

# PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis

## Child Labour in the Illegal Mines of Jharkhand



Community advocates say  
companies pay lip-service to ideas of  
corporate social responsibility but  
that these are rarely reflected on the ground.



# PROUT

Progressive Utilization Theory

## *Cry of the Suffering Humanity*

# A Vibrant Magazine which Informs & Inspires

### What is PROUT :

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

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

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

### Main principles of PROUT and Neo-Humanism :

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

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

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

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

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

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

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



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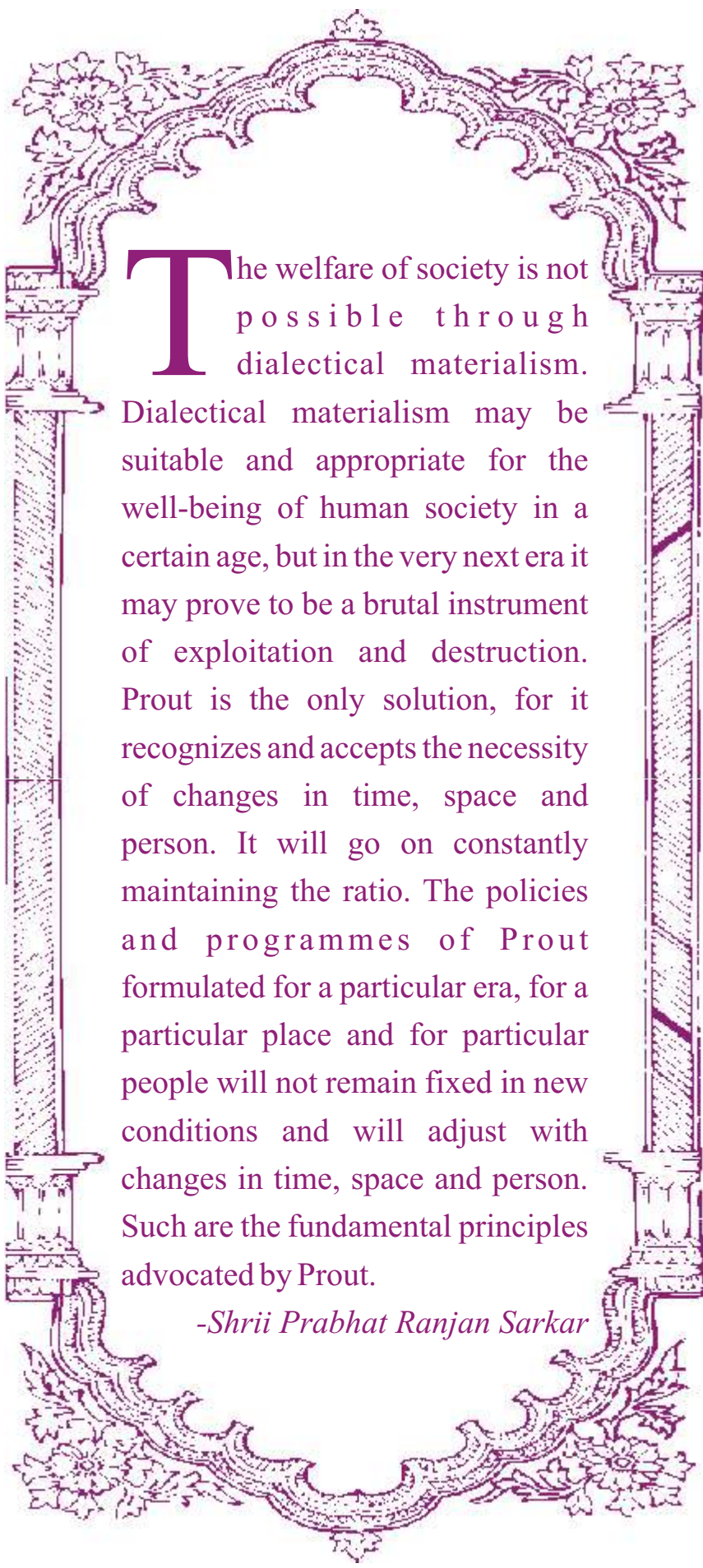
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## Fundamental Principles :

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



The welfare of society is not possible through dialectical materialism.

Dialectical materialism may be suitable and appropriate for the well-being of human society in a certain age, but in the very next era it may prove to be a brutal instrument of exploitation and destruction. Prout is the only solution, for it recognizes and accepts the necessity of changes in time, space and person. It will go on constantly maintaining the ratio. The policies and programmes of Prout formulated for a particular era, for a particular place and for particular people will not remain fixed in new conditions and will adjust with changes in time, space and person. Such are the fundamental principles advocated by Prout.

*-Shrii Prabhat Ranjan Sarkar*



# S.O.S.

**T**he distress rescue message "SOS" stands for "Save Our Souls." Currently the country is in ferment as the last gasps of freedom are being strangled. The recent Land Ordinance is behind yet another unknown protest. On the birth of Dr. Ambedkar, architect of the Constitution and advocate of social and economic democracy a protest took place in Sonbhadra District. Thousands of tribals assembled at the site of the future Kanhar Dam. The protesters were carrying the photo of Saheb Ambedkar to mark the day as "Save the Constitution Day". The police from Amwar police station opened fire on the protestors and many were wounded, of these a large number were women.



Sociologist Walter Fernandes' study found that between 1947 and 2004, 60 million people were robbed of their homelands of which 40 per cent (24 million) were tribals and that only a third had been resettled. While the stories of people driven from the homelands of Bangladesh and Pakistan have been told with full sympathy, these endless partitions of Adi Bharatiyas (First Indians) from their homelands is ignored by the media. Furthermore the number of partitions is now accelerating as the current government is striking down even the modest protections of the previous government. When the Constitution was being drafted; Adivasi representatives asked Nehru and Patel, "The Constitution is yours. The borders are yours. The sovereignty is yours. The flag is yours. What is ours? What is that is both tribal and Indian in the Constitution?" It is a question unanswered to this day.



The previous government's land bill had provided a little scope for consultation and just compensation for farmers and tribals when their lands were desired by corporates. The previous government had drafted a comprehensive Mines and Minerals (Development and Regulation) Bill in 2010 (to replace the 1957 one) which proposed 26 per cent shareholding to the tribals in mining companies. It is bills like these that made the corporates spend unprecedented huge sums in supporting the campaigns of the current government. Needless to say, this bill has also been thrown into the dustbin by the current government. Similarly the Forests Rights Act which allows tribals to sell forest produce and

control their ancestral lands is already being undermined and is next in line for the guillotine of corporate greed.

Sonbhadra is a most ancient land of India settled by the Gonds and other tribes since prehistoric times. It has been under the onslaught of various Aryan invaders for thousands of years. Sonbhadra produces huge amounts of hydropower but the power goes to the wealthy elites in Ghaziabad and NOIDA while the people live in abject poverty. The National Green Tribunal had ordered the UP government to stop construction of the Kanhar Dam but were simply ignored by the UP government who also continued to brutalize protestors.

The Land Ordinance is a last ditch effort of the corporates to influence government and grab as much wealth as they can before the cyclone of the Global Economic Depression strikes India's shores. At the time of its impending demise, Capitalism has lost all sense of humanity and is not stopping at anything to hold on to its chokehold over the planet. At this time, countless victims cry out for the Lord to "save our souls." To this cry, the divine spark in every heart can no longer remain flickering in the dark winds, but must blaze forth, as we must fight to save our planet and ourselves.

**GEO SENTIMENT**

Shrii PR Sarkar's article explains clearly the ills behind geo sentiment and nationalism. The latter has been the cause of much hatred and bloodshed between various ethnic and racial groups. Today's humans are capable of judging between right and wrong and sooner they get wise to these evils better it would for mankind's future.

**Jack Shaw, Birmingham,  
UK by email**

**NATIONALISM VS  
CIVILIZATION**

The second part by Rabindranath Tagore was equally enjoyable. I am really thankful to Prout for publishing such historical treatises.

**Prakash Mohanta, Tezpur**

**BATTLE FOR SUNDARBANS**

Sundarbans, the beautiful unique yet fragile ecosystem of eastern regions of the subcontinent is in danger of being severely strained due to sustained building activities in the name of so called

development. Such programmes are having devastating consequences on the poor people of the region who are heavily dependent on the stability of the environment.

**Salma Ahmed, Chatta  
Gram, Bangladesh**

**AVIJIT ROY HACKED TO  
DEATH**

Akbar Hossain's expose is indeed shocking. Religious extremism shamefully claimed yet another victim. Its high time such a contagious virus is checked before it spreads to affect other regions nearby and the rest of the world.

**Sonu Sharma, Mumbai**

**NUCLEAR REVOLUTION**

Ravi Logan's article as before is very apt. Society does need new moral and spiritual values to save it from going downhill further. It is true that unless people feel oppressed they do not feel need for new values, but today the society is oppressed with all round deterioration, so the time is ripe, the time is now.

**Jason Rice,  
Tennessee by email**

**FARMERS' SUICIDE**

It's depressing to read about the plight of poor farmers reeling under debt and poor production caused due to natural calamities and other causes. Mohammed Akhef's report should stir the conscience of any right thinking person.

**Shivani Khare, Latur**

**BUDGET 2015**

Arun Prakash's article on this year's Budget throws up many interesting issues and points. One of the main ones is the word "development" repeated so often, that ultimately appears to benefit only the corporate and not so the poor, who need more attention from the government to improve their lot.

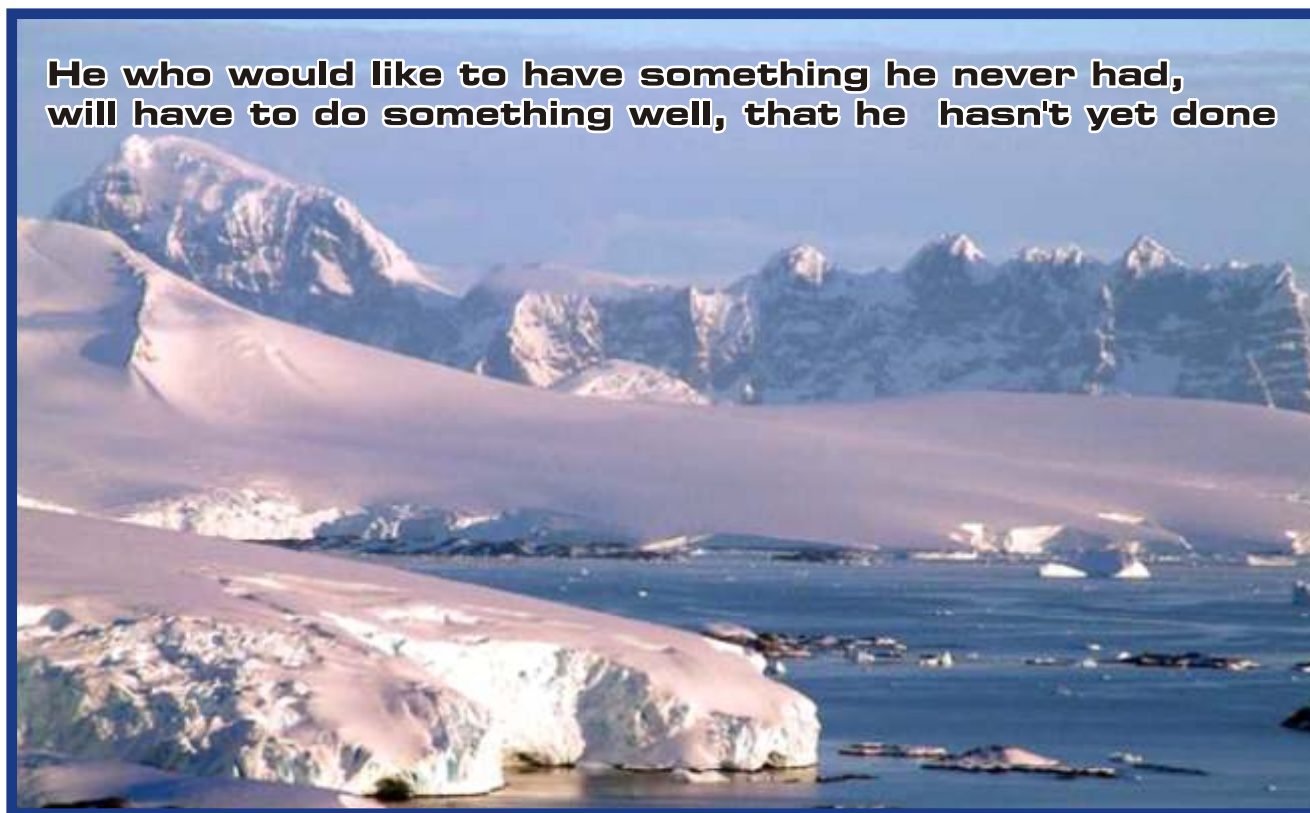
**Shankar Sengupta, Hooghly**

**PRECARIATS IN INDIA**

Shalu Nigam's expose is quite an eye opener. While globalization thrives and the rich 1% continues to enjoy the fruits of the labour of the remaining 99%, the Precariats the contract labour in India are the hardest hit.

**Hemchander Bagga,  
Faridabad**

**He who would like to have something he never had,  
will have to do something well, that he hasn't yet done**





## The Mango Tree

Once upon a time, there lived a big mango tree. A little boy loved to come and play around it everyday.

He climbed to the tree top, ate the mangoes, took a nap under the shadow... He loved the tree and the tree loved to play with him.

Time went by... The little boy grew, and he no longer played around the tree.

One day, the boy came back to the tree with a sad look on his face.

"Come and play with me," the tree asked the boy.

"I am no longer a kid, I don't play around trees anymore." The boy replied, "I want toys. I need money to buy them."

"Sorry, I don't have money... but you can pick all my mangoes and sell them so you will have money."

The boy was so excited. He picked all the mangoes on the tree and left happily. The boy didn't come back. The tree was sad.

One day, the boy grown into a man returned. The tree was so excited.

"Come and play with me," the tree said.

"I don't have time to play. I have to work for my family. We need a house for shelter. Can you help me?"

"Sorry, I don't have a house, but you can chop off my branches to build your house."

So the man cut all the branches off the tree and left happily. The tree was glad to see him happy but the boy didn't come back afterward. The tree was again lonely and sad.

One hot summer day, the man returned and the tree was delighted.

"Come and play with me!" The tree said.

"I am sad and getting old. I want to go sailing to relax myself. Can you give me a boat?"

"Use my trunk to build your boat. You can sail far away and be happy."

So the man cut the tree trunk to make a boat. He went sailing and didn't come back for a long time.

Finally, the man returned after he had been gone for so many years.

"Sorry, my boy, but I don't have anything for you anymore. No more mangoes to give you." The tree said.

"I don't have teeth to bite," the man replied.

"No more trunk for you to climb on."

"I am too old for that now," the man said.

"I really can't give you anything... the only thing left is my dying roots," the tree said with sadness.

"I don't need much now, just a place to rest. I am tired after all these years," the man replied.

"Good! Old tree roots are the best place to lean on and rest. Come sit down with me and rest."

The boy sat down and the tree was glad and smiled.



- Shel Silverstein

*The tree in the story represents our parents. When we are young, we love to play with them. When we grow up, we leave them and only come back when we need help. Parents sacrifice their lives for us.*



# DYNAMICS OF ECONOMIC DEPRESSIONS

SHRII PRABHAT RANJAN SARKAR



Depressions may also take place in the cultural life of society due to suppression, repression and oppression.

As a result, every aspect of cultural life becomes perverted and degenerates.



Each and every movement in this universe is systaltic. Nothing ever moves in a straight line. Due to this systaltic motion, internal clash and cohesion take place. The ups and downs of socio-economic life in different phases of the social order are sure to take place due to this systaltic principle. When the period of pause is long, society goes through a phase of extended staticity, and it may lose all its dynamic movement or even cease to exist.

If there is lack of dynamic force in the phase of pause, then the stage of dynamicity may not come in the subsequent phase.

The downfall of both capitalism and communism is inevitable due to their inherent staticity. Both capitalism and communism are on the verge of extinction from this world. The external and internal spheres of capitalism have ordinary acceleration, but there is a contradiction between its internal and external spheres. The contradictions in capitalism are due to the self-centred profit motivated psychology and the accumulation of wealth for the benefit of a few rather than for the welfare of all. Hence, capitalism is not congenial to the integrated growth of human progress. A day is therefore sure to come when capitalism will burst like a fire-cracker.

