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PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



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**YOU MUST LIVE
GLORIOUS LIVES**



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15

SOCIETY CREATED SOLELY FOR
THE BENEFIT OF AN ELITE FEW
AT THE EXPENSE OF THE MANY
CAUSES IMBALANCE

30

THE REAL MEANING OF EDUCATION IS
TO DEVELOP THE PHYSICAL, MENTAL
AND SPIRITUAL REALMS OF HUMAN
EXISTENCE.

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PROUT

A Vibrant Magazine that Informs & Inspires

PROUT

PROGRESSIVE UTILISATION THEORY

Propounded by - Shrii Prabhat Ranjan Sarkar

PROUT - Cry of the Suffering Humanity

What is PROUT :

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

Combining the wisdom of spirituality, the struggle for self-reliance, and the spirit of economic democracy, Proutist intellectuals and activists are attempting to create a new civilizational discourse. PROUT newsmagazine 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 : 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.



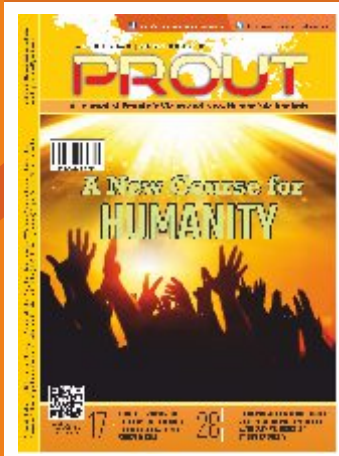
World Government: PROUT supports the creation of world government with a global constitution and a common penal code.

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Democracy
can only be
effective
and fruitful
where there
is no kind of
exploitation.

– Shrii Prabhat Ranjan Sarkar

Fundamental Principles of PROUT

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.

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CARDINAL HUMAN PRINCIPLES

In response to a written question, Union Minister of State for Home G Kishan Reddy said in the Lok Sabha that Narcotics Control Bureau Mumbai zonal unit have on August 28, arrested 10 persons and seized drugs viz. Ganja, Hashish, Tetra Hydro Cannabinol and Lysergic acid De-ethylamide. During course of a debate in the Lok Sabha on September 15, former actor and presently MP, Jaya Bacchan mentioned that the Indian entertainment industry provides direct employment to 5 lakh people daily and indirect employment to 5 million people.

This may well be so. With annual revenue of 19,100 crores in 2019 and as one of the largest cinema hubs in the world, the Indian film industry is renowned for its vibrancy and drama. Mumbai previously Bombay, is especially relevant in this context as the birthplace and namesake of “Bollywood” whose cinema rules the roost when it comes to net worth, yet there are many other film hubs across the country producing regional language cinema; Bengali, Telugu, Marathi and Bhojpuri among others.

But there is a dark under belly to all this glitz and glamour. It is an open secret widely reported that Bollywood has over the years been supported by ill gotten money from various immoral quarters e.g. smugglers, extortionists, drug cartels et al. The latter has made insidious in-roads to affect prominent stars, and that the authorities have turned a blind eye to such activities. And as the investigations into the death of young actor Sushant Singh Rajput have revealed that because of the huge amount of money involved, it willy-nilly appears to have the protection of politicians in power and by consequence the police.

Prout's founder Shrii Prabhat Ranjan Sarkar said, “If one takes hashish, opium, wine etc., one's nerves will become weak, causing drowsiness and eventually senselessness. Another category of drugs causes excessive excitement in people, making them rant and rave uncontrollably. As a result, they lose the capacity to discriminate between good and bad”. This is precisely the reason attributed to the loss of lives of young successful actors in the past. Added to this is vanity which is also a kind of drug that may make people lose their common sense. The senior actors who have reached positions of acclaim feel threatened; vanity makes them suppress aspiring new talent. This reflects a classic case in the words of Shrii Sarkar “The privileged classes invariably think of their own comforts. They infuse the poorer sections of society with inferiority complexes in order to exploit them, and then force them to become their obedient servants”. This is what's happening in the film industry – either fall in line or step out of the way – all due to the money power of drug cartels. But eventually people will revolt against such exploitation because it goes against human psychology. Same will happen in the film industry which will wipe out the menace of drugs from there and also rest of the world.

Shrii Sarkar also adds, “Rational people should not accept anything which goes against and is ultravires to cardinal human principles. Naturally a spiritual aspirant should not take drugs. It is against the very idea of spirituality as it weakens one's control over mind and body”. ●



Prout September Issue

Congratulations for this magnificent Prout Journal September issue. It contains many outreaching articles. Herein, I am proposing ideas for consideration, so that we can progress from journal and thinking to actual setting up a world class university and publishing a Prout book.

I particularly like the article on Real Education, in which: (i) Knowledge and science shall be free, (ii) the ignorant will have the light of wisdom, (iii) the low caste could move up the social ladder, (iv) the hungry will have their square meals, (v) the superstitions of the superstitious will be eradicated, and (vi) after getting scientific and spiritual knowledge, people will be able to access the kingdom of God. This is precisely what we need for an ideal model 21st century university, as envisaged in my article "Vision of a 21st Century University: Cosmic Thinking & Knowledge, Smart Governance & Prout, Global Citizenship & Harmony".

I hope that we can actually set up such a new era university to help develop cosmic knowledge and spiritual culture, by which we can develop a more advanced civilization on our planet. So I am seriously thinking that we contact (i) a group who could sponsor such a university, or (ii) even an existing university, whose chairman would

be interested in expanding it into our version of a 21st century university.

There's also an unmet need to publish a landmark book on Prout, "Prout Democratic Governance System". It will be the most comprehensive book on Prout, containing its portrayal and many important articles in the Prout Journal. I can get an international journal interested in publishing it. Such a book will develop Prout Teaching and Research Program at universities. This is how Prout will get known, and result in the setting up of a genuine democratic governance system.

In fact if we can set up our model 21st century university, therein we can offer this 'Prout Political Governance and Economic System' program, which would unfurl a new era of progressive political governance and socio-economic equity.

Acarya Dhanjoo Ghista

Website: www.dhanjooghista.com

These are excellent ideas. Prout Journal welcomes suggestions from readers to crystallize them for further development into a practical form. Eds

NHE Education

Way back in 1987 Prout's founder said, "For spiritual practice you are to create a spiritual urge. Therefore you are to create a proper system of education. Education should be imparted in a spiritual and psychic style. When they get proper education, a proper spiritual urge is created and then they will start Sádhaná. So we must start primary schools throughout the entire world to create a spiritual urge amongst the little pupils. I am not in favour of starting colleges; I am in favour of starting primary schools. In the entire world we have got one degree college at

Ananda Nagar and thousands of kindergarten schools. That is why it is desirable in the first phase to start many primary schools instead of colleges. Merely opening high schools and colleges without a proper system of education will not serve the purpose. Rather, thousands of kindergarten and primary schools must be started with this new system of education, to create a spiritual urge amongst children throughout the entire world".

Baba took so much trouble to enhance our learning and evolution. Baba's biggest gifts to mankind Meditation, Cosmology, Prout and Gurukula. We have yet to develop them especially Gurukula to their full potential through educational institutions, with focus on new educational dimensions, cosmic vision, and more advanced civilization on earth. So there's a need for more kindergarten schools to increase outreach all over the world. This will develop the spiritual base for future human societies. Equal numbers of Primary and High Schools are a must for community's needs, and Gurukula and Universities for higher education to meet overall needs of society.

It may be appropriate to end with another of Baba's sayings, "Education should impart an awareness of who I am and what I ought to do. It is not reasonable to think that mere literacy will awaken full wisdom about what to do and what not to do". Such an awareness creates the 'whole student' and inspires students' towards holistic development and in adult life towards super learning – so necessary to attain the human dream of inter-planetary travel and beyond towards the stars.

That is the real essence of education — Neo-Humanistic Education".

- Arun Prakash, New Delhi

THE PITCHER AND TUMBLER

In Bankipur Jail, Baba would daily, after his evening sadhana stroll up and down between the rows of cells. This would be around 8.30 and as it was after the general lock-up time, the lanes without prisoners were quiet and peaceful. Before starting every time He would come to our cell which was adjacent to his to meet us. We ourselves would have finished our sadhana, otherwise Baba would go back with gentle footsteps so as not to disturb us. At times though he happened to be early, and he would walk alone.

This incident happened sometime May or June 1972. During one such night walking alone shouts of “Oh dasas (brothers), please come quickly!” rang in his ears. We were very close to many of the convicts, and they looked upon us as their well-wishers. And when they asked we helped them as best as we could. On that night, assuming that we were with Baba, they were calling to us. They knew that we would respond and come to their help. But we were not there, and Baba, hastened across to their cell. Peering through the bars they saw Baba and not knowing what to say remained silent for quite some time.

Baba gently asked, “Why are you calling your dasas? Is there some need? As they are meditating, I have come to you myself.”

They fumbled and mumbled, “No Baba our need is not so urgent. Please send the dasas to us later.”

Baba said, “They are all doing sadhana. Besides here I am and I can do what the dasas can do. Let me know what you want.”

So distraught, they looked yet would not speak out. But after much persuasion by Baba they unburdened their hearts. That night just as they were finishing their dinner, the warder came rushing in with orders to lock up their ward immediately; their open-cell time had run out. The convicts tried their best to ask for few more minutes but the warder was in no mood to oblige. The hungry convicts hurriedly swallowed their dry chappatis and were forced inside their cells and locked up, without a moment to drink some water.

They were very thirsty and their cell had no arrangement for drinking water. They frantically called out to the guards who were gossiping away on the lawn nearby and turned a deaf ear to their cries. And that's when they called out to us.

On hearing this Baba said, “This is not at all difficult for me, wait for a while”

With these words he back tracked to his own cell, which had an earthen pitcher of water and a tumbler for His personal use. Carrying both, Baba returned to the convicts to serve them one by one. When he extended his hand between bars of the cell the first time the convicts had qualms of their own and would not allow Baba to serve them.

He cajoled them by saying that He would get pleasure by serving them and finally they succumbed to His gentle charms and one by one all drank water at the hands of Baba. Their thirst quenched and unable to express gratitude they simply gazed at Baba, who quietly walked back to His cell with the pitcher and tumbler, placed them there and continued with his solitary walk.

We knew nothing of all this. After sadhana we joined Baba on His walk and He talked normally like before. At nine o'clock walk finished we were locked up for the night. We came to know only the next morning from those who were served the night before by Baba. ●

(Adapted from “My days with Baba” by Dada Sarveshvarananda)





YOU MUST LIVE GLORIOUS LIVES

People always long for the victory of the righteous forces over evil, and in this autumn season people pondered deeply over this.

Shrii Prabhat Ranjan Sarkar

Human beings want to live dignified lives; they do not want to live insignificant lives like earthworms. If someone is told to live like an earthworm, he or she will simply refuse. In the Vedas it has been said:

*Kurvānneveha karmāni jijīviśecchatam samāh;
Evam tvayi nānyatheto'sti na karma lipyate nare. (1)*

[While performing actions in this world, cherish the desire to live for a hundred years. You will not get enmeshed in actional bondage. There is no other way.]

“While living a life charged with action, one should pray to live for one hundred years, only to continue performing noble deeds.”

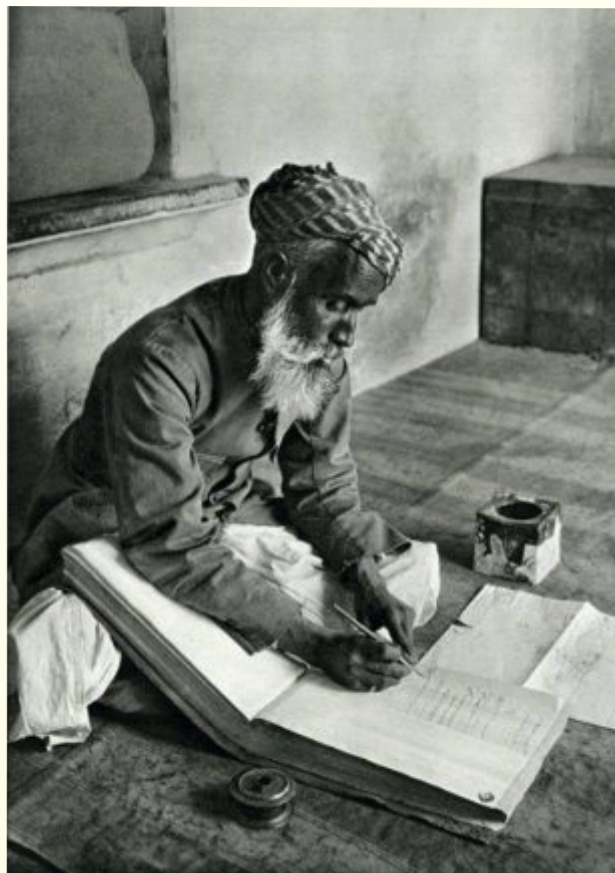
There is a common notion that people in ancient times lived longer than the people of today; but this is incorrect. Rather due to scientific progress and advances in medical science, as well as spiritual progress in Tantra Yoga, modern humans are living longer lives than the ancients. People in the olden days hardly lived longer than forty-five years; but today people live much longer. To live a life of one hundred years was a rare accomplishment in those days. And thus the sage said, “Human beings may pray to God for a long life of one hundred years – in order to perform noble deeds” (otherwise why should they drag on their existences unnecessarily?). In the present-day world, there are a few

people who have passed the age of one hundred, but not very many. There is a Bengali poem:

*Narā gajā bishe sha-y tār ardhek bāñce hay;
Baish balda tera chaglá bale gela bará paglá.*

[Humans and elephants live for one hundred twenty years. A horse lives for half that time; a bullock for twenty-two years, and a goat for thirteen years. That was the calculation of the astrologer Baraha.]

Human beings and elephants live as long as one hundred twenty years; bullocks live over twenty-two years, and goats thirteen years. This was observed by the great astrologer Baraha. But although the human beings of today may live even longer than that, mere survival is not enough; what is important is to live a dignified life. The excellence of human life lies in action; it is through action that human beings survive. They should aspire to live long while performing noble deeds; it is futile to live just like an earthworm. Indeed, each and every human being should vow, “I do not



know how long I will survive; but as long as I exist I will live a glorious life, not an ignominious existence like that of an earthworm.”

Human beings have to earn their livelihood and perform their assigned duties. The degree of physical labour they have to perform depends on the economic condition of their land. The citizens of those countries which are socio-economically developed have to perform less physical labour; instead their intellectual labour has increased. This is the natural law. The human beings who lived one hundred years ago used to

perform much more manual labour than do those of today. Those who washed clothes used to stand in knee-deep water. This type of life for years on end markedly reduced their longevity, and thus washermen and women did not live longer than forty to forty-five years; their excessive physical labour would shatter their health. Due to their lack of knowledge of hygiene and absence of spiritual practice, their life-spans were shortened.

Spiritual practice makes the mind calm and quiet, and maintains the nerves in a state of equipoise; and thus spiritual practice increases longevity. Those Vaishnavites who are vegetarians, who regularly sing spiritual songs, do meditation, perform virtuous deeds and think pure thoughts, live longer than ninety years.

