

PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis

Are we
Free



“

Freedom is the innate characteristic of all living beings. No one likes being chained. The history of evolution on this planet also supports this concept.

”

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You Came in the Festival of Light

TUMI, ALOKOTSAVE ESECHO
SHOSITA MANAVE KOLE TULE NIYECHO
BUDDHIR AGOCARE BODHIR SHUBHA VICARE
BHALOBASA DHELECHO
SHOSITA MANAVE KOLE TULE NIYECHO

HE VIBHU E KI TAVA ABODHYA KARUNA,
AA
HE VIBHU E KI TAVA ABODHYA KARUNA
ANEKE EK KARILE ASADHYA SADHANA
KARE DILE ASHA BHARE CHO
SHOSITA MANAVE KOLE TULE NIYECHO

TOMAR PANE SABE ANIMIKHE CEYE ACHE,
AA
TOMAR PANE SABE ANIMIKHE CEYE ACHE
MANAVA VIHAG PASHU PRATI PALA GUNITECHE
NIRVAK PRIITI NIYE TUMI CALECHO EGIYE
MANI DIIP THEKE DYUTI DHELE DIYECHO
SHOSITA MANAVE KOLE TULE NIYECHO

TUMI, ALOKOTSAVE ESECHO
SHOSITA MANAVE KOLE TULE NIYECHO

O You came in this festival of light
Taking the exploited and emaciated
Into Your loving lap.
Unseen by the intellect
In the intuition from
Benevolent conscience
You have poured such love.
Taking the exploited and emaciated
Into Your loving lap.

O my Lord Your compassion
Is beyond all intuition
The impossible sadhana
Of uniting diversity into unity
You have accomplished
Filling us all with true hope.
Taking the exploited and emaciated
Into Your loving lap.
Towards You, in expectation
Everyone is gazing without blinking —
Humans, birds and animals --
Counting every moment
(Till the day that unity manifests on Earth).
Without a sound, with such love
You are moving forward.
In the gem lamp (of our soul)
You keep on pouring effulgence.
Taking the exploited and emaciated
Into Your loving lap.

(Translated from Bengali original)

Purport: O Lord, You came with the festivity of light, and taken into Your lap the exploited human beings. Unseen by the intellect, with the auspicious consideration of the intuition, You have poured love. O Lord, what an unintelligible is Your mercy, the extremely difficult endeavor of unification of many, You performed and filled hope. All expectantly look towards You with non blinking eyes, all human beings, birds and animals, counting every moment. You go on forward silently carrying love. Staying in the gem lamp, You go on pouring effulgence.

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TRUE FREEDOM

Are we free

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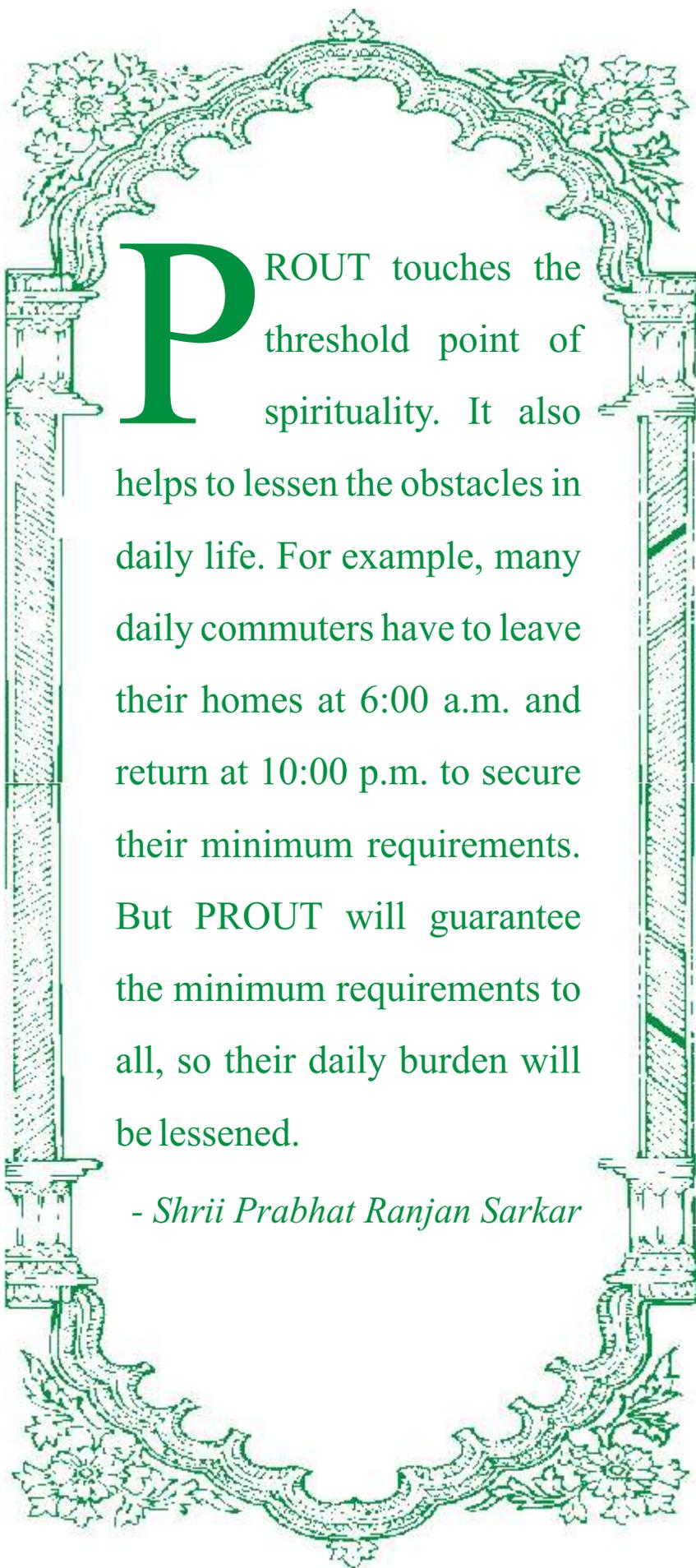
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Fundamental Principles :

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.



PROUT touches the threshold point of spirituality. It also helps to lessen the obstacles in daily life. For example, many daily commuters have to leave their homes at 6:00 a.m. and return at 10:00 p.m. to secure their minimum requirements. But PROUT will guarantee the minimum requirements to all, so their daily burden will be lessened.

- Shrii Prabhat Ranjan Sarkar

Change is Possible

India is going into general elections now. What has it for nearly 800 million poor who struggle to meet the simple needs of life in a country of 1.2 billion which ranks at the bottom of the international list on human indices? A decade and half into the new millennium we stand divided into two unequal halves — the super rich five per cent now with over 300 million well off middle class people aspiring for a global life style on the one hand, and the farmers, industrial labour, millions of unemployed educated, landless peasantry, Tribals and Dalits on the other. With 66 years of independence and 15 general elections behind us, the gulf keeps widening. The election system which should have changed this ugly reality was over the years taken over by money and muscle power, rampant illegal electoral practices, caste considerations used shamelessly to effectively disenfranchise the marginalised and the poor, by coercing their vote and exploiting their numbers. In fact elections have repeatedly brought anti-socials and criminals to power.



The pampered corporate sector, has influenced governments and political parties into doing its will. Using money power, it has diverted people's anger against corruption, to blackmail governments, with a compliant media especially the powerful television networks and the major newspapers, owned directly by them, and often by international interests through Financial Direct Investment instruments. To cap it all, it is now bold enough to suggest who will be prime minister, or chief minister. The corporate sector's assault on poor people's rights, is visible in the usurping of not just their farmlands, as in Bengal and Maharashtra, but their very homes in the forests of Orissa, Jharkhand and Chhattisgarh for mining, power plants and special economic or export zones.

Certain minimum inalienable cardinal rights of the mass of human beings whose lives are sacrosanct need to be guaranteed by the Constitution. Foremost among them is the right to employment that provides requisite purchasing power for meeting minimum requirements of, food, shelter, clothing, education and medical care not as a dole or state handout (Food Security Bill) but by ensuring the dignity of precious human lives.

So long as, elections in the name of democracy, influenced by money power continue, leaders will come and go, parties will change hands at power but the aftermath of the 16th general elections will make little difference to the poor mass of humanity in India. Change is only possible by implementing features of Proutistic economy in a spiritual environment of Neo-Humanism as advocated by Prout's founder Shri Prabhakar Ranjan Sarkar.



CULTURAL & RELIGIOUS EXPLOITATION

Shrii PR Sarkar's article clearly explains how the intellectual class by their superior intellect systematically exploited the other classes with religion and culture. This phenomenon is universal and not restricted to India alone. Even people in Europe and the Middle East were exploited by religion and made masses suffer from inferiority complex. Hopefully with increasing intellectual development among wider numbers of people, this is gradually going to wane away.

Sharhad Shahane,
Kolhapur

NEGLECTED TRIBAL SOCIETIES

Congratulations to PROUT for the article on Socio Economically Neglected Tribal Societies. In Discourse 3 Shabda Cayanika 1 Shrii PR Sarkar fascinatingly says that man-apes and ape-men evolved in the area of the Biirhor. This makes them among the oldest communities in India. The Biirhor are also listed in the online Encyclopedia of Peaceful Societies (along with other Indian tribal communities) although not one single non-adviasi community from India is mentioned therein. The Biirhor are also in Purulia where they are treated much worse than in Jharkhand. Mahasweta Devi treated the Sabars of Purulia as her gurus (she wrote about them in her story 'Petrodactyl') in understanding ancient culture and has protested about their treatment. Mahasweta Devi also protested about the famous incident at (Vidyasagar) Midnapore University where a Lodha wanted to do a PhD in Anthropology to help develop her people. This Lodha scholar was turned down with sneering comments that anthropology was not meant for tribals like her. She later

committed suicide. If you see an old anthropology book on the Lodhas it has many translations of their songs in their Bengali dialect (mixed with remnants of their dead language) and you will find many of these songs are mystical. Bengali has perhaps the most diverse folk literature in the world and so much of it is mystical (which is unusual) and it is all dying. Bangla Vidyapiitha in Ananda Nagar was supposed to preserve all this but these projects no one has any interest in. I submitted a detailed proposal for the Bangla Vidyapiitha which included fund raising plans. Hopefully interest would be shown.

Taraka,
New Delhi by email

PATHWAY TO BRIGHT FUTURE

Ravi Logan has in simple language explained how PROUT provides for a better tomorrow. In fact planet Earth's very survival depends upon it.

Tracy Meyers,
R.I. New York, USA by email

ALTERNATIVE FUTURES

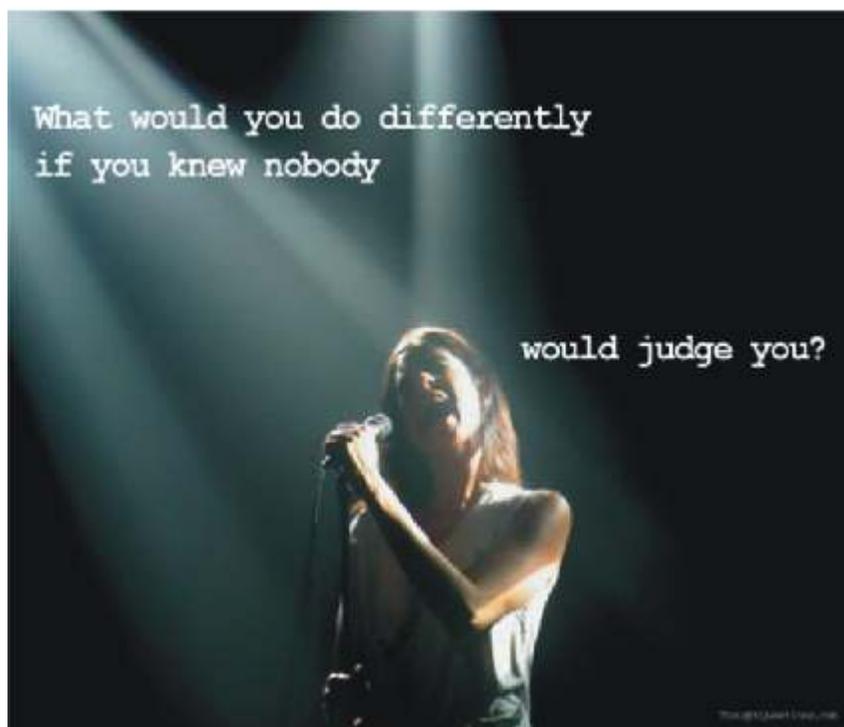
Neo-Humanism does provide for alternative futures in the troubled world of today. Sohail Inayatullah is right when he predicts that in the future, dominant world view would be spiritual. In it alone lies the savior of humanity.

Alka Pandit,
Nagpur

RE-ENVISIONING INDIA

A new reorganisation of states in India is very much the need of the hour. This is despite fear mongers who wish to perpetuate status quo to further their own interests. People in regions having millennia of cultural and economic aspirations behind them will naturally cry for greater rights to decide their own fate and destiny. It cannot be suppressed forever. The creation of Bangladesh as a new nation is a very telling example in recent history. It is well known that smaller the states, better governed they are. Sooner we heed to this the better.

Aarti Sharma,
Udaipur



Lady Tarzan of Jharkhand



Chami Devi Murmu, 42, is fondly called the 'Lady Tarzan of Jharkhand'. A native of Barisai village of Jharkhand she is on a mission to save wildlife and improve the forest cover in her state. The forest in this region has vastly diminished because of Timber Mafia and Naxal insurgency. It is one of the most- backward regions of the country because of limited livelihood opportunities as agriculture is not sustainable due to intermittent rainfall. Moreover due to The Red Movement started by Naxals in the area a large amount of people are engaged in anti-social activities.

This led to the vast destruction of forest. According to the Forest Department estimate around 50% of forest cover has depleted over a period of two decades i.e. around 50 lakh-hectares of land. Chami started her movement some 24 years back by engaging the local women to plant trees like Sal, Eucalyptus and Acacia to protect the depleted forest cover. She

says that in her village forest is the main source of livelihood and she was able to engage some 3000 women to take part in the movement by forming a Self-help Group [SHG]. The job of this group is plant trees all over the barren place and to protect the trees from cutting. The movement is quite risky because of the threats from Timber Mafia and also from Naxals operating in the area. But she is quite determined to take forward the crusade. Kudos to her movement cause through her efforts she was able to plant around a million trees in the area.

“‘Jharkhand means ‘the land of forests’ and in our local language it also means ‘a piece of gold’. For me, our forests are gold and we need to preserve them. Trees are our lives. They fulfill our very real needs for firewood and food and so I thought why not become the saviour of our lifesavers,” said a confident Chami, adding, “Our network of women is so strong that we immediately come to know where a tree is being chopped. Our organisation, the Sahyogi Mahila Group, now plants trees and also protects them.”



Don't compare yourself
with anyone in this world.
If you do so,
you are insulting yourself
- Alen Strike

Suppose a man's lifespan is 80 years but he spends forty of them sleeping; he will not get much time to do anything worthwhile.

SHRII PRABHAT RANJAN SARKAR

Bad Habits Which Should Be Given Up



Philosophically speaking, defects and qualities may both be called bondages. That is, any idea which binds a person or an entity may be called bondage. A defect may be called a negative quality. To accomplish anything in practical life, one must not only acquire certain positive qualities, but one must also avoid certain negative qualities. Intelligent people develop those qualities through constant practice and thus acquire special advantages in the struggle of existence. By keeping away from certain ingrained defects or by giving up certain bad habits, they avoid many of life's major problems. There are a few of these bad habits which everyone should try to avoid. It is said;

Nidra-tandra-bhayam-krodhah-alasyam-diirghasutrata

Ete hatavyah sar'adosah bhutimicchata.

In this sloka, people are cautioned about six

dangerous bad habits. Those seeking welfare (in Samskṛta, bhūti means "well-being") in individual or collective life, in social or political life, should avoid these six bad habits. They bring great trouble to people, both individually and collectively.

The first bad habit is nidra or sleep. Sleep is a state that creates a feeling of vacuity after it is over. That is, immediately after waking up people forget where they were or what they were doing before sleeping. They lose the sense of time. "What's the time now?" they ask, forgetting whether it is day or night. If people sleep too much for days on end, this mental disorientation persists for a long time. "Is it day or night? What time is it?" they ask, confused. If this continues, their receptive and retentive powers decrease resulting in an almost total loss of mental power. They become dull, and lack courage to face life's problems. They may have physical strength, but

they lack courage. The ancient people believed that excessive sleep is good for health, but this is not the case. Rather, too much sleep not only impairs the health, but has an adverse effect on the mind.

What is sleep? It is something like the temporary retreat of an army after a major offensive, or, the way runners push their legs behind them on the starting line to give themselves more momentum to sprint forward. Before undertaking a strenuous task, a short rest is required. This is our sleep. As for myself, I usually do not sleep more than four hours a night for many months at a stretch, and have no difficulty. Those who know the special techniques to control the nerve cells or nerve fibres may forego sleep altogether. You must have noticed that some people who sleep too much often doze off at work. This has brought much trouble to the society. Suppose a man's lifespan is 80 years but he spends forty of them sleeping; he will not get much time to do anything worthwhile. To be under the spell of sleep is therefore highly deplorable. Those who sleep too much must strive to reduce their sleeping time as far as practical.

The second bad habit is tandra or dullness. It is a sense of contraction, the loss of momentum or inspiration to do any work in life. This may occur due to glandular defects, diseases or even due to inborn instinct. Those suffering from the latter normally die in their early teens.

Those who are habitually lazy suffer from a lack of original thinking and a lack of drive in the field of action. "Shall I be able to do this? How will I ever get it done? I'm good for nothing. I'm illiterate." When people think in this way, their nerve cells fail to control their nerve fibres properly, resulting in their apathy for work. This dullness is a dangerous thing. The drowsiness that one feels after waking up from sleep is also tandra, and is also a kind of dullness. To overcome it, one should practice certain psychic exercises and follow a psychic discipline.

