

PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis

All Constitutions in the World Need to Be Reformed

PROUT

Progressive Utilization Theory

A Vibrant Magazine which Informs & Inspires

Cry of the Suffering Humanity

What is PROUT :

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

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

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

Main principles of PROUT & Neo-Humanism :

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

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

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

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

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

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

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

- Shrii Prabhat Ranjan Sarkar

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Rate (INDIA)

Newstand Price	-	20/-
Annual Subscription	-	210/-
Two Years Subscription	-	380/-
Three Years Subscription	-	550/-
Five Years Subscription	-	900/-

Overseas (BY AIRMAIL)

Annual	-	US\$ 40
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Money or cheque to be deposited directly in any branch of State Bank of India in the name of **Neo-Humanist Education Foundation**.
Saving A/c No. 30379188250
Remittance from outside of Delhi to include Rs. 30/- extra as bank clearance charges.

Pay online through

Paypal using mail ID : prout.am@gmail.com
US\$ 40 Others US\$ 45

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Printed, Published and Edited

by A'carya Santosananda Avadhuta

on behalf of Neo Humanist Education Foundation

JC-48, Khirk Extension, Main Road,
Malviya Nagar, New Delhi - 110017
and printed at Cyber Creations,
JE-9, Khirk Extension,
Malviya Nagar, New Delhi-17



COVER STORY 06

All Constitutions in the World Need to Be Reformed

contents

11 ECONOMICS

Neo Capitalism in China

15 VIEW POINT

Capitalism : A Ghost Story (II)

22 NEO FASCISM

Final Curtain Call? Deep State Surveillance and The Death of Democratic Alternatives

28 CONCEPTUAL FORMAT

Characteristics of a Fascist Regime

29 COMMENT AND DISCUSSION

India at War With Itself

31 DEFENCE MATTERS

Who Will Save the Indian Army?

33 SAFETY FIRST

Shell Oil Comments - Safety Alert!

34 ELEVATED WRITERS

A Candle in the Dark

36 KOODANKULAM PROTESTS

Ecological Activism

38 PARLIAMENT BREAKDOWN

An Open Letter

40 NEOHUMANISM IN ACTION

Bishnois : Fierce Custodians of Nature

44 ECONOMIC ANARCHY

Jump in Petrol Prices : How Far Justified?



13



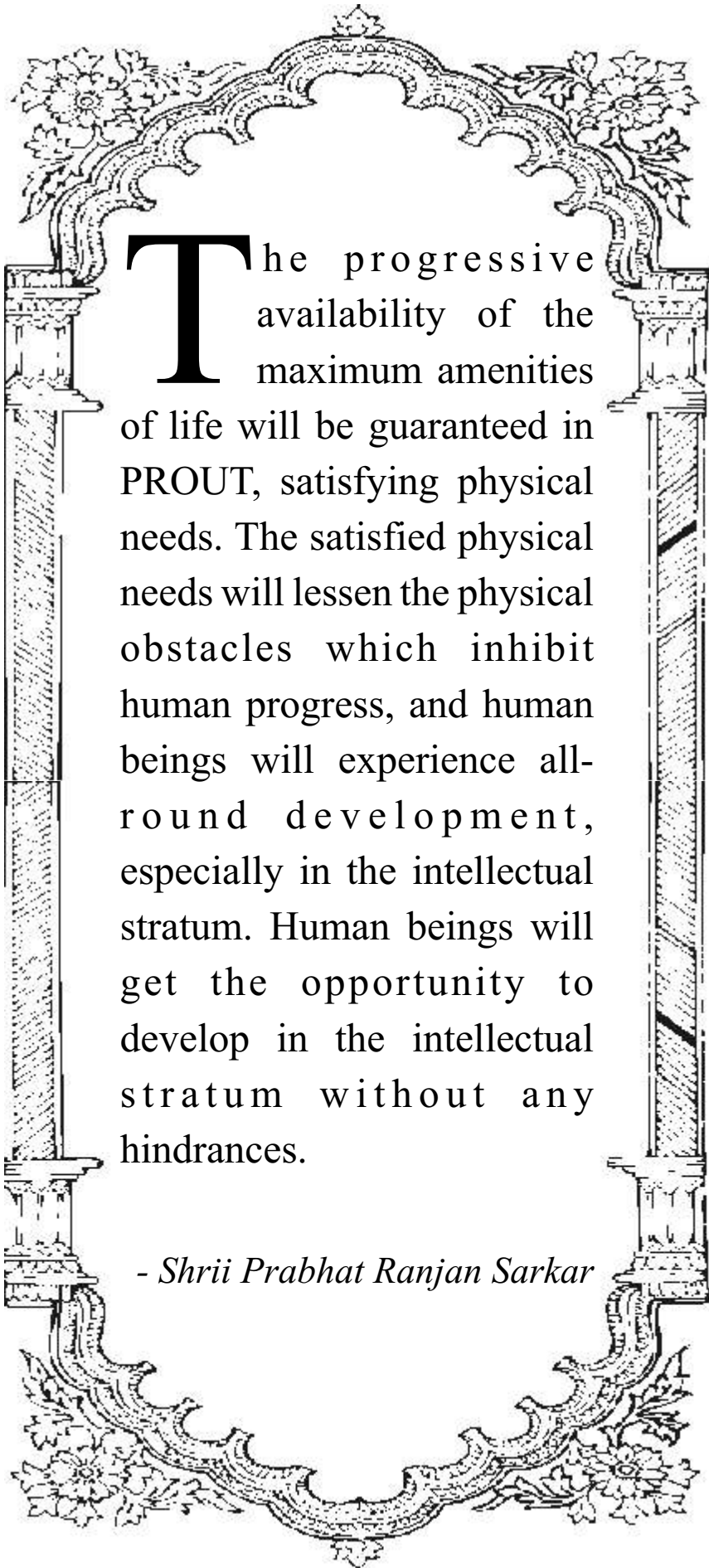
26

regulars

3 EDITORIAL**4 LETTERS****5 INSPIRATIONAL****46 ACTIVITIES****48 PRABHAT SAMGIITA**

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.



The progressive availability of the maximum amenities of life will be guaranteed in PROUT, satisfying physical needs. The satisfied physical needs will lessen the physical obstacles which inhibit human progress, and human beings will experience all-round development, especially in the intellectual stratum. Human beings will get the opportunity to develop in the intellectual stratum without any hindrances.

- Shrii Prabhat Ranjan Sarkar

From the **Editor's Desk**

Rich Country Filled With Poor People

According to the American business magazine Forbes, India has 69 dollar-billionaires. That gives the country a near 7 per cent share of the world's 1,011 billionaires, whereas its share of world GDP is just 2 per cent, and of global poverty an embarrassing 30 per cent. So many billionaires in the midst of a sea of poor people, this contrast is not only a sign of inequality but is a blot on humanity. The recent scams involving unimaginably big amounts of money, such as the 2G spectrum scam, are well known. It is estimated that more than US\$1 trillion are stashed away in foreign havens, while World Bank estimated that 80% of Indians earn less than US\$2 per day and every second child is malnourished. It seems as if India is a rich country filled with poor people. All this begs the simple question – Why? The answer is not far to seek. It is corruption fuelled by capitalism. It appears as though only the honest people are poor in India and want to get rid of their poverty by education, moving to cities, and immigration overseas, whereas all the corrupt ones, are getting rich through scams and crime. The founder of Prout Shrii PR Sarkar in his discourses on Prout discusses all the problems that beset modern mankind – governmental corruption, economic injustice,



overpopulation, crime – and offers practical solutions for them. Being aware that Governmental corruption is becoming painfully evident not only in India but indeed all over the world; the over-indulgence of a small segment of humanity and the resultant poverty of the majority is creating an imbalance that is upsetting the world's economy, he suggests, "While fighting corruption there should be a constructive ideal. Different civic movements in India have failed to give benevolent service because they lacked a constructive ideal. Therefore it is necessary that the ideal should be first, the ideal second and the ideal always. Those who lack a constructive ideal help the capitalists in their exploitation. Only criticizing capitalism will not be of any service to the people, rather it will help the antisocial elements to find or invent more tactics for exploitation. This is the condition in India today. Our approach should be to adopt a constructive ideal, and we should wage a ceaseless struggle against all anti-human and antisocial factors. We are to fight capitalism and not the capitalists. We are to wipe out this ism from human society because this ism is paralysing humanity. The capitalists are suffering from a sort of mental ailment, and it is our foremost duty to radically cure them by diverting their physical thirst towards psychic and spiritual pursuits".

With Prout an awakened and enlightened society will radically change itself, become healthy and vibrant and conditions that India and many countries of the world finds themselves in today would disappear.

**HUMAN CIVILIZATION**

Shrii PR Sarkar's 'The Evolution of Human Civilization' provides many a simple insight into how we humans have evolved over the past one million years of existence. It is a fantastic journey described in his inimitable simple style. It also has a note of optimism for the human race that will continue to exist even if a planet suffers thermal death.

Jack LeRoy, Glasgow by email

CAPITALISM'S GHOST STORY

Arundhati Roy's article is quite an eye opener. It's a very well written and researched article that portrays the ills of capitalism and how out of place it is in today's society. I am eagerly looking forward to the second sequel.

Parvati Sarkar, Dehra Dun

SHER SINGH

What a man – real tiger to have come up from humble beginnings and taking on the high and mighty for the sake of his conviction and beliefs. A real fighter, who waged a lone battle against tremendous odds. Such people are India's assets and the nation needs many more IAS officers like him, who can easily change the system. Well meaning political leaders should not hound such persons but protect them against the evil designs of their colleagues.

Bidyut, Siliguri, West Bengal

CHRONIC FAMISHMENT

CP Chandrasekhar's piece stirs the conscience. It's bad enough that in a rich country like India there are so many poor people, it's worse when we know that people are going hungry and little children are suffering lifelong effects due to malnutrition.

Satyam, Krishnapatnam, AP

PARTICIPATORY BUDGETTING

It's an interesting concept by Michelle Chen. When local people are given a say in planning their budget priorities, it is a step towards economic democracy. This should also be tried out in Navi Mumbai

which is a new city.

Arun Kar, Navi Mumbai

MARTYR FOR GREECE

It's shocking to learn about the woes of the common folk in Greece, which once was the cradle of human civilization is today faced with such stark poverty – all due to the capitalistic policies of the European nations, when the richer nations are getting richer at the cost of poorer ones.

Myros Papadopoulos, Athens
by email

ARAB SPRING

The article by Ismael Hossein-zadeh 'How the Arab Spring was sapped dry' shows the sinister goings on behind the scenes by the US and its allies to sabotage popular people's movements. It is indeed shameful that such tactics are employed by vested interests to come in the way of people's struggle to improve their conditions of life.

Madhu Ahlawat, Bara Banki

"Life isn't about waiting for the storm to pass, it's about learning to dance in the rain."

**Articles / Suggestions Invited**

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

Please send them at the following address :

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Very Old Story But Very Good as Well



Many years ago in a small Indian village, a farmer had the misfortune of owing a large sum of money to a village moneylender. The Moneylender, who was old and ugly, fancied the farmer's beautiful daughter. So he proposed a bargain.

He said he would forgo the farmer's debt if he could marry his daughter. Both the farmer and his daughter were horrified by the proposal.

So the cunning money-lender suggested that they let Providence decide the matter. He told them that he would put a black pebble and a white pebble into an empty money bag. Then the girl would have to pick one pebble from the bag.

- 1) If she picked the black pebble, she would become his wife and her father's debt would be forgiven.
- 2) If she picked the white pebble she need not marry him and her father's debt would still be forgiven.
- 3) But if she refused to pick a pebble, her father would be thrown into jail.

They were standing on a pebble strewn path in the farmer's field. As they talked, the moneylender bent over to pick up two pebbles. As he picked them up, the sharp-eyed girl noticed that he had picked up two black pebbles and put them into the bag.

He then asked the girl to pick a pebble from the bag.

Now, imagine that you were standing in the field. What would you have done if you were the girl? If you had to advise her, what would you have told her?

Careful analysis would produce three possibilities:

1. The girl should refuse to take a pebble.
2. The girl should show that there were two black pebbles in the bag and expose the money-lender as a cheat.
3. The girl should pick a black pebble and sacrifice herself in order to save her father from his debt and imprisonment.

Take a moment to ponder over the story. The above story is used with the hope that it will make us appreciate the difference between lateral and logical thinking.

The girl's dilemma cannot be solved with traditional logical thinking. Think of the consequences if she chooses the above logical answers.

What would you recommend to the Girl to do?

Try to answer before reading down.

Well, here is what she did

The girl put her hand into the money bag and drew out a pebble. Without looking at it, she fumbled and let it fall onto the pebble-strewn path where it immediately became lost among all the other pebbles.

"Oh, how clumsy of me," she said. "But never mind, if you look into the bag for the one that is left, you will be able to tell which pebble I picked."

So since the remaining pebble is black, it must be assumed that she had picked the white one. And since the money-lender dared not admit his dishonesty, the girl changed what seemed an impossible situation into an extremely advantageous one.

MORAL OF THE STORY

Most complex problems do have a solution.

It is only that we don't attempt to think.

**TO GIVE REAL SERVICE,
YOU MUST ADD SOMETHING
WHICH CANNOT BE
BOUGHT AND MEASURED
WITH MONEY AND THAT IS,
'SINCERITY AND INTEGRITY'.**

- DOUGLAS ADAMS, 1952 - 2001

All Constitutions in the World Need to Be Reformed

SHRII PRABHAT RANJAN SARKAR

A constitution guides a state with policies and principles to render all-round services to the people for their rapid progress.

With the changes of the social cycle, the human society has developed several social institutions to carry out its duties and responsibilities. The state is one such vital institution which organizes a group of people in a certain area of land, rules them, promotes their welfare and oversees their good. This institution is powerful because it also enjoys sovereign power.

Accumulation of power is dangerous if it is not guided by some rules and basic principles. The guide book in which all such rules, regulations and principles for the proper conduct of a state are codified is called a constitution. A constitution guides a state with policies and

principles to render all-round services to the people for their rapid progress.

The first written constitution was framed by the Licchavi Dynasty of Vaeshali (in northern Bihar) in ancient India over 2500 years ago. Prior to that, the words of the king were law and kings ruled according to the advice of their ministers. The first republican democracy was established by the Licchaviis. The Licchavi Republic comprised some portion of Muzzaffarpur, portions of Begusharai, Samastipur and Hajipur between the Gandaka and Kamala rivers, all in the present state of Bihar. It was the first democratic state and they had their own written constitution.



The Relic Stupa of the Licchavi dynasty at Vaeshali

Differences Amongst Some Constitutions

There is no British constitution – it is only a collection of traditions and conventions and not a written document. The theoretical head is the crown queen or king. All power is vested with the crown but practically it is exercised by the prime minister in a parliamentary form of government. The French system is a presidential form of government where the president appoints the prime minister and all other ministers. The USA also has a presidential form of government. In France and the US there is a written constitution. In the US the president exercises power or rules the country through secretaries appointed by the president who is directly elected by the electorate. There are no ministers, only secretaries in the US system whereas there are ministers in the French system. When there is no ministry in Britain a lame-duck ministry is formed by the crown and the crown can head that ministry until a new parliament is elected. In India the president has no power and is only a signatory authority or rubber stamp. The Indian president cannot even head a caretaker government. The Indian prime minister can remove the president but the president cannot remove the prime minister. Although the prime minister is powerful according to the constitution, he or she is not directly elected by the electorate, that is, by the people. The prime minister is elected only as a member of parliament and then is made prime minister by the party.

The US presidential form of government is a better form of government, but there is a shortcoming in the US constitution and that is that individual rights are given maximum scope: this leads to an unrestrained capitalist order. Now India is also going to suffer the same disease and this is leading to regionalism. Too much individual freedom should be curtailed in an ideal form of government. PROUT will introduce social controls so that collective interests will be supreme. In the US constitution purchasing power is not guaranteed to the



Page one of the original copy of the US Constitution dated September 17, 1787 courtesy US National Archives

people. The best form of government is the presidential form where the president is elected directly by the electorate and there is less individual liberty.

Common Constitutional Defects

Everyone has the right to physical, mental and spiritual development. But all constitutions have been written in such a way that they do not ensure the all-round welfare of all citizens. A constitution should be fair and just. The least bias on the part of the framers towards any particular ethnic, linguistic or religious group may undermine the unity and solidarity of the concerning country and thus disturb the peace and prosperity of the society as a whole.

Judged from this perspective some of the defects of the Indian constitution are easily discernible. India should have a new constitution to establish unity in diversity in a multilingual, multi-social and multi-national country.

While drafting the constitution of a country the framers should keep in mind the population

structure of the concerning country. The population of India is a blended population of the Austric, Mongolian, Negroid and Aryan races. But the Indian constitution, due to inherent defects, has not helped establish social amity, cultural legacy, equality and unity among these races. As a result fissiparous tendencies have developed in the country.

There are several fiscal and psychological loopholes in the Indian constitution. The fiscal loopholes include the following. First, there is no check on unbarred capitalist exploitation. This is because the leaders of the independence struggle did not give any economic sentiment to the people. The only sentiment was an anti-British sentiment. Thus the independence struggle was only a political movement and not an economic movement. After 1947 instead of white exploitation, brown exploitation emerged. 1947 brought only capitalist political liberty but not economic freedom. As a result, unbarred economic exploitation continues today.

Secondly, the constitution gives no guarantee for increasing the purchasing capacity of every individual. Thirdly, the president has no constitutional power to check financial or fiscal matters. The Indian economy is controlled by a few business houses through some chambers of commerce. The president has no constitutional power to check either the price level or the degree of exploitation. Neither the president nor the prime minister can check these. Fourthly, there is no provision for inter-block planning for socio-economic development. Fifthly, there is no clear concept of balanced economy.