Now, one may say that some people like Vivekananda did not live long; but the cause of their early death was excessive labour. Extreme physical labour definitely reduces one's longevity. Chaitanya Mahaprabhu lived [less than fifty] years; he could perhaps have lived longer, but due to excessive labour, he could not survive. He undertook long tours throughout India on foot. Shankaracharya did not live long, either, because he also toured India on foot; he walked from Cape Comorin to the Himalayas. This extreme physical labour told upon his health; otherwise he could perhaps have lived longer.

I want you all to live long – but you must live glorious lives, not like those of earthworms. Your lives should be bustling with activity.

Human beings always yearn for the destruction of the evil forces, for the removal of darkness and the flooding of effulgent light. Let your dynamic forward movement make your lives ever joyful – see that you never lag behind, or slump down dejected. No human being wants this. Rather let your slogan always be, *Caraeveti, caraeveti* [“Move on, move on”]. Let the chant of your forward movement be ever on your lips.

In India, particularly in Bengal in early autumn, when, in the midst of constant movement, people get a slight respite from their worldly responsibilities, they get the scope to think deeply about life. In the month of Bhādra [mid-August to mid-September] the early autumn paddy has already been harvested, and the late autumn paddy will be harvested some time later. During this period people cannot remain inactive: they will have to move ever forward. During this time, they long in their heart of hearts for the victory of the righteous forces over the evil forces.

You might have noticed in the pillars of King Ashoka, a lion is standing upon a wheel. Here the lion is the symbol of the evil forces: it may be the king of beasts, but however powerful it might be, it is after all only an animal. *Tathāpi siṅgha pashureva nanyah* – “Yet a lion is an animal, nothing more.”

Here [in relation to Bengal] the lion means Mansingha [the general of Akbar]. Once Mansingha sent a letter to Pratapaditya, the king of Jessore, and along with the letter he sent a chain and a sword, asking him to choose between the two. King Pratapaditya quickly

called a meeting and told his courtiers that he was going to choose the sword, and leave the chain for the animals. To him a lion, however powerful it might be, was after all only an animal. For his part in this Mansingha was universally condemned: his action was despicable because he was trying to seize someone else's freedom. People always long for the victory of the righteous forces over evil, and in this autumn season people pondered deeply over this. In the process, they developed this festival of victory, celebrating the triumph of humanity over the negative forces.

At the time when Krittivas, the famous Bengali poet, wrote the Bengali *Rāmāyana*, long after the time of Valmiki's original *Rāmāyana*, all languages except Sanskrit were considered to be people's languages [dialects]. Krittivas wrote the *Rāmāyana* in Bengali during the Pathan rule, in the reign of Nawab Hussain Shah. In his book Krittivas linked this autumn festival to Ramchandra's victory celebration as depicted in the original *Rāmāyana*.

You should remember that this type of victory celebration was also popular during the Buddhist period, when people used to organize autumn festivals with much music, dance and revelry. In the original *Rāmāyana*, Ramchandra attained victory in the Lanka war, and hence there was a victory celebration. But Krittivas added a religious dimension to the victory celebration of Bengal. Actually the former victory celebration was nothing but an autumn festival.

During this season, all of nature remains pure and sentient: the sky is free from clouds, and there is an

atmosphere of joy all around. A sweet breeze blows, and the beautiful kush and kash grasses abound everywhere. In fact, the entire environment makes people intoxicated with joy. Against this background, people long for the victory of righteousness over the evil forces, the victory of knowledge and wisdom over the darkness of ignorance. This is how the autumn festival originated in Bengal. At an early stage, this autumn festival had nothing to do with the worship of Durgā [attributed by Krittivas to] by King Ramchandra.

Moreover, when the goddess Durgā was worshipped in earliest days, she was an eight-armed deity. In all the Puranas [mythological scriptures] over 1200 years old, such as the *Mārkaṇḍeya Purāṇa*, the *Brhat Nandikeshvara Purāṇa*, the *Devī Purāṇa* and the *Kālīkā Purāṇa*, the deity was invariably eight-armed. In those days in Maharashtra also, the custom of worshipping the eight-armed goddess was also popular. The worship of the ten-armed goddess Durgā was first introduced by Kansa Narayana, king of Taherpur of Rajsahi District of Bangladesh.

This victory celebration was clearly symbolic of the victory of humanity over the evil forces, over the forces of destruction. Thus human beings should take a vow that their lives will be utilized in waging a ceaseless struggle against the demonic forces. The very prospect of this struggle brings joy, and the joy becomes still greater when the evil forces are totally vanquished and righteousness is established. And in this great task of establishing righteousness, we also should make a maximum contribution. ●



As the most comprehensive university in India, It will have colleges and schools in all academic disciplines

Ananda Marga Gurukula University

A model 21st century university to develop an enlightened human civilization on this planet



Ac. Dhanjoo Ghista

I. Vision of Ananda Marga Gurukula University (AMGU)

1. AMGU will be planned to : be the most advanced 21st century university in India, providing new knowledge across academic fields.
2. be the most academically comprehensive university in India, having colleges and schools in all the academic disciplines.
3. be a research-intensive university, with a deep commitment to

sustainable community development.

4. provide the basis for an advanced human society on this planet—promoting cosmic thinking and outlook beyond materialism and capitalism, eliminating poverty and destitution, ending discrimination and persecution.
5. develop a more evolved human civilization on this planet, to promote happy and spiritual

living for the people—our obligation to humanity.

II. AM Gurukula University: Colleges and their Missions

College of Arts, Science and Education (ASED) will contribute to (i) education in all fields of arts and sciences, as well as yoga science, sports science, and education pedagogy, and (ii) the cultural renaissance of the community.

College of Engineering and Community Development (EGCD) will (i) provide comprehensive



education in all engineering fields, (ii) undertake the responsibility for infrastructural development of the community, and (iii) also be involved in making the campuses of all the Colleges into eco-villages.

College of Medicine and Health Sciences, Hospital and Clinics (MEHS & HOCl) will (i) provide an integrative medical education, (ii) offer an innovative STEM based medical curriculum in the School of Medicine, to develop high-technology medicine, and (iii) address the hitherto unfulfilled need for healthcare for the entire community, through its Central Hospital and Primary-care Clinics.

College of Farming, Veterinary Science, and Agro-Industrial Development (FVAD) will (i) offer education in farming science and technology, and veterinary science, (ii) provide to the local farmers, advanced methods on farming, for agricultural and horticultural produces, medicinal and biofuel plants, and (c) promote the development of agro-industries, for a variety of products ranging from food and clothing to herbal medicines.

College of Business Management and Industrial Development (BMID) will (i) offer education in business administration, city management, and hospital management, and (ii) foster industrial development of the

community for its economic growth. It will also attract private companies to form partnerships with AMGU to promote their products development.

College of Law and Governance (LAGO) will (i) offer education in all forms of law, ranging from civil and criminal law to constitutional law and legal rights, and (ii) provide consciousness awareness for social justice and human rights.

III. AMGU Colleges: Education Programs and Community Impact

1. College of Arts, Science, and Education (ASED)

This College is pivotal for providing education (through its Schools), in the following areas :

- * Humanities and Social sciences,
- * Physical, Biological and Life Sciences,
- * Education Pedagogy and STEM Education in schools,
- * Music and Performing Arts,
- * Yoga and Meditation,
- * Information Technology and Computer Applications,
- * Sports Science,
- * Women's Rights, Roles and Empowerment.

The College will also help develop :

- ✿ the philosophical basis and cultural values of the society.
- ✿ a neohumanism outlook, and

the constituents of a neohumanist universal society.

The College has another important role, for providing

- * the basic undergraduate science education for students interested in studying medicine, engineering, and farming.
- * the basic undergraduate education in social sciences and information technology for students interested in studying law and business management.

2. College of Engineering and Community Development (EGCD)

This College will constitute a comprehensive engineering institution,

(i) Offering the highest standards of bachelor's, master's and doctoral degrees in the Departments of:

- Agricultural Engineering
- Civil, Environmental and Geological Engineering
- Biomedical and Healthcare Engineering
- Computer Engineering
- Chemical and Pharmaceutical Engineering
- Electrical, Electronic and Power Engineering
- Mechanical and Production Engineering
- Energy Engineering and Renewable Energy

- Community Infrastructure Development.

(ii) Promoting innovative research and community infrastructure development.

The EGCD College will also collaborate with the College of Business Management and Industrial Development (BMID) to undertake, implement and manage community development projects, for which it will offer unique master's and doctorate degrees in Community Development (MCD).

3. Ananda Marga Gurukula College of Medicine and Health Sciences, Hospital and Clinics (MEHS & HOCL)

This College is committed to provide the highest level of medical education and healthcare delivery. It will constitute a comprehensive institution of medical education and primary to tertiary healthcare delivery. It will comprise of:

(i) School of Medicine, providing integrative medical education (in Allopathy, Ayurveda, Homeopathy, Naturopathy), for MBBS and MD degrees, MD-PhD (Medical Sciences) and MD-PhD (Biomedical Engineering) degrees.

(ii) School of Nursing, offering BS, MS and PhD degrees.

(iii) School of Health Sciences, offering MSc and PhD degrees.

(iv) School of Pharmacy, offering MSc and PhD degrees.

(v) School of Healthcare Management, offering MS and MD-MBA (Hospital & Healthcare Management) degrees.

(vi) Central Hospital and Primary-care Clinics, by means of which medical and healthcare will be reached to the community'.

Above all, the Hospital and College will address the hitherto unfulfilled need for healthcare for the entire region.

4. Ananda Marga Gurukula College of Farming, Veterinary Science, and Agro-Industrial Development (FVAD)

This College is of primary importance to the region, by providing the basis of food security for the region. The College's academic programs will be oriented to promote self-reliance to the region, by its orientation to food production.

The College will have Departments of:

Farming Science and Technology, Veterinary Science, Medicinal Plants and Herbs, Farming Products and Economics

The unique remit of the College is its emphasis on an integrated approach to farming, by addressing:

Science and technology of farming, to include agriculture, horticulture, sericulture, lac culture, dairy farming, animal husbandry, and pest-control.

Veterinary Science, dealing with the health, fitness, nutrition, and treatment of diseases of farming animals.

Cultivation of medicinal plants and herb, as well as certain crops (such as onion and garlic), dairy farming and animal husbandry.

How to maintain soil fertility proper and proper use of organic fertilizers, so as to promote beneficial function of bacteria.

Management of farming systems, through water conservation, and irrigation, energy production such as by the use of biofuel plants (as renewable and less-polluting energy source), and farming machinery.

Development of agro-industries, such as the making of milk products, clothing from fibres of okra and pineapple, jams and marmalade from fruits, floral nectar for treating eye diseases, silk from silk worms, rectified honey and beeswax from a variety of flowers.

the economics of farming and farming industries.

The College will thus contribute to the region's prosperity, by:

(I) Providing to the local farmers, advanced methods on farming science and technology, for agricultural and horticultural produces, medicinal and biofuel plants.

(ii) Promoting the development of agro-industries, for a variety of products ranging from food and clothing to medicines.

5. Ananda Marga Gurukula College of Business Management and Industrial Development and Business Management (BMID)

This College is vital for the economic and holistic development and sustainability of communities.

The College's remit is to (ii) provide the educational foundation of management of business and administration of communities, and (ii) foster indigenous industrial development, towards promoting economic growth.

The College will have Departments of:

- Business Management,





Hospital Management, City Management, and Industrial Development

The College of Business Management and Industrial Development (BMID) will also collaborate with the College of Engineering and Community Development (EGCD) to undertake, implement and manage community development projects. Another important role of this BMID College is to provide the know-how and planning of sustainable communities, which will contribute to the economic and social security of their populations.

6. Ananda Marga Gurukula College of Law and Governance (LAGO)

This College has a very important role in developing the constitutional framework and public policies for social justice and human rights, and providing the legal basis of:

State and Central Governments' legislative public policies.

Constitutional and governance procedures, as well as constitutional reforms.

Businesses and labour, civil

disputes and solutions, crime and punishment, intellectual property ownership.

Healthcare delivery to community residents, medical practice ethics and malpractice.

Human and civil rights, protection of rights and lands of indigenous people.

International business and traderegulations.

The College will have Departments of:

- Civil Law, Criminal Law, Corporate Business and Labor Law, Constitutional Law,
- International Business and Trade Law, Healthcare Delivery and Medical Practice Law,
- Indigenous People's Right and Lands Protection Law.

A primary focus of the College will be to develop a legal framework for a civilian democratic society, whereby the people (and not political parties) are involved in governance and legislation. From this premise, flows the basis of people's rights in all aspects of their living and what the society's governance is expected to provide them, such as with regards to:

- i education, healthcare,

employment, (ii) social security and equity, (iii) freedom of religious practice, (iv) non-discrimination on the basis of race and religion, and (v) an appropriate living standard.

7. Together these Colleges will serve the community needs for:

(i) Infrastructural development: electrical power, water supply and sanitation, roads and transportation.

(ii) Integrated Farming: agriculture, horticulture, floriculture, sericulture, apiculture, and dairy farming.

(iii) Housing and locally-produced clothing and appliances for home living.

(v) Socio-economic security for the community residents.

IV. AMGU's Unique Features

1. AMGU will be the most academically comprehensive and research-intensive university in India, to develop new knowledge and discoveries in all academic disciplines and fields. It will be dedicated for providing solutions for the most pressing problems of India, including poverty elimination, quality healthcare delivery, sustainable community development, and competent democratic governance to serve the needs of the people.

2. AMGU will be a people's university, providing inspirational education to students and educate them to (i) become community builders and global citizens, (ii) be advocates of human rights, (iii) be dedicated to eradicate social discrimination and poverty, (iii) develop a healthcare-for-all system, and (iv) take care of the wellbeing of the people

3. Our AMGU will help to lift India from being a third world country to becoming a first world country. It will be the (i) be the most advanced 21st century university in India and worldwide, and (ii) develop an evolved human civilization on this planet, to promote happy and spiritual living for the people--our obligation to humanity. ●

To be concluded

Society created solely for the benefit of an elite few at the expense of the many causes imbalance

SOCIO-ECONOMIC DEVELOPMENT and Meeting Human Needs

Ravi Logan



Human society should have as its highest goal the full physical, mental, and spiritual development of all of its members. It should provide for the optimum development of all. If a society does this, then its members will have no artificial obstacles to their evolution and personal development, and they will have full

opportunity to become true and noble human beings.

So when a society is properly directed, properly focused, it can enhance the life of all of its members, which in turn leads to the health of the society. Such a society — meeting the needs of its members in all spheres — will have balance. Collectively the people will prosper,

and individually there will be no artificially imposed hindrances to their development. *So the most significant point for the development of a healthy human society is that its goal or focus be the development of all of its members, in all spheres. This is the foundation upon which a healthy socioeconomic structure must be based.*

To develop a society which can give human beings what they need in all spheres requires two things: First, there must be a universal outlook that does not discriminate by race, social class, cultural background, or other divisive sentiment. There must be a universal outlook which sees all living beings — not only human beings but all living beings — as expressions of the Infinite. This universal outlook will foster reverence for all life, for all beings; and it can become a solid foundation upon which the primary goal of the society is based. So, to achieve the welfare of all in the society, there must first be a universal outlook.

Second, there must be respect for the differences between people, that is to say, an acknowledgment of the diversity of human experience without judgment or the tendency to align with one group against another.

If there is both a universal outlook and a respect for the uniqueness of different cultures, different races, different sexes, different types of people within the society, then there becomes a basis for a socio-economic approach which is for the physical, psychological, and spiritual benefit of all.

