



Vol No. 27 | Issue No. 09 | September 2016 | Price 25/-

PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



ISSN2321-6786

Capitalism Incapable
to Fight Child
Undernourishment

Government Policy:
Malnourished,
Unhealthy Childhood

IMPOTENT LAW BANNING CHILD LABOUR

The amendment seeks to abolish all forms of child labour, but includes a proviso that allows children up to the age of 14 years to work after school hours in 'family enterprises'.



11

THERE ARE 444 MILLION
CHILDREN IN INDIA, YET ONLY
5% OF QUESTIONS IN
PARLIAMENT ARE ABOUT THEM?

26

IN INDIA, 38.7 PER CENT CHILDREN
UNDER FIVE ARE STUNTED, 19.8
PER CENT ARE WASTED, AND
42.5 PER CENT ARE UNDER WEIGHT



READ & SUBSCRIBE 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.

CONTENTS

VOLUME 27 | ISSUE 09 | September 2016



08 **ECONOMIC SUFFERING**
Why PROUT Was Created

11 **CHILD RIGHTS**
444 Million Children in India,
Yet Only 5% of Questions in Parliament About Them?

13 **CHILD MALNOURISHMENT**
Government Policy: Malnourished, Unhealthy Childhood

21 **CULTURAL ROOTS**
The Republic of Dreams

25 **PROSPERITY AND POVERTY**
Beyond Party Politics

26 **SKEWED DEVELOPMENT**
Capitalism Incapable
to Fight Child Undernourishment

30 **SOCIO SENTIMENT**
The Four Faces of Racism

34 **ECO-IMPERIALISM**
The Great Seed Piracy

37 **PROUTONOMICS**
Shrii P. R. Sarkar's Socio-Economic Theory

42 **LABOUR EXPLOITATION**
Sapping India's Productivity

45 **BOOK REVIEW**
Prout in Power:
Policy Solutions that Reframe Our Futures

REGULARS

05 Editorial

06 Letters

07 Inspirational

46 Activities

Editor

A'ca'rya Santosananda Avadhuta

Editorial Board

A'ca'rya Acyutananda Avadhuta / A'ca'rya Vedaprajnananda Avadhuta / Sohail Inayatullah

General Manager: Pranav Koul

Circulation Manager: Ramkesh Choudhary

Assistant Circulation Manager: R. N. Prasad

Correspondents: Kanhu Charan Behura / Rajesh Singh / Ravindra Singh

Layout & Design: Suman Jha / Nishant Jha

Rate (INDIA)

Newstand Price	-	₹ 25/-
Annual Subscription	-	₹ 275/-
Two Years Subscription	-	₹ 520/-
Three Years Subscription	-	₹ 730/-
Five Years Subscription	-	₹ 1100/-
Ten Years Subscription	-	₹ 1800/-

Overseas (BY AIRMAIL)

Annual - US\$ 45

Overseas (By Paypal)

US	-	US\$ 45
Others	-	US\$ 50

Payments in India may be made by cheque favouring **Neo-Humanist Education Foundation** mailed to **Acarya Santosananda Avadhuta**, JC-48, Khirki Extension, Main Road, Malviya Nagar, New Delhi 110017. For outstation remittance from non computerized banks/branches add Rs 30.00 for bank clearance charges.

Or amounts may be deposited directly to any branch of the State Bank of India as per details below:

Neo-Humanist Education Foundation, State Bank of India, Malviya Nagar Branch, C-30 Malviya Nagar, New Delhi 110017
A/C No. 30379188250 IFSC SBIN0001493

Overseas remittances may be made by Paypal using id **prout.am@gmail.com** or electronic bank transfer referring above details and **Swift Code SBININBB382**

Head Office : Prout Bhawan, JC-48, Khirki Extension
Main Road, Malviya Nagar, New Delhi - 110017
Mobile No. : 09212199658, 9810625082 Email : prout.am@gmail.com

For Enquiries, please contact :
Mobile No(s). : 9350860274, 9810625082, 9891826488
Email : proutcustomer@prout.am

Printed, Published and Edited : by A'carya Santosananda Avadhuta on behalf of Neo Humanist Education Foundation



We should provide common people with both natural and super-natural amenities according to the physical capacity, the psychic capacity and the technical capacity of the state.

This approach will ensure that human beings get enough amenities so that their lives become satisfying and congenial.

– 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.