The psychological loopholes in the Indian constitution include the following. The first is the imposition of a regional language as the national language. English imperialism has been followed by Hindi imperialism. Hindi is only one of many regional languages. The selection of one such regional language as the official language adversely affects the psychology of people who speak other languages. As the consequence of such a defective language policy in the constitution, the non-Hindi-speaking people face unequal competition at the national level and they are forced to use a language, either Hindi or English, which is not their natural language. Hence they are relegated to "B class" citizens. No regional languages should be

selected as an official language in a multinational, multi-lingual and multi-cultural country like India. Such a selection would affect the minds of other non-Hindi-speaking people. Hindi is just a regional language like Tamil, Telugu and Tulu. It is a good language but it should not be forcibly imposed on others.

India is a secular country but Pakistan is a Muslim state and Nepal is a Hindu state. They may or may not impose a language on their people, but in India this imposition should not take place. The spirit of secularism provides equal scope and equal avenues for all for the maximum psycho-social-economical development of every individual.

When the Indian parliament debated the issue of official languages, the constituent assembly was equally divided into two. The then chairman of the Constituent Assembly at that controversial stage cast his all-important vote in favour of Hindi. Thus Hindi becomes the official language of India by a single vote.

Sanskrit may be the national language of India. It is the grandmother of almost all the modern languages of India and has a great influence on the languages of India. It may take five, ten, fifty or hundred years to spread this language to all people. Roman script should be used since Sanskrit has no script of its own. All groups of people including linguists of India should join together and decide this controversial matter.

The second psychological loophole is that there are several disparities in the law. The constitution of India proclaims that all are equal in the eye of the law. But in practice, this principle is not followed, and as a result disparity is growing in the arena of law and justice. Such disparity is adversely affecting the different groups of people in the country. For example, there are disparities between the Hindu Code and the Muslim Code. Hindu women and Muslim women, although they are all Indian citizens, do not get equal advantages of law. For instance, according to Hindu law, a man cannot have more than one wife, but a Muslim man is entitled to have more than one wife. A Hindu husband or a Hindu wife is required to approach the court to secure a divorce, while a Muslim man is entitled to divorce his wife without the permission or approval of the court. Moreover, a Muslim

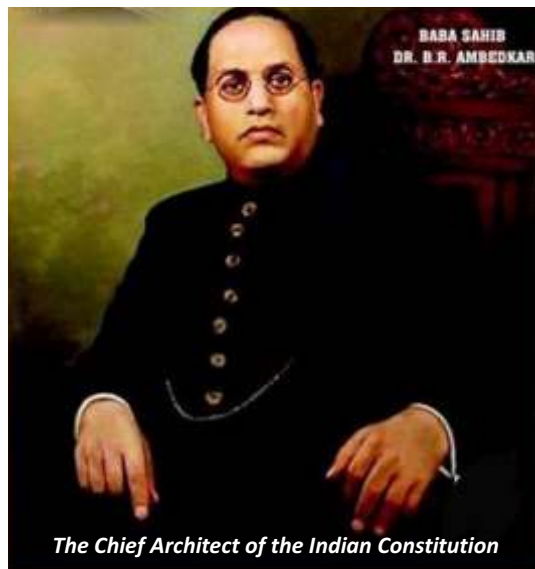
husband can divorce his wife but a Muslim wife cannot divorce her husband. Besides, a Muslim husband is not required to show [[any reason for the divorce]].

Disparity in the eye of the law is creating all these problems. The root of all these evils lies in the psychological loopholes of the Indian constitution. Why is the constitution allowing the Hindu Code and Muslim Code to stand side by side? Let there be only one code – the Indian Code. This Indian Code should be based on cardinal human values, with a universal approach and Neo-Humanistic spirit. Then only equality before the law can be established in practice, and equal protection of the law for all can be guaranteed. So the constitution should remove the psychological loopholes by eradicating existing disparities in the eye of the law.

The third psychological loophole is that there is no law against the indiscriminate destruction of flora and fauna due to the absence of Neo-Humanistic sentiment. In the Cosmic Family of the Parama Puruṣa, humans, animals, plants, and inanimate objects exist together and maintain a harmonious balance. However, human beings, because of their superior intellect, are indiscriminately destroying plants and animals for their own narrow, selfish ends. In the constitution, there is no provision for the safeguard of the plants and animals. In a constitution, there should be safeguards for the lives of plants and animals. The absence of such provisions in the constitution creates psychological loopholes which should be corrected without delay.

Fourthly, the relation between the centre and the states in a confederation should be clearly defined in the constitution. Otherwise, there will be centre-state conflict and the whole country will be psychologically affected. Among all other aspects of this relation two important aspects should be clearly defined; the right of self-determination, and the right of secession of a particular component of the confederation. In the constitution of India these are not clearly stated. As a result, the relation between the centre and the states is always strained and pressured.

Fifthly, in the constitution of India, no clear definitions of scheduled tribes and scheduled castes are given. Rather, these lists have been



wrongly prepared on the basis of racial considerations. Instead of this unscientific approach, Scheduled Tribes and Scheduled Caste lists should be based on economic backwardness and educational backwardness.

Constitutional Reforms

To overcome these fiscal and psychological loopholes, all constitutions in the world today need to be reformed. The following reforms should be implemented.

(1) Dissolution of the ministry or parliament. The president may discharge the ministry or dissolve the parliament under certain circumstances: in case of inimical action within the country; in case of disorder or the breakdown of law and order; in case of external inimical activity; and when a democratic ministry is rendered a minority in the parliament. When a democratic ministry is discharged because it is a minority in the house, the president has to explain the reasons for his or her actions before the parliament within one month from the day of taking such action against the ministry. If the parliament is already dissolved then the president will have to arrange a general election within six months and explain the position before the newly elected parliament within one month of the election.

(2) Period of emergency. The president may continue the period of emergency with the approval of parliament for a period of six months, and with such a parliament the president

may continue a period of emergency for not more than two years.

(3) Advice of a lame duck ministry. The president may or may not act on the advice of a lame duck ministry. If the advice of a lame duck ministry is not honoured by the president then the parliament will be dissolved. A new parliament will have to be formed through a general election, and the president will have to explain his or her position before the new parliament within one month of its formation.

(4) The moral standard and character of the president and prime minister. The president or prime minister must be of high moral character. The president or prime minister must not divorce his or her spouse, marry a divorcee or have more than one spouse.

(5) The power of the president to issue any statement. The president must not issue any statement under normal conditions without consulting the parliament or the prime minister. In normal conditions when there is a ministry, the president will have to act according to the advice of the ministry. In case the ministry is dissolved the president will have to act according to the advice of parliament.

(6) Parliament in the role of constituent assembly. The parliament will play the role of constituent assembly only with a majority of 7/8 of the members, because changing the constitution at regular intervals reduces the status of the constitution.

(7) Language. All living languages of a country must have equal status before the state or the government.

(8) Equal rights. All citizens must have equal rights before the law. Physical requirements are to be equally considered for all citizens so that all citizens will have equilibrium and equipoise in collective life.

(9) Review board. To review economic progress and development of different parts of the country, a high-level review board should be constituted by the president. If there is any difference between the ministry and the board, the president must act according to the advice of parliament. And if there is any difference between the parliament and the board, the president should seek advice from the supreme court of the country and act according to their official advice, according to the provisions of the constitution.

(10) A case against the prime minister or president. A case may be filed in the supreme court against any person in the country including the prime minister and president, because every citizen in the country is equal before the constitution.

(11) The right of self-determination and plebiscite. The right of self-determination for a part of the country may be recognized only on the basis of a plebiscite held in that area with the permission of the parliament functioning as a constituent assembly. If the plebiscite is to be held, it should be held under the strict control and supervision of the central government by the chief election commissioner of the country.

(12) Education. Primary education for all must be guaranteed and education should be free from all political interference.

(13) The law and the constitution should be the same. The law and the constitution should be the same for the entire country, as each and every individual is equal before the law and before the constitution. According to the constitution, each and every part of the country will enjoy the same power. For example, special rights or facilities for Kashmir should not be allowed. Today a Kashmiri can go to Bengal and purchase land, a house, etc. but a Bengali in Kashmir cannot enjoy that facility. This kind of discrimination must end.

Charter of Rights

The formation of a World Government will require a world constitution. A charter of principles or bill of rights should be included in such a constitution and encompass at least the following four areas. First, complete security should be guaranteed to all the plants and animals on the planet. Secondly, each country must guarantee purchasing power to all its citizens. Thirdly, the constitution should guarantee four fundamental rights – spiritual practice or Dharma; cultural legacy; education; and indigenous linguistic expression. Fourthly, if the practice of any of these rights conflicts with cardinal human values then that practice should be immediately curtailed. That is, cardinal human values must take precedence over all other rights. All the constitutions of the world suffer from numerous defects. The above points may be adopted by the framers of different constitutions to overcome these defects.

Neo Capitalism in China

China is what one may call a Neo Capitalist country who ever since the reforms of 1979 accelerated the capitalist type of economic system.

✱ Arun Prakash

Shrii PR Sarkar the founder of PROUT said that imperialism has its origin in the psyche and functions in the psychic arena. When expressed externally it takes various forms, such as capitalism, state capitalism and communism whose slogan 'From each according to his capacity, to each according to his necessity,' forms the bedrock. But is that so in the People's Republic of China today which was founded in 1949 as a Soviet styled centrally planned economy without private business? As a matter of fact they are what one may call a Neo Capitalist who ever since the economic reforms of 1979 accelerated the capitalist type of economic system, while maintaining the Communist-style rhetoric. Chinese leaders became like other Capitalists who want to produce commodities at the lowest costs and sell them at the highest prices. And no

matter what form capitalism takes – individual capitalism, group capitalism or state capitalism – capitalists always prefer centralized production be it in the form of privately owned giant corporations or state owned industrial centres, with the former the system of gaining support is through money, and in the latter it is through fear. But in both cases as Shrii Sarkar says, "Even with abundant production in a country, the common people do not benefit. The rich become richer and get more scope to continue their merciless exploitation. In state capitalism, the exploitative rulers tighten their grip over society even more. State capitalism may call itself capitalism, socialism or communism, but ultimately it stands before the masses as more dangerous and bloodthirsty than bloodsucking ghouls and demons." That is what is happening and modern-day China today is mainly characterized as having a market economy based on private property ownership, and is one of the leading examples of state capitalism.





*The Great Hall of the People Beijing,
where the National People's Congress convenes and Tianamen square*

relatively high productivity. The growth has no doubt been impressive, its investment- and export-led economy has grown almost a hundredfold and is the fastest-growing major economy in the world and its global rise has made it the third most visited country in the world (after France and the United States). As of this year 2012 according to the country's National Bureau of Statistics it is the world's second-largest economy in terms of nominal Gross Domestic Product (GDP), totalling approximately 47.2

The architect of China's economic reforms and the road to Capitalism was China's paramount leader Deng Xiaoping who came from a wealthy agricultural background and studied in France. He ensured that the commune system was gradually dismantled and the peasants began to have more freedom to manage the land they cultivate and sell their products on the market. Grain harvests quickly increased, and other reforms followed. City dwellers were allowed to start small-scale businesses, ordinary Chinese were allowed to buy consumer goods. This according to him was socialism with Chinese characteristics, i.e. "Planning and market forces are not the essential difference between socialism and capitalism. A planned economy is not the definition of socialism, because there is planning under capitalism; the market economy happens under socialism, too. Planning and market forces are both ways of controlling economic activity". His capitalistic leanings are also evident from these quotes: "Poverty is not socialism. Reform is China's second revolution. To be rich is glorious. Let some people get rich first." Throughout Deng's economic reforms, however, he kept an iron fist ready to crush any threats to the nation's totalitarian dictatorship. Virtually all of China's dissidents were imprisoned or exiled abroad. Deng also supported the use of tanks and guns to end the 1989 pro-democracy demonstrations in Tiananmen Square, where according to official Chinese government figures were 241 dead, including soldiers and 7,000 wounded.

China's success has been primarily due to manufacturing as a low-cost producer. This is attributed to a combination of cheap labor, good infrastructure,

trillion yuan (US\$7.47 trillion). However, in 2011 China's nominal GDP per capita was US \$5,184 which ranked it 91 out of 183 countries on the International Monetary Fund (IMF) list in global GDP per capita rankings. If Purchasing Power Parity (PPP) is taken into account in GDP figures, China is again second only to the United States – in 2011, its PPP GDP reached \$11.316 trillion, corresponding to \$8,394 per capita. While the merits of the capitalist economy yardstick of GDP and PPP may be debated and all this may look good on paper, but actual purchasing power of the mass of people of China is far from these figures. Though the state still dominates in strategic "pillar" industries (such as energy and heavy industries), but private enterprise (composed of around 30 million private businesses) has expanded enormously; in 2005, it accounted for anywhere between 33% to 70% of national GDP, while the Organization for Economic Cooperation and Development (OECD) estimate for that year was over 50% of China's national output, up from 1% in 1978. Its stock market in Shanghai, the Shanghai Stock Exchange (SSE), has raised record amounts of Initial Purchase Offers (IPOs) and its benchmark has doubled since 2005. SSE's market capitalization reached US\$3 trillion in 2007, making it the world's fifth largest stock exchange, while India's Bombay Stock Exchange (BSE) ranks fourteenth.

China's middle class population (defined as those with annual income of at least US\$17,000) has reached more than 100 million as of 2011 (against India's 160 million), while the number of super-rich individuals worth more than 10 million yuan (US\$1.5 million) is estimated to be 825,000. According to 'China Rich List'



Shanghai Stock Exchange building. Shanghai is China's largest urban economy, and has one of the largest city GDPs in the world, totalling US\$ 304 billion in 2011.

the 'Hurun Report', the number of US dollar billionaires in China doubled from 130 in 2009 to 271 in 2010, giving China the world's second-highest number of billionaires. China's retail market was worth RMB 8.9 trillion (US\$1.302 trillion) in 2007, and is growing at 16.8% annually. China is also now the world's second-largest consumer of luxury goods behind Japan, with 27.5% of the global share and is expected to import one-third of the

world's luxury goods by 2015. China's rich have no rules on how it spends its new wealth.

Unlike China's middle class, which is suffering from high inflation, the rich feel no such drag upon their lifestyle. Although since 1979 hundreds of millions of people have been pulled out of poverty, today the 10% of the people who live below the poverty line are facing terrible hardship especially from food inflation.

Migrant workers like Xie Shuxiang, a cleaner or "ayi", from Henan province understand what he means.

She says 80% of her income goes on rent and paying for the education of her children back home. She saves about 19% and says she spends just 1% of what she earns on food. Rising food prices are a big concern for her, with inflation causing her real problems. "If you go to the wet market now the cost of vegetables is increasing, and other stuff too," she says. "A bag of flour used to cost 40 yuan (Rs 339.55) but now it costs 70 yuan (Rs 592.21). For me that's a big difference."



The taste for all-out show in China today

Western analysts, however, believe that such pressures could be regarded as a sign of China's development rather than an indication that something is going wrong. A very strange Capitalistic economic logic indeed, when this gap between the rich and the poor, the urban and the rural. And that has led to a massive migration from rural areas to cities. It is not uncommon for men to leave their households to find work in the cities, while their wives tend crops and take care of the children. This puts an extreme amount of pressure on families who are divided by economic forces. The International Migration Organization (IMO) estimated that over 100 million internal migrants moved to the cities temporarily to support their families. The urban-rural divide separates these China physically, into two regions. Not only are income levels much lower in the rural areas, but these areas often have inferior technology. Due to the geography of China, the western part of the country is much more agricultural and rural, and the eastern part is much more technology and business driven. That's where most of the neo capitalists of China live and operate from.

As Shrii PR Sarkar observed, "Although one cannot



Migrant worker Xie Shuxiang in Shanghai.

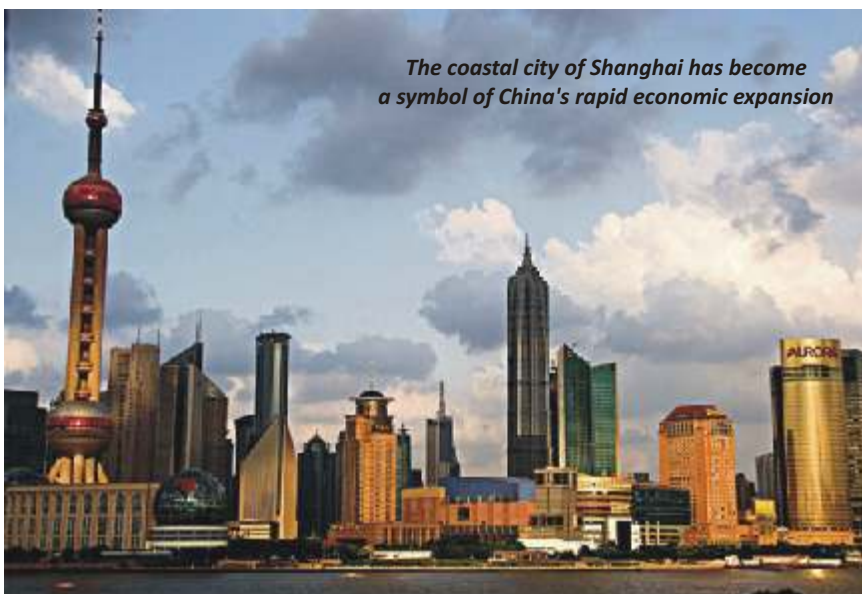
support state capitalism, one cannot deny that the state has to utilize capital in order to increase the wealth of the state. If state capitalism actually increases the per capita income of every person without constantly seeking to exploit, we cannot but praise it – it can be considered



Food inflation in China means some are struggling to afford to eat.

exemplary socialism". But that is hardly the case in China having a population of 1.34 billion, with 10% living below the poverty line yet with the world's second highest number of billionaires and 825,000 super-rich

individuals, where mass of the population haven't benefitted from the super growth in equitable measure. It is a classic example of capitalism with what one may say – Chinese characteristics, where the rich are getting richer and the income gap with the poor getting into an ever widening spiral. Shrii Sarkar adds, "In communism the slogan is, 'From each according to his capacity, to each according to his necessity,' but in the cooperative system the slogan is, 'Each will get according to his or her capacity.' Due to this slogan, a person will try to do more labour. People will put all their talent and energy into a task and production will increase. In communism, the leaders want to control the people through brute force, but in PROUT we will inspire people through selfless service". And that is what is required not only in China and India two of the most populous countries but also the world over.