Harm to the Exploited and to the Exploiters

If the society does not meet the needs of its members, if it is solely for the benefit of an elite few whose welfare is privileged by a social and economic structure that imposes scarcity upon many to maintain the wealth of the few, there will be imbalance in the society. A human society that lacks equity is bound to become imbalanced over time. Those who are oppressed will not be able to realize their full potentiality, and over time they will drag the society down. And those who live in the lap of luxury at the expense of others will themselves suffer due to the decadency and moral decay which they experience. Engaging in exploitation does not bode well for one who would learn to love himself. If they feel their position is



gained at the expense of others, they will not feel good about themselves and, ultimately, they also suffer.

When inequity and imbalance comes to the society, suffering is pervasive. Psychologically and spiritually, all suffer. Though some may have much material luxury, they still pay a price, and it is high. And those who are exploited to provide luxury to the few pay a different price. Their price is in the lack of adequate physical necessities or educational opportunities.

All people suffer when access to basic necessities and opportunities become based on sex, on race, or on cultural background. These differences simply become excuses for the development and maintenance of these types of inequities, and over time they cause great harm all around.

Lack of Proper Foundations

A society may better the lives of its members, or it may impede their development. A society based in capitalistic greed, where the primary incentive or goal is to allow for the

expansion of individuals to the exclusion of the needs of others, a society which emphasizes this type of socioeconomic goal may encourage greed and aggression rather than the welfare of the collective body. It emphasizes individual initiative and development rather than collective functions.

This may be good for those individuals who can climb to the top. But since there are no controls or limits upon the acquisitions of individuals, one may climb over others. Over time this approach is bound to lead to an imbalanced society where there are those who have a great deal and then those who have very little and are exploited by those who have climbed over them to gain power and riches. In this way, the capitalist approach leads to excess, and thus inequity and imbalance.

If we analyze what is wrong in this approach, we see that the cornerstones or foundations necessary for the development of a

healthy human society are not in place. They are not the driving force which propels social and economic growth and development. Instead, the driving force in a capitalistic system becomes individual gain and development – the right to personal acquisition rather than the development of all members of the society in all spheres.

Over time the capitalistic system is bound to produce inequities and the suppression of the needs and potentialities of large portions of the society. Though many may have their physical needs met, the type of materialism which accompanies capitalistic expansion leads to the suppression of the psychological and spiritual needs. So those very people who have physically benefited from materialism may suffer in other spheres, and the inequities which are the results of such flagrant aggressiveness in the economic sphere come to oppress all.

Foundation of Love and Universalism

So what is the solution? In a communist approach, there is the development of social awareness and the welfare of the collective is considered. But there is an inherent flaw, which is that little incentive is given for individual achievement and personal advancement. The collective is given so much emphasis that the fundamental desires of a human being for their own hearth and home, for an avenue of personal advancement, these basic desires become suppressed and — like in capitalism — the goal of physical, mental, and spiritual advancement for all becomes lost. So much emphasis is placed upon the collective needs that the individual's needs go unmet and, again, inequity and discontent is produced.

Human beings must have opportunities for personal advancement in all spheres. Society

cannot suppress spiritual exploration, otherwise great harm is done to all. So communism is not the solution to the ills of capitalism. *Only a society based in love and universalism, with a high regard for cardinal human values and which has as its goal the upliftment in all spheres of all of its members may succeed. Only such a society can build and establish balance.*

There is great need for a new system, a new approach, both in the social and in the economic spheres — one which places its emphasis upon the collective body but recognizes the needs of the individual and allows scope for the expression of those needs. That is why the Progressive Utilization Theory (PROUT) says that *there should be maximum utilization of all of the potentialities and capacities of the members of society. None should be neglected; all must be given scope for full development.*

This means that the expressions of mind cannot be suppressed, and the natural human longing to strive for excellence and to achieve reward in that striving cannot be suppressed. Nor can the desires for individual house and home and individual possessions be suppressed.

At the same time, these desires for individual development cannot be allowed to become so excessive that no consideration is given to the collective. So in PROUT emphasis is placed on the development of individual excellence and reward for the expression of that excellence, for the utilization of that skill and capacity in all spheres. But at the same time, there is the regulation of human activity when it goes against collective welfare so there will be a collective psychology in which collective welfare is valued. In this way, human expression may go completely unhampered and fully rewarded so long as there is no negative impact upon the society's collective development in either the social or economic spheres.

In order to achieve this balance in the economic sphere PROUT recommends a locally based





economy. This is because when the production and the consumption of goods is locally based anautonomy develops in which the people who produce the goods become the consumers of the goods and develop control over their lives. So scope for exploitation is minimized. When economic development is locally centered, those living in the region benefit the most.

With this system those who are working in a given area must answer to their consumers. In this way they become responsible to friends and family for the work that is done and the goods produced and at the same time have control over what is done on the local level. This provides them opportunity for the expression of their cultural heritage and their indigenous values within the larger context of a global social order.

Metacorporations

When economic development becomes large scale and the control of the economy is removed from the local regions and placed in the hands of metacorporations, then the welfare of the local people becomes unimportant and these people lose control over their lives. The conditions of their lives are dictated by the whims of some meta-entity which is completely uninvolved with

them and has no reason to care for their welfare. Under such conditions the benefits of the services and the profits will not go back to the region from which they have come. Instead, the profits go into the hands of these metacorporations.

Metacorporations are those corporations which have become so vast that they have swallowed many local businesses, many local concerns, and have become worldwide in their investment and their development. Their purpose may be very narrow – that is, to make profit for themselves – but their capacity to affect the lives and welfare of people in many parts of the world becomes great. They are very large and overgrown, having allegiance to no one but themselves.

This type of large economic structure leads to economic oppression. It leads to the community's loss of control of its resources or of its ability to distribute those resources within the community. It also leads to economic oppression of different regions in the world and of different groups of people. Due to the lack of involvement with the needs of a given people in a given region, the metacorporations may become quite heartless and there may be great hardship endured by certain people

or certain regions.

Their goal is not the physical, mental, and spiritual development of all of the members of the society; their goal is the advancement of their profits. In this way, that economic entity becomes the god, and all of the workers labors go to ensure its welfare and the maintenance of its status. The people themselves become the slaves of this economic god to whom they must bow down in obedience and from whom they receive only small scraps for their cooperation and worship. Should they refuse to cooperate what this entity desires, the meta-entity may be harsh indeed with them, with no ill consequence to itself.

So this economic system of the global corporations is the worst type of exploitation of human beings. These meta-entities of global economic development can become economic conquerors and despots to which large portions of humanity become enslaved. *This is no economic system at all; this is the worst form of social development. It is despotic rule.*

To develop a proper human society there must be the maintenance of local economic control so that those people who produce the goods also consume the

goods and have power over their own lives. They do not become the slaves of the metacorporations. They maintain power over their own communities and over their own futures. So in the Progressive Utilization Theory there is the approach of local economic development.

World Government

At the same time, PROU emphasises implementation of universality in the social sphere through the development of a world government. Otherwise, the regional governments are bound to bicker and quarrel with each other over what belongs to whom, who has the better culture, who has more or less. And then they may become aggressive with one another and ultimately go to war.

War is the worst stain upon the human society, and so in a balanced society all efforts must be made to see that war is ended forever and that the society lives in relative harmony.

For this there must be the adoption of universalism and the goal of collective welfare. This must be implemented in a global fashion



so that the different regions, though they may have a big say in their own economic growth and development, will have to answer to a global social body regarding their policies with one another. In this way, one group may not exploit another, and will not

be allowed to fight with another and go to war. They must find ways of working with one another, ways of adjusting to each other.

In this regard this global body will be a peacekeeping force and will encourage the development of universalism in outlook and respect for the differences among human beings in ethnicity, race, and sex. It will promote the respect for differences. It will also set limits upon the amount of expansion that can be done, so that when expansion – in the individual realm and in the regional realm – would become harmful to the collective body there will be regulation of that expansion.

In the PROUT system there is full encouragement for personal excellence and for collective excellence. But there is no scope for exploitation. The primary goal of the society is the physical, mental and spiritual development of all members of the human society – and not only of human society, but of all living beings.

This is where the adaptation of a universal philosophy is essential, a philosophy that is based upon a common reverence for the universal interconnectedness of all living beings and for the life in every being. ●



earth.socialnetworks@cyberpathways.revisited

(i – twitter)

The intimacy of being alone with the world
Through a keyboard makes us
A bit more reckless and honest
Allowing people who feel weak and helpless
To publicly voice their anguish leading
To an expression of collective conscience
Acting as humankind's social barometer
Of evolution or decay to
Evolve or mutate just like humans
Presently it is making
The complex ugliness of society visible
While physical trolls unseen is
Possibly ruining the world
With online ones they can be seen
Making human society of the virtual world
More or less an exact replica of our
Dystopian society in the real one
Where sentimental analysis and political trends
Are all over all social networking sites
Pitfalls of twitter notwithstanding
Unlike many a doomsday yessayer
Mankind is unlikely to go over the tipping point
And reach the critical mass of explosion
Of suspicion hate and destruction
And sound its own death knell.

(ii – facebook)

Launched in 2004
Facebook today has almost
Two billion monthly active users
Mostly people between the ages of
Twenty five to thirty four and the
Start and the glut of Smartphones
Spurs it on at an enormous pace
While its younger sisters
Facebook messenger and Instagram
Are inexorably hooked on to
900 and 200 million addicts.

(iii – whatsapp)

Having a billion plus users
Whatsapp is faster than truth they say
With a crazy amount of free flowing
Network content and its fascinating
Side effect democratising communications
Whatsapp did what Facebook couldn't
Reaching the developing world's
Moffusil towns and villages
Egged on by Smartphones and
Advanced pocket computers
With its technology fine tuned to archiving
Everything on it like a digital footprint.

(iv – skype)

Born 2003 Skype the video chatting platform
Became synonymous with live video calls



It has since along with Google
Entered the English lexicon as a verb
I'll Skype and you Google that
Became common refrain
Long distance friends and couples
Discovered this virtual proximity
Not available before and
Its usage gave a personal touch
Even in the world of commerce.

(v – mobile wallets)

Today for many
Cash wallets are no more
Everything can be paid
Through mobile wallets
As against six to seven clicks
On a Debit or a Credit card
Mobile wallet is only
A single click payment system
Given great fillip by
The 2.5 billion Smartphone
Users all over the world
In India the present market size of 350-400
crores
Is likely to jump to 1210 crores by 2019
The leader Paytm claims 145 million users
Handling annual payments worth
\$ 4 billion and with cost of Smartphones
Going down and data becoming cheaper
Mobile wallet use is
All set for the Big Bang
A projected market opportunity
In India of \$ 1.1 trillion.

(vi – youtube)

With a full inventory
Based on chance encounters
This video sharing jukebox has matured
Overturning the entire logic
Of scarcity and desire
To drive people on a quest
For rare and forgotten music
Not only that but also

Scholarly debates with known
And not so known persons
And tutorials for students
Who cannot afford expensive tuitions
Over a vast field of languages
History maths and science
Even gym workouts making us all
In a way tech symbionts
With laser lines between
The ages covering many like
The great Indian chief Tecumseh
And soft spoken Ho Chi Min
Caryl Chessman Buster Keaton
Interwoven with jazz by Benny Goodman
Neil Diamond Joan Baez U2 et al
Paving a fully annotated
Social history of the human race.

(vii – download syndrome)

Till 2015 people in the East
Could watch latest flicks
And television shows
Of the West with just a click
Now due to wakeup calls
Of copyright infringements
They are dead ended
And the near future might see
More such sturdier walls
But wait help seems at hand
With the magic word subscription
Monthly annual or lifetime
And the bad word piracy
Sounds not so bad after all
And its flow is unlikely to stop
As free downloads continue to
Rule the net roost made possible
By individual uploaders
Who do so for no particular gain
Other than the joy of sharing
Also as an act of rebellion
Against the system that's fearful
Of possibilities the internet offers.

- Arun Prakash

REMODELING THE ECONOMY

Prof. R.P. Singh

Assuming government machinery is totally inefficient the recent governments in India have become more and more oriented to privatization

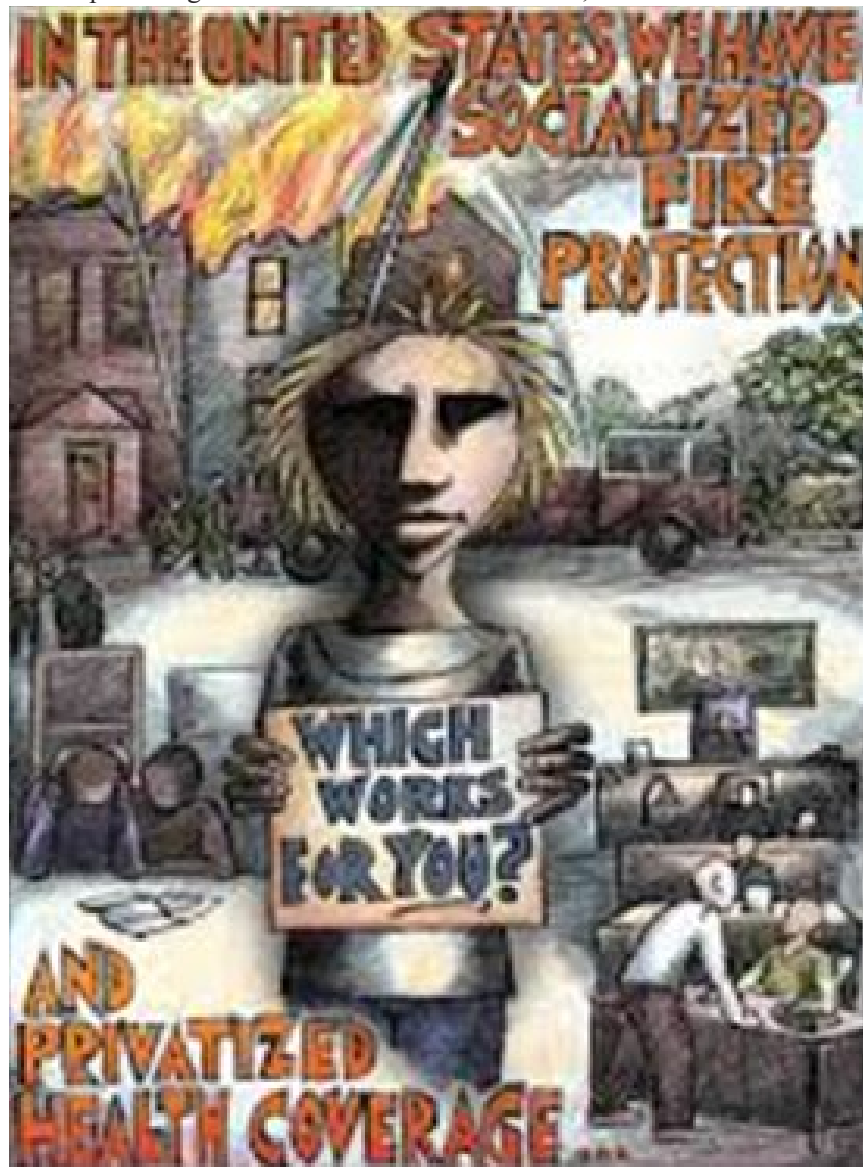
government will retain limited presence are coal, crude oil and gas, and minerals and metals.