Marxism, too, is a transitory phenomenon. In the external sphere of Marxism there is only ordinary acceleration, and in the internal sphere there is staticity. The result is negative dynamicity. That is why Marxism will never be a success either. Marxism is







*The Great Depression of USA 1930s*

just like a comet on a parabolic path – it is not of hyperbolic order. Marxism can only bring society to an omni-static state; that is, the state of nihilism or cynicism – a sort of negation.

### **Economic Depressions – The Result of Staticity**

In the economic sphere depressions are inevitable in both capitalist and communist countries due to this very inherent, intensive and innate staticity. Economic depressions are actually the net result of suppression, repression and oppression – that is, exploitation. When exploitation reaches the culminating point, the mobility and the speed of the society become virtually nil. In such a stage, that is, in this culminating point, a natural explosion takes place. In the case of the material world the explosion is of a material nature, and in the psychic sphere the explosion is of a psychic order, and so on. Depressions may happen in any of the four eras – the Worker, Military, Priestly or Capitalist Eras.

Depressions may also take place in the cultural life of society due to suppression, repression and oppression. As a result, every aspect of cultural life becomes perverted and degenerates. This is why we get perverted literature, music, dance, art, architecture, etc.

In both social and economic life this depression

becomes unbearable for one and all. Such a depression took place between 1929 and 1931. During this depression in Bengal, five kilos of brinjal were sold for one paisa, and forty kilos were sold for eight paise in the Burdwan market, but there was no one to purchase these items. There were also big curtailments in salaries, and people had to accept salary cuts of ten percent or more.

Today also the stage has almost come for such a severe reaction. The explosion will come in two, three or five years. It will surely come within ten years. The difference between the previous depression and the future depression will be that in the previous one there was little inflation, but the future depression will be associated with inflation. Hence, it will be more detrimental to the integrated development of human society.

This depression will occur in the industrial subsection of the commercial economy. It will have widespread and devastating consequences for humanity.

An endeavour should be made to shorten the span of this economic depression. Before the final culminating point comes, it is possible to avert the disaster and accelerate the speed of social movement. We can do so by creating a socio-economic and cultural impact on the entire social structure through

PROUT. As the world is passing through a most critical phase, we should be more active and create an impact. If the positive impact we create coincides with the explosion, the effect will be excellent.

It must be borne in mind that both inflation and depression result from the ailment of staticity. If the production in a country is abundant and the gold bullion reserves are in proportion to the country's economic position, there is no possibility of inflation. However, if the circulation of the capital decreases as a result of staticity and the quantum of production also goes down, then inflation is bound to take place.

If a country has a constant deficit in foreign trade, in that case also there is the possibility of inflation. In addition, if foreign trade is not conducted according to the barter system and the country has to import foodstuffs and export raw materials, inflation will certainly occur.

On the other hand, if there is sufficient production and adequate supply, but suddenly the quantum of demand falls, then the value of money suddenly increases for the buyer. This is called "negative inflation" or "deflation".

### **The Causes of Depressions**

There are two main causes for economic depressions – first, the concentration of wealth, and secondly, blockages in the rolling of money. If capital is concentrated in the hands of a few individuals or the state, most people will be exploited by a handful of exploiters. As a result of this process of severe exploitation, a serious explosion takes place. This explosion is known as a depression in the economic world. The concentration of wealth, and particularly the concentration of the value of wealth, is the fundamental cause of a depression.

Secondly, a depression may occur when money that is in the possession of individual or state capitalists stops rolling. Money remains inert or unutilized because those capitalists think that if the money is allowed to roll freely then their profits will

decrease, even though it will bring relief to the common people. The very psychology of capitalists is to make profit from the rolling [i.e. circulation] of money. When they discover that the investment of money does not bring profit up to their expectations, then they stop rolling money. This keeps money immobile or inert; consequently, there is no investment, no production, no income and hence no purchasing power. The situation becomes so dangerous that there are few buyers to buy commodities.

If there is surplus labour and deficit production, the effect of depression is more acute. Bihar, Andhra Pradesh, especially the Telengana region, and Orissa are surplus labour areas, so during a depression these areas could face indiscriminate closure of business houses and lay-offs. When wages fall, the people in surplus labour areas who used to go to deficit labour areas for employment will be subjected to more hardships. This will aggravate the unemployment problem in surplus labour areas. In such situations, restricting the transfer of food among different socio-economic units could lead to an acute scarcity of food in the deficit production areas, and therefore a cordon system should not be introduced. Countries and regions with surplus production and deficit labour usually suffer less hardships during a depression.

### **The Effect of Economic Depressions**

An economic depression in capitalist countries will not spare communist or so-called socialist countries, India and the Middle East. India exports many raw materials to industrially developed countries and their satellites. India also purchases raw materials such as raw cotton from other countries, although it used to export such materials in the past. Therefore, to the extent to which India is dependent on other countries for its exports or imports, it will be affected. India also has immense loans, and these loans will put a strain on the Indian economy during the depression. The fire sparks of depression will not spare India. If





the financial or monetary trade – or say the trade that affects bullion – is lessened, and barter trade is increased, then the effect of a depression on India will not be much. Therefore, India should try to increase its range of barter trade.

Bangladesh exports manufactured goods, raw jute and hide, and imports foodstuffs and almost all other articles. If Bangladesh wants to avoid a depression, it will have no alternative but to increase its barter trade.

In time the Arab countries – those selling oil – will be the most affected. Even the communist countries will not be spared from the onslaught of a depression. These countries have not been able to solve their food problems. Although they have huge buffer stocks, they depend on Canada, the USA and Australia for wheat. If these dollar-based countries suffer from a depression, the communist countries will certainly be affected by a depression, although not much.

Depression is not a natural phenomenon. Pause is a natural phenomenon. In a Proutistic structure pause may occur but depression will not occur. To save society from depression, the approach of PROUT is to increase purchasing power by increasing production, reduce disparities in the value of wealth, and increase the circulation of money; that is, by keeping money rolling. Empty slogans will not do. Attention will have to be given to increasing the level of production.

In capitalist and communist countries, the mode of production is defective. In capitalist countries, labour does not work in the interest of the management and management does not allow the rolling of money due to the concentration of wealth. In communist countries, labour does not feel one with the job and that is why there is sluggish production.

The cooperative model of PROUT is free from both sets of defects. PROUT is well-adjusted with human ideals and sentiments. Other socio-economic systems are ultravires to human existence and all-round elevation.

### **Bullion Inflation**

In capitalist economies, production is for the profit of the capitalist and the profit goes to individuals, groups and the state exchequer. In socialist economies or so-called communism, the profit goes to the state exchequer and a microscopic fraction of the profit goes to the actual producers. In both cases capitalism



*Inside a garment factory in Bangladesh*

exists, and whenever fresh financial investment is required, inflation takes place.

In a Proutistic economy, production will be solely for consumption. As there will not be any profit motive, there cannot be any fresh inflation, and the existing inflation will gradually die out. In Proutistic production or consumption, in the first phase the money value remains constant and full-fledged purchasing capacity will be guaranteed to the people. In the second phase, when production increases in the revised economic order, money will get back its natural market value. Finally, after consumption, money will get back its actual value. Inflation will be checked and purchasing capacity and the minimum requirements of life will be guaranteed to the people.

The second phase will continue for ten to fifteen years. After the expiry of this period, that is, in the third phase, minimum requirements of life will increase and people will acquire more purchasing power. This power will increase at an accelerating rate.

The printing and issuing of monetary notes having no bullion value must stop immediately, and new notes having bullion value should be issued in new colours and shapes. No monetary notes should be issued by the government from then on without a clear assurance that it is prepared to pay the requisite amount of money in gold coins. This can only be implemented by a Proutistic government.

### **Production Inflation**

The problem of production inflation cannot be ignored either. Production inflation may occur in two ways. First, owing to the application of scientific methods, the production of certain commodities may increase in excess of the demand or need in particular socio-economic regions. Then it becomes a problem how such excess production or overproduction can be



marketed or consumed. Secondly, it may also happen that all of a sudden under certain circumstances the production of commodities increases, then it becomes difficult to find a market for such production.

Now a question arises whether or not such production will increase purchasing power as well as elevate the standard of it. In general circumstances, such production is not a big problem, not a chronic problem, but if no measure is taken to find a market for such overproduction, then it may take the form of an acute problem. This problem can be tackled by taking three measures.

First, there should be a free trade system so that overproduction can be consumed by other countries or other economic units. In India, excepting the Punjab and Haryana, there is underproduction of milk. In other states, common people cannot get a sufficient amount of milk. But there are many countries, such as certain European countries, where there is overproduction of milk. In England, Germany and Sweden the authorities even give orders or encourage the public to kill cows. If in these circumstances free trade is allowed among different countries, the countries having overproduction or underproduction can make respective adjustments

among themselves so that the overproduction of commodities may be consumed by under-producing countries. In that case the concerned countries will be benefited. Here free trade means that there should not be any imposition of export or import duties, and thus the prices of these commodities will benefit the consumers when they reach the market for actual consumption.

Secondly, there should be proper arrangement everywhere for the preservation of products which are in excess production. In Malda (in Bengal) there may be overproduction of mangoes which are perishable commodities. As there is no system of preservation, the ordinary mango growers will have to sell their mangoes at throw away prices. But if they could sell the same products four months later they would get remunerative prices. Moreover, if processing factories are established, they can then produce dried mango, mango candy, mango juice, sauce, jam, etc., which can be preserved for a longer time. There are many countries in Europe or other parts of the world where there is no mango production. If a system of preservation were available, then mangoes could easily be sold in those European countries, and the mango growers could



earn a good amount of money.

In many places in India abundant vegetables are produced in the winter season; for example, in Nadia District, at Ranaghat, Nagi, Bago, etc. In European countries at the same time there cannot be any vegetable production due to the excessive cold. If vegetable processing factories could be installed in those places, then perishable vegetable products could be easily preserved by such processes as canning, and exported to other countries. From Calcutta it takes a maximum of twenty days for a ship to reach Europe, so preservation arrangements could be made for that period. Similar arrangements could be made for betel leaf. If this were done, then the poor growers at Tamluk, Mecheda, Bagnan, etc., would be able to live a well-to-do life.

Thirdly, new diversified styles of consumption should be invented. That is, consumption should be of a progressive nature and the style of consumption should be diversified. For example, there is only limited utilization of linseed at the moment in India. If the oil extracted from the linseed is deodorized, then it can be widely used as an edible oil. Also linen thread can be manufactured from linseed plants, which generally go to waste. Okra is abundantly produced in India, but it is only used as a vegetable. Oil can be extracted from okra seeds, and this can be processed and marketed as edible oil. Also, fine thread can be manufactured from the okra plant, and good quality clothes can be prepared from that thread.

In Bangladesh and West Bengal there is overproduction of jute, which is an acute problem today. This problem can be easily tackled by diversifying the methods of jute consumption. For example, we can get fine thread from raw jute to produce good quality clothes.

In the existing world structure, geo-sentiment is an obstacle to the implementation of free trade. Neither the capitalist countries nor the communist countries like the free trade system because it is detrimental to their respective self-interests. But there are some free trade zones in the world which are very bright examples of the success of this sort of system.

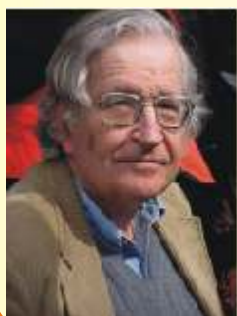
Singapore is one such example. There was a good proposal to declare Calcutta a free trade zone, but it was not implemented for many reasons, including the failure of the concerned leaders. Bengal could have been greatly benefited by such a system.

In a revised economic structure – that is, PROUT – there must not be any import or export duties on consumable commodities. If this is done, then this earth will be converted into a golden earth.

The commune system suffers from the acute problem of chronic shortages of food products, so the communist countries always import food products from capitalist countries, in spite of all sorts of hue and cry raised by them regarding their “isms”. Therefore, they oppose the free trade system.

In case there is overproduction of non-perishable goods or raw materials, these raw materials must not be allowed to be exported to other countries. Instead, raw materials must be immediately converted into manufactured goods at the place where they are available. For example, Orissa, the western portion of Rárh, certain portions of Madhya Pradesh, and certain portions of southern Bihar and Telengana are rich in different kinds of raw materials. These economically undeveloped places can easily be converted into advanced areas like the Rhine region of Germany. Poverty stricken people will live an affluent life if factories in these areas convert raw materials into manufactured goods.

The export of raw materials is a sign of an unhealthy economy in a country. If overproduction is caused due to the scientific application of improved methods in industry and agriculture, such as good manuring, then consumption may be adjusted through different methods as suggested above. This will also increase the purchasing power of the people. In such a stage the bountifulness of nature will ultimately prove to be a boon for the common people. Hence, in a Proutistic structure production inflation would not be regarded as a problem.



*Concentration of wealth yields concentration of political power. And concentration of political power gives rise to legislation that increases and accelerates the cycle. History shows that, more often than not, loss of sovereignty leads to liberalisation imposed in the interests of the powerful.*

*Social Security is based on a principle. It's based on the principle that you care about other people. You care whether the widow across town, a disabled widow, is going to be able to have food to eat.*

**- Noam Chomsky**

# Principles of Proutist Economics

## 2<sup>nd</sup> Principle of Proutist Economic Democracy

**The second requirement for economic democracy is that increasing purchasing capacity must be guaranteed to each and every individual. In economic democracy local people will hold economic power. Consequently, local raw materials will be used to promote the economic prosperity of the local people. That is to say, the raw materials of one socio-economic unit should not be exported to another unit. Instead, industrial centres should be built up wherever raw materials are available. This will create industries based on locally available raw materials and ensure full employment for all local people.**

**Commentary:** Understanding that the minimum requirements for life are the rights of every human being, the question is how to ensure these rights. Certainly not by a party dictatorship, as in communism. Certainly not by socialism, where bureaucrats micromanage people's economic lives and make plans without knowing the local area. If the state is to supply cereals, pulses, salt, lentils, ghee, butter, etc. to all people, then naturally the state has to institute some process of control which people may not like. The other disadvantage of guaranteeing the supply of minimum requirements is that if consumable goods are supplied to everyone, people will become lethargic and individual initiative is retarded. Economic democracy is not guaranteed by government handouts because being a beggar of one's own government is not freedom. In countries where there used to be a good income provided as welfare payments, often people were seen to do low-level jobs for a short time and then quit and spend the money and then again work when the money ran out. This type of behaviour arises because people are not in control over their economic destiny and hence do not care about their long-term future and do not take responsibility for their region and nation.

For people to take charge of their own economic destiny requires them to have the capacity to earn their money. This is why PROUT believes in the guarantee of purchasing power of every individual and community must be incorporated into all constitutions be they provincial, national or global. Purchasing power simply means that people earn enough income to buy the basic food, clothes, medicine, education, housing, telephone, etc that are needed in daily life. Furthermore the purchasing power should increase over time so that people are able to buy more items. This is because, as per PROUT, the sign of a healthy economy is the increase in the standard of living of the common people. Per capita income is not a proper indication of the increase in the standard of living of the people because while people may have very high incomes they may not be able to purchase the necessities of life. If the per capita income is low and people have great purchasing capacity they are much better off. So, purchasing capacity and not per capita income is the true measure of economic prosperity.

The first thing that must be done to increase the purchasing capacity of the common people is to maximize the production of essential commodities, not the production of luxury goods. This will restore parity between production and consumption and ensure that the minimum requirements are supplied to all.

The problem today is that although there has been inordinately high investment, the purchasing power of labourers has not been sufficient for them to meet the minimum requirements. Hence, while on the one hand labourers received less consumable goods due to less purchasing power, on the other hand entrepreneurs have captured excessive purchasing power and consumable goods causing excessive disparities in wealth. Economic balance has been upset. So, increasing the expenses of a government department at the cost of developmental programmes amounts to committing economic suicide as the workers will have no money to buy the products they produce.

The very psychology of capitalists is to make profit from the rolling of money or global flow of currencies and commodities. When they discover that the investment of money does not bring profit up to their expectations, then they stop the circulation of money. This keeps money immobile or inert. As a result, consequently there is no investment, no production, and no income and hence no purchasing power.

