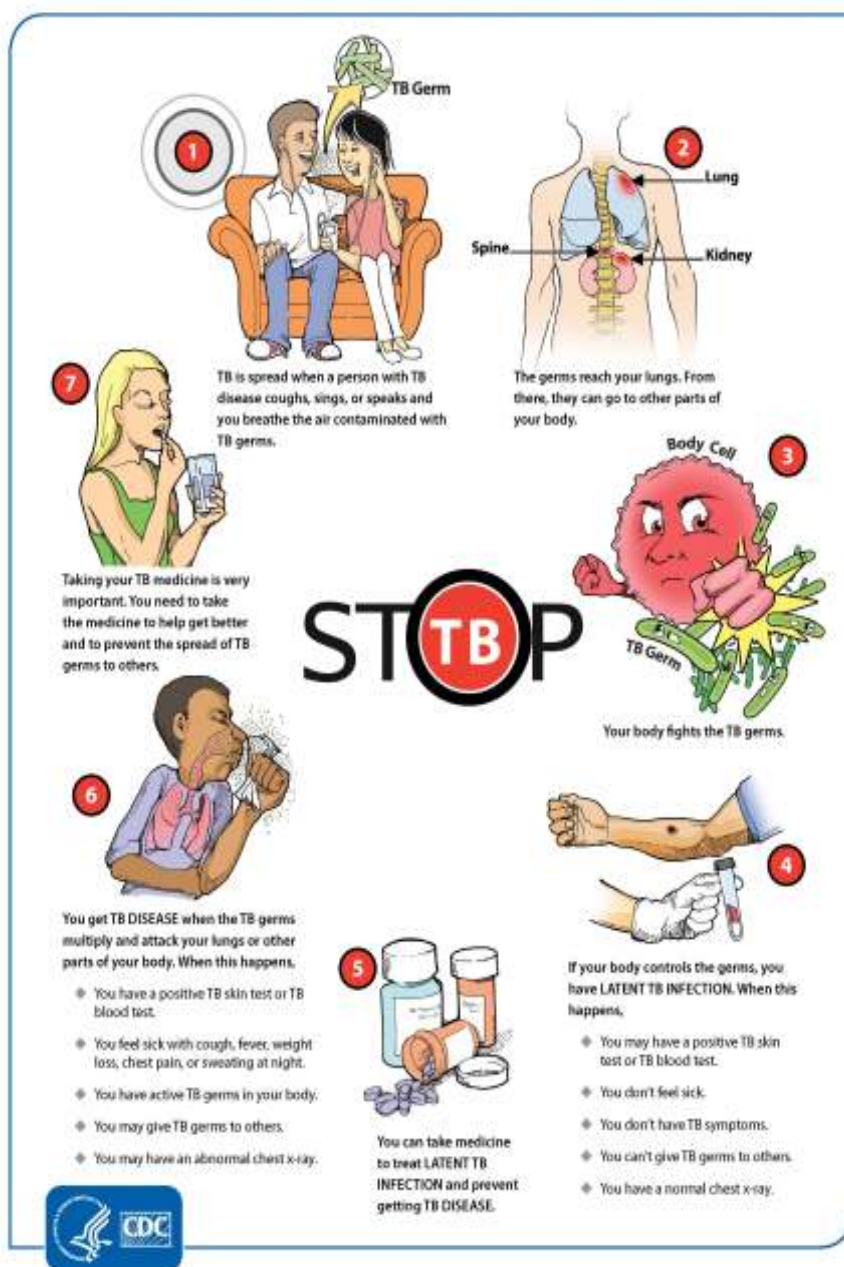
Mumtaz Ali says he has no way to help his 4-year-old grandson, Anwar, who coughs throughout the day, spitting blood with each spasm. "Doctors say he is malnourished," Ali said. "They say we should give Anwar nutritious food. But the fact is, I cannot even afford two meals a day — forget about giving him milk and eggs. Only Allah can save us." The average income in Lohata is about 3,000 rupees per month (\$48). In many ways, Lohata's fortunes have fallen with the decline of the sari industry, leaving many already vulnerable families destitute.

Shruti Naghvanshi, who works with Voice of People, a conglomerate of charity groups in Uttar Pradesh, said weavers used to produce about five saris per week. Now, due to changing fashions and a lack of raw materials, weavers are lucky if they make two per week.* Less weaving means more poverty and poorer nutrition, and TB's toll on Lohata appears to be growing. About 12,900 people in the villages died of the disease in 2011, and about 13,700 died in 2012, according to Dr. S.P. Dubey, a health official in Uttar Pradesh who oversees the TB program. Statistics for 2013 are not yet available.

India has the highest incidence of TB in the world, according to the World Health Organization's Global Tuberculosis Report 2013, with as many as 2.4 million cases. India saw the greatest increase in multidrug-resistant TB between 2011 and 2012. Although the government has launched programs to combat the disease and offer free TB drugs, but there are serious nationwide roadblocks. Quacks with no training often treat TB patients, and pharmacists routinely give out antibiotics without prescriptions. "These quacks give high-potency antibiotics which initially give them relief but in the long term, these people develop drug resistance," said

Dr. Surya Kant Tripathi, head of the Department of Pulmonary Medicines at King George's Medical University in Lucknow, the state capital. Another factor contributing to TB's growing drug resistance: Many patients, weary of TB drugs' harsh side effects, stop their treatment once they feel better instead of taking the full course.

Critics say the federal government's anti-TB campaign is inadequate. Its centerpiece is a program that pays counselors and private groups to verify patients take their medicine, but counselors get paid only for those who complete the standard six-month course of treatment, so they have an incentive to lie when patients drop out. Banavalikar, of the TB association, said that in some cases local officials fail to implement federal guidelines on making drugs widely available. "Despite reprimanding the officials, we are yet to get positive results from them," he said. "The government is doing its best. But we do not have labs to identify TB, particularly the drug-resistant strain. So, we do not know exactly the number of TB patients and how many of them are drug-resistant." Uttar Pradesh Health Minister Ahmad Hasan said it's the federal government that is failing because it



is not providing enough drugs to treat everyone.

"Unless we get medicine," he asked, "how can we control TB?" Those suffering from the disease also say they need more help. Farzand Ali says he borrowed 50,000 rupees (\$800) from his relatives when the condition of his son, 21-year-old Ghulam, deteriorated rapidly in 2012.

He took his son to a specialized TB hospital in the Indian capital,

New Delhi. "After four months' treatment, we came back," Ali said. "We were told my son is infected with deadly strain of multidrug-resistant TB." Now, Ghulam is being treated in a state-run hospital, but Ali said it is not giving him the more expensive medication he needs. It costs 10,000 rupees (\$160) per month, but Ali earns just a pittance — as a weaver.

"Where will I get this money from?" he asked.

“The extent of violence against the girl as foetus and infant, shows how deep the bias against women is and why they will be secure only if India introspects and changes.”

The Statistics of Gender Bias

✱ Satyabrata Pal

Over the next few weeks, there will be many tussles between our mostly male politicians over India's security. But almost no one will ask if a country can be secure when half its citizens live in deepening insecurity, threatened not by terrorists or enemy soldiers but by the society into which they are born. We seem to forget that India's security must encompass the security of 48 per cent of its citizens — women — and urgently address the endemic threats they face, ranging from entrenched discrimination to violence.

This starts with the mass murder of female foetuses. In its 2012 report on “Gender Equality and Development,” the World Bank

estimated that over the last two decades, around 2.5 lakh girls were killed in India each year because of their sex. When infant and child mortality are driven by biology, fewer girls die than boys, but the third National Family Health Survey (NFHS-3) found that the post-neonatal mortality rate for Indian girls is 21/1000, compared with 15 for boys. For the age group 1-4 years, “the child mortality rate for girls, at 23/1000, is 61 per cent higher than for boys, at 14.” The World Bank report estimated that, as a result, India lost another 2.5 lakh girls in 2008.

These figures put us to shame as a society. This systematic massacre could not happen unless society accepted it and governments turned a blind eye to it. Sections 312 to 317 of the Indian Penal Code list the punishments for causing miscarriage, injuring unborn children, preventing a child from being born or causing it to die after birth, and abandoning a child under 12 years. Over the last 20 years, how many prosecutions have there been under these provisions of the law? There should have been 10 million.

Entrenched Bias

The extent of the violence against the girl as foetus and infant, shows how deep the bias in India is against women and why women will be secure only if we as a nation introspect and change. Not only is this not happening, but the 2011 census shows that the sex ratio in the age-group 0-6 had fallen in 27 States and Union Territories from 2001.

Millions of girls who are allowed to live are fed and educated less than their brothers. The United Nation's Human Development Report 2013 estimates that 42.5 per cent of our children suffer from malnutrition (as against 3.8 per cent

The World Bank estimated that over the last two decades, around 2.5 lakh girls were killed in India each year, because of their gender.



in China). There is also great irony in this because NFHS-3 established that when mothers were undernourished, 54 per cent of their children were stunted and 25 per cent wasted. The more educated they were, the lower the chance of their children being either stunted or wasted. By starving millions of girls so that their brothers can eat marginally better, and by taking them out of school, we have condemned each new generation – boys and girls – to a fresh cycle of malnutrition.

The treatment of little girls moulds the psyche of their brothers, who internalise the view that their needs — as males — have preference over those of their sisters. What we have come to thereby is the socialisation of violence against women. There are no estimates of the extent of physical violence against the girl child but it would be reasonable to assume that it is extensive.

In 2007, the Ministry of Women and Child Development published a “National Study on Child Abuse,” which reported that 53 per cent of the children interviewed had suffered one or more forms of sexual abuse. It would be dangerous to extrapolate from this limited study that over half our children suffer sexual abuse, but it is clearly far more widespread than we admit. What should be of the gravest concern was that in most cases the children reported that the attack was by someone they knew, often a close relative.

Data from the National Crime Records Bureau (NCRB) confirms that this pattern continues as the girl becomes a woman. Since the NCRB can only collate cases registered, its data represent just the tip of the crime iceberg. But it reports that in 2012 there were 24,923 cases of rape registered. In 98 per cent of the cases, the victims knew the offenders. This is a logical outcome of a nurturing process in which boys grow up believing, from what they see in their families, that women exist only to satisfy the needs of

men.

Society still resists change. NFHS-3 found that the median age for marriage for girls is still just over 16, and commented that this “is an indicator of the low status of women...it is related to lower empowerment and increased risk of adverse reproductive and health consequences.” There is enough data to show how adverse these are. Women, particularly poor women, are most insecure in childbirth when they fulfill the role society has set for them. According to the Millennium Development Goals, maternal mortality in India which was 301 per lakh of live births in 2001 should be down to 75 by 2015. This will not happen. We are perhaps down to a maternal mortality rate of 200 now. At 27 million live births in India each year, at least 54,000 women die in the process.

We also perhaps do not realise how other problems have a compounding effect. We are, for instance, the world leaders in open defecation. That is being perpetuated in most States where, despite a requirement that all houses built under the Indira Awas Yojana must have a toilet, very few do. Open defecation is also an open invitation to rape. Complaints to the NHRC show how many women are abducted or raped when they go out into the fields at night. In many States, teenage village girls either refuse to go to school or are taken out by their parents because the building has no toilet and their right to education suffers.

It is sad but to be expected that women have also been indoctrinated to believe that their security depends on good behaviour, as mandated by men. NFHS-3 found that 40 per cent of married women have been subjected to spousal violence. But it also found that 54 per cent of the women it surveyed agreed that wife-beating was acceptable if the wife went out without telling her husband, argued with him, refused sex, neglected the children, did not cook properly, was suspected of being unfaithful or showed

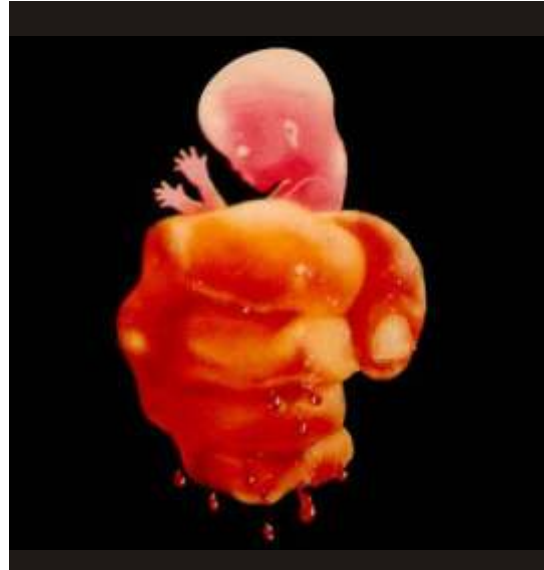
disrespect toward her in-laws. On this, NFHS-3 said: “Violence is more likely to be justified if the described behaviour violates what is perceived as acceptable behaviour for women in their gendered roles as wives, mothers and daughters-in-law.”