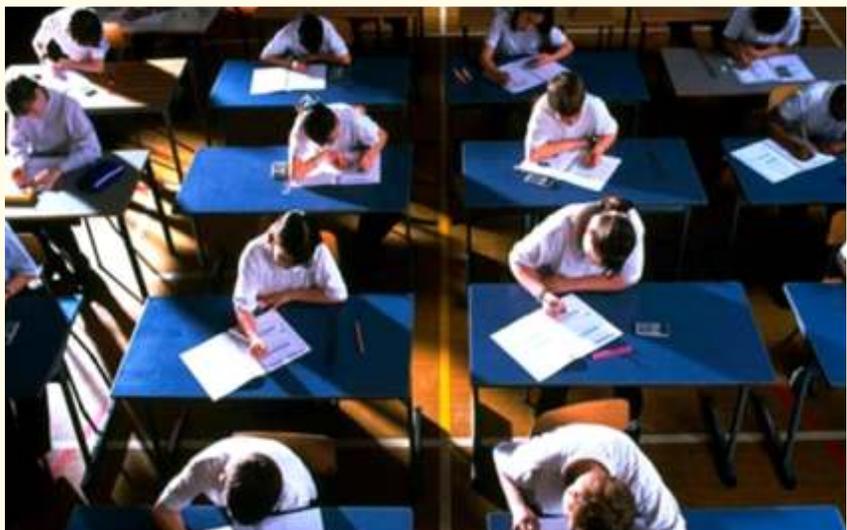
Some students can only concentrate attentively on their studies for a short time before their minds are diverted to the playground. Their eyes may remain fixed on the text-book, but their minds play in the playground for maybe fifteen or twenty minutes. Their parents and teachers feel satisfied with their apparent studiousness, but actually, they cannot study

properly. The eyes may read, but their minds do not. This is also a kind of staticity because the mind is fixed in the playground.

During the examination period, a student may have to study under compulsion due to the high expectations of friends, parents and neighbours. In this case, too, the eyes will read but the mind will not, as the boy is working under external pressure. What will the result be? During the first period of relaxation after the examinations are over, when he goes to the cinema or playground, his mind will revert to its original static position. He quickly forgets within two or three days what he had previously learned and remembered with great labour. During the examination period, you will notice that you can memorize your lessons very quickly, but, as soon as the exams are over, you will forget everything within two or three days. The same sort of psychology works in all such cases. Thus, dullness is a very dangerous thing. One should remain vigilant against it.

If the feeling of dullness overcomes a woman cooking in the kitchen, she will forget to add salt and spice to the vegetables. She is physically present in one place, but mentally, she is somewhere else. If you see a man who is inattentive to his duties or a woman forgetting to add salt and spices to the food, you will know that their minds are under the spell of lethargy. They need psychic treatment. And in the case of boys and girls - particularly those who are engaged in studies - it takes a long time to shake off this psychic lethargy. School teachers should understand this psychology so that their students can learn from them.

The third bad habit is bhaya or fear. This fear instinct is ingrained within everyone's mind. When fear is prominent, people are said to be timid. The rule regarding fear is the more you surrender to it, the more



it will increase. Similarly, the more you sleep, the more you want to sleep, and the day may come when you will develop the habit of sleeping twenty-four hours a day. The more you eat, the more your desire to eat increases. One can devour as much as a demon, but if one reduces the intake of food, one can remain just as healthy. I have spent about five years virtually without food. It seems impossible, but anyone can do that if they try. It is not very difficult.

One must exercise control over all these habits. It may happen that due to adverse circumstances, one is unable to get any food for ten days. One who does not have any control over the food habit will certainly die in such a situation. But the one who has control will manage to survive even for four or five years. This is within the bounds of possibility for human beings.

If one surrenders to fear, the fear instinct will increase. One who is timid may see a ghost even in broad daylight. Conversely, one who is brave will not see a ghost even in a burial ground in the dead of night. What is the reason for this? Due to fear psychosis, a kind of internal psychic projection is created. Usually the mind is in one of five states: *kṣipta* – almost mad, *mūrha* – almost foolish, *vikṣipta* – scattered, *ekāgra* – almost concentrated, and *nirodha* – one pointed. Depending upon one's internal psychic projection within any one of these five states, ghosts may be created. Even in the dead of night, one can dismiss the presence of ghosts with the help of negative hallucinations. This is just the opposite of internal psychic projection (positive hallucination). Thus, one should have control over fear. How to do this? The only way is to ideate on and take shelter in the most powerful entity – Parama Puruṣa.

*Yātovāco nīvartante aprāpya maṇasā sāha,
Anandam brahmano vidvām mā vibhēti
kadācana.*

If one takes shelter in Parama Puruṣa one need not be afraid of anything in this world. In fact, this is the only way to become totally free from fear. Those who are affected by a fear psychosis doubt their own capacity to do anything. But, if they were to try a little, they would easily accomplish what they wanted to do. "Shall I be able to do this work?" You might wonder. But who knows, maybe the task will be accomplished before you think. If someone sees a ghost under the spell of fear and immediately they remember their *īṣṭa* mantra, they can then take a few steps forward, slap the ghost and immediately understand that it was not a real ghost – it was perhaps a chair which was wrongly taken to be a silhouette of a human being. This is what happens. March forward with courage and you will see the ghosts, ghouls and goblins stepping away from you doing namaskar!

It may happen that you are tormented by someone in your personal life and tolerate everything out of fear. If one day you summon up all your courage to oppose that person, you will find that the tyrant retreats ignominiously. Similarly, under the spell of fear, a community may allow itself to be exploited by another community. But if the exploited community turns against the exploiters, the tyrants will take to their heels. There is a great need for courage. Never surrender to fear in individual or collective life.

The fourth bad habit is *krodha* or anger. What is the nature of anger? When there is too much agitation in the nerve cells and nerve fibres, perhaps after thinking or hearing something, one is affected by *krodha*. When someone vexes you or humiliates you too much, your nerve cells become agitated. It may also be that no one has insulted or disturbed you, nor have they done anything to provoke you; yet simply thinking about a certain person your nerve cells get tremendously excited. Perhaps someone said something insulting to you as long as fifteen years ago. Even now, when you suddenly remember those words, your nerve cells get excited, your nerve fibres become restless, and you grow angry. As a result of anger, the whole body trembles, and the skin changes colour: one with a fair complexion becomes reddish; one with a black complexion becomes violet. (The Bengali word for anger is "rāga": *rañj* + *ghain* = *rāga*. In Samskṛta, *rāga* means to colour something. In Oria it is also "rāga"). This is the effect of anger on the human body. Anger is the same everywhere. It occurs when the nerve cells fail to control the nerve fibres.

Let me give another example of what happens when one loses control over the nerve fibres. Some people are so crazy about football that they dream of the game while sleeping. What is a dream? When we think during the wakeful state our conscious mind operates and we understand that we are thinking inwardly. But when we think during the state of sleep,



the conscious mind does not work and we wrongly think the objects thought of is real. So a football fan who dreams about the game while sleeping may shout, “Gooaal! Gooaal!”, and start kicking left and right with his legs. Clearly, his nerve cells have lost control of the nerve fibres.

When one gets angry, one is easily defeated. That is why Lord Buddha said,

*Akkodhena jine kodham asādhum sādhuṇā jine;
Jine kadariyam dānena saccena aliikavādinam.*

To fight anger you must be established in the state of non-anger. When angry, one loses control over the nerve cells and fibres – one trembles all over and says things which would not otherwise have been said. If you remain free from anger, you will easily overpower an angry person because you have absolute control over your nerve-cells and fibres. The angry person will fall down with the slightest push. Thus Buddha’s advice is, “To fight anger you must be established in the state of non-anger.”

“Asādhum sādhuṇā jine”. To fight against a dishonest person, you will have to become even more honest yourself. To fight against a miser, you will have to become more charitable. These mental tendencies that are anger, dishonesty, miserliness, etc., are the expressions of mental disease. If you want to fight against them you must be totally free from mental disease. If you are not, you will have to keep aloof from them at least at the time of battle.

I once told a story about the habit of miserliness. There was a tight-fisted man whose wife was equally miserly. Let’s call him Somā. One day, when Soma returned home, his face was pallid and he was physically sick. Seeing the wretched condition of her husband, his wife – we can call her Somii – asked:

*“Somii kahe samā se kanche muh malin
Kya kuch gāntse giir gayā kyā kuch diiya diin.”*

“Somā, my darling, why is your face so pale? Why do you look so haggard? Have you lost some money? Did you happen to give a present to someone by mistake? Something like this must have happened, otherwise why would you look so pale?” Soma replied;

*“Na kuch giiro nā kuch diiya diin
Diyo dekhe dosarko tāhe muh maliin.”*

“No, nothing like that. Neither have I lost any money, nor have I given a gift to anyone. I just happened to see someone giving a donation to another person and lost my usual composure.”

So you see these are all psychic diseases. Obviously, when you are preparing to fight against psychic disease, you must remain free from the disease yourself, at least during the time of battle. Only then will you be victorious. The next bad habit is alasya or lethargy. In the human body the various

actionable faculties take the form of action with the help of different nerve cells. Some people are incapable of activating those nerve cells due to their inborn instincts – they are unable to work even if they wish; whereas others develop the habit of idleness in the course of their lives. Idleness is most harmful in the spiritual sphere, less harmful in the psychic sphere and still less harmful in the physical world.

Every human being, from the age of fourteen or fifteen, has an innate desire to ideate on Parama Puruṣa. With cosmic ideation one will attain vast expansion of mind; one will become great in all respects. No one can check the all-round growth of such a person. People realize this and yet ignore it and thus waste their time getting old for nothing. That is, they waste their time in non-spiritual pursuits. This is called “spiritual lethargy”. It causes the greatest harm to human life because it results in only a very small percentage of the human potentiality – maybe one or two percent – being utilized by humans. Even those whom we call great personalities hardly use ten percent of their potentialities. Due to spiritual lethargy people are unable to grow, and thus remain very ordinary. They come to the world, live, decay and die as ordinary human beings.

Next is psychic lethargy. What is the nature of this sort of lethargy? Psychic lethargy is the lack of mental courage to think independently and to utilize the physical potentialities according to one’s inherent thoughts. For example, most people realize that since all human beings are the progeny of Parama Puruṣa, there should not be any distinction of caste. Those who accept casteism can never accept Parama Puruṣa and conversely, those who believe in Parama Puruṣa can never accept casteism. Almost all human beings understand this and yet, in their individual lives, they surrender to old customs and beliefs. Just imagine what a serious lapse this is, what a serious psychic lethargy. The root case is the lack of moral courage.

Next is physical lethargy, which you all understand from your personal experience. Extreme physical idleness has led to the ruin of many communities. Many communities in the world are so adverse to physical labour that they employ people from outside to do their work for them. Even if they had no food to eat they would be reluctant to work. You will also find people who only have enough food for a few days and yet lie blissfully in bed. Some are in an even worse plight because they remain oblivious to their condition under the influence of alcohol. The people of many countries in the world today are affected by this lethargic mentality. This explains physical lethargy. People will have to fight against it.

The sixth and last defect is procrastination – the psychology of delaying tactics: not today, but

tomorrow always tomorrow. Defer everything until tomorrow. Though procrastination is a very serious defect according to the scriptures, personally, I do not totally accept this view. In my opinion, the capacity to delay noble deeds is a vice, but the capacity to delay sinful deeds is a virtue. If I waste time and postpone good deeds until tomorrow, it is extremely bad. But if I postpone bad deeds until tomorrow, it is good. While delaying something bad, one's mind may change and one may decide not to do it after all. Hence, procrastination in the case of bad deeds is a virtue.

There is a good story in the Ramayana. When Ravana was about to die, Rama came near him and said, "You are an experienced and knowledgeable king. In comparison to you, with your vast experience, I am just a boy. Please give me some valuable advice". Ravana said, "Rama, through experience I have learnt that whenever you wish to perform a noble deed, do it immediately. Do today whatever you propose to do tomorrow.

*'Shubhasya shiighram
ashubhasya kalaharanam''*

*Yo kal kare so aj kar
Yo aj kare so ab*

*Palme pralay hoyegii
Bahurii karoge kab?*

—Kabir

The work which you decide to do tomorrow, do it today itself. Why should you delay it until tomorrow? The sun's rays may not penetrate into your

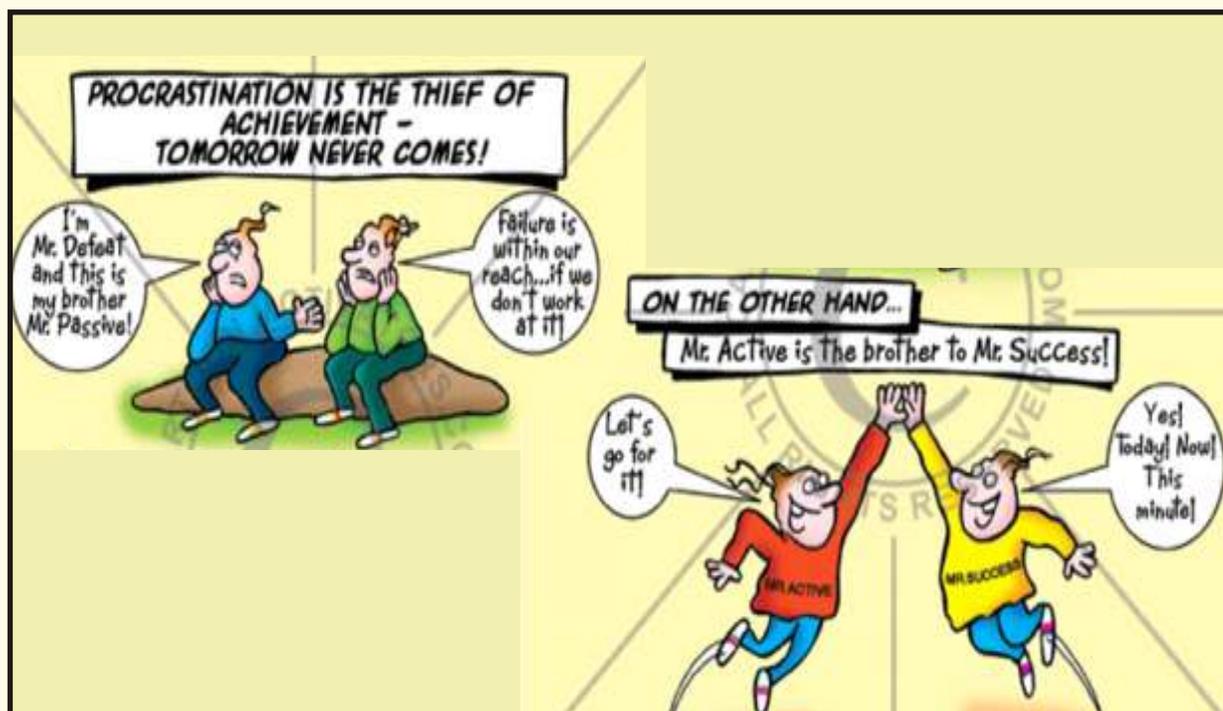
life tomorrow. Do it today. And the work that you have decided to do today should be done immediately, this very moment.

"Rama," he continued, "I thought about building a staircase to enable everyone to reach heaven. Unfortunately I delayed and delayed and now am about to die. I will never complete the work."

"'Ashubhasya kalaharanam.' 'Whenever you have a thought in your mind to do something bad, delay it. Think to yourself, I won't do it today, I'll do it tomorrow. I'll keep postponing it'. Alas, I didn't follow this advice. On the spur of the moment, I took a decision to abduct Sita. I should have realized that it was not a good deed, but I didn't wait. I abducted her without any delay. The result is that I am about to die. So, Rama, I advise you to follow these two principles."

So to repeat, procrastination in the case of good deeds is extremely bad, but in the case of wicked deeds, is extremely good. Thus, whenever you have a desire to do something bad, you should delay – do not do it immediately. And then you should ask others whether the action is worth doing or not. Maybe the delay will bring about a change in your mind and you will not do the bad deed after all.

When people overcome these six bad habits and strive to move ahead, there is no force on Earth which can stop their movement, or check their progress. In your personal life you should always try to keep yourself free from these six bad habits. If you do, you are destined to be victorious.



Principles of Proutist Economics

In 1962, the propounder of the new paradigm of social, economic and political liberation, Shrii Prabhat Ranjan Sarkar, explained the principles of the Proutist Economy as part of a book of Sanskrit *sutras* (aphorisms) called *Ananda Sutram*. A *sutra* has many meanings and dimensions requiring a vast commentary. Let us briefly look at those *sutras* that propound the principles of Proutist Economics.

2

The second principle states :

Yugasya sarvanimnaprayojanam' sarves' a' m' vidheyam.

[In any particular age, the minimum necessities for everyone should be guaranteed]

The minimum requirements include food, water, clothing, housing, education and medical care. The provision of such basic requirements to everyone is a fundamental responsibility of a society and every member of the society. It must be the foundation of economic policy and planning. For, this guarantee is the foundation for economic equality and prosperity. In many traditional or so-called primitive societies this principle has been practiced such as in Laddakh. Sadly upon learning to become “modern” this fundamental socio-economic value was lost along with other precious values.

The minimum requirements will vary from place to place in accordance with the time period, topography, geography, social conditions and psychological characteristics. For example, cold regions will need better housing and thick winter clothing. Similarly in deserts, the provision of air conditioners may be a necessity though this will be a luxury item in other regions. Furthermore the minimum requirements will change over time as the environment changes and as the needs and requirements of the people expand. What are the amenities or desired object of today will become the necessities of tomorrow. For example, cars which were a luxury in many places have become a necessity. However for any age it is the duty of the society to plan and guarantee the minimum requirements. This comprehensive planning has not yet been developed. Hence PROUT has proposed a new dimension of economics called People's Economy to carry out the research in order to provide this guarantee to everyone. Where the local ecology has been harmed this guarantee must also be provided to animals. This is because PROUT is rooted in the Neohumanistic principle that every being of this universe (including inanimate objects) has an existential value that must be cherished.