The coastal city of Shanghai has become a symbol of China's rapid economic expansion

Capitalism

A Ghost Story

Like all good Imperialists, the Philanthropoids set themselves the task of creating and training an international cadre that believed that Capitalism, and by extension the hegemony of the United States, was in their own self-interest.

Team Anna Whose voice are they, really?



✱ Arundhati Roy

(Continued from previous issue)

Interestingly, Anna Hazare's anti-corruption movement last summer was spearheaded by three Magsaysay Award winners—Anna Hazare, Arvind Kejriwal and Kiran Bedi. One of Arvind Kejriwal's many NGOs is generously funded by Ford Foundation. Kiran Bedi's NGO is funded by Coca Cola and Lehman Brothers. Though Anna Hazare calls himself a Gandhian, the law he called for—the Jan Lokpal Bill—was un-Gandhian, elitist and dangerous. A round-the-clock corporate media campaign

proclaimed him to be the voice of “the people”. Unlike the Occupy Wall Street movement in the US, the Hazare movement did not breathe a word against privatisation, corporate power or economic “reforms”. On the contrary, its principal media backers successfully turned the spotlight away from massive corporate corruption scandals (which had exposed high-profile journalists too) and used the public mauling of politicians to call for the further withdrawal of discretionary powers from government, for more reforms, more privatisation. (In 2008, Anna Hazare received a World Bank award for outstanding public service). The World Bank issued a statement from Washington saying the movement

“dovetailed” into its policy.

Like all good Imperialists, the Philanthropoids set themselves the task of creating and training an international cadre that believed that Capitalism, and by extension the hegemony of the United States, was in their own self-interest. And who would therefore help to administer the Global Corporate Government in the ways native elites had always served colonialism. So began the foundations’ foray into education and the arts, which would become their third sphere of influence, after foreign and domestic economic policy. They spent (and continue to spend) millions of dollars on academic institutions and pedagogy.

Joan Roelofs in her wonderful book *Foundations and Public Policy: The Mask of Pluralism* describes how foundations remodelled the old ideas of how to teach political science, and fashioned the disciplines of “international” and “area” studies. This provided the US intelligence and security services a pool of expertise in foreign languages and culture to recruit from. The CIA and US state department continue to work with students and professors in US universities, raising serious questions about the ethics of scholarship.

The gathering of information to control people they rule is fundamental to any ruling power. As resistance to land acquisition and the new economic policies spreads across India, in the shadow of outright war in Central India, as a containment technique, the government has embarked on a massive biometrics programme, perhaps one of the most ambitious and expensive information-gathering projects in the world—the Unique Identification Number (UID). People don’t have clean drinking water, or toilets, or food, or money, but they will have election cards and UID numbers. Is it a coincidence that the UID project run by Nandan Nilekani, former CEO of Infosys, ostensibly meant to “deliver services to the poor”, will inject massive amounts of money into a slightly beleaguered IT industry? (A conservative estimate of the UID budget exceeds the Indian government’s annual public spending on education.) To “digitise” a country with such a large population of the largely illegitimate and “illegible”—people who are for the most part slum-dwellers, hawkers, adivasis without

land records—will criminalise them, turning them from illegitimate to illegal. The idea is to pull off a digital version of the Enclosure of the Commons and put huge powers into the hands of an increasingly hardening police state. Nilekani’s technocratic obsession with gathering data is consistent with Bill Gates’s obsession with digital databases, “numerical targets”, “scorecards of progress”. As though it is a lack of information that is the cause of world hunger, and not colonialism, debt and skewed profit-oriented, corporate policy.

Corporate-endowed foundations are the biggest funders of the social sciences and the arts, endowing courses and student scholarships in “development studies”, “community studies”, “cultural studies”, “behavioural sciences” and “human rights”. As US universities opened their doors to international students, hundreds of thousands of students, children of the Third World elite, poured in. Those who could not afford the fees were given scholarships. Today in countries like India and Pakistan there is scarcely a family among the upper middle classes that does not have a child that has studied in the US. From their ranks have come good scholars and academics, but also the prime ministers, finance ministers, economists, corporate lawyers, bankers and bureaucrats who helped to open up the economies of their countries to global corporations.

Scholars of the Foundation-friendly version of economics and political science were rewarded with fellowships, research funds, grants, endowments and jobs. Those with Foundation-unfriendly views found themselves unfunded, marginalised and ghettoised, their courses discontinued. Gradually, one particular imagination—a brittle, superficial pretence of tolerance and multiculturalism (that morphs into racism, rabid nationalism, ethnic chauvinism or war-mongering Islamophobia at a moment’s notice) under the roof of a single, overarching, very unplural economic ideology—began to dominate the discourse. It did so to such an extent that it ceased to be perceived as an ideology at all. It became the default position, the natural way to be. It infiltrated normality, colonised ordinariness, and challenging it began to seem as absurd or as esoteric as challenging reality itself. From here it was a quick easy step to ‘There is No Alternative’.

It is only now, thanks to the Occupy Movement, that another language has appeared on US streets and campuses. To see students with banners that say ‘Class War’ or ‘We don’t mind you being rich, but we mind you buying our government’ is, given the odds, almost a revolution in itself. One century after it began, corporate philanthropy is as much part of our lives as Coca Cola. There are now millions of non-profit organisations, many of them connected through a byzantine financial maze to the larger foundations. Between them, this “independent” sector has assets worth nearly 450 billion dollars. The largest of them is the Bill Gates Foundation with (\$21 billion), followed by the Lilly Endowment



Uniquely placed Nandan Nilekani, 'CEO' of Project UID.

(\$16 billion) and the Ford Foundation (\$15 billion).

As the IMF enforced Structural Adjustment, and arm-twisted governments into cutting back on public spending on health, education, childcare, development, the NGOs moved in. The Privatisation of Everything has also meant the NGO-isation of Everything. As jobs and livelihoods disappeared, NGOs have become an important source of employment, even for those who see them for what they are. And they are certainly not all bad. Of the millions of NGOs, some do remarkable, radical work and it would be a travesty to tar all NGOs with the same brush. However, the corporate or Foundation-endowed NGOs are global finance's way of buying into resistance movements, literally like shareholders buy shares in companies, and then try to control them from within. They sit like nodes on the central nervous system, the pathways along which global finance flows. They work like transmitters, receivers, shock absorbers, alert to every impulse, careful never to annoy the governments of their host countries. (The Ford Foundation requires the organisations it funds to sign a pledge to this effect.) Inadvertently (and sometimes advertently), they serve as listening posts, their reports and workshops and other missionary activity feeding data into an increasingly aggressive system of surveillance of increasingly hardening States. The more troubled an area, the greater the numbers of NGOs in it.

Mischievously, when the government or sections of the Corporate Press want to run a smear campaign against a genuine people's movement, like the Narmada Bachao Andolan, or the protest against the Koodankulam nuclear reactor, they accuse these movements of being NGOs receiving "foreign funding". They know very well that the mandate of most NGOs, in particular the well-funded ones, is to further the project of corporate globalisation, not thwart it. Armed with their billions, these NGOs have waded into the world, turning potential revolutionaries into salaried activists, funding artists, intellectuals and filmmakers, gently luring them away from radical confrontation, ushering them in the direction of multi-

culturalism, gender, community development—the discourse couched in the language of identity politics and human rights.

The transformation of the idea of justice into the industry of human rights has been a conceptual coup in which NGOs and foundations have played a crucial part. The narrow focus of human rights enables an atrocity-based analysis in which the larger picture can be blocked out and both parties in a conflict—say, for example, the Maoists and the Indian government, or the Israeli Army and Hamas—can both be admonished as Human Rights Violators. The land-grab by mining corporations or the history of the annexation of Palestinian land by the State of Israel then become footnotes with very little bearing on the discourse. This is not to suggest that human rights don't matter. They do, but they are not a good enough prism through which to view or remotely understand the great injustices in the world we live in.

Another conceptual coup has to do with foundations' involvement with the feminist movement. Why do most "official" feminists and women's organisations in India keep a safe distance between themselves and organisations like say the 90,000-member Krantikari Adivasi Mahila Sangathan (Revolutionary Adivasi Women's Association) fighting patriarchy in their own communities and displacement by mining corporations in the Dandakaranya forest? Why is it that the dispossession and eviction of millions of women from land which they owned and worked is not seen as a feminist problem?

The hiving off of the liberal feminist movement from grassroots anti-imperialist and anti-capitalist people's movements did not begin with the evil designs of foundations. It began with those movements' inability to adapt and accommodate the rapid radicalisation of women that took place in the '60s and '70s. The foundations showed genius in recognising and moving in to support and fund women's growing impatience with the violence and patriarchy in their traditional societies as well as among even the supposedly progressive leaders

of Left movements. In a country like India, the schism also ran along the rural-urban divide. Most radical, anti-capitalist movements were located in the countryside where, for the most part, patriarchy continued to rule the lives of most women. Urban women activists who joined these movements (like the Naxalite movement) had been influenced and inspired by the western feminist movement and their own journeys towards liberation were often at odds with what their male leaders considered to be their duty: to fit in with 'the masses'. Many women activists were not willing to wait any



'Mining happiness' : Vedanta is stripping all that the Dongria Kondh tribals hold sacred.

longer for the “revolution” in order to end the daily oppression and discrimination in their lives, including from their own comrades. They wanted gender equality to be an absolute, urgent and non-negotiable part of the revolutionary process and not just a post-revolution promise. Intelligent, angry and disillusioned women began to move away and look for other means of support and sustenance. As a result, by the late ’80s, around the time Indian markets were opened up, the liberal feminist movement in a country like India has become inordinately NGO-ised. Many of these NGOs have done seminal work on queer rights, domestic violence, AIDS and the rights of sex workers. But significantly, the liberal feminist movements have not been at the forefront of challenging the new economic policies, even though women have been the greatest sufferers. By manipulating the disbursement of the funds, the foundations have largely succeeded in circumscribing the range of what “political” activity should be. The funding briefs of NGOs now prescribe what counts as women’s “issues” and what doesn’t.

The NGO-isation of the women’s movement has also made western liberal feminism (by virtue of its being the most funded brand) the standard-bearer of what constitutes feminism. The battles, as usual, have been played out on women’s bodies, extruding Botox at one end and burqas at the other. (And then there are those who suffer the double whammy, Botox and the Burqa.) When, as happened recently in France, an attempt is made to coerce women out of the burqa rather than creating a situation in which a woman can choose what she wishes to do, it’s not about liberating her, but about unclothing her. It becomes an act of humiliation and cultural imperialism. It’s not about the burqa. It’s about the coercion. Coercing a woman out of a burqa is as bad as coercing her into one. Viewing gender in this way, shorn of social, political and economic context, makes it an issue of identity, a battle of props and costumes. It is what allowed the US government to use western feminist groups as moral cover when it invaded Afghanistan in 2001. Afghan women were (and are) in terrible trouble under the Taliban. But dropping daisy-cutters on them was not going to solve their problems.

In the NGO universe, which has evolved a strange anodyne language of its own, everything has become a “subject”, a separate, professionalised, special-interest issue. Community development, leadership development, human rights, health, education, reproductive rights, AIDS, orphans with AIDS—have all been hermetically sealed into their own silos with their own elaborate and precise funding brief. Funding has fragmented solidarity in ways that repression never could. Poverty too, like feminism, is often framed as an identity problem. As though the poor have not been created by injustice but are a lost tribe who just happen to exist, and can be rescued in the short term by a system of



Black ‘liberation’ or a bow to the Washington Consensus?

grievance redressal (administered by NGOs on an individual, person to person basis), and whose long-term resurrection will come from Good Governance. Under the regime of Global Corporate Capitalism, it goes without saying.

Indian poverty, after a brief period in the wilderness while India “shone”, has made a comeback as an exotic identity in the Arts, led from the front by films like *Slumdog Millionaire*. These stories about the poor, their amazing spirit and resilience, have no villains—except the small ones who provide narrative tension and local colour. The authors of these works are the contemporary world’s equivalent of the early anthropologists, lauded and honoured for working on “the ground”, for their brave journeys into the unknown. You rarely see the rich being examined in these ways.

Having worked out how to manage governments, political parties, elections, courts, the media and liberal opinion, there was one more challenge for the neo-liberal establishment: how to deal with growing unrest, the threat of “people’s power”. How do you domesticate it? How do you turn protesters into pets? How do you vacuum up people’s fury and redirect it into blind alleys? Here too, foundations and their allied organisations have a long and illustrious history. A revealing example is their role in defusing and deradicalising the Black Civil Rights movement in the US in the 1960s and the successful transformation of Black Power into Black Capitalism.

The Rockefeller Foundation, in keeping with J.D. Rockefeller’s ideals, had worked closely with Martin Luther King Sr (father of Martin Luther King Jr). But his influence waned with the rise of the more militant organisations—the Student Non-violent Coordinating Committee (SNCC) and the Black Panthers. The Ford and Rockefeller Foundations moved in. In 1970, they donated \$15 million to “moderate” black organisations, giving people grants, fellowships, scholarships, job training programmes for dropouts and seed money for

black-owned businesses. Repression, infighting and the honey trap of funding led to the gradual atrophy of the radical black organisations.

Martin Luther King Jr made the forbidden connections between Capitalism, Imperialism, Racism and the Vietnam War. As a result, after he was assassinated, even his memory became a toxic threat to public order. Foundations and Corporations worked hard to remodel his legacy to fit a market-friendly format. The Martin Luther King Junior Centre for Non-Violent Social Change, with an operational grant of \$2 million, was set up by, among others, the Ford Motor Company, General Motors, Mobil, Western Electric, Procter & Gamble, US Steel and Monsanto. The Center maintains the King Library and Archives of the Civil Rights Movement. Among the many programmes the King Center runs have been projects that “work closely with the United States Department of Defense, the Armed Forces Chaplains Board and others”. It co-sponsored the Martin Luther King Jr Lecture Series called ‘The Free Enterprise System: An Agent for Non-violent Social Change’. Amen.

A similar coup was carried out in the anti-apartheid struggle in South Africa. In 1978, the Rockefeller Foundation organised a Study Commission on US Policy toward Southern Africa. The report warned of the growing influence of the Soviet Union on the African National Congress (ANC) and said that US strategic and corporate interests (i.e., access to South Africa’s minerals) would be best served if there were genuine sharing of political power by all races.

The foundations began to support the ANC. The ANC soon turned on the more radical organisations like Steve Biko’s Black Consciousness movement and more or less eliminated them. When Nelson Mandela took over as South Africa’s first Black President, he was canonised as a living saint, not just because he was a freedom fighter who spent 27 years in prison, but also because he deferred completely to the Washington Consensus. Socialism

disappeared from the ANC’s agenda. South Africa’s great “peaceful transition”, so praised and lauded, meant no land reforms, no demands for reparation, no nationalisation of South Africa’s mines. Instead, there was Privatisation and Structural Adjustment. Mandela gave South Africa’s highest civilian award—the Order of Good Hope—to his old supporter and friend General Suharto, the killer of Communists in Indonesia. Today, in South Africa, a clutch of Mercedes-driving former radicals and trade unionists rule the country. But that is more than enough to perpetuate the illusion of Black Liberation.

The rise of Black Power in the US was an inspirational moment for the rise of a radical, progressive Dalit movement in India, with organisations like the Dalit Panthers mirroring the militant politics of the Black Panthers. But Dalit Power too, in not exactly the same but similar ways, has been fractured and defused and, with plenty of help from right-wing Hindu organisations and the Ford Foundation, is well on its way to transforming into Dalit Capitalism.

‘Dalit Inc ready to show business can beat caste’, the Indian Express reported in December last year. It went on to quote a mentor of the Dalit Indian Chamber of Commerce & Industry (DICC). “Getting the prime minister for a Dalit gathering is not difficult in our society. But for Dalit entrepreneurs, taking a photograph with Tata and Godrej over lunch and tea is an aspiration—and proof that they have arrived,” he said. Given the situation in modern India, it would be casteist and reactionary to say that Dalit entrepreneurs oughtn’t to have a place at the high table. But if this is to be the aspiration, the ideological framework of Dalit politics, it would be a great pity. And unlikely to help the one million Dalits who still earn a living off manual scavenging—carrying human shit on their heads. Young Dalit scholars who accept grants from the Ford Foundation cannot be too harshly judged. Who else is offering them an opportunity to climb out of the cesspit of

the Indian caste system? The shame as well as a large part of the blame for this turn of events also goes to India’s Communist movement whose leaders continue to be predominantly upper caste. For years it has tried to force-fit the idea of caste into Marxist class analysis. It has failed miserably, in theory as well as practice. The rift between the Dalit community and the Left began with a falling out between the visionary Dalit leader Dr Bhimrao Ambedkar and S.A. Dange, trade unionist and founding member of the Communist Party of India. Dr Ambedkar’s disillusionment with the Communist Party began with the textile workers’ strike in Mumbai in 1928 when he realised that despite all the rhetoric about working class solidarity, the party did not find it objectionable that the “untouchables” were kept out of the weaving

The Dalit Sangarsha Samiti members protesting the practice of carrying night soil or human excreta on the head





**If we cannot
love the person
whom we see,
how can we
love God,
whom we
cannot see?**

- Mother Teresa

department (and only qualified for the lower paid spinning department) because the work involved the use of saliva on the threads, which other castes considered “polluting”.