Obvious Acts of Violence

And then there are the more obvious acts of criminal violence against women. There is the enormous problem of trafficking; the special insecurities of women in conflict zones. Adivasi and Dalit women are branded as witches. There are the continuing tragedies of forced marriages, of girls being killed for marrying boys of their choice or for not bringing in enough dowries, the needless hysterectomies under the Rashtriya Swasth Bima Yojana.

Within society as between states, security depends on power. The weakest are the most insecure. Women in India are insecure and remain at risk because in this patriarchal society they are children of a lesser god. For women to be secure the country must change — there should be more women in Parliament and in positions of political and executive authority. Every election brings with it hope of renewal, but India will not be transformed, it cannot be secure, developed or respected if the democracy in which it takes pride does not bring about urgent and fundamental change in the lives of its women.

The writer was a Member of the National Human Rights Commission.



We see a continued escalation in this violence, and the impact on people's lives is very negative.

Unnoticed Conflict **Quietly Shatters Pakistan Lives**

✶ Prout News Report

In a classroom in a private school in Islamabad, Pakistan's capital city, a group of fifth graders doing their history lessons are adamant when asked a question about conflict. "Pakistan has fought three wars - in 1948, in 1965 and in 1971, all against India," said Muhammad Asif, aged 10, standing sternly to attention as he responds. Like his classmates, he looks puzzled when asked if the country could still be engaged in a war. But the figures for deaths as a result of conflict across the country say something quite different: according to the New Delhi-based South Asia Terrorism Portal which monitors militancy in the region, 5,379 people lost their lives in terrorist-related incidents in 2013. The majority, 3,001, were civilians. The number has escalated sharply since 2005, and reached a peak in 2009 when 11,704 people were killed - mainly during a military operation against militants in the Swat Valley in Khyber Pakhtunkhwa Province. The violence continues to be widespread - even considered normal - with 460 killed already this year.

"For people like us, the ongoing violence, the terrorist attacks and then the military reprisals are a



disaster," said Saifullah Khan, a resident of Wana, the main town of South Waziristan, one of seven tribal agencies along the Pakistan-Afghan border. "We live in constant fear, people have lost jobs because businesses have shut down, and so many people I know have moved away permanently. "Of course there is a war here. People die in bomb attacks, families have been destroyed and children know only of guns," he told IRIN. He also spoke of farmers, whose lands had been destroyed, leaving them with no

means to earn a living. While the conflict against the Taliban is possibly the best known issue involving violence in Pakistan, there are many other pieces making up a larger and more complex picture. Escalating violence in Pakistan rarely makes front pages

Endemic Violence

According to a 2014 report by the Washington-based US Institute of Peace Studies, "during the past decade violence has become endemic across many parts of Pakistan." The detailed study notes

the “origins and intensity” of violence varies by region. Other than the concentrated violence along the Afghan border driven by militancy, it describes growing sectarian violence in Gilgit-Baltistan and Balochistan, caused partially as a result of a “nexus between sectarian militants and terrorist outfits”. “We see a continued escalation in this violence, and the impact on people’s lives is very negative. They lose security, opportunity, sometimes education and we live with almost constant fear.” It also states there has been a 10-fold increase in violence in Karachi between 2006 and 2013, with sectarian groups, terrorist outfits, political parties and criminal gangs all playing a role. In Balochistan the “scale, scope and magnitude” of violence is stated to be “unprecedented”, involving sectarian and terrorist violence combined with a secessionist insurgency which has, since 2006, led to a conflict with the Pakistan military. While the Punjab has experienced the least violence, it has turned into a key ground for recruiting militants.

Figures from the Islamabad-based Centre for Research and Security Studies’ (CRSS) Pakistan Conflict Tracker, which differ slightly from the South Asia Terrorism Portal, suggest 2013 was one of the deadliest on record, with nearly 6,000 people killed in militant, sectarian, terrorist and politically-motivated attacks.

Constant Fear

“We see a continued escalation in this violence, and the impact on people’s lives is very negative. They lose security, opportunity, sometimes education and we live with almost constant fear. People are afraid to travel or even visit parks and other public places,” Fariha Nazir, a research fellow CRSS said. Asghar Jalil, a banker in Quetta, said: “Of course we are affected; our lives have changed. My family moved here when I was an infant, it is my home. But now



A Pakistani child's drawing from SWAT

because of the threat to Punjabi settlers from Baloch nationalists, I hardly ever allow my three children to leave the house, except for school. We are fearful till their return.”

There have been a number of attacks on persons from other provinces living in Balochistan. Others have been left in a particularly grim situation. “My husband died in a random shooting in 2010. My children are young, I can find no work, and though my brother-in-law helps sometimes we barely have enough to eat,” Jalila Bibi said. Two of her children no longer attend school because she cannot pay the fees.

“It’s really quite simple. There is so much violence, most of it barely ranks as ‘big’ news,” said Asad Ahmed, a reporter at an Urdu-language newspaper, explaining why bomb blasts which kill nine or 10 people barely make single column news some days. Organizations such as the Centre for Civilians in Conflict, based in Washington, have taken up the issue of people in Pakistan caught up in violence, but as Ahmed says, this “does not really help anyone here.” In most cases the best victims can hope for is sums of money as ‘compensation’. This, too, is often paid after a long delay, and as Jalila

Bibi said “does not really help much as the money soon goes and the victim of course is lost forever”.

“The state’s callous indifference towards the loss of human lives in a bomb explosion here and a suicide attack there virtually every other day is only matched by a state of resignation among its people, who seem to treat it as fait accompli,” said Kamran Rehmat, a former newspaper editor and political analyst.

“Pakistan may boast one of the largest growing nuclear arsenals and the seventh largest standing army, but the irony is that it has failed to establish its writ across its own states and the fundamental duty of ensuring the protection of its citizens from an unending cycle of murder and mayhem,” Rehmat said. Most people feel they have no choice but to simply carry on. “I lost my son, daughter-in-law and grandson in the 2009 blast which killed nearly 100 in Peshawar in 2009. At the age of 80, I work as a labourer to support my other grandchildren. I have banned all family members from going to cinemas after recent blasts there. But beyond this, what can one do?” asked Azeem Khan. “We are helpless, but what choice do we have but to carry on till someone takes pity on us.”

The economic situation of Ukraine is dreadful. They are where Russia was in the 1990s, before Putin – in Ukraine the Nineties never ended

The Ukrainian Pendulum

✶ Israel Shamir

The stakes are high in the Ukraine: after the coup, as Crimea and Donbas asserted their right to self determination, American and Russian troops entered Ukrainian territory, both under cover. The American soldiers are “military advisors”, ostensibly members of Blackwater private army (renamed Academi); a few hundred of them patrol Kiev while others try to suppress the revolt in Donetsk. Officially, they were invited by the new West-installed regime. They are the spearhead of the US invasion attempting to prop up the regime and break down all resistance. They have already bloodied their hands in Donetsk.

Besides, the Pentagon has doubled the number of US fighter jets on a NATO air patrol mission in the Baltics; the US air carrier entered the Black Sea, some US Marines reportedly landed in Lvov “as a part of pre-planned manoeuvres”. The Russian soldiers ostensibly belong to the Russian Fleet, legally stationed in Crimea. They were in Crimea before the coup, in accordance with the Russian-Ukrainian treaty (like the US 5th fleet in Kuwait), but their presence was probably beefed up. Additional Russian troops were invited in by deposed but legitimately elected President Yanukovich (compare this with the US landing on Haiti in support of the



deposed President Aristide). They help the local pro-Russian militia maintain order, and no one gets killed in the process. In addition, Russia brought its troops on alert and returned a few warships to the Black Sea.

It is only the Russian presence which is described as an “invasion” by the Western media, while the American one is hardly mentioned. “We have a moral duty to stick our nose in your business in your backyard a world away from our homeland. It’s for your own good”, wrote an ironic American blogger.

Moscow woke up to trouble in

Ukraine after its preoccupation, nay obsession, with the Winter Olympic games had somewhat abated, — when people began to say that “Putin won the games and lost the Ukraine”. Indeed, while Putin watched sports in Sochi, the Brown Revolution succeeded in Ukraine. A great European country the size of France, the biggest republic of the former USSR (save Russia), was taken over by a coalition of Ukrainian ultra-nationalists and (mainly Jewish) oligarchs. The legitimate president was forced to flee for his very life. Members of Parliament were manhandled, and

in some cases their children were taken hostage to ensure their vote, as their houses were visited by gunmen. The putsch was completed. The West recognised the new government; Russia refused to recognise it, but continued to deal with it on a day -to-day basis. However the real story is now developing in Crimea and Eastern Ukraine, a story of resistance to the pro-Western takeover.

The Putsch

The economic situation of Ukraine is dreadful. They are where Russia was in the 1990s, before Putin – in Ukraine the Nineties never ended. For years the country was ripped off by the oligarchs who siphoned off profits to Western banks, bringing it to the very edge of the abyss. To avoid default and collapse, the Ukraine was to receive a Russian loan of 15 billion euros without preconditions, but then came the coup. Now the junta's prime minister will be happy to receive a mere one billion dollars from the US via IMF. (Europeans have promised more, but in a few years' time...) He already accepted the conditions of the IMF, which will mean austerity, unemployment and debt bondage. Probably this was the *raison d'être* for the coup. IMF and US loans are a major source of profit for the financial community, and they are used to enslave debtor countries, as Perkins explained at length.

The oligarchs who financed the Maidan operation divided the spoils: the most generous supporter, multi-billionaire Igor "Benya" Kolomoysky, received the great Russian-speaking city of Dnepropetrovsk in fief. He was not required to give up his Israeli passport. His brethren oligarchs took other Russian-speaking industrial cities, including Kharkov and Donetsk, the Ukrainian Chicago or Liverpool. Kolomoysky is not just an 'oligarch of Jewish origin': he is an active member of the Jewish community, a supporter of Israel and a donor of many synagogues, one of them the biggest in Europe. He had

no problem supporting the neo-Nazis, even those whose entry to the US had been banned because of their declared anti-semitism. That is why the appeals to Jewish consciousness against the Brown putsch demonstrably failed.

Now came the nationalists' crusade against Russian-speakers (ethnic Russians and Russian-speaking Ukrainians – the distinction is moot), chiefly industrial workers of East and South of the country. The Kiev regime banned the Communist Party and the Regions' Party (the biggest party of the country, mainly supported by the Russian-speaking workers). The regime's first decree banned the Russian language from schools, radio and TV, and forbade all official use of Russian. The Minister of Culture called Russian-speakers "imbeciles" and proposed to jail them for using the banned tongue in public places. Another decree threatened every holder of dual Russian/Ukrainian nationality with a ten-year jail sentence, unless he gives up the Russian one right away.

Not empty words, these threats: The storm-troopers of the Right Sector, the leading fighting force of the New Order, went around the country terrorising officials, taking over government buildings, beating up citizens, destroying Lenin's statues, smashing memorials of the Second World War and otherwise enforcing their rule. A video showed a Right Sector fighter mistreating the city attorney while police looked other way. They began to hunt down riot policemen who

supported the ex-president, and they burned down a synagogue or two. They tortured a governor, and lynched some technicians they found in the former ruling party's headquarters. They started to take over the Orthodox churches of the Russian rite, intending to transfer them to their own Greek-Catholic Church.

The instructions of US State Dept.'s Victoria Nuland were followed through: the Ukraine had had the government she prescribed in the famous telephone conversation with the US Ambassador. Amazingly, while she notoriously didn't care a fig about the Russian view of Ukraine's immediate future.