This principle arises from the spiritual dimension of PROUT. This universe and all the beings in it have emerged from Divine Bliss and will eventually merge in it. Hence the universe is a Cosmic Family and belongs to all the children or beings in it. No one can claim absolute possession or dominion over any property or wealth. Hence to seize a large portion of the limited wealth of a planet and thus cause the poverty, starvation and exploitation of other members of our Cosmic Family is a violation of Cosmic Family values and a direct attack on the Cosmic Progenitor. To bring an end to such criminality, to seize this stolen wealth and use it to provide the basic necessities of life to everyone and to create a new economic order based on local economic sovereignty and democracy is the true manifestation of righteousness or Dharma.



Restoring Balance in Human Society

✶ Ravi Logan

The dominant approach to economic development has identified social progress with economic growth. But economic growth, as an end to itself, has become like a cancer disrupting the healthy functioning of communities and of ecosystems. And in making material increase the measure of social and individual good, it causes alienation from deeper purpose and meaning in human life. Moreover, economic growth is now so out of balance with the resource base and the ecological balances of the planet as to be unsustainable — it is estimated that it would take 1.5 planet Earths to provide the resources needed to sustain humanity at its present level of resource consumption.

Critics of growth have put forward alternatives. These alternatives are variations on the themes of so-called sustainable

development or of abandoning growth in favor of a steady-state economy. Neither of these options has yet proven popular.

The call for slowing or stopping growth has been opposed by developing societies in particular, as they feel pressing need to rapidly increase their economic output to meet the basic needs of their populations, while people of the developed world remain addicted to growing affluence. As for sustainable development, it has been criticized by some as being vague as an operational concept, and by others as a continuation of unsustainable growth dressed up to look green.

PROUT has not advocated limiting growth, and has not attempted to define what constitutes sustainable development as such, but instead puts emphasis on establishing balance, or prama.

Prama is a conception of balance that seeks the dynamic equilibrium of social processes. This

equilibrium applies not only to economic activity, but is a comprehensive balance, affecting all spheres of life in an integrated manner. So neither material, nor psychic, nor spiritual spheres of life are given pride of place; all three spheres are developed in a balanced way, then all three are balanced together as a whole.

The concept of prama deeply reflects ecological processes, as it mirrors in the human society the dynamic balancing of biological processes that occurs in the natural world. Human society is not separate from nature, but is an extension, or a part of it. So human society functions best when upholding nature's principles, and this requires maintaining dynamic equilibrium in all spheres of human expression.

The concept of prama also takes into account that human society, while not separate from broader natural processes, does have its uniqueness, as human nature

The concept of *prama* deeply reflects ecological processes, as it mirrors in the human society the dynamic balancing of biological processes that occurs in the natural world. Human society is not separate from nature, but is an extension, or a part of it.

includes the potential for spiritual expression. And it is our spiritual urge that best provides a context for measuring social progress. This is to say, social progress should not be defined as the mere increase in material abundance, but as the collective movement toward material and psychological conditions that provide a congenial environment for spiritual development.

Three Stages in the Loss of Balance

If a society is to grow and flourish, it must have prama. There must be balance in the collective life so that the physical, psychological, and spiritual needs of the individuals within the society will be met. If there is not balance, then in some sphere or spheres the needs of human beings will get suppressed, and when this occurs the overall collective welfare plummets towards a dismal fate. When human needs are suppressed, when members of the society are oppressed, the overall collective suffers. Eventually the effect becomes so great that the society may collapse. So the maintenance of balance within the collective sphere is very important for the development of a healthy society in which human beings may grow and flourish, in which they may come to know their dharma and live as true human beings.

This progressive loss of prama has three stages. First is derangement, which occurs when in the psychic sphere of the collective body people's thinking becomes imbalanced. For example, if people develop a greedy outlook it may become the fashion to think that the natural world is merely for the exploitation of human beings; it exists merely for our use.

Such a concept represents the derangement of thought on a collective basis. It goes against the fundamental harmony inherent within the natural world. In a society

in which the thinking is deranged in this fashion, it is very hard for a person to grasp an understanding of the oneness of being. The imperialistic attitude dominates the collective psyche, and an individual must struggle very hard to realize their inherent unity with all life. So this kind of thinking – concepts which are collectively accepted but do not support reality – this stage is derangement in the collective sphere. It is the first stage in the society's loss of prama.

Now if this derangement is allowed to continue and wrong thinking not corrected, not only will the wrong thinking be accepted but destructive actions will be performed in accordance with these thoughts. The environment gets destroyed for the sake of human greed, and the greedy actions of exploitive persons will dominate the overall direction in which the society progresses. When this happens there becomes a disruption – the second stage in the loss of prama – in the society itself.

No longer do the people live in a harmonious balance with their natural surroundings, no longer do they carry out their collective life in all three spheres according to the natural laws, but there becomes a disruption in the very fabric of the society.

The imbalanced thinking at this stage has manifested in the very actions of the people. They act in such a way that they are collectively led astray from the course of social development which would lead them towards the Infinite. The society becomes fragmented.

Exploitation of one group over another becomes prominent. Greed is often rampant, and in all areas of human endeavor these basic improprieties begin to manifest. The animals and natural world become slaves to the greedy grasping of people whose basic dharma has been disrupted. Such lost souls do not even know the tragedy of their plight. They are unaware and

ignorant of their foolishness.

Such a society becomes disrupted in every sphere, and for people born into such a world the path of dharma becomes difficult to grasp and beyond their scope to follow. If the stage of disruption continues to afflict a society over time, such a society cannot be maintained.

It is only a matter of time before a society in which the thinking is deranged and people's basic prana dharma (their vital nature) is disrupted falls to complete degeneration – the third stage in the loss of prama. When this occurs, not only is actions corrupted but they become self-defeating. Like the lemming that runs to its death in the sea, the people plunge headlong into self-destruction. They have lost their prana dharma and cannot continue to survive.

The society becomes degenerated to the point that action in every sphere becomes harsh and destructive. In the arts will be reflected chaos. In the music there will be no harmony. All that is touched will suffer and many will die. Whole cultures have eroded to dust in this fashion. Life cannot be supported which does not have some basic measure of balance with the operative forces and the fundamental cosmic flow. If sufficient disparity is there, degeneration and annihilation become inevitable. Then out of the ashes of collapsed social order, a new healthy society may be built in which human beings may realize their potentiality in all spheres and live a life that affords them opportunity to realize their human dharma.

Restoring Prama

While societies that reach the stage of degeneration typically fall into collapse, this fate is not inevitable. A reversal of the loss of prama is possible. However, it is not an easy task to restore prama to a society which has degenerated.

First of all, there must be the

development of a social structure in which human beings may once again gain their dignity and their integrity. To develop this, there must be a spiritual base established and then there must be the education of the masses, particularly the youth. One thing that must be emphasized is inspiring the people.

People cannot be forced to change; they cannot be dealt with in a totalitarian manner; they cannot be pushed about. Even if the intent is good, it will ultimately lead to failure and will not progress the human society. For progress there must be a different approach — an approach which emphasizes the development of the people. Give the people inspiration, give them hope, and give them vitality. Inspire them to come up. Bring out their innate nature. Do not order them about and make rules and insist; this approach will not bring a new society.

The road from degeneration back to prama must be one of inspiration so that the spirit of the people is renewed and they are

restored to their original state, to their fundamental nature, and are given scope to express this in the society. This is not done through political movements, nor is it done through totalitarian rule. If through revolutionary struggle control of the government is gained and the people are forced to change, it will be a failure. It must be done through inspiration; the people must be inspired. Give them back their hope, their dignity, their humanity. Educate the people. These are the forces that change the society. Only when the people have come up can the social order be changed. And with a changed social order will naturally come the change in the governing body.

The process of restoration of prama is not done through political rule; rather corrupt political rule is purified through the restoration of prama. This must be remembered or else a faulty strategy may be undertaken which will lead to failure. To be successful, appeal must be made to the hearts and

minds of people. Give them back their dignity, give them back their autonomy, and give them hope. Give them a way to know themselves, to know the greatness that is in them and to express it in the world. When the restoration of people's connection to dharma happens collectively, prama will automatically be restored and corrupt and oppressive political systems will certainly collapse. For spiritually vital people cannot be oppressed, cannot be bought. They will dynamically work to change the society because their spirits are alive. And when there is a collective awakening, defective social and political systems will certainly be forced to change.

So when establishing prama in a society there must be a step by step methodical approach which renews vitality, restores hope, and gives the human being the right and the means to know and express the divinity within them. To inspire people and give them spiritual access to their divine nature is the method.



Are we Free



India today does not even have a political democracy but a plutocracy or regime of the wealthy. The people can vote for whom they want but the winner will be bought by the corporations. Furthermore the government is today undermining political freedoms in a way not seen since Emergency.



* RD Singh

This has truly been a memorable Independence Day. In Rohtas, Bhojpuri Samaj (Bihar), so called lower caste people who raised the national flag in their school named after Sant Ravidas (the first so called low caste leader and martyr) were attacked by upper castes, who also destroyed their temple and mercilessly beat an old woman. The upper castes were angry because these low caste people had not only built a school and a temple but even had the audacity to raise the flag on Independence Day. Who did these low caste people think they were Indians?

In Dalod, Gujarat, despite police obstruction, 15000 people attended an Independence Day ceremony to protest against the

Gujarat government's plans to build a new Maruti-Suzuki plant (seizing the land of 36 villages) without their consent. Other victims of government-corporate land-grabs in Gujarat tried to send a total of nearly 50,000 people to attend this true Independence Day ceremony but most of them were stopped by the police.

In 1852 the former slave and great fighter against slavery, Frederick Douglas was invited to

give a speech on the Independence Day of America. Adapting his words to India we find them to be the Independence Day speech of the countless Indian bonded labourers, mine workers, women who are bought and sold like cattle, so called low caste people, Adivasis, and other segments of India's suffering humanity. In these words, their silence speaks, saying,

"What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that, extended to us? And am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits and express devout gratitude for the blessings resulting from your independence to us?..."

I am not included within the pale of glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. The rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought light and healing to you has brought stripes and death to me. This [Independence Day] is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak to-day? ...

Fellow-citizens, above your



national, tumultuous joy, I hear the mournful wail of millions! whose chains, heavy and grievous yesterday, are, to-day, rendered more intolerable by the jubilee shouts that reach them. If I do forget, if I do not faithfully remember those bleeding children of sorrow this day, "may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!" To forget them, to pass lightly over their wrongs, and to chime in with the popular theme, would be treason most scandalous and shocking, and would make me a reproach before God and the world. My subject, then, fellow-citizens, is [Indian] slavery. I shall see this day and its popular characteristics from the slave's point of view. Standing there identified with the [exploited Indian], making his wrongs mine, I do not hesitate to declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this (15th August) day! Whether we turn to the declarations of the past, or to the professions of the present, the conduct of the nation seems equally hideous and revolting. [India] is false to the past, false to the present, and solemnly binds herself to be false to the future...

What, to the [Indian] slave, is your [Independence Day]? I answer; a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are, to him, mere bombast, fraud, deception, impiety, and hypocrisy -- a thin veil to cover up crimes which would disgrace a nation of savages."



Retrospective

Freedom is the innate characteristic of all living beings. No one likes being chained. The history of evolution on this planet also supports this concept. In the wake of the anniversary of when the British gave us freedom, let us explore the deeper meaning of what it means to be free.

Evolution is a movement from crude to subtle, from different states of bondage to greater levels of freedom. The cruder the being, the stronger are its bondages (be they internal or external). As one moves from crude to subtle, there is gradual loosening of the internal bondages of one's vices and passions and a gradual increase in social freedoms. However absolute freedom from bondages is attained when the ego is absorbed into Pure Consciousness that is in the core of our "I" feeling. This state is called *mukti* or liberation.

Our prehistoric ancestors were hunters and food gatherers. They were not much different from their ape relatives. However in them began the quest for freedom. They yearned for freedom from the cold and this drove them to discover fire. They yearned for freedom from predators and this led them to start building their own dwellings. They yearned for freedom from hunger in the winter and the hot summer seasons and this led them to discover agriculture.

This quest for freedom from

physical suffering or discomfort culminated in the development of advanced civilizations. These civilizations unfortunately developed their freedom by robbing other less materially developed communities of their freedom. The Industrial Revolution in the West was based on the wholesale plunder of India and other Asian countries.

This imperialism was the sinister side of the expansion of Western democracy and freedom. Imperialism brought to an end the progress of development of multi-civilisational regions like India and led to the destruction of the peace and prosperity of hunter-gatherer communities.

Swami Vivekananda said that "the West conquered with the Bible, the bottle and the battalion. The Bible told the exploited people that they were sinners who should turn the other cheek when hit by exploiters. The bottle helped blind them to their humiliation and their degradation. And when their rage exploded the battalion was there to kill them." We should further add that there was also the brothel to exploit the local women such as in the nautch culture created by the British in Calcutta and its avatars in our cities today.

The economic exploitation of the British was so severe that it destroyed the entire social order. In famines like the Great Bengal Famine of 1770 when 10 million died, entire districts like Birbhum

became depopulated and became a jungle. This was advantageous for the British as it created a social tabula rasa, leaving them free to impose a new order that copied the tyranny of the feudal society of the West in the Middle Ages. Ironically, British capitalists were eradicating the remnants of feudal society in Britain while they were imposing it with a vengeance in India.

The economic exploitation of the British destroyed the rich multicultural heritage of India. However when the Christian missionaries began to become active, the resentment of Indians began to boil. It took a small incident to cause the war against the British in 1857.

The barbaric repression of this war for freedom led to the pacification of India for some time. However, as the westernized Indians learned of the freedom preached and enjoyed by the British people, they came to demand the same freedom for India. This freedom movement kept stopping abruptly and then again starting like an old car with a weak engine. This was due to Gandhi's lack of strategic vision for gaining independence despite his tactical brilliance in starting protests like the Salt March. The severe weakening of the British by the Second World War, as well as the mutiny of the Indian navy in support of the soldiers of Subash Chandra Bose, led to the British giving India independence in 1947.

Sixty-six years ago, on August 15th, when India gained independence, many were in high spirits - full of joy, excitement and hope. However while these people were celebrating, a full-scale religious civil war was going on in Punjab and Bengal (goaded by British officers as recent evidence shows). This barbaric genocide in both Pakistan and India was by far one of the most savage in the history of the subcontinent and the planet.

Today while some were celebrating like their ancestors did 66 years ago, a similar civil war is

going on against the poorest of the poor in areas like Chattisgarh, Bihar and Jharkhand. However today, there is widespread disillusionment and anguish with the current political system that runs so deep that a Hindustan Times youth survey found that 52 percent of those polled said they would prefer a dictatorship.

A study of Nazi Germany, Mussolini's Italy reveals that fascism grows in newly emerging democracies where exploitation by rural elites is being eroded by new forms of capitalist exploitation; where the lack of any collective sentiment reduces the nation's heart into a cremation ground; where the jackals of narrow sentiments like caste and religion rule the roost; where the inability of the government to resist foreign and domestic economic exploitation and control domestic mafias leads to rampant corruption, lawlessness and violence that cripples the people's intelligence — so they dream that a dictatorship can solve their problems. Such growth of fascism (seen to lesser degrees in European countries today) is compounded in countries like India by the corruption of the majority religion by fascist extremists led by autocratic leaders with genocide in their resumes.

In such a climate, Independence Day becomes a joyless, monotonous ritual. Those who actually watch the ceremony long enough (before changing the TV to another channel) see the Prime Minister hoisting the tricolor and address the nation from the ramparts of Red Fort. This is deeply symbolic of the fact that India is increasingly becoming a garrison state where political freedoms of the past are being stolen by reviving archaic laws like the Sedition Act used by the British to jail Indian revolutionaries. People around this regal performance look sad, depressed and despondent. The whole exercise seems hollow and spiritless.

The survey mentioned above shows that the young people are not at all keen to enter political life to become the new leaders of India. And this is most likely because they see the political circus as being run by money-power, muscle power and elite family connections. India today does not even have a political democracy but a plutocracy or regime of the wealthy. The people can vote for whom they want but the winner will be bought by the corporations. Furthermore the government is today undermining political freedoms in a way not seen since Emergency.

Inflation, corruption, bureaucratic callousness, injustice, unemployment and widening disparities between rich and poor have made miserable the lives of countless lower-middle class women. The suffering of so called low caste and adivasi women is unbounded as the number of rapes increases rapidly and the rate of conviction of the rapists is often less than 10 percent. The misery of children continues to increase as “development” creates new needs for slave labour. To top it off, the government has recently admitted that even by its ridiculous poverty measurement criteria, 65 percent of the Indian population is below the poverty line.

The present scenario is pitiable, volatile and potentially catastrophic. The potential catastrophe looming in the background is the impending collapse of the Indian economy as the Global Economic Depression further destroys Western economies on which India's economy is dependant. Such a disaster will not just lead to widespread poverty but (as the survey mentioned above shows) also to explosions of caste and communal violence or even a dictatorship, as capitalists seek to divert the rage of the Indian people away from their looting of the country.

This looming catastrophe is compounded by the debasement of

Indian society by rampant pornography, violent video games, alcohol and drug addiction, malnutrition, mafia violence and the destruction of India's animal and plant communities.

Today Western neo-imperialists no longer colonize a country after they have conquered it. They leave behind local puppets, create military bases and send in their corporations to loot the land. This is increasingly being achieved by psycho-economic exploitation. The debasement of local cultures by creating vulgar, violent imitations of the West like Bollywood, the pornographication of the newspapers and TV, the increasingly omnipresent government surveillance of the people are all part of the process of the minds of Indians being colonized so that they play with mobiles while foreign-domestic corporations steal the ground they walk on. Globalization and then the Global War on Terror have made India's sovereignty like a security checkpoint where the guard is sleeping and foreign and domestic corporations plunder the country.