Ambedkar realised that in a society where the Hindu scriptures institutionalise untouchability and inequality, the battle for “untouchables”, for social and civic rights, was too urgent to wait for the promised Communist revolution. The rift between the Ambedkarites and the Left has come at a great cost to both. It has meant that a great majority of the Dalit population, the backbone of the Indian working class, has pinned its hopes for deliverance and dignity to constitutionalism, to capitalism and to political parties like the BSP, which practise an important, but in the long run, stagnant brand of identity politics.

In the United States, as we have seen, corporate-endowed foundations spawned the culture of NGOs. In India, targeted corporate philanthropy began in earnest in the 1990s, the era of the New Economic Policies. Membership to the Star Chamber doesn’t come cheap. The Tata Group donated \$50 million to that needy institution, the Harvard Business School, and another \$50 million to Cornell University. Nandan Nilekani of Infosys and his wife Rohini donated \$5 million as a start-up endowment for the India Initiative at Yale. The Harvard Humanities Centre is now the Mahindra Humanities Centre after it received its largest-ever donation of \$10 million from Anand Mahindra of the Mahindra Group.

At home, the Jindal Group, with a major stake in mining, metals and power, runs the Jindal Global Law School and will soon open the Jindal School of Government and Public Policy. (The Ford Foundation runs a law school in the Congo.) The New India Foundation funded by Nandan Nilekani, financed by profits from Infosys, gives prizes and fellowships to social scientists. The Sitaram Jindal Foundation endowed by Jindal Aluminium has announced five cash prizes of Rs 1 crore each to be given to those working in rural

development, poverty alleviation, environment education and moral upliftment. The Reliance Group’s Observer Research Foundation (ORF), currently endowed by Mukesh Ambani, is cast in the mould of the Rockefeller Foundation. It has retired intelligence agents, strategic analysts, politicians (who pretend to rail against each other in Parliament), journalists and policymakers as its research “fellows” and advisors.

ORF’s objectives seem straightforward enough: “To help develop a consensus in favour of economic reforms.” And to shape and influence public opinion, creating “viable, alternative policy options in areas as divergent as employment

generation in backward districts and real-time strategies to counter nuclear, biological and chemical threats”. I was initially puzzled by the preoccupation with “nuclear, biological and chemical war” in ORF’s stated objectives. But less so when, in the long list of its ‘institutional partners’, I found the names of Raytheon and Lockheed Martin, two of the world’s leading weapons manufacturers. In 2007, Raytheon announced it was turning its attention to India. Could it be that at least part of India’s \$32 billion defence budget will be spent on weapons, guided missiles, aircraft, warships and surveillance equipment made by Raytheon and Lockheed Martin?

Do we need weapons to fight wars? Or do we need wars to create a market for weapons? After all, the economies of Europe, US and Israel depend hugely on their weapons industry. It’s the one thing they haven’t outsourced to China. In the new Cold War between US and China, India is being groomed to play the role Pakistan played as a US ally in the cold war with Russia. (And look what happened to Pakistan.) Many of those columnists and “strategic analysts” who are playing up the hostilities between India and China, you’ll see, can be traced back directly or indirectly to the Indo-American think-tanks and foundations. Being a “strategic partner” of the US does not mean that the Heads of State make friendly phone calls to each other every now and then. It means collaboration (interference) at every level. It means hosting US Special Forces on Indian soil (a Pentagon Commander recently confirmed this to the BBC). It means sharing intelligence, altering agriculture and energy policies, opening up the health and education sectors to global investment. It means opening up retail. It means an unequal partnership in which India is being held close in a bear hug and waltzed around the floor by a partner who will incinerate her the moment she refuses to dance.

In the list of ORF’s ‘institutional partners’, you will also find the RAND Corporation, Ford Foundation, the World Bank, the Brookings Institution (whose stated

mission is to “provide innovative and practical recommendations that advance three broad goals: to strengthen American democracy; to foster the economic and social welfare, security and opportunity of all Americans; and to secure a more open, safe, prosperous and cooperative international system”). You will also find the Rosa Luxemburg Foundation of Germany. (Poor Rosa, who died for the cause of Communism, to find her name on a list such as this one!)

Though capitalism is meant to be based on competition, those at the top of the food chain have also shown themselves to be capable of inclusiveness and solidarity. The great Western Capitalists have done business with fascists, socialists, despots and military dictators. They can adapt and constantly innovate. They are capable of quick thinking and immense tactical cunning. But despite having successfully powered through economic reforms, despite having waged wars and militarily occupied countries in order to put in place free market “democracies”, Capitalism is going through a crisis whose gravity has not revealed itself completely yet. Marx said, “What the bourgeoisie therefore produces, above all, are its own grave-diggers. Its fall and the victory of the proletariat are equally inevitable.”

The proletariat, as Marx saw it, has been under continuous assault. Factories have shut down, jobs have disappeared, trade unions have been disbanded. The proletariat has, over the years, been pitted against each other in every possible way. In India, it has been Hindu against Muslim, Hindu against Christian, Dalit against Adivasi, caste against caste, region against region. And yet, all over the world, it is fighting back. In China, there are countless strikes and uprisings. In India, the poorest people in the world have fought back to stop some of the richest corporations in their tracks.

Capitalism is in crisis. Trickle-down failed. Now Gush-Up is in trouble too. The international financial meltdown is closing in. India's growth rate has plummeted to 6.9 per cent. Foreign investment is pulling out. Major international corporations are sitting on huge

piles of money, not sure where to invest it, not sure how the financial crisis will play out. This is a major, structural crack in the juggernaut of global capital. Capitalism's real “grave-diggers” may end up being its own delusional Cardinals, who have turned ideology into faith. Despite their strategic brilliance, they seem to have trouble grasping a simple fact: Capitalism is destroying the planet. The two old tricks that dug it out of past crises—War and Shopping—simply will not work.

I stood outside Antilla for a long time watching the sun go down. I imagined that the tower was as deep as it was high. That it had a twenty-seven-storey-long tap root, snaking around below the ground, hungrily sucking sustenance out of the earth, turning it into smoke and gold. Why did the Ambanis' choose to call their building Antilla? Antilla is the name of a set of mythical islands whose story dates back to an 8th-century Iberian legend. When the Muslims conquered Hispania, six Christian Visigothic bishops and their parishioners boarded ships and fled. After days, or maybe weeks at sea, they arrived at the isles of Antilla where they decided to settle and raise a new civilisation. They burnt their boats to permanently sever their links to their barbarian-dominated homeland. By calling their tower Antilla, do the Ambanis hope to sever their links to the poverty and squalor of their homeland and raise a new civilisation? Is this the final act of the most successful secessionist movement in India? The secession of the middle and upper classes into outer space?

As night fell over Mumbai, guards in crisp linen shirts with crackling walkie-talkies appeared outside the forbidding gates of Antilla. The lights blazed on, to scare away the ghosts perhaps. The neighbours complain that Antilla's bright lights have stolen the night. Perhaps it's time for us to take back the night.

(concluded)

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

Now it is high time to make a reappraisal of the downtrodden humanity, of the downtrodden humanism. Oftentimes, some people have lagged behind, exhausted, and collapsed on the ground, their hands and knees bruised and their clothes stained with mud. Such people have been thrown aside with hatred and have become the outcasts of society; they have been forced to remain isolated from the mainstream of social life. This is the kind of treatment they have received. Few have cared enough to lift up those people who lagged behind, and help them forward.

If people think more about themselves as individuals or about their small families, castes, clans or tribes, and do not think at all about the collectivity, this is decidedly detrimental. Similarly, if people neglect the entire living world the plant world, the animal world is this not indeed harmful? That is why I say that there is a great need to explain humanity and humanism in a new light, and this newly-explained humanism will be a precious treasure for the world.

- Shrii Prabhat Ranjan Sarkar

Final Curtain Call?

Deep State Surveillance and The Death of Democratic Alternatives

✱ Tom Burghardt

We have reached a social endpoint accurately described as the “criminalization of the state,” where “war criminals legitimately occupy positions of authority, which enable them to decide ‘who are the criminals’, when in fact they are the criminals.”

Over the decades, the maintenance of power and class privileges by corporate, financial and political elites have relied on covert and overt forms of violence, oftentimes in unspoken arrangements with transnational criminal networks (the global drug trade) or intelligence-connected far-right terrorists: the minions who staffed and profited from Operations Condor and Gladio come to mind. Once viewed as the proverbial “tip” of the imperial spear that advanced elitist dreams of “full-spectrum dominance,” the “plausibly deniable” puppeteering which formerly characterized such projects now take place in full-daylight with nary a peep from bought-off guardians of our ersatz democratic order, or a public narcotized by tawdry spectacles: Kony 2012 or American Idol, take your pick!

Mixing intellectual and moral

squalor in equal measure with the latest high-tech gizmos on offer from Silicon Valley or Chengdu, the general societal drift towards data totalitarianism, once a hallmark of police states everywhere, is the backdrop where “too big to fail” is code for “too important to jail”! With the current global economic crisis, brought on in no small part by private and public actors resorting to various frauds and market manipulations which reward privileged insiders, we have reached a social endpoint that analyst Michel Chossudovsky has accurately described as the “criminalization of the state,” that is, the historical juncture where “war criminals legitimately occupy positions of authority, which enable them to decide ‘who are the criminals’, when in fact they are the criminals.”

It should hardly surprise us then that American “hero,” Staff Sergeant Robert Bales, accused of murdering 17 innocent Afghan civilians, including 9 children and then burning their bodies, joined the Army after the 9/11 attacks not out of a sense of patriotic “duty,” but because he was a thief and swindler who went on the lam to avoid accounting for his crimes. Indeed, ABC News reported that Bales “enlisted in the U.S. Army at the same time he was trying to avoid answering allegations he defrauded an elderly Ohio couple of their life savings in a stock fraud.” Meanwhile Bales’ attorney John Henry Browne told CBS News that his client has “no memory” of the massacre and that it was “too early” to determine “what factors” may have led to the “incident.” Some hero.





Keeping Us 'Safe'

However, there are powerful institutional forces at work today which have extremely long—and exceedingly deep—memories, able to catalog and store everything we do electronically, “criminal evidence, ready for use in a trial,” or, more in keeping with the preferences of our Hope and Change™ administration, a one-way ticket to indefinite military detention for dissident Americans in the event of a “national security emergency” as a recent White House Executive Order threatened. “In an Electronic Police State,” Cryptohippie averred, “every surveillance camera recording, every email you send, every Internet site you surf, every post you make, every check you write, every credit card swipe, every cell phone ping... are all criminal evidence, and they are held in searchable databases, for a long, long time. Whoever holds this evidence can make you look very, very bad whenever they care enough to do so. You can be prosecuted whenever they feel like it—the evidence is already in their database.”

In stark contrast to feckless

promises to undo the egregious constitutional violations of the Bush regime, The New York Times reported that the “Obama administration is moving to relax restrictions on how counterterrorism analysts may access, store and search information about Americans gathered by government agencies for purposes other than national security threats.” On March 22, U.S. Attorney General Eric Holder signed-off on new guidelines for the National Counterterrorism Center (NCTC) that “will lengthen to five years—from 180

days—the center’s ability to retain private information about Americans when there is no suspicion that they are tied to terrorism,” investigative journalist Charlie Savage wrote.

“The guidelines,” the Times disclosed, “are also expected to result in the center making more copies of entire databases and ‘data-mining them’—using complex algorithms to search for patterns that could indicate a threat—than it currently does.” We’re told that the relaxation of existing guidelines “grew out of reviews launched after the failure to connect the dots about Umar Farouk Abdulmutallab, the so-called underwear bomber, before his Dec. 25, 2009, attempt to bomb a Detroit-bound airliner.”

“‘There is a genuine operational need to try to get us into a position where we can make the maximum use of the information the government already has to protect people,’ said Robert S. Litt, the general counsel in the office of the Director of National Intelligence, which oversees the National Counterterrorism Center,” the

Times reported. However, as Antifascist Calling disclosed in previous reports on the Abdulmutallab affair former NCTC Director Michael E. Leiter made a startling admission during hearings before the Senate Homeland Security and Governmental Affairs Committee shortly after the incident. During those hearings intelligence officials acknowledged that the secret state knowingly allows “watch-listed” individuals, including terrorists, to enter the country in order “to track their movements and activities.” Leiter told congressional grifters: “I will tell you, that when people come to the country and they are on the watch list, it is because we have generally made the choice that we want them here in the country for some reason or another.”

As I wrote at the time: “An alternative explanation fully in line with well-documented inaction, or worse, by U.S. security agencies prior to the September 11, 2001 terrorist attacks and now, Christmas Day’s aborted airline bombing, offers clear evidence that a ruthless ‘choice’ which facilitates the murder of American citizens are cynical pretexts in a wider game: advancing imperialism’s geostrategic goals abroad and attacks on democratic rights at home.” Commenting on the ramp-up of new surveillance powers grabbed by the Obama administration, Michael German, a former FBI investigator now with the ACLU’s legislative office warned that “the ‘temporary’ retention of non-terrorism-related citizen and resident information for five years essentially removes the restraint against wholesale collection of our personal information by the government, and puts all Americans at risk of unjustified scrutiny.”

Anonymous administration officials who spoke to The Washington Post tried to assure us that “a number different agencies looked at these [guidelines] to try to make sure that everyone was comfortable that we had the correct

Great is truth, but still greater, from a practical point of view, is silence about truth. By simply not mentioning certain subjects... totalitarian propagandists have influenced opinion much more effectively than they could have by the most eloquent denunciations.

Aldous Huxley

balance here between the information sharing that was needed to protect the country and protections for people's privacy and civil liberties." However, as journalist Marcy Wheeler pointed out "oversight" of the secret state's surveillance activities are being handled by the ODNI's Civil Liberties Protection Officer, Alexander Joel, a Bush appointee who was so "concerned" about protecting our privacy that he found no civil liberties violations when he reviewed NSA's illegal warrantless wiretapping programs. Joel, a former attorney with the CIA's Office of General Counsel, told The Wall Street Journal that public fears about NSA's driftnet spying activities were "overblown." "Although you might have concerns about what might potentially be going on, those potentials are not actually being realized and if you could see what was going on, you would be reassured just like everyone else," Joel said. Despite Joel's soothing bromides spoon-fed to compliant media, Michael German warned that "such unfettered collection risks reviving the Bush administration's Total Information Awareness program, which Congress killed in 2003."

Documents obtained by the Electronic Privacy Information Center (EPIC)) through the Freedom of Information Act revealed that TIA aimed "to give law enforcement access to private data without suspicion of wrongdoing or a warrant." EPIC learned that "The project called for the development of 'revolutionary technology for ultra-large all-source information repositories,' which would contain information from multiple sources to create a 'virtual, centralized, grand database.' This database would be populated by transaction data contained in current databases such as financial records, medical records, communication records, and travel records as well as new sources of information. Also fed into the database would be intelligence data." Although Congress allegedly "killed" TIA in 2003 when it closed the Pentagon office, we now know from multiple investigations by journalists and from the government's own internal reports, Total Information Awareness never went away but rather, was hidden behind impenetrable layers of above top secret Special Access Programs and code-name protected projects, most of which are controlled by the National Security Agency.

'A Turnkey Totalitarian State'

The secret state's "virtual, centralized, grand database" will shortly come on line. As investigative journalist James Bamford recently reported in Wired Magazine, "new pioneers" are taking up residence in the small Utah town of Bluffdale, home to the largest sect of renegade Mormon polygamists: the National Security Agency's Utah Data Center. "A project of immense secrecy," Bamford wrote, "it is the final piece in a complex puzzle assembled over the past decade. Its purpose: to

intercept, decipher, analyze, and store vast swaths of the world's communications as they zap down from satellites and zip through the underground and undersea cables of international, foreign, and domestic networks. The heavily fortified \$2 billion center should be up and running in September 2013."

Wired disclosed that all manner of communications will flow into Bluffdale's "near-bottomless databases" including "the complete contents of private emails, cell phone calls, and Google searches, as well as all sorts of personal data trails—parking receipts, travel itineraries, bookstore purchases, and other digital 'pocket litter'." Additionally, one top NSA official involved with the program told Bamford that the agency "made an enormous breakthrough several years ago in its ability to crypto analyze, or break, unfathomably complex encryption systems employed by not only governments around the world but also many average computer users in the US. The upshot, according to this official: 'Everybody's a target; everybody with communication is a target'."

"For the first time since Watergate and the other scandals of the Nixon administration—the NSA has turned its surveillance apparatus on the US and its citizens," Bamford averred. "It has established listening posts throughout the nation to collect and sift through billions of email messages and phone calls, whether they originate within the country or overseas." Since the dawn of the Cold War, the National Security Agency operated outside its charter, illegally spying on the communications of dissident Americans. In a companion piece for Wired, Bamford detailed how NSA denied that it was eavesdropping on Americans.

"For example," Bamford wrote, "NSA can intercept millions of domestic communications and store them in a data center like Bluffdale and still be able to say it has not 'intercepted' any domestic

communications. This is because of its definition of the word. 'Intercept,' in NSA's lexicon, only takes place when the communications are 'processed' 'into an intelligible form intended for human inspection,' not as they pass through NSA listening posts and transferred to data warehouses." NSA mendacity aside, "for decades," Bamford informed us, "the agency secretly hid from Congress the fact that it was copying, without a warrant, virtually every telegram traveling through the United States, a program known as Project Shamrock. Then it hid from Congress the fact that it was illegally targeting the phone calls of anti-war protesters during the Vietnam War, known as Project Minaret."