Russia was not involved in Ukrainian developments: Putin did not want to be accused of meddling in Ukrainian internal affairs, even when the US and EU envoys assisted and directed the rebels. The people of Russia would applaud him if he were to send his tanks to Kiev to regain the whole of Ukraine, as they consider it an integral part of Russia. But Putin is not a Russian nationalist, not a man of Imperial designs. Though he would like the Ukraine to be friendly to Russia, annexing it, in whole or in part, has never been his ambition. It would be too expensive even for wealthy Russia: the average income in the Ukraine is just half of the Russian one, and its infrastructure is in a shambles. (Compare to the very costly West German takeover of the GDR.) It would not be easy, either, for every



Ships of Ukranian Navy in Sevastopol



Ukrainian government in the past twenty years has drenched the people with anti-Russian sentiment. But involvement was forced upon Putin:

Hundreds of thousands of Ukrainians voted with their feet and fled to Russia, asking for asylum. Two hundred thousand refugees checked in during the weekend. The only free piece of land in the whole republic was the city of Sevastopol, the object of a French and British siege in 1852 and of a German siege in 1941, and the home base of the Russian Black Sea fleet. This heroic city did not surrender to the Kiev emissaries, though even here some local deputies were ready to submit. And at that last moment, the people began their resistance. The awful success of the putsch was the beginning of its undoing. The pendulum of Ukraine, forever swinging between East and West, began its return movement.

The Rising

The people of Crimea rose, dismissed their compromise-seeking officials and elected a new leader, Mr Sergey Aksyonov. The new leadership assumed power, took over Crimea and asked for Russian troops to save them from the impending attack by the Kiev storm troopers. It does not seem to have been necessary at this stage: there were plenty of Crimeans ready to defend their land from the Brown invaders,

there were Cossack volunteers and there is the Russian Navy stationed in Crimea by treaty. Its Marines would probably be able to help the Crimeans in case of trouble. The Crimeans, with some Russian help, manned the road blocks on the narrow isthmus that connects Crimea to the mainland.

The parliament of Crimea voted to join Russia, but this vote should be confirmed by a poll on March 16 to determine Crimea's future — whether it will revert to Russia or remain an autonomous republic within the Ukraine. From my conversation with locals, it seems that they would prefer to join the Russian Federation they left on Khrushchev's orders only a half century ago. Given the Russian-language issue and the consanguinity, this makes sense: Ukraine is broke; Russia is solvent and ready to assume its protection. Ukraine can't pay salaries and pensions, Russia had promised to do so. Kiev was taking away the lion's share of income generated in Crimea by Russian tourists; now the profits will remain in the peninsula and presumably help repair the rundown infrastructure. Real estate would likely rise drastically in price, optimistic natives surmise, and this view is shared by Russian businessmen. They already say that Crimea will beat out Sochi in a few years' time, as drab old stuff will be

replaced by Russian Imperial chic.

Perhaps Putin would prefer the Crimea gain independence, like Kosovo, or even remain under a token Ukrainian sovereignty, as Taiwan is still nominally part of China. It could become a showcase pro-Russian Ukraine to allow other Ukrainians to see what they're missing, as West Berlin was for the East Germans during the Cold War. Regaining Crimea would be nice, but not at the price of having a consolidated and hostile Ukraine for a neighbour. Still Putin will probably have no choice but to accept the people's decision.

There was an attempt to play the Crimean Tatars against the Russians; apparently it failed. Though the majlis, their self-appointed organisation, supports Kiev, the elders spoke up for neutrality. There are persistent rumours that the colourful Chechen leader Mr Kadyrov, a staunch supporter of Mr Putin, had sent his squads to the Tatars to strong-arm them into dropping their objections to Crimea's switch to Russia. At the beginning, the Tatars supported Kiev, and even tried to prevent the pro-Russian takeover. But these wise people are born survivors, they know when to adjust their attitudes, and there is no doubt they will manage just fine.

Russian Nazis, as anti-Putin as Ukrainian Nazis, are divided: some

support a “Russian Crimea” whilst others prefer pro-European Kiev. They are bad as enemies, but even worse as friends: the supportive Nazis try to wedge between Russians and Ukrainians and Tatars, and they hate to see that Kadyrov’s Chechnya actually helps Russian plans, for they are anti-Chechen and try to convince people that Russia is better off without Chechens, a warlike Muslim tribe.

As Crimea defied orders from Kiev, it became a beacon for other regions of the Ukraine. Donbas, the coal and steel region, raised Russian banners and declared its desire for self-determination, “like Crimea”. They do want to join a Russian-led Customs Union; it is not clear whether they would prefer independence, autonomy or something else, but they, too, scheduled a poll – for March 30. There were big demonstrations against the Kiev regime in Odessa, Dnepropetrovsk, Kharkov and other Russian-speaking cities. Practically everywhere, the deputies seek accommodation with Kiev and look for a way to make some profit, but the people do not agree. They are furious and do not accept the junta.

The Kiev regime does not accept their quest for freedom. A popularly-elected Mayor of Donetsk was kidnapped by the Ukrainian security forces and taken to Kiev. There are now violent demonstrations in the city.

The Ukrainian navy in the Black Sea switched its allegiance from Kiev to Crimea, and they were followed by some units of the air force with dozens of fighter jets and ground troops. Troops loyal to Kiev were blocked off by the Crimeans, but there was no violence in this peaceful transfer of power.

The junta appointed an oligarch to rule Donbas, Mr Sergey Taruta, but he had difficulty assuming power as the local people did not want him, and with good reason: Taruta had bought the major Polish port of Gdansk and brought it to bankruptcy. It seems he is better at siphoning capital away than in

running serious business. Ominously, Mr Taruta brought with him some unidentified, heavily armed security personnel, reportedly guns-for-hire from Blackwater (a.k.a. Academi) fresh from Iraq and Afghanistan. He will need a lot more of them if he wants to take Donbas by force.

In Kharkov, the biggest Eastern city, erstwhile capital of Soviet Ukraine, local people ejected the raiding force of the Right Sector from government offices, but police joined with the oligarchs. While the fake revolution took place in Kiev under the tutelage of US and EC envoys, the real revolution is taking place now, and its future is far from certain.

The Ukraine hasn’t got much of an army, as the oligarchs stole everything ever assigned to the military. The Kiev regime does not rely on its army anyway. Their attempt to draft able-bodied men failed immediately as hardly anybody answered the call. They still intend to squash the revolution. Another three hundred Blackwater mercenaries landed Wednesday in Kiev airport. The Kiev regime applied for NATO help and expressed its readiness to allow US missiles to be stationed in the Ukraine. Missiles in the Ukraine (as now stationed in Poland, also too close for Russian comfort) would

probably cross Russia’s red line, just as Russian missiles in Cuba crossed America’s red line in 1962. Retired Israeli intelligence chief Yaakov Kedmi, an expert on Russia, said that in his view the Russians just can’t allow that, at any price, even if this means all-out war.

Putin asked the upper house of the Russian parliament for permission to deploy Russian troops if needed, and the parliament unanimously approved his request. They will probably be deployed in order to defend the workers in case of attack by a Right Sector beefed up by Blackwater mercenaries. Humanitarian catastrophe, large-scale disturbances, the flow of refugees or the arrival of NATO troops could also force Putin’s hand, even against his will.

The President in Exile

President Yanukovich will be historically viewed as a weak, tragic figure, and he deserves a better pen with a more leisured pace than mine. He tried his best to avoid casualties, though he faced a full-scale revolt led by very violent Brown storm-troopers. And still he was blamed for killing some eighty people, protesters and policemen.

Some of the victims were killed by the Right Sector as they stormed the ruling party offices. The politicians left the building



President Yanukovich

well in advance, but the secretarial staff remained behind — many women, janitors and suchlike. An engineer named Vladimir Zakharov went to the besieging rebels and asked them to let the women out. They killed him on the spot with their bats. Another man was burned alive.

But the majority of casualties were victims of sniper fire, also blamed on Yanukovich. The Kiev regime even asked the Hague tribunal to indict the President as they had President Milosevic. But now, a telephone conversation between EC representative Catherine Ashton and Estonian Foreign Minister Urmas Paet reveals that the EC emissaries were aware that dozens of victims of sniper fire at the Maidan were killed by Maidan rebel supporters, and not by police or by President Yanukovich, as they claimed. Urmas Paet acknowledged the veracity of this conversation at a press conference, and called for an independent enquiry. It turned out that the rebel snipers shot and killed policemen and Maidan protesters alike, in order to shed blood and blame it on the President.

This appears to be a staple feature of the US-arranged revolutions. Snipers killing both protesters and police were reported in Moscow's 1991 and 1993 revolutions, as well as in many other cases. Some sources claim that famed Israeli snipers were employed on such occasions, which is plausible in view of Mr

Kolomoysky's Israeli connection. A personal friend of Mr Kolomoysky, prominent member of the then-opposition, Parliamentarian and present head of administration Sergey Pashinsky was stopped by police as he removed a sniper's rifle with a silencer from the scene of murder. This discovery was briefly reported in the New York Times, but later removed. This revelation eliminates (or at least seriously undermines) the case against the President. Probably it will be disappear down the memory hole and be totally forgotten, as were the Seymour Hersh revelations about Syria's sarin attack.

Another revelation was made by President Putin at his press-conference of March 4, 2014. He said that he convinced (read: forced) President Yanukovich to sign his agreement of February 21, 2014 with the opposition, as Western ministers had demanded. By this agreement, or actually capitulation act, the Ukrainian President agreed to all the demands of the Brown rebels, including speedy elections for the Parliament and President. However, the agreement did not help: the rebels tried to kill Yanukovich that same night as he travelled to Kharkov.

Putin expressed amazement that they were not satisfied with the agreement and proceeded with the coup anyway. The reason was provided by Right Sector goons: they said that their gunmen will be stationed by every election booth

and that they would count the vote. Naturally, the agreement did not allow for that, and the junta had every reason to doubt their ability to win honest elections.

It appears Yanukovich hoped to establish a new power base in Kharkov, where a large assembly of deputies from East and South of Ukraine was called in advance. The assembly, says Mr Kolomoysky, was asked to assume powers and support the President, but the deputies refused. That is why President Yanukovich, with great difficulty, escaped to Russia. His landing in Rostov made quite an impression on people as his plane was accompanied by fighter jets.

Yanukovich tried to contact President Putin, but the Russian president did not want to leave the impression that he wants to force Yanukovich on the people of Ukraine, and refused to meet or to speak with him directly. Perhaps Putin had no time to waste on such a weak figure, but he publicly recognised him anyway as the legitimate President of the Ukraine. This made sense, as President Yanukovich requested Russian troops to bring peace to his country. He still may make a comeback — as the president of a Free Ukraine, if such should ever be formed in some part of the country, — or as the protagonist of an opera.

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“Sometimes people hold a core belief that is very strong. When they are presented with evidence that works against that belief, the new evidence cannot be accepted. It would create a feeling that is extremely uncomfortable, called cognitive dissonance. And because it is so important to protect the core belief, they will rationalize, ignore and even deny anything that doesn't fit in with the core belief.”

- Frantz Fanon

Police and military personnel routinely accompany Companies when they come to ask the Malind to sell their land. It is a form of intimidation.

Exploitation and Conflict

in Indonesia's Papua Region

✱ Prout News Report

The clearing of forests inhabited by indigenous people in Indonesia's Papua Region by agribusinesses is fuelling conflict in the southern Merauke Regency, say campaigners. "Indigenous peoples rely on their land for their survival and therefore any incursion onto their land creates serious problems for any community," Sophie Grig, a senior campaigner for Survival International, a UK-based indigenous rights advocacy organization, said. "These incursions in West Papua generally also involve the presence of the military to protect the project [which] leads to human rights violations."

Over the past four years, at least 74 people have died in the village of Baad alone - one of more than 160 across Merauke- due to infighting between communities created by disagreements over the sale of land to agribusinesses, and police brutality, according to Leonardus Maklew, a Baad resident who has been representing nine Malind villages in negotiations to defend their land from an Indonesian sugar cane plantation since 2010. "The most serious

consequences have been human deaths. Up until now, the police, companies, and military never tried to understand our needs and our struggle," said the 35-year-old ethnic Malind man.