Satya Sagar has vividly described India as a burning train run by corrupt bureaucrats with politicians in the AC compartments on the bottom berth and corporate executives in the top berth; with the angry upper-caste middle class in sleeper class, hungry to grab the loot and enjoy the comforts of the elites in AC class; with the majority of Indians packed like cattle in the General Compartment; with the railway tracks being the so called low caste people and Adivasis on whose backs the train of India runs.

Churchill had predicted that if India is given independence it will fall into the hands of rogues, scoundrels and upper castes. Most will admit that he was truly prophetic in this instance. For today, less than a thousand millionaires control the entire political system. These professional "legal" criminals directly or indirectly influence government policy through

lobbying, bribery and the mass media they own. We should also note that there were leaders of the Indian freedom struggle like Rajaji who wrote in his prison diary in 1921:

We all ought to know that swaraj will not at once or, I think, even for a long time to come, be better government or greater happiness of the people. Elections and their corruptions, injustice and the power of tyranny of wealth and inefficiency of administration will make a hell of life as soon as freedom is given to us. Men will look regretfully back to the old regime of comparative justice and efficient, peaceful and more or less honest administration. The only thing gained will be that as a race we will be saved from dishonor and subordination.

Sadly, Rajaji played a role in bringing to pass his own prophecy by promoting casteism in education, bringing a religious tone to public life and especially by helping found the pro-capitalist Swatantra Party that fought for the Swatantra (freedom) of Indian capitalists to loot the country even more than they were already doing. This Dalali Swaraj was instituted with the "liberalization" (i.e. corporate vulturization) of the Indian economy.

The people of India had to face this sordid farce of a democracy because political freedom is meaningless without economic freedom. The Indian people never had a choice because they were kept carefully ignorant by the leaders of Indian independence. The upper caste communists similarly exploited the suffering people by using them as cannon fodder in their efforts to seize political power by propaganda and cadre goondism.

The sad fact is that today even after 66 years the Indian people have never had the chance to collectively discuss their values, ideals and programmes for the country's future. The dumbing-down of the education curriculum, the extinction of

academic inspiration by greed, the lack of access of countless Indians to books in their mother tongue all contribute to this lack of national debate to create consensus. The inability of countless Indians to clearly express and develop their cherished values and aspirations is responsible for the increasing violence in Indian society today.

True freedom of the mind of Indians from fear lies only in economic freedom. Economic freedom lies in the formation of *samajas* — cornerstone of PROUT. The ideal of samaj is Samanam ejati samaja. In other words, a samaj or "society" means a group of people who are moving together happily and peacefully. While the subject of samaj is a vast one, we can note that this collective harmony of a group of people is based on

- 1) Similar economic problems
- 2) Uniform economic potentialities of their homeland
- 3) Geographical contiguity and similar geographical features
- 4) Ethnic similarity
- 5) Common sentimental and cultural legacy
- 6) Common spiritual ideal of the universe as a Cosmic Family.

These samajas are socio-economic zones. Currently we have SEZs or special economic zones for corporate exploitation. Samajas are based on localization of control over the economy and the collective decision-making of plans for the economic, ecological and social development of each block of the Samaja. The primary means by which a samaja functions is by networks of producers, consumers, service and other forms of cooperatives.

Many will note that in the Nehru era, countless cooperatives failed. This was because of a lack of courage to challenge the hegemony of Indian capitalists. We can contrast Nehru with the great soldier-leader Chavez of Venezuela who created a huge, vibrant network of cooperatives and communal

councils that decentralize decision making in community development. The courage and noble character required for not just starting such work as Chavez but for completing it by eliminating the economic dictatorship of capitalists, requires a revolution in the human spirit. The spiritual dimension of the samaj movement creates such spiritual revolutionaries or sadvipras. So samaj movements combine individual as well as collective renaissance, resistance and revolution.

The primary aim of such socio-economic regions (samajas) is:

- 1) To enable the development of the diverse socio-economic potentials of each geographical region for the benefit of all creatures of the samaja. This will ensure the participation of the common person and the exploited peoples of India in the development of their economy.
- 2) To raise the dignity of the local people by protecting and enriching their languages and cultures and by researching and propagating their historical legacy.
- 3) To create a sense of universalism based on feelings of empathy and solidarity with exploited people in other regions of the continent and the planet.
- 4) To bring about serenity, sublimity and harmony amongst the physical, psychic and spiritual joys, sorrows, hopes and aspirations of all human beings and of all created beings.

Economic freedom not only stabilizes and sustains political freedom by restoring the health, wealth and dignity of the citizens but it also makes the people self-reliant and confident not merely in facing exploitation but also in combating the countless tumors of dogmas that have metastasized in the collective psychology. Furthermore it provides the means for the development of diverse forms of culture (through local control of the media) and gives people the time, inspiration and freedom to pursue their higher talents in the arts and spirituality.

This movement for economic

freedom must work in tandem with the movement for the liberation of our minds from limiting sentiments of caste, religion, race, nationalism.

Shrii Prabhat Ranjan Sarkar propounded the weltgeist of Neohumanism to liberate the mind from such narrow sentiments. For narrow sentiments are the result of the stunted growth of the mind due to material and spiritual poverty. Neohumanism not only enables one to liberate one's own mind, it also provides one with a vision and mission to liberate the collective mind of every society and of humanity as a whole from such baneful sentiments.

The expansion of the mind of Neohumanism comes from spiritual meditation on the Pure Consciousness latent in our own "I" feeling. The expansion of the heart of Neohumanism comes from mystical love, in which various rivers of limited love merge in the

ocean of mystical love. And the goal of this meditation and of this mystical love is nothing less than total liberation from all negativity by liberation from the mind itself by merger in the Supreme Beloved who lies in the heart of our "I" feeling. This alone can establish the individual permanent peace and bliss wherein true freedom is to be found.

Conclusion

We have gone in this article from the dark despair at the endless suffering of India today to a radiant vision of India's future. The beauty of this vision of the future must not blind us to the suffering millions in India and elsewhere. Independence Day, the farce of a holiday, has gone, but Independence Day, the dream of true freedom still calls on us to struggle today. The spirit of this struggle is beautifully expressed in the following song of Shrii Prabhat Ranjan Sarkar:

I GO ON SENDING FORTH MY CLARION CALL

GAN GEYE JAI,
NUTANER GAN GAI,
RKSA RIKTA MANAVATAKE,
RDDHA KARITE CAII,
MANAVA KE KLESHA DIYECHHE PRACUR
MANAVER VESHE DANAVA ASURÁ
TADER KARITE HOBE AJI CUR,
TAI DAK DIYE JAI,
MANUSER GHARE JATA BHAI BON,
HÁT DHARE SABE KARO ÁJI PANA
LARE JABO MORA JIVAN MARAN,
MODER UNCU NIICU NAI

PRABHAT SAMGHITA
Song No. 4801

| | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>I go on singing the song Singing the song of the New. The wealth-deprived humanity, I want to make prosperous.</p> <p>Those who gave so much agony To humanity; For those devils and monsters In human form, In order to crush them I go on sending forth my clarion call.</p> | <p>All brothers and sisters In the home of human beings, Every one of you, Today, place your hands and promise "We shall keep on fighting All our lives Until the time of death. For us, There is no one Who is high or Who is low."</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|



THE MURABBI, ACADEMIC COOPERATIVES AND AUGMENTED REALITY IN HIGHER EDUCATION



The analysis and recommendations by Malaysian leaders are in line with Prout and Neohumanistic analysis. Their analysis focused on Malaysia is relevant for universities throughout the world. The forces impacting them are global.



* Sohail Inayatullah

Can lecturers and professors move from the lecture/exam model to more holistic pedagogy, helping transform the whole person, can they become murabbis by 2025? Can professors become income self-generating, moving from an approach of “begging for money” to one where - while keeping their ideals of autonomy and scholarship - they are global knowledge entrepreneurs working through professorial cooperatives? Can the university system move from place-based to augmented virtual reality with knowledge no longer restricted by time and space, but rather available 24/7?

The questions posed above

were debated at AKEPT (Higher Education Leadership Academy, the Malaysian Ministry of Higher Education) from March 25-29, 2013 by nearly fifty lecturers and deans. The overall context for foresight work in Malaysia is that the nation has recognized that it cannot keep on playing catch-up with the West, and western universities, and thus must innovate, creating new visions and new measurements for these visions. Naturally, it has little desire in becoming stuck in the middle-income trap.

1. SCENARIOS AND STRATEGIES

Lecturers and deans challenged the current direction of the university and articulated

alternative and preferred futures. While many issues were debated, the core of the recommendations was a shift from the lecturer to the murabbi; from the state-run factory model to the professorial cooperative; and from a focus on how things were to an embrace of new technologies and educational paradigms.

1.1 The nature of the Murabbi

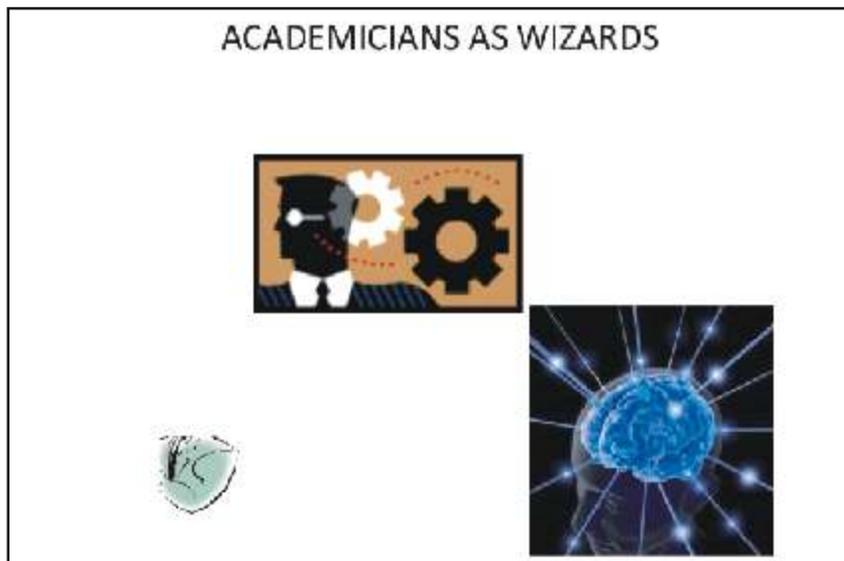
The primary focus of the five day meeting was the imagination of a new kind of academic –the murabbi – a holistic educator who was committed to the mastery of the self and to deeper and broader learning, while remaining sensitive to the employment needs of graduates. Fortunately, this image of

'pushes' towards it. These weights and obstacles include: a lack of expertise, incentives and benefits; unhealthy competition between academics and between universities; lecturers overburdened with unrelated tasks; and segmented research funds between private and public universities.

After considerable debate, a number of scenarios for research professors in 2025 were created. The best case scenario or desired future for the research professor is that of a self-income generating professor who ultimately becomes recognised as a Nobel laureate or a similar award. A day in a life of a research professor in 2025 centred around being a murabbi in the university, having a proper work-life balance and ensuring that there was a research apprentice, so skills could be handed to the next generation. To support this vision systemic changes are needed, such as policy makers and academics working hand in hand and in an environment that is research conducive. Research needed to become a lifestyle and focused on making the world a better place, by focusing on sustainability and liveability.

1.3 The murabbi in a virtual world

While it was clear that the murabbi differed from today's factory-caged academic, there was the issue of how to ensure the murabbi was not tradition-based but futures-oriented. The question was: How should academics adapt to emerging technologies in 2025? That is, while the notion of a murabbi was desirable, and that it was crucial academics find ways to generate income, it was important that the holistic neohumanistic educator embrace new technologies. While they developed many scenarios of the academic and new digital and brain technologies, their preferred future was identified as 'whole person neuro-orientated programs - virtual reality plus artificial intelligence'. The image



they gave of this future was the following. The supporting story for such a future was the 'academic as wizard'. While it was important to strategize the transition from lecturer/professor to murabbi, it was important to note that the murabbi gained his or her strength from sharing knowledge synergistically with students in the context of dramatic new technologies. Thus, they could imagine the virtual murabbi or even the murabbi as hologram. However, just as there are pushes that can help create this

students, and a lack of university autonomy. The following strategies were then outlined in order to minimize the above mentioned problems.

They developed a three stage process to achieve the future. The first stage was to challenge the current rigid system. The second was to create a fully virtual flexible system. The third stage was to create academic-run universities as cooperatives with the murabbi as the centre of an ecology (and not a factory) of learning.

Strategies to redefine the future academy

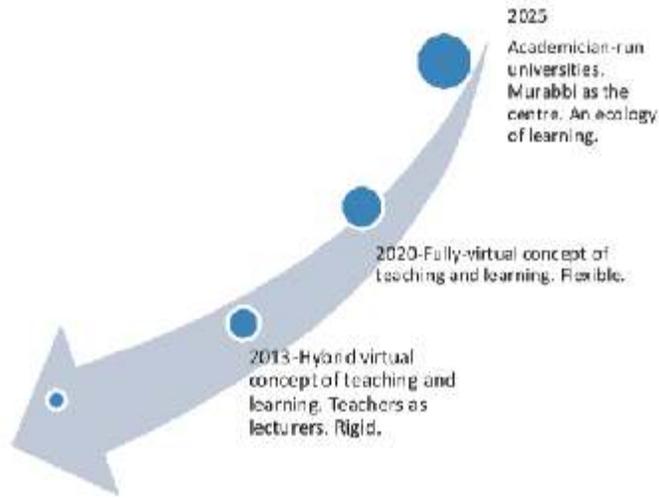
| <i>Problems:</i> | <i>Solutions:</i> |
|--------------------------------------------------------|---------------------------------------------------------------|
| Over-emphasis on technologies in teaching and learning | Humanising teaching and learning while using new technologies |
| Top-down policy | Bottom - up approach and top-down transparency |
| Generation gap - digital divide | Buddy lecturer-student relationship |
| Connotation of 'lecturer' | Re-definition of 'lecturer' |
| Anti-social student population | Classroom as social platform |

future, there are barriers as well. The pushes of the present included: new technologies, greater interaction, the demand for a sustainable environment; while the weights of the past included: traditional policies and attitudes of academics (resistance to change); anti-social

1.4 Leadership and the future

Was the murabbi elitist or critically how could everyone become a murabbi; or more broadly, how to create and nurture future leaders? How to achieve innovation

The Pathway to 2025



impact research needs to be commercialized and talent agencies are required to raise the profile of leading academics. Senior academics need to mentor younger lecturers in creating an innovative research culture. To create space for this alternative outlier future, clerical and other duties required of lecturers need to be curtailed.

Second, the Ministry needs to make the jump toward creating virtual or augmented reality (holograms, neural learning, and virtual learning). This means taking seriously the rise of digital natives (students raised in digital environments, who see virtual learning as the norm) and designing digital pedagogy platforms for their needs and aspirations. This also means moving away from place/time based universities to digital universities.

To do this, investment in new technologies is a necessary factor as well as developing new modes of learning and teaching – virtual pedagogy. New technologies create new learning modes. New cohorts of students – being raised in different technological environments – have different expectations of learning and teaching. Structurally, this means customized education, being able to select courses from various universities in Malaysia and

that would result in holistic leaders? The concern of workshop participants was that if current trends continued, leadership will be based on the maxim: “what should others do for me,” that is, the “me-generation.”

Their preferred future had the following four characteristics:

- (1) Self-empowered leaders;
- (2) Self-actualized leaders;
- (3) Monetary reward is secondary;
- (4) Doing good for others and self; and,
- (5) Holistic Leader (well-rounded, charismatic, dynamic, people person, knowledgeable, and a role model).

Along with the preferred, they developed four scenarios. They argued that the current model of leadership was overly self-centred: “I know everything.” With knowledge growing rapidly, this perspective was untenable. The traditional model - “I know who is important” - too was not sustainable with the expansion of globalization and research networks. The worst case – “follow me or else” - was the top-down approach. Their preferred future was a collaborative model – “lead with me to innovate” - that could eventually lead to great gains for Malaysia and the world. The

chart below explains these different types of leadership.

2.0 RECOMMENDATIONS

From their analysis of the present and emerging trends, the participants articulated the following recommendations to the Ministry of Higher Education.

First, the Ministry needs to think outside-the-box and establish, as a pilot project, a professor-based university or a cooperative of professors. This is a non-conventional university based on the exceptional skill sets of a single or a few professors. To do this, high

| | Current trends continue | Traditional | Worst Case | Preferred |
|---------------|----------------------------------------------|-------------------------------------|-----------------------------------------------------------|------------------------------------------|
| LITANY | Self-centred leaders | Niche leaders | Top-down leaders | Holistic leaders |
| SYSTEMIC | R/R Rigid systems Competitive environment | Culture of collegiality | Standard operating procedures SP Rewards/Punishment | Job Satisfaction Non-monetary rewards |
| WORLD VIEW | I, me, myself | Who is who, the power of connecting | Am in charge with lots of “yes men” around | Work with me Everyone is a leader |
| MYTH-METAPHOR | “I know everything” | “I know who is the leader” | “Follow me or else” | “Lead with me to create” |



globally. In this model, the Ministry can, should, still set general core educational requirements to ensure relevance for Malaysian national development needs.

Third, the Ministry needs to ensure that Malaysian graduates receive skills that enhance their ability to be globally marketable. If this is not done, then Malaysia will be unable to move up the global economic value chain to knowledge and finance industries. To create this marketability, it is not only enough to focus on relevance of today's industries, but instead the Ministry must anticipate tomorrow's emerging industries and focus on them.