But as we learned when The New York Times disclosed some aspects of the Bush regime's Stellar Wind program, the NSA was caught red-handed illegally spying on tens of thousands of Americans without benefit of a warrant and did so with the full cooperation of America's giant telecom firms and internet service providers who were then immunized by Congress under provisions of 2008's despicable FISA Amendments Act (FAA). Even as Congress granted retroactive immunity to telecoms and ISPs, and politicians, including President Obama, scrambled to downplay serious violations to individual political and privacy rights, the enormous reach of these programs are still misunderstood by the public.

William Binney, a former NSA official who was a senior "crypto-mathematician largely responsible for automating the agency's worldwide eavesdropping network," went on the record with Wired and denounced NSA's giant domestic eavesdropping machine. Binney explained "that the agency could have installed its tapping gear at the nation's cable landing stations—the more than two dozen sites on the periphery of the US where fiber-optic cables come ashore. If it had taken that route, the

NSA would have been able to limit its eavesdropping to just international communications, which at the time was all that was allowed under US law." "Instead," Binney told Wired, the agency "chose to put the wiretapping rooms at key junction points throughout the country—large, windowless buildings known as switches—thus gaining access to not just international communications but also to most of the domestic traffic flowing through the US. The network of intercept stations goes far beyond the single room in an AT&T building in San Francisco exposed by a whistle-blower in 2006. 'I think there are 10 to 20 of them,' Binney says. 'That's not just San Francisco; they have them in the middle of the country and also on the East Coast'."

Readers will recall that back in 2006, former AT&T technician Marc Klein blew the lid off the technical details of Stellar Wind, disclosing internal AT&T documents on how the firm gave NSA free-reign to install ultra-secret Narus machines. Those devices split communications as they flowed into AT&T's "secret rooms" and diverted all internet traffic into NSA's bottomless maw. Klein, the author of *Airing Up the Big Brother Machine* said that the program "was just the tip of an eavesdropping iceberg" which is not only targeted at suspected "terrorists" but rather is "an untargeted, massive vacuum cleaner sweeping up millions of peoples' communications every second automatically."

Narus, an Israeli firm founded by retired members of the IDF's secretive Unit 8200,

now owned by The Boeing Corporation, and Verint, now Comverse Infosys, another Israeli firm, were close partners alongside NSA in these illegal projects; one more facet of the U.S. and Israel's "special relationship." The former official turned whistleblower told Wired that "Stellar Wind was far larger than has been publicly disclosed and included not just eavesdropping on domestic phone calls but the inspection of domestic email." "At the outset the program recorded 320 million calls a day," Bamford wrote, "which represented about 73 to 80 percent of the total volume of the agency's worldwide intercepts. The haul only grew from there. According to Binney—who has maintained close contact with agency employees until a few years ago—the taps in the secret rooms dotting the country are actually powered by highly sophisticated software programs that conduct 'deep packet inspection,' examining Internet traffic as it passes through the 10-gigabit-per-second cables at the speed of light."

"Once a name is entered into the Narus database," Binney said, "all phone calls and other communications to and from that person are automatically routed to

It took the deaths of millions of people to secure our freedoms in America, but it only took the death of 2,752 people on 9/11 to surrender our rights to the New World Order.



The best and most beautiful things in the
world cannot be seen or even touched -
they must be felt with the heart.

- Helen Keller

the NSA's recorders." "Anybody you want, route to a recorder," Binney says. 'If your number's in there? Routed and gets recorded.' He adds, 'The Narus device allows you to take it all.' And when Bluffdale is completed, whatever is collected will be routed there for storage and analysis." Chillingly, Binney "held his thumb and forefinger close together" and told Bamford: "We are that far from a turnkey totalitarian state'."

Main Core

During World War II, the Roosevelt administration issued Executive Order 9066 which granted the military carte blanche to circumvent the constitutional rights of some 120,000 Japanese-American citizens and led to their mass incarceration in remote, far-flung camps surrounded by barbed wire and armed guards. Will history repeat, this time under the rubric of America's endless "War on Terror"? In 2008, investigative journalists Christopher Ketchum reported in the now-defunct Radar Magazine and Tim Shorrock, writing in Salon, provided details on a frightening "Continuity of Government" database known as Main Core.

According to Ketchum, a senior government official told him that "there exists a database of Americans, who, often for the slightest and most trivial reason, are considered unfriendly, and who, in a time of panic, might be incarcerated. The database can identify and locate perceived 'enemies of the state' almost instantaneously."

That official and other sources told Radar that "the database is sometimes referred to by the code name Main Core. One knowledgeable source claims that 8 million Americans are now listed in Main Core as potentially suspect. In the event of a national emergency, these people could be subject to everything from heightened surveillance and tracking to direct questioning and possibly even detention." For his part, Shorrock revealed that several government officials with above top secret security clearances told him that "Main Core in its current incarnation apparently contains a vast amount of personal data on Americans, including NSA intercepts of bank and credit card transactions and the results of surveillance efforts by the FBI, the

CIA and other agencies."

"One former intelligence official," Shorrock reported, "described Main Core as 'an emergency internal security database system' designed for use by the military in the event of a national catastrophe, a suspension of the Constitution or the imposition of martial law. Its name, he says, is derived from the fact that it contains 'copies of the 'main core' or essence of each item of intelligence information on Americans produced by the FBI and the other agencies of the U.S. intelligence community'." It now appears that Main Core, or some other code-word protected iteration of the secret state's administrative detention database will in all likelihood soon reside at Bluffdale.

While conservative and liberal supporters of the Bush and Obama administrations have derided these reports as the lunatic ravings of "conspiracy theorists," analysts such as Peter Dale Scott have made clear that a decade after the 9/11 attacks, "some aspects of COG remain in effect. COG plans are still authorized by a proclamation of emergency that has been extended

each year by presidential authority, most recently by President Obama in September 2009. COG plans are also the probable source for the 1000-page Patriot Act presented to Congress five days after 9/11, and also for the Department of Homeland Security's Project Endgame—a ten-year plan, initiated in September 2001, to expand detention camps, at a cost of \$400 million in Fiscal Year 2007 alone.” “At the same time,” Scott wrote, “we have seen the implementation of the plans outlined by [Miami Herald journalist Alfonso] Chardy in 1987: the warrantless detentions that Oliver North had planned for in Rex 1984, the warrantless eavesdropping that is their logical counterpart, and the militarization of the domestic United States under a new military command, NORTHCOM. Through NORTHCOM the U.S. Army now is engaged with local enforcement to control America, in the same way that through CENTCOM it is engaged with local enforcement to control Afghanistan and Iraq.”

Indeed, as the Associated Press recently disclosed in their multipart investigation into illegal spying by the New York Police Department (NYPD), undercover officers “attended meetings of liberal political organizations and kept intelligence files on activists who planned protests around the U.S., according to interviews and documents that show how police have used counterterrorism tactics to monitor even lawful activities.” A 2008 intelligence report obtained by AP revealed “how, in the name of fighting terrorism, law enforcement agencies around the country have scrutinized groups that legally oppose government policies.” “The FBI for instance,” investigative journalists Adam Goldman and Matt Apuzzo averred, “has collected information on anti-war demonstrators. The Maryland state police infiltrated meetings of anti-death penalty groups. Missouri counterterrorism analysts suggested that support for Republican Rep.

Ron Paul might indicate support for violent militias—an assertion for which state officials later apologized. And Texas officials urged authorities to monitor lobbying efforts by pro Muslim-groups.”

“The April 2008 memo offers an unusually candid view of how political monitoring fit into the NYPD’s larger, post-9/11 intelligence mission. As the AP has reported previously, [David] Cohen’s unit has transformed the NYPD into one of the most aggressive domestic intelligence agencies in the United States, one that infiltrated Muslim student groups, monitored their websites and used informants as listening posts inside mosques.” Nor should we forget how the Pentagon’s own domestic intelligence unit, the Counterintelligence Field Activity or CIFA, routinely monitored antiwar activists and other dissidents. As Antifascist Calling previously reported, multiple news reports beginning in late 2005 revealed that CIFA with 400 full-time DoD workers and 900 “outsourced” contractor employees and a classified budget, had been authorized to track “potential terrorist threats” against DoD through reports known as Threat and Local Observation Notices (TALON).

Although that office was shuttered in 2008, its domestic security functions were transferred to the Defense Intelligence

Agency’s Defense Counterintelligence and Human Intelligence Center and the TALON database along with future “threat reports” would now be funneled to an FBI database known as “Guardian.” However, as Source Watch noted, “in accordance with intelligence oversight requirements,” even though CIFA was closed down, DoD “will maintain a record copy of the collected data.” In other words TALON reports, including data illegally collected on antiwar activists, will continue to exist somewhere deep in the bowels of the Defense Department, more likely than not in a Bluffdale database administered by NSA.

When President Obama signed the National Defense Authorization Act (NDAA) into law on December 31, he did more than simply facilitate multibillion dollar Pentagon boondoggles for the current fiscal year; he set the stage for what journalist Christopher Ketchum called “The Last Roundup,” and what James Bamford’s source denounced as our approaching “turnkey totalitarian state.”

We need not speculate as to when an American police state will be fully functional, it already is.

The writer is a researcher and activist based in the San Francisco Bay Area. His articles are published in many venues. He is the editor of Police State America: U.S. Military "Civil Disturbance" Planning.

Brutality to an animal is cruelty to mankind - it is only the difference in the victim.

Alphonse de Lamartine



Characteristics of a Fascist Regime

Under fascist regimes, the police are given almost limitless power to enforce laws.

★ A Prout News Report

Below is a list of some of the characteristics of a fascist regime, which obviously can be applied to either countries and nations; and some of them to organizations:

Disdain for the Recognition of Human Rights

Because of fear of enemies and the need for security, the people in fascist regimes are persuaded that human rights can be ignored in certain cases because of "need." The people tend to look the other way or even approve of long incarcerations of prisoners, torture, summary executions, assassinations, etc.

Identification of Enemies/Scapegoats as a Unifying Cause

The people are rallied into a unifying patriotic frenzy over the need to eliminate a perceived common threat or foe: racial, ethnic or religious minorities; liberals; communists; socialists, terrorists, etc.

Controlled Mass Media

Sometimes the media is directly controlled by the government, but in other cases, the media is indirectly controlled by government regulation, or sympathetic media spokes people and executives. Censorship is very common.



Nazis in Munich during the Beer Hall Putsch, November 1923

Obsession with National Security

Fear is used as a motivational tool by the government over the masses.

Religion and Government are Intertwined

Governments in fascist nations tend to use the most common religion in the nation as a tool to manipulate public opinion. Religious rhetoric and terminology is common from government leaders, even when the major tenets of the religion are diametrically opposed to the government's policies or actions.

Corporate Power is Protected

The industrial and business aristocracy of a fascist nation often are the ones who put the government leaders into power, creating a mutually beneficial business/government relationship and power elite.

Labor Power is Suppressed

Because the organizing power of labor is the only real threat to a fascist government, labor unions are either eliminated entirely, or are severely suppressed.

Disdain for Intellectuals and the Arts

Fascist nations tend to promote and tolerate open hostility to higher education, and academia. It is not uncommon for professors and other academics to be censored or even arrested. Free expression in the arts and letters is openly attacked.

Obsession with Crime and Punishment

Under fascist regimes, the police are given almost limitless power to enforce laws. The people are often willing to overlook police abuses and even forgo civil liberties in the name of patriotism. There is often a national police force with virtually unlimited power in fascist nations.

Rampant Cronyism and Corruption

Fascist regimes almost always are governed by groups of friends and associates who appoint each other to government positions and use governmental power and authority to protect their friends from accountability.

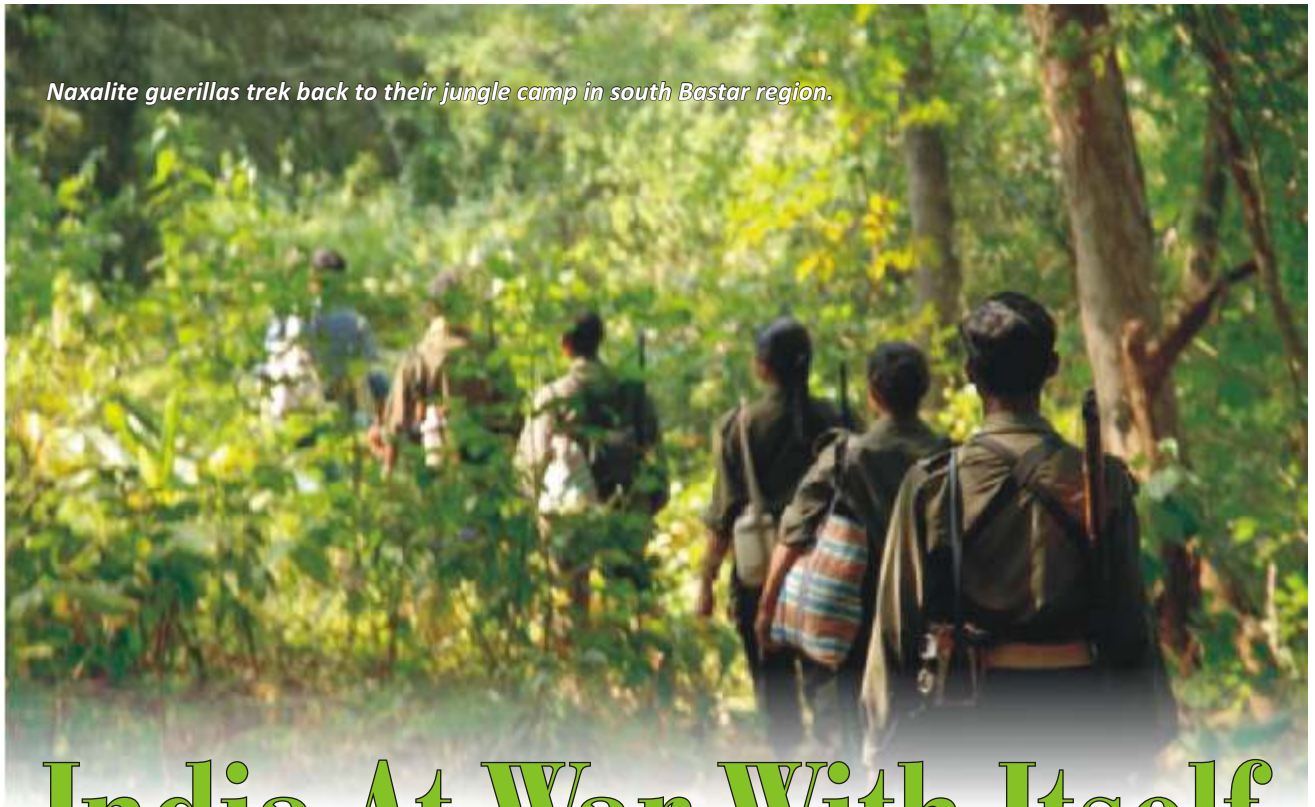
It is not uncommon in fascist regimes for national resources and even treasures to be appropriated or even outright stolen by government leaders.

Fraudulent Elections

Sometimes elections in fascist nations are a complete sham. Other times elections are manipulated by smear campaigns against or even assassination of opposition candidates, use of legislation to control voting numbers or political district boundaries, and manipulation of the media. Fascist nations also typically use their judiciaries to manipulate or control elections.



Naxalite guerillas trek back to their jungle camp in south Bastar region.



India At War With Itself

✱ Chiranjit Banerjee

Pluralism as a socio-cultural format is not a bad thing by itself. The litmus test of a functioning democracy is the space for diverse (and often conflicting) ideas and dissent. In a mature democracy like the US, pressure and special interests groups are clearly polarized between the two main parties and their constituents clearly know what to expect of their respective leaders. While they may differ substantially on the economic methods to prosperity and the levels of protectionism, Americans are all agreed on securing themselves from foreign adversaries and internal fifth columnists. Even though 9/11 occurred during a Republican dispensation, the Obama led Democrat regime has continued with the non negotiable philosophy of fiercely protecting Americans not only in their own country but outside of their borders too.

But in India, holding the nation together is turning

The shrill opposition to the proposed anti terror laws underlines that state governments are closer to their regional vote banks than to the greater Indian cause.



Dawn in Naxal territory, south Bastar

out to be an insurmountable challenge for central governments. The shrill opposition to the proposed anti terror laws underlines that state governments are closer to their regional vote banks than to the greater Indian cause. Identity politics, in my book, has the potential of tearing India asunder. And it is identity politics that has brought to the national stage extremely sectarian leaders like Mulayam Singh, Mayawati, Karunanidhi, B S Yeduyirappa, Laloo Yadav, Narendra Modi, Bal Thackeray and Mamata Banerjee. The next generation of emerging leaders are even more polarizing in their appeal – Raj Thackeray, Jagan Reddy and Stalin (always wonder how his father came to name him so!) to name a few.

Imbued with a distinctly tribal hue, our regional politicians probably see less value in identifying themselves as Indians first and their sub identities later. You don't have to look beyond Madhu Koda or Nishank to gleam the illegitimate financial advantages that formation of new states along linguistic or cultural lines brings forth to politicians. Mayawati chooses to call such decimation of India "social engineering" but really speaking, it's nothing short of anti nationalism.