"Police and military personnel routinely accompany companies when they come to ask the Malind to sell their land. It is a form of intimidation," said Sophie Chao, a project officer with the Forest People's Programme (FPP), a non-profit organization registered in the

Netherlands that campaign for the rights of indigenous peoples of the tropical forest facing environmental destruction and human rights violations. Since 2009, when the local government initiated planning for the Merauke Integrated Food and Energy Estate (MIFEE), a mega development project aiming to convert more than a million hectares of forest to agribusinesses in Papua, at least 12 corporations have moved into areas inhabited by an estimated 116,500



Papua Indonesia's poorest region

indigenous peoples generally known as the Malind, who are struggling to survive in increasingly degraded, deforested environments.

Tribal Leaders Co-opted?

While police and military brutality against indigenous Papuans is nothing new in this resource-rich, former Dutch colony, violence between communities on this scale is unprecedented, residents say. "The government says we are just a hot-headed people, always fighting, but it is worse now. Tools that used to be used for hunting are now used against one another," said Maklew, explaining that bows and arrows, and knives, are all commonly drawn during fights, which have occurred at least once a month since corporations started (in 2009) trying to convince villagers individually to sell their land, bypassing customary collective decision-making processes.

Company spokespeople of PT Anugerah Rejeki Nusantara (ARN), a sugar cane plantation owned by the Wilmar International Group (WIG) headquartered in Singapore, often co-opt tribal leaders, paying them a salary to convince the other villagers to sell their land, according to the FPP, and without giving full information to communities that they will not see their land again, according to Rain Forest Foundation Norway, an NGO that campaigns for the protection of rainforests and their inhabitants. WIG strongly denies the charge. "Wilmar pledges to respect and recognize the long-term customary and individual rights of indigenous and local communities," stated WIG in a public statement. IRIN repeatedly attempted to contact WIG by phone and email but the company declined to comment.

However, in some cases, the amount offered for the land - 10,000 rupiahs (less than US\$1 per hectare) per year - is not even enough to buy a packet of cigarettes in Indonesia, say activists. And then there is the whole issue of demarcation. According to the WIG's own guidelines for community development and land



Young indigenous Malind children

ownership, "in Indonesia, land use and ownership is an inherently complex matter, exemplified in part by the high incidences of overlapping or un-delineated land rights in land concessions... development policies and projects, they can sometimes have an unintentional impact on the local communities, resulting in conflicts and disagreements."

In 2007, the World Bank suspended funding to WIG for palm oil operations in Sumatra and Kalimantan after an internal audit exposed the company's lack of respect for community land rights. After this, the company declared a moratorium on further deforestation, and resolved to obtain free, prior, and informed consent from communities, according to the UN Global Compact. But according to activists, the situation on the ground has not changed. "If anything, the situation in Papua is intensifying," said Chao.

The Malind demarcate their land in the 45,000 square kilometre area using rivers, stones, and certain trees, but as some villages sell their forests - such as Zanegi village, which ceded 300,000 hectares to an Indonesian timber company in 2009 - traditional means of demarcation are changing, leading to confusion and contributing to a rise in social tensions. "One of the most tragic outcomes where corporations are land grabbing, is that communities

have become bitterly divided," said Marcus Colchester, the director of FPP, who explained that the villages resilient enough to hold out from selling often face "terrible consequences" including intimidation, harassment and beatings, and sometimes even deaths - all of which are committed with impunity in Papua due to the political legacy of separatism.

Police Brutality

Communities feel they are unable to speak out against the corporations and military to defend their forests, and to organize to campaign for it, without being labeled by the local authorities as separatists, and becoming vulnerable to police brutality. "Whenever we stand up to raise our voices, we are labeled as separatists," Lucia Erni, 46, a woman from Sarui village and co-founder of the Nyam Noken, or Papuan Women's Rights Network, a three-year old local advocacy consortium aimed to empower Papuan women against gender-based violence.

Papua has witnessed a low-level separatist insurgency since the 1960s when it was officially annexed by Indonesia in 1969, while activists continue to voice their discontent with the Jakarta government, calling for greater autonomy. Forty-five thousand Indonesian troops occupy the region to control the separatist movement,

which has been ongoing for half a century and seen an estimated 500,000 Papuans die at the hands of the military, according to the International Parliamentarians for West Papua (IPWP), a political UK-based support network for Papuan self-determination. “The police and military are already around us, and we are stigmatized by the independence movement. They justify beatings and arrests by saying we are separatists,” said Maklew, who has been imprisoned five times since 2010. One conviction was for standing up to police after 23 women from his village were allegedly raped by the military. “We are not separatists, we are just trying to defend our lands and way of life,” he said. Those Malind who try to defend their land run the risk of clashing with military personnel, and are arrested and put in police custody, where they are often beaten and tortured, rights groups say. At least 47 Malind land defenders have died in Merauke in the past four years alone, while under police custody, according to Maklew, who says he himself has been beaten by police and punched in the face. Environmental conservationists say indigenous people are one of the only barriers

against global deforestation and industrial interests. “When our peoples’ rights are secured then deforestation can be halted and even reversed,” stated the recently released Palangka Raya Indigenous People’s Declaration, the result of the gathering of more than 10 indigenous groups worldwide, including the Malind, on 19 March 2014 to discuss how to assert their rights.

Struggle to Survive

“Now we have to walk more than one kilometre to find a forest to gather sago [a major staple food],” said Nyam Noken’s Erni. And so far, there have not been enough jobs to go around. “The corporations often bring in their own workers from other parts of Indonesia, because they do not trust us,” said Maklew. “The government says MIFEE is a source of life and livelihood, but for us, this is not the case.” “Indigenous people, who have lived on these lands since time immemorial, deserve to be part of the decision-making process,” said Vicky Tauli-Corpuz, the executive director of the Tebtebba Foundation, explaining that not doing this takes a toll on communities.

Women, who are traditionally responsible for gathering food for

the family, now have to leave their children and husbands from dawn until dusk in order to find forests where they can gather enough roots, sago, and vegetables to last a few days. “It creates problems inside of the family. The men are angry and the children are left alone all day,” said one local woman who went by the name of Lucia.

Locals say the most deadly disease now is Tik - a Papuan word for an invisible disease that can be felt but not seen, used to describe the “seeds of mistrust that are being sown between and within communities,” said Maklew. “In Papua, land is like our mother, it gives life and continuity to the generations. Especially women, we are the caretakers of the forest. We cannot be separated from the forest and the land,” said Lucia. According to the FPP, since 1900, Indonesia has lost over half of its forests, and is currently losing an estimated two million hectares more per year, mostly on the traditional land of indigenous and local communities. The country’s constitutional court recently declared that the state should pass ownership of some 40 million hectares of customary forests (30 percent of the country’s forests) to indigenous communities. Though the government has yet to do this under pressure from palm oil, logging, mining, pulp and paper and other project interests, forest and indigenous proponents say it is a step in the right direction.

“Customary rights are guaranteed in the constitution. However, over the years, conflicting laws and regulations that govern tenurial rights have compromised these rights,” said Nirarta Samadhi, the deputy head of the President’s Delivery Unit for Development Monitoring and Oversight of the REDD+ Task Force Working Group on Forest Monitoring. “This decision is fundamental in the effort towards recognizing indigenous rights in Indonesia,” he added.



A Papuan woman demonstrates for greater autonomy



Andaman's Jarawa Tribe

Shocking Exploitation

A rare first-hand account of the shocking sexual exploitation of Jarawa women and the introduction of alcohol and drugs to the vulnerable tribe on India's Andaman Islands.

✱ **Survival International**

An extremely rare first-hand account of the shocking extent of sexual exploitation of young women of the Jarawa on India's Andaman Islands has emerged. In an audio recording obtained by Survival International and reported by the British newspaper *The Observer*, a young Jarawa man reports that poachers regularly enter his tribe's

protected reserve and lure young Jarawa women with alcohol or drugs to sexually exploit them.

The young Jarawa man said, 'The girls say, that the outside boys pressure them to do a lot. They pressure them with their hands and fingernails, when the girls get angry. They chase them under the influence of alcohol. They have sex with the

girls... They drink alcohol in the girls' house. They sleep in the Jarawa's house. They smoke marijuana and then chase the girls.' He went on to list the names of poachers who come into their forest to sexually exploit the Jarawa girls.

The interview first appeared in the *Andaman Chronicle*, a local newspaper, which also reports an



Boa Snr was the last of the Bo. Her tribe was decimated by diseases introduced by British colonizers.



Tourist films Jarawa on the Andaman Trunk Road

alarming increase in confrontations between the Jarawa and settlers who live around the edges of their reserve. According to the reports, a group of Jarawa confronted a party of locals on a beach near the edge of the Jarawa reserve last weekend. It is believed that the Jarawa are seeking to punish those who had sexually exploited Jarawa girls.

Further reports emerged that a group of 60 settlers recently ventured to the edge of the tribe's reserve with the intention of attacking the Jarawa community, who fled into the forest. The 400-strong Jarawa are extremely vulnerable to exploitation, diseases and dependency on goods such as alcohol brought in by outsiders. The nomadic hunter-gatherers only started to come out of their forest without their bows and arrows and have friendly contact with their neighbors in 1998.

Today, hundreds of tourists travel through their land in the hope of spotting a member of the tribe, in what has become known as 'human safaris'. Sexually transmitted diseases and HIV/AIDS are a grave threat for recently contacted tribes such as the Jarawa, and women are commonly exploited by more powerful outsiders. The Jarawa's neighbors, the Great Andamanese, were nearly wiped out by diseases brought in by the British colonizers in the 19th Century, including syphilis.

Survival's Director Stephen Corry said today, 'It's extremely disturbing to hear, directly from the Jarawa, how they are being

exploited by unscrupulous outsiders and given alcohol and marijuana to lure and exploit Jarawa women. Not only are these substances being used to take sexual advantage of vulnerable women and girls, but they also risk creating a dangerous dependency which would be devastating for the tribe. 'It is essential that those responsible be prosecuted and that any officials who have colluded, or turned a blind eye to these activities, must also be investigated and punished.' Also police involvement in 'human safaris' was exposed in the Andaman Islands, revealed by the British newspaper *The Observer* in 'human safaris' in India's Andaman Islands. The scandal, first exposed in 2010, involves tourists using an illegal road to enter the reserve of the Jarawa tribe. Tour companies and cab drivers 'attract' the Jarawa with biscuits and sweets. *The Observer* has obtained a video showing a group of Jarawa women being ordered to dance for tourists by a policeman, who had reportedly accepted a £200 bribe to take them into the reserve.

One tourist has previously described a similar trip: 'The journey through tribal reserve was like a safari ride as we were going amidst dense tropical rainforest and looking for wild animals, Jarawa tribals to be specific'. In recent

weeks the Islands' administration has again ruled out closing the road, known as the Andaman Trunk Road revealed for the first time that it plans to open an alternative route by sea to bypass most of the Jarawa reserve.

Survival has called for tourists to boycott the road, which the Supreme Court ordered closed in 2002. Working with a local organization, SEARCH, Survival has distributed leaflets to tourists arriving at the Islands' airport warning of the dangers of using the road.

Survival's Director Stephen Corry said today, 'This story reeks of colonialism and the disgusting and degrading 'human zoos' of the past. Quite clearly, some people's attitudes towards tribal peoples haven't moved on a jot. The Jarawa are not circus ponies bound to dance at anyone's bidding.'

This Empire began back in the 19th century, when the US declared Latin America as being under its "sphere of influence," and proceeded to enlarge its territory while ignoring or slaughtering those



Tourists arriving at the Andaman Islands take flyers about the trunk road boycott



Gerald Massey 1856

I WAS NOT MADE MERELY FOR MONEY-MAKING

COINING the heart, brain, and sinew, to gold,
Till we sink in the dark, on the pauper's dole,
Feeling for ever, the flowerless mould,
Growing about the uncrowned soul!
Oh, God! oh, God! must this evermore be,
The lot of the Children of Poverty?
The Spring is calling from brae and bower,
In the twinkling sheen of the sunny hour,
Earth smiles in her golden green;
There's music below, in the diamonded leaves,
There's music above, and heaven's blue bosom heaves
The silvery clouds between,
The boughs of the woodland are nodding in play,
And wooingly beckon my spirit away
I hear the dreamy hum
Of bee, in the lime-tree, and birds on the spray
And they too, are calling my thinking away;
But I cannot cannot come.
Visions of verdant and heart-cooling places,
Will steal on my soul like a golden spring-rain,
Bringing the lost light of brave, vanished faces;
Till memory blossoms with beauty again.
But O, for a glimpse of the flower-laden morning,
That makes the heart leap up, and knock at heaven's
door
O for the green lane, the green field, the green wood,
To take in by heartfuls, their greenness once more:
How I yearn to lie down in the cowslip-starred
meadows.
And nestle in leaves, and the sleep of the shadows,
Where violets in beauty are waking.
There, let my soul burst from its cavern of clay,
To float down the warm spring, away and away:
For I was not made merely for money-making.