Why We Fear

This month marks two momentous events in the history of India. First there was the explosion of rage in Kashmir and its brutal crushing that has made India seem like Israel in Palestine. Secondly was the abrupt declaration by Irom Sharmila that she was ending her fast to stop the implementation of AFPSA. This act giving impunity to the armed forces is also at the root of the violence in Kashmir.

Like in Palestine, the situation has passed a point of no return. The Kashmiri youth who tried to storm army outposts were educated youth unlike in the past. They clearly understood that India is ruled by a party that hates them and that has members who regularly call for violence against people of their religion. And the youth are also locked inside their own cauldron of religious hatred. The irony is that just as the army terrorizes them, so also they make the few Kashmiri Pandits in Kashmir live in fear and isolation. This is the dynamics of hatred.

Manipur is in the same situation. Here, one cannot blame Pakistan or Islam. There are the same brutal separatists, the same government gangster militias, the same army occupation and above all the same feeling of alienation from the ruling ethnic and religious groups in Delhi. Irom Sharmila's breaking her fast tells everyone in Manipur that India is not a democracy that you can reason with and convince by dialogue and 16 year long hunger strikes. Those days are long gone.

The nationalist media (in particular TV channels) have declared war on their fellow Indians, just like the separatist media in Kashmir and elsewhere. And the so-called liberals no longer care when Kashmiri boys are shot above the waist with live ammunition. They do not even know about the suffering of so many widows in Manipur. They are simply trying to avoid being targeted as anti-nationals.

This is not an Indian phenomenon, the same state of hatred has been reached in Israel-Palestine. The battle lines are drawn. The so-called religious leaders are eager and thirsty for blood.

This is the natural result of Communalism. As Shrii P. R. Sarkar said on October 20, 1990,

"Communalism is unnatural. Again today, the foolish leaders, the political leaders, are encouraging this very sentiment. And I fear that if it is not controlled in the proper time - it is the most opportune moment to control it - the country will face further disintegration."

This includes not just communal and ethnic polarisation but also caste polarisation as is seen in the mass awakening of Dalits in Gujarat - a state famous for repressing Dalits since the days of Patel and Gandhi. In Gujarat we see only mob rule - first of upper caste attackers and then of lower caste protestors. The state is simply absent when it comes to maintaining law and order.

Now India once again has been psychologically partitioned. Today so many of those who are aware and are not blind, are also in fear - except those who hate. Fear for the Neo-Humanist is not for oneself or for the eventual triumph of justice - it is the fear that so many innocent lives will be brutalized and slaughtered. Above all, it is the looming fear of having to watch all this carnage and not be able to help any or all the victims, let alone to be able to stop it.



"Communalism is unnatural. Again today, the foolish leaders, the political leaders, are encouraging this very sentiment. And I fear that if it is not controlled in the proper time - it is the most opportune moment to control it - the country will face further disintegration."

- Shrii P. R. Sarkar
October 20, 1990



Decentralized Economy

Finally someone has the heart to write about robbed and abandoned places like Khayrasol crying in darkness. Do we care to know about other such places right near where we live? Or are we interested as the article says in the latest mobiles and flashy products flooding our cities from overseas? Such a simple and beautiful economic system of a 3-tier economy is given. But who will fight for it and when? Will such a system emerge from corporate controlled elections? The question is that you PROUT people seem to have good ideas but do you have any idea how to implement them? Do you have the love to serve and liberate any of these places like Khayrasol?

Saraswati Karve, Nandurbar

Security Plan For India

Pranam to the author for talking straight about how the corporates sending all their profits overseas is a real threat to the country and how this makes the talk of the GDP increasing into a hollow lie. The increasing security violations seem to be parallel to the government's increasingly ad hoc, splintered approach to securing our country. An ominous note was that the leaders are planning to copy America's creation of the Department of Homeland Security which has not just united police, army and military intelligence but has militarized the police and is currently fuelling a race war. Such a development would be a grave danger to democracy in India.

Bikhu Parekh, Philadelphia

Economic Freedom Fighters

What hope this article gives. Looks like India has something to learn from Africa after all. There is no courageous party or movement like this in India. Who is going to have the courage in India to seize back land occupied by the upper caste elites who control India? Who has the capacity to organise and unite the exploited lower castes and tribals in

India to create a movement for Artha Azadi, basic economic freedom from the control of the national elites who control the government and the media? Who will have the courage to tell the small population of upper castes that control the Indian economy that their raj will all end and their land will be seized and given to the Adi Bharatiyas who are the majority of the country? So let us Indians stop treating Africans as animals and start to learn from them.