If the percentage of the population engaged in non-agricultural industries in a country is less than twenty percent, the country is said to be industrially undeveloped. The per capita income of the people cannot be very high. The standard of living also cannot be very high because people's purchasing capacity remains very limited. Because of the low capacity for purchasing consumer goods, the import index always remains lower than the export index, or in other words the area has to remain a satellite of a developed country. Consequently, the balance of power in the world is jeopardized and war is always possible.

The situation becomes so dangerous that there are few buyers to buy commodities both in the exploiting nations and the exploited nations. This is the fundamental crisis in capitalism is that the maximization of profit leads to excess production and the reduction of the purchasing power of the common people. This leads eventually to an economic recession or depression. To save society from depression, the approach of PROUT is to increase purchasing power by increasing production, reduce disparities in the value of wealth, and increase the circulation of money; that is, by keeping money rolling.

In the subtle economic sense, the value of wealth is the real wealth. Wealth, if not properly defined, may mean only riches. But the value of wealth is to be measured in terms of its capacity to purchase commodities. That is, the purchasing capacity of wealth is its real value. This real value of wealth has not yet been properly understood in numerical terms by economists.

A sadvipra or spiritual revolutionary is one who liberates people from harmful physical exploitation and also psychic exploitation by fighting together with them to seize control of their local economy from bureaucratic and corporate usurpers. In that case the state need not adopt control measures. When people have economic dignity and self-respect they will naturally become active and their potential talents will blossom.

It is not enough to provide the minimum necessities of life simultaneously, the wealth of the country should also be increased. If sufficient wealth is not generated to meet the growing demands of the people, seeds of discontent will settle in their minds. So the increase in population should also be accompanied by an increase in the generation of national wealth. This increase in national wealth is not achieved by economic centralization which creates poor, marginalized regions and rich regions for this regional economic exploitation leads to eventual breakdown of the national economy.

The central government should not control large-scale industries because this may hamper the interests of local people. Where there is a federal system of government, these industries should be controlled by the immediate government, and where there is unitary government, they should be managed by local bodies.



Industrial decentralization is only possible in a collective economic structure. No profit motive will remain in such a structure. Capitalists start industries only where the following factors are available: (1) capital; (2) labour; (3) favourable [economic] climate; and (4) a ready market for sales. They always try to decrease the cost of production and therefore hence they will never support the principle of decentralization. In the collective economic structure the profit motive has no place here industry is for consumption. In the collective economic structure, self-supporting economic units are to be strengthened.

Capitalism was based on the exploitation at the county/district level, then at the regional level and then at the national level. What PROUT advocates is the reversal of this trend or economic decentralization. This mandates the creation of a grassroots economic revival based on the local talent and local people charting their own economic destiny in consultation with ecologists, economists and other experts. What this means practically is that local resources will not be stolen by other regions or nations. The local resources will be used to create local industries. This will stop the brain drain as well as urban flight which not only destroys agricultural production but also results in moral and cultural debasement. This will also foster the development of local, regional and global civilization. Moral values, folk culture and spiritual or mysticism thrive in a decentralized society where they emerge naturally out of the process of ecological, economic, psychological harmony with the local environment and with the inner realm of spiritual bliss. Furthermore indigenous peoples (adivasis) who are what is called the Fourth World in a decentralized economy will be able to attain economic and cultural freedom from exploitation by the majority ethnic population. In reality indigenous peoples used to know countless rare plants that have thus far not been used as crops because of the monoculture of capitalist agriculture.

It is not enough to simply create a few industries. Shrii Prabhat Ranjan Sarkar called for an industrial revolution based on local resources including rare, lesser known ones such as for example types of bamboo which are as hard as steel. The goal of this industrial revolution is to create economic independence as far as possible at the block (district subdivision) level, at the district level and then at the regional (samaja) level. The aim behind this industrial revolution is to create regional cultural and economic freedom and sovereignty (svaraja). For this industrial revolution we must not depend upon raw materials from foreign countries. Remember that no country should depend on imported raw materials for development. Indigenous raw materials, that is, materials available within the country itself, must be used for this purpose. Those who love society those who love the people of their country and are keen to bring about their socio-economic elevation must think in terms of an industrial revolution based on the raw materials available in their own socio-economic unit.

The economy of the area and the social life of the people should be balanced. The development of big industries alone should be avoided, because in such industries the local people have no place.

Maximum industries should be developed in the local area according to the availability of raw materials or local consumption. This principle will develop the economic potential of a socioeconomic unit by placing economic power into the hands of the local people and divesting outsiders of their control over the economy. In an economy most industries will be run as agricultural, producer or consumer cooperatives creating a new kind of cooperative spirit or cooperative dynamo. Such an approach will place economic power into the hands of those who work physically or intellectually for proper production, stripping capitalists of their exploitative economic power. Thus maximum industrial development will be assured.

Several corollaries arise from this principle. First, industries should utilize locally available local raw materials and should not import raw materials from outside the socioeconomic unit. Raw materials are the basic ingredients or resources necessary to make finished products. The tyre industry, for example, requires rubber plantations as rubber sap is the basic raw material for this industry. If the topography of the local area favours the ample growth of rubber trees, then industries may be created around this raw material. Or, if alternative synthetic materials are available, a synthetic tyre industry may be developed.

There are several reasons why industries should utilize locally available raw materials. First, not all areas have the same socio-economic potential. Different areas will naturally be conducive to producing different kinds of raw materials, as in the case of plant-based raw materials. Industries based on locally available raw materials can produce commodities cheaply, be located near ready supplies of raw materials, and ensure their self-reliance. These advantages are not apparent where there is a dependence on outside raw materials. Secondly, raw material producers, especially producer cooperatives, will prosper as there will be ready markets for their products.

Thirdly, industries will feel secure when they know that sufficient raw materials are available to supply their needs, and they will be able to plan their future production efficiently.

Fourthly, many large capitalists deliberately influence the economic and political policies of a local area by preventing the growth of local industries based on the local raw materials. They further exploit the local people by selling manufactured goods in the local markets which are made from locally produced raw materials. Australia, for example, imports many manufactured goods from Japan which are produced from Australian raw materials. Encouraging the growth of local industries based on local raw materials will terminate the dominance individual and collective capitalists exercise over the local markets, ending the drainage of capital vital for the local area's economic growth.

Another corollary is that local raw materials should not be exported only manufactured goods should be exported. Local raw material prices in the export market are subject to manipulation and erratic fluctuations as they are currently traded through speculative commodity markets which are controlled by vested interests. To root out dishonesty from the field of trade, free trade should be established throughout the world as far as possible.

Manufactured goods, on the other hand, are generally subject to less price manipulation and command better prices than raw materials. By manufacturing locally finished products, a socioeconomic unit can conserve its reserve bullion and improve the purchasing capacity of the local people.

A third corollary is that if no potential exists to produce the manufactured goods required by industry in the local area, only then should the importation of such goods be allowed. Importation of manufactured goods means that local capital is being transferred to another socio-economic unit which has produced the product. The drainage of capital is always detrimental to the economic growth of a socio-economic unit; therefore unnecessary importation should always be discouraged. Barter agreements should be arranged between trading units so that no net loss occurs to either of the trading partners. Barter agreements in foreign trade are especially beneficial for those socio-economic units which have very few commodities to sell but a large number of commodities to buy, and their saleable commodities, though few in number, are large in quantity.

Thus, where there is a plentiful supply of local raw materials, industries can be developed for local demand according to local consumption, and if applicable the surplus may be exported. The availability of raw materials will ensure the long term viability of local industries.



# Victory of Truth and Justice over the Immoral Forces



***Acarya Santosananda Avadhuta, Acarya Sudevananda Avadhuta and Gopalji after release.***

Justice Sistani and Justice Sangita Dhingra Sahgal granted bail to four persons viz. Acarya Santosananda Avadhuta, Acarya Sudevananda Avadhuta, Ranjan Dwivedi and Gopalji, all falsely implicated and convicted in the murder of Shrii L.N.Mishra, the then Railway Minister of India, by Delhi Sessions Court Judge, Vinod Goel.



***Ranjan Dwivedi after release, being received by Acharya Santosananda Avadhuta and fellow margiis***

***Acarya Sudevananda Avadhuta being greeted outside Tihar Jail***



Veteran legal luminary, Ram Jethmalani appearing for Ranjan Dwivedi, submitted before the honourable bench that the Sessions Judge had written the judgement like a 'prosecutor'; and made further uncharitable remarks on the judgement questioning the justification of putting innocent persons (who had already served varying prison terms ranging from 11 to 13 years ) in jail again. The others were represented by advocates: Siddhartha Luthra and Mrs. Sima Gulati assisted by Sikha Pandey and Anuj Kumar for Santosananda and Gopalji; Arvind Kumar assisted by R.S.





***Acarya Santosananda Avadhuta gets a grand reception at Prout Bhawan, Malviyanagar.***

Sharma and Firoze Ahmed for Sudevananda.

These two honourable justices of Delhi High Court brushed aside the arguments of CBI and agreed with the counsels of Ananda Margis that there were numerous holes in the Prosecution (CBI) case and that the testimonies of the Prosecution witnesses prima facie did not inspire confidence, and gave a detailed order granting bail to the accused persons taking due note of the logical arguments put forth by the Defence Counsels.

On April 8, Acarya Santosananda Avadhuta, Acarya Sudevananda Avadhuta and Gopalji stepped out of Tihar Jail gate at around 10 pm and were greeted by a large number of Ananda Margis. Ranjan Dwivedi stepped out the next day at the same time and was also greeted by large numbers of Ananda Margis. Acarya Santosananda Avadhuta got a grand reception at Prout Bhawan and was warmly received by the Prout Staff and well wishers.

This was undoubtedly a victory of Truth and Justice over the immoral forces. It is worthwhile to recall that Shrii L.N. Mishra's eldest son Vijay Mishra gave press statement after the conviction of Ananda Margis that the latter are innocent and the real culprits of his father's murder were not put on trial by the CBI. (Details have already been published in January 2015 issue pgs 44 & 45).

During his four month's incarceration, Acarya Santosananda Avadhuta conducted Yoga classes daily from 7 am to 10 am, around 50 prisoners would attend. They were taught nearly twenty asanas (yoga exercises), Kaosiki, Tandava and Lalit Marmik dances. These prisoners would practice these yoga lessons daily under his inspiring guidance. They also vowed to abandon the life of crime and sin and follow the path of morality and Dharma. Many also learnt the practical processes of Yoga meditation and made habit to practice daily. These new spiritual practitioners used to conduct Dharma Cakra (collective meditation) daily and were vibrated by kirtan (spiritual song-dance) and chanting of the kirtan mantra Baba Nam Kevalam. Also CD recordings of Baba Nama Kevalam kirtan would resonate from 7 to 8 every morning over the jail loud speakers.



***Ananda Margis and well wishers outside Tihar Jail, waiting impatiently for the release.***



# Healing Despondency in the Human Heart

✶ Ravi Logan

In ancient days, long before the invention of electricity and modern conveniences, people spent their time in the evening hours sitting beneath the rising moon and the starlit sky. They heard the voices of the wilderness, and they stayed close together so as to feel safe in the night around the fires for protection. In those times, people had a sense of the natural rhythm of the earth. This sense is now lacking for many because when it grows late, the lights go on and there is no feeling for the natural rhythm. Many people do not even know if the moon is full or dark, and they do not see the sun rise or see it set. Their entire biological mechanism is disassociated from the natural

rhythm of the environment in which they have taken their birth. Instead, they have the rhythm of the alarm clock and the TV set. So humans have become disassociated from the natural cycles of the earth, from the cycles of the moon, and from the cycles of the rising and setting sun. There are even those today who barely notice if it is spring or winter or fall or summer, for they are in their fully heated and air-conditioned office buildings, and whether it is spring, summer, fall, or winter makes little difference.

So in a world where people have become disassociated from the natural rhythms of the environment, it is of little surprise that they barely notice that many animal species are

becoming extinct, and that there are many environmental problems. Unless it is read in the newspaper or seen on the nighttime news they do not notice these things, for they do not live with the natural environment; they live in an artificial world of their own creation. The cycles of day and night are disrupted. The person who goes to bed with the sun and rises with the sun knows the natural rhythm, and their body becomes adjusted. But when the body does not know when it is day, when it is night, it becomes confused. So there are so many biorhythm problems in human beings.

People living in this artificial world, in their electrically heated and lit homes, do not get the benefit of the natural rhythms, and so they do not feel this internal connection to the living beings around them. And, in most people, there is a yearning for this. They yearn to be in the natural world; they yearn to feel these things. One result of this is that they become despondent; they become sad. They feel disassociated, disconnected; they feel alone in the world. Though they may go to parties and have fine luxury items, still they find they are unhappy, restless. And they cannot find the source of their restlessness, because they do not know the source. They do not know that the





moon is full, that the tides have moved, that night has fallen.

People's bodies and minds become out of rhythm with their natural environment. And they become not only out of rhythm but disconnected, disassociated from the other species —and even from other human beings. They have just a few friends and they have no extended family. They do not gather in the night close together to protect each other from the wild. They do not come together; they do not stay together. The sons and daughters move far away. Their lineage is lost. They do not have a sense of home and family. They are wanderers in the world. Many people are now in this position.

### **Materialism and Human Suffering**

And what is the cause of this present condition of human beings? One may say it is the advancement of technology, but this is not the cause. The cause is materialism. It is that the emphasis has been on building or producing bigger, better, and more at the expense of the natural environment. It is not that technology exists that is the problem; it is how it is applied. Technology disrupts the natural environment. There is so much chemical, noise, and electromagnetic pollution, so the environment has become very toxic. Many diseases are a result of this polluted environment.

So we see that when technology is applied in the service of materialism, of the materialist desire to have more and more possessions, more and more pleasures, and more and more disassociation from this natural world, then people become isolated in their wealth and luxury, isolated from the natural rhythm, from the living beings with whom they share this planet, and from each other. They do not learn how to rely on each other, how to care what happens to others, or how to live together and make a human family. With their fine cars and nice homes,



their TVs and video games, they have many entertainments for the mind, many prestigious jobs, many important works — but they do not have love. They do not have the feeling of caring for others, of being a part of a community, of being a part of an extended family, or of being a part of the rhythms and cycles of the earth. They are disconnected, disassociated. And this leads to feelings of alienation, isolation, and depressed mood.

There are many people today who are despondent. It is a worldwide epidemic. This despondency is due to this lack of interconnectedness with plants, animals, and human beings. In some places it is more, in some places less. People think, “What is wrong with my life? I have so many fine things, yet I feel there is no sense of purpose to my life. I have a good job. Everyone looks up to me. I’m an important person. I have lots of money. I have many fine luxuries. Why am I unhappy?”

People are not having their basic human needs met in the society. They are the slaves of materialism and of the exploitation of technology, and they have lost their interconnected, inter-associated relatedness with life. This is the main cause of their sorrows. It

is a society which has lost its balance that has brought this condition to people’s lives. Not to all, but many. In this disconnected life of material comfort people cannot find the source of their problems. But they feel the pain. Though they appear wealthy compared with those who have little, if we compare the lives and happiness of the two we may find that the ones with so little are often happier than the ones with so much. So who has so little and who so much cannot easily be judged. For what is material luxury without happiness?

### **Restoring Balance**

There is a lack of balance in the human society, and in human life. There is a natural need to be connected, to have family, to have love about us, to share a common ideal and goal, to have association with the natural world and with the living beings. All of these problems the world faces today have a solution, and they will be resolved sooner or later, for by the laws of Nature all returns to a state of equilibrium. A time will come when human technology will go forward. And as the technology becomes more subtle, the pollution will go away. The technologies will become very refined, and people of high technological development will live

amid the trees and the natural lands, and their footprints will barely be noticeable. Though they will traverse the stars, their technologies will leave no trace upon the earth; and when they build their cities, these cities will fade into the natural order of the world.

This type of understanding will come as human beings become more evolved and as balance is restored to human life and human society. People's lives are impacted by the condition of the world today, and they seek that which is missing in their lives. These chains of materialism cannot bind the human heart forever. The yearning in human beings to feel their inter-associated connection with the natural world grows ever stronger. People feel the pull within them, the longing to reestablish community and family, to feel a part of something greater than themselves.

Many cannot yet identify the need, but it will come. Some may say that certain disastrous events are a great tragedy. But the net result may be no tragedy at all, but of great benefit for human beings. For Nature will not allow the disruption of her natural order and her ways. If

her children get out of line, she puts them back in line. That is her way.