At my wearisome task I oftentimes turn,
From my bride, and my monitress, Duty,
Forgetting the strife, and the wrestle of life,
To talk with the spirit of Beauty.
The multitude's hum, and the chinking of gold,
Grow hush as the dying of clay;
For on wings of rapture, with joy untold,
My heart is up, and away!
Glad as the bird in the tree-top chanting,
Its anthem of Liberty;
With its heart in its musical gratitude panting,
And O, 'tis a bliss to be.

Once more to drink in the balm-breathing air,
Lapt in luxurious flowers
To recall again, the pleasures that were
In Infancy's innocent hours.
To wash the earth-stains, and the dust from the soul
In nature's reviving tears, once more:
To feast at her banquet, and drink from her bowl,
Rich wine, for the heart's hot core.
Ah, me! ah, me! it is heavenly then,
And hints of the spirit-world, near always,
Are stirring, and stirred, at my heart again,
Like leaves to the kiss of May.
It is but a dream, yet, 'tis passing sweet,
And when from its spells, my spirit is waking,
Dark is my heart, and the wild tears start;
For I was not made merely for money-making.

My soul leans out, to the whisperings
Of the mighty, the marvelous spirits of old;
And heaven-ward leapeth to flap her proud wings,
When Labour relapseth its earthly hold;
And breathless with awful beauty it listens,
To catch the night's deep, starry mystery;
Or in mine eyes, dissolved, glistens,
Big, for the moan of Humanity.
Much that is written within its chamber,
Much that is shrined, in the mind's living amber,
Much of this thought of mine.
I fain would struggle, and give to birth,
For I would not pass away from earth,
And make no sign!
I yearn to utter, what might live on,
In the world's heart, when I am gone.
I would not plod on, like these slaves of gold,
Who shut up their souls, in a dusky cave,
I would see the world better, and nobler-souled,
Ere I dream of heaven in my green, turf-grave.
I may toil till my life is filled with dreariness,
Toil, till my heart is a wreck in its weariness,
Toil for ever, for tear-steeped bread,
Till I go down to the silent dead.
But, by this yearning, this hoping, this aching,
I was not made merely for money-making.

Gerald Massey (May 29, 1828 - October 29, 1907) was an English poet and writer on spiritualism. He was a poor self-taught English poet who wrote about the suffering of the poor but with courage and hope. His poems written over 125 years ago - their values are eternal.



We must not only intervene, resist and oppose neoliberal governments and corporate capitalist hegemony; we must finally put an end to these death-dealing institutions.

Psychology of Bureaucracy and Autocracy

✱ Fred Guerin

One cannot reflect upon the notion of human adaptability without experiencing both a sense of awe and a feeling of increasing uneasiness. We are awed when science tells us that one of the most powerful evolutionary intellectual capacities we possess is the ability to adapt to challenging and unforeseen situations and environments. We adjust to extremities of weather, the loss of loved ones, constantly changing technologies and shifting social, economic and political circumstances - not always quickly or faultlessly, but inevitably, given time. In the same moment of reflection, we can experience apprehension when we sense that we have become habituated to things that are contrary to our individual or communal interests: systemic injustices, intolerant, racist or sexist attitudes. This is where adaptation becomes acquiescence and even a kind of accommodation.

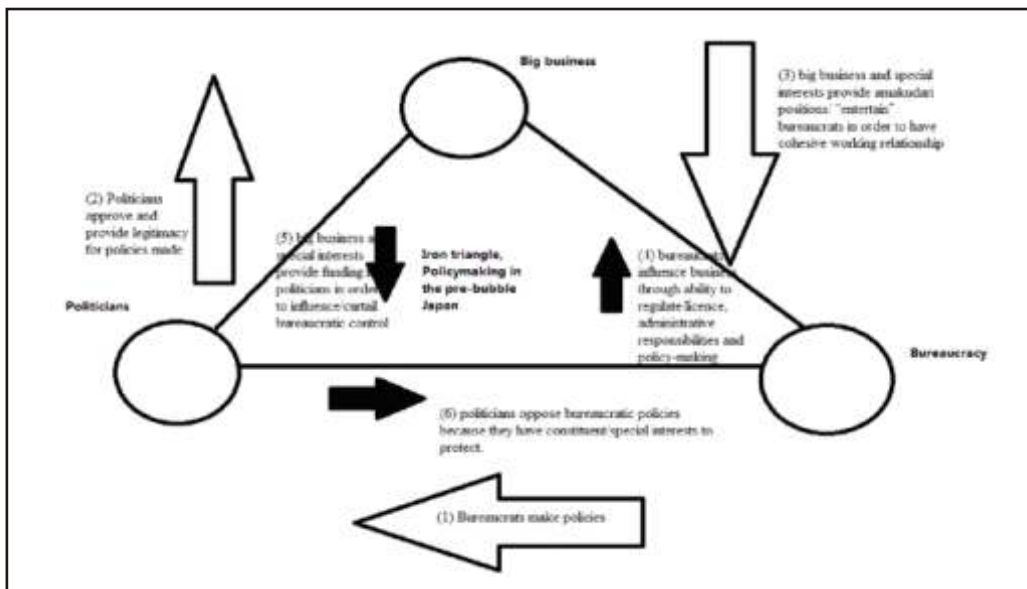
We often hear political pundits speaking of how certain kinds of politics create "a culture" of apathy, fear, suspicion, bullying or insensitivity of one sort or another. But we do not often stop to think



what is involved in the creation of such a "culture." The Roman thinker and orator Cicero used the agricultural metaphor of "cultivation" to put across the idea that education in the arts, sciences and philosophy can encourage excellence and create a culture of individuals who want to realize themselves creatively to the fullest extent possible. However, to attempt to normalize a culture of fear and acquiescence does not require philosophical or moral edification of any conventional sort. What it does require is the elimination of

possibility and human creativity through the artifice of necessity. Fabricated forms of necessity can manifest as disproportionate interest in national security or contrived economic crises calling for deregulation and destructive austerity measures - or both. Because these are false necessities they must be elaborated through powerfully seductive propaganda and obscured through institutional bureaucracies.

Therefore, to expose how modes of power and propaganda function in Canada (or, indeed,



others. Nor is it the sort of critical rationality that endeavours to interpret and uncover hidden truths, or discover why things are done. Creative and critical rationality are oriented by truth or moral considerations and guided by what happens in the real world - the world of facts on the ground. By contrast, bureaucratic rationality can operate without the latter, being solely concerned with one thing: how to

efficiently achieve a result. Because of this, bureaucracies often are experienced as unresponsive to human difficulties or needs. They can appear irrational, out of sync with the real world, overly formal or lacking a moral center. Of course, from their own internal technocratic point of view, many bureaucrats see themselves as resourceful and "rational" public or civil servants who carry out clear and unambiguous objectives in an efficient manner. However, this self-understanding is what Weber would describe as a kind of "rationalization," which amounts to a refusal to grasp that one really exists in an "iron cage" of bureaucratic necessity - "specialists without spirit, sensualists without heart" to quote from Weber's Protestant Ethic.

Foucault's later reflections on the subjugation and control of individuals through the concept of "bio-power" can take us a step farther and help us to grasp that in such bureaucratic institutional arrangements, it is not so much who has power or how much power someone wields (in the larger scheme of decision-making most bureaucratic functionaries have no significant coercive power), but how indoctrinating power itself circulates through relations with

anywhere else), we must make explicit two presuppositions that, by their very nature, are so pervasive they are sometimes difficult to perceive immediately. The first presupposition is that it is not merely overt or coercive hegemonic power that drives the engine of indoctrination and creates acquiescence and conformity. It is a very peculiar kind of institutional and localized "power-knowledge" that develops and especially prospers when it is coupled with neoliberal, autocratic governments. The second presupposition is that apathy and acquiescence are a consequence of very gradual political and corporate indoctrination that consolidates power not only by inducing fear and uncertainty but also by rewarding unbridled greed, opportunism and self-interest. If these two presuppositions prove on balance to be reasonable ones, then perhaps in recognizing them as such, activists can better grapple with how we might resist the neoliberal agenda in very specific, practical and fundamental ways. Embodied Bureaucratic Power-Knowledge French philosopher Michel Foucault (1926-1984) reflected upon the connection between power and knowledge - including the idea that power-knowledge circulates throughout our institutional arrangements and bureaucratic

systems and is internalized and embodied in the practices of individuals who operate at a piecemeal or micro level. To understand this kind of power-knowledge, we need to first go back to a time before Foucault and look at the German sociologist Max Weber's description of how bureaucracies function in institutions.

The recognized goal of any bureaucracy is to maximize efficiency. This is accomplished by creating closed systems that adopt micro technologies of control, and elaborate procedures of internal discipline that help reinforce certain attitudes and perspectives. The kind of rationality that is able to accommodate these technologies, procedures and efficiency goals can be described as instrumental or "means-ends" rationality - "to get to B, we must first do A." While this kind of rationality is certainly important and useful when we are dealing with objects or things such as fixing cars or building a birdhouse, it is rather more limited when applied to the human sphere of moral and political action and reflection. In other words, it is not the kind of creative or contemplative rationality that attempts to discover the common good or new ways of understanding the world and communicating with

others. It is not so much about what is commanded or said by the local manager or director, but what is not said - and not permitted to be said or even contemplated by the myriad nameless persons who keep the institutional machine aligned according to a framework of very specific procedures and priorities. To function properly, the persons involved need not be directly coerced by an external hegemonic or central authority. Neither do they need to be motivated by any explicit adherence to universal moral imperatives or grand ideological doctrines.

In authentic democratic contexts, bureaucracies may indeed play a functional role in efficiently carrying out agreed-upon services and even aid in the furtherance of general or common good. However, under increasingly autocratic governmental regimes, they can just as efficiently do the reverse - that is, they can turn the virtue of common good into a perceived vice. The extreme example of a bureaucracy operating under an autocratic or totalitarian regime is shockingly illustrated in the very efficient factories of death that were the Nazi concentration camps. But even in our own day we can see examples of how emerging autocratic governments can use bureaucratic systems such as Canada's Public Safety and Emergency Preparedness, the US Department of Homeland Security, NSA, GCHQ or CSEC to great advantage. When such governments seize upon natural or man-made disasters, imminent economic recession, global competitiveness, the threat of terrorism or impending war, to authorize autocratic forms of governance, they require these sorts of bureaucracies to carry out their agendas.

Bureaucratic power-knowledge is not only the most efficient means through which autocratic government agendas can

be disseminated; it is also, by its very nature, a perfect mechanism of concealment. What happens at the bureaucratic institutional level under autocratic governments usually is accessible only to insiders. Efficiency and orthodoxy require that officials operate at a protected remove from public scrutiny. The relationship between bureaucracy and autocracy is, in fact, a mutually reinforcing one. Bureaucracies serve to conceal autocratic government agendas, and autocratic perspectives are widely disseminated in rigid bureaucratic institutions.

In modern neoliberal contexts where the formality (although not the substance) of democracy still exists, the relationship between bureaucracy and government is more indirect than in classical totalitarian regimes. In other words, bureaucracies can appear to operate in a quasi-autonomous way. However, because neoliberal governments typically exist in lockstep with corporate capitalist priorities, public prerogatives often tend to be superseded by private corporate interests.

This abrogation of public interest may not be immediately evident because the hegemony of corporate capitalism is not total and there is still operative a nominal democratic tradition - however,

weak. As a result, institutions, agencies, commissions and regulators, even under a modern corporate capitalist economy will be permitted to embody their own particular "truth-orientation" and internal practical self-justification, which will not need to be continuously authorized, legitimated or overtly disciplined by an external authority. At the same time, although they can operate at a remove from central power, local and embodied modes of institutional and bureaucratic power always exist in the shadow of an ever-watchful eye (or Panopticon, to use a Benthamite metaphor).