Fourth, instead of adopting linguistic and knowledge frames that reference the West, the lecturers suggested that the Ministry, following the advice of the Prime Minister, rethink the notion of lecturer and professor to that of the 21st century Murabbi. The murabbi, in their mind, was far more holistic, not just focusing on material needs, but on a balance of physical, mental and spiritual. To become murabbis, far more flexibility and freedom was required for lecturers. The system needed to be less rigid, allowing murabbis and students to chart out their educational pathways. In this sense, the vision of the future was the "Nutritious Buffet", where in cooperation with the Ministry, lecturers and parents, students set out their career and university curricula. Through collaboration, they articulate their preferred

courses and futures.

What was clear to lecturers and deans is that the current model of higher education, while excellent for the previous generation, could not meet the needs of Malaysia's digital natives, who sought to travel and work globally, who preferred far more flexibility in how, when and where they learned and worked. In the move toward virtual and augmented universities, it was crucial to create the new type of lecturer and professor – the murabbi – and pivotally the Ministry needed to ensure transparency, trust, and incentives and platforms that allowed for the university-as-professor and other possible futures. Asserted lecturers and deans, it is time for a major overhaul. If not, the drivers of change – digital and neural technologies, the rise of digital natives, the challenge of climate change, and global education - will overhaul the university in any case, but in less desirable ways. The question was should Malaysia follow the rules or create the new rules: purchase the invention of others or create its own novel future.

Recommendations, of course, are not just to others, to the Ministry to act. Rather, it was understood that each academic had to act, to become the future leaders himself or herself. The path and the goal must be one.

3.0 PROUT COMPARISONS

Clearly the analysis and recommendations by Malaysian leaders are in line with Prout and

Neohumanistic analysis. Their analysis focused on Malaysia is relevant for universities throughout the world. The forces impacting them are global. In terms of policy:

1 Prout too imagines a future for universities where the core metaphor shifts from the factory to the ecology.

2 Prout as well desires to empower academics to move away from state-factory models and corporatist finance-driven models to cooperative modes of organizing, where the whole is greater than the parts, where income is self-generating through research and entrepreneurial contributions to the local and world economy.

3 Prout and neohumanism as well desire to liberate the intellect of the academic so that the worldview is that of neohumanism: wholistic, focused on the mastery of the self, and contributing to others.

4. Prout as well does not wish the holistic educator to be past-based, that is, resistant to revolutions in science and technology, but rather progressive, embracing new technologies and ensuring that they benefit all.

5. Prout wishes to ensure that leadership skills are passed onwards, that holistic educators mentor younger educators, sharing not just their theoretical and technical knowledge, but their life lessons. And,

6. Prout too is equally focused on the path as the goal, that is, neohumanism is the path and the goal!



The Revolutionary War was to a significant extent, a civil war; it was a war of independence, as opposed to a revolution against the social structure. The social structure didn't really change significantly. If you go back to the Constitutional debates, they are all very clear: Madison, the framer of the Constitution, makes clear that the prime responsibility of government is to protect the minority, the opulent, against the majority. - Noam Chomsky



THE AMERICAN DREAM AND GLOBAL INEQUALITIES

* Arun Prakash

July 4, 1776 is a date steeped in history of the new world as thirteen American states declared themselves free of the English Crown. The Declaration asserted certain natural and legal rights which were actually a major statement on human rights: "We



Left to right Franklin, Adams, and Jefferson working on the Declaration
Oil on canvas, Jean Leon Gerome Ferris, 1900.

hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights that among these are Life, Liberty and the pursuit of Happiness. Said to be one of the best-known sentences in the English language, this declaration has inspired work for the rights of marginalized people throughout the world and was meant to represent a moral standard to which the United States should strive. This also included the right to revolution. Just how far such lofty ideals developed over the years is another matter?

The American Constitution

Noam Chomsky American linguist, philosopher, cognitive scientist, political activist, author and lecturer at Massachusetts Institute of Technology (MIT), says that "... the Revolutionary War was to a significant extent, a civil war; it was a war of independence, as opposed to a revolution against the social structure. The social structure

didn't really change significantly. If you go back to the Constitutional debates, they are all very clear: Madison, the framer of the Constitution, makes clear that the prime responsibility of government is to protect the minority, the opulent, against the majority. Madison warned of what he called 'the danger of the leveling spirit among the growing number of people who labor under all the hardships of life and secretly sigh for a more equal distribution of its blessings'." Chomsky thus argued that the primary principle of country's Constitution was that democracy is unacceptable. "Madison's thought carried the day. James Wilson was the only dissenting voice. Jefferson, a real democrat, was not part of it. He was on some assignment to Europe during the Constitutional Convention...This satisfied the Madisonian principle that wealth must rule. The wealthy are a better class of men. They must rule. They

own the country anyhow, so therefore, they must be responsible.” Chomsky adds, “It’s clear in Aristotle’s Politics, the sort of founding book of political theory -- which is a very careful and thoughtful analysis of the notion of democracy. Aristotle recognizes that, for him democracy had to be a welfare state; it had to use public revenues to ensure lasting prosperity for all and to ensure equality. Madison recognized that, if the overwhelming majority is poor, and if the democracy is a functioning one, then they’ll use their electoral power to serve their own interest rather than the common good of all. Aristotle’s solution was, ‘OK, eliminate poverty’. Madison who was sort of pre capitalist his solution was the opposite: ‘Eliminate democracy’. Though Madison was a person of the Enlightenment, his vision of what the wealthy would do with their power was very different from what they did do. He thought they would be enlightened gentlemen, benevolent philosophers and so on. By the early 1790s, he was deploring the depravity of the times. He saw ‘people using state power for their own ends’. But by then he could do nothing about it. This is a battle right through history, not just the United States. It was the same struggle in the English Revolution, which came before the revolution in the United States, and in every popular struggle since. And it’s going on right in front of our eyes today. It’s a never-ending struggle”.

The American Dream

In his 1931 book “Epic of America” historian James Truslow Adams popularized the phrase American Dream that “life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement” regardless of social caste or circumstances of birth. This old American Dream of the 18th century was the dream of men and women content to accumulate their modest fortunes a little at a time, year by

year by year. These were people who stifled by oppressive monarchies back home from intolerable taxes and constraints in matters of belief and conscience, fled to the new world. This was a dream of having material plenty including home ownership that separated the middle class from the poor - and being able to grow to the fullest as man and woman, unhampered by the barriers which had slowly been erected in the older civilizations, unrepressed by social orders which had developed for the benefit of classes rather than for the simple human being of any and every class. Though this dream lured millions from Europe to America’s shores it was a difficult dream for the European upper classes to interpret and accept. Later in the 19th century after the discovery of gold in California the new dream was that of instant wealth, won in a twinkling by audacity and good luck and this golden dream became a prominent part of the American psyche – something that has led to consumerism that exists today.

Dreams of Consumerism

This new culture transformed into four American Dreams of consumerism: (1) ‘Dream of Abundance’ offering a cornucopia of material goods to all Americans, making them proud to be the richest society on earth; (2) ‘Dream of a Democracy of Goods’ whereby everyone had access to the same products regardless of race, gender, ethnicity, or class, thereby challenging the aristocratic norms of the rest of the world whereby only



An 1869 Swedish poster showing dream of the American idyll

the rich or well-connected are granted access to luxury; (3) ‘Dream of Freedom of Choice’ with its ever expanding variety of goods that allowed people to fashion their own particular lifestyle and finally, the ‘Dream of Novelty’, in which ever-changing fashions, new models, and unexpected new products broadened the consumer experience in terms of purchasing skills and awareness of the market, - something that challenged the conservatism of traditional society and culture, and even politics. This led to increased expectations and despite deep-seated belief in the egalitarian American Dream, modern American wealth structure still perpetuates racial and class inequalities between generations. These may not be attributable to individual successes or failures, but are often due to affiliations and positions in social groups.

The New Rebels

Going back to the late 1940’s, there had been two world wars and a depression in just thirty years. Out of

reaction and sheer frustration there began an anti-establishment movement and people became non conformists and wanted to break away from societies' values placed on them. Alan Ginsberg the poet could possibly be considered the father of this movement. Using the written word they began to express their frustration, protesting what they saw wrong with the world. The poetry was not always just read but often performed to music.

By the fifties the movement had spread and grown. Coffee houses began to open. Places where they could meet and share thoughts. Even today there are many coffee houses that host poetry readings. Jazz clubs were also a gathering place. From these places emerged the 'Beatniks'. The phrase "I'm Hip" was used quite often by beatniks. Their talk was said to be hip. Some even called them "Hipsters", thus the beginning of the 'Hippies', who took the movement out of the coffee shops and on to the campuses around the country.

Angry at the injustices such as racism, poverty and the lack of women's rights, sit-ins were staged,

sometimes practically taking over campuses and many were arrested. The movement started small and grew due to two major factors : music and the Vietnam War. By the sixties a mass of children (to the baby boomers) living in the luxury of generalized affluence – 'a closet full of clothes and a garage full of cars' facing the Cold War, the assassination of President John F Kennedy, segregation, patriarchy, consumerism, and a greater understanding of the plight of the impoverished as well as the impact of humans on the environment joined the movement. New technologies of television and advancements and widespread use of FM radio meant that various music, ideas, and images from around the world could be spread more easily.

These counter culturalists of that decade rejected militarism, consumerism, and conservatism and sought to encourage peace, love, and respect for the environment. But as the Vietnam War escalated, more and more young people were drafted into military service against their will and its social impact gave birth

to 'draft dodgers' – those who went underground to avoid conscription. Also, students died in confrontations with the National Guard at Kent State and Jackson State. It was a war that was considered unjust within the movement. Peace became a common goal and the ranks of the hippies swelled. Thanks to television, they were also able to spread their message further than other groups. Singers like Joan Baez, Bob Dylan and others brought folk music into the sixties with protest themes against

government oppression and war and despite establishment protests, music festivals flourished and the movement grew. Many left mainstream society all together, living in communes. Then in August 1969 there was a festival that changed the world. Half a million hippies joined together to make history. Woodstock was probably the high point of the hippie movement. Woodstock proved the doom and despair people wrong.

For three days all these people lived together in peace and harmony. This movement that gained some individual rights including women's rights apparently dwindled after the Vietnam War was over. Then it seems that during the Regan era it turned from the 'we' generation to the 'me' generation. What's in it for me? Whole families wound up living on the streets, homeless. Today there are a growing number of new young people with the ideals and hopes to make a change. They are needed to enable us to survive in the years to come.

Capitalism Dehumanizes

This consumerism that originated from the American Dream has left the shores of America and has engulfed all the nations of the developing world including and especially economic giants like China and India. Two of the founding fathers of America Adam Smith and Thomas Jefferson were anti-capitalists and called for equality. They were against almost everything that capitalism stood for against the freedoms of humanity of the new world. They did not believe that people should be subject to wage labor because that is a destruction of their humanity.

Adam Smith in his book 'The Wealth of Nations' said that in any civilized society something has to be done to prevent the division of labor because it will turn the people into creatures who are as ignorant as it is possible to be. Adam Smith advocated markets only on the grounds that "perfect liberty leads to perfect equality." But there were



few listeners and over the years it led to an extreme advocacy of total tyranny, mainly among wealthy private capitalists and there was absolutely no accountability. This was worse than state tyranny where the public had a voice and exercised some control. Against wealthy industrialists they had no voice at all. In these institutions you take orders from above and hand it down below, it was simply an inhuman attitude of 'take it or leave it'.

Pure Tyranny

The corporate system, as it has evolved in the twentieth century and continues today, is pure tyranny, completely unaccountable. Noam Chomsky voicing the opinion of the masses said: "the colossal toll of the institutional crimes of state capitalism is fueling the indignation and rage of those cast aside". Chomsky also said, "Unsubsidized capitalism has existed in a good part of the Third World, which is why the Third World countries look the way they do. Unsubsidized capitalism has never existed in any developed society for a simple reason: the wealthy and powerful won't just allow it. They will use the levers of power to make sure that state power subsidizes them." Yet US President Barack Obama feels, "I, like most of the American people, don't begrudge people's success or wealth. That is part of the free-market system".

Thoughts on Societal Changes

In the course of history of the United States, several Amendments and federal laws (like giving women and blacks the right to vote) were passed that express the idea that the government is a democracy (a word that is not found in the American Constitution because the founding fathers feared it). There were saner voices that thought what could perhaps be achieved is the ideal of a participatory and consensus democracy at local, small scale levels.

This in small groups was better than representative democracy or Constitutional Republic (what the

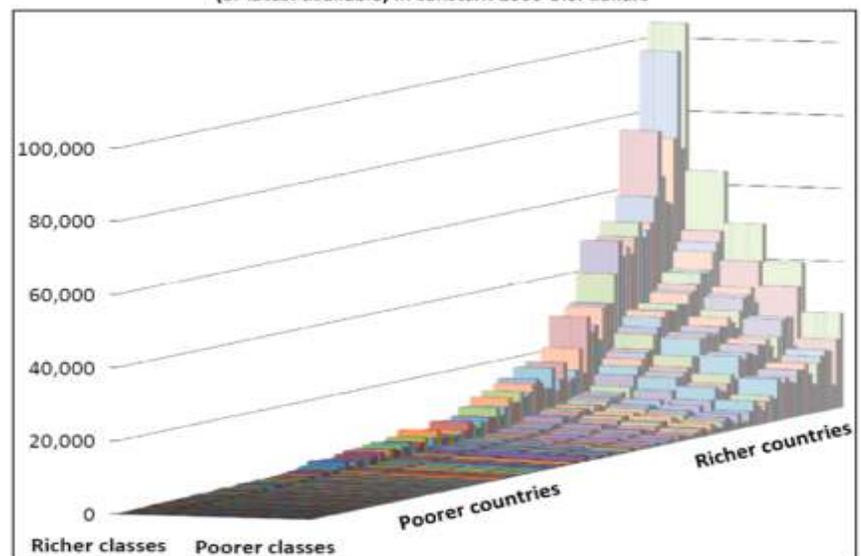
US actually is) one that guarantees inherent individual rights, rights that majority cannot take away. Actually needed was a balance that reconciles individualism and collectivism, a social order with a system in which decision-making power flows (from the bottom-up, not from the top-down) from the precinct to the township, then from the township to the county, and from the county to the state level. And few neo-communities evolved that showed the world, how small cooperative groups of people, sharing similar values, could live simply in ecologically, self-sufficient, sustainable ways, using consensus decision-making, permaculture landscaping, organic fertilizers, composting, vegetarianism and alternative energies. This would give more say to common, working people on matters that directly affect their lives, far out of reach of powerful private corporations or elitist control.

These ideas were of course considered radical and dangerous in the eyes of corporate owners and even today such ideas are resisted. These therefore seldom make it in main national televisions, which are privately owned, who to protect their own interests do not consider it fit for public consumption.

New World Order

With the relative success of Germany and Japan in the post war period and the collapse of the communist USSR and its blocs and the emergence of the USA as the single superpower in a unipolar world, High Tech revolution in production, transportation and communications systems and aspirations of third world countries to rapidly attain high economic standards of life have created a New World order and world economy that favours globalization and free market economy – all very well – but sadly this is being influenced by the world's wealthiest people especially international bankers who are upper-echelon members of elitist groups and Multi National Corporations. Their aim is simple, to enter the wider global markets to sell their own products without trade barriers like customs and other tariffs thereby enhance their own profits, and not with any altruistic motives of removing mass poverty and raising per capita incomes in developing countries. Larger the influx of capital larger the profits and to aid them in this endeavour is the unholy trinity of the World Bank, the International Monetary Fund and the World Trade Organisation.

Figure 2. A Visualization of Global Income Distribution, 2007 (or latest available) in constant 2000 U.S. dollars



Source: Adapted from Sutcliffe (2005) using World Bank (2011), UNU-WIDER (2008) and Eurostat (2011)

Global Income Inequality

According to 2011 UNICEF Report by Isabel Ortiz and Mathew Cummins as of the year 2007, “the wealthiest 20% of mankind enjoyed nearly 83% of the total global income compared to the poorest 20%, which had exactly a single percentage point.

Perhaps more shocking, the poorest 40% of the global population increased its share of the total income by less than 1% between 1990 and 2007”. 1990 was the year when both India and China opened their doors to Globalization and Reforms! Yet today despite economic growth India ranks 134 and China ranks 101 in the Human Development Index.

The severity of this inequality is best represented in the three dimensional figure from the Report: What does this global inequality mean for the poor? About 1.2 billion people (22% of the world’s population) were living on less than \$ 1.25 per day in 2007 and about 2.2 billion (about 40%) on less than \$ 2 per day. We also find that as of 2007 the world’s wealthiest 61 million individuals (or 1% of the global population) had the same amount of income as the poorest 3.5 billion (or 56%).

And how does it affect children and youth? At the global level most children belong to the bottom of the poorest and about 48.5% of the world’s young persons are similarly confined to the bottom. Out of 3 billion persons under 24 worldwide, approximately 1.5 billion were living in situations in which they and their families had access to only 9% of global income. If one goes a step further, more than two-thirds of the world’s youth have access to less than 20% of global income.

Table 4. Poorest and Richest Countries in the World, 2007 (or latest available) in constant 2000 U.S. dollars

| Poorest 10 | | | Richest 10 | | |
|----------------------|----------------|------------|---------------|----------------|-------------|
| Country | GDP per capita | Population | Country | GDP per capita | Population |
| Dem. Rep. of Congo | 94 | 62,522,787 | Monaco | 106,466 | 32,620 |
| Burundi | 110 | 7,837,981 | Bermuda | 72,296 | 64,000 |
| Guinea-Bissau | 140 | 1,541,040 | Luxembourg | 56,625 | 479,993 |
| Liberia | 144 | 3,627,285 | Norway | 41,901 | 4,709,153 |
| Malawi | 148 | 14,439,496 | Japan | 40,707 | 127,770,750 |
| Eritrea | 151 | 4,781,169 | United States | 38,701 | 301,580,000 |
| Niger | 171 | 14,139,684 | Iceland | 38,166 | 311,566 |
| Ethiopia | 176 | 78,646,128 | Switzerland | 37,935 | 7,551,117 |
| Tajikistan | 231 | 6,727,377 | Qatar | 34,960 | 1,137,553 |
| Central African Rep. | 231 | 4,257,403 | Hong Kong | 34,041 | 6,925,900 |

Source: Authors’ calculations using World Bank (2011)

Though per capita GDP is not an accurate indicator, we do live in such a world where 22,000 young children die every day, some 8 million a year and as per a recent UNICEF Report most of these deaths are preventable – where values that demean the human spirit thrive – where money matters and little else does - an illusory world, where economists fully indoctrinated become new priests of a fundamentalist religious faith which, apparently sanctifies greed and disallows intelligent introspection and social responsibility

Economically Dysfunctional

Apart from it being a sign of social injustice, all this is actually

dysfunctional. Some of the perils due to such high levels of income inequality in terms of economic growth, health and social well-being and political stability being as per the above UNDP study are (1) it slows growth; (2) results in health and social problems; (3) generates political instability and (4) leads to severer social inequalities, especially among children. The continuing economic slowdown, the social crises and future uncertainties are clear modern day examples even among affluent nations of the European Union!