Similarly, in manufacturing, processing and generation segment, the areas where the government will retain limited presence are defence equipment, steel, petroleum (refinery and marketing), fertilisers, power generation, atomic energy and ship building.

And, in the services sector, the areas identified are — power transmission, space, development and operation of airports, ports, highways and warehouses and gas transportation and logistics (not including gas and petro-chemicals trading), contract and construction and technical consultancy services related to strategic sectors and subsectors, financial services for

These days privatization has become a new fashion. Open or backdoor. Some of the biggest privatization moves which already have been made include that of Indian Railways, 100% privatization efforts for Air India, and even oil and gas companies like Bharat Petroleum, besides SAIL, Shipping Corp of India (SCI), THDC India and NEEPCO and more. In a big step towards privatisation of many state-owned firms in its second term, the Narendra Modi government has identified 18 strategic sectors, including banking, insurance, steel, fertilizer, petroleum and defence equipment, where it will retain only a limited presence. According to the plan, in strategic sectors, there will be a maximum of four public sector units and a minimum of one unit operating. The govt plans to exit the rest.

In the mining and exploration segment, the areas where



infrastructure, export credit guarantee, energy and housing sectors, telecommunications and IT, banking and insurance.

A Dangerous Situation

Assuming government machinery is totally inefficient the recent governments in India have become more and more oriented to privatization.

But this is a dangerous situation. This is the failure of leadership to handle the things effectively. Leaders of all the parties have always been bent upon to infuse biases, nepotism and corruption in bureaucracy. They have to reap what they have sown but sufferers are the mainly the silent masses. Privatization is not a real solution.

Today, Russia is a dominant power due to government control and public sector whereas America is in fragile position. China and India were equal economies during forties but now China is having five times higher GDP due to the same government control and public sector. See the technical capability and Olympics performance of Russia and China.

Narrow Politicking in Decisions

Confused polity has been using economic modeling just as a fashion. In the late sixties, there emerged a fashion of nationalization. Banks, insurance, petroleum and coal companies were nationalized hurriedly mainly out of political compulsions. The case of 14 major banks has been quite interesting. On 22 January 1969, Banking Commission was appointed to consider the issue of nationalization or socialization as part of its comprehensive agenda within less than two years. Scheme of Social Control over Banks was put into force on 1st February, 1969 and it was only proper on the part of the government to allow sufficient time to show its effects. But Indira Government was in so much hurry that it declared nationalization of 14 major banks in the night of 19th June,

1969—just within five months. After stay order by the Supreme Court the Government again made an amended declaration on 25th July, 1969. It was an act committed merely to find some relief out of the then political challenges against Indira Gandhi within and outside the Congress Party after 1967 assembly election defeats in eight states. But in since 1991 the fashion changed. A feeling emerged that the public sector banks became highly inefficient with corruption, heavy NPAs and losses and these banks were directly or indirectly brought under social control and disinvestment upto 33 per cent shares—an experiment delayed by more than two decades by sheer politics. But such narrow politicking in decisions then and thereafter weakened the nation gradually.

In fact, small ventures should be left in private hands or self-help groups (SHGs). Mid-sized ventures should be reserved for coordinated cooperative sector whereas large or strategic enterprises under public sector or at least 51% government control. Here in these large industries, public private partnership (PPP), strategic alliances, BOT (build-operate-transfer), BOLT (build-operate-lease-transfer), etc. may be utilized particularly in new ventures as per need. Reservation of industries is not

new for India. Two decades earlier hundreds of industries were reserved for public sector. Hundreds of activities were reserved for small industries. It is another issue that due to bureaucratic corruption, red-tapism and other inefficiencies and political interference such reservation proved counter-productive and led to license-quota-permit raj. But, it is necessary to reserve mid-sector for coordinated cooperatives.

Public undertakings have played very good role in this pandemic all over the world. All major enterprises should be run in public control as far as possible.

Coordinated Cooperatives for Middle Sector

As per PROUT, all medium sized producers, farmworkers, labourers, consumer supplies and business units and agriculture supporting (agrico) and agro-industries will be run by coordinated cooperatives. So far, cooperatives have been running under the control of government departments in which ruling politicians and bureaucrats maintain their direct or indirect possession, whereas the common members go unheeded. The result is inefficiency, scams and losses. Such subordinate cooperative societies have been unsuccessful. Governments in cooperatives should be confined



only to the indirect positive and promotional role of 'friend, philosopher and guide'. The workers will also get dividend as shareholder in addition to salary/wages/remuneration from the cooperative society, in addition to interest and rent in proportion to capital/land. The option of coordinated cooperative farming instead of contract or corporate farming is at least appropriate for small holdings. This will reduce the migration of workers, increase employment opportunities and create balance and prosperity in regional development. The burden of metropolitan areas and social distortions will also decrease.

Most of the agricultural holdings have been quite small in size and hence inefficient. They should be pooled into coordinated

satisfaction.

The central government has been announcing a plethora of schemes for small businesses and farmers. These can be taken advantage of properly through coordinated cooperatives. Governments should also announce a scheme for promotion of and also for giving priority to coordinated cooperatives and self help groups in support and lending. *It is necessary to divert all incentives and subsidies to coordinated cooperatives and self help groups for the sake of efficiency and promotion of teamworking.*

In order to ensure speedy use of local resources in the short run, the states and schemes should be restructured by bringing the local politico-economic-cultural voices and identities into effect at the

prevailing subordinated cooperatives.

The **employment policy** of PROUT is that the use of resources and the level of economic activities will have to be raised enough through proper decentralized planning to ensure maximum feasible employment in every sector. In any sector, for a balanced economy, 30-40% of total employment is required in agriculture, 20% in agro-based enterprises, 20% in agricultural support enterprises, 10-20% in non-agricultural industries, 10% in trade-commerce and 10% in white-collar activities.

In the case of pricing of agricultural produce, it is advisable to look at it as an industry. Minimum price should be guaranteed with reasonable profit and risk premium



cooperative farming. Each farmer pooling his land in such cooperative should be guaranteed individual ownership right for return of that land when the venture is closed or restructured. In case he goes out earlier the society may resort to four options depending upon consent of the two parties.

- a) The society may continue giving him rent in cash or kind for use of his land.
- b) The society may simply return his land if feasible.
- c) The society may purchase the land from him by paying adequate compensation in cash or public bonds or both as the resources permit.
- d) The state government may allot him equivalent land upto his

earliest. Inclusion of these people in the operation of units through coordinated cooperatives in construction; industrial production; production, processing and marketing of agricultural produce, dairying, services etc. is one important way.

Now, the governments of Bihar, UP, Chhattisgarh, etc., are compelled to avail employment opportunities in their own state. But this is a long-term strategic process. The progressive socialism has been proposing that every sector should have more and more enterprises in accordance with local resources which should be run by coordinated cooperatives. Coordinated cooperative societies are truly far more people-oriented than the

on cost. **The income gap between agriculture and non-agricultural sectors needs to be reduced.** There is a need to diversify yields by providing agro-based industries at the local level.

With Covid-19 crisis and reverse migration of labor, the resurgence of the local economy has now become an immediate obligation. It can suggested that **give top priority to labour-intensive techniques**, projects and activities in the short run. In the **long run, capital intensive techniques** should be carried out through coordinated cooperatives in medium-sized enterprises and the large enterprises and projects under at least 51% public and government control. ●


*Shadow citizens
have been
continuously
neglected making
their life even
more pathetic*



OPPORTUNITIES *in* Oppression

■ Vipin Vihari Ram Tripathi

The cruel virus, either natural or anthropogenic, has significantly impacted the geo-strategic and geo-security framework of nearly all the countries of the world. In terms of India, the number of infected people is sharply increasing and has already crossed 31 lakhs in the last 5 months (till 25.08.2020). India is more prone to such a health crisis because of the continued neglect of the consecutive governments on strengthening social infrastructure to combat such deadly situations. The Indian economy was already handcuffed by various domestic factors from the third quarter of 2019 onwards, including slowdown in its automobile and real estate



“Difficulties in your life do not come to destroy you, but to help you realise your hidden potential and power, let difficulties know that you too are difficult”.

- Dr. A. P. J. Abdul Kalam

sectors and pangs of distress among MSMEs. With the 'once-in-a-century' attack of COVID-19, the sluggish Indian economy is moving towards an inevitable future and is hanging somewhere between the dilemma to save *lives or livelihoods*. IMF chief Kristalina Georgieva has predicted 'global recession' as a repercussion of this pandemic. However, such bleeding economic-health crisis and consecutive blanket lockdowns have unintentionally unlocked many opportunities for a progressive and reformative India. With liberal Unlocking, the government has announced an ambitious *Aatmanirbhar Bharat Abhiyan* to encash such available opportunities.

Some major opportunities in these regards are-

Uplift Rural Economy

When most parts of India are in the cruel grasp of deadly COVID-19, the rural economy has managed to remain least affected. India can capitalize such time to strategically design and demonstrate rural economic growth and development. During this crucial phase, infrastructural, irrigational, transportation and conventional storage capacity building programs can be initiated. It will primarily provide employment opportunities to the distressed labours and can neutralize the effects of reverse migration. Also, it will provide much-needed purchasing power in rural hand that will immediately spike rural demand. Subsequently, better infrastructure, job opportunities in rural areas has the potential to reduce urban density, pollution and can ensure much needed regional balance. India cannot shine without the shinning of Rural India.

Reduce International Dependence

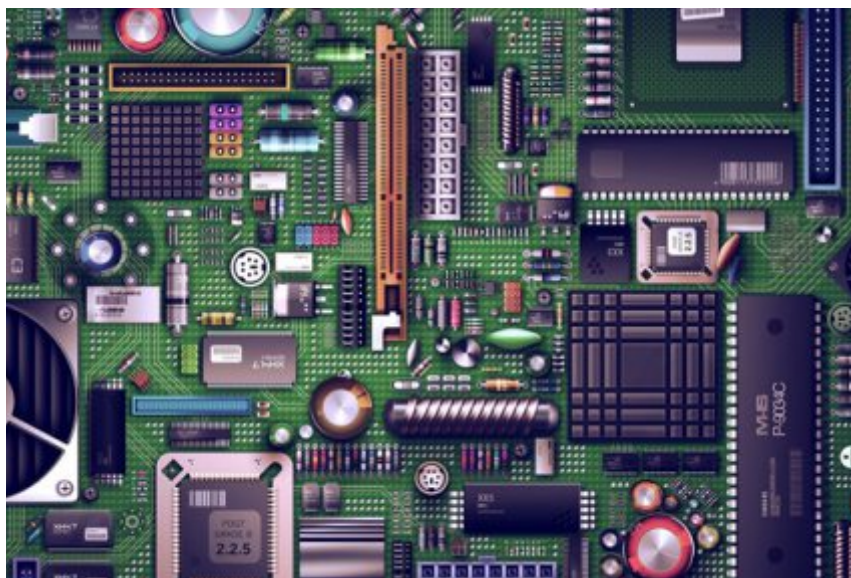
It is true that the Chinese market has dominated the global supply chain and has moulded it as per its intentional ideologies. Today, India is one of the biggest importers of Chinese visible items i.e. from toys to telecom, from banks to businesses, from light to ligament and from t-shirts to technology. Every year India has to face significant negative BOP situation due to unrestrained imports. Even today, Indian software programs are appreciated worldwide for their contribution to the trans-boundary strengthening of ICT. Unfortunately, most of our critical infrastructural services are also foreign-based.

Now, India has the courageous capability and opportunity to develop a systematic & sustainable mechanism for enhancing software product ecosystem and standardized manufacturing infrastructure under Aatmanirbhar Bharat Abhiyan (or modified Make in India) to ensure

country's economic sovereignty and integrity.

Strengthen the Fundamentals

COVID-19 has again mirrored the actual basic infrastructural standard of India. Thankfully the 'unwanted guest' came late, hence the countrymen got the gracious opportunity to at least equip the low-hanging health infrastructure. Even then, India's financial capital collapsed in the deluge of COVID-19 positive cases. Now, it's an appropriate time to realize the



mistakes of past consecutive governments towards negligence of basic infrastructural structure. The government must initiate a well strategically directed measure to strengthen food and water supply, shelter, healthcare and educational inclusion infrastructure for the dreamed New India.

Motherboard Teaching

As per World Bank, the COVID-19 crisis is an opportunity for policymakers to learn from each other and co-operate to mitigate the effects of the pandemic and maybe even "build back better". The educational setback from this pandemic has opened the doors for modern educational spherical opportunities. India can design an integrated e-knowledge based market for promoting educational

knowledge services to the targeted segments of the society. Now, it's the time to replace the blackboard teaching with motherboard teaching, by conserving the traditional education legacy, to build a network of a sustainable educational system to meet global notch.

Recognize the Unrecognized

The 'shadow citizens' of the country have been continuously neglected by the consecutive governments, making their life more pathetic. As per Periodic Labour Force Survey 2017-18 (NSSO), 90% of India's total workforce is engaged in the

unorganized sector meaning they are deprived of any social security benefits. They are the one who loose live and livelihood together in any crisis. At least, after 74 years of independence, bring them in the mainstream. They are the one who ornamented cities into Metropolitan cities. Now, their ultimate pain, negligence & sacrifices must be taken into consideration while taking any labour reform measures to ensure them with at least basic human dignity. Remember, they too are humans and they too deserve human rights.

Electrify long pending tasks

Less human traffic on general routes provide an unprecedented opportunity to the government to prepare and repair long pending projects of rail, roads, dams,



irrigation mechanism, mass afforestation, underground cabling etc. It will bring cost and time efficiency to the project and ensure future free & smooth flow of regular business operations. Pendency of project is a major hurdle in improving ease of doing business ranking. It is worthy to note that Indian Railways has proactively initiated the maintenance task on a mission mode.

Optimum Capacity Utilisation (CU)

As per 48th round of Order Books, Inventories and Capacity Utilisation Survey (OBICUS) report 2019, the Indian economy was operating only at 68 percent capacity utilization rate during the third quarter of the last financial year. With only 68 per cent CU, Indian economy grew at 4.7 percent and if near full capacity could have been utilised, the economic growth rate would stand at 6.7 per cent. Now, it the prime time to invoke cent per cent CU for recovering and accelerating the dipping Indian economy.

Factory of Pharmaceuticals

It is well-known that China is a factory of production but only a few know that India is one of the largest suppliers of generic medicines in the world. Furthermore, with existing potentials, India has already supplied essential medicines to more than 120 countries to substantiate their fight against Corona virus. India has the potential to emerge as a factory of pharmaceuticals, especially in generic and ayurvedic medicines, post-COVID-19 globe.

Trade Diversification

The hyped trade-war between US-China has certainly increased the uncertainties in the global supply chain. With rapidly growing allegations on China over multiple actions and sanction threat from Trump administration, most of the countries are looking for an alternative stable, secured and sensitive supply partner especially in Southeast Asia, Africa and Gulf region. India has a strategic advantage in this region because of

its traditional, socio-economical, and strong people to people ties. As a reliable and resilient country, India can encash the bonds for mutual benefit to present an alternative model of meeting global demands.