Divides between the rich and poor, the fair and dark, the believer and the non believer go back to medieval times. India has added to these divisive forces by pitting language, caste and ethnicity against one another. Central and state governments have exacerbated the strife by running patronage rackets around these sub identities. It's almost impossible to be the DGP of Karnataka without being from the Lingayat caste. Non Lingayat IPS officers have to seek the intervention of courts to get their due. Fanning the Lingayat fire further is the Congress President who arrived recently in a Lingayat temple in all her regal splendor to woo this caste.

V P Singh, often touted as the harbinger of transparency in government procurement was paradoxically the villain of the piece in truncating India along caste lines. Singh's divisive politics gave birth to unapologetic casteists like Mulayam, Laloo & Mayawati. One is not sure if Singh had anticipated the hydra headed monster that he has bequeathed to the nation. History will not judge him kindly at all.

Down south, Brahmins have been virtually ostracized. "Tam Brams", being intellectually evolved as they are have taken the harsh fiat in their stride and excelled in almost every profession outside their state and even the country. Karnataka has merely replicated what Periyar did in Tamil Nadu in the late 50s. Each time a political leader has carved out a narrow identity or sub identity based constituency for himself, he has belittled the concept of India. Like Modi has with the majority community of Gujarat and SP with the dominant minority of Uttar Pradesh.

The more recent fault line is the digital divide which won't go away as long as the government does not soften the cost of broadband services. The proposed re-auction of 2G won't help the cause of internet penetration as one can sense.

As politicians attempt to create an increasing number of fault lines among Indians, a few of us are left wondering who and what will unite India. Sachin Tendulkar, in his hey days, held the country together with his batting brilliance. Having been recently "co-opted" by the establishment, he is set to lose a large part of his support base that identifies Congress and UPA as the fountainhead of all things corrupt.

The only institution that resonated of India and not of a particular identity, caste or religion was the Indian armed forces. But following recent upheavals, their fan following has also ebbed. One suspects that the politico-bureaucratic class was bent upon vandalizing the burnish of this institution going by the way fourth rate politicians (Laloo Yadav & Ram Gopal Yadav), fifth rate bureaucrats (Brajesh Mishra & K C Singh) and compromised journalists (Shekhar Gupta & Karan Thapar) tore into incumbent COAS.

Among the motives imputed to the COAS was his affinity for officers of the Rajput regiment who he allegedly posted close to the capital to engineer a coup. Will Messrs Yadav, Mishra, Gupta and Thapar carry out a headcount of the number of Rajput officers in the Rajput regiment? And compare that data with the number of Yadavs in Akhilesh's top bureaucracy?

The silent coups of politicians and bureaucrats who are united by identity and greed are going on behind our backs for most our 65 independent years. Our politico-bureaucratic class has launched an internecine war within Indians where the winner will only be a adversarial neighbor. To lead us to our doom even sooner, they have now closed ranks to disempower the only credible institution that we still possibly have – the armed forces.

India does not need a hostile neighbour as long it wages a war of attrition with itself.

The writer is CEO of Consulting Plus, Bengaluru

In communist states, you will find the triangle of suppression, repression and oppression in full force. Communism is based on these three defects. But amongst these three oppression has occurred the most, repression next and suppression the least. The people must be freed from physical suffering and psychic ailments caused by the suppression, repression and oppression. These three psychic catastrophes have split, shattered and destroyed the human mind.

- Shrii Prabhat Ranjan Sarkar



✱ Shiv Aroor

It's a question that has begun to make my head hurt. It isn't a lazy rhetorical question either. And it's a question I suspect (or at least hope) disturbs a lot of people in this country. Because if there's one thing that's certain in this inclement, hateful time, it is this: the Indian Army needs saving. And fast. Nothing can be worse than a country desensitized to the idea of instability and tumult in the Army. The end begins when citizens expect little more than bad news from the barracks or South Block. Well, I hate to do this, but there's actually some worse news: Of those who have the power to fix the Army, who hold offices that put them in a position to actually do something to recover from a dangerous situation, there is nobody (at least

nobody I can think of) who inspires a splinter of confidence. Here they are, and here's why I think they can't:

First, Defence Minister A.K. Antony. As the principal antagonist in the unfinished face-off with Chief of Army Staff General Vijay Kumar Singh over his age and tenure, he has demonstrated, with resounding consistency, that he probably doesn't have (a) the necessary proficiency and judgment to actually salvage such a festering situation, and (b) the very willingness to accept -- until it is clearly way to late -- that there is a problem. The age row stands as a glittering example of this unfortunate ineptitude. Unfortunate, because Mr. Antony isn't by any stretch a bad man. Just that he almost definitely doesn't have what it takes to fix the collateral victim of this very personal war: the Indian

Who Will Save the Indian Army?

Nothing can be worse than a country desensitized to the idea of instability and tumult in the Army.

Army itself. Second, Prime Minister Manmohan Singh. As someone who was drawn into the Antony-General face-off by a letter that the Chief addressed directly to him, bypassing the Defence Minister, he cannot say he was wasn't part of the discourse or that there wasn't an opportunity for him to intervene and ensure a settlement. His refusal (or failure) to recognise a desperately ominous situation doesn't say much about his abilities to fix things. The person who has the power to fix the Army needs to be proactive, nimble and the resilient enough to (a) recognise that there is a problem, and (b) work through it. Dr Singh doesn't fit. Third, Sonia Gandhi. Several armed forces chiefs have had an equation with the UPA chairperson, including two former Chiefs from the Army and Navy. Somehow, it doesn't look like the Army is, or ever will be, a priority. She could certainly ensure that the two people named above get off their chairs and actually chase down a solution, but she's got way too much else on her mind. So no chance. Finally, and perhaps most importantly, the man who will lead the Army from the afternoon of May 31, Lt Gen Bikram Singh, takes office in the most unhappy of circumstances for civil-military relations. The general will be perceived to be an establishment man, as someone who the government ensured becomes Chief despite a massive age row campaign that would have put him out of the reckoning if the government had lost the age case in Supreme Court. Going simply by human nature, therefore, he has no reason to rock the boat -- indeed, there may be an element of gratitude in his approach to his duties. And since anyone who wishes to save the Indian Army needs to be fearless of



confrontation and friction, it is unlikely that Bikram Singh will have any incentive to go out on a limb to do anything dramatic or revolutionary. Of course, I may be completely wrong -- and to be fair, few people know Lt Gen Bikram Singh well -- but let's just say that if he did manage to fix the Army in his circumstances, or even try, the country should be seriously surprised. The bureaucracy? Good one! It's too busy being chuffed about cutting the Army chief to size in the age row, and will perhaps therefore be even more condescending and difficult in future dealings. The chances of the MoD bureaucracy driving change are never promising even at in good times. (A notable exception is the Ajai Vikram Singh Committee report that gave the Army a younger profile and more efficient promotion system, but the former Defence Secretary only headed the committee -- it was largely driven by the Army itself.) Ergo, nobody. I don't have a solution to offer. And I can't think of anyone who does. And I can't think of anything worse for the Army. I hope someone does.

If you spell out leadership as LDRSHIP, each one of those letters spells out the Army values: Loyalty, Duty, Respect, Selfless service, Honour, Integrity, and Personal courage. The values apply to every soldier who wears the uniform. The Army values are leadership; leadership is Army values.

- Robert E. Hall



SAFETY FIRST

Shell Oil Comments Safety Alert!

Must read, even if you don't own a car.

Here are some reasons why we don't allow cell phones in operating areas, propylene oxide handling and storage area, propane, gas and diesel refueling areas.

The Shell Oil Company recently issued a warning after three incidents in which mobile phones (cell phones) ignited fumes during fueling operations

In the first case, the phone was placed on the car's trunk lid during fueling; it rang and the ensuing fire destroyed the car and the gasoline pump.

In the second, an individual suffered severe burns to their face when fumes ignited as they answered a call while refueling their car!

And in the third, an individual suffered burns to the thigh and groin as fumes ignited when the phone, which was in their pocket, rang while they were fueling their car.

You should know that: Mobile Phones can ignite fuel or fumes

Mobile phones that light up when switched on or when they ring release enough energy to provide a spark for ignition

Mobile phones should not be used in filling stations, or when fueling lawn mowers, boat, etc.

Mobile phones should not be used, or should be turned off, around other materials that generate flammable or explosive fumes or dust, (i.e., solvents, chemicals, gases, grain dust, etc...)

To sum it up, here are the Four Rules for Safe Refueling:

- 1) Turn off engine ; 2) Don't smoke
- 3) Don't use your cell phone - leave it inside the vehicle or turn it off; 4) Don't re-enter your vehicle during fueling.

Bob Renkes of Petroleum Equipment Institute is working on a campaign to try and make people aware of fires as a result of 'static electricity' at gas pumps. His company has researched 150 cases of these fires.

His results were very surprising:

- 1) Out of 150 cases, almost all of them were women.
- 2) Almost all cases involved the person getting back in their vehicle while the nozzle was still pumping gas. When finished, they went back to pull the nozzle out and the fire started, as a result of static.
- 3) Most had on rubber-soled shoes.
- 4) Most men never get back in their vehicle until

completely finished. This is why they are seldom involved in these types of fires.

5) Don't ever use cell phones when pumping gas

6) It is the vapors that come out of the gas that cause the fire, when connected with static charges.

7) There were 29 fires where the vehicle was re-entered and the nozzle was touched during refueling from a variety of makes and models. Some resulted in extensive damage to the vehicle, to the station, and to the customer.

8) Seventeen fires occurred before, during or immediately after the gas cap was removed and before fueling began.

Renkes stresses to NEVER get back into your vehicle while filling it with gas. If you absolutely HAVE to get in your vehicle while the gas is pumping, make sure you get out, close the door **TOUCHING THE METAL**, before you ever pull the nozzle out. This way the static from your body will be discharged before you ever remove the nozzle.

As I mentioned earlier, The Petroleum Equipment Institute, along with several other companies now, are really trying to make the public aware of this danger.

I ask you to please send this information to ALL your family and friends, especially those who have kids in the car with them while pumping gas. If this were to happen to them, they may not be able to get the children out in time.





A Candle in the Dark

✱ Badri Narayan

Not many people know them but village-based Dalit writers in Uttar Pradesh are quietly raising community awareness and holding meetings to protest the recent escalation in violence against the Scheduled Castes.

Makhdumpur is a village in Uttar Pradesh's Bhadohi district. Adjoining it is a cluster of huts inhabited by people of the Nat caste, one of the lowest among Dalits. Congress party general secretary Rahul Gandhi visited a hut in the settlement just before the recent State Assembly elections. He spent some time inside the hut, interacted with the residents, shared a meal with them and then went on his way. After the victory of the Samajwadi Party (SP) and the elevation of Akhilesh Yadav as Chief Minister, the hut was vandalised and burnt down by a mob claiming its affiliation to the Yadav caste. Though the act was a grave offence against Dalits, neither Mr. Gandhi nor Bahujan Samajwadi Party (BSP) leader and former Chief Minister Ms Mayawati condemned it. In fact, atrocities against poor and vulnerable Dalits by powerful middle castes and supporters of the SP have been on the rise in the State but there have hardly been any protests by

The booklets do not feature the biographies of celebrated Dalit icons. Instead they offer social critiques against Brahminism. Published from towns, the books are affordable and have found a new readership among Dalits

political parties.

Mainstream intellectuals and the media too have not reacted to the Makhdumpur violence. However, since the incident, some protestors have been holding meetings in Allahabad, Bhadohi and Varanasi highlighting instances of escalating violence against Dalits and also exchanging booklets on the issue.

Insights into issues

So, who are these protestors? They are Dalit intellectuals who write popular booklets on Dalit issues, which they self-publish. These publications are sold in large numbers in fairs organised in honour of Dalit

heroes. They are also stocked by Dalit Chetna Mandaps — small bookshops catering exclusively to Dalits. From these outlets, the booklets (which are printed on cheap newsprint and cost between 50 paise and Rs.20) reach political rallies organised by the BSP. The literature can be easily tucked in the waistbands of dhotis worn by Dalit rickshawpullers or menial workers.

The authors of these booklets usually live in the provincial towns of Balia, Ghazipur, Etawa, Allahabad, Bahraich, Gonda, Aligarh and Hathras. Most of these authors are not well-educated and teach in local schools in these towns. Some of them are also BSP activists. Although most of them belong to the Dalit castes, some are also from the OBC social group.

Interestingly, the booklets do not feature the biographies of celebrated Dalit icons. Instead they offer social critiques against Brahminism, caste histories, narratives of struggles of Dalits, and so on. Some of them also publish songs and poems written by Dalit poets like A.R. Akela from Aligarh. Published from towns, the books are affordable and have found a new readership among Dalits who find them educative, addressing their sense of identity and nurturing their desire to read. However, the very reasons that attract Dalit readers to the books also offend the upper castes who feel insulted by the criticisms. At times they even lodge complaints against the authors who end up facing police and legal actions.

The authors don't just write in a different style from

Dalit authors living in Delhi. The subjects they deal with are those that directly affect Dalits living in villages and small towns. Exploitation, oppression and land issues are the most commonly discussed topics, and the authors even organise agitations, demonstrations and protests around these subjects.

Some of them also bring out newspapers and newsletters for Dalits. One such popular writer, Dev Kumar, who lives in Duari village in Kanpur, led a demonstration against the acquisition of land belonging to Dalits. While Dev Kumar is fighting for the liberation of the Balmiki caste of Kanpur, Guru Prasad Madan, a lawyer living in Ajuha village close to Allahabad is a prominent figure who is fighting against the exploitation and oppression of Dalits in his region.

In the mould of Antonio Gramsci's "Organic Intellectuals," the authors are playing the role of agents of change in the lives of Dalits. Though they have played a strong role in strengthening the BSP in U.P., hardly any was granted recognition either with positions or with awards during the BSP regime.

Today when everyone is silent on the issue of the rise in the incidents of violence and crime against Dalits in U.P., at least the popular writers are registering their protest, even if they are like the flickering lights of candles in the darkness.

(The writer teaches at the Govind Ballabh Pant Social Science Institute in Jhusi, Allahabad, and is an analyst of Dalit issues.)



A Dalit Woman, Sonbhadra, U.P, India, there are an estimated 250 million Dalits are in India.



Ecological Activism

✱ Jeemon Jacob

The men in and around coastal villages of Koodankulam in Tamil Nadu always believed that they were the ones in control and never spared a thought to the contribution that their women make. Yes, you call that patriarchy. The men happily went about their daily activities, dominating the economic sphere, leaving the women in charge of home and hearth. However, the recently concluded protests against the Koodankulam nuclear plant has changed the traditional scene. Not only did the women dominate the protests but also reduced the role of men in the event to a bare minimum. The men, mostly fisher folk, slowly woke up to the active role that the women have been playing in the activism. “Koodankulam protests have given a new space to the women to air their views and concerns and be socially active,” said Sahayam Raj, a local businessman, who

participated in the 12-day long hunger strike. “Look at the crowd, women outnumber men in the agitation,” he added with a grin.

Forty-five-year-old Raj feels that the protests have transformed the women in the coastal villages. “They have become bold, fearless and assertive. It’s a fast transformation,” he revealed. However, Raj is just not talking about the alteration women in his hamlet underwent. He confesses that participating in the agitation has changed him too. “I used to take Rs 200 worth of alcohol every day. I’ve not touched liquor over the last 12 days. I’ve saved Rs 2400 that I’ve donated to the movement,” he announced with pride.

The otherwise subservient womenfolk of Koodankulam were the strength behind the movement against the government. The movement gathered momentum only after women took an interest

J Anton (28) reveals that the anti-nuclear movement has not only liberated women in the village but also has brought about prominent behavioural among the men. “Earlier domestic violence was part of our daily lives. After a few pegs, the fishermen enjoyed beating their

wives. But now it's only a rare happening," said Anton.

Selvam Moni has something interesting to share about the transformation within her family and in her husband after she joined the protests. "We have been married for more than 13 years. He has never cooked or cleaned my house. But he started cooking and doing all household duties after I joined the indefinite hunger strike. It really surprised me," a beaming Moni said.

Moni's victorious smile tells a long story of gender bias in the coastal areas of South India where men are a preferred lot. "Just five years ago, we could not think of our women coming out of houses and joining the protest with men. But now they have learnt the art of struggle. Because the nuclear plant is a real threat just 500 meters away. Now, our day begins by looking at the plant, which is going to kill us and our night ends with the fear of losing our soil and water. In such a situation, men women and children have all joined to work in tandem," said Joseph Lucas from the protest group.

Women in Idinthakarai and other villages have been very busy. They were involved in forming support groups in every village and organised neighbourhood meetings while their men were mobilising funds for the long struggle. The team leaders of women's groups visited

every house in the village and briefed all women about the strategy. They also handpicked 20 women to observe the protest fast.

"Our movement gathered momentum after women took active interest. Now it's almost taken over by them," commented Dr. S.P. Udaya Kumar, Convener of People's Movement against Nuclear Energy.

According to Udaya Kumar, active participation of women in the protests helped his team to control the mob with ease. "Normally the fishermen community doesn't believe in non-violent form of agitation. By nature, they are inclined to violent protests. They are prone to become hyper-emotional and go on a rampage. However, after the women insisted on non-violent struggle, the men agreed."

"Women were holding the remote control of Koodankulam struggle," said Udaya Kumar. With the anti-nuke protests in Koodankulam being almost successful in stalling work on the plant, the women have proved that they are not only good at being in charge of their homes but also are adept at shaking governments.

*The writer may be reached at
jeemonj@gmail.com*



Kudankulam Nuclear Power Plant

An Open Letter

Unfortunately, in India, the people do not have any control, whatsoever, on the functioning of Parliament,



✱ **Arvind Kejriwal**

MPs are reduced to bonded labour of their parties. The People are supreme, not Parliament. Gandhiji wrote this about the British parliament in Hind Swaraj in 1908:

'That which you consider to be the Mother of Parliaments is like a sterile woman and a prostitute. Both these are harsh terms, but exactly fit the case. That parliament has not yet, of its own accord, done a single good thing. Hence I have compared it to a sterile woman... It is like a prostitute because it is under the control of ministers who change from time to time...'