The bottom billion therefore requires urgent global attention to alleviate their enduring hardships; social progress in the 21st century



Funeral of a Romani (Gypsy) child 22,000 young children die every day in the world from preventable deaths



requires much greater efforts. To start with, attention needs to be focused on the fact that the world's policy making is accruing to the top billion.

Communism has died a premature death and Capitalism that flourished after the Industrial Revolution in Europe has over the last two and a half centuries failed to solve any of the basic problems of human needs in any country or for that matter global problems such as social and environment degradation and in fact disintegration? An economic system can be viable so long as society has mechanisms to counter abuses of either state or market power which in turn erodes the natural, social and moral mainstays of humanity. So, is there an alternative?

PROUT a Viable Alternative

Yes — Progressive Utilization Theory (PROUT) following a path of socio economic emancipation for humanity with a rational economic policy that guarantees minimum requirements for the common people and also provides maximum amenities to the meritorious and which progressively increases such threshold levels over the years – is the answer.

Shrii PR Sarkar the founder of PROUT ushering in a New Renaissance way back on January 26, 1958 at Bhagalpur, Bihar, India declared, “Considering the collective interests of all living beings, it is essential that capitalism be eradicated ... when capitalists declare, ‘We have amassed wealth by our talent and labour, if others

have the capacity and diligence, let them also do the same; nobody prevents them’, they do not care to realize that the quantum of resources on the earth is limited, whereas the requirement is common to all. Excessive individual affluence, in most cases, deprives others of the minimum requirements of life. The absence of collective outlook is the root of all evil. The strong are perpetrating atrocities and injustices on the weak; powerful human groups are exploiting powerless ones. Under such circumstances it is the duty of virtuous people to wage war on the oppressors. It is no use sitting quietly, waiting indefinitely for moral preaching to bring results. All virtuous people will, therefore, have to become united. At the same time preparations will have to continue to fight against the demons. Those who perpetrate atrocities on collective life or on a particular human group cannot be pardoned. In such cases pardoning not only reflects weakness, it also encourages injustice, because the oppressors become more tyrannical. Though the humanistic approach works in some cases, it takes a very long time. Thus stronger measures will have to be taken; that is, tremendous circumstantial pressure will have to be created. To create this sort of circumstantial pressure, the application of force is absolutely necessary ... but to reform the character of these ailing people, long-term arrangements will also have to be made for their psychic and spiritual education”.





Raghuram Rajan

and Other Pied Pipers of the

New World Order

“With the world’s financial system in the midst of the biggest blowout in modern history, it is useful to take a look at the latest proposals from the so-called financial experts, as a way of demonstrating their incompetence to devise a solution to a crisis for which they themselves are largely responsible.”

* Shelley Kasli

Welcomes don’t get much warmer than this—especially not for central bankers. But Raghuram Rajan, the new governor of the Reserve Bank of India, is being treated like a Rockstar by the media

and a savior by the markets. In his first briefing since taking office as governor on Sept. 4, Rajan announced plans to bolster the financial sector and support the rupee.

None of the measures were

ground-breaking, but the reaction was exuberant. The Economic Times, India’s leading financial newspaper, sketched Rajan as James Bond, replete with a sharp suit and a gun made out of rupee notes. Never mind his American citizenship nor the various prestigious organizations he is associated with such as University of Chicago, World Bank, US Federal Reserve Board, Swedish Parliamentary Commission, American Finance Association, International Monetary Fund (IMF) etc. However, one distinct accolade that he has earned is the entry into an elite group of economist czars called the Group of Thirty or just G30 very recently last year just before becoming the Bank Boss of India. For the scope of this article we’ll need to dwell a bit on the background of G30.



Raghuram Rajan | Appointed as next Governor of the Reserve Bank of India

Born: 3 February 1963 (age 50) Bhopal

Nationality: Indian, American

Field: Financial economics

Education: IIT Delhi (B.Tech.) IIM Ahmedabad (MBA) MIT (PhD)

Institution: University of Chicago

Awards: 2003- Fischer Black Prize 2010- Financial Times and Goldman Sachs Business Book of the Year Award

Books: Saving Capitalism from the Capitalists, Fault Lines: How Hidden Fractures Still Threaten the World Economy

Rajan will replace D Subbarao who completes his five year term on Sept 4 23rd Governor of RBI, appointment for 3 years Former IMF chief economist, was appointed as the Chief Economic Advisor in Finance Ministry in August last year Was also honorary economic advisor to PM. Acclaimed for predicting the 2008 global financial crisis

Rajan was also involved with a report on Financial Sector Reforms, which was authorised by Planning Commission

PTI GRAPHICS

History of Group of Thirty (G30)

The Group of 30 is a Rockefeller-sponsored group of leading Central Bankers and academics at Washington, D.C. based institution which counts as its members many of the more powerful banks and financial institutions in the world. The Group of Thirty, chaired by former Federal Reserve Chairman Paul Volcker, includes the current heads of the Bank of France, the Bank of Tokyo, the Bank of Italy, the Bank of Israel, the former head of the German Bundesbank and now even the Reserve Bank of India. Also represented are many of the top commercial and investment banks, including Citicorp, J.P. Morgan, Morgan Stanley, Merrill Lynch, Deutsche Bank, the Industrial Bank of Japan, and J. Rothschild International Assurance Holdings. The Group of Thirty is, in short, a mouthpiece for the international financial operatives who created the speculative bubble that is now exploding. It is a sort of vampires' club – an elite group which is planning the reorganization of the world monetary system.

Since late 1981, the IMF and the multinational financial oligarchies have realized that the developing countries would not be

able to pay their debts under their original terms. The Group of Thirty, designed a strategy to use the debt crisis to smash sovereignty. Their perspective is to create a world council with executive powers to dictate and supervise financial policies of each “sovereign” nation to allow free reign for nation-less capital. This entity would be made up of the IMF and the central banks, act independently from national governments and be coordinated by the Bank for International Settlements, based in Basel, Switzerland.

This is the same group that outlined the plan for changing the laws and regulations of nations, in order to protect their derivatives trading and perpetuate the bubble as long as they can. One of the G30 benefactors is the Open Society Foundation, which upon further examination is a George Soros founded organization. Another of the G30 benefactors is the Whitehead Foundation, which was started by John C. Whitehead, the former managing partner for Goldman Sachs, and Deputy Secretary of State in the Reagan Administration.

G30 and more specifically former Fed Chairman Paul Volcker was the major player in moving the USD off the gold standard under Nixon and was the prime mover at

the Treasury in establishing Bretton Woods II. Volcker and his buddies at the G30 have not only known about but have methodically planned the global monetary regime that was instituted in response to the Global Financial Crisis caused by the derivatives time bomb (see G-30 manual on derivatives published in 1993).

Now it shouldn't come as a surprise to you when our Piped-Piper Raghuram Rajan played the tune on how the world will fall into a hole; one of the few who predicted the 2008 financial crisis. The question is – to what end? With the world's financial system in the midst of the biggest blowout in modern history, it is useful to take a look at the latest proposals from the so-called financial experts, as a way of demonstrating their incompetence to devise a solution to a crisis for which they themselves are largely responsible.

In an interview given to The New York Times, Rajan explains his definition of growth and provides his solution to the ailing economy : In terms of where will growth come from, it doesn't need to come from fancy stuff like extraordinary innovation of one kind or another. Just getting people from agriculture into services and industry itself is growth. I think India's medium-term future is moving people out of agriculture into industry and services. Services, you know, some extent we have a sort of a sense of what it takes. And India's service sector is disproportionately large for a country of its income. Where we have had less success is industry, and the question is : can we sort of find a way to free the path for small and medium industry, and not just keep them forever as small and medium industries but allow them to grow into large industries.

In another interview given to The Economic Times, he extrapolates it further: There is a tremendous amount of value-add that can be created in services. In India, especially, financial services



Dawn of a New Era Announcing big-bang steps, the new gov says primary role of RBI will be monetary stability

The Man Who Predicted World's Future Sets Out to Correct India's Present

ENERGY IN MARKETS

Re Gets a New Boss & Rises, Even D St Follows

On a High

18200 18547



OUR BUREAU

NEW DELHI
India's stock markets surged 300 points, or 1.83%, as the central bank eased curbs on foreign borrowing for the day. Raghuram Rajan took over as new governor. Coming a day after Tuesday's 3.45% plunge



1:1 VIEW

Gung Ho Governor

Raghuram Rajan has gotten off to a good start, radiating brisk purpose and optimism. He has set a deadline for issuing new bank licenses, drafted in credible Binay Jain to vet applications. To reassure observers who might have drawn the wrong conclusion from his emphasis, during his academic past, on inflation targeting as the primary job of the central bank, he holds up the statutory mandate of the Reserve Bank, firm, inclusive growth, he says, is imperative. He also stresses financial inclusion and development. It is welcome he does not let the urgent, the exchange rate, obscure the important

Name's Rajan, Game's Bond...

Governor No. 23 vows liberal currency markets, easier branch licences

FIRST DAY, FIRST SHOW

GREATER FOCUS

as also IT and others are where most value-add is created. Unfortunately, even though services account for 60% of the GDP, they don't account for nearly as much for jobs. They account for just 15% of the jobs. What we need to focus on is perhaps thinking broadly about how we create services that will generate many more jobs. Highlighting sectoral disparities building up in the economy, Rajan said in another interview to The Hindu Business Line, that while agriculture's share was declining, that of services had gone up. Manufacturing had remained flat. "This is not surprising. As countries grow, agriculture declines. What is special about India is that the exit of people from agriculture has not kept pace. (no you're not delusional; read again) Increasingly, people in agriculture are impoverished relative to those having jobs in industry or service. We managed to move the States together, but perhaps we need to do more on the sectoral side to move people out of agriculture into other areas

The ridiculousness of these statements is only complimented by the audacity with which it is said considering the fact that these

conclusions are derived with a conviction and in full cognizance of their effects and consequences.

What is striking to me however is that I had heard this tune before. It's enigmatic melody is so familiar to my ears that it's been ringing in my head ever since. I had heard it play in what is called the Mecca of Book Lovers – the Jaipur Literature Festival by another piper that goes by the name of Ruchir Sharma; head of Emerging Markets and Global Macro at Morgan Stanley Investment Management and author of the international bestselling tune Breakout Nations: In pursuit of the Next Economic Miracles. I remember this distinctly because when questioned by me about the very definition of growth and the solutions for development he was talking about I received the very same answer from him. So similar was the tune that I had to sit up and take notice. Remember that these two are the top Indian thinkers on the Forbes list. So when they speak people listen to them unquestioned like words of God.

Never mind that the Forbes family made their fortunes off of the Opium trade that was forcibly grown in India after ruining the

agricultural lands and pushing the farmers into opium cultivation that was sold to the Chinese making their entire generations addicted onto it that made them unable to resist and fight when the time came during the Opium Wars; ultimately loosing Hong Kong to the Rothschild gang controlled East India Company. Hong Kong became the hub of Opium trafficking and later Hongkong and Shanghai Banking Corporation (HSBC Bank) was founded on the trafficking money to better launder and manage the booty. Forbes was one of the directors of HSBC and later founded the Forbes magazine as we all know. These are respected family names now.

These pipers are just playing their part in the symphony; the orchestra is being conducted from somewhere else. Have a look at this: In India, the need of the hour is to bring 150 million workers out of agriculture and into manufacturing, which requires retraining and employment on a scale rarely seen. 174 million Indians are expected to join the labor force by 2030, the largest such cohort in the world, and training them will require a heavy dose of private-sector involvement.

This is right off Obama's

second term plans for India. Kindly read my analysis of it at <http://greatgameindia.wordpress.com/2013/02/01/unlocking-the-full-potential-of-the-us-india-relationship-2013/> The solution that he offers is to Launch a “U.S.-India Job Creation and Skills Building Partnership”. Given that India’s economy could become the world’s third largest by 2030, and the U.S. economy is placing emphasis on retraining workers to meet the labor demands of the twenty-first century, a bilateral initiative should be launched to capitalize on the vast human capital in both societies, by linking the expertise and abilities of our community colleges and worker training programs. India’s Ministry of Human Resource Development has plans to focus on vocational training, but a concerted bilateral initiative, including public-private partnerships, to train and employ millions of workers for a modern economy is needed.

As hinted above this herculean feat of turning 15 crore farmers into worker slaves of the New World Order would require the privatization of our education system; one that could create NWO friendly worker bees. The steps towards this goal have already been implemented with Secretary Kerry’s visit to India.

One of the outcomes of these strategic dialogues was IBM’s Project Praviin. The flag for revamping the entire Higher Education system in India by engaging the corporate sector in it through privatization is held by another piper Narayan Murthy. This in itself would require a full post where I’ll be discussing in detail about the Future of Higher Education in India. This entire symphony is orchestrated on the Agriculture Manufacturing Services Growth Model which proposes: Well, agriculture is important, but

“ True individual freedom cannot exist without economic security and independence.

- Franklin D. Roosevelt



manufacturing tends to be more productive per unit of labor. That is why it was the industrialized nations that became wealthy though the Industrial Revolution. The average wage and standard of living of a person in a country is then higher. Also, agricultural economies are at the mercy of weather patterns, disease, and famines. Manufacturing economies have less outside variables to affect them. Service based economies are even more immune to fluctuations, because inventories don’t over accumulate, so the business cycle isn’t as volatile. Agriculture cannot produce continuous economic GDP growth per capita because both the supply and demand is limited.

Now, there are serious holes in this theory, the primary being that it doesn’t take into account that the Industrial Revolution was kick-

started by plundering the raw materials, wealth and technology from the colonies which was again sold to the same colonies in Free Market. It’s not a co-incidence that the so-called Industrial Revolution started in Great Britain.

Another supposition that this theory makes is that by dumping agriculture for manufacturing and services would result into more job creation and hence more GDP and economic growth. However the ground reports give a totally different picture.

Even at the peak of the economic growth period, between 2005 and 2009 when economy grew at 8 to 9 per cent, the high economic growth did not result in job creation.

According to a Planning Commission study, 14 million people were pushed out of agriculture, and another 5.3 million jobs were lost in the manufacturing sector in the same period. If growth was not translating into additional jobs, and instead was leading to

increased joblessness, there was something going wrong.

Moreover from the report by renowned Agriculture Scientist Devinder Sharma as published in Deccan Herald, in the 9 years since Manmohan Singh took over, India has been flooded with cheaper manufactured goods, the imports touching \$5 billion (Rs 3 lakh crore). Nearly 54 of the imports have come in from China alone. Much of the imports were of consumer goods that could have been easily manufactured within the country. As if this is not enough, India is now having talks with China to sign a free trade agreement. In any case, India has been on a fast-track mode to sign bilateral trade agreements with more than 34 countries. The result: imports have far exceeded the exports from India, which means the trade agreements had not benefitted



the country.

So, on one hand we're being advised to dump our declining Agricultural Heritage for economic growth and increasing the GDP by shifting into manufacturing; while on the other bilateral trade treaties are being signed that would flood the Indian market with cheap foreign goods. Importing cheap and highly subsidized agricultural commodities as well as manufactured goods is like importing unemployment. What I don't understand is what would we be manufacturing then and for whom? Further on the agenda is from manufacturing into services sector turning the population into just obedient slaves of Globalization.

This is what eminent writer Alan Watt has to say on Service Economy. We're all service economies. Which means you pass things around, once you bring them into the country. Or you go into the hotel industry and just hope you get enough managerial class Chinese to come over and rent rooms from you. I'm not kidding about this. This is what it's all about, a service economy. Before they decided to bring the service economy into Britain, I can remember the debates about it. This was all in preparation because we'd already de-industrialized with an agreement with the United Nations at the end of WWII, and by the late 70s we were

to be pretty well completely de-industrialized. Well, they really did it. They never told the public this. You had to go into the UN to find out, and from books written by people involved at the time. The newspapers never mentioned why you were being de-industrialized.

And millions were tossed out of work. Then they came out with this big massive propaganda program to go into service economies, service, and change sheets on beds and things, and that'll be the new future. And you know, in Britain they're still churning that rubbish out. I'll get off that topic anyway. It upsets me Alan Watt "Cutting Through The Matrix" — LIVE on RBN.

The more serious question is what will happen to the already declining agricultural sector and the impending food crisis suggested by various international and national reports? The Food Gap — The Impacts of Climate Change on Food Production: A 2020 Perspective Alarm bells at crop summit: 'Acute food scarcity in India by 2020'. But surely our Rockstar Pipers must have known this; they don't expect us to feed on the worthless paper once the entire fiat monetary scam implodes from within — or do they?