Foreign Investment

Many business firms located in China is looking to shift their business operations to a new conflict-free and favourable business environment countries. India has the unequivocal merit of demographic dividend, demand-based economy, decisive central leadership and sharply improving ease of doing business (EODB) ranking to attract handsome foreign investment in the country. However, such companies can be proactively attracted by New Delhi through progressive industrial, infrastructural and innovative reforms.

Lockdown, lost lives and livelihood crisis together thrashed Indian economy on backfoot. It is true that the pandemic poses a challenge of epic proportions; however, human grit - manifesting through collective efforts, intelligent choices, and innovation - will tremendously help to come out of the present crisis. With regulated unlock 4.0, India is driving the future course of the fight with the invisible enemy. The 'cheap' virus will be eventually dealt-out in a phased manner but India can accelerate its fundamental strengthening, indigenous socio-eco-tech infrastructural development, wide ranging structural reforms in financial sector, product market, legislative framework, and international competitiveness. India has the history of extracting positives even from the worst negatives. *IMF-PT (policy- tracker)* has open-heartedly appreciated government's integrated mega economic stimulus package and emphasized that this economic stimulus (more precisely reforms) has the capacity to pave the way for a self-reliant, sustainable and stronger New India. ●

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Data-Rich And Theory-Poor World Discover The Theory-Rich Prout

G Surender Reddy

Early 20th century, three grand theories of humanist 'social contract' (Rousseau thesis) emerged, in the ideological void left by the collapse of monarchical rule in European countries. The Church and monarchy which propagated dogmas of Divine rights of monarchical rule were discredited and rejected. This happened at the end of World War I in 1917, which also signalled the end of ksatan Era.

Earlier, the European Renaissance of the 14th - 17th centuries, rediscovered, Greek philosopher, Protagoras (490 - 420 BC), who said "Man is the measure of all things" -- rejecting for the first time in human history, any external epistemic authority, such as tradition, religion or cultural

Both Americans and Soviets diverted enormous resources to profit-seeking military-industrial lobbies, while malnutrition, hunger unemployment, haunts billions in both the developed and developing countries.

practices as extraneous, and not fundamental to the knowledge of reality. The rediscovery of humanism, transitioned human to

pristine authority as Voter in politics, as Consumer in economy, and Art sought its value and beauty, in his eyes.

The Rousseau's social Contract thesis of a defined relationship between government and its citizens, laid the basis for vipran Era intellectuals to postulate, --- Capitalism of radical consumerism, Communism of state bureaucracy and Racial fascism. Initially, the humanist impulses based on the geo-physical and metaphysical or cultural assets of the countries, propelled these vipran Era theories, which attracted popular consent, growth and ultimately power in various countries of the world. These theories spread to other countries, around the world.

The defeat of Nazi Germany in World War II, put an end conclusively, to one of the three grand theories, Fascism in the 1940's and is discredited. The historical event also signalled the end of vipran Era.

From the 1950's to the 1980's, the vaesyan Era dynamism of both public and private sector investment capitalism combined with the wave of decolonisation of former colonial countries, in large parts of the world, delivered unprecedented growth and prosperity, globally.

The later vaesyan Era's acquisitive propensities or greed for profit lead to creation of complex tools of financial capitalism (bonds, stocks, shares) and outsourcing for ever cheaper labour from 1980's onwards. Along with this the Thatcher-Reagan doctrine of market fundamentalism, exacerbated among the global chain of countries; monstrous socio-economic inequalities; global malnutrition and hunger; trans-national rapacious exploitation of both humanity and environment.

In the now famous, words of Ronald Reagan the then President of US, that the belief of people in the government as the solution to community's problems is misplaced, and that the government is the 'problem'. Thus, justifying withdrawal of governments role in the provision of essential services to the people and vulnerable sections, in particular, privatising Health, Education, .. Mining of natural resources, Public commons...even jails and law and order functions to local and global profiteering conglomerates and cron capitalists.

Both the American and Soviet bloc during the cold war period 1950-1990 militarised the countries diverting enormous resources to profit-seeking military-industrial lobbies, and continued it, post cold-war period, being under their influence, while malnutrition hunger unemployment, haunts billions in both the developed and developing countries.

Today, across the countries in the physical, psychic and spiritual



spheres, exploitation of human society has reached it's zenith, wherein the insensitive ruling elites co-habit with the few captains of wealth, and subject millions of people to malnutrition, hunger, poverty and unemployment.

The collapse of the doctrine of Communism in the Soviet union in the 1988, and the continuing global recession of capitalism since the 2008, has left the world theory-poor, and unable to make sense of the information and data-rich world.

Thus, we live in a WhatsApp/ social media universe, of bubbles created by hack historians, doctors, conspiracy theorists etc. The instant gratification business mania drives media houses to produce sensational content streams, for monetary gain from TRPs. The majority, binge-watches them, such as the 'Whodunit' of actor SSR suicide, while ignoring historic data of negative GDP growth, highest report of Covid infections and intrusion of China into Indian territory the very same day. This appears to make no sense. But it has become the new norm in a world of trumpian scale of ever changing false narratives and lies to distract attention from serious multiple crises of society, they have failed to address or unwilling to do so.

The historic opportunity of

Data revolution has turned into a nightmare, in the absence of a coherent Theory to make sense of it all, and guide society for human welfare.

Slowbalisation of economic globalisation and trade was evident from the recession of 2008 onwards, and now post-covid, the de-globalisation is bound to accelerate. The Proutist vision of economically self-reliant socio-economic units or Samajas alone, in the prevailing battering of grid-locked economies of the world, will rebuild, the world of sustainable environment and also propel the communities under economic democracy on an upward and equitable spiral of progressive standard of living.

The defective ideologies of fascism, communism and capitalism failed to anchor the rational local utilisation and distribution of geo-physical and metaphysical cultural resources of bioregions for the welfare of individuals and communities, that is localising the Economy and also at the same time, unite humanity in the universal vision of blissful spirituality, -- that recognises all creation, animate, inanimate, plants, animals and humans as a singular reality. This is the humanism newly explained by Shri Prabhat Ranjan

Sarkar, as Neo-humanism which goes beyond humanism of European Renaissance, towards civilisational change through Renaissance Universal. That is, revolution in all the spheres of life, - physical, cultural and spiritual.

The Trump Phenomenon:

Fast forward to 2020-21. The winds of anti-intellectualism are blowing across the globe. Trump's political style is being copied across the world, wherein, bloated post-truth, alternate-truth, fake news have become the currency of national governance and global diplomacy. In the previous American Presidential election, 81% of US white supremacists voted for Donald Trump. White supremacists endorse Donald Trump for targeting immigrants and Blacks, who is the most irreligious President in modern history and whose whole world-view makes a mockery of core Christian values of humility and caring for the poor.

So, why did 81% white supremacists plump for Trump. Trump qualifies, as according to them, his wealth and prosperity are a sign that he has God's blessings. He does not need to prove his religious credentials, but only talk frequently, about his riches.

QAnon is an anti-Semitic and incoherent, conspiracy theory. It has been spun for the last three years on social media. It casts Donald Trump in the mould of a 'Superman' battling a cabal of paedophiles and cannibals, including Hillary Clinton, Barack Obama and a secret Jewish league, out to destroy America. By one count 72 Republicans who have sought office this year are sympathetic to QAnon. The FBI declared

QAnon a domestic terrorism threat in May 2019. Trump says QAnon extremist group 'love our country,' 'like me very much'.

Further, in the capitalist Era, money talks. Trump has promised the white supremacists to restore their power in political arena. The Johnson Amendment Provision 1954, prohibited Church from political activity and in turn made Church eligible for Tax exemption. Trump promises to repeal the Law to

allow them to 'preach politics from the pulpit' to influence and fund electoral process. White supremacist Church is a cult that urges it's followers to deify Trump, turning itself, in one election cycle, as those who believe in 'public morality counts', to those for whom 'public morality doesn't count'. Whatever moral high ground that the most powerful country, US enjoyed, has been decimated by Donald Trump. To distract the attention of hapless masses, dogmas of race, religion, and 'my-country-first' chauvinism are trumped up by morally bankrupt national leaders across the world, in the same pattern that Trump has adopted.

Currently, in the space of Ideological vacuum, the power-brokers in each country are promoting their own brand of anti-intellectual 'my-country-first' nationalisms, laced with dogmatic religion, while their crony capitalist cliques are preying on their national assets and economy, spreading poverty and misery for billions of humanity.

Counter Currents of Social Media:

The 1990's have unleashed the new digital Information revolution riding on the Internet. Unlike the top-down, Print, Film, TV, Radio of the previous era, the new design of information technology is variously top-down, bottom-up and 'distributed'. Social media Apps on multiple devices has democratised production, distribution and consumption of information that is, - Information by the people, of the people and for the people. The control of elite, in shaping public opinion is now, circumscribed.

Today, our theory-poor human society is overwhelmed by the data-rich world. In the absence of a resonant Theory, the psychological and socio-economic engineering is struck in the bygone times of 20th century, while the technological engineering is galloping ahead in the 21st century, promising universal surveillance of citizens, designer babies, virtual reality, robotics, bio-

engineering etc. Today's world is in need of a neo-humanist universal ideology for the liberation of intellect to guide humanity, to prevent this planetary life and habitat from mindless destruction/ extinction.

Discovery of Prout:

"At present, in any discussion of the futures of humanity, the Green alternative is always raised (in the countries with developed economies). In the near future, through publications, movements and social services, Prout too may be in that position. Once Sarkar's movement enters the mainstream press, it will challenge old movements.. At this stage,

the strength of Prout will be tested. Can it provide a new paradigm, surpassing liberal capitalism or environmentalism? Can its image of the world provide people with new meaning?"

('Prout in Power: Policy solutions that reframe our future' by Sohail Inayatullah)

The call for Universal neo-humanist compassion has never been more urgent than today, in the known history of mankind. How we can prevent the world sinking into the Dark Age of falsehood and hatred, unleashing violence, turning governance into mobocracy, installing electoral dictatorships... which appears as the favoured route to power?

The theory-poor world is awaiting the theory-rich Prout. The democratised social media, folk-songs in Samaj languages should empower struggle for liberation from physical, psychic and spiritual exploitation. The time is ripe for Prout to emerge as an intellectual force in the academia and social media of the world.

That will be the fore-ground for the movement to materialise clarion call of Prout to "Localise Economy; Globalise Humanity", through fluid localised Cooperatives, Public-run Utilities, and Privately viable small and medium enterprises, for self-reliant economies of bioregions or Samajas, and neo-humanist culture of universalism. ●

The National Education Policy 2020 in the light of **PROUT**

The real meaning of education is to develop the physical, mental and spiritual realms of human existence.

■ Ganesh Bhat Sirsi

After revealing NEP 2020, on Wednesday, 29 July, the central government and its supporters are creating a big hype and trumpeting as if it is a novel idea and a great achievement. It is claimed that the NEP 2020 seeks to introduce and implement a sea of changes across all levels of education in India, including the essential understanding of education in the country. It also seeks to implement changes in the way the facilitators of

such education – schools, colleges and teachers – are trained and how they approach education. But a deeper study reveals that it is a political strategy and a deliberate attempt to hoodwink the masses.

The NEP 2020 policy document says that it “aims at producing engaged, productive, and contributing citizens for building an equitable, inclusive, and plural society”. The NEP policy is claimed to be based on the pillars of “access,

equity, quality, affordability, accountability” and will transform India into a “vibrant knowledge hub” and NEP would transform India into a “global knowledge superpower.”

These are of course high sounding words, but cannot be achieved in isolation of a socio-economic system which is individualistic, greedy, exploitative and divides the people on the basis of caste, creed, religion etc. Unless





the people are relieved of the uncertainty of livelihood and struggle for fulfilling the basic needs of life, such aims remain as political slogans. PROUT opines that education should be free at all levels and it stipulates education as one of the minimum essentialities of existence and guarantees it. NEP allows private players in the field of education and hence it is not possible to get access to free education by everyone. The failed RTE scheme is no solution.

PROUT accepts the definition of educations as “Sá vidyá yá vimuktaye”= “Education is that which liberates.”

The real meaning of education is trilateral development – simultaneous development in the physical, mental and spiritual realms of human existence. The sense of universalism should also be awakened in the child. Etiquette and refined behaviour are not enough. Real education leads to a pervasive sense of love and compassion for all creation. It is not simply creating man power to serve the people in power or the capitalists. NEP has a limited concept of education, compared to the holistic view of PROUT.

In the educational system of ancient India, the cultivation of

spiritual knowledge was primary, and this instilled in the students a high standard of behaviour, reverence and modesty. PROUT says,” For spiritual practice you are to create a spiritual urge. Therefore you are to create a proper system of education. Education should be imparted in a spiritual and psychic style. When they get proper education, a proper spiritual urge is created and then they will start Sádhaná (spiritual practice).”

“The practice of morality should be the most important subject in the syllabus at all levels. We must develop the physico-psychic aspect of the students through proper physical culture, which will include Yoga Ásanās, proper diet, games and sports, etc. And to develop the psycho-spiritual aspect, we must reorient the entire curriculum of all schools from kindergarten to post-university level according to the Neo-Humanist philosophy, and must incorporate the practices of Astáṅga Yoga into the curriculum in all grades. This will be the practical approach. And the guiding philosophy, the controlling philosophy should be: “This universe is ours” – and “we” means humans, animals and plants.”

It is said that the best way of enmity against a person or a race is to

deprive the person or the race of the freedom to cultivate their práṇa dharma, and to prevent them from channelizing their potentiality accordingly. British rulers did it by introducing their system of education.

NEP contains no ideas or policy regarding introducing spirituality; hence the claim that it is reviving the ancient Indian system of education is a big hoax. Of course it will be too much of an expectation from the people who propagate religion as Dharma and geo-patriotism as Nationalism.

Vision of the NEP include: Ensuring Universal Access to Education at all levels, Bring back 2 crores out-of-school children, Attain the goal of retaining all children in schools until completion of secondary education.

This vision is not based on the ground reality. Poverty is the main cause for the drop out of students and not the defects in the present education system. Many a children are forced to work to maintain their families. It is impractical thinking that just by providing mid-day meals or breakfast all the students will start attending the schools. What is required is a changed socio-economic system where everyone is guaranteed the basic needs of life by

providing adequate purchasing power and not by doles. This is possible only when decentralized economic system is implemented and not in capitalistic system.

Language issue

NEP suggests use of mother tongue/local or regional language as medium of instruction until at least till class 5 and preferably till 8th and beyond wherever possible. It needs to be observed if this rule can be implemented in view of the irrational belief/fad/passion/fashion of the parents to get their children educated in English medium, as well withstand the pressure of private school lobby. It is also not clear as to whether the existing English medium schools will continue or have to shift to local language. Since the use of mother tongue/local or regional language as medium of instruction is not mandatory, the proposal can be considered as a mere lip sympathy. To implement local or regional language as medium of instruction in education institutions, a popular socio-cultural movement is needed. Since such movements expose the psycho-economic exploitation perpetrated by capitalists, they are sure to oppose them. A government following the capitalistic system cannot be expected to start or support such movements.

NEP seeks to bring about is a focus on languages in school and aims to promote multilingualism and a learning of native languages. It means that students will learn three languages, based on the states, regions and the choice of the students themselves, as long as at least two of the three languages are native to India. The reference to Hindi and English in this regard in the draft NEP has been dropped after a protest from political parties.