In the autocratic context, these inner-party officials ensure that what is said or done in distant institutional domains remains within orthodox boundaries. In this way, even if bureaucratic power-knowledge flourishes and circulates in local institutional arrangements through work routines and practices, legal memos and procedural policies, it never operates in an entirely stand-alone fashion. Moreover, the values and culture of an institution will tend, over time, to reflect the ideological priorities of neoliberal governments. That they are subject to such ideological indoctrination undoubtedly would be denied by



bureaucratic functionaries, because to accept that they are defined or "controlled" by a central power would be to admit that they are mere unthinking robots rather than autonomous practitioners and preservers of orthodoxy and practical truth in their own local realm. However, in the same moment of denial, these individuals also may intuitively know and understand that they are at the mercy of a central indoctrinating power whose goals and priorities must be internalized at a practical everyday level.

One is reminded here of the Orwellian notion of doublethink, or holding together (without any measure of cognitive dissonance), two contradictory thoughts. The capacity for doublethink would be considered a virtue in the most rigid and extreme bureaucracies. But there are other pathological traits that also can be found in the bureaucrat who rises to the top under the direction of an autocratic government. Ideally,

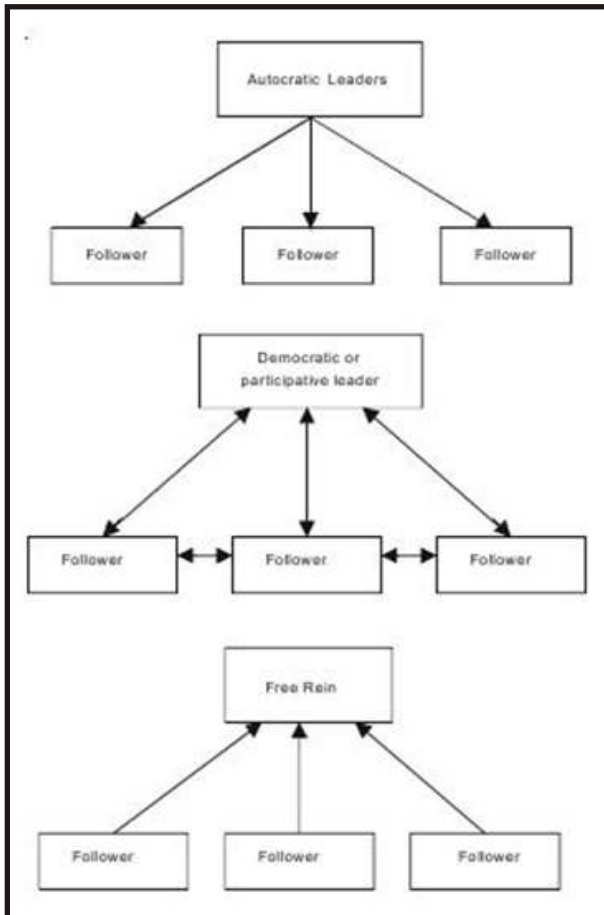
such a person will be one who either already is oriented toward or can eventually adapt to any given set of institutional priorities, whether these latter serve the public interest or not. Obedience, docility, amorality and careerism will be duly rewarded. Those who can regularly suspend any desire they have to think from the perspective of another, or on behalf of a more universal or common good will be promoted and encouraged to view such thinking as detrimental to both the interests of the institution and their own self-interest.

Of course, it goes without saying that this sort of careerist work culture will be rather more challenging for those individuals who still have intact a sense of social justice or public good. In autocratic governmental contexts, the few who refuse to conform to the local "truth regime" or express unorthodox views at odds with a prevailing practice usually are singled out for

who try to work around rigid bureaucratic rules might even be considered necessary, if only to keep alive the conceit of organizational flexibility.

This is a very powerful kind of power. It is the sort of power that creates a durable, servile and amoral culture. Under autocratic forms of governance, it is a seductive power that can invert the moral order and reward psychopathological personalities. In other words, it can turn virtues like empathy and justice into vices and vices such as greed, inflexibility and rank opportunism into virtues. Additionally, it is a form of local indoctrinating power that is hidden from open view, internalized and practically embodied, not in a singular evident structure, but throughout the fabric of persons and the day to day practices they are involved in. It is a notion of bureaucratic indoctrinating power-knowledge that continuously reproduces itself and is legitimated through the formation of a certain kind of disciplined, docile subject that flourishes because it knows how and when to operate in such a way that its own self-interests are met, and institutional norms and attitudes are perpetuated.

The nameless, countless administrators, academics, careerists and bureaucrats who willingly keep the Harper machine running are enablers in the sense that they are the perfect medium of power-knowledge through which the "banality of evil," to borrow the words of the political philosopher Hannah Arendt, is dispersed and integrated into everyday practices, career ambitions and bureaucratic procedures. The "evil" Arendt describes is not conspicuous evil but manifests as a deepening desire to think from the perspective of immediate self-interest, and to resist thinking from the perspective of another. The possibility of spontaneity, of democracy or of a moral public sphere where diverse



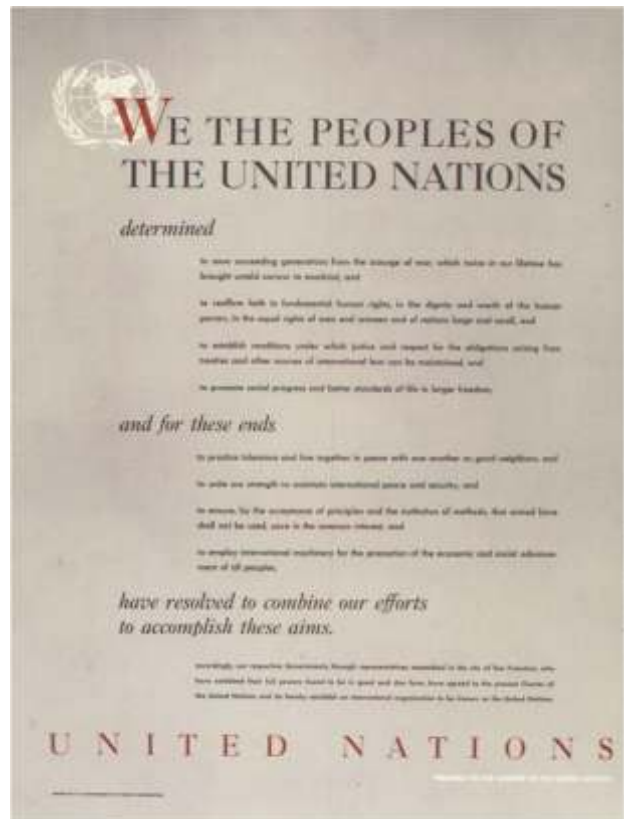
perspectives are encouraged presupposes that we are still capable of thinking from the perspective of others outside of ourselves. What happens when we lose this capacity - when we become incapable of thinking outside of our own insulated self-interest? In an important sense, we lose touch with our moral being and our political agency. For powerful and autocratic neoliberals, it is of primary importance to eradicate communal solidarity and diminish any sense of a common morality or expectation that the role of government is to advance the public good. If they are successful, the result is an impoverished population that is much more docile, solitary, withdrawn and vulnerable to the sort of propaganda that appeals to primitive fears or the threat of the "other" who wants to "take what we have." The promotion of destructive neoliberal policies at the macro and micro level implicitly and explicitly rewards those who are able to forego thinking from the perspective of others, or in the interests of the public at large. Instead, it cultivates in them a primitive desire to think and act only according to their own institutional and individual interest. When this occurs, citizens no longer think or act as citizens but inevitably revert to a more primal and brutish Hobbesian "state of nature" where human life is described as a "war of all against all." Countering the Neoliberal End-Game

The goal of macro-procedural, hegemonic parliamentary power, coercive police power, institutional power-knowledge and media propaganda is, finally, to eradicate the "political" itself. By the political I do not refer to the hollowed-out "politics" of strategic maneuvering and vacuous political debate, which can continue forever without substantially changing anything. In its most authentic form the political is the space where individuals can make meaningful choices and act in concert, where 'the possibility of possibility' can be realized, where

community is inaugurated, where something new can be brought forward and where dialogue, diversity and difference - the ideals that formed the groundwork of our Constitution and Charter of Rights - are still acknowledged and actively pursued.

Here, then, is the stark truth of what must be done: we must not only intervene, resist and oppose neoliberal governments and corporate capitalist hegemony; we must finally put an end to both of them. The planet and all of its inhabitants simply cannot survive if the latter remain intact in any form - we must put this nihilistic death-philosophy itself to death. We must "by opposing, end it" for its intention is only to destroy life. Can we do it?

This essay described the culture of fear and acquiescence that follows from the elimination of human creativity and possibility and the imposition by autocratic governments of artificial forms of economic or militaristic necessity which are entrenched, extended and protected by propaganda and bureaucracy. Despite this often discouraging state of affairs, it is still very possible to create a different sort of culture based on the courage to speak and act as individuals and in concert with others. How? For every kind of indoctrinating power-knowledge that arises, there is also specific and knowledgeable resistance to that power by individuals and whistleblowers at local levels. This kind of conscious, critical and informed resistance must be encouraged and specific instances of injustice, discrimination, negligence and one-sidedness must be brought to light. We need to hear



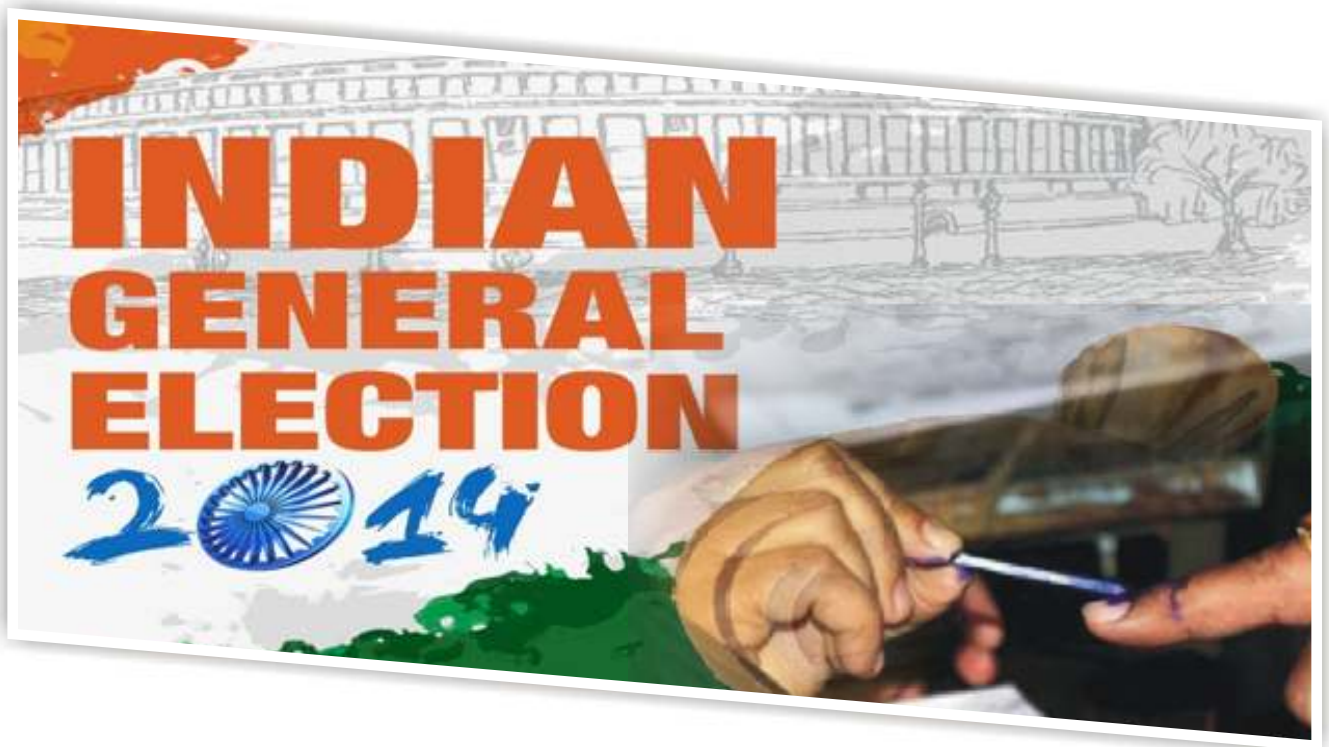
insider information about what is going wrong from bureaucrats, academics and union workers who witness it firsthand in government departments, agencies and commissions. We need to hear from individuals in the public and civil service who recognize that what is happening is neither good for Canada nor the world. We also need coordinated and direct action in the streets, at corporate headquarters, at the site of every gas-fracking, oil-sands project, before the gates of Parliament, the White House and the UN, at the doors of every official political-corporate climate-change gathering or trade conference. We must internalize the truism that the essence of possibility, of political freedom, of environmental, ecological renewal and moral transformation begins and ends with courageous and sustained action and activism.