Let's see what India's Agriculture Minister is doing about it. A delegation of Punjab farmers led by India's Agriculture Minister Sharad Pawar visited Brazil and

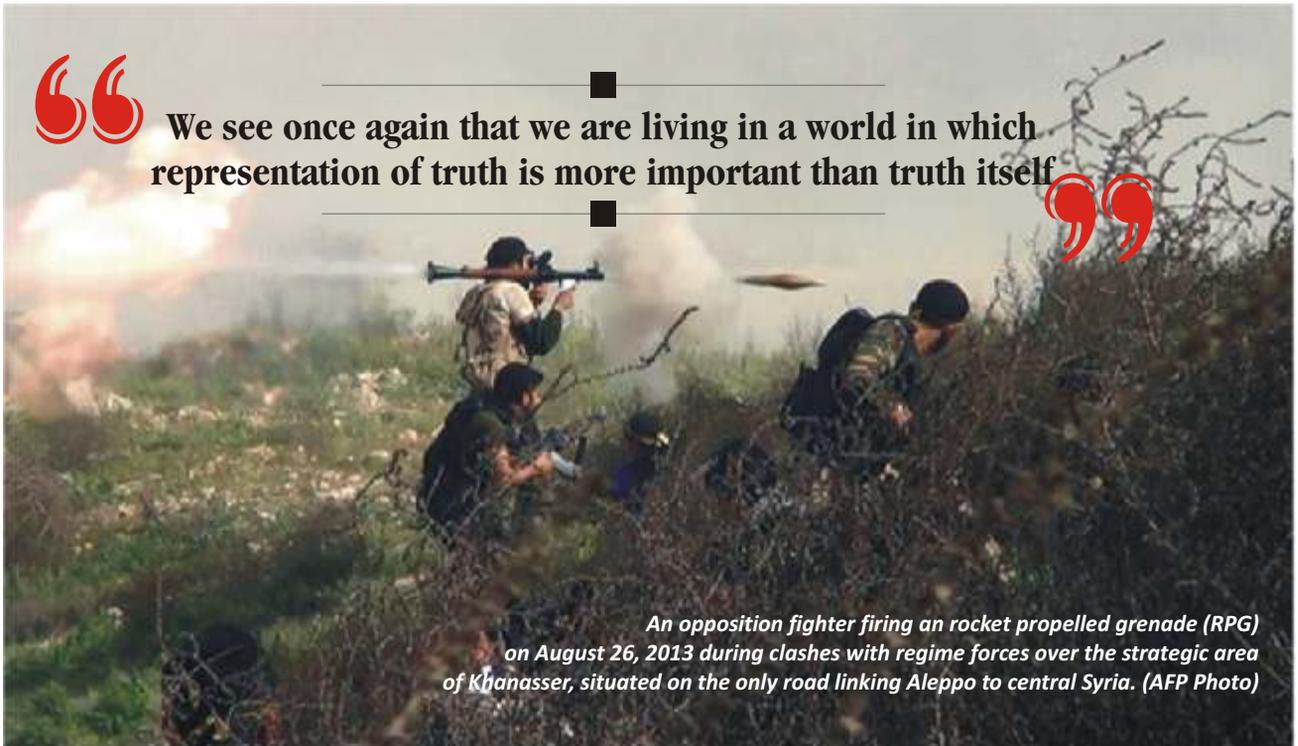
Argentina looking from Sept 3-13 for buying or leasing large tracts of land. According to news reports, Sukhbir Singh Badal deputy chief minister of Punjab is also part of the delegation. A farmer, who is cultivating over 30,000 hectares in Argentina, has already given a presentation to the members of the delegation.

Ironically, a recent report by the International Institute for Environment and Development (IIED) has brought out how small farmers in Brazil, for instance, are abandoning farming and swarming in to the urban centres. So, on the one hand Brazil is driving away its own farmers, on the other it is inviting Indian farmers to come and cultivate the land left behind. What a flawed model of development? Your own farmers go landless while you handover farming to imported farmers. This is not just the case of Brazil. What's going on is Global Farmland Grab and India is one of the major proponents in this Neo-Colonizing drive. Isn't it interesting, the same tune that the developed countries play for us developing countries; we play onto the third world countries.

The writer is a geopolitical researcher for international English quarterly Inner Voice of Bharath, who writes articles specific to the Indian subcontinent in the global scenario. He can be reached at his blog at



We see once again that we are living in a world in which representation of truth is more important than truth itself



An opposition fighter firing an rocket propelled grenade (RPG) on August 26, 2013 during clashes with regime forces over the strategic area of Khanasser, situated on the only road linking Aleppo to central Syria. (AFP Photo)

The War on Iran... Begins In Syria

✱ Eric Draitser

As the United States, along with its European and Israeli allies, prepares to launch yet another illegal war of aggression in the Middle East, the geopolitics of the US strategy could not be more apparent. Despite the high-minded talk of humanitarianism, the US is advancing a transparently neo-colonialist agenda aimed at securing hegemony in the region by destroying what little opposition remains.

Lights...camera...war!

The images and videos flooding the internet since last week purport to show 'evidence' of a chemical weapons attack

perpetrated by the Assad regime. This development neatly and conveniently coincides with the declaration by the Obama administration that the use of such weapons constitutes a 'red line', merely a euphemism for the point at which the US would feel emboldened to militarily intervene on behalf of the rebels. And so, as news outlets report on the 'likely use of chemical weapons' by Damascus without anything other than unverifiable hearsay and ambiguous video footage, the drumbeat of war gets louder and louder.

A clear-thinking and rational political analyst would immediately

be suspicious about the attack considering the presence of international chemical weapons investigators in Syria, as well as the fact that Damascus was undeniably winning the war against the jihadi rebel factions in cities like Qussair, Homs, Aleppo and elsewhere.

That Assad would sabotage his own military victories and provide the perfect pretext for a foreign intervention is not only far-fetched, it runs contrary to his own record throughout this conflict. Remember that Damascus has shown restraint in the face of international war crimes committed against it by Israel, Turkey and other regional

actors who have been fomenting the conflict in Syria for more than two years.

And so we see once again that we are living in what French philosopher and cultural critic Guy Debord called ‘The Society of the Spectacle’ – a world in which representation of truth is more important than truth itself, where videos of unknown origin and without verification take the place of authentic evidence and investigation, where wars that will destroy millions of lives and future generations are manufactured by paid actors on television who merely masquerade as journalists.

All this leads many to wonder whether the United States is really as stupid as it seems. Could Washington actually believe that a war in Syria will actually benefit the US and its interests? Could they truly be so short-sighted and unwilling to learn from past mistakes? Although these questions would seem entirely valid, they presuppose that a war with Syria is actually the goal. On the contrary, this illegal aggression against the sovereign Syrian Arab Republic is merely the opening phase of a greater regional war with the ultimate target being the Islamic Republic of Iran.

Smashing the Shiite crescent

In the decades since the revolution of 1979 which created the modern Islamic Republic of Iran, the US policy toward that country has been antagonistic and belligerent to such a degree that Iran has been forced, out of sheer necessity, to rely very heavily on its few regional and international allies. And so, given the political posture of Bashar Assad, like that of his father before him, Damascus has been viewed as Iran’s key political partner, providing Iran with a crucial ally along the border with Israel and a bridge to the Hezbollah organization in Southern Lebanon. Additionally, a multi-ethnic society like Syria with a dominant Shiite-Alawite

demographic presents itself as a natural friend to Shiite Iran. However, the importance of this relationship does not stop at mere similarities.

Since the United States imposed draconian sanctions against Tehran, ostensibly over Iran’s alleged nuclear program, the economics of the Iran-Syria relationship have become even more significant. As Tehran has been increasingly frozen out of world energy markets due to US and European sanctions that make it difficult if not impossible to settle international debts with the Islamic Republic, it has been forced to find alternative methods and infrastructure to sell its oil and gas and maintain its fragile economy.

A centerpiece of this strategy is the Iran-Iraq-Syria gas pipeline deal signed last month. Intended to provide Iran with a new delivery route to the Mediterranean coast, giving it renewed access to the Eurasian landmass and markets, the pipeline is obviously a blow to US-Israeli attempts to strangle the regime in Iran economically. Syria, being the critical linchpin in this deal, figures significantly in the Iranian strategy to survive the sanctions, thereby necessitating Iranian involvement in the conflict if only to provide the critical support

Assad needs to maintain control of the security of the country.

When one looks at the players involved in the war in Syria, it becomes clear that the Sunni monarchies – Saudi Arabia and Qatar primarily – have committed to the war in order to ensure their own continued hegemony, especially in terms of energy production. Qatar, being one of the world’s wealthiest gas exporters, views the growing relationship between Iran and Syria, especially the gas pipeline deal, as an existential threat to their own standing. The Saudis, long since mortal enemies and rivals of the Shia Iranians, also have come to view Syria as merely a battleground in the larger proxy war with Iran.

And then of course, there’s Israel. Perched comfortably on Syria’s border, Israel has played a key role in stoking tensions and fomenting unrest on the other side of the Golan Heights. Not only did Israel carry out a number of blatantly illegal bombings inside Syria’s borders, there have been dozens of mainstream accounts, including videos, of Israeli Special forces commandos inside of Syria. Naturally, Israeli intentions are to further their own interests which for decades have been centered on the destruction of Iran, their main regional competitor and rival.



Syrians walk in a heavily damaged street in Syria's eastern town of Deir Ezzor on August 26, 2013. (AFP Photo)

Furthermore, as renowned author and geopolitical analyst F. William Engdahl has noted, Israel's new gas discoveries off the Mediterranean coast add a new dimension to the struggle for dominance in the region. Engdahl writes, "Now Israel faces a strategic and very dangerous dilemma. Naturally, Israel is none too excited to see Assad's Syria, linked to Israel's arch foe Iran, and Iraq and Lebanon out-compete an Israeli gas export to the EU markets. This could explain why Israel's Netanyahu government has been messing inside Syria in the anti-Assad forces."

Of course, Israel is not an entirely independent actor. As a principal player in the US-dominated imperial system, Israel serves as the bad cop to Washington's good cop on Iran. While the warmongers in Tel Aviv

call for Iranian blood, the US is able to feign interest in nuclear negotiations to resolve the conflict and lift the sanctions. At the very same moment, the US, EU and Israel foment civil war in Syria precisely to weaken the Iranians, already isolated politically and economically, thereby showing that not only are they not interested in peace with Iran, they are implementing a multi-phased strategy to destroy that country.

Adding insult to injury, the continued instability and violence in Iraq has politically weakened Prime Minister Maliki, a key Iranian ally. With Baghdad and Damascus in chaos, Tehran will find it very difficult to continue to support Hezbollah, another important piece on the chessboard. So one can see without great difficulty that the war

in Syria is, at a fundamental level, a means to an end – the end being the total destruction of the Shiite Crescent insofar as it represents resistance to the hegemonic designs of the US, Israel, and their puppet Sunni monarchies.

What has become ever more apparent in recent weeks and months is that the conflict in Syria is much larger than Syria itself. Like the Balkans almost exactly 100 years ago, Syria has become the proverbial powder keg in which Western leaders play with matches. Tragically, the diplomatic brinkmanship of the imperial powers in 1914 unleashed upon the world one of the greatest tragedies in the history of humanity: the First World War. As the United States prepares to commence yet another war, let us hope that world war is not once again the outcome.





“The powers of financial capitalism had another far reaching aim, nothing less than to create a world system of financial control in private hands able to dominate the political system of each country and the economy of the world as a whole.” Carroll Quigley



Making the World Safe for Banksters

* Ellen Brown

Iraq and Libya have been taken out, and Iran has been heavily boycotted. Syria is now in the cross-hairs. Why? Here is one overlooked scenario. In an August 2013 article titled “Larry Summers and the Secret End-game’ Memo,” Greg Palast posted evidence of a secret late-1990s plan devised by Wall

Street and U.S. Treasury officials to open banking to the lucrative derivatives business. To pull this off required the relaxation of banking regulations not just in the US but globally. The vehicle to be used was the Financial Services Agreement of the World Trade Organization.

The “end-game” would require not just coercing support among WTO members but taking down those countries refusing to join. Some key countries remained

holdouts from the WTO, including Iraq, Libya, Iran and Syria. In these Islamic countries, banks are largely state-owned; and “usury” charging rent for the “use” of money is viewed as a sin, if not a crime. That puts them at odds with the Western model of rent extraction by private middlemen. Publicly-owned banks are also a threat to the mushrooming derivatives business, since governments with their own banks don’t need interest rate swaps, credit

default swaps, or investment-grade ratings by private rating agencies in order to finance their operations.

Bank deregulation proceeded according to plan and the government-sanctioned and nurtured- derivatives business mushroomed into a \$700-plus trillion pyramid scheme. Highly leveraged, completely unregulated, and dangerously unsustainable, it collapsed in 2008 when investment bank Lehman Brothers went bankrupt, taking a large segment of the global economy with it. The countries that managed to escape were those sustained by public banking models outside the international banking net.

These countries were not all Islamic. Forty percent of banks globally are publicly-owned. They are largely in the BRIC countries — Brazil, Russia, India and China which house forty percent of the global population. They also escaped the 2008 credit crisis, but they at least made a show of conforming to Western banking rules. This was not true of the “rogue” Islamic nations, where usury was forbidden by Islamic teaching. To make the world safe for usury, these rogue states had to be silenced by other means. Having failed to succumb to economic coercion, they wound up in the crosshairs of the powerful US military. Here is some data in support of that thesis.

The End-game Memo

In an article, Greg Palast posted a screenshot of a 1997 memo from Timothy Geithner, then Assistant Secretary of International Affairs under Robert Rubin, to Larry Summers, then Deputy Secretary of the Treasury. Geithner referred in the memo to the “end-game of WTO financial services negotiations” and urged Summers to touch base with the CEOs of Goldman Sachs, Merrill Lynch, Bank of America, Citibank, and Chase Manhattan Bank, for whom private phone numbers were provided.



The game then in play was the deregulation of banks so that they could gamble in the lucrative new field of derivatives. To pull this off required first, the repeal of Glass-Steagall, the 1933 Act that imposed a firewall between investment banking and depository banking in order to protect depositors' funds from bank gambling. But the plan required more than just deregulating US banks. Banking controls had to be eliminated globally so that money would not flee to nations with safer banking laws. The “endgame” was to achieve this global deregulation through an obscure addendum to the international trade agreements policed by the World Trade Organization, called the Financial Services Agreement. Palast wrote:

“Until the bankers began their play, the WTO agreements dealt simply with trade in goods that is, my cars for your bananas. The new rules ginned-up by Summers and the banks would force all nations to accept trade in ‘bads’ toxic assets like financial derivatives. Until the bankers' re-draft of the FSA, each nation controlled and chartered the banks within their own borders. The new rules of the game would force every nation to open their markets to Citibank, JP Morgan and their derivatives ‘products.’”

And all 156 nations in the WTO would have to smash down their own Glass-Steagall divisions between commercial savings banks and the investment banks that gamble with derivatives. The job of turning the FSA into the bankers' battering ram was given to Geithner,

who was named Ambassador to the World Trade Organization.

WTO members were induced to sign the agreement by threatening their access to global markets if they refused; and they all did sign, except Brazil. Brazil was then threatened with an embargo; but its resistance paid off, since it alone among Western nations survived and thrived during the 2007-2009 crisis. As for the others:

The new FSA pulled the lid off the Pandora's Box of worldwide derivatives trade. Among the notorious transactions legalized: Goldman Sachs (where Treasury Secretary Rubin had been Co-Chairman) worked a secret euro-derivatives swap with Greece which, ultimately, destroyed that nation. Ecuador, its own banking sector de-regulated and demolished, exploded into riots. Argentina had to sell off its oil companies (to the Spanish) and water systems (to Enron) while its teachers hunted for food in garbage cans. Then, Bankers Gone Wild in the Eurozone dived head-first into derivatives pools without knowing how to swim and the continent is now being sold off in tiny, cheap pieces to Germany.

The Holdouts

That was the fate of countries in the WTO, but Palast did not discuss those that were not in that organization at all, including Iraq, Syria, Lebanon, Libya, Somalia, Sudan, and Iran. These seven countries were named by U.S. General Wesley Clark (Ret.) in a 2007 “Democracy Now” interview as the new “rogue states” being targeted for take down after

September 11, 2001. He said that about 10 days after 9-11, he was told by a general that the decision had been made to go to war with Iraq. Later, the same general said they planned to take out seven countries in five years: Iraq, Syria, Lebanon, Libya, Somalia, Sudan, and Iran.

What did these countries have in common? They were not members either of the WTO or the Bank for International Settlements (BIS). That left them outside the long regulatory arm of the central bankers' central bank in Switzerland. Other countries later identified as "rogue states" that were also not members of the BIS included North Korea, Cuba, and Afghanistan.

The body regulating banks today is called the Financial Stability Board (FSB), and it is housed in the BIS in Switzerland. In 2009, the heads of the G20 nations agreed to be bound by rules imposed by the FSB, ostensibly to prevent another global banking crisis. Its regulations are not merely advisory but are binding, and they can make or break not just banks but whole nations. This was first demonstrated in 1989, when the Basel I Accord raised capital requirements a mere

2%, from 6% to 8%. The result was to force a drastic reduction in lending by major Japanese banks, which were then the world's largest and most powerful creditors. They were undercapitalized. However, relative to other banks, the Japanese economy sank along with its banks and has yet to fully recover.

Among other game-changing regulations in play under the FSB are Basel III and the new bail-in rules. Basel III is slated to impose crippling capital requirements on public, cooperative and community banks, coercing their sale to large multinational banks.

The "bail-in" template was first tested in Cyprus and follows regulations imposed by the FSB in 2011. Too-big-to-fail banks are required to draft "living wills" setting forth how they will avoid insolvency in the absence of government bailouts. The FSB solution is to "bail in" creditors including depositors turning deposits into bank stock, effectively confiscating them.