Implementing this idea needs additional teachers. Who will fund the private schools? Will not this additional burden be transferred to students/parents making the education more costly? Will the government appoint additional teachers in government schools? This proposal is also looked upon by the southern states as move to impose Hindi/ Sanskrit.

PROUT is not against learning three languages, but opines that the learning of local language and English is compulsory. It says that no one in the world should consider English to be the language of England alone, but should rather accept it with an open mind as the common language for the communication of ideas. It is strange that NEP has not given due placeto English as a language, may be it is a popularity gimmick to please certain section of voters.

School Education

NEP wants to change the existing 10+2 structure of school education to a 5+3+3+4 structure, covering children between the ages of 3-18 and claims it to be a great reform.

This claim is superfluous; because, preschool education system already exists in India; even government schools are providing this. The change is that it has been clubbed with 1st and 2nd standard making it 5. Earlier system of (1+2)+5+3+4, existing in many states is now changed to 5+3+3+4.

Many people question the rationality of merging pre-primary and primary grade 1 and 2 and prescribe a formal syllabus for pre-primary. This, they feel will deprive children of the joys of childhood. Abolishing anganwadis is considered an unwise move by experts.

Introduction of vocational courses in school curriculum is a good idea, but to depend on the good will of local experts itself is not practical. Payment by government schools and colleges to guest faculty is quite low at present. In many cases it is less than 10% of the salary of permanent faculty. NEP is silent on such issues of in human anomaly and also about the additional expenditure.





Reforms in the Higher Education System

One of the aims of NEP is to overhaul the fragmented nature of India's existing higher education system and instead bring together higher education institutions (HEIs) into large multidisciplinary universities, colleges, and HEI clusters/knowledge hub and also aims to improve it with the goal of "creation of greater opportunities for individual employment."

PROUT is a system where 100% employment will be there and individual will not go after the job, but jobs come in search of the individual. Such an idea cannot be conceived even in dreams under a capitalistic system.

The policy of admission to higher education through national-level entrance tests to be administered by the National Testing Agency makes 15 years of school education virtually redundant. With this the states will lose their independence of imparting region specific education. This will give a massive boost to the rich business of coaching. Higher education could become an unreachable fruit for the poor because they just can't afford the

costly mode of coaching.

NEP intends to invite the top 200 global universities for establishing 500 high quality educational institutions in the country by 2030. This will turn a pro rich move.

National Economic Policy of the early 1990s that brought in liberalisation-privatisation-globalisation has led to extreme inequity; NEP will add fuel to this.

The change that the NEP proposes to bring about the undergraduate degree of either a three or four-year duration, with multiple exit options within this period, with appropriate certifications for those dropping out at a certain point in the course is needed, but the details are awaited.

Teachers

The NEP proposes higher qualification and training to teachers. According to PROUT teachers must be selected carefully. High academic qualifications do not necessarily confer on a person the right to become a teacher. Teachers must possess such qualities as personal integrity, strength of character, righteousness, a feeling for social service, unselfishness, an inspiring personality and leadership

ability. They are samāja gurus and for this reason it is not possible to accept just anyone as a teacher. Because teachers have an extremely important role to play, their professional standards must be very high.

If teachers are to be held responsible for building ideal men and women, they must also be given the right to formulate educational policies, instead of being mere teaching machines. They should always keep higher ideals before them as they work. Those who are not teachers should not be allowed to interfere in educational matters that come within the jurisdiction of a school. The NEP has no proposals or intention to avoid interference of politicians and non-academics in the field of education.

Detailed study of NEP 2020 leads to the opinion that it is a typical example of hypocrite's psychology. Hypocrites formulate theories and policies without the least intention of materializing them. By exploiting the name of a theory they serve their own purpose and that of their group. They are obviously only for show and to hoodwink the people. ●

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Subsidising Sanitary Napkins Alone Can't Achieve **MENSTRUAL HEALTH** and **HYGIENE**

Research has shown that low-cost sanitary pads don't solve the myriad issues related to traditional menstrual practices and is more like band-aid on a deadly wound.

■ Anuja Sankhe, Parvani Laad and M. Sivakami

Prime Minister Narendra Modi's address on Independence Day this year touched on an important public health issue: menstruation. Modi said, "Through 6,000 Jan aushadhi kendras, about 5 crore women were provided sanitary pads at one rupee

(each)." It's a powerful statement from the prime minister addressing an issue for millions of people in the country, and which is a big positive step towards recognising menstruation as an important health, education and gender equality problem.

However, Modi's few sentences during his 90-minute speech only glanced at a much larger issue. In India, a significant proportion of girls and women have no access to basic sanitary products and use ash, banana leaves, husk, sand and/or unsanitised cloth for





menstrual hygiene. Among young women aged 15-24 years, 62% use cloth for menstrual protection. In Bihar, Uttar Pradesh and Chhattisgarh, approximately 81% of women still use cloth during menstruation. Only 48% from rural areas and 78% from urban areas use sanitary pads. Others resort to unhygienic menstrual management methods. The use of such methods for a long time can lead to serious health consequences, so governments push girls and women to use sanitary napkins, a more hygienic alternative.

The Centre, in association with the Department of Pharmaceuticals, launched the Jan Aushadhi Suvidha sanitary napkin in 2018 through more than 6,300 Pradhan Mantri Bhartiya Janaushadhi Pariyojna kendras across the country. These oxo-biodegradable pads were sold at a minimum price of Rs 2.50 per pad, and were later subsidised to Re 1. With the motto of 'health, hygiene, and convenience', this scheme garnered much attention and applause, but at the expense of eliding issues of sustainable menstrual health. The scheme later faced backlash for its poor implementation, inadequate advertising, irregular supply and lack of communication.

Similarly, in 2018, the Maharashtra government launched the ASMITA scheme but without a pre-run pilot test. The pads were later found to be too small, with low absorbing capacity, leading to the scheme's failure. Subsequently, women switched from using cloth to mediocre sanitary pads as well as developed a negative attitude towards state-backed sanitary pads and products in general. Women also lost their autonomy over the choice of absorbents and were limited for choice. As the world was taking steps towards sustainable menstruation, we walked in the opposite direction.

Research has shown that low-cost sanitary pads don't solve the myriad issues related to traditional menstrual practices, and is more like band-aid on a deadly wound. Menstrual health and hygiene reach well beyond the distribution of pads, to encompass broader systemic issues like knowledge, availability, safety and affordability of materials, informed and congenial professionals, referral and access to health services, sanitation and washing facilities, positive social norms, safe and hygienic disposal, advocacy and policy.

When they start menstruating, most girls are unaware of the

changes their body is going through, about menstruation being a biological process, and what they can do to manage it. Studies have shown around 40% of adolescent girls skip school when they menstruate, due to the use of bad absorbents used, lack of privacy in schools or restrictions imposed on them. School management and teachers must be aware of menstrual hygiene practices, to ensure adequate support for those who need it, in their formative years of developing hygiene behaviour. Moreover, creating supportive spaces involving adolescent boys and men through open dialogues will enable them to understand the importance of menstrual hygiene management. Such engagements could prompt changes in social norms, myths and taboos associated with menstruation and improve overall gender equality.

Focus is on handing products, not safe disposal

The government tends to focus more on handing sanitary products and ignores educating people on how to safely dispose them, which is a major concern in a country like India. Oxo-biodegradable pads, when compared with other commercial ones, are said to be eco-friendly, but their safety and modes

of disposal are still questionable. Menstrual cups are a cheaper, more sustainable and more eco-friendly alternative but they haven't been actively promoted and hardly find space in India's policy discussions on menstruation. Instead of providing sanitary pads to everyone, the strategy must focus on educating and empowering people who menstruate, to choose from the various safe options available to them.

The country's menstruation discourse is currently women-centric. Transgender men and people with other gender identities also menstruate. The current focus on menstrual hygiene excludes these marginalised groups. Though we have scraped Section 377, the pain of menstruation is more than just physical for transgender people. Safety concerns and a lack of access to menstrual products are some of the vital issues gender-nonconforming people face. The corresponding state schemes must shift their focus from 'women-



alone' to 'people with periods' to be more inclusive.

Moreover, the distribution of sanitary napkins without addressing a plethora of other socio-economic, cultural and policy constraints only leads to the formation of myopic, knee-jerk policies. Menstrual

management requires a multi-faceted approach. Behaviour modification and ensuring access to menstrual hygiene materials are important measures, but at the same time inclusion, sustainability, and autonomy must guide such measures. ●



Stop Sacrificing A Girl's Self-Esteem at the Altar of Menstrual Myths



The Many Lives and Meanings of Waste

■ Aparna Agarwal

Over the past few decades, Delhi has been bombarded with objects. These objects, deemed as trash by most inhabitants of the city, become a source of livelihood for many. Present in every nook and corner of the city to the splintering landfills, these ‘wasted’ objects pose a grave danger to the city’s existence, both “aesthetically” and ecologically.

Quite noticeably, it is as if Delhi’s end life sits poised among the three landfills in its three corners. Landfills are ablaze with fires and the toxicity of these materials seeps into the nearby water bodies. The neighbouring colonies are inhabited by disposable lives (waste pickers), representing the toxic sinks of the city.

These planned and orderly



Unless we question the socio-economic structures associated with the production of waste and waste management, we can’t really overthrow the waste crisis.



toxic sites are at once representative of the growing anthropogenic concerns and anxieties and simultaneously reflect the inside-outside binary created through years of cultural constructions around dirt and pollution, specifically in the Indian context, where not just ‘wasted’ objects but also bodies involved in dealing with waste are relegated to dirt and stigma.

It is only when these wasted materials embark upon their post-consumption journeys and are dumped onto the orderly sites of mounting landfills – the city’s eyesores – that the toxicity and disorderliness of the afterlife of materials disturb the visual aesthetics of those who reside in the inner spaces of the city.

Even as we live through the

visible and ever-increasing waste crisis, we fail to gauge the afterlife of waste. Maybe a few years ago, many of us imagined waste as merely an administrative concern, limiting it to the realm of management. Municipal Corporation of Delhi (MCD) vans would come, pick our waste from nearby dhalaos and dump it at the designated site. For dirt, loosely mapping onto waste has always been construed as “matter out of place”. Its right place is always some other space, which is not occupied by “common people”.

Yet today, as we become more developed and technologically equipped, the presence of waste

concern and that of disposability, we are externalising its presence. Here, technology is construed as scientifically sound and politically neutral infrastructure, which shall eventually contain the waste crisis in the city.

The recent installations of bio-mining infrastructure across the three landfills (Okhla, Ghazipur and Bhalswa) are projected as grand efforts by the three municipal corporations in Delhi in overhauling the crisis, while simultaneously invisibilising the lives of waste workers. While time will tell what future these ‘recent’ technological advancements hold for Delhi’s



(physically and metaphorically) haunts us more than ever before. There is little connection between us and the material we dispose. Once it reaches inconspicuous locations, such as a landfill, we forget the connection we had with them. There is a deliberate distancing of waste. It is generated by us and hidden somewhere else, in the far-removed peripheral and marginal corners of the city.

Heavy reliance on scientific knowledge and technology-based solutions, followed by landfills as the epitome of technical artefacts and built-infrastructure of cities, has obfuscated the challenges posed by the waste crisis. By construing waste as a matter of techno-managerial

waste crisis, what is important is to understand the processes which continuously perpetuate the momentous growth of waste in the city.

Lending a political and sociological lens will help us unravel the labyrinthine problems of caste, ecology, consumerism and the spatio-temporal axis of the waste crisis. Waste is not just a rejected negative value of our living, rather it embodies the present-day consumerist lifestyle and the social relations of a capitalist society. As dutiful citizens, we are so obsessed with ‘rightful’ and ‘orderly’ disposal of waste that we fail to gauge the afterlife of waste and the moment of waste constitution.

As waste studies scholar William Viney discusses, waste isn’t just matter out of place but also matter out of time. Time is the primary factor in determining what constitutes waste. An object’s use value and material condition may not wither off, but its temporality can define whether it is useful anymore. For example, radio cassettes and re-fill pens are common objects available with kabadiwalas (local waste dealers).

A discarded pair of shoes – discarded in order to make way for a new one – is a common sight around landfills, which ragpickers wear to climb up the hill. That wasted shoe acquires use value for ragpickers. As one waste picker told me, “What is kooda for you, is actually kabaad. Do not confuse the two.” Thus, the wasted matter, out of place and out of time, pushed towards the margins of the city, are brought back to life by the creative and bricolage efforts of waste pickers, labouring to sustain their lives and renewing the city, by injecting all the harm onto their bodies. Similarly, kabadiwalas collect discarded materials on their tricycles from across the city and sell them off to relatively bigger traders, furthering the processes of renewing urban economies and recycling.

However, even as waste pickers and kabadiwalas tirelessly and disproportionately bear the burden of capitalism’s detritus, they are barely recognised for their labouring-infrastructure. The way waste workers are pushed to the margins of the city and with the burgeoning increase in the dumping of materials, the waste crisis is nowhere near its end. Rather, it is very much endemic to the existence of profit-making economies. Unless a product is marked as ‘obsolete’, ‘useless’, ‘out of fashion’, there will be no room for new products and subsequent profits.

Moreover, the presence of waste has become such a visceral part of our lives that today it cannot be ignored by the ‘reel’ world. The interactions between the non-human (wasted materials) and human world

has created in an 'order of chaos', which is difficult to escape in present times.

The cinematic presence of waste in the movie *Joker* symbolically maps onto the life of a dejected, exasperated and anxious being in a modern capitalist world, surrounded by trash bags in the fictional Gotham City. This projection of the trash crisis was illustrative of the emptiness of materials and ourselves, where, if deemed 'useless', humans and materials are pushed to the darkest corners of the cities.

Likewise, the recent Netflix series *Leila* showcases a state of urban dystopia, where sprawling landfills have become a central part of our lives and the drinking water from taps is black. However, if we scratch the surface, we aren't looking at a dystopic future but are living in a toxic reality, where groundwater is highly contaminated, the disposable lives (waste pickers) carrying the burden of consumerist lives are suffering from skin diseases, tuberculosis and asthma.

Yet, the broader public discourse on waste is painted as a practice of discarding the trash in the 'right place'. It is construed as our duty to not litter the city. The moral governmentality of waste disposal has overpowered the discourse around waste so strongly, that it is even difficult to ponder upon the social and political constellation surrounding the production of waste and the economies of waste disposal.

Both these fictional depictions reveal not just the visible crisis of waste, but rather how the continuous processes of interactions between humans and non-humans have altered our habitat along with the existence of our being, which is continuously striving to be more 'useful', 'productive' in such abject times.

As much as waste is stereotypically illustrative of disorder and chaos, an analysis of its ontological existence reveals the dark and shameful secrets of human society. As sociologist Zygmunt



Bauman famously argued, "Waste is [the] mid-wife of all creations". The irony of our times is that the more developed we are, the more wasted we are. Waste is both the antithesis of development but also a by-product of development.

The present order of living, based on the capitalist model of development, produces by default disorders of waste. Thus, waste as an individual managerial entity doesn't mean anything. It is pertinent to acknowledge and understand the way it gets embedded in our daily lives from the moment we are born.

For example, from the surgical material which is used when we are born to the time we die, the materiality we leave behind constitute waste and are disposed of in some manner or the other. This constitution of waste is defined not just by virtue of a matter and disposability but also by the ecology, space, time social relations and the afterlife it acquires.