Trikut Singh, Delhi

Muslim Women's Rights

This was an ultimately inconclusive article. The article rightly points out that even Pakistan and other Muslim countries have more progressive laws regarding women's rights. It also clearly states how the Mullahs divert the people's attention from the basic needs of India's Muslims to proper education and economic development. However, ultimately the real solution does not lie in reforming Islamic law in India. Neither does it lie in creating a Uniform Civil Code. The solution lies in implementing the most basic Directive Principles to give basic economic justice to all Indians and to end the spiralling economic inequality between the corporates and the rest of the country. The solution lies in creating a new composite spiritual humanism (in the footsteps of Kabir) to end the hold of Islam and Hindu extremism on Indian society.

Seema Fakira, Hyderabad

Enemies of the State

You know in ancient Europe, several times animals had lawyers who fought for their rights. In India we had saints who gave up their lives for their rights. But today only in the West are animal rights activists able to fight to stop the onslaught of human himsa against animals. As the article says in Bolivia the Constitution gives rights to the Earth. Rights do not drop from the sky. Rights emerge out of severe struggle. The real crisis of India is not the onslaught of the culture of capitalist society against the environment, the crisis of India is that there are too few willing to fight for the rights of animals to simply stay alive. So we need to educate the people not just to

salute a flag but the fight for the forests, animals, rivers, mountains and plants of their motherland.

Govinda Ranganathan, Mysore

Beyond Party Politics

I really appreciated that this article goes beyond the fascist and liberal demonization of each other and faces the fact that the EU is a mega capitalist complex that has empowered a corporate controlled bureaucracy that is not even democratic by traditional standards. The author concludes by saying that the time for PROUT is approaching fast. Where are the Proutists in Europe who will fight for the unity of humanity and at the same time fight for the economic sovereignty of every region of Europe and usher in a cultural renaissance in these regions? When will Proutists start to take action?

Hamlet Kronborg, Kopenhagen

Sand Mafia of Tamil Nadu

It was an inspiration to read this article. Every day the power of the sand mafia increases while the governments do nothing. The article points out that we have a basic collapse of law and order along with increasing destruction of the rivers and the environment in general. One ordinary man with courage can make such a difference as this article shows. Basically you know, we have to ask ourselves why we do not have the courage and the heart to fight the sand mafia like Shrii Muliganji?

Gopen Senapati, Balangir

China Crimes Against Prisoners

China as we all know has taken huge numbers of its people out of poverty. China as we all know has not allowed foreign corporate to take over and loot their country like in India. So the communist leaders are better than the corrupt dynastic and religious fascist politicians of India in this regard. Ultimately China has always given too much power to Beijing and this extreme centralization leads to atrocities. It is in this regard that India is imitating China – in the growing concentrating of power in one party and one man and at the same time the rise of the police state in India.

Netra Chettri, Darjeeling

In the Absence of Peace

Do you believe that there are children as young as ten who think and learn about nonviolence and desire to shelter you from the grief and suffering of war...in Afghanistan?

"later that night
i held an atlas in my lap
ran my fingers across the whole world
and whispered
where does it hurt?
it answered
everywhere
everywhere
everywhere."

-Warsan Shire (10 yr old war victim)

They understand that they may never see the end of war; they tell me that they do not believe that there can be peace or that they believe in peace, since they have never lived without war.

Then why do this great and arduous work? Their answer, "We have not lost hope."

Zuhal shows a PowerPoint of photo after photo: famine, mutated humans, drone attacks and nuclear bombs and the shape they leave on human bodies, lives and the earth. She stops, stutters and cries in front of the group. Zuhal was affected by the Kunduz Hospital attack. There is not a human in the room outside of me that has not been affected by war.

The Border free Center is their answer of hope in action. A safe haven of twenty teams involved in permaculture, trainings on leadership, volunteerism, Dari, math, classes about green spaces, sustain ability and how to care for the earth, equity and equality between people and nations, and nonviolence concepts, practices and influential people of nonviolent movements. The facilitators are as young as 13 years old, and yes, she is a girl, Muqadisa.

They know that the past is not easily brushed away like the naan (bread) crumbs after every meal. It is the ingredient that connects us to each other and to the planet. The more we try to separate ourselves from the past the more the past conspires to bring us back to each other. They are using the past as a teacher and a guide to lead lives that cultivate and benefit the earth and all living beings.