### **Uplifting the Human Spirit**

Human life is very precious, very rare. It is not to be wasted. Spirituality is that which uplifts the human spirit. So the pursuit of balance, the pursuit of interconnectedness with all life, is a part and parcel of spirituality because this uplifts the human spirit. When the living beings come to see they are a part of all, that there is an interconnected association between them and the rising of the moon and the setting of the sun, when they see there is a rhythm in life and that they are no island but that all people need each other, and all human beings desire this closeness to each other, then they begin to feel they are part of something larger than themselves — a part of a whole, a part of something great — and the human heart gets satisfied. It uplifts the human spirit.

So this is part and parcel of spirituality. The woes and sufferings are transformed in the inspiration of the human heart, in giving people hope, giving people new beginnings, giving people ways to interconnect, to associate with the larger

environment in which they live and with each other so that they may feel that they are a part of something greater than themselves. This satisfies the human spirit and makes the human heart bright and happy.

So spirituality has two thrusts. One is to come to know the divine Brahma which is in all; to come to know the all-compassionate love of the Supreme, to feel an intimate association with that Divine Entity. And the other is for humans to serve all the living beings that they might know their interrelated association with this universe, and that they might not pine away alone and sorrowful.

A bright dawn awaits the living beings, a new beginning, a time for the liberation of human beings from the bondages of materialism and for the formation of a true human society. The future is not bleak. The door is opening to a bright, new future. Now is the time for a profound change in human history, for the restoration of balance and love in human society. If we work for this end, our lives will reflect the all-compassionate love of the Supreme for all the living beings.





# POLITICS OF MORALITY



**Immoral actions make bad politics ...**

**- Subhas Chandra Bose**

✱ Arun Prakash

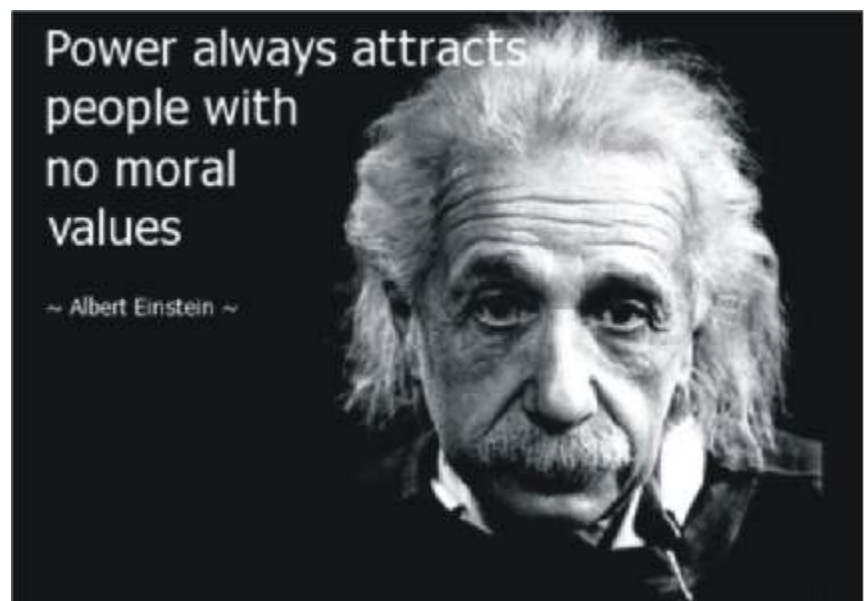
The internationalization of public life and the serious global problems at the beginning of the twenty first century greatly raise serious questions on morality in political, values which are timeless and universal to all mankind. Humanity's very existence is based on morality, and only when it leads human beings to the fullest expression of their finer human qualities, then alone its practical value would be fully realized.

However, we see just the opposite, and in recent years much has been written and said about self serving politicians especially by media persons who would have us believe that immorality in politics is problematic even epidemic in modern democratic societies. Greek philosophers Aristotle and Plato (4th century BC) and Italian Machiavelli (16th century AD) provide different reasons why immorality i.e. lying and deceiving rather than being virtuous might be common in politics. Aristotle felt that political lying is predictable because those elected to public office cannot be relied upon to put the interest of the state (read the collective) before their personal interests. Plato felt that political lying was necessary to ensure stability of the state, even if

the rulers do not put the interests of the state above their own – and for Machiavelli, political lying is an unavoidable consequence of the fact that the politician must rule in a world that is not morally good, and that a person embarking on a political career cannot sustain that by remaining virtuous. Machiavelli in fact went to the extent of suggesting that in world that contains so many wicked people, for a politician to maintain his rule, “some of the things that appear to be virtues will, if he practices them,

ruin him, and some of the things that appear to be vices will bring him security and prosperity”.

When we elect our rulers there is no guarantee that they will always put the interest of the state before their personal interests and, if they fail to do so, then politics and morality come apart. Either way it would appear politics and morality are uneasy bedfellows and this was recognised as far back the fourth century BC. It is in this backdrop it is essential to recall the words of Prout's founder Shrii Prabhat





If we are to go forward, we must go back and rediscover those precious values - that all reality hinges on moral foundations and that all reality has spiritual control.

(Martin Luther King, Jr.)

Ranjan Sarkar, “Politicians cannot provide what is needed. During the last six thousand years of human history, they have failed at every step. Hence, it would be wise for them to resist the temptation to try and take the lead in any sphere of society”. And he goes on to add, “The more the honest people are firm on morality, the more the evil forces will be active against them. So all the moralists of the universe should remain organized and confront the evil forces unitedly”.

When political theory, ideology and practice contradict sharply with the morality of the people, they lose their efficacy and in the end are doomed to failure. Therefore, every political theory, ideology and practice seeks moral justification and arguments in order to be accepted by the masses. But when political theory contradicts the morality of people or masses, then politicians seek to camouflage this contradiction with political demagoguery. The moral feelings of the popular masses are the most direct early indicators of whether the actions of the political system are justified. That most people begin to accept certain political actions and organizations as discordant with their moral feelings indicates an emerging crisis in the society.

The interrelation between morality and politics, between moral and political actions, depends also upon the structure of the society and their uniqueness, and also whether this evolution is peaceful and calm or is in an extreme situation connected with an abrupt change of social relations and the need to confirm and defend fundamental social principles – like during war or revolutions. Revolutionary periods

and times of war require the person to defend or confirm directly the most important group or national interests.

In a strongly centralized political system whether democratic or totalitarian whose top criteria is national interest, they can begin to contradict general human values and moral norms which were valid in the past, valid today and valid in the future as well. General human values and norms are discarded for they cannot serve political activities, and one-sided dependence of morality on politics developed in which morality was subordinated to politics. Whereas in a more decentralized and participative society the strong, older divisions between politicians and constituency disappear, and the participation and control of citizens over the power structures become much stronger, thereby imposing their moral precepts on politics. When increasingly, the government is not a representative of the majority but of different minorities and the consideration of their interests comes first, then morality enters actively into politics.

In this regard Shrii Sarkar mentioned, “Morality is the second fundamental factor for the success of democracy. In the absence of morality, people sell their votes. There are a few countries in the world where votes are being sold and purchased. Can we call this democracy? Is it not a farce? Hence, until fifty-one percent of the population adheres strictly to the principles of morality, there is no chance of a successful democracy. Where immoral persons are in the majority, the leaders will necessarily be from and among them”.

Political democracy has become a great hoax for the people of the world. It promises the advent of an era of peace, prosperity and equality, but in reality it creates criminals, encourages exploitation and throws common people into an abyss of sorrow and suffering. The days of political democracy are numbered. To make democracy successful, economic power must be vested in the hands of the common people and the minimum requirements of life must be guaranteed to all. This is the only way to ensure the economic liberation of the people. PROUT the alternative to today’s political democracy, its slogan is: “To end exploitation we demand economic democracy, not political democracy.”

Social life must take morality as its starting point – it must take inspiration from morality. Only then will society be able to stop the erosion caused by divisive internal conflicts. As Shrii Sarkar says, “The concerted effort to bridge the gap between the first expression of morality and establishment in universal humanism is called ‘social progress’. And the collective body of those who are engaged in the concerted effort to conquer this gap, I call ‘society’”. And this can only be brought about by Sadvipras, spiritual revolutionaries who work to achieve such progressive changes for human elevation on a well defined path, whether in the physical, metaphysical or spiritual sphere, by adhering to the principles of morality.

How can this be done? First to observe morality and do intuitionist practices, without which there can be no determination in the mind. Next is to unite the moralists of the world, who are at present a microscopic minority as otherwise righteousness will not endure. And finally to fight mercilessly against sin, wherever it inhabits this world. This is the only way to change the individual and change the society and create a society based on economic democracy.



# Fundamental Un-Freedoms

## A Note on the Situation of Ordinary Adivasis in Bastar

- People's Union for Civil Liberties, Chhattisgarh



**As the state pushes its military might to recapture its control over the territory and underlying resources of Bastar, vulnerable communities of Adivasis are threatened with arbitrary detentions, arrests, fabricated cases and fake encounters.**



**T**he Bastar Division in South Chhattisgarh comprises today of seven districts – Kanker, Kondagaon, Narainpur, Bastar, Dantewada, Sukma and Bijapur. Sparsely populated, this area is home to many of the Adivasi tribes of Central India – the Gonds, Murias, Koyas, Halbas, Bhatras, Marias, Abujhmarias, Dorlas, Dhurvas etc. While richly endowed with minerals and lush forests, this region is also home to the most impoverished populations of tribals, with one of the highest rates of infant mortality, illiteracy, poverty and maternal deaths. South Bastar has had the presence of Naxalite groups since the 1980s, but the conflict has intensified in recent years, with the state embarking on heavily militarized counter-insurgency operations such as





Salwa Judum paramilitary groups and Operation Green Hunt. As the state pushes its military might to recapture its control over the territory and underlying resources of Bastar, vulnerable communities of Adivasis are threatened with arbitrary detentions, arrests, fabricated cases and fake encounters.

### Increased Militarization

2014 saw the change of government in Delhi, which was rapidly followed by an intensification of the State's war against its own people in Central India.

Soon after the new government took position at the Centre, on June 7th, the Home Ministry announced an innocuous-sounding name change of its Anti-Naxal Unit to the Left Wing Extremism (LWE) Division. A far more substantive announcement that day was the sanctioning of an additional 10,000 paramilitary troops for Chhattisgarh's war on Naxalism, now rechristened as Left Wing Extremism. On the same day, the Chhattisgarh state government announced a major reshuffle of its police officers, in which the SPs of

all 3 districts of South Bastar (Dantewada, Sukma and Bijapur) were replaced, and police officer, SRP Kalluri, accused of numerous human rights violations, was made the Inspector General of Police (Bastar Range).

Two days later, on June 9th, the Chhattisgarh CM Raman Singh met with Home Minister Rajnath Singh, and made several more demands for effectively combating Naxalism in Bastar – 26 new battalions of paramilitary forces, 21 additional choppers for troop movement, more UAVs, an Armed Forces Recruitment Training School, a commercial airport in Jagdalpur among others. The Chief Minister also sought relaxation of norms under the Forest Conservation Act for diversion of forest land in LWE areas, and in a move eerily reminiscent of SPO recruitment, asked the Centre for help in providing monthly stipends to over 4.75 lakh tribal youth, to wean them away from recruitment by Naxalites.

The Union Home Ministry responded the next day with its new "Get Tough" approach, indicating that the new government did not believe in talks, and would only

concentrate of wiping out the LWEs. The Union government acceded to most of Chhattisgarh's demands in principle, and decided to make Bastar the focus of its new all-out offensive against the Naxals. The Union followed up by granting Chhattisgarh two additional helicopters, 2 technical battalions (2000 men) comprising of engineers for carrying out construction projects; 1000 ITBP troops and 2 battalions of Naga IR battalions. Writes The Economic Times:

"With the additional deployments, Bastar is set to be the most-militarised zone in the entire country. With an area of 40,000 square kilometres, Bastar already has a deployment of 36 central battalions and 12 state police battalions."

### A Policy of Impunity for Police Officers

In September, Home Minister Rajnath Singh made a statement that police officials initiating action against Maoists should not worry about reactions from human rights bodies. This statement is reflected on the developments in Bastar wherein, Police officers like SRP Kalluri have been promoted as the



IG of Bastar range despite a dark human rights record and a pending inquiry.

As SP of Surguja and Balrampur, Kalluri had been known for “encountering” Naxalites – many of them were later revealed as fake encounters by various human rights groups. In 2007, civil liberties groups across the country had taken up the case of Ledha Bai, a tribal woman in Balrampur, who had accused Kalluri of killing her husband first and raping her when she tried to get legal redress. In 2009-2010, Kalluri exhibited similar brutality when he was posted as senior SP in Dantewada. In March 2011, a group of SPOs and CRPF men had burned down the three villages of Tadmetla, Timmapuram and Morpalli in Chintagufa thana, killing three villagers, sexually abusing three women, burning over 300 houses and granaries in the three villages, allegedly under Kalluri’s orders. A public uproar ensued when details of this incident became known, following which a judicial enquiry into the incident was ordered and Kalluri was transferred out of the area, in order to ensure independence of this enquiry. The Tadmetla judicial inquiry is still underway, but Kalluri has been posted to the area again – and this time, at an even higher position as the Inspector General.

This policy of impunity violates the state’s responsibility to uphold rule of law and respect and fulfill human rights.

### **Systematic Human Rights Violations**

The heavy deployment of forces in Bastar has meant continuous, round-the-clock search and patrol operations, frequent encounters (extra-judicial, summary and arbitrary killings), and a spiraling increase in the number of arrests and surrenders of alleged Naxals. In the month of July alone, the police claim to have made more than 200 arrests of alleged Naxals in Bastar. While only 22 surrenders of suspected

Naxalites took place in Chhattisgarh in all of 2013, the six months from June to November this year have already seen the surrenders of more than 280 alleged Naxalites in the Bastar division alone.

It is doubtful that the Bastar police have suddenly turned very efficient, and it is more likely that the increased arrests and surrenders are a result of coercive measures adopted by them against ordinary Adivasi villagers. There have been reports that the state apparatus is pressurizing a lot of ordinary villagers to surrender. There also have been protests in various

villages in Bastar on the issue of arrest of innocent people and illegal detentions in many cases.

Allegations of forcible surrenders, false implication and arrests of innocent villagers and extra-judicial killings have been leveled against the police by the state Congress leaders, CPI Leaders and AAP leaders. These allegations have been brushed away by the state police and government by carelessly labeling all the leaders who’ve raised these questions as Naxalite supporters who are trying to shield Naxalites.



# Tetanus Vaccines Spiked to Sterilize Africans

**The reality is that many of the wealthiest and most prominent people in the world are absolutely obsessed with population control.**

✱ Mike Adams

**T**etanus vaccines given to millions of young women in Kenya have been confirmed by laboratories to contain a sterilization chemical that causes miscarriages, reports the Kenya Catholic Doctors Association, a pro-vaccine organization. A whopping

2.3 million young girls and women are in the process of being given the vaccine, pushed by UNICEF and the World Health Organization. "We sent six samples from around Kenya to laboratories in South Africa. They tested positive for the HCG antigen," Dr. Muhame Ngare of the

Mercy Medical Centre in Nairobi told Life Site News. "They were all laced with HCG."

**Chemical causes a woman's body to destroy its own fetus with vaccine-induced antibodies**

HCG is a chemical developed by the World Health Organization for sterilization purposes. When injected into the body of a young woman, it causes a pregnancy to be destroyed by the body's own antibody response to the HCG, resulting in a spontaneous abortion. Its effectiveness lasts for years, causing abortions in women up to three years after the injections. Dr. Ngare explained "...this WHO campaign is not about eradicating neonatal tetanus but a well-coordinated forceful population control mass sterilization exercise using a proven fertility regulating vaccine."

The Kenyan government, of course, insists the vaccine is





perfectly safe. Dr. Tabu of Kenya's Health Ministry even told the media



five altogether. But, since tetanus vaccinations provide protection for ten years or more, why are multiple inoculations called for?(3)

\* WHO has been actively involved for more than 20 years in the development of an anti-fertility vaccine utilizing hCG tied to tetanus toxoid as a carrier — the exact same coupling as has been found in the Mexican-Philippine-Nicaragua vaccines.(4)

According to Brian Clowes of Human Life International, the United Nations is not refuting the laboratory testing and confirmation of HCG in the vaccines. Instead, it claims some vaccines were "contaminated" in the manufacturing process -- an absurd claim that no reasonable person would believe because HCG should never even be anywhere near a vaccine manufacturing operation unless someone put it there deliberately.