The alternative is to acquiesce and accommodate, going quietly into the darkest of nights. In the face of the real and permanent destruction that follows the neoliberal corporate logic of growth at any cost, it is our future world that is now at stake - and this is something we simply cannot buy back once it has been squandered.



It is the people's lack of economic power that renders them vulnerable to the corruption of corporate politicians and it is the resulting despair of the people that renders them vulnerable to corporate fascist personalities.

Fascist Personality Cult Are We Not Responsible?



✱ R D Singh

The 2014 Lok Sabha elections was fought in a very ominous environment. Politics has descended to unprecedented new lows beneath which the lava of himsa is boiling and surging upwards. Erratic behavior and arrogance of political heavyweights are dominating the landscape. Candidates have been foisted upon their constituencies without considering their track records. This in itself is a violation

of the very spirit of a democracy. When the candidate has never lived in a constituency, he cannot know the problems of the people during the short span of an election. Hence, beyond cheap handouts, these areas never develop.

Another even more serious issue is that elite candidates run in two constituencies and then dump one of them which then has to undergo another election. This is an

insult to the people of that constituency. Why should corrupt leaders of political parties have such opportunities because of their large mass of accumulated money? This very situations opens these leaders for direct and subtle forms of bribery by rich capitalists. In general, the spending limits imposed by the election commission have caused the fundraising of political parties to



become dominated by black money from corporations and mafias. This elections we are seeing crores and crores spent on massive advertising and media spectacles to create a personality cult of such mammoth proportions that recall Hitler rallies.

This election is most undemocratic in the sense that aspirants for the top job are being foisted upon the nation, in direct contravention to the principles of the Parliamentary system. The cult of the Gandhi clan in the Congress has now been equaled by the cult of Arvind Kejriwal of the AAP and have even been surpassed by the personality cult of Narendra Modi of the BJP whose picture even has been placed on the linga of Lord Shiva. Although Arvind Kejriwal and Rahul Gandhi are not being officially projected as Prime Ministerial candidates, they are behaving as if they are and the historic culture of sycophancy and servility of the Congress is on full display. Despite this, Modi whose campaign is run by an Israeli company that has traditionally run campaigns of Central Asian dictators dwarfs them both. This is in part due to the active participation of right-wing religious extremist organizations in aggressive campaigning for him for the first time.

For the top job, Narendra Modi has been occupying the same stature that Indira Gandhi had before the Emergency. It seems history is going to repeat itself. A culture like the one that prevailed before Emergency is rapidly emerging. In this regard we should mention that in the current political climate of the Congress regime a silent Emergency has been ongoing where activists have been arrested on the charge of sedition.

We can expect that soon this Emergency will no longer remain silent. We can see this already in Gujarat where professors are afraid to their colleagues from other parts of India and where activists who promote communal harmony are beaten up and arrested as "Maoists." In the past as Indira came to power, we saw the complete, systematic subversion of democratic institutions and Indira equated with India. In the present elections we have seen open threats to those who oppose the personality cult even before the elections are over.

There is a dramatic difference between this campaign and past campaigns of the BJP. Senior BJP leaders are either being cut down to size or shown the door. If anyone persists, they have to face severe disciplinary action. Jaswant Singh wanted the ticket from his home

constituency of Barmer in Rajasthan. He was expelled from the BJP for six years. His 34 years of association with the BJP came to an abrupt end as he faced attacks by BJP workers in his home state. He commented that under Vajpayee or Advani, these leaders never dominated the party but under Modi, it has become a one-man show. L.K. Advani and Murli Manmohan Joshi and Lalji Tandon would have faced a similar fate had they not agreed to abandon their chosen constituencies.

Murlimanohar Joshi was virtually ordered to contest from Kanpur to make room for Modi to run from Varanasi. The entire party thus revolves like a satellite around Modi. Religious slogans like "Har Har Modi. Ghar Ghar Modi" or Modi's name inserted in a slogan from a prayer to the war goddess Durga speaks volumes of what is in store for India in future. We can note that the recent Prime Minister of Iran, M. Ahmedinajad and US President George W Bush had similar delusions of grandeur. Relentless image-building campaigns are on-going with increasing speed due to large-scale corporate support for the BJP. The BJP President tweeted, "Ab ki bar Bhajpa Sarkar" was forced to change into "Ab ki bar, Modi Sarkar."

India officially follows the Parliamentary system where it is the right of the elected MPs of the majority party to elect their leader. This subversion of this Parliamentary tradition has for some decades been practiced. This has reached such a situation where the party platform of the BJP was submitted on the very start of elections. This is because this election was not a democratic election where voters study issues and then choose themselves the party that most closely matches their concerns. In a country like India where especially Dalits, Adivasis and women have been deliberately kept uneducated in the decrepit and casteist government

school system, the people are susceptible to political campaigns run like corporate campaigns for toothpaste and skin-whitening creams. People attend political rallies to be entertained and not to examine, question and introspect about what they hear.

Such a collective cult of Neta Puja or hero-worship is reminiscent of the Indira era. Sanjay Gandhi was an extra-constitutional centre of power and created armies of goondas in states like Bihar. While Rahul Gandhi has had similar veto power in the Manmohan Singh regime, one does not require much imagination to foresee a dark valley before India when he has started to behave with more arrogance and belligerence before the elections are over than Indira Gandhi and Sanjay Gandhi at the height of their power. There are countless examples in history or terrible crimes done by such leaders due to their gaorava (raucous self-promotion, self-aggrandizement) and their eventual downfall. Ashish Nandy, a social psychologist who has studied the pathology of such authoritarian personalities like Hitler and Stalin, long ago in the 1990s declared how he was frightened alone by Modi, whom he said had all the personality traits of this kind of totalitarian leader.

Pride leads to fall. Self aggrandizement eventually leads to great downfall. The proud bull who make the sound “Hamm, hamm” when they die, their hides used in musical instruments make the sound of “Tum, tum.” Modi himself has declared in a rally that 2014 will be known as the year of Modi. Seeking power through self-aggrandizement is the most sinister form of selfishness. If a handful of leaders could make the British abandon India, it was because freedom fighters sacrificed their lives, lucrative jobs and careers for a noble cause. The freedom movement was led by those who exchanged the comforts of professional careers for the lathi, goli and the hardships of prison life. For the most part, they

lived a life of service, sacrifice and dedication. They became national icons and heroes by nature of their sacrifices for their country. Today however we make leaders heroes for evil reasons.

The founder of Prout, Shrii Prabhat Ranjan Sarkar has said, that when the riot leader becomes the people's leader, such himsavadi leaders are “Political Satans.” In our corrupt corporate culture, such leaders build emselves p by selling their people and land to corporations who then use their media power to create mass hysteria for them in electoral campaigns. We the people then fall or these corporate advertizing campaigns. Just as we buy cigarettes that give us cancer, so also we vote for corporate candidates who give our society cancerous tumours of hatred and exploitation.

It is we who have elected the one third of MPs who are being charged with serious criminal offenses like murder, rape, kidnapping and dacoity. We are even greater criminals because we allow their lives of criminality to go unchecked. Democracy is the rule of the people. When a ruler surrenders their power out of laziness or cowardice to exercise their power they enslave themselves and remain scorned by their future descendants. For when the people refuse to accept their responsibilities to control their MPs/MLAs, then they have only themselves to blame for their

suffering. Research carried out by an American scholar has revealed he appalling truth candidates facing the most serious charges got the most votes. This clearly shows fascist mentality of India where might is right and himsa is dharma. An ordinary criminal will get 7 percent of the votes, dacoits will get 19% and rapists & murderers will get 27%. Are we not then responsible for the criminalization of the Indian political system. This system was modeled on the British system of rule which was designed to control the country to give maximum opportunity to capitalists to loot the country. So long as we accept this British-inspired system, it is natural for the oppressed people to take refuge in fascist leaders funded by corporations.

Nearly all political parties claim to oppose caste and communal politics in TV tamashas. Yet all their planning and distributions of candidates is governed by caste and communal politics. As recent studies by the University of Oxford have shown, communal riots are deliberately created in places where parties do not hold power but have a chance to win. After the people have bloody hands they are ready to abandon all their former ideals and vote for communal candidates. Pseudo-secular parties also provoke riots and then pose as the saviors of secularism and buy off all the





progressive secular activists.

In such a crisis, people have to start asking questions – question not about others but about ourselves. Do you really believe that we, the people are supreme in daily life and in major decisions as we are supposed to be in a real democracy? Do we treat the netas (leaders) as our servants or as our masters? Do they worship us (the society) or do we worship them? Do they create wealth for all of us or for themselves and their corporate funders? Are we not ready to support them for bribes of television sets, free food, laptops, or reservation as a backward caste? Are we not ready to support them because of their caste, their religion and their hatred, no matter how corrupt they may be? Do we not read the news about the people who propagate slander and hatred rather news about those who propagate morality and love?

Why should anyone blame poor people who sell their votes for cheap food when more educated and wealthy people all sell their intellects to corporate media campaigns just as German intellectuals sold themselves to Hitler? Why should we scorn Pakistan and Bangladesh when communal parties cannot win elections there but in India they win

elections and dominate the culture? Why should elites laugh at poor people who vote for film stars when they themselves listen to the songs and watch those same trash films? When mafias and corporations have dominated the film industry and reduced art to enervating entertainment, it is only natural for them to move towards politics as politics also is a form of tamasha.

This disease has become malignant and has infested the body politic. The cure can be found not in partial bandaid solutions but in an entire new system of political life, moral life and spiritual life. There are some temporary measures that may give a little relief. By far the most important factor for creating a genuine government is taking the financing of candidates away from corporations and entrusting it to the Election Commission which can grant equal access to the media for all candidates. Equally important is that the Election Commission should provide education to voters via workshops and short courses. Voters need to become aware of their responsibilities and learn how failure in carrying out these responsibilities led to dictatorship and mass murder in other countries. In particular the history of the Emergency era must be taught to

everyone so that the people take back their rights and start to rule the country. Unless the people take the Samkalpa (determination) to rule the country there is no hope for the country to become a democracy and fascist autocracy is the inevitable end. Ultimately it is the people's lack of economic power that renders them vulnerable to the corruption of corporate politicians and it is the resulting despair of the people that renders them vulnerable to corporate fascist personalities. Be it an autocracy or a democracy foreign corporate control remains eternal. This is why the fight for economic freedom for every community alone can safeguard political freedoms and establish a genuine ganatantra (democracy) wherein the people rule as a part of their internal freedom struggle of Tantra yoga that blossoms outwards in the form of spiritual revolution of the sadvipras or those dedicated to revolution in every aspect of human existence from agriculture to culture, from mathematics to mysticism. And this fight for morality, for economic democracy is not a campaign that comes every five years. It is the basis of life of a future humanity unfolding in sublime culture and mystical love (bhakti).

Proutists in Electoral Battle

Bhubaneswar (Odisha) and Muzaffarpur (Bihar) : Proutist Bloc India (PBI) fielded three candidates for Lok Sabha (House of the People) and six for assembly constituencies-- Two candidates from Odisha for MP's seat and one from Bihar. There are six candidates for Odisha assembly seats for which poll is being simultaneously held.

At both the places----in Odisha as well as in Bihar---candidates are campaigning with full fervour and trying to convince the electorates about the historical need of PBI.

PBI candidates have been moving from village to village and establish personal rapport with the common man for his cause they have jumped into electoral battle.

Common people are being acquainted with the ideas of Prout which alone can provide solution to the problems of the availability of minimum necessities to all.

Photographs below depict PBI activists in action during campaigning.