- Sabia Rigby



"Children's Movement: Enough! War, Inequality and Global Warming!"

WHY PROUT WAS CREATED

SHRII PRABHAT RANJAN SARKAR

People were instructed during the days of Lord Shiva and again during the days of Lord Krisna to live and enjoy the world's property collectively. But unfortunately people have not done this, and as they have not done this, they have had to suffer various physical hardships, and are still suffering.

Human life has three strata, in other words, it functions in three spheres. The first one is the spiritual sphere, the second one is the psychic sphere and the third one is the crude physical sphere. I said that human beings remove the afflictions in the spiritual sphere by dint of their personal efforts; combined with that, there is also the blessing of great personalities and the grace of the Almighty Lord *Mahat kṛpayaeva Bhagavatkrpāleshādvā* ["By the blessings of realized personalities and a wee bit of the divine grace"]. Human beings must make a sincere endeavors. Endeavors are a must; then the blessings or grace of the realized personalities, and only a wee bit of the omniscient grace, will be enough. Just a small bit of the Cosmic grace will suffice. A huge quantity is not at all required.

This is regarding the spiritual sphere. Human beings need not worry about it. They need not worry because the very existence of Parama Puruṣa is meant for promoting the well-being of the *jīvas* [microcosms, living beings]. Had the question of the microcosmic well-being not existed, Parama Puruṣa would have remained as a Nirguṇa [transcendental] entity. He would not have come down to the level of Saṁguṇa Brahma or Tāraka Brahma. That is to say, His main purpose is public welfare the welfare of human beings. That is why He has declared:

*Paritrāṇāya sādhuṇām vināśhāya ca duṣkṛtām;
Dharmasamīsthāpanārthāya sambhavāmi yuge yuge.*

[I incarnate Myself in this world from age to age for the protection of the virtuous, the destruction of the wicked, and the restoration of dharma.]



WITH THE SOLE PURPOSE OF REMOVING PHYSICAL MISERY AND AFFLICTION, AND KEEPING IN VIEW THE HIGHER GOALS OF HUMAN LIFE, THE PROUT PHILOSOPHY HAS BEEN FORMULATED

Now the question is: what is the necessity of the advent of Parama Puruṣa onto this earth again and again? The answer is: He wants to bring about the welfare of human beings. “Human welfare” here means, primarily, welfare in the spiritual sphere, and secondarily, in the mental and physical spheres, as Parama Puruṣa is a veritable embodiment of the supreme welfare of humanity. All created beings are His progeny. It is not possible that He would bring welfare only in the spiritual sphere and not in the psychic and physical spheres. In fact He will promote welfare in all three spheres of life.

Regarding the spiritual sphere it has been said: *Mahat kṛpayaeva Bhagavat kṛpāleshādvā*. How much can human beings accomplish by their own efforts? *Aghātana ghaṭana patīiyasii Māyā* [“the dexterous hand of Māyā that can even create things impossible to create”] how much can human beings by dint of their individual efforts fight against this all-powerful Māyā? That is why it is said that the blessings of realized personalities and just a wee bit of Cosmic grace are indispensable.

“Mahat” means a great personality, a highly-evolved personality. The blessings of such a person are immensely helpful, and together with this a small bit of the Cosmic grace is required. Not much is required, only a wee bit will be enough. In fact, this is what ensured the spiritual progress of individual human beings in the past, is also doing so at present, and will do so in the future, also.

And what about the psychic sphere? The reaping of consequences of original actions performed by a human being occurs mainly in the psychic sphere. And if a person attains the blessings of evolved beings and the Cosmic grace in that same psychic sphere, the problem is solved. Pain and misery is bound to come. Depending upon one's inborn saṁskāras and the actions performed, tortures and afflictions are bound to be undergone the expression of one's own reactive momenta. Tortures and afflictions will not be as severely painful as before; with the blessing and grace, the psychic afflictions will be removed. Well, when there is pain and the pain is not felt as such, should it then be called pain? In this case, in the psychic sphere, one will remain in a state of bliss. Let the afflictions come. When the affliction and pain are not felt as such, one should not worry about it.