LifeSiteNews reports that it has obtained a UN report on an August 1992 meeting at its world headquarters in Geneva of 10 scientists from "Australia, Europe, India and the U.S.A" and 10 "women's health advocates" from around the world, to discuss the use of "fertility regulating vaccines." It describes the "anti-Human Chorionic Gonadotropin vaccine" as

the most advanced.

### **Third World Agenda**

At this point, approximately 37 percent of all married women in the nation of India have been sterilized. That is an absolutely astounding number. In fact, it is so astounding that I could hardly believe it when I first saw it. For example, the March 2009 U.N. Population Division policy brief begins with the following shocking statement.... "What would it take to accelerate fertility decline in the least developed countries?"

Apparently the poorest nations are the primary target for the population control zealots over at the UN. In the context of the UN's World Population Day (last July 11), several developing nations were quick to pledge allegiance to the eugenic deity. In the state of Bihar, officials put out the announcement that:

"The Bihar government will soon formulate a new population control policy. The policy will be framed in collaboration with the United Nations Population Fund (UNPF)." In Karnataka, had President Gladys Almeida "observe World Population Day" at which event she told local government employees:

"There is a need to create an awareness on the need for



population control.” President Zillur Rahman of Bangladesh pushed to step up an “ongoing social movement” to control the population: “Mentioning that every child should be born under a plan of the family, the President said, theme of this year population day- ‘everyone counts’ become appropriate in the context of Bangladesh.” Speaking “while inaugurating the national programme on the World Population Day-2010,” Rahman concluded the event by distributing “population awards among eleven grassroots level workers for their outstanding performance in population control.”

Another compliant nation, Pakistan, had their Federal Minister for Population Welfare Firdous Aashiq Awan announce that: “The government is taking serious measures to control population growth in the country.” The government in Islamabad even recruits religious leaders (a trick stolen from the UN) in order to sell population control to the masses: “(...) religious leaders are being empowered. For the first time, ‘Imam Masjid’ is being made a partner in population Welfare programmes. He would act as a social mobilizer, she (Awan) added.”

## Agenda 21

Imagine going to sleep one night and waking up many years later in a totally different world. In this futuristic world, literally everything you do is tightly monitored and controlled by control freak bureaucrats in the name of “sustainable development” and with the goal of promoting “the green agenda”. An international ruling body has centralized global control over all human activity. What you eat, what you drink, where you live, how warm or cold your home can be and how much fuel you can use is determined by them. Anyone that dissents or that tries to rebel against the system is sent off for “re-education”. The human population is 90 percent lower than it is today in this futuristic society, and all remaining humans have been herded into tightly constricted cities which are run much like prisons. Does all of that sound good to you? Well, this is what Agenda 21 is all about. Yes, I know all this sounds like a plot from a science fiction novel. But it is actually real. 178 nations have signed on to Agenda 21.

Countless leading personalities are part of this UN programme. For example on March 4th 2015, Prince Charles gave a major speech in which he bemoaned the rapidly

expanding world population:

“I could have chosen Mumbai, Cairo or Mexico City; wherever you look, the world’s population is increasing fast. It goes up by the equivalent of the entire population of the United Kingdom every year. Which means that this poor planet of ours, which already struggles to sustain 6.8 billion people, will somehow have to support over 9 billion people within 50 years.”

The reality is that many of the wealthiest and most prominent people in the world are absolutely obsessed with population control. Just consider the following quotes:

**David Rockefeller:** “The negative impact of population growth on all of our planetary ecosystems is becoming appallingly evident.”

CNN Founder **Ted Turner:** “A total population of 250-300 million people, a 95% decline from present levels, would be ideal.”

**Dave Foreman,** Earth First Co-Founder: “My three main goals would be to reduce human population to about 100 million worldwide, destroy the industrial infrastructure and see wilderness, with it’s full complement of species, returning throughout the world.”

**Maurice Strong:** “Isn’t the only hope for the planet that the industrialized civilizations collapse? Isn’t it our responsibility to bring that about?”

Microsoft’s **Bill Gates:** “The world today has 6.8 billion people. That’s heading up to about nine billion. Now if we do a really great job on new vaccines, health care, reproductive health services, we could lower that by perhaps 10 or 15 percent.”

**Michael Oppenheimer:** “The only hope for the world is to make sure there is not another United States. We can’t let other countries have the same number of cars, the amount of industrialization, we have in the US. We have to stop these Third World countries right where they are.”

**Dave Foreman,** Earth First Co-Founder: “My three main goals would be to reduce human population to about 100 million



worldwide, destroy the industrial infrastructure and see wilderness, with its full complement of species, returning throughout the world.”

**Prince Phillip**, the Duke of Edinburgh “If I were reincarnated I would wish to be returned to earth as a killer virus to lower human population levels.”

**David Brower**, first Executive Director of the Sierra Club: “Childbearing [should be] a punishable crime against society, unless the parents hold a government license ... All potential parents [should be] required to use contraceptive chemicals, the government issuing antidotes to citizens chosen for childbearing.”

Princeton philosopher **Peter Singer**: “So why don’t we make ourselves the last generation on earth? If we would all agree to have ourselves sterilized then no sacrifices would be required — we could party our way into extinction!”

**Thomas Ferguson**, former official in the U.S. State Department Office of Population Affairs: “There is a single theme behind all our work—we must reduce population levels. Either governments do it our way, through nice clean methods, or they will get the kinds of mess that we have in El Salvador, or in Iran or in Beirut. Population is a political problem. Once population is out of control, it requires authoritarian government, even fascism, to reduce it.”

**Mikhail Gorbachev**: “We must speak more clearly about sexuality, contraception, about abortion, about values that control population, because the ecological crisis, in short, is the population crisis. Cut the population by 90% and there aren’t enough people left to do a great deal of ecological damage.”

**John Guillebaud**, professor of family planning at University College London: “The effect on the planet of having one child less is an order of magnitude greater than all these other things we might do, such as switching off lights. An extra child is the equivalent of a lot of

flights across the planet.”

Professor of Biology at the University of Texas at Austin **Eric R. Pianka**: “This planet might be able to support perhaps as many as half a billion people who could live a sustainable life in relative comfort. Human populations must be greatly diminished, and as quickly as possible to limit further environmental damage.”

U.S. Secretary of State **Hillary Clinton**: “This year, the United States renewed funding of reproductive healthcare through the United Nations Population Fund, and more funding is on the way. The U.S. Congress recently appropriated more than \$648 million in foreign assistance to family planning and reproductive health programs worldwide. That’s the largest allocation in more than a decade — since we last had a Democratic president, I might add.”

**Jacques Cousteau**: “In order to stabilize world population, we must eliminate 350,000 people per day.”

Planned Parenthood Founder Margaret Sanger has stated that “The most merciful thing that a family does to one of its infant members is to kill it.” On pg 12 of her book, *Woman, Morality, and Birth Control*, the racist agenda become clear when she states, “Birth

control must lead ultimately to a cleanerrace.”

U.S. Supreme Court Justice Ruth Bader Ginsburg commented on the Roe vs Wade decision that legalized abortion in America, revealing the racist mindset, saying,

“Frankly I had thought that at the time Roe was decided, there was concern about population growth and particularly growth in populations that we don’t want to have too many of.”

This radical agenda is even represented in the White House. John P. Holdren, Barack Obama’s top science advisor, co-authored a textbook entitled “Ecoscience” back in 1977 in which he actually advocated mass sterilization, compulsory abortion, a one world government and a global police force to enforce population control. On page 837 of *Ecoscience*, a claim is made that compulsory abortion would be perfectly legal under the U.S. Constitution...

“Indeed, it has been concluded that compulsory population-control laws, even including laws requiring compulsory abortion, could be sustained under the existing Constitution if the population crisis became sufficiently severe to endanger the society.”

On pages 942 and 943, a call is





*UNEP conference in Kenya*

made for the creation of a “planetary regime” that would control the global economy and enforce population control measures....

“Perhaps those agencies, combined with UNEP and the United Nations population agencies, might eventually be developed into a Planetary Regime—sort of an international superagency for population, resources, and environment. Such a comprehensive Planetary Regime could control the development, administration, conservation, and distribution of all natural resources, renewable or nonrenewable, at least insofar as international implications exist. Thus the Regime could have the power to control pollution not only in the atmosphere and oceans, but also in such freshwater bodies as rivers and lakes that cross international boundaries or that discharge into the oceans. The Regime might also be a logical central agency for regulating all international trade, perhaps including assistance from DCs to LDCs, and including all food on the international market.

“The Planetary Regime might be given responsibility for determining the optimum population for the world and for each region and for arbitrating

various countries’ shares within their regional limits. Control of population size might remain the responsibility of each government, but the Regime would have some power to enforce the agreed limits.”

On page 917, the surrender of U.S. national sovereignty to an international organization is advocated,

“If this could be accomplished, security might be provided by an armed international organization, a global analogue of a police force. Many people have recognized this as a goal, but the way to reach it remains obscure in a world where factionalism seems, if anything, to be increasing. The first step necessarily involves partial surrender of sovereignty to an international organization.”

As mentioned earlier, Holdren is the number one science advisor to Barack Obama, and the truth is that the top levels of the U.S. government are packed with people that believe this stuff. It is best to conclude with his own words:

“A program of sterilizing women after their second or third child, despite the relatively greater difficulty of the operation than vasectomy, might be easier to implement than trying to sterilize men.

The development of a long-term sterilizing capsule that could be implanted under the skin and removed when pregnancy is desired opens additional possibilities for coercive fertility control. The capsule could be implanted at puberty and might be removable, with official permission, for a limited number of births.”



# Child Labour in the Illegal Mines of Jharkhand

✶ Angel L. Martinez Cantera

Whispers lead the way down the slippery path, through the thick poisonous air. Flickering torches unveil more than a dozen shadows working inside the rat-hole. Barefoot men, children and women equipped with just a few shovels dig out rocks and fill up baskets with coal on the outskirts of Kuju, a little town in the northeastern state of Jharkhand.

"I collect coal before going to school, and my parents give me some money," says 8 year-old Kishor Kumari while packing the mineral into dusty bags. "Transporters pay us 200 rupees (\$3.20) for every 200 kilos (441lbs) we collect, but we also have to bribe police," explains Kishor's father, who lost his brother when a mine collapsed couple of years ago.

Thousands of families like the Kumaris work in coal mines in Kuju. The Jharkhand State Commission

for Protection of Children (JSCPC) declines to provide an approximate figure for minors involved in illegal mining until it completes a scheduled survey. However, Kujubased foundation Srijan estimates there are roughly 100,000 children and their family members involved in the business across the state, home to India's largest coal reserves.

"There're no children working in the area," insists Ragendra Prashad, Kuju's on-field senior supervisor at Central Coalified Limited (CCL), India's fourth largest coal company. Like all companies operating in Jharkhand, CCL is a subsidiary of state-owned Coal India Ltd (CIL), the world's largest coal producer. Ragendra points to the families collecting coke in the horizon, around half a mile away from the company's working bulldozers, saying: "We close underground mines but villagers break into afterwards to extract the

**Community advocates say companies pay lip-service to ideas of corporate social responsibility but that these are rarely reflected on the ground.**

coal. It's a problem with management because we need more guards."

India's Mines Act (1954) prohibits not only the employment of minors but also their presence on the field. But critics accuse the coal companies, and often local authorities, of turning a blind eye to



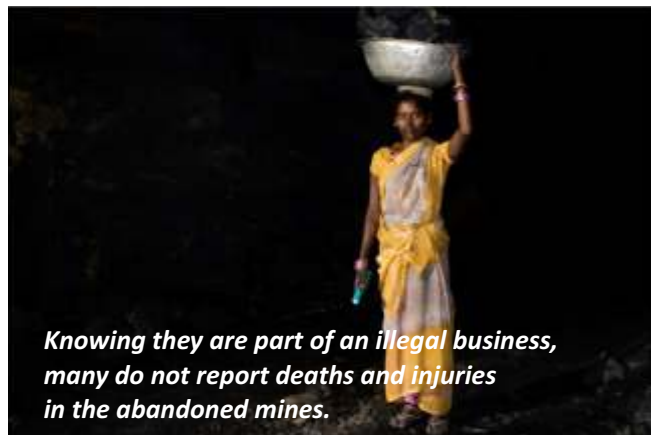
*NGOs estimate that around 100,000 children work in the coal industry in Jharkhand State.*



*Families put themselves in danger braving precarious abandoned mines in order to eke out a living.*



**Cyclewallahs — illegal sellers — pay the miners just \$3 for around 440 pounds of coal.**



**Knowing they are part of an illegal business, many do not report deaths and injuries in the abandoned mines.**

or sometimes being complicit in black market activities. From CCL's headquarters in Jharkhand's capital, a manager who refuses to provide his name admits that not all unused mines are properly sealed: "We should put brick and concrete in all abandoned mines, but we don't because that's costly and we're a profiting company. Whoever enters in the mines is out of our control and therefore not our business."

CCL produced coal worth 25.26 million rupees (\$406,765) last year and justifies the lack of investment on security by pointing to the central government's focus on increasing output. Last November, Union Coal Secretary Anil Swarup promised that Coal India Ltd would mine 1,000 million tons by 2019, doubling its present production.

To a great extent, the government's drive for economic growth and Prime Minister Narendra Modi's promise to provide round-the-clock power to all Indians by 2022 depends on coal. India is the third world's largest user of the fossil

fuel, according to the World Coal Association, and it accounted for 44 percent of the country's energy consumption in 2012. But it isn't enough and, earlier this year, the government estimated that domestic shortfall would range between 185 and 265 million tons by 2016/17. Although Jharkhand is India's third largest producer of coal, power cuts are still common in Kujju.

Already the world's fourth largest energy consumer, India has become increasingly reliant on imported fossil fuels as demand soars off the back of its swelling economy. It is a situation Modi's ministers have pledged to redress, renewing the country's drive for total self-sufficiency in energy resources. The government is also expected to address the environmental consequences of India's dependency on coal. Although it is only responsible for only about 6 percent of greenhouse gas emissions, it is the world's third largest single emitter after China and the United States, a fact which received significant attention at December's United Nations climate change conference in Lima.

According to Rich Lands, Poor People, a report published 2008 by India's Center for Science and Environment (CSE), the coal industry is responsible for most of the waste generated in mining, bringing about three to four tons of waste per ton produced. The same study notes that to reduce costs while increasing production, coal extraction has shifted from costly

underground to opencast mining, which results in more insecure abandoned mines.

The so-called "resource curse" has also led to the impoverishment of local communities. Uncontrollable coal mine fires in Jharkhand's northern town of Jharia have prompted the state government to begin a phased relocation around 250,000 inhabitants. The displacement is also profitable to the local mining industry, officials have noted, allowing for the exploitation of coal worth 600 billion rupees (\$9.7 billion) lying untapped beneath the town. But livelihoods and homes have been lost. "Miners have been denied their right to life. They've seen their land and houses burned so that our houses have electricity," says Xavier Drias, director of the Jharkhand Mines Area Coordination Committee (JAMACC). His alliance has been fighting for decades to bring in regulations like the Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act (2013), in attempt to redress the neglect of these marginalized communities.

As unseen trains feed India's growth, traveling across the country to power plants that light up high technology industries, thousands of transporters or cyclewallahs — illegal coal sellers on bicycles — ride hundreds of miles through Jharkhand to fire up mobile kitchens, restaurants and hostels with cheap illegal coke. Dilip Kumar has grown up working with



**Coal fires have been burning underneath the town of Jharia for almost a century.**



coal and now carries tons of it on his three-day journey to Ranchi, the state capital. "I used to collect coal until I was 12, when I began transporting it", explains Dilip while paying 60 rupees (\$0.97) to the van driver. Groups of 5 to 6 cyclewallahs tie their bicycles to vans which drive them up the steep hills of Jharkhand's highways. Van drivers can earn around 6,000 rupees (\$97) a day, reserving about 500 (\$8.10) rupees to bribe the police waiting for their cut in nearby roads.