मुजफ्फरपुर लोकसभा निर्वाचन क्षेत्र से अब तक कुल नौ प्रत्याशियों ने दाखिल किया नामांकन पत्र

અખિલેશ વ વિજેન્દ્ર સમેત ચાર ને ભરા પર્ચા

सुभाषचन्द्रबोरुडे | प्रमुख संवाददाता

बोधोन्मत्त जन्मिष्वप्युक्तं च पश्येत् तदिदं
 मुक्तमनुभूतं लोकस्य विनाशोऽपि क्षेत्रं
 त्वया उन्मत्तचित्तोऽपि ज्ञेयं चकार प्रीति-
 कम् । क्षीयते च अस्मिन्नेति वरुणसिंहः,
 तदनु च विवेकं चोपरी, सेतुविनाश-
 मुच्यते सिंह उन्मत्तचित्तः (भगवद्गीता)
 हे अस्मिन्नुक्तं सिंह तथा प्रादुर्भूत-
 वीर्यं कुरुष्व को वीर्यं सिंह ते निर्वाणी
 जलधारी मुपश चरन्ते च समस्त जल-
 यमकान् दधितलं क्षयः । इत्येव कुपयन्
 चक्र कुतः १ प्रप्राप्यते च मुक्तमनुभूतं
 लोकस्य विनाशोऽपि क्षेत्रं त्वया ज्ञेयं
 यमकान् दधितलं क्षयः । इत्येव
 पश्यते शक्तिको १ तथा यमकान् चक्र
 १ प्रप्राप्यते च मुक्तमनुभूतं क्षयः ॥

मुद्राधार को नामांकित के बाद कठिना प्रत्याक्षी अवस्थित प्रसार चिह्न में स्थित पैमाने स्थित कठिना कार्यक्षेत्र में एक अनुसंधान को संशोधित किया। साथी जगद प्रत्याक्षी विवेकन भीषण अपने वैयक्तिक समर्थकों के साथ नामांकित करने के लिए घर से निकले। यथास्थान में पहले प्रत्येक अपने समर्थकों के साथ को शहर में

उत्तरे मैदान में

- [illegible]



निर्वाची अधिकारी के कार्यालय में पदवी प्रमाणित करने कावेस प्रणाली अधिकतम प्रसार
स्वीकृत इतिहास की प्रणाली नियुक्ति (3) और सोडालिस्ट युनिटी सेंटर और इतिहास।

अब तक 20 ने पर्चा खरीदा

मुजफ्फरपुर। बुधवार तक मुजफ्फरपुर लोकसभा निर्वाचन क्षेत्र में 20 प्रत्याशियों ने नामांकन पत्राई जमा की है। 20 प्रत्याशियों के पत्राई जमाित करने के संबंध में कोर्टोई हुए निर्वाचन विभाग ने मुजफ्फरपुर लोकसभा क्षेत्र के सभी मतदाता केंद्रों पर आज ही वीट्रो पॉस्ट की व्यवस्था में जट्ट पत्राई

वैशाली लोकसभा के लिए गणनांकन की तैयारी पूरी

मृगजलप्रसू। वैशाखी लोकसभा निर्वाचन क्षेत्र के लिए अधिवृत्तचय जारी हो ही चुका है। नारायण प्रक्रिया शुरू हो चुकी है। नारायण को लेकर सभी प्रशासनिक तैयारी पूरी कर दी गयी है। जिला निर्वाचन प्रशासिका सहा निर्वाची अधिकारी (वैशाखी) के कार्यालय में वैशाखी लोकसभा क्षेत्र के उम्मीदवार अभ्यर्थ चयन दस्तावेजों के पथ प्रमाणपत्रों के लिए जमाने देना बनना गया है। राज्य देखभाल पर वैशाखी लोकसभा क्षेत्र के सभी उम्मीदवारों को जमाने देना बनना गया है। राज्य देखभाल पर वैशाखी लोकसभा क्षेत्र के सभी उम्मीदवारों को जमाने देना बनना गया है।

ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਵਿਭਾਗ

मुम्बईपुर। इन्डियन
काग्रेस से उभर निर्वाचित
अधिकारी पीपी
नामनाथ के सुप्रीम
कोर्ट के फैसले औरनाथ



Glowing Tributes to the Dadhichis



The supreme sacrifice of 17 dedicated souls including a didi, Ananda Praceta, can never be forgotten, neither by Ananda Marga, nor by any man/woman of conscience. The incident is a reminder -how brute the dogmatic communism can become. The cold blooded killing of these innocent divine souls was condemned on 30th April 2014 again by civil society members and Ananda Marga followers.

Dr. Purabi Roy of Netaji Foundation made very touching comments, when she said she knows how brutal, inhuman communists can become----- the massacre at Bijan setu 32 years before is just one confirmation of this fact. Why did they kill? Because communists can never tolerate any alternate ideology, which poses challenge to them.

Dr. Pavitra Gupta, former Vice Chancellor of Kalyani Agriculture University, went into details of Ananda Marga's ideological roots. He said Shrii Shrii Anandamurtijii is a revolutionary par excellence and such incidents can not stop His ideology - one day the world will definitely recognize the extraordinary--rather divine-- talent of Shrii Shrii Anandamurtijii.

Others who paid homage to the departed souls and condemned the heinous crime were, Dr. Dilip Halder (former Head of Economics, Jadabpur University, Pulak Narayan Dhar, a renowned columnist, Dr. Bhaskar Purakayastha (Professor of Economics) and retired IAS officer Balai Chakraborty.

At 2.15 pm thousands of Ananda Marga followers took out the silent procession from Deshapriya Park in scorching sun. More than 3500 devotees marched the one and half kilometer distance led by Dadas and didis carrying urn pots.

In spite of election season, all the newspapers gave prominent coverage to this solemn homage paying.

The Inimitable Sacrifice of Dineshwaranandaji



New Delhi : On April 24th, a program was held in Purana Qila in Delhi to honour the ultimate sacrifice of the ardent Proutist and great Dadhici (martyr) Acarya Dineshvaranandji Avadhuta.

The profound historian and Prout Preceptor, Shrii Prabhat Ranjan Sarkar had revealed that Purana Qila was in fact the site of the Pandavas (famed warriors for the rule of righteousness). Shrii Sarkar revealed that on this site was a large Pratiika of Lord Krsna consisting of a six-pointed star with four lotus petals inside. On this Pratiika, after the Mahabharata war, the moralist Pandava King Yuddhisthira was made to take an oath by Lord Krsna, that he would care for all the people in the kingdom like his own children. The Archeaological Survey of India has recently announced an investigation of this site to search for remnants of the Mahabharata Age.

Three thousand years later it was at this site was shinning act of sacrifice at this same place. The Prout Preceptor, Shrii Sarkar had been poisoned in prison by the ruling government. When the government refused to hold a judicial enquiry, Shrii Sarkar began what would become a more than 5 year fast on just two cups of liquid daily. To protest these crimes, to protest the government repression of the Prout movement against exploitation, our Dadhici Dineshvaranandji performed self-immolation on April 24, 1974.

Forty-one years later at this spot a ceremony was held to honour this sacrifice of this die-hard Proutist. After Dharmacakra (meditation), the final message of Dineshvaranandji was read out. This message still speaks to all Proutists and lovers of humanity today. In part, it said, "O brothers and sisters, O dharmic brothers and sisters, O people of this

generation, You come forward! You come forward! Save Dharma, save society and fight against corruption and immorality. Fight against all types of torture against humanity.

These are my last words and I request that when I shall do my duty, my brothers and sisters, you will give me on my shawl, on my dead body, a book of Ananda Sutram and a flag with the svastika. It is the sign of my Sadvipra Samaj. It is my dream, but you brothers and sisters will do it. And this dream which I am going to leave on this earth; it is the duty of my brothers and sisters."

The assembled Proutists realized how 40 years later this duty given to them by Dineshvaranandji still remains to be done. They discussed how here was a Proutist in action who wanted this day celebrated as Manavata Divas or Humanity Divas. Two of the Proutists felt the charged vibrations present and asked for the Grace of the Lord so that once again, Proutists will have this burning sense of sacrifice and determination to annihilate capitalism and move forward along the path of Tapasya (austerities for the welfare of humanity) blazed forth by the Prout Preceptor, Shrii Sarkar. This path is so simply revealed in His song,

KICHUNÁ PÁO
SAB KICHU DÁO
JIIVAN JYOTI JVÁLO (P.S. 640)
You get nothing at all
You give Your everything
And ignite the flame of Your life.

A Memorable Prabhat Samgiita Evening



Mumbai : To mark the 93rd birth anniversary of Shrii Shrii Anandamurtiji, aka Shrii Prabhat Ranjan Sarkar, Renaissance Artists' and Writers' Association (RAWA), the cultural wing of Ananda Marga Pracharak Samgha, organized a lively cultural evening based on Prabhat Samgiita on 21st April at P.L. Deshpande Kala Academy, Prabhadevi, Mumbai.

The programme started with an invocation dance based on Prabhat Samgiita titled 'Bajra kathor kusum korak' by Nrityalika. On this occasion, noted tabala maestro Pandit Bhai Gaitonde was felicitated for his valuable contribution to the field of classical instrumental music. Achyut Godbole, an eminent Marathi writer, was the chief guest and Ramji Tiwari, an eminent Hindi writer, presided over the function. Vijay Agrawal, Chairman, RAWA, Mumbai Chapter and Basant Sarangi, Senior Member of RAWA, were also present on the dais. Vijay Agrawal, Ramji Tiwari, Achyut Godbole and Basant Sarangi presented a memento, shawl, citation and srifalam to Pandit Bhai Gaitonde respectively.

After felicitation, Pandit Bhaitonde spoke about RAWA and Shrii Shrii Anandamurtiji's contribution to Prabhat Samgiita. He told that Prabhat Samgiita is a new school of music. He further told that Shrii Shrii Anandamurtiji composed 5018 songs in eight different languages and set them to tune within eight years. Achyut Godbole lauded that Shrii Shrii Anandamurti was a versatile genius, who contributed to the various fields for the welfare of humanity. Ramji Tiwari, in his presidential speech, lauded that Shrii Shrii Anandamurti was a renaissance Man par excellence, who stimulated national and international discussion and admiration by unfolding a stream of knowledge in the form of more than 400 ground-breaking books on diverse subjects such as Spiritual Philosophy and Spiritual practices, social issues and economics, politics, history, anthropology, geology, psychology and Para-psychology, arts and literature, linguistics, medicine, agriculture and music. He spoke on so many diverse subjects, yet no one ever saw him reading any books on these subjects. He never wrote any books. Whatever he spoke came in the form of books.

Raghunandan Panshikar, an eminent classical singer, sang three Prabhat Samgiitas titled 'Shiva Shankar He Shubhankar', 'Malik Ho Mere' and 'Tumi Je Baste Bhulo Bhulo Na'. Panshikar enchanted the audience through his melodious voice. Dr. Rewati Kamat, an eminent classical singer, enthralled the audience by singing three devotional songs of Prabhat Samgiita.

A Bharatnatyam dance based on Prabhat Samgiita was also performed by Nrityalika, Mumbai. A dance drama titled 'Pranam Tumhe Shadshiv', written by Acharya Haratmananda Avadhuta and directed by eminent danseuse Kishu Pal was presented by Nrityalika, Mumbai. The Programme was compered by Prasad. The programme was widely covered by major print and electronic media including Doordarshan.

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,
If sincere, success a certainty.
Fee fy fo fum.
Expel the demons from physical stratum.
Fee fy fo fum.
Expel the exploiters from economic stratum.
Fee fy fo fum.
Expel the brutes from psychic stratum.
Fee fy fo fum.
Expel the parasites from spiritual stratum.
Human body is to serve one and all,
Human mind to attend Cosmic Call,
Human spirit at the altar Supreme,
Surrender and be Supreme.*



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



Subhas Chand Tyagi
Chairman, Proutist Bloc India

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

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

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

Come One

Come All

Contact : 9212069074, 9212199658, 9811426644, 9999626164
visit us at : pbi.org.in

PROUT

Progressive Utilization Theory

Cry of the Suffering Humanity

**A
Vibrant
Magazine
which
Informs
&
Inspires**

What is PROUT :

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

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

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

Main principles of PROUT and Neo-Humanism :

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

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

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

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

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

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

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