The unequal times we live in force us to oversee the totality of the waste crisis through the smokescreen of development, hierarchical clean spaces and imposition of a particular form of aesthetically built environment.

Unless we question these socio-economic structures associated with the production of waste and waste management, we can't really overthrow the waste crisis.

Mitigating waste production is not a matter of behavioural change and the associated moral governmentality around it – for example the *Swachh Bharat Abhiyan*. Rather, it requires engaging with the hegemonic cultural practices and stigma (of impurity and dirt) associated with waste and waste work. It requires dealing with the profit-led order which demands the continuous production of materials in order to sustain itself and the hierarchical stigmatised spaces and disposable lives which sustain these processes.

Ironically, though not surprisingly, as we struggle to maintain the usual order of living in the time of COVID-19, we have generated a disorder of medical waste, lying across the landfills and streets of Delhi. Waste pickers, who are anyway exposed to the dirt and pollution of humans on a daily basis, are not repulsed and scared by the presence of discarded personal protective equipment (PPE) kits, masks and gloves in the way the middle class is.

Maidul, a waste dealer, who is now forced to climb up the landfill due to lack of earning, told me "Anyways on a daily basis, we deal with all kinds of waste. There is certainly an increase in medical waste, but prior to COVID-19 also, we saw half-dead animals, syringe and blood around the landfill. We are not surprised and bothered by the current situation. The moment we jump into the waste work, we leave our destiny to god. That is all we have."

Many workers like Maidul, who have literally been reduced to 'wasted lives' – unable to sell their collected objects, forced to beg on streets, while also carrying out the work of waste – continue to sustain themselves amidst this chaos, maintaining the order of our cities. ●

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We the Citizens

Turned-Subjects of India

 Sudhir Chandra

What explains the fearlessness of the British Indian subject and the servility of the free Indian now when, as then, good government is dismissed as being irrelevant for holding power?

For the first seven years of my life, I was a British Indian subject. Of that, I remember little. By the time I could have my own recollections and experiences of Indian public life, I was a citizen. These recollections and experiences, like those of my coevals, constitute a saga of deepening disenchantment.

The experience of subjection, which the innocence of childhood saved me from, has come to me amply during a life spent in studying colonial India. For close to 60 years I have inhabited subject India and independent India simultaneously. Along with witnessing the vicissitudes of the Indian Republic, I have closely followed a whole range of developments in colonial India. I have suffered with my educated forbears the repression, the pain, and the humiliation of subjection. I know the dreams they dreamt of a new, independent India, and the way they strove for those dreams. I know the

oppressive colonial apparatus they had to contend with, including its law courts.

I cannot not compare the two. More so when, as now, life in the Indian Republic becomes claustrophobic and forces the question : Have we, as citizens, been true to the dreams we had dreamt and the resolves we had made as subjects?

The blunt answer is that we are no longer citizens. We are subjects, like we were in enslaved India. Worse, if truth dared be told.

Not many today would remember Surendranath Banerjea, that pioneering figure among the makers of modern India. A whole decade before the Indian National Congress – of which also he was a prominent leader – Banerjea, as one of the moving spirits behind the Indian Association, provided an organisational basis for pan-Indian nationalist politics. He enthused thousands of his compatriots to dedicate themselves – to recall his autobiography, *A Nation in Making* – to the making of the Indian nation.

The mention of Surendranath Banerjea brings to mind many memories. One of these is particularly pertinent for us today in view of the unfortunate salience the issue of contempt of court has acquired. Banerjea was charged with contempt of court for writing an

editorial in his English weekly, *The Bengalee*, and sent to jail by Justice Norris of the Calcutta high court. This resulted in protests and hartals all over Bengal and as far as Maharashtra and the Panjab.

The most memorable protest, though, came from a serving Indian official, Behari Lal Gupta. Gupta was one of the four Indians, including Surendranath Banerjea, who had entered the ICS in the same year, 1869. Gupta was in office when the news of Banerjea's sentence reached him. After finishing the day's work, he went straight to the jail and met Banerjea.

There is another reason for remembering Banerjea. It relates to the recent spate of official and officially countenanced charges of sedition and treason against honest, courageous and committed individuals, charges that our law courts have demonstrated an unprecedented readiness to believe and admit.

Something similar happened when, soon after assuming the viceroyalty of India, Lytton (1876-1880) made it his top priority to crush what he saw as widespread disloyalty and sedition. This is what Banerjea's *The Bengalee* said in its issue of September 1, 1877: "When a Government is determined on finding sedition, there will be little

difficulty in finding it." Indians, *The Bengalee* added, were determined to resist the "wicked tyrants".

The Bengalee was not alone. No respectable Indian newspaper or periodical, neither in English nor in Indian languages, succumbed before the Lytton administration's coercive policies and pronouncements. Even the draconian Vernacular Press Act failed to gag the Indian language Press. The Act was removed forthwith by his successor.

Let alone the subject Indians, Lytton did not go unchallenged even among his councillors. One of them, Arthur Hobhouse, was particularly unsparing in his principled opposition to the imperious viceroy. The worst that happened to the dissenting Hobhouse was to get the sobriquet "evil Genius" from Lytton even as the Indians looked upon him "as an Englishman to the core".

How does one explain this contrast between the intrepidity of the subject and the obsequiousness of the free? Or the absence of exceptions like Hobhouse and Gupta within the ruling dispensation of the free?

The current phenomenon of Indians being reduced to subjects takes the mind back to a striking epistolary exchange between Lytton and his boss in London, the Secretary of State for India, Lord



Salisbury. Extraordinarily repressive as Lytton's regime was, even more extraordinary was the philosophy of governance that he shared with his boss. Writing to Salisbury on May 11, 1876, Lytton dismissed as a "fundamental political mistake" the belief that India could be held by good government, "that is to say, by improving the conditions of the Ryots, strictly administering justice, and spending immense sums on irrigation works, &c."

Salisbury agreed heartily and, in his reply of June 9, explicated the underlying logic of Lytton's formulation. The masses, he wrote, "must never be counted upon to resist their real enemies, or sustain their real friends at the right moment."

None of this was meant for public consumption. The overt official discourse – the debates in the Viceroy's Council, the speeches of officials, etc. – remained sedulously couched in the lofty language of the 'White Man's Burden' and 'Civilising Mission.' Had I not had access to the confidential correspondence between Lytton and Salisbury, I would not have understood the deeper springs of their decisions and actions.

This carries a disconcerting resemblance with the present of the Indian Republic. Illustrations are galore. Let us just concentrate on that March evening when the Prime Minister announced a nationwide lockdown, beginning the same midnight. Hard for anyone, except for the super-rich, this created an impossible situation for the poor, which means the overwhelming majority of Indians.

The most vulnerable of them were – are – the daily wage-earners and self-employed who had migrated from the countryside to large cities. They had no savings to stave off eviction and starvation. As for the self-quarantine and the social distancing that the lockdown was meant to ensure, it was impossible for them, given the way they were cramped together in tiny accommodations.

The Prime Minister considered it adequate to appeal to the employers to keep paying their workers, and to the landlords not to evict their poor tenants for non-payment of rents, and to promise, on the part of the government, free food and some cash to the needy. Did he believe that this would do? Who believed it would?

When, expectedly, the inevitable happened, and the poor felt compelled to come out and trek back to the uncertain security of their distant homes, the government let loose its police on them. The whole country saw what happened. Only our government, unsurprisingly, and our Supreme Court, surprisingly, did not. The former submitted an affidavit which belied what the whole country had witnessed. The latter accepted it as the truth.

What does this mean? Let us for the moment steer clear of considerations like humanity. What does this want of concern for the poor, especially the migrant labourers, mean in terms of conventional electoral wisdom? Does this mean that the ruling party believes that it can dispense with the votes of this massive segment of the country's electorate? Clearly not. It would rather appear that the party leaves its miracle-performing leader free to decide.

And the leader, following his 2019 re-election, has made the happy discovery that good government – people's well-being – is irrelevant for retaining power. No matter how badly they are treated today, he will manage, when required, to inveigle them into supporting him. They will not "resist their real enemies," and they will have no "real friends" to turn to.

Of course, the leader will not say so, just as Lytton and Salisbury did not. Citizens remain citizens not by virtue of the rights enshrined in the constitution they gave themselves in the wake of freedom. They remain citizens by virtue of the deterrence they exercise through the constant threat of an adverse electoral verdict. Given that this

leader beguiles like no one before, and also that we are prone to be beguiled like never before, that deterrence is all but gone.

Citizens also hope to remain citizens through the constitutional safeguard of an independent judiciary. As the ultimate protector of the citizens' rights, our higher judiciary, particularly the apex court, has had a chequered history. It has alternated between institutional glory and shame. These alternations, including the judiciary's far from reassuring present moment, can be understood only in terms of the larger dynamics of the Indian society.

That will require a separate exercise. Still, because the protection of the poor and the vulnerable is of profound significance, let me return to the apex court's acceptance of the government's affidavit regarding the flight of the migrant workers. Let us, again, set aside human considerations, though they can, even technically, be admissible in a matter involving justice, equity and good conscience. The merits of the affidavit apart, the honourable justices seemingly forgot the principle that governs what they do day in and day out: *audi alteram partem* – hear the other party. The other party, consequently, was exposed to colossal, avoidable damage.

Who, in this season of punitive fines, will be forced to compensate for that damage?

The honourable justices took up this matter when it was too late and claimed that they were taking it up *suo motu*. Yet another judicial maxim was overlooked. Delay in justice, in this case, arguably meant injustice.

With a leader who can dare dismiss good government as irrelevant, and an apex court that inspires little confidence, we the citizens-turned-subjects of India, must reflect on how we have failed ourselves and reached where we are. Knowing that it is never too late to begin anew. ●

Globalisation of CAPITALIST CRISES

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The world is facing
major immanent
capitalist crises

Bhabani Shankar Nayak

The post pandemic economic recovery looks uncertain and the economic growth projections look gloomy in every stretch of policy paradigm within capitalist imaginations. The strong and existing multilateral cooperation within the Westphalian international system is falling apart and facing its existential threats due to its entrenched Eurocentric bias, democratic deficits and institutional dominance by the erstwhile colonial powers. The world is moving into a long-term crisis within capitalism. The capitalist system has failed to offer any viable alternatives to recover from the crises. It is rather deepening the globalisation of crises and miseries among the masses. The



predicaments of hunger, homelessness and unemployment are growing. The idea of accessibility, availability and distribution of essential goods and services are becoming difficult. The markets are shrinking and sinking. Both the producers and consumers are facing the crises in their everyday lives.

The follies of globalisation and its flickers continue to be in denial mode. These illiberal charlatans of power live in the cocoons of their

privileged ghettos and argue vehemently that the current crisis is not a capitalist crisis or crisis of globalisation. There is concocted propaganda that the crisis is a product of greedy and irrational individuals, inefficient governments and unproductive states. The free market led systems are only viable and competent alternatives. These reactionary and ahistorical narratives help capitalism by arguing that the current economic, social, political, environmental and

Coronavirus led global health crises are products of state and government failures.

The right-wing economists, liberal commentators, salary seeking intellectuals and consultants in different thinktanks continue to glorify and provide ideological justification to capitalist globalisation by hiding its absolute failures in deepening egalitarian democracy, peace and prosperity. The globalisation of crises under capitalism serves four objectives of the ruling and non-ruling classes. Firstly, these ridiculous propaganda makes people reject the state and government they have formed with the help of their collective will. Secondly, it diminishes citizens faith in their own abilities and own intellect. It weakens and diverts them to analyse and reflect on their own realities. Thirdly, it weakens the state and destroys the capabilities of the governments as instruments of social, economic, political and cultural change for common good based on scientific spirit and progressive future. Finally, it destroys democratic cultures by replacing it with authoritarianism that is concomitant with the requirements of capitalism for its growth. In this way, the fake narratives of reactionary politics and global capitalism helps to achieve these four specific objectives, which are central pillars in establishing authoritarianism accelerated by

crises. The globalisation of capitalist crises means globalisation of authoritarian politics and vice versa.

The world is facing six major immanent capitalist crises i.e. i) Coronavirus pandemic led global health crises, ii) environmental crises, iii) economic crises, iv) political crises, v) military crises, and vi) crises of governance. These six crises are integral to each other. One crisis triggers the other. It is impossible to address them separately. Therefore, it needs an integrated and pluriversal approach to understand and address these crises together and find reliable alternatives.

Coronavirus pandemic led global health crises

The Coronavirus pandemic reveals that spill over of virus from their natural habitat to human body is associated with the burgeoning wildlife trade, deforestation and loss of natural wildlife habitat due to over exploitation of nature under capitalism. The monetisation of nature for profit is the foundation of health pandemics. According to a recent research, two viruses enter into human body from their natural hosts every year for a century now. The Coronavirus led health crisis and other forms of global health crises are products of capitalism, which considers human body and nature as resources to be used for the expansion of capitalist profit. It also

uses sickness as business opportunities for health insurance and pharmaceutical corporations. The profit driven healthcare and economic system breeds health crises across the globe. The Coronavirus led pandemic is aggravating existing health crises due to privatisation of public health infrastructures and corporatisation of health services. The alternative is to look at health as human rights and abandon the economic model that seeks profit from illness and business of sickness. The nationalisation and universalisation of healthcare is the only alternative.

Environmental crises

The unprecedented environmental crisis is not natural. The environment is degraded and destabilised by the growth of a desire-based society under capitalism. The magnitude and severity of environmental crisis reveals that capitalist economic system creates grave imbalance within the ecosystem by over exploiting natural resources. From global warming to pollutions and contaminations are the products of the productivist and utilitarian ideology of capitalism, which monetised the environment for the maximisation of profit. It has ruined the land, water and air. The outbreak of air and waterborne diseases are products of environmental crisis manufactured by capitalist system. The irreparable damage to environment is a threat to human lives. The environmental crisis aggravates global economic and health crisis. The reversal of profit driven desire-based capitalist economy is inevitable for a sustainable economic and social future.

Economic crises

Economic crisis is integral to capitalism. The faux neoliberal narrative of austerity as an economic policy alternative to recover from economic crisis is the logic of market on steroids. Austerity is not an economic policy but it is an economic project of the capitalist classes, which enforces



economic miseries, political despondency and social alienation on majority of population. The voodoo of austerity and its alconomics culture reproduces crisis and empowers market forces by transferring public resources to the private pockets of the capitalist classes. The only way to recover from the crisis in short run is to abandon austerity driven neoliberal economic policies. The permanent alternative from crisis is to destroy capitalism and all its cultures with the help of popular struggles for a sustainable economy and society based on community and democratic control over resources.

Political crises

The neoliberal shift in economy led to the shift from welfarists social democracy to bourgeois democracy, where uninhibited market forces rule with their invisible free hand. The growth of island of prosperity and continents of miseries are the net outcomes of such a system, which led to the declining legitimacy of the democratic political forces. In this context, there is the rise of reactionary religious and conservative social forces are not only filling the vacuum but also providing legitimacy to the rule of capitalist politics in the name of culture, religion, and nationalism. The recent political upheavals within liberal democracies in different parts of the globe reflects this right-wing shift and reactionary trend in politics. The political crisis is an opportunity for the capitalist classes to dismantle all democratic norms and values in support of authoritarianism. In this decisive period of structural crisis of capitalism, it is only authoritarian politics that can help capitalism to further accumulate at this stage of its growth. The collective politics with collective vision, which led by the people who have contributed to the collective good, is the only alternative for the survival of the masses.