But only few benefit from this business. According to the report *Illegal Coal Mining in Jharkhand and Control Strategies* published by the Jamshedpur-based Xavier Labour Relation Institute (XLRI), 1.37 million tons of coal were trafficked in 2009. The study estimated that the annual losses amounted for Rs. 1.06 billion (\$17.2m) — to the coal companies and Rs. 0.34 billion (\$5.5m) as royalty to the state exchequer. The state-funded study gave recommendations to combat the phenomenon, such as the inclusion of communities in decision-making processes or the application of corporate social responsibility (CSR) initiatives, such as local development projects. However, the report's author Raghu Ram says his suggestions have had little success, complaining that in reality the



***Cyclewallahs pay local van drivers to pull them up the state's steep highways. The drivers in turn bribe police.***

initiatives were not being implemented on the ground. "Doing so will actually lead to win-win outcomes for the small scale supply chain actors and the coal companies," he said. Latest official figures published by Coal India Limited revealed that of its 24 corporate social responsibility programs nationwide, only one is active in Jharkhand.

The opacity of coal companies' operations doesn't help efforts to fight the illegal trade, with claims of corruption and a lack of official oversight surrounding the awarding of contracts and day-to-day mining activities. In August, the Supreme Court canceled more than 200 illegal coal block allocations made since

1993, ruling that the award process had been arbitrary and legally flawed. Studies published by the national alliance Mines, Minerals and People (MM&P) estimated that there are around 80,000 illegal mines across the country. "There are more than 100 discontinued mines under CIL and these may not be profitable but there may be coal which is unlawfully taken out," Nishant Alag, communications manager at MM&P, told VICE News.

MM&P proposed to dedicate 26 percent of companies' profits from mineral production to the development of affected districts in the new Mining Bill 2010. Although it is still pending approval, the organization notes that the measure has been watered down to just 26 percent of the state royalties from mining activities.

The state's political landscape might soon change, following the recent victory of Modi's Bharatiya Janata Party (BJP) in legislative elections. But community advocates say the shift is unlikely to bring a brighter future for the marginalized of Jharkhand. The first non-tribal chief minister in the state's history, Raghubar Das has already been embroiled in a corruption scandal involving the awarding of construction contracts when he was deputy chief minister in 2010. "It is again pure business, economic growth," concludes Alag.



***Community advocates say companies pay lip-service to ideas of corporate social responsibility but that these are rarely reflected on the ground.***



**Revolutions sometimes seemed successful, sometimes failed miserably but damage to the 99% was always greater than damage to the 1%.**



# CREATING Successful Revolutions

✱ **Joost Van Steenis**

**T**he elites or the 1% ruled in the past, rule in the present and will continue to rule in the future when there is no fundamental change, when the 99% do not find ways to take the money and power away from the 1%. Revolution is taking the road towards a world without a 1%. Past revolutions did not change society fundamentally because the 1% continued to exist. Most actions aim to improve the present society and not to change it. But the 1% restrict more and more the life of the 99%, while the privileged and extravagant elite world continues to expand. When the people's actions do not try to dethrone the 1% it leads to nothing, the 99% remain inferior and subordinated. Revolution is taking the road towards a world without a 1%. Revolutions sometimes seemed successful, sometimes failed miserably but damage to the 99% was always greater than damage to the 1%. After all revolutions, a new 1% established themselves at the top of society and the 99% remained at the bottom of the power pyramid. Sometimes the situation of the 99%

improved but the wealth and power remained unequally distributed. The next revolution must be different.

“One of the symptoms of revolution is the sudden increase in the number of ordinary people who take an active interest in politics” (Lenin). Revolutions do not fall from the skies. Four factors promote revolutions and prevent that ever a new 1% get power and most of the money.

- The situation of the 99%,
- The situation of the 1%,
- New inspiring ideas and
- New ideas for revolutionary action to challenge powerful people.

When the situation is ripe many 99% who were inactive before become forerunners in unruly revolutionary times. We cannot force the 99% to become politically active, we do not have the power to reach the masses. We don't have the propaganda apparatus and the media to influence the minds of the 99%. We can however give a push in the right direction by showing new successful action means. Actions that during and after the revolution

safeguard our freedom, privacy and well-being. We can promote ideas based upon which a new society is built, foremost is the idea that all people have the same status, thus replacing the domination of money in all decisions. When successes and small victories accumulate, suddenly the moment arrives that a revolution takes place. But only when the 99% know how to engage in revolution can it become a reality. Occupy tried to use the dissatisfaction of The People. Many became politically interested but the movement withered away due to lack of successes and because nobody knew what the activated masses should do, occupying squares was not sufficient, there were no great guiding ideas. Hence later when the leaders were given harsh jail sentences, no one protested.

The French Revolution succeeded because the 99% became active, the power of the 1% went down and the new paradigm, 'Freedom, Equality and Brotherhood,' inspired the 99%. After the revolution the situation





soon changed. The People became less active and a new leading group again controlled them. The new 1% was not pressured anymore and could regain power. The new inspiring ideas about freedom, equality and brotherhood were discarded as the basis on which the new society could be built. After the revolution the four factors were turned around. A new power pyramid came into being and again the Few ruled over the Many. The 99% did not develop an own autonomous power. A self-immolation in Tunisia triggered the activity of the 99% in the Arab Spring. Obviously the 99% were waiting for a revolution, for a better future. But the Arab Spring was not a revolution, it was not a fundamental change towards a world without a 1%. The 1% was only partly attacked and most of the top remained untouched. The revolt had no inspiring ideas such as Fraternity, Equality and Brotherhood. Soon religious ideas started to split up the 99% and the old 1% regained power with the help of the army that was untouched by the uprising. The 99% did not develop their own power and did not develop new means of revolutionary actions. The same happened in the Ukraine and in mass uprisings in many other countries. Only some of the factors that lead to

a revolution were activated.

#### **Four factors influence the coming and the success of a revolution.**

##### **I. The Situation of the 99%.::**

Growing dissatisfaction, rising participation in movements, more self-consciousness because of successful actions and the idea that we ourselves can independently accomplish something.

##### **II. The situation of the 1%:**

Growing pressure on and decreasing power of the 1%, feeling of uncertainty, increasing internal contradictions and internal divisions.

##### **III. New ideas on which the new society should be built:**

The new paradigm that all people have the same status, the idea that a new future is looming, the idea that people stand central in life and in actions, not what is wrong but who is wrong, the idea of small, temporary Autonomous Clubs as the action instrument, the idea that all actions must be directed at the 1%.

##### **IV. New kind of actions to pressure and control leading persons.**

The Golden Rule for Actions that damage to the 99% must be minimal and pressure on the 1% ever increasing, creating chaos and unpredictability to undermine centralist powers, the use of Autonomous Clubs to control, veto and eventually punish faulty leaders

who violate the freedom, privacy and well-being of the 99%. The first two factors are connected with the situation in the present society, the last two to the future, the possibility to get a new Humane Society. The 99% can hardly influence the first two factors, it is mostly a spontaneous development. To make revolution the situation must be ripe. You can tell people that the present society is wretched but the power of the 1% counters these efforts. The underlying and hidden dissatisfaction is promoted by daily experiences in the life of the 99%, their economic situation, their powerlessness and their feeling to be inferior and subordinated but that leads hardly to more political activity. Successes are needed based on new guiding and inspiring ideas. That can be accomplished by the other two factors by propagating guiding ideas and achieving some small victories by putting pressure on the 1%. When the revolution comes, the 99% have already examples what they can do in the turbulent times on the way to a fundamentally different society. Then people know what to do and who to attack to defend their new gained freedom, their well-being as well as to preserve their equality and privacy after the revolution. The mutual focus for all 99% is putting

pressure on the private living sphere of individual members of the 1%, to destroy the power and money pyramid and to open the road towards a society in which all people have the same status. The first factor shows the unrest under the 99%, the second the growing unrest under the 1%. These factors lead to uprisings and revolts. Adding factor three, turns revolts into revolutions that only succeed when the fourth factor is activated, new action ideas directed at the power of the 1% who want to preserve the present society. A revolution is a movement towards a fundamental change, it has nothing to do with the contradictions and two dimensional politics of left-right that divides the 99%. Rather it is concerned with the struggle to solve the principal contradiction that makes our world a wretched one, the contradiction between the 99% and the 1%. The fourth factor includes the building of a Fourth People's Power, an independent power of the 99% that prevents the rise of a new 1% and the regression to the present situation with a 1% at the top and the 99% at the bottom. Factor four prevents a counter-revolution that occurred after all past revolutions. When the action world does not use new guiding and inspiring ideas, nothing will change.

**The Golden Rule for Actions: Damage to the 99% should be minimal, pressure on the 1% ever increasing**

*Actions that cause serious suffering to the 99% should not be organised or carried out. In the last fifty years too many activists have been damaged in actions and successes were scarce. We need a new kind of revolutionary action with more positive results and less damage to our people -- actions that care for the safety of the 99% and the activists, although any activity has some risks. Less damage to the 99% and a series of small victories prevent activists from becoming disillusioned and withdrawing from the movement.*

In the Arab Spring, Thailand, Brazil or Turkey protesters from the

99% are arrested, imprisoned, wounded or even killed. The revolt of The People in town centres often ends in clashes with security forces, whose employees are also part of the 99%. Leaders, the 1% and their political servants, are hardly disturbed. They can afford to wait. After a short time revolts die down and then they regain their privileged positions. In Egypt some of the highest top rulers were arrested but the rest of the 1% continued to live in their safe, extravagant and exclusive mansions and money continued to stream into their pockets. The power relations were not challenged. The 1% kept their power and money because actions did not contribute to the ultimate goal, taking the power and the money away from the 1%. Actions that do not comply with the Golden Rule for Actions should not be organised or carried out. Most fruitless protest actions such as demonstrations, strikes, boycotts, petitions, civil disobedience, etc. are based on the belief that rulers can be trusted and will listen to The People. These obsolete tactics should be replaced by more powerful actions in the private living sphere of leaders to force them to change their decisions. These actions train the 99% how to develop the Fourth People's Power to prevent any 1%

that uses power for their own benefit. After the true revolution, the 99% will have power over leaders, now only the 1% have an incontestable power over the 99%. Self-appointed leaders still call on activists to risk their life in out-dated actions on the streets in town centres although they know successes are rare because nobody in the top listens to demonstrations. They propagate short-term actions against "petty" injustices instead of long-term actions against persons who cause most of the misery in the world. They refuse to change tactics.

In Occupy, mass street actions were propagated and the initial slogan "Occupy the Financial Centres" that pointed to the real culprits of the misery and the crisis, was soon replaced by slogans that did not disturb the top. New kind of actions are needed. Mass actions are dangerous for activists because of possible clashes with security forces and do not pressure the 1% who live elsewhere. Also classical guerrilla actions should not be undertaken. These fights soon change into a war between two armies in which only the 99% is damaged. We should avoid getting any dead revolutionaries. The safety of activists and the 99% stands central





in the Golden Rule for Actions. Autonomous Clubs of common citizens should carry out surprising, unexpected small actions against leaders. Small is beautiful and emphasizes the individuality and creativity of humans. In these Clubs all people have the same status while mass actions have leaders and demonstrators. The new paradigm that all people have the same status is in contradiction to the present situation that money dominates all decisions. It should be applied in all actions. The old-fashioned idea that “together we are strong” (but controlled by self-appointed leaders) is wrong. Many small, leaderless Autonomous Clubs are much stronger. Thousand people in a demonstration make less impact than hundred rocks thrown through hundred windows of a 1% by a hundred activists. The new paradigm emphasizes that people are important and that actions should be carried out against living people and not against dead buildings, corporations, institutions or other dead entities. The strength of individual actions grows when more Autonomous Clubs pressure the 1% by controlling, vetoing and eventually punishing faulty leaders who violate our freedom, privacy and well-being. We avoid damage to the 99% by “attacking the enemy in all places where the army cannot be used. This means that we can deprive the enemy of all his advantages” (Jean-Paul Marat). In this struggle a new kind of independent people comes into being that gives the new society a different basis.

In mass actions, humans are reduced to beings without any own contribution. They are like obedient soldiers in a battle, carrying out orders from leaders who are not directly involved in the fight. Generals mostly die in bed. Autonomous Clubs care for many small successes and convince and inspire the 99% they get power when they directly pressure the 1%. Individual activists decide how, where, when, with whom and

against whom actions should be carried out to disturb the private, privileged and cosy life of power bearers. New action ideas spring forward by taking into account the Golden Rule for Actions, by judging action proposals first and for all by the idea that actions must minimise damage to the 99% and maximise pressure on the 1%. Arrested, wounded or dead activists cannot anymore participate in actions. The well-being of activists stands central. Actions that do not comply with the Golden Rule should be abandoned. The 99% have suffered too much in street actions. It becomes time the 1% become the target and are forced to give up their excessive amounts of money and power. That is thus the second Golden Rule: Attack only the 1%.

#### **Autonomous Clubs: Fourth People's Power to make and safeguard the revolution**

*Autonomous Clubs are small, temporary, alternating, leaderless groups of independent, interested and active people who are involved in the same subject or the same problem. They control, veto and eventually punish faulty leaders in their private living sphere when these leaders violate the freedom, safety or well-being of the 99%. They force them to take the arguments of the 99% into account. Members of the Clubs exercise their moral right to use power against powerful people who misuse their power for their own benefit, disregarding the interests of The People.*

People are often organised in small circles, in the family, their work, their hobbies etc. But in political questions they only act in mass actions. People know they are only a small element in the big society. They do not expect too much from their small activities. Their actions are hardly visible, it are small pin pricks against mighty leaders. When the number of pricks grows over time pressure mounts and suddenly the pricks become very painful. It causes a jump in the social situation, it brings about a

small revolution in the privileged life of the attacked 1%. When activists see the result of their actions their self-consciousness increases. They have achieved something that they never should have achieved when they had been active as a small element in a big demonstration. Small is beautiful. Society is dominated by big entities. Private corporations and public institutions have grown tremendously in the last fifty years and obscure how the 1% take decisions, making it more difficult to control what they do, making it less transparent. The centralised control by the 1% restricts the creativity and the individuality of the 99%. The action world copies what happens in the big world. Centralised control is strengthened and makes it more difficult for activists to control what the leaders of revolutionary actions do. Trade unions have become huge organisations on which individual members have hardly influence. Environmental groups have also taken this path. Leaders of these organisations are embedded in the system and real change cannot be expected from these organisations. The income of leaders depends too much on money that is provided by the sitting powers. When they demand too much, they may lose their place and their income.

Their first task is controlling the 99%, taking care that common citizens do not become too dangerous for the rule of the 1%. The influence of rank and file activists in huge political meetings or demonstrations is minimal, everyone has to agree with guidelines issued by seemingly all-knowing action leaders. Discussions about action tactics in Occupy (when the order came from above that all actions must be non-violent) were one of the reasons that the movement fell apart. Small organisations in which activists control their own activities promote the creativity and individuality. “Let hundred flowers bloom and let hundred schools of thoughts contend” (Mao Tse-tung). The basic

idea should be the same, a revolution towards a world without a 1%. The safety of activists should also be central and this is realised when activists themselves decide how and where they are active. In demonstrations and other mass actions leaders decide in backrooms about the place and the method that must be used. There are many different action methods, tactics and targets dependent on the ideas and the possibilities of activists. Trust the masses, they do it right, in each case not worse than selfish leaders. Mass people can be trusted more than greedy leaders in public, private and political sectors who think in first place of safeguarding their place in the top of society.

The 99% have not yet the means to exercise direct power on decision-takers. They transfer their power to elected people who are immune for any influence from the masses. Elected representatives live far from The People and represent the interests of the top of society. Most leaders are not elected and the influence of the 99% on their decisions is close to zero. That is why measures to solve the financial crisis have severely hit the 99% while the position and the wealth of the 1% has improved. Mass actions hardly impress political leaders. Unelected leaders do not listen to what happens in the world of the 99%. They live comfortably in their privileged and extravagant world and are not interested in what happens down-under where the 99% produce the articles the 1% want.

Autonomous Clubs are a new means to end the inequality in power and money. The failing successes of mass actions forces the 99% to look for new means to increase their power and to prevent the top elites from enriching themselves even more. In mass actions, all people act in the same way, in a multitude of Autonomous Clubs masses act on many different ways using their initiative and creativity. Many Clubs exert together a big pressure on faulty leaders. Autonomous Clubs penetrate in the eliteworld and make



that world uninhabitable. It forces the 1% to descend to our world so that all people have the same status.