The Public Bank Alternative

Countries laboring under the yoke of an extractive private banking system are being forced into "structural adjustment" and

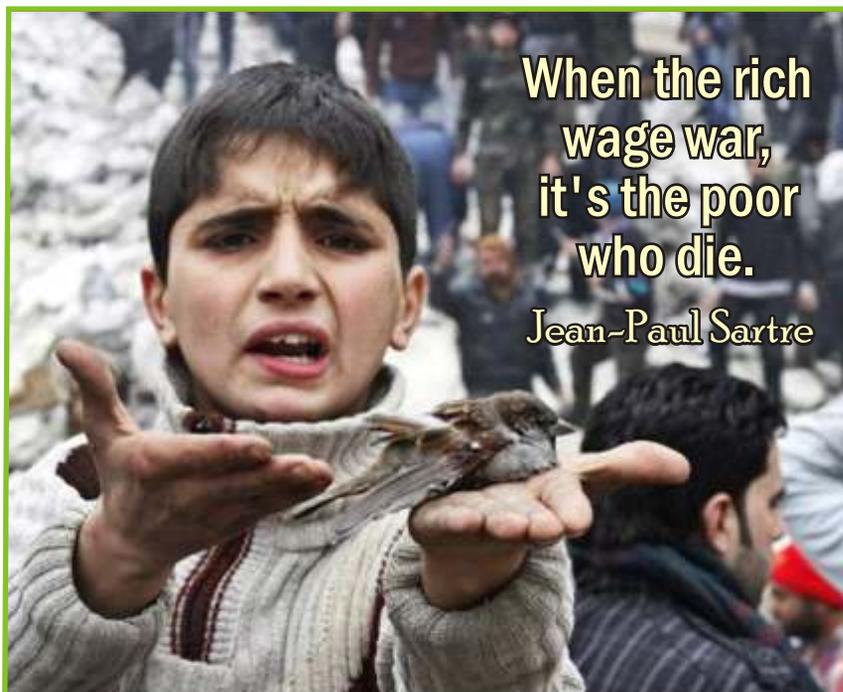
austerity by their un-repayable debt. But some countries have managed to escape. In the Middle East, these are the targeted "rogue nations." Their state-owned banks can issue the credit of the state on behalf of the state, leveraging public funds for public use without paying a massive tribute to private middlemen. Generous state funding allows them to provide generously for their people.

Like Libya and Iraq before they were embroiled in war, Syria provides free education at all levels and free medical care. It also provides subsidized housing for everyone (although some of this has been compromised by adoption of an IMF structural adjustment program in 2006 and the presence of about 2 million Iraqi and Palestinian refugees). Iran too provides nearly free higher education and primary health care.

Like Libya and Iraq before takedown, Syria and Iran have state owned central banks that issue the national currency and are under government control. Whether these countries will succeed in maintaining their financial sovereignty in the face of enormous economic, political and military pressure remains to be seen.

As for Larry Summers, after proceeding through the revolving door to head Citigroup, he became State Senator Barack Obama's key campaign benefactor. He played a key role in the banking deregulation that brought on the current crisis, causing millions of US citizens to lose their jobs and their homes. Yet Summers is President Obama's first choice to replace Ben Bernanke as Federal Reserve Chairman. Why? He has proven he can manipulate the system to make the world safe for Wall Street; and in an upside-down world in which bankers rule, that seems to be the name of the game.

The writer is an attorney, president of the Public Banking Institute, and author of twelve books including the best-selling Web of Debt. Her websites are <http://PublicBankingInstitute.org>.





The increase in water scarcity will impact on the livelihoods of a huge number of people, with the global poor being the most vulnerable



More Than 500 Million People Might Face Increasing Water Scarcity

Scarcity and contamination of water is taking a toll on people, especially the poor around the world. The regions at risk under unabated global warming include the grasslands of Eastern India and the shrub lands of the Tibetan Plateau. Both freshwater availability for many millions of people and the stability of ecosystems such as the Siberian tundra or Indian grasslands are put at risk by climate change while contaminated water breeds low-

weight babies, sometimes born prematurely. A number of studies have found that even if global warming is limited to two degrees above pre-industrial levels, 500 million people could be subject to increased water scarcity -- while this number would grow by a further 50 percent if GHG emissions are not cut soon. At five degrees global warming almost all ice-free land might be affected by ecosystem change. "We managed to quantify a number of crucial impacts of climate

change on the global land area," says Dieter Gerten, lead-author of one of the studies.

"The increase in water scarcity that we found will impact on the livelihoods of a huge number of people, with the global poor being the most vulnerable," says Hans Joachim Schellnhuber, one of the co-authors and director of PIK. This might get buffered to some extent through adaptation measures such as expanding of irrigated cropland. However, such an expansion would further increase the pressure on Earth's ecosystems and water resources. "Now this is not a question of ducks and daisies, but of our unique natural heritage, the very basis of life. Therefore, greenhouse-gas emissions have to be reduced substantially, and soon."

Mean global warming of 2 degrees, the target set by the international community, is projected to expose an additional 8 percent of humankind to new or increased water scarcity. 3.5 degrees -- likely to occur if national emissions reductions remain at currently pledged levels -- would





affect 11 percent of the world population. 5 degrees could rise this even further to 13 percent. "If population growth continues, by the end of our century under a business-as-usual scenario these figures would equate to well over one billion lives touched," Gerten points out. "And this is on top of the more than one billion people already living in water-scarce regions today. Parts of Asia and North Africa, the Mediterranean and the Middle East are particularly vulnerable.

For the green cover of our planet, even greater changes are in store. "The area at risk of ecosystem transformation is expected to double between global warming of about 3 and 4 degrees," says Lila Warszawski, lead author of another study that systematically compared different impact models -- and the associated uncertainties -- in order to gain a fuller picture of the possible consequences of climate change for natural ecosystems. This is part of the international Inter-Sectoral

Impact Model Intercomparison Project (ISI-MIP). A warming of 5 degrees, likely to happen in the next century if climate change goes on unabated, would put nearly all terrestrial natural ecosystems at risk of severe change. "So despite the uncertainties, the findings clearly demonstrate that there is a large difference in the risk of global ecosystem change under a scenario of no climate change mitigation compared to one of ambitious mitigation," says Sebastian Ostberg, lead author of the third study. The regions at risk under unabated global warming include the grasslands of Eastern India, shrub lands of the Tibetan Plateau, the forests of Northern Canada, the savannas of Ethiopia and Somalia, and the Amazonian rainforest. Many of these are regions of rich and unique biodiversity.

The combined changes to both water availability and ecosystems turn out to be nonlinear. "Our findings support the assertion that

we are fundamentally destabilizing our natural systems -- we are leaving the world as we know it," says Wolfgang Lucht, one of the authors and co-chair of PIK's Research Domain of Earth System Analysis. This is about the very basis of life. The studies use a novel methodological approach, introducing new measures of risk based on changes of vegetation structure and flows and stores of carbon and water. To this end, biosphere simulation models were used to compare hundreds of climate change scenarios and highlight which regions may first face critical impacts of climate change.

Pregnant women living in areas with contaminated drinking water may be more likely to have babies that are premature or with low birth weights (considered less than 5.5 pounds), finds a study based at Princeton University's Woodrow Wilson School of Public and International Affairs. Featured in the Canadian Journal of Economics, the

study finds the effects of contaminated water, which include numerous cognitive and developmental impairments, are particularly significant for babies born to less-educated mothers. These mothers also are less likely to uproot from areas with contaminated water, which, the researchers note, suggests a need for serious improvement in terms of communicating with people living in such environs. "Fetuses are vulnerable to all types of pollution, including water contamination caused by chemicals and bacteria," said Janet Currie, the Henry Putnam Professor of Economics and Public Affairs at the Woodrow Wilson School of Public and International Affairs and director of the Center for Health and Wellbeing. "This contamination can lead to a host of problems, including low-birth-weight babies who can have lifelong cognitive struggles. It's a particular problem for less-educated women who also presumably have less option in terms of housing."

"We found that infants exposed to contamination in utero tend to have mothers who are younger, less

educated and less likely to be married than other mothers. They are also more likely to be African-American or Hispanic," Currie said. "The results also suggest that mothers who are less educated are less likely than other mothers to move in response to contamination, while older mothers are more likely to drink bottled water or move." While past studies have focused on the effects of air pollution on infant health, Currie's is one of the first to evaluate the effects of water pollution on infants. Together with researchers from Columbia University and the University of California, San Diego, Currie examined ten years of New Jersey birth records and data on drinking-water quality collected from 1997 to 2007.

Using data from the New Jersey Department of Environmental Protection (DEP), Currie and her team looked at violation records across 488 water districts in New Jersey and found that more than a quarter of districts had water contamination violations affecting more than 30,000 people. These violations included both

chemical and bacterial contamination caused by such contaminants as dichloroethane -- a solvent often used for plastics or as degreasers -- as well as radon and coliform. The researchers matched the birth records to the water systems that serve the infants' residences. Because weather can dictate the amount of water a person consumes, they also incorporated daily temperatures into their dataset.

Currie notes that when a water district is affected, the DEP is required to send a notice to all residences. However, for renters, there may be routing difficulties. "If someone puts something in your mailbox, do you even see it? Does your landlord pick it up?" said Currie. "Notices are being sent that people don't receive. There's an undercurrent here that the way information is sent isn't adequate. We need to get this information to people directly." Currie suggests that health-care workers include literature about water contamination risks and hazards in clinics and exam rooms to reach more pregnant women.



PBI's Symbol in Delhi Elections

“Bat”

New Delhi : Proutist Bloc India (PBI) has decided to field its candidates in the forthcoming Delhi Elections. Election Commission of India has allotted "Bat" (of the cricket game) as its election symbol. A party has to contest on at least 10% of the total assembly seats if it wants common symbol for its candidates. PBI had given the names of ten symbols to the Election Commission of India for allotment from amongst them including house, gas cylinder and battery torch. Except "Bat" however all other nine symbols were already allotted to other parties who had applied earlier. Commission therefore allotted "Bat"(the tenth choice) as the symbol of the Party (PBI).



Party has already finalised its candidates for the following constituencies :

Badli, Badarpur, Chhattarpur, Ghonda, Janakpuri, Karawal Nagar, Kondli, Najafgarh, New Delhi, Sadar Bazar, Shadara and Sangam Vihar.

Candidates are in high spirits and are appealing to electorates to vote for them on two main planks : to bring the rule of moralists ; and to establish economic democracy in order to eradicate poverty in India. There is sensation in political circles due to the presence of PBI in electoral battle.

PBI Candidates in Fray for Delhi Elections



Baljit Aditya Khatana
Constituency No. 70
KARAWAL NAGAR



Bajinath Sah
Constituency No.35
NAJAFGARH



Virender Jha
Constituency No. 30
JANAKPURI



Ar. Amar Jeet Verma
Constituency No. 49
SANGAM VIHAR



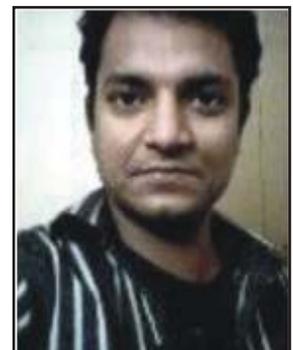
Aflatoon
Constituency No. 66
GHONDA



B. S. Dubey
Constituency No.53
BADARPUR



Omendra Sharma
Constituency No. 37
PALAM



Ravinder Singh
Constituency No. 62
SHAHDRRA

Uday Kumar Sahu

PBI's Candidate from Jabalpur (M.P.)

Jabalpur (Madhya Pradesh) : Proutist Bloc, India is fielding Uday Kumar Sahu, Advocate as its candidate from Jabalpur, West Constituency in the ensuing Assembly Elections in Madhya Pradesh. Uday ji as an ardent Proutist and has always worked for suffering people. He is being supported by moral forces of Sabalpur and are enthusiastic to find a gentleman of clean image in the election



Ananda Marga Universal Relief Team (AMURT) Thane Unit in Action

On 26 Oct 2013, volunteers (Approximately 25) of Thane unit of AMPS under the banner of AMURT have carried out service to the needy people in the Thane Civil Hospital by distributing food items (Fruits and Biscuits) for more than 300 patients in various wards. Permission was already sought in advance by A N Parekh (Bhukti Pradhan Thane) from the Chief Medical officer to carry out this activity.

It was quite heartening to see the enthusiasm and interest shown by the volunteers and everyone worked with lot of co-ordination. This is beginning of many such activities to be carried out in future.



Haryana Kisan Manch Farmers Gheraoed Tehsil Office

Hisar (Haryana) : On October 8, at Balsamand tehsil office, farmers demonstrated against the false cases filed against them by the electricity department, and against the pillar boxes being installed in the villages. Under the banner of Haryana Kisan Manch, thousands of farmers and women from different villages of the area gheraoed the tehsil office. Although they had reached there with the demand of being arrested, the administration appeared to be avoiding any clash with irate farmers. After about four hours of the protest, the farmers gave a memorandum to the Tehsildar and demanded that the false cases against them must be withdrawn and the installation of pillar boxes must be stopped immediately. The farmers also warned that if the administration did not heed to their demands, they would gherao the district headquarter and offer mass arrest to further intensify their movement.



Before this more than 1000 farmers and women from Balsamand, Seeswala, Sundawas, Kirtaan, Bhiwani Rohilla, Rawalvas Kalan, Sarsana, Basda, Gorchhi, Dhiranwas, Rawalvas, Khurd, Khariya, Dhobhi, Hindwan, Salemgadh, Bagla, Badahedi, Budak and other villages of the district had reached Tehsil office. Addressing the farmers, the Chairman of Haryana Kisan Manch said, “In the name of stopping electricity theft the government is making new policies everyday and robbing the public of their hard-earned money, while the power theft is rampant in big factories and mills. But since these big industrialists are hand in gloves with political biggies, the authorities take no action against them. He said, “The pillar box system is also there to benefit certain favourite contractors of the government. And the farmers who oppose it are being framed.”

The policies of the corporation — anti-farmers

General Secretary of the Manch, Ramesh Beniwal said the farmers are getting inflated bills because of the wrong policies of the government and the electricity department. The farmers have to incur heavy loans to pay these hefty bills. He said their movement will continue until their demands are accepted.

After three hours of demonstration Tehsildar listened to their demands and accepted their memorandum. Besides their main demands the farmers also demanded compensation of Rs. 1000/acre for the spoilt crops of moong, cotton, gwar etc. The Tehsildar assured them that their demands would be communicated to the concerned authorities and the government. The farmers, however, didn't calm down and continued their protest. Despite the presence of heavy police force and the offer of voluntary mass arrest, nobody was arrested. Finally with the unanimous resolution of holding another protest at district headquarter, the protestors dispersed.

Farmers' leaders from all over the state reached to support the demonstration

To support the demonstration farmer leader Krishna Swaroop Gorakhpuriya, Mandeep Ratiya, the president of Shaheed Bhagat Singh Naujawan Sabha, Subhash Puniya, Dr. Mahabeer Sharma, Rajendra Yadav, the Convener of Anti-nuclear Front, Rajesh Hidustani, Chairman, Jago Manav Bano Insan, Sandeep Tanwar, Chairman, Sirsa District, Haryana Kisan Manch along with many renowned leaders reached. On this occasion many women and young people were present. Some of them were : district chairman Pratap Saharan, District Secretary Anil Bishnoi, Mahveer Saharan, Madan Rawalvasiya, Subhash Nambardar Dobhi, Iswar Saharan, Rajkumar Bharati, Mukesh Rada, Ranbeer Laura, Bikram Kasniyan, Bhagsing Puniya, Vinod Chahal, Dharampal Khawal, Jagdish Laura, Vijay Singh Bhanbhu, Dalip Saharan, Rajpal Dhayal, Ramswaroop Pradhan, Bhal Singh, Ramesh Panch, Shamasher Singh, Moni Roil, Premi, Bhanti Devi, Santosh, Maya Devi, Rewati Devi.

Report by : **Anil Bishnoi**, District Secretary, Haryana Kisan Manch, Hissar



Ananda Marga Universal Relief Team (AMURT) in the Service of Flood Victims of Odisha

The State of Odisha, situated on the eastern coast of Bay of Bengal is ravaged by extremely severe cyclone (Phailin) on 12th Oct night. The southern district of Ganjam was first hit by Phailin affecting over 2.5 million people destroying their houses and livelihood.

Odisha chapter of AMURT led by Kanhu Charan Behura from Bhubaneswar with 65 volunteers and 10 monks reached Ganjam on 14th early morning. They disposed over 250 carcasses of large and small animals in the worst hit Digapahandi, Chikitti, Sanakhemundi and Chatrapur Blocks of Ganjam district.

No other organisation was interested to dispose the carcasses which was a potential threat to spread epidemics. This was a big concern for the district and state government officials.

AMURT volunteers have been helping the district administration there to distribute relief materials and to do sanitation in different public institutions and health care centres.

The cyclone "Phailin" also caused high flood, not seen over 50 years, in the Northern Districts of Balasore and Mayurbhanj. Flood water started being welled up at 1 AM. In the morning water was everywhere. Thousands of villagers were marooned, being totally cut off for days together losing their houses and everything. Roads were blocked by massive uprooted trees.

The ground floor of Ananda Marga High School near Balasore also got flooded. Over 250 villagers had taken shelter on the first floor of the school till the water level had receded.

From 14th October Dada Marmadevananda with Dada Japakrsnananda and volunteers from Balasore started distributing cooked food and medicine to those taking shelter in the school and the surrounding villages where they could access.

After 3 days more monks and volunteers joined Balasore team and relief work started extensively. We have been distributing cooked food, dry food materials, drinking water, plastic sheets, medicine and undertook sanitation drive.

Before the lives of these people could become normal, another flood has added to the woes of the villagers who have already been broken due to the loss of their crops, houses and belongings. Winter is approaching soon and this will add to the suffering of the people. We need food, baby food, children garments, clothes, blankets etc to continue further.

Your generous support in cash and kind can make a big difference in the lives of the flood victims and will encourage them to reach out more people in need and distress.





**“No propaganda
can be allowed
which reviles
other religions”**
(Young India, 29-5-1924, p.180)

Mahatma Gandhi
(2 October 1869 – 30 January 1948)



2nd October : International Day of Non-Violence



**Ministry of Information and Broadcasting
Government of India**

सत्यमेव जयते