Then what about the physical sphere? It is true that

in the physical sphere there is the utmost necessity of food, clothing, education, shelter, medical treatment, etc. Now what has Parama Puruṣa done for *jīvas*? He has already scattered wealth in the world for human consumption. Enormous wealth has been distributed everywhere. He has also given human beings intellect for them to utilize, so that they can live collectively on this wealth. For mental peace, He has given people instructions to practise the science of spirituality. This will bring them spiritual emancipation and will remove their psychic afflictions. In fact, this is the Cosmic grace, the divine grace, that He has already showered on humanity. He has already proclaimed that He will bestow His grace on all human beings. That is why He has unequivocally declared: *sambhavāmi yuge yuge* [“I incarnate myself in every age”]. So no one need be worried on this account.

Now the problem remains in the crude physical sphere. Regarding this sphere, people were instructed during the days of Lord Shiva and again during the days of Lord Kṛṣṇa to live and enjoy the [world's] property, collectively *Devabhāgam yathapurve samjananā upāsate* [“let us share our wealth without differentiation, like sages of the past, so that all may enjoy the universe”]. But unfortunately people have not done this, and as they have not done this, they have had to suffer various physical hardships, and are still suffering.

Now, in order to remove people's sufferings in the physical sphere, common sense dictates that the wealth of the entire universe should be considered as common patrimony. The wealth is meant for all, so that all can live collectively. It is not proper that one person will snatch away the morsels of food from the mouths of others. So there has been a need to introduce a system where all human beings would distribute the entire wealth among the collective body in a collective way. Unfortunately, no great person ever did this in the past, nor did even Taraka Brahma do it. It was not done, therefore the problems and difficulties in collective life have continued. Because of these shortcomings, human life is full of pain and misery.

Now the time has come when this has got to stop. How can we allow such a thing to continue? When human beings are predominantly intellectual beings, why will such a major lacuna be allowed to perpetuate itself for days and months on end, for years and centuries together? Such a thing must not be allowed to continue. Yet the strange thing is that this lacuna in the physical sphere, and the consequent disparity, is the noumenal

cause of all phenomenal troubles. Due to this noumenal cause, peace in the psychic sphere is being disturbed again and again.

With this end in view, with the sole purpose of removing physical misery and affliction, and keeping in view the higher goals of human life, the Prout philosophy has been formulated. There was no alternative but to propagate the Prout philosophy. Had it not been done, maybe human sorrows and sufferings would have been perpetrated for centuries together. Mean opportunists would have continued their exploitation, taking advantage of the simplicity or intellectual deficiency of the innocent and credulous

masses. This exploitation has been perpetrated mainly in three ways: oppression, suppression and exploitation. I have not mentioned repression, because repression is inseparably associated with exploitation.

Now, the point is that the entire population of the world has got to be saved from oppression, suppression and exploitation by any means, fair or foul. What will then be the result? Human suffering in the physical sphere will be overcome. Of course there has never been lack of adjustment in the spiritual sphere, nor will there ever be. Human beings can rest content in this regard. Only in the psychic sphere will they have to acquire power. And for what? People will have to acquire psychic power in order to overcome the psychic affliction which is the result of past reactive momenta.

That is to say, with the establishment of Prout, the problems in the physical sphere and in the spiritual sphere will have been solved. And what about the psychic sphere? Of course the requital of unserved *samskāras* will surely affect the mind, but it is also a fact that human beings will acquire enough strength to overcome the psychic afflictions.

Bearing this in mind, you should build a new human society at the earliest possible moment. Regarding those who are likely to create obstacles in your path let them do so. You should remember that those who are the actual pioneers, the real vanguard of the society, are always a microscopic minority, but it is they who are destined to be victorious. Those who once opposed, or are now opposing or will oppose in the future, will in the future admit: "Yes, we are now driving our vehicle safely and comfortably along the very path which that vanguard once opened by clearing the jungle." This means that those who cleared the obstacles in the beginning will later be recognized as pioneers. The funny thing is this, that people do not give recognition at the time it is due. This is the natural law. And at the same time you should also remember this simple truth: that in a jungle the number of tigers and lions is always few; the jackals far outnumber them. Yet in the jungle the tigers and lions reign supreme, not the jackals. The jackals are sure to howl, that is their nature; but the tigers and lions will not be frightened.



You should remember that those who are the actual pioneers, the real vanguard of the society, are always a microscopic minority, but it is they who are destined to be victorious. Those who once opposed, or are now opposing or will oppose in the future, will in the future admit: "Yes, we are now driving our vehicle safely and comfortably along the very path which that vanguard once opened by clearing the jungle." This means that those who cleared the obstacles in the beginning will later be recognized as pioneers.