'As a matter of fact, it is

generally acknowledged that the members are hypocritical and selfish. Each thinks of his own little interest. It is fear that is the guiding motive... When the greatest questions are debated, its members have been seen to stretch themselves and to doze. Sometimes the members talk away until the listeners are disgusted. Carlyle has called it the "talking shop of the world".'

'Members vote for their party without a thought. Their so-called discipline binds them to it. If any member, by way of exception, gives an independent vote, he is considered a renegade... Parliament is simply a costly toy of the nation. These views are by no means

peculiar to me. Some great English thinkers have expressed them.'

It would be useful to examine how much of Gandhiji's observations about the British parliament applies to the Indian Parliament today. India is said to be the biggest democracy in the world. It is the biggest just because we are the most populated country. But is it really a democracy? Do people have any say in governance other than voting once every five years? So we have universal adult suffrage, but can just that be called democracy?

I elect someone once in five years. But in the next five years, neither do I have any say nor does my representative have any say in Parliament. That representative

never gets back to me or consults me before voting in Parliament. After elections, he is under statutory obligation to take orders from his party and vote in accordance with the whip issued by his party on various issues.

MPs are reduced to bonded labour of their parties. If anyone dares to speak against his party, he could lose his membership. For instance, the Congress has 207 members in Lok Sabha today. None of them can vote independently. They will have to vote according to what (Congress President) Sonia Gandhi decides. Likewise, the Bharatiya Janata Party has 114 members in the Lok Sabha. They will have to vote according to what (BJP President) Nitin Gadkari decides.

Ilyas Azmi, a former MP, says the Lok Sabha is a chessboard with 542 pawns who are controlled by the leaders of a few political parties. Doesn't India become a dictatorship of the leaders of the ruling party in between two elections? These few men and women control Parliament and the executive for the next five years. They are influenced, either through money power or some other influences, by various lobbies.

Who are these leaders accountable to? They are accountable to none. This is a very dangerous situation. So, we have a pretence of elections every five years, through which we hand over the country's control to a few individuals. And there is a very good understanding among the leaders of all parties. They are different and separate only in name and for public

consumption. Behind the scenes, they are all the same, united and together. They publicly curse each other, but never punish each other when they come to power.

Else, how do you justify that the Bofors scam never reaches its logical end after several decades despite governments of all parties having been in power? Those from the Opposition are also well taken care of by the ruling party by giving contracts to their kin. So, parliamentary democracy, as it exists today, has become a very well-oiled system to systematically loot the country. Public interest is incidental.

Is Parliament as sensitive to the pains and sorrows of the people of India as it is to its own members? When (Agriculture Minister) Sharad Pawar was slapped, Parliament moaned for two precious hours. But when farmers commit suicide, when farmers died recently in police firing, when Narendra Kumar (the IPS officer) was murdered, the same Parliament did not spend even a few minutes on it.

They debate the Lokpal Bill for 42 years, yet don't pass it. But they pass the Bill to increase their own salaries within a few minutes. Now, let us look at the character of the present Parliament. One hundred and sixty-two MPs in the Lok Sabha and more than 40 in the Rajya Sabha have pending criminal cases against them, and several others face serious allegations of corruption. How can we expect them to ever pass Bills to strengthen the criminal justice system or to punish corruption? There is a direct conflict of interest.

And if you raise these fundamental questions, you are threatened with parliamentary privilege. The biggest problem is that Parliament is completely disconnected with the people of India. There is no mechanism for the people to intervene in the affairs of Parliament, to direct Parliament to enact laws on particular subjects, to prevent it from passing certain other kind of laws.

The People are supreme, not Parliament. But unfortunately, in the Indian system, people do not have any control, whatsoever, on the functioning of Parliament. In several countries, through the mechanism of referendums, people are able to amend or nullify the laws passed by parliament. Through the mechanism of initiative, people are able to initiate enactment of laws. This not just enables people to directly intervene, it also keeps parliament on its toes and under check.

In India, as a beginning, why can't each MP be required to send a copy of a Bill to all the villages and municipal wards falling under his constituency? We can make a beginning with only certain types of Bills which have far-reaching consequences. Let the people in each village and ward assemble as gram sabhas or mohalla sabhas, discuss the contents of the Bill and give their feedback to their MP. The suggestions received from all gram sabhas and mohalla sabhas could be compiled by the MP and presented as his opinion in Parliament rather than the dictates of his party.

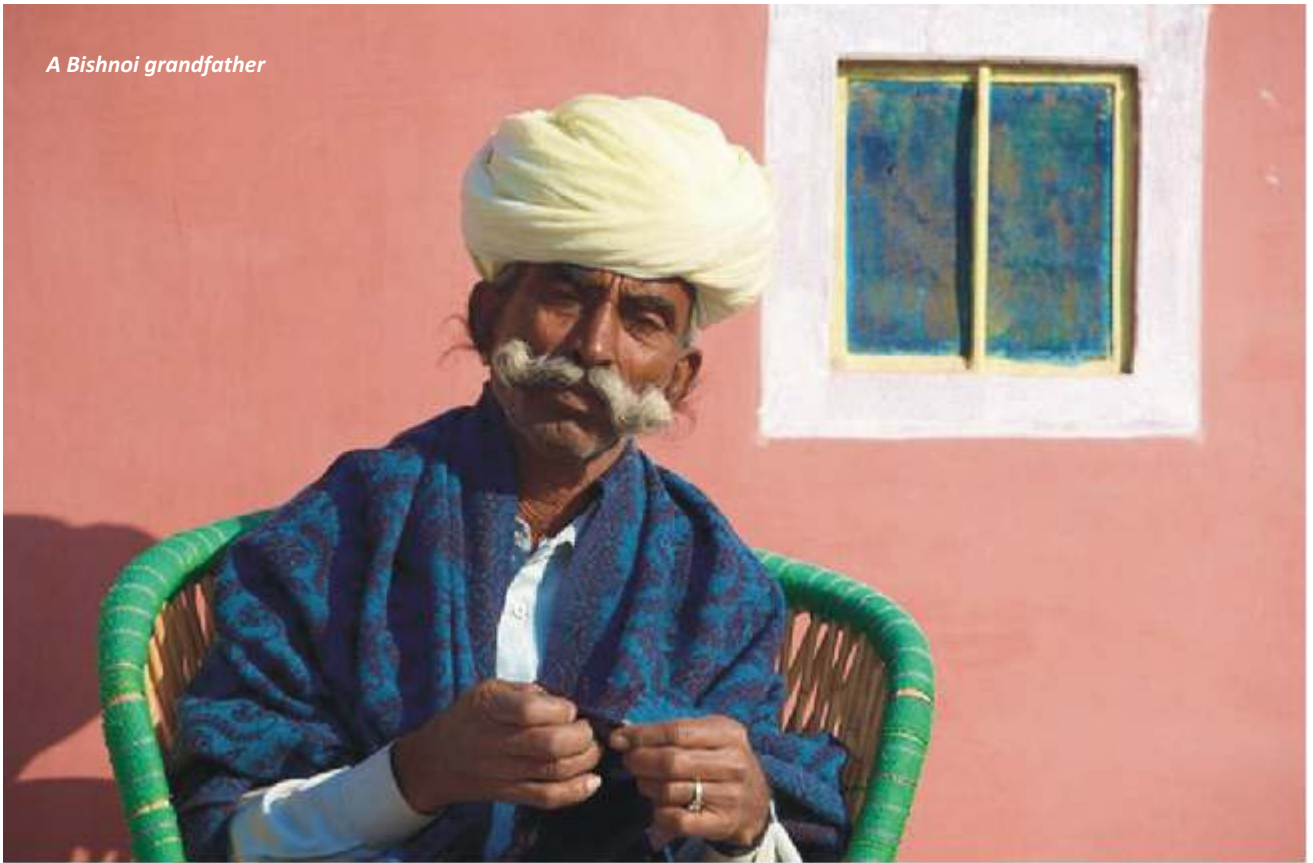
That would be real democracy.

On 26th January 1950, India will be an independent country. It is not that India was never an independent country. The point is that she once lost the independence she had. Will she lose it a second time? What perturbs me greatly is the fact that not only India has once before lost her independence, but she lost it by the infidelity and treachery of some of her own people.

Dr. B R Ambedkar speech to the Constituent Assembly November 25, 1949



A Bishnoi grandfather



Bishnois :

The Bishnoi tribe of the western Indian state of Rajasthan have, over centuries, made a unique blend of ecological sense and religious sensibility their faith's cornerstone

Fierce Custodians of Nature

✱ Anupama Bhattacharya

The Thar desert in India is full of ironies—one of them being the Bishnoi community of Rajasthan. Here, peace is maintained with aggression and robust health rubs shoulders with regular famine. Here penniless women flaunt heavy gold jewellery and wild animals leave the supposed security of jungles to stroll around village huts and farmlands. Not to mention the fact that the Bishnois worship nature in all its manifestations. Not the ripe,

yielding nature of ancient pagan societies, but the ruthless and demanding desert where a desolate horizon meets a blazing sky. Here, women suckle motherless deer, die to save trees, go hungry to provide food for animals and live a strictly sattvic (simple) life advocated by their guru Jambaji.

Jambaji, or Jambeshwar Bhagavan, born in 1451 in one of the warrior sects of Rajasthan, was soon disillusioned by communal riots between Muslim invaders and the native Hindus. However, instead of wallowing in despair, he went ahead to form a religion of peace based on 29 (bish: twenty, noi: nine)

principles that included compassion for all living beings, cleanliness, devotion, vegetarian diet and truthfulness. Thus, the Bishnois came into being. What surprises you as you approach a Bishnoi village is the sheer freedom with which spotted deer, blue bulls, and black bucks race along the roadside or frolic in the open fields. In fact, during our approximately 50 minutes drive from Jodhpur to Guda, we must have seen hundreds of deer and antelopes, some actually crossing the road ahead of us.

"Animals are sacred," says Bana Ram of Guda. "Before he passed away, Jambaji told us that in his absence, the black buck should be revered as his manifestation. That belief continues. Hunting black



Smiling Bishnoi women at the well

buck for us is like killing our guru. One call of 'Shikar! (the hunt)' and 500 villagers will assemble here this moment to teach the offenders a lesson. We'll kill our own children before we let these animals be killed." Which is why the worst thing to happen to a hunter is being caught by the Bishnois. "Once, an Indian Air Force captain was caught hunting. We stripped him and forced him to lie down on the hot sand in the middle of summer. He'd never dream of hunting again," adds Bana Ram.

This ruthless protection of animals is part of the Bishnoi culture. An extremely aggressive race, they fight for wildlife and environment with a vengeance. In fact, we were warned against going to the villages by the Deputy Conservator of Forests, Wildlife

Division, M.L. Sonal. "The contribution of Bishnois to wildlife protection is almost 100 per cent. But they can be dangerous if angered," says he. But our reception in the Bishnoi villages, though initially suspicious, was soon friendly and warm. "You must tell others how fragile these animals are," said a village elder, holding the picture of a black buck. "They are so delicate that most often they die of fright. We try our best to save these gentle creatures but what can we do against so many hunters? They are lured by the people of Jodhpur who don't hesitate to get these animals killed for easy money."

As we take a tour around the village, we come across giggling women in colorful clothes, sturdy men in their traditional white dhoti-kurtas zooming around on their

motorbikes, sparkling clean mud houses and an occasional carpenter carving wood with intense concentration. "Most of us here are either farmers or wood/stone carvers, goldsmiths and milkmen," says Maunlal Suta, a carpenter from Guda. "This art runs in the family. We have been carving wood for generations. Now I'm training my son to do the same."

Wood carving? But isn't it against Jambaji's 29 principles to cut trees?

"We never cut trees," explains Suta. "We wait till a tree dies on its own or falls down during a storm. This work that you see here," he points at a pile of carved wood for doors, windows and bedposts, "has been done over many years, waiting patiently for wood." Patience, actually, is the catchword in this

simple and dedicated community. "We have only four months of farming," says Johra Ram, community head of a Bishnoi village. "The rest of the year we just sit around and hope the food will last." To add to that, herds of deer end up eating much of the standing crop. "Earlier, almost 30 to 50 per cent of the crop was destroyed by animals. Now it has decreased to about 15 per cent," informs H.L. Meena, Conservator Forest, Jodhpur.

But not a stick is raised to chase away the animals. "We would willingly go hungry to feed the animals," says Bana Ram. "We believe in the co-existence of life. Our guru said that those who die saving innocent animals or trees will go to heaven. For us, animals are the avatars of divinity." Which is why, in the water-starved desert, each Bishnoi family creates a tank in their field to provide water for deer in the arid summer months.

Much of the lifestyle of the community has its basis in the 29 principles of Jambaji. "Our guru forbade us to get addicted, be it smoking, tobacco chewing, drugs or alcohol. Even tea is considered a vice," says Teja Ram. "He also asked us to consume plenty of milk and milk products and home grown cereals. We never eat outside. Even when going on long trips, we either cook or pack food from home."

Which explains the robust health of this community in spite of recurring famines. Here, though women are traditionally limited to household chores, they play a dominant role. "Women are the symbol of creation. Which is why guruji asked them to wear vibrant colors such as red and orange," explains Bhanu Ram. "Men wear white because it is symbolic of cleanliness and austerity."

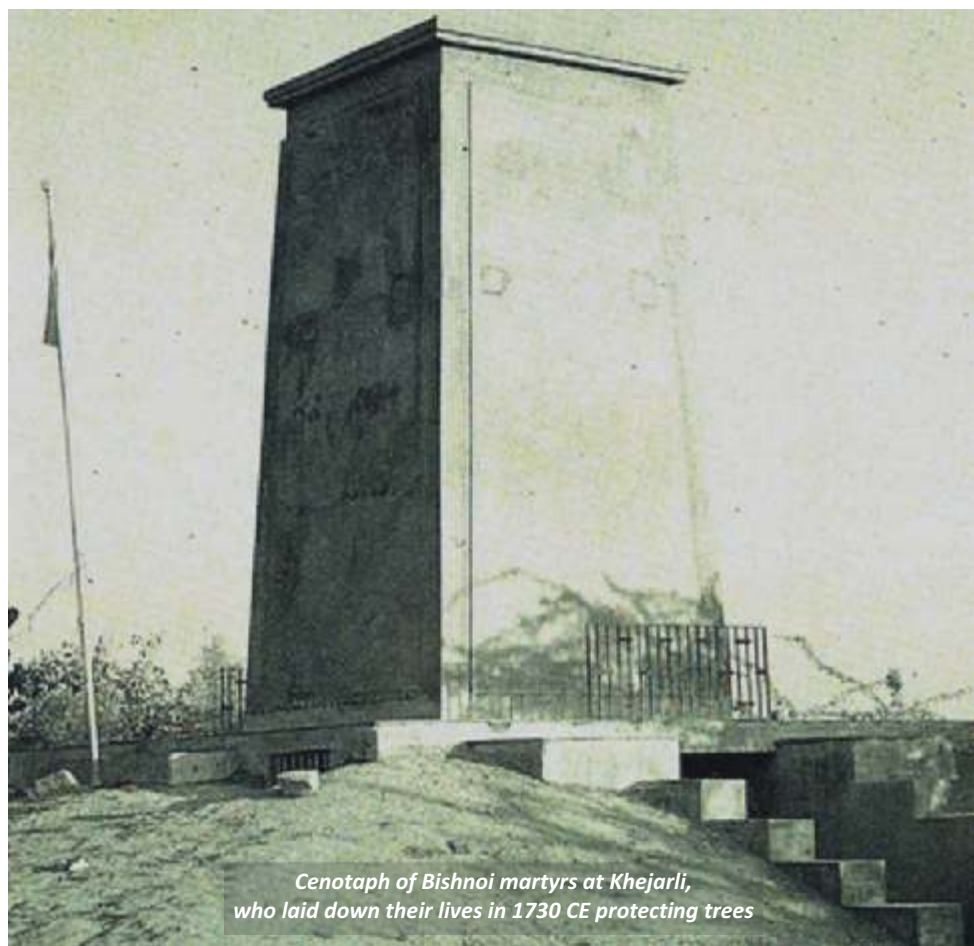
Bishnois also have a strange interconnection between death and festivity. Whenever the head of a family dies, all unmarried girls, irrespective of their age, are married off on the 12th day. "On the face of it," says Teja Ram, "guruji started

this custom to limit expenses during weddings. But it also has deeper implications. For us, death is a way of life. One person dies, the next generation takes his place and the cycle continues. We believe that whatever you do in this life, you pay for it in the next birth." The marriage of minors, however, as Teja Ram is quick to point out, "is not practiced anymore since we understand that it is detrimental to their development". They have some unique customs, though worshipping the Hindu diety Vishnu, the Bishnois bury their dead. The idea is to give the body back to the elements.

Living amidst the barren wastelands interspersed with khejri and babool trees, the Bishnois are a proud race. "We don't get any help from the government and don't want any," says Johra Ram. "Any change in the world has to begin within the society. All this talk about nature and wildlife protection would be more effective if each individual was to

believe in the earth as a living, breathing entity and fight for its survival the way we do." He narrates the story of Amrita Devi, a Bishnoi woman who, along with more than 366 other Bishnois, died saving trees. "About 200 years back, Maharaja Abhay Singh of Jodhpur required wood for his palace. So he sent his soldiers to cut trees. Amrita Devi and other villagers hugged the branches while the soldiers chopped them down with the trees. This is still remembered as the great Khejarli sacrifice."