Military crises

The authoritarian and reactionary political regimes breed conflicts, disputes and wars to stay in power



and control resources. The global growth of nationalist war hysteria is producing military crises in land, ocean, air and space. It is also fuelling international arms trade. The colonial, imperialist and capitalist powers consider military crisis is an opportunity to expand their economic base by selling weapons of mass destruction. The guns and capitalist globalisation move together. The military-industrial complex is deepening the idea of security state led by the defence forces that ensures security to capital at the cost of human lives. The states and governments are spending all their resources on military equipment when citizens are suffering in hunger and homelessness. The military crisis puts citizens welfare in the dustbin. The global growth of defence spending is a threat to environment, human lives, peace and prosperity in the world.

Crises of governance

The world is witnessing the growing crisis of global, regional, national and local governance. The crisis of governance means crisis of rule of law, transparency and accountability. The criminogenic character of capitalism prefers a non-transparent and unaccountable system, which provides absolute freedom to the mobility of capital and control labour and its mobility with different legal mechanisms. The laws are for the masses and the capitalist classes live with legal

impunity. This capitalist duality is central in creating crisis of governance. The growth of economic and social inequalities, rise of political illegitimacies and illiberal thoughts are also led to the crisis of governance. The struggle for liberal, progressive, egalitarian, cooperative and democratic governance is the only alternative which is destroyed by capitalism in regular intervals.

These six crises are intrinsic capitalism to overcome its own internal contradictions. The different incarnations of capitalism reveal that capitalism is an incubator of crises. There is no alternative to solve crises within capitalism. The globalisation is the diminuendos of capitalist world economy, which promised peace and prosperity but in reality, it is globalising crises and miseries.

The astrologers of capitalism have lost all their gods and worshiping false god of propaganda has expired its usable date. The idolatry of capitalist falsehood is not an alternative to recover from the crisis of its own making. It is time to learn from our experiences with capitalist catastrophe and its history of crises. There is no individual freedom within capitalism in which majority suffer. Our individual freedoms are interlinked with collective emancipation. The global emancipatory struggle against capitalism is the only alternative for a collective future based on liberty, equality, justice and fraternity. ●

Vijaya means Complete Victory

Shrii Shrii Ānandamūrti

There are two mental feelings which are particularly difficult to suppress – even very prominent actors have trouble hiding them which are “viśa” [angry dissent] and “amṛta” [deep affection]. The seven acoustic sounds, the seven musical notes, viśa and amṛta are the sixteen sounds controlled by the vocal cord. In this connection it should be noted that the root-verb “jñā” is not included in the seven metrical rhythms of the Vedas. The reason is that the origin of any sound is not in the vocal cord but in the mūlādhāra. “Parā pashyantī madhyamā dyotamānā vaekharī shrutigocarah”. These are the different stages in the formation of words. They first originate from “para” [the primordial seed of a word] and terminate in shrutigocarah [the audible form of a word]. In the state of pashyantī one visualises an idea. In the dyotamāna stage, one has an inner urge to express the idea, but the words remain unexpressed. You must have often experienced the state when you understand many things, but cannot find words to express them. That is, you do not understand how to express those ideas and thus cannot convey your internal feelings. This is the stage of dyotamānā.

“Jñātvā Shivaṁ śāntimatyantamati”. In Saṁskṛta, the word “shiva” has many meanings. The first is “well-being”. While blessing someone, one can say “shivamastu” in place of “sukhamastu” [may you prosper]. The second meaning is “consciousness”. “Shiva śaktyatmakam Brahma” [Brahma is the composite of Supreme Consciousness and Supreme Operative Principle]. The third meaning is “one who remains lying down” or “one unable to get up,” that is, a dead body. In this sloka Shivam means Parama Puruṣa or Supreme Consciousness. Jñātvā means “after knowing”; śāntim means “peace”. Sham + kti = śānti; sham + anat = shamana.

The one who, guided by the Supreme Intellect, controls all the entities everywhere; who does not permit any entity to go astray or violate the established principles; and who controls everything with an iron hand, is called Shamana. This is the mythological God of Death (Yama). Shamana also regulates the populations of all created beings. According to mythology, when the number of creatures increases uncontrollably, the sinners are annihilated leaving the virtuous to work in peace. “Samanam karoti yah sah śāntā”. Sham + kti = śānti. Every human being wants mental composure. The only way to attain this state is to know that Shivam, that Parama Puruṣa, that Supreme Entity. There is no other way, “Shivaṁ śāntimatyantamati.”

On many different occasions in life, whether big or small, one can hope to attain a certain degree of mental composure, but permanent composure or “prashānti” or “ātyāntikī śānti” (composure beyond which there is no further composure, and which, once attained is never lost) cannot be attained easily. In war, an army may win one battle thus attaining a certain degree of composure, but they may be defeated in the next battle. Victory, once attained, may not necessarily be permanent. Only vijaya, that is, victory which is never followed by defeat, is permanent. A person wishing to attain permanent composure will have to attain Shiva or Parama Puruṣa. There is no other alternative. Hence it is said, “Gatvam Shivaṁ śāntimatyantamati”. Once one enters deep into the realm of permanent composure one gets a permanent abode in that supreme state of bliss.

You know, in Sanskrit there are two similar words, jaya and vijaya. Jaya means “victory”, victory over the inimical force, but victory of temporary nature. When the enemy is defeated, you become a jayī; but in the next phase or in the next moment the enemy may again rise up, become victorious – you may be defeated. And what is vijaya? Vijaya means “victory of a permanent nature when the enemy is completely destroyed. ●



A Veteran Spiritual Soldier Leaves Us

Shri Krishna Mohan Singh popularly known as Gopalji was born in Brel, Saharsa on March 2, 1943. His father Vaidyanath Pratap Singh was well known as noble family of Chautham Monghyr district Bihar. After a long life of rendering selfless service, he smilingly faced severe hardship and torture in jail. This took a toll on his health. He was suffering from cancer which was recently detected to be in an advanced stage, and the end came at his New Delhi residence on September 15, 2020 in the presence of his near and dear ones.

Having a progressive outlook, since boyhood days he would render social service to those not so fortunate in and around his village. He joined Ananda Marga on June 17, 1965 at Jamalpur, the birthplace of Baba. When his father died in 1971, being the eldest son, the mantle of looking after the landed properties of the village fell on him. He was thus a classic candidate to be wooed by prominent political parties of the area viz. Congress and Communist. They tried very hard to persuade him but by then being a sincere and dedicated follower of Baba and his ideology, he steadfastly refused. In that orthodox caste ridden area, this naturally created many enemies.

Being an active member of the VSS (Volunteers Social Service) a charitable organisation, he came under the eyes of the government who viewed it with deep suspicion and discredited VSS as a militant paramilitary organisation. Gopaljee's benevolent actions made him increasingly popular with the local populace; this was another sore point with the authorities. He was arrested on May 17, 1975 from his home and subjected to tortures of the most inhuman kind in CBI custody to denounce Baba and leave Ananda Marga. He refused and therefore he became a perfect candidate for vengeful action.

He along with Ranjan Dwivedi, and Dadas Sudevananda, Santosananda and Arteshananda were falsely framed as accused in the LN Mishra murder case. And after many languishing years in jail as under-trials and periods of freedom on bail, the trial took nearly 40 years and they were convicted by a Delhi CBI Court on December 12, 2014 and sentenced to life imprisonment. LN Mishra's eldest son, Vijay Kumar Mishra, a Member of Legislative Council in Bihar, said that innocents have been declared guilty.

The judgment was appealed in the Delhi High Court and they were granted bail. During the years out on bail Gopaljee was a dedicated worker of the mission and actively participated in its activities and continued helping many people. He was always known by his smiling handsome face with snow white beard dressed in spotlessly white dhoti and kurta and quiet demeanour. The likes of Gopaljee dada will always be an inspiration for future generations.



Shri Gopaljee

2 March 1943 – 15 September 2020



Oct 2020: PBI Fighting Corruption



Proutist Bloc, India's Vidarbha convener Madhukar Nistane has been battling corruption in Ghatanji Municipal Council for five years. The council was plagued by rampant corruption in the public works from 2010 to 2015. During this period, a total of 11 works in cement concrete roads, drains and other constructions were carried out, all of which were mired in gross corruption.

Unable to bear the impunity the corrupt government officials and contractors were enjoying, Proutist Madhukar Nistane plunged into a crusade against them. He sat on a fast on 2nd October 2015, and submitted a memorandum of his demands to the Collector, who gave a written assurance of action against the guilty after an inquiry within four months. Accordingly, the Executive Engineer, Sub-Division Pandharkavada was ordered to form a committee to investigate, but Ghatanji Municipal Council Engineer Nikhil Puranik and Roger Narankar did not cooperate and provide the required documents regarding this work to the inquiry committee. The committee, therefore, stopped the inquiry.

Madhukar Nistane, then, filed an appeal with the State Information Commission, which found them guilty and fined Rs 5,000 each.

On the petition filed by him with Hon'ble Lokayukta and Deputy Lokayukta Maharashtra State Mumbai, all the constructions were ordered to be re-inspected by the Collector. Executive Engineer, Yavatmal and Pandharkavada had been given the responsibility to check the quality of all the work.

A total of 7 chief officers, 4 engineers, 1 accountant, 1 clerk and 1 contractor were found guilty of corruption as per Section 12 (3) of the Maharashtra Lokayukta and Uplokyukta Act, 1971 and recovery of unnecessary expenses incurred during their tenure between 2010 and 2015. After hearing the case, the Uplokyukta Commissioner, Mumbai ordered the Principal Secretary, Urban Development Department, Mumbai on 27/11/2019 to recover the expenses from the guilty officers and the contractor within three months. But, no action has been taken yet ! Madhukar Nistane has, therefore, submitted another memorandum to the collector (Yavatmal) requesting him to execute the order of the commission. The action is awaited.

PBI (Vidarbha) Takes on Corrupt Bank Officials



On 31 August 2020, PBI's Vidarbha convener Madhukar Nistane started an agitation against the directors of Local Citizens Cooperative Credit Society Ltd, Ghatanji, who had not repaid lacs of rupees of the depositors for about five years. The depositors had lodged several complaints with their Cooperative Society but they were not getting justice.

Nistane demanded the arrest of the corrupt director, filing of a case against him, recovery of the depositors' money along with the amount of interest, recovery from the director's salary and assets, and dismissal of the institution. Accordingly, the Co-Registrar, Co-operative Societies, Ghatanji took timely notice and ordered an inquiry into the matter. Nistane was given written assurance that a criminal case would be filed as soon as the complaint was received from the Assistant Registrar's Office, and asked to call off the agitation. He was also asked by the police to suspend the agitation considering the current global Corona-19 epidemic situation.

The agitation was, therefore, temporarily suspended. He said the agitation would be intensified if the demands were not met. On this occasion, the credit unions and Mr. Madhukar Nistane expressed the view that civic banks should learn a lesson. Depositors Umesh Bhaskarwar, T.P. Thackeray, R.V. Nagarale, Swapnil Bhandari, Keshav Golhar, Kashinath Gawande, Nirmala Patil, Nagarale Tai and many other depositors participated in the agitation. Gopal Nampelliwar, Pandurang Kiranpure and Gajanan Chavan took active part.

Prout for Socialization

The month of September saw four online prout classes by Proutist Bloc, India's national training secretary Ganesh Bhat, which were attended by the office-bearers and other party cadres.

He spoke on industry, trade, commerce, banking and taxation in a proutistic economy. Explaining Prout's three-tier economy, he said the Modi government is bent on selling everything to the big capitalists, projecting it to be the only option left to save the economy. Bhat said, "PROUT favours neither privatization nor nationalization -- it advocates the socialization of wealth." In reply to the question whether the government's slogan - Atmnirbhar Bharat - is along the proutistic lines, he said it is just an eyewash. The government, he added, is just asking you to buy the goods made by Indian capitalists, but who will ensure that these big indian companies invest their profits, earned from Indians, back in the country. Moreover, it has not rolled out any blueprint for making people economically self-dependent. All it does is snub the unemployed youths asking for jobs and advise them to be a job creator instead of a job seeker.

He said the promotion of industry in one part of the country cannot eradicate either poverty or unemployment in any other part, therefore setting up of industries in any part of the country without knowing the local employment requirements is not going to benefit the people. In reply to a young lawyer Tarun Samanthy's question whether foreign investment will boost the economy and generate employment, Bhat said that foreign investors invest in the goods, services and areas which fetch them maximum profits, not in the goods and services required by the locals. They come to take back more than they give.

Speaking about prout's banking policy, he said the banks at present are the instruments of exploitation. It is difficult, he said, for a common person to get even a small loan from a bank without a collateral, but when it comes to big industrialists or capitalists, they are given a red-carpet welcome and thousands of crores as loans without any security or collateral. And in case of no-repayment by them, their loans get written. Prout allows only a federal bank and small cooperative banks in local areas to serve the local needs.

Replying to a question, asked by Rakesh Ranjan, whether the abolition of income tax as suggested by Prout can do any good to people and the economy in the capitalistic system, Ganesh Bhat said that the benefits of this step in the present system will be usurped by the exploiters.

Shrii Prabhat Ranjan Sarkar

EGIYE CHALO EGIYE CHALO AAJIKE SHUBHA VIJAYA

EGIE CALO, EGIE CALO
ÁJIKE SHUBHA VIJAYÁ
ÁJIKE SHUBHA VIJAYÁ

DÚR KÁCHE ESO, SABE BHÁLOBÁSO
NAVÁLOKE CALO NÁCIÁ
ÁJIKE SHUBHA VIJAYÁ
ÁJIKE SHUBHA VIJAYÁ

JÁ CHILO VIBHEDA SAB BHULE JÁO
JÁ CHILO VIBHEDA SAB BHULE JÁO
MITRÁRI SABE KÁCHE TÉNE NÁO
MANER MAYURE NABHE CHERÉ DÁO
RAUNGIIN KALÁP MELIÁ
ÁJIKE SHUBHA VIJAYÁ
ÁJIKE SHUBHA VIJAYÁ

GHANÁNDHAKÁR SARIÁ GIÁCHE
GHANÁNDHAKÁR SARIÁ GIÁCHE
RANÁ HUNKÁR PURONO HOECHE
PRIITI JHAUNKÁR KARNÉ KAHICHE
SAB GLÁNI PHELO MUCHIÁ
EGIE CALO, EGIE CALO
ÁJIKE SHUBHA VIJAYÁ
ÁJIKE SHUBHA VIJAYÁ

Move ahead move ahead
Today's auspicious victory is eternal
Today's auspicious victory is eternal.

O distant one come close,
Love one and all
Dancing in the new light
Today's auspicious victory is eternal
Today's auspicious victory is eternal.

Forget all the differences,
Forget all the differences
Draw one and all with friendship
Release the mind's peacock
Into the sky
Colourful plumage blending
Today's auspicious victory is eternal
Today's auspicious victory is eternal.

The Cimmerian darkness goes
The Cimmerian darkness goes
Ancient are the battle cries
Sounds of love echo in the air,
Wipe away all agony and despair
Move ahead move ahead
Today's auspicious victory is eternal
Today's auspicious victory is eternal.



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