The wealth distribution has deteriorated in the last fifty years – the 1% got more wealth. Also in other fields differences are growing. In education, the possibility to be on a prime place in big events (sky boxes), high subventions for classical music and other elitist recreation activities, the knowledge to have a life-long high income, getting more money by corrupt means (corruption of the top is hardly prosecuted), the treatment in courts (there is hardly punishment for stealing public or private money by the top), etc. Two different worlds exist, the often harsh world of the 99% and the safe, exclusive world of the 1% where decisions are taken about the 99%. The 99% cannot take decisions that influence the world of the 1%. Another inequality! The central question is how The People can get more power, how the 99% can take the power and the money away from the 1%.

Therefore we need the second Golden Rule for Actions: “Attack only the 1%!” Democracy restricts and even blockades people to become active. They propagate that people should trust that elected representatives defend their interests but the 99% have hardly

influence on what elected do. CEO’s and owners of corporations in the private and directors of institutions in the public sector are never elected. The 99% have no power instruments to influence these people. Something else is needed for common citizens to protect their freedom and well-being against decisions from people higher-up. It must be something that gives The People an independent power. Actions of the past have been proven insufficient. About victories Jean-Paul Marat said: “Despite their defeats, the princes do not lose anything”. The successful guerrilla wars in countries like China, Vietnam and Cuba point in another direction. They had however one important shortcoming, after the victory, people were again controlled by privileged circles and did not use the guerrilla method against the new 1% that resembled the Western 1%.

Guerrilla tactics, a War of the Flea, should be used but have to be refined and improved. In past revolutions guerrilla became a war between two centrally organised armies and leaders on both sides were hardly targeted. The old guerrilla wars violated the Golden Rule for Actions that damage to the 99% must be minimal and pressure on the 1% maximal. Revolution is



about living people not about dead systems, corporations, institutions, buildings or governments. During a revolution people change, the 99% lose the idea that they are inferior to leaders. They become self-conscious when they learn during the revolution that they have the power to conquer any injustice brought upon them by the 1%. Then they can use the dead buildings or corporations for the benefit of all. Living people are more important than dead buildings, corporations, institutions, banks, governments, systems or money. These are only instruments to suppress and control the 99%. When you are attacked by someone with a stick in his hand it does not help taking the stick away when there are many other sticks lying around, you have to attack the person.

Actions should also minimise damage to the 99% and maximise pressure on the 1%. That is mostly not the case with mass actions in front of buildings or actions in town centres. People who took wrong decisions stay out of range. These people base their decisions on the money stream to the top, what happens to the 99% does not interest them. Decisions are taken because of the importance of money and restrict the 99% in their daily life. To

strive for more and more dead money is the basic reason that there is a power and money pyramid that divides humanity. Dead money as the dominant factor in all decisions should be replaced by the humane idea that all people have the same status. Occupy also made this fundamental mistake by advancing the slogan "Occupy the Financial Centres" instead of "Occupy the private houses of bankers". Some political organisations want to change the system to get a communist, fascist, socialist or fundamentalist world. Leaders of such "revolutionary" organisations force the 99% to direct their actions on systems and other dead entities. The role of individuals is neglected. These political organisations have a small group of leaders at the top and the masses down under. Action leaders know they can benefit from any new system when they remain on top.

They do not teach the 99% how they can pressure any leader because that endangers their future high place in society. The masses are only seen as obedient foot soldiers and should not become autonomous citizens. People at the top of our society know they take decisions for their own benefit. To protect their private life they have personalised

organisations. The Shell, Monsanto, Apple but also governments, banks, the F.E.D. should take decisions. But it is not Microsoft that flouts monopoly laws and not Microsoft who should be fined. People like Bill Gates who lead or own Microsoft break the laws or at least order or permit lower bosses to break laws. Microsoft cannot type a letter, cannot issue orders, cannot transfer money, only people can do that. In our society Microsoft is prosecuted and not people who violate the laws. The German beer industry was fined 100 million euro because of cartel agreements about prices. But industries cannot make agreements, directors do and owners and directors profit from punishable offences. People who are guilty of asking too high prices are not prosecuted and common citizens pay the damage because prices are again raised. Living people should be punished not dead entities.

The 99% cannot hide behind dead entities and they are judged as persons. That should change during the revolution. People should become targets, not systems, corporations or buildings. The 99% can make a first step by not saying that Shell or the government does this or that but calling culprits by name, directing attention to living humans who attack the freedom and well-being of the 99%. Activists should talk about bankers instead of banks, about directors and owners instead of Monsanto, Shell or the FED, about high-civil servants and ministers instead of about ministries or governments. Activists should not talk about dead entities that are only means to control the 99%.

Demonstrations should not take place in front of dead buildings but in front of private houses of living leaders who take wrong decisions. Buildings are not responsible, people are. Leaders are not disturbed by a demonstration in front of their working place nor by fights between protesters and security forces. In a Humane World living people with the same status stand central. The 99% have to carry



this change through during the revolutionary transition time. All activities must contribute to this necessary change in consciousness. That is never achieved when the “party” or the “organisation” decides how activists should be active. Jean-Paul Marat said more than two hundred years ago “The People should control, veto or when necessary punish faulty leaders who violate the freedom and the well-being of the 99%”. Later revolutionaries emphasized the change of systems and not the change in humans. Revolutionary actions should continuously increase pressure on leading people who take wrong decisions. We cannot predict how the world looks like when the 99% have become so self-confident that they can destroy any injustice, disparity, greed or corruption. But it will be a world in which living people and not dead systems take first place.

**Lower Bosses People stand central so the question is not what is the target, but who is the target. Targets are all people who take decisions that violate or negatively influence the life, the freedom, the privacy or the well-being of the 99% often for their own benefit or the benefit of their bosses, the 1%. The 99% have hardly influence on decisions taken over them. To get a Humane Society without a 1%, it is necessary to target the 1% who keep the power and money pyramid standing up. In the revolutionary period the 99% develop an own power that blocks any new 1%. The 1% do not take all decisions that influence our lives. They draw up the general lines, the idea that decisions must never disfavour them and the guideline that money dominates all decisions. They decide how high profits are in comparison to the sales or that salaries, bonuses and perks of CEO's may reach ridiculous heights. The goal of revolutionary actions is to take away the reason for their greed, the extravagant elite world and the possibility to amass huge**



**amounts of money. Their power is based on money.**

When the possibility to spend and amass money disappears, the 1% are as powerless as a general without soldiers. Attacks should creatively disturb the private living sphere of the 1% to make the exclusive elite world uninhabitable. Many decisions are taken on lower levels of the power pyramid by lackeys and other servants of the 1%. It is just the mafia. Decisions of lower leaders directly influence the life and the interests of the 99% and not the life of the 1%. These decisions are in agreement with what decision-takers think favour the wishes and the interests of the top-bosses. The puppets of the 1% in the private and public sector are hardly put under pressure when they hurt the 99%.

Bankers, sheriffs and higher police officers who evict people in foreclosures, directors and chiefs of personnel who sack workers or higher civil servants who take wrong decisions are never pressured when they unnecessary and negatively influence the private life, the well-being and the freedom of common citizens. They must acknowledge there is not only a power above that forces them to take

certain decisions but that there is also a power below that demand different decisions. Also politicians take decisions that are negative for the 99%. They are elected and one of the principal causes for the division of the 99% into the left and the right. Attacking leftist politicians alienates the rightist 99%, attacking rightist politicians alienates the leftist 99%. Such attacks strengthen divisions in the 99%. Politicians should only rarely be attacked. Though they take wrong decisions, these decisions can also be blocked by pressuring unelected civil servants who execute the political decisions. Attacks on lower bosses do not split the 99% and have an indirect influence on politicians. Besides politicians are often after only a few years replaced by other politicians and the building up of pressure on them has to start again.

Lower bosses in the private and public sector remain much longer on their post, just as the 1% are always on top of society. Attacks on them have a lasting influence. To correct injustices the 99% may pressure lower bosses. For many activists, the 1% are too vague a notion, too much behind the screens, too difficult to attack, too far from where the 99% live. Attacking lower bosses is easier



and activists can be like a fish in the water because many live in neighbourhoods where the 99% live. In these attacks, the 99% build up experience for more difficult attacks on higher placed targets. By attacking lower oppressors, the 99% learn that the present world is not changing.

Basic injustices like the disparity in wealth and power continue to exist. By pressuring lower bosses you get small successes that strengthen the movement. It makes other 99% clear that it is possible to readjust injustices. The self-consciousness of the 99% starts to grow. Most workers in the private and public sector on lower echelons do not take decisions, they only execute decisions that are taken above them. The most obedient servants may be targeted but these are to be only warnings that they should be careful not too much to follow orders from above.

Lower servants who are in direct contact with the public are often abused and attacked. They are used to a certain amount of violence and sometimes even trained to cope with it. For activists it is often more dangerous to harass lower officials who also belong to the 99% than directors of institutions. Because persons stand central, we should contemplate how bosses react on actions of common citizens. Top bosses have seldom been attacked. Attacks on them give surprising

results. People in the highest echelons of our society have no practical experience with angry citizens. In their offices they hear of the violence but in their private mansions they live quiet and undisturbed far from the harsh sides of society. When some activists enter their front lawn, their existence starts to shake. The 1% and their servants are unprepared for action methods based on penetrating in private living spheres.

When masses demonstrate, the 1% use security forces and do not mind if people are hurt or killed. That changes when arrows fall in their backyard, when the 99% put direct pressure on bosses by stealthily intruding their private quarters. Confrontation with security forces should be avoided. The goal of actions against lower bosses is to change decisions and thus getting small successes that fuel the movement. The goal of actions against a 1% is their withdrawal from decision-taking circles, the weakening of the power pyramid. It is a warning to other top-people that the world is changing. But "we should attack the enemy in all places where the army cannot be used".

How actions are carried out is already a long time ago described by Sun Tzu: "When strong, avoid them. If of high morale, depress them. Seem humble to fill them with conceit. If at ease, exhaust them. If united, separate them. Attack their weaknesses. Emerge to their

surprise". It is possible to put pressure on lower bosses, the servants of the 1%, but they are more used to intrusions in their private life. They execute decisions of higher placed leaders and hardly take own decisions. Police-officers, lower civil servants in the public or lower managers in the private sector who have direct contact with the 99% are often abused and attacked. They are used to a certain amount of pressure and sometimes even trained to cope with it. They are more difficult to pressure. Disturbing their private life is a punishment for being a trusted servant of the 1% and thus violating the same status paradigm. Actions against them should not take place too often.

Leaders with a higher status are responsible for our subordination but pressure on lower bosses can force these servants to oppose orders from above. It is also easier to carry out actions against them because lower echelons of the power pyramid live mostly in the same kind of neighbourhoods as the 99%. By carrying out actions against lower bosses activists can be like a fish in the water. Such actions can be a training-ground for actions against the 1%. Only revolutionary actions that undermine the power and the money of people with the highest status open the road to a Humane World.



**Only 6% of India's 60 crore farmers get the benefit of the Minimum Support Price and the remaining 94% is dependent on the vagaries of markets.**



# Farmers to the Fore

✱ **Devinder Sharma**

**T**here is trouble on the farm front. With the Centre conveying to the Supreme Court its inability to provide farmers with 50 per cent profit over the cost of cultivation, daggers are drawn. A number of farmer organisations have given a call for mass protests in mid-March. Mobilisation efforts to bring farmers onto the streets in New

Delhi are now under way.

They feel betrayed. After a high-pitch election campaign a year earlier when the BJP's prime ministerial candidate Narendra Modi time and again promised to enhance the Minimum Support Price (MSP) by 50 per cent if his party comes to power, the government has backtracked on its promise. Says

Balbir Singh Rajewal, president of one faction of Bharti Kisan Union in Punjab: "The Prime Minister has betrayed the farming class. We voted for him after he promised to bring achche din for us. Now he only talks of the industry."

The farmers' anger is justified. Despite being at the bottom of the pyramid, Indian farmers have not



failed the nation. While they continue to produce a bumper harvest year after year, they are made to pay the price for keeping food prices low for consumers. As per the latest estimates of the National Sample Survey Organisation (NSSO), a famer family earns on an average Rs 3,078 from farming operations. According to another survey, nearly 58 per cent of the farmers go to bed hungry.

Aware of the continuing farm distress, Prime Minister Narendra Modi had, ahead of the Lok Sabha elections, promised to ensure more income for farmers by implementing the Swaminathan Committee report. BJP had time and again reiterated its promise of ensuring farmers a 50 per cent profit over the cost of production. But soon after coming into power, the government raised the MSP for paddy and wheat by a paltry Rs 50 per quintal, which translates into an increase of 3.6 per cent, not enough to offset the additional burden of inflation at that time.

On top of it, basmati rice and cotton witnessed a crash in its prices. While basmati rice production had doubled in Punjab and Haryana, an alarming dip in prices was observed. Disappointed farmers sold basmati at prices ranging between Rs 1600-

2400 per quintal, against a price of Rs 3,261 to Rs 6,085 they got last year. In cotton too, prices slumped from an average of Rs 4,400 to Rs 5,200 per quintal last year to around Rs 3,000 this year, prompting the government to direct the Cotton Corporation of India to step in to buy cotton at the procurement price of Rs 3,750 per quintal.

In Maharashtra alone, the downtrend in cotton and soybean prices had resulted in a loss of Rs 12,000 crore for farmers. In case of sugarcane, the situation is no better. In fact, reports of cane farmers committing suicide due to delayed payments have poured in recently from Uttar Pradesh, Maharashtra and Karnataka. Despite the sugar sector decontrol coming into effect, the fact remains that the mills have still to clear cane price arrears of Rs 12,300 crore.

Appearing before a Supreme Court bench of Justices SJ Mukhopadhyaya and NV Ramana, the additional solicitor general Maninder Singh said: "Prescribing an increase of at least 50 per cent on cost may distort the market. A mechanical linkage between MSP and cost of production may be counter-productive in some cases." He told the court that the pricing policy seeks to achieve the objective of fair and remunerative prices and is not an income policy. While the court is still to deliver its verdict, in simple words, the government has expressed its inability to hike the MSP.

On the other hand, the Punjab and Haryana high court in Chandigarh has directed the Haryana government to also procure crops like bajra from farmers at the MSP. So far the state has been procuring only wheat and paddy from farmers. Taking a strong position on a writ filed by the Haryana unit of Bharti Kisan Union, the court has directed the state government to step in at the right time for procurement of paddy and wheat. Farmers had complained that the government agencies deliberately delay the operations,

thereby forcing farmers into distress sale.

At a time when the industry has managed to even wrest out-of-cost accounting procedures in many important sectors like coal, natural gas and automobiles, and is therefore in a position to arbitrarily fix any price for their products, I find it amusing that providing a higher price to farmers will distort the markets. Considering that only six per cent of India's 60 crore farmers get the benefit of MSP, and the remaining 94 percent is dependent on the vagaries of markets, the effort should have been on finding new avenues for enhancing the monthly take-home income for the entire farming community.

The question of an 'income policy' for farmers therefore assumes importance in the wake of the serial death dance that continues on farms. Stuningly, over 3,00,000 farmers have committed suicide in the past 17 years. Moreover, with the World Trade Organisation (WTO) breathing down India's neck and demanding freezing of MSP for farmers, it looks unlikely that the government will show the political courage to defy WTO's writs. Under the circumstances, the best option is to start looking for a guaranteed monthly income for farmers, which benefits the entire farming community — unlike the pricing policy through a system of providing MSP for wheat and rice farmers.

The real big bang in economic reforms would come when the government constitutes a National Farmers Income Commission that works out a minimum assured monthly income for farmer families. Incorporating crop harvest and also basing the calculations on the geographical location of the farm, the commission should be directed to provide a real time estimate of the farm income for various categories of farmers. If a lower grade staff in the government can get a minimum basic salary of Rs 15,000 per month, I see no reason why the farmers should be deprived of their legitimate due.



## Proutist Bloc India (PBI) Takes Action

The propounder of PROUT, Shrii Prabhat Ranjan Sarkar has stated that it was the duty of Renaissance Universal to propagate the philosophy of PROUT and that it was the duty of the Proutists to establish law, order and justice when the government fails to do so. As mentioned in previous reports, PBI workers in Boudh District (Kaoshal region) had led movements demanding land for landless, impoverished farmers so that they can grow a little food for personal survival. Memorandums had been submitted to the block Tahsildars.