It was a Tuesday, black Tuesday in Khejadli. 10th day of the bright fortnight of the month Bhadrapad (Indian lunar Calendar) in 1730 A.D. Amrita Devi a mother of three daughters viz. Asu, Ratni and Bhagu bai was at home with her daughters. Suddenly, she came to know that many people had descended in their otherwise sleepy village. It was a party of Maharaja Abhay Singhji, Ruler of Marwar



Cenotaph of Bishnoi martyrs at Khejarli, who laid down their lives in 1730 CE protecting trees

(Jodhpur) state who wanted to fell green Khejdali (*Prosopis cinraria*) trees. Evidently, the king wanted the fuel to burn lime for the construction of his new palace. Since, there was a lot of greenery in the Bishnoi villages even in the middle of the Thar desert, the king ordered his men to get the woods from Khejadli. Amrita Devi protested against King's men's attempt to cut green trees as it was prohibited in Bishnoi religion. The malevolent feudal party told her that if she wanted the trees to be spared, she should give them money as bribe. She refused to acknowledge this demand and told them that she would consider it as an act of ignominy and insult to her religious faith. She said that she would rather give away her life to save the green trees. It is at that stage she spoke these words:

Sar Santey Rookh Rahe To Bhi Sasto Jaan

(If a tree is saved even at the cost of one's head, it's worth it)

Saying these words, she offered her head.

The axes which were brought to cut the trees severed her head from her trunk. The three young daughters Asu, Ratni and Bhagu were not daunted, and offered their heads too.

The news spread like wildfire. Villagers (Bishnois) gathered and sent summons to 83 Bishnoi villages to come and decide on the next course of action. Since the supreme sacrifice by those four had not satisfied the royal party, and the felling of green trees was continued, it was decided that for every green tree to be cut, one Bishnoi volunteer would sacrifice his/ her life. In the beginning, old people voluntarily started holding the trees to be cut in an embrace as in the Chipko movement of 20th Century in Uttar Pradesh.

In this way many valiant old person gave away their lives, but it failed to have the desired impact. Moreover, the Hakim (Royal party's leader) taunted the Bishnois that in this manner they were offering unwanted old persons. Soon, young

men, women, including recently married ones and children were sacrificing themselves in a similar manner.

There was intense pandemonium. It completely shook the tree-felling party, headed by their leader Girdhar Das Bhandari (Hakim), and they left for Jodhpur with their mission unfulfilled and told the Maharaja about what had happened. As soon as he learnt it, he ordered stoppage of the felling of trees. Alas, by that time, Three Hundred and Sixty Three (363) Bishnois, young and old, men and women, married and unmarried, rich and poor had already become martyrs.

Honouring the courage of the community, the ruler of Jodhpur, Maharaja Abhay Singh, apologised for the mistake committed by his officials and issued a royal decree, engraved on a copper plate ordering the following:

(A) All cutting of green trees and hunting of animals within the revenue boundaries of Bishnoi villages was strictly prohibited.

(B) It was also ordered that if by mistake any individual violated this order, he would be prosecuted by state and a severe penalty imposed.

(C) Even the members of ruling family did not shoot animals in or even near the Bishnoi's Village. Although, Bishnoi's paid a huge price for saving a few trees, this incident had inspired, and will continue to do so in future, many others to fight and protect trees and wildlife. Recently, Nihal Chand Bishnoi had sacrificed his life for protecting wild animals in October 1996. Upholding the tradition of the Bishnoi community in protecting wildlife, a group of Bishnois braved bullets from poachers at Samwatsar village near Nokha in Bikaner district in an effort to save the lives of Indian gazelle. One of them, Nihal Chand Bishnoi, who received bullets from the fleeing gang of suspected Bawria tribesmen, died on way to hospital. A film *Willing to Sacrifice* based on his story won the

main award of the Environment film at the 5th International Festivals of Films, TV and Video Program ENVIRON'99 Bratislava, Slovak Republic. Some Bishnois who were killed protecting the trees were buried in Khejerli village near Jodhpur, where a simple grave with four pillars had been erected. Every year, in September, the Bishnois assemble there to commemorate the extreme sacrifice made by their people to preserve their faith and religion.

Such stories abound in the Bishnoi community. In fact, the Bishnoi pantheon has more martyrs who died for the sake of nature than gods. And the trend shows no signs of diminishing with time. "What makes me proud," says Bana Ram, "is that the next generation is even more committed to nature than we are." As if on cue, a little boy who can hardly keep pace as we walk around the village, tugs at my sleeve and says: "I'll never let anybody kill these animals."

Strange dedication, this. A small community spread over the northwestern states of India, including Gujarat, Haryana, Madhya Pradesh, Uttar Pradesh besides Rajasthan, the Bishnois have contributed more to nature and wildlife protection than the entire country put together. They have learnt, with time and hardships, how to nurture nature and grow with it instead of exploiting it.

As we turn back from the village, we come across a Bishnoi woman quietly nursing a fawn that was wounded by a dog. Nearby, her little daughter plays. Outside, herds of deer saunter in the fields or take a nap in the mellow afternoon sun. Can this be for real, you wonder? Perhaps not, at least not in a world where, in the manner of King Lear's gods, we kill animals for our sport. But reality, as the scriptures say, is relative. So, amidst the reality of corruption and crime, a community dedicated to nature struggles to survive, teaching, along the way, a few lessons in harmonious co-existence.

✱ Mahesh Prasad

They say that the abrupt and abnormal increase in petrol prices has further escalated the burden of inflation and high prices upon the 'aam aadmi' and this will make their life hell and greatly impede the development process which requires frequent transportation of man and material. Fearing the common rage or to placate their respective constituencies some states have even reduced their share in taxes. The so called '*buddhi jivies*' (intellectuals) in unfettered media even call for similar reduction in Central taxes to give relief to common man.

In reality, things are not as easy and plain as are being exhorted against the move. Firstly, our need is mainly met by foreign supplies which hinges upon

international market. Thus, neither the oil companies nor the Government of India have little say, and the home price will always oscillate and consequently be regulated to the swing of this pendulum. It is amazing to see the media, even the selected audience, wailing about tightening of their already tightened budget, but no body suggests that why do they not observe economy in using fuel run vehicles and why they do not pool transport for office or common places? It has become fashionable rather status symbol to drive a four wheeler or dash a Pulsar or Royal Enfield even for short distances. Why not the young up to 40 yrs of age can manage on bi-cycle as their elders did in the past, thus saving the foreign exchange, releasing traffic jams while increasing their own chances of disease free life, all in one stroke!

Secondly, the ethics of asking the Central or the

Jump in Petrol Prices

How Far Justified?

**Corruption is not only at the level of the government;
it is very well and widely entrenched in civil society as well**



State Governments of cutting down their share of taxes: It is said that price of one liter comprises 41/- actual cost, 16/- Central tax and 15/- State tax, thus, the huge burden on account of the latter on the common man. Well, every one knows that governments run on taxes, they are not fed by stellar powers. Ask the common man if he honestly pays his taxes. Take Income tax: Seventy lakh crores are stashed in Tax Heavens while per Baba Ram Deo this figure is 400 lakh crores! All this money is black, stolen from genuine accounts to save taxes. It is estimated that there is being run a parallel economy inside by black money. Can imagine how much the tax payer and their cohorts, so much voluminous about rise, are cheating their own country. Government needs money for regular expenditure as well as for development. It has to find ways and means to fill the exchequer; and raising fuel price is the easiest way and comparatively free from pilfering; and no BPL person runs a four wheeler, even a two wheeler on petrol. Thus, the genuine expenditure has to be squeezed out of cheats!! Of course, all cannot be branded with the same brush.

Certainly, States must raise their own resources in a federal structure, as it is. For this, they bank upon sales tax termed as turnover tax or commercial tax by whatever name called. Here, the situation is most pathetic. At least in Northern India, most of the transactions are made out of books. Dealers simply do not issue bills for the fear of liability of tax. Bills are mainly raised for branded items, that too which carry warranty. Revenue received is mainly from the limited concerns, govt. departments or PSUs. Some estimate that 70 to 85 % is evaded.

Take the jewellery business; this has been in news as the jewelers raised a lot of hue and cry and even resorted to whole sale strike against some harsh measures announced in the budget to stop pilferage, just with the intention to keep at bay any sort of checking. Some years back there was a well researched article in "India Today" that while buying old ornaments and selling new ones, there is an annual theft of about ten thousand crores by this trade across the country in the name of 'tanka' or other trade processing. Thus there is a wholesale loot of the customer! Then most of the transactions are just evaded. At the top of it, as hinted earlier, spot checking, surveys were widely opposed by this as well as other trade communities way back in seventies with the result, at least in UP, there is an official ban against routine checking!

In the heat of vote bank politics, no party wants to lose this rich community which caters to their coffers as well as to their ballot. This is the reason, precisely, why the states are not able to raise their own resources and always keep running with a begging bowl to the Center.



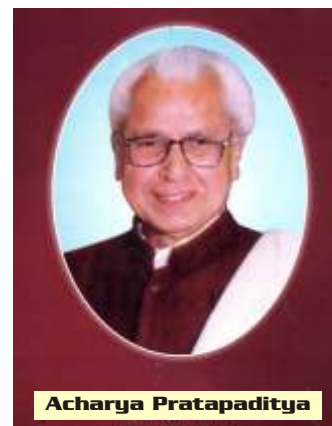
In a true federalism, if the states desire unbridled exercise of powers as per Constitutional Schedules, then it is also their national duty to replenish their needs from their local efforts. But tragedy is: On one hand they will decry every attempt of the Center to dilute their 'ego' while on the other, they will shirk their duty but will desire the Center to fulfill all their needs (including misuse of funds).

As an individual we would want all the luxuries of heaven, continuous power supply, unlimited potable drinking water, well leveled, broad and metalled roads, but when comes to bear the share of responsibility as required by Article 51-A of the Constitution, we would find excuses and look the other way. We would like to install AC in each room, but many of us would try to bypass the meter. How long this ugly state of affairs can be allowed to go Scot free. Anna Hazare's Lok Pal Bill does not meet these exigencies. Corruption is not only at the level of the government; it is very well and widely entrenched in civil society as well.

One must ask these media-men, why they do not raise their voice against these national thefts and aberrations? Why there is no movement by any political party to raise general awareness against these anomalies and evils which are eroding not only the financial aspects, but even the moral fiber of the nation?

Under such a fix of circumstances, the reader may please make their own judgment as to how far can the Center or the States go to dilute their own share in hassle free revenue as is obtained from petrol or other such items.

A Veteran Proutist Acharya Pratapaditya Leaves His Mortal Frame



A veteran Proutist and a very senior and well known family Acarya of Ananda Marga Pratapadityaji breathed his last on 1st May at 9.00 am. He was suffering from throat cancer which was detected late, and the desired recovery could not be made during the treatment.

He was very close to Shrii Prabhat Ranjan Sarkar - the propounder of Prout-- and was always busy in social service and ideological activities.

He was a very senior and renowned Advocate of Gorakhpur -was practising as Government Pleader and was teaching in local Law college. His depth of knowledge of philosophy was second to none. He was 79.

He left behind his wife, 3 sons and a daughter. His family is one of the most respected families of Gorakhpur (UP). Shrii Sarkar made him his attending secretary several times. When Shrii Sarkar went to Kushinagar (where Lord Buddha left his physical body), he told Pratapadityaji several stories about Lord Buddha.

He was working with Publications Department of Ananda Marga in Kolkata and translated several books of Shrii Sarkar (Shrii Anandamurtiji) into Hindi. He used to write in several Ananda Marga publications. He was a member of Central Committee of Ananda Marga United Administration.

West Bengal UPSF & UPYF Hold State Conference



Universal Proutist Students Federation and Universal Proutist Youth Federation (UPSF & UPYF), West Bengal State Conference was held at Banga Bhavan Community Hall of Shantiniketan, District – Birbhum on 28th & 29th April, 2012. It was a highly successful Students and Youth Conference in recent years. 330 selected students and youth delegates from all over the state had attended it.

Ideological and Organizational classes were given by Acarya Prasunananda Avadhuta. Organising Secretary, Proutist Universal .Acarya Prajinabodhananda Avadhuta, Labour Federation & Farmers Federation Secretary, Acarya Ravishananda Avadhuta, Secretary General, Proutist Universal and Dr. Dilip Halder, former Head of the Economics Department, Jadabpur University also gave inspiring and educative classes.

Delegates have taken series of programmes to spread organisational activities in West Bengal and finally to assemble in Kolkata on 7th Sept., 2012 for a big procession and public meeting .

PROUT's Circumambulation Programme in Tripura

Proutist Universal organized a circumambulation programme from 14th to 20th April, 2012 in the state of Tripura. A huge procession with display materials of Proutist ideas together with Bus, Motor cars, Motor cycles moved throughout the state during these 7 days. Finally on the last day an open meeting was held at Agartala, the capital of the state followed by a colourful procession.

In this programme Ac. Trayambakeshvarananda Avt, Ac. Prasunananda Avt, Ac. Tanmayananda Avt, Ac. Ravishananda Avt, Ac. Mahadevananda Avt, Avadhutika Anandagatima Ac., Bakul Roy, Harigopal Devnath,



Govinda Devnath, Goutamdev, Prabir Devnath and other speakers delivered speeches in 46 different places of the state where various aspects of Proutist Economy were highlighted. At all the 46 places local volunteers and supporters welcomed the procession with flags, banners etc. Local media highlighted the event prominently.

The Silent Procession and Protest Meeting at Bijan Setu



Thirty years ago on 30th April 1982, Communist Party -Marxists (CPM) goons brutally killed 17 innocent monks and nuns of Ananda Marga in broad day light in down town area at Bijan Setu. These dedicated souls lost their lives for the suffering humanity at the cruel hands of immoral tyrants (CPM) are now remembered as Dadhichis.

The conscience of proud people of Kolkata –proud of their cultural richness - was shocked that day. A silent procession from Deshapriya Park to Bijan Setu was taken out on this day to protest against this inhuman killings and it finally converted into a homage paying meeting there. Since

2-3 years, with winds of change overwhelming the state of West Bengal, Civil society members' conscience have also awakened and they too now join this protest.

The procession was led by eminent members of civil society and central functionaries of Ananda Marga. Bharat Sanskriti Mancha – a new socio-spiritual coordinating platform of different spiritual groups also joined the march with a few supporters. Leaflets and booklets about Bijan Setu massacre were distributed in thousands. After arriving at Bijan Setu, Balai Chakraborty -a retired IAS(Indian Administrative Service) officer of West Bengal Secretariate; Sudip Das, convener of Bharat Sanskriti Mancha and central functionaries of Ananda Marga offered garlands to the 17 Dadhichis, followed by Shraddhanjali.

Tryambakeshvarananda Avadhuta in his speech said that this massacre of Ananda Margiis was planned at the highest level because CPM was and is afraid of Prout (Progressive Utilization Theory) –the socio-economic theory of Ananda Marga. The long standing demand of Ananda Marga Pracaraka Samgha that judicial inquiry into this massacre should be conducted by a Sitting Supreme Court Justice was reiterated in several speeches. They said since this conspiracy was hatched at very high level and the criminals who carried out this massacre - many of them have now shifted their loyalty to Trinamul Congress (the ruling party in the state today), it is difficult to expose the real culprits unless a very high level inquiry is conducted.

Ananda Marga will however definitely cooperate with the inquiry that has been ordered by the State Government.



Let Us Lead Them

ERÁ KÁNNÁY BHÁUNGÁ RUDHIRETE RÁNGÁ
HATÁSHÁY BHÁNGÁ SAB HÁRÁ--,
ERÁ HATÁSHÁY BHÁNGÁ SAB HÁRÁ--,

EDER NEIKO DRIPTI NEIKO PÚRTTI
NEIKO DIPTI DISHE HÁRÁ--,
HATÁSHÁY BHÁNGÁ SAB HÁRÁ--,

EDER CALO NIYE JÁI ÁLOK SNÁNETE
BASÁIÁ DII SAPHAL MÁNETE,
SAB APÚRTI DÚR KARE DII
MAMATÁR DÁKE HRIDI BHARÁ--,
HATÁSHÁY BHÁNGÁ SAB HÁRÁ--,

EKER VEDANÁ SABÁR VEDANÁ
SABÁKÁR EI VASUDHARÁ--,
HATÁSHÁY BHÁNGÁ SAB HÁRÁ--,
ERÁ HATÁSHÁY BHÁNGÁ SAB HÁRÁ--,
ERÁ KÁNNÁY BHÁUNGÁ RUDHIRETE RÁNGÁ
HATÁSHÁY BHÁNGÁ SAB HÁRÁ--,

Soaked in blood
Crestfallen they break down in tears Crushed,
having lost everything –
They are crestfallen.

They have no pride, no sustenance
No light on the lost path.

Let us lead them to bathe in the ocean of light
Let us restore their lost dignity
Let us remove all their deprivations
Let us fulfill all their needs.

With our hearts overflowing
Let us give them love.
Let the suffering of each be shared by all
For this world belongs to us all.

(Translated from Bengali original)

ETERNAL SONG OF **The Proutists**

- Shrii P.R. Sarkar

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



Revolutionaries will have to fight against three forces- outside exploiters, internal [local] exploiters and other inner evil forces [in the individual and collective psychology]. All these three forces are powerful. Yet the moral, psychic and spiritual strength of revolutionaries will be the cause of their victory, because physical weapons are not the only source of power. Moral and spiritual power is infinitely stronger than physical force.

- Shrii Prabhat Ranjan Sarkar

Published on 2nd of every month
Posted at IPMBC, ND - 2 on 4th & 5th of same month

R.N.I. Number 34454/79
Postal Registration No. DL(S)-01/3176/2012-2014

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