After giving the officials time to act, the Proutists decided to issue a clear directive to the authorities to do their duty as public servants or PBI would take direct action. So, on March 16th, PBI workers under the leadership of Sridhara Ghibila, Satyananda Sahoo and Purandara Naik held a rally outside a Tehsil office in Harabhanga Tehsil. Next, a rally



***Boudh Tahasildar was compelled to address the Mass Rally on March 18 and assure land as soon as possible***



***Kedarnath Sahoo, Satyananda Sahoo and Purandara Naik led the rally demanding land for the landless on March 16 at Harabhanga Tehsil***



***Jayanta Meher, Aditya Pradhan, and some dedicated activists rally at Kantamal Tahasil on March 20.***

was held in Boudh Tahasil on March 18 under the leadership of Dharanidhar Lauria, Golekha Danayaka and Susanta Kumar Hota. Finally a rally was held in Kantamal Tahasil on March 20th under the leadership of Jayanta Meher and Aditya Pradhan.

In rallies in front to all Tehsil offices, the following declaration was given, "We shall wait till June-2015, if the District Administration will not assure 2 Acres land to the landless people, that means it failed to fulfill the genuine demand of 4000 landless people, then we have no other option but to occupy government land in villages with a saffron flag on each plot."

It is by fighting for the rights of the landless labourers that PBI seeks to create a collective spirit in the community which can lead to the creation of networks of cooperatives in this District.

## Prout Convention 2015 at Ananda Gaorii, Denmark

Prout Convention 2015 will be held at Ananda Gaorii, Denmark, from July 17 - 23, 2015. This will be immediately followed by the Prout Activist Training from July 23rd to 27th.

All are cordially invited.

For further details, email:  
<[proutconvention@prout-global.net](mailto:proutconvention@prout-global.net)>





## Prout Parikrama in Purulia

After several months of preparation, the intensive Prout Pracar program called Prout Parikrama, began its 4 day long 450 KM journey at 8.00 am on 30th March 2015 from Upper Hotel, Anandanagar (Purulia District). More than 150 Proutists participated. There were 31 Motorbikes, 2 trucks, one bus and two smaller four wheelers and a vehicle of sanyasinis. The vehicles fitted with microphones and loudspeakers were festooned with Prout tabloids, flags and other slogans.

More than one lakh leaflets distributed, Proutist slogans were written on 200 walls, 40 meetings were held, and committees were formed as part of the pracar effort.

Many enquiries were made by interested people and it is hoped to consolidate the gains by follow up action.

Everyone worked very hard to make this a programme a success. Chief Secretary, Proutist Universal, Ac. Satyanisthanada Avadhuta was the main organiser of the programme.





## Water Conservation Movement by Proutist Vidarbha Samaj

Shrii Prabhat Ranjan Sarkar, propounder of Prout philosophy has given solution for water problems in Vidarbha, Telangana and Marathwada region. These three regions are called rain shadow regions. 90% of the rainfall is on the Sahyadri range of mountains. All the rain water flows to the Arabian sea. Shrii Sarkar wanted this rain water to be stored by constructing small dams and diverted it through tunnels to the rain shadow area.

To propagate the ideas of Water Conservation as per Shrii Sarkar, Proutist Vidarbha Samaj has taken up Water Conservation Movement in Vidarbha region under the able leadership of Acharya Rupatiitananda Avadhuta.

Water conservation movement started from Asasdpur village on 5th April. Bacchu Kadu, the local legislator, flagged off the rally.

The Prout activists are moving from village to village and spreading the word about water conservation. They are reaching out to the remotest villages, where farmers are very much affected by the water scarcity and are discussing Proutistic solutions for the problems faced by them. A booklet on water conservation by Shrii Prabhat Ranjan Sarkar and pamphlets are being distributed.



Water conservation movement started from Asasdpur



Rally reaches Amravati



Water Conservation awareness at Esurna Village



Meeting with school teachers at Kohla village, Vidarbha



Public meeting being conducted at Rashe village



Water conservation awareness amongst school children



# Activities



Public support for the movement



Public meeting at Ghada Village



Women's wing joins the cause at Akola



Public meeting at Morgaon, Vidarbha



Water conservation movement at Karanja



Mission continues....



Event being covered by print media

Rallies, street corner meetings, meetings at public places and schools, teacher's meetings, press releases, individual conversation and many activities are ongoing throughout the rally. This movement is getting lot of public support and is being widely covered by the local media.



## Proutists Against Economic Imperialism

Jabalpur(M.P.) : Currently, more and more of the Indian economy has been taken over by cheap Chinese goods. The level of imports has increased to cover not just electronics but stationary and even food items. At the same time, the overwhelming majority of exports to China is primarily in the form of raw materials. This scenario has arisen needlessly due to a lack of conscience and courage on the part of leaders.

Impoverished regions like Baghelkhand are among the worst sufferers of the economic imperialism. As a result in Jabalpur, activists of Universal Proutist Students Federation burnt the China made goods on Malviya Nagar Chowk. The Federation demanded banning the sale of



### यूपीएसएफ ने चीनी सामानों के विरोध में पुतला फूँका

जबलपुर। यूनिवर्सल प्रोटिस्ट स्टूडेंट्स फेडरेशन (यूपीएसएफ) के कुछ लोग ने चीनी सामानों का विरोध कर सामूहिक रूप से पुतला जलाया। फेडरेशन ने साफ़ कर दिया कि चीन से निर्यात सामानों की खरीद बिल्कुल बंद हो गई। यूपीएसएफ के प्रमुख उदय कुमार साहू ने बताया कि चीन से निर्यात सामानों का उपयोग बंद कर दिया गया है। उन्होंने कहा कि चीन से निर्यात सामानों का उपयोग बंद कर दिया गया है। उन्होंने कहा कि चीन से निर्यात सामानों का उपयोग बंद कर दिया गया है।



सामूहिक रूप से पुतला जलाया। फेडरेशन ने साफ़ कर दिया कि चीन से निर्यात सामानों की खरीद बिल्कुल बंद हो गई। यूपीएसएफ के प्रमुख उदय कुमार साहू ने बताया कि चीन से निर्यात सामानों का उपयोग बंद कर दिया गया है। उन्होंने कहा कि चीन से निर्यात सामानों का उपयोग बंद कर दिया गया है।

### चीन में बने सामानों का पुतला जलाया

काशीनाथ प्रतिनिधि। जबलपुर

यूनिवर्सल प्रोटिस्ट स्टूडेंट्स फेडरेशन द्वारा चीन में बने सामानों का पुतला जलाया गया। फेडरेशन ने साफ़ कर दिया कि चीन से निर्यात सामानों की खरीद बिल्कुल बंद हो गई। यूपीएसएफ के प्रमुख उदय कुमार साहू ने बताया कि चीन से निर्यात सामानों का उपयोग बंद कर दिया गया है। उन्होंने कहा कि चीन से निर्यात सामानों का उपयोग बंद कर दिया गया है।



उपरोक्त चित्र, जिसमें एक व्यक्ति का पुतला जलाया जा रहा है, यह चीन में बने सामानों का विरोध करने वालों का प्रतीक है। फेडरेशन ने साफ़ कर दिया कि चीन से निर्यात सामानों की खरीद बिल्कुल बंद हो गई। यूपीएसएफ के प्रमुख उदय कुमार साहू ने बताया कि चीन से निर्यात सामानों का उपयोग बंद कर दिया गया है।

China Made Goods in India. This is the only way to arouse the people to prevent Chinese exploiting Indian economy.

Ganesh Bangare,Uday Kumar Sahu,Rajendra Hanwate of UPSF said that due to sale of Chinese Products in India, China is becoming richer while Indians are becoming poorer. Unemployment in India is on increase while China is able to increase its employment ratio. This is just the start of the programme of education as Baghelkhand suffers tremendously from outside exploiters.. So the products from outside Jabalpur also need to be curbed.

To start this liberation movement UPSF also appealed to people not to buy China made goods. They should buy locally manufactured goods to boost local economy by generation of employment opportunities for the local people.



# Uniting with Sweet Greetings

- Shrii Shrii Anandamurti

So many times in the past I said that our human society is a singular entity. It is integral; it cannot be divided into fragments and parts, because rudimentally humanity is one.

Does a child know that it belongs to a particular country? Does a child know that it is white or it is black or it is yellow? Does it know – a child, a little one? It does not. We senior people inject so many isms into their minds. We say, “You belong to the upper class;” we say, “You belong to the lower caste.” We say, “You are a Jew,” “You are a Muslim,” and so many things. We, the senior people, are responsible for all these differences in human society. But human society is one. And who are the people at fault? The senior persons, the respectable persons. Is it not a fact? You say – Is it not a fact?

Our society is one. And I am preaching this from my very childhood – that human society is one.

Say, creed. We say there are so many creeds. “We are serving the human society irrespective of creed.” But can there be more than one creed? What is the human creed? To move towards the Supreme Entity, move towards the Supreme Source, the perennial source of bliss. It is the only creed. Knowingly or unknowingly, we are all moving towards – what? We are all seekers of – what? We want bliss. We want peace. So for the entire human society, the creed is – how many? One. We are all knowingly or unknowingly moving towards Him; so human society cannot have more than one creed.

Can there be more than one creed? No. Those who say that there are so many creeds in society are actually – they do not resort to truth. I will not say they resort to falsehood, because they are also gentlemen and ladies. But I must say that they are not resorting to truthfulness. (Because I am a gentleman, I am to use guarded language.)

The second thing, you see, people may say there are so many religions. No, there is only one religion, not so many religions. And that religion is mánava dharma, Bhágavata dharma (human righteousness/divine righteousness). That is, what is religion? The goal is attainment of Godhood, to be one with the Supreme Father, to come near the Supreme Father, to enjoy the supreme bliss. That is the goal.

So can there be more than one religion? No. Those who say like this are not religious people. They are agents of religious “ism”. Can there be more than one religion? There is only one human religion, and that religion teaches us to move towards the Supreme Father.

Class. Is it a creation of the Supreme Entity? All classes, say in the sense of economic classes, rich, poor, etc. – are they God-given or man-made? What are they?

Man-made. These things are creations of our defective social order. And who is the creator of this defective social order? Human beings.

And, caste? When all are children of the Supreme Father, all are progeny of the Supreme Entity, children of the same Father, can they belong to more than one caste? If the father is a Brahman, his children will certainly be Brahmans. Children inherit the caste of the father. When the Supreme Father for the world is one, can there be more than one caste in human society? You say – I just ask you. No, there cannot be more than one caste. No Brahman and no Shúdra, all one. When they have got the same father, the same progenitor, then they must belong to the same caste. So my decision is final and supreme. Human society is a singular entity; human society is one and indivisible.

When paying respect to a person, we should remember this fact: that we belong to the same class, same creed, same community, same religion, same family. We have this supreme family binding with one another. Nobody is superior to you; nobody is inferior to you. You pay respect to anybody and everybody because anybody and everybody is an expression of that Supreme Entity.

What is our style of extending goodwill? We say, Namaskára. That is, “I pay respect to the Supreme Entity residing within you.” You should remember this. “I concentrate all the good feelings of my mind here in the trikuti [between the eyebrows].”

So many thoughts are in your mind. But you should concentrate all your thoughts at a particular point, here – that is, with all the strength and goodwill of your mind you are doing this – you are touching these two palms here [trikuti]. That is, you are concentrating all your goodwill here, because you are paying respect to Parama Purusa residing within this body; this body; this body; this body [pointing to different people]. First do this.

And not only mental concentration, you are human beings, you have got so many sentiments also. When you feel much joy you burst into tears, when much sorrow you burst into tears. And human beings are guided by sentiment, more by sentiment than by logic. So your sentiment is also there, so with all the concentration of your mind and with all the sweetness of your sentiment, from the very core of your heart, you are paying respect to Parama Purusa residing within human structure. So you do this [palms together at centre of chest], and say, Namaskára.

I think you have understood it? A very sweet idea. So it is my opinion, my desire, that human society [be] one, indivisible; it is an expressed form, a sweet expression, of Parama Purusa, to whom you should always pay respect by doing Namaskára.



# Drive Us Forward

JE PATH DHARIYÁ CALIYÁ CHILO PRABHU  
JATA TÁPAS MORE SE PATHE CÁLÁO AJ  
ÁLOKE UDBHÁSITA SATYE UNMOCITA  
SE PATH DHARIYÁ CALE JÁBO TYAJI LÁJ  
JATA TÁPAS MORE SE PATHE CÁLÁO AJ

THÁKUK SHATA UPAL THÁKUK JATA KÁNTÁ  
BÁÁ...BÁÁ...  
THÁKUK SHATA UPAL THÁKUK JATA KÁNTÁ  
JOÁRE BAHİYÁ JÁBO MÁNIBO NÁ BHÁNTÁ  
TOMÁRI RASHMI PÁTE TOMÁRI BHÁVER SHROTE  
BHESE JÁBO SE JE JEMAN PARÁBE SÁJ  
JATA TÁPAS MORE SE PATHE CÁLÁO AJ

TOMÁR PATHE PRABHU NÁHIKO KONO BHAYA  
BÁÁ...BÁÁ...  
TOMÁR PATHE PRABHU NÁHIKO KONO BHAYA  
KARUNÁ KANÁ DIO EI SHUDHU ANUNAYA  
KETÉ JÁBE JATA MOHA KETÉ JÁBE SAMSHAY  
DRIÍHA PADE JÁBO KARIYÁ TOMÁR KÁJ  
JATA TÁPAS MORE SE PATHE CÁLÁO AJ  
JE PATH DHARIYÁ CALIYÁ CHILO PRABHU  
JATA TÁPAS MORE SE PATHE CÁLÁO AJ

That path of austerities (Tapas)  
That You, my Lord followed  
Drive me forward on it today.  
Flooded with effulgence  
Set free by Truth (Satya)  
That path I shall follow  
Casting away fear and shyness.  
That path of austerities (Tapas)  
Drive me forward on it today.

Let there be hundreds of rocks  
Let there be many, many thorns  
I shall be swept away in the floodtide  
Not paying heed to the ebb tide.  
Upon Your silken path.  
In the flow of Your ideation  
I shall go on floating.  
In that I am becoming adorned.  
That path of austerities (Tapas)  
That the Lord followed  
Drive me forward on it today.

Upon Your path Lord there is not any fear  
Just please give me a wee bit of Grace  
This is my only entreaty.  
All the delusions and doubts  
Shall be torn away.  
With firm, determined feet  
I shall go on doing Your work.  
That path of austerities (Tapas)  
That the Lord followed  
Drive me forward on it today.

(Translated from Bengali original)



# Obituary



## Jai Prakash Bhai (15.12.1933 – 31.03.2015)

Jai Prakash Bhai, a veteran Proutist and an ardent spiritualist, left his mortal frame on March 31 at Eta, Uttar Pradesh. He was hospitalised in Puspanjali hospital of Agra for fifteen days before his condition became critical. Despite the best medical attention by the doctors, he could not recover.

He had joined Proutist movement in 1960s and remained active till he breathed last despite the handicap of his old age. He had the distinction of being associated with the Proutist movement since the day he joined under the direct guidance of his mentor-- the Propounder of Prout, Shrii Prabhat Ranjan Sarkar. He was elected the Chairman of Proutist Bloc, India (a political party founded by Shrii Sarkar in 1968) in 1991 and also served as the Chairman of Proutist Sarva Samaja Samiti (a non-political cultural coordinating body of all the Proutist Samajas--socio-economic groupifications) and the lifelong Chairman of a Proutist Political Party, Proutist Sarva Samaja.

He was a spiritual moralist. Before coming into contact with his spiritual master Shrii Shrii Anandamurtiji — the founder of Ananda Marga, he was associated with the most popular political party of those days, the Congress Party. However after coming into association with Prout, he severed his relationship with Congress Party and became an ardent follower of Prout. Had he preferred a life of prosperous worldly career he would have continued his association with the Congress Party, and could have easily become the Chief Minister of Uttar Pradesh. But he opted for a true ideological life and heartily embraced the ideology of Prout.

He had also contested elections as a PBI candidate in 1960s and had great plans for the Prout movement. Indeed, Proutist movement has lost a strong man in him and it is difficult to fill his gap in the near future. He will always be remembered with great admiration for his tremendous contributions to the cause of the Proutist movement.

Lately he had also started writing books in Hindi. He published his first writings under the title "Aap Ki Kriti" which is mix of his spiritual and social perspectives emphasizing the indispensable need of Prout in the reconstruction of society. This poetic composition was greatly admired by the local litterateurs.

He had also written his experiences with his spiritual guide and Prout preceptor Shrii Shrii Anandamurtiji.

We pay our heartiest tribute to a great Proutist torch bearer and heartfelt condolence to the bereaved family.

With best compliments from



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