444 Million Children in India, Yet only 5% of Questions in Parliament About Them?

CENTRE FOR CHILD RIGHTS HAS COME UP WITH A NEW REPORT, "PARLIAMENTARY WATCH: BUDGET SESSION, MONSOON SESSION & WINTER SESSION 2015", ANALYZING THE BEHAVIOUR OF INDIA'S MEMBERS OF PARLIAMENT (MPS) ON ISSUES OF CHILDREN IN THE TWO HOUSES, LOK SABHA AND RAJYA SABHA.

Haq: Centre for Child Rights

There are 444 million children in India. They make up almost one third of this country's population. And even if they do not vote, as citizens of this country they have the right to be represented by you. And yet only 5% of the questions in the 2 houses in Parliament is about them.

Relate this to the small share of the budget that children receive (only 3.32 % of the total budget), and

we will realise how little finances and time we invest on them. And yet we all know that the situation of children in India has remained a cause for concern. Poor learning scores, poor health indicators and large number of children who are victims of violence and slave labour remain the reality of this country. How do we propose to march into a "developed India" if these realities remain?

How Interested are our MPs on Children Related Issues?

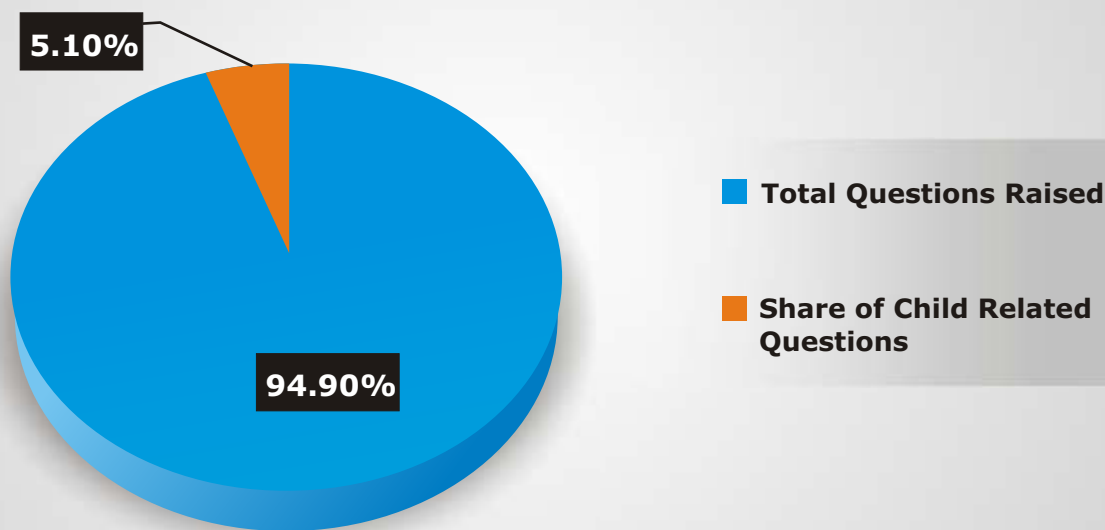
In 2015, all the three sessions Budget, Monsoon and Winter were held, a total of 27879 questions were raised in the 2 houses of Parliament, of which only 1421 questions were child related. Is this the total time the 444 million citizens of India deserve?

What is positive is the growing interest that we are seeing in children's issues even if it is only a 2 percentage point increase in the number of questions raised.

This is also the year in which many flagship schemes related to children like Integrated Child Development Scheme (ICDS), SABLA, Sarva Shiksha Abhiyan (SSA) etc. saw major cuts in the allocation. Regarding this many questions and concerns were raised by our Parliamentarians on reduced allocations in the schemes.

Various child related issues were raised by the parliamentarians in both the houses in 2015. Some of the Issues that are often presented and discussed are related to lack of toilet and drinking water facility, high dropout rate, New education

Child Related Questions Raised in Parliament 2015



Policy, quality of school Education, Juvenile Justice Act, POCSO Act, Missing Children, Adoption, Child Labour, Crime against children including child sexual abuse. During the winter Session the Juvenile Justice Bill was debated in the lower house on lowering the age of the juvenile offenders and the bill was passed amidst a lot of protest. The government has little time to bring about genuine relief to suffering children but is ever ready to throw

them in jail.

It is important to see the impact of agricultural policies on children. As has been stated in the answer to a specific question raised on neo-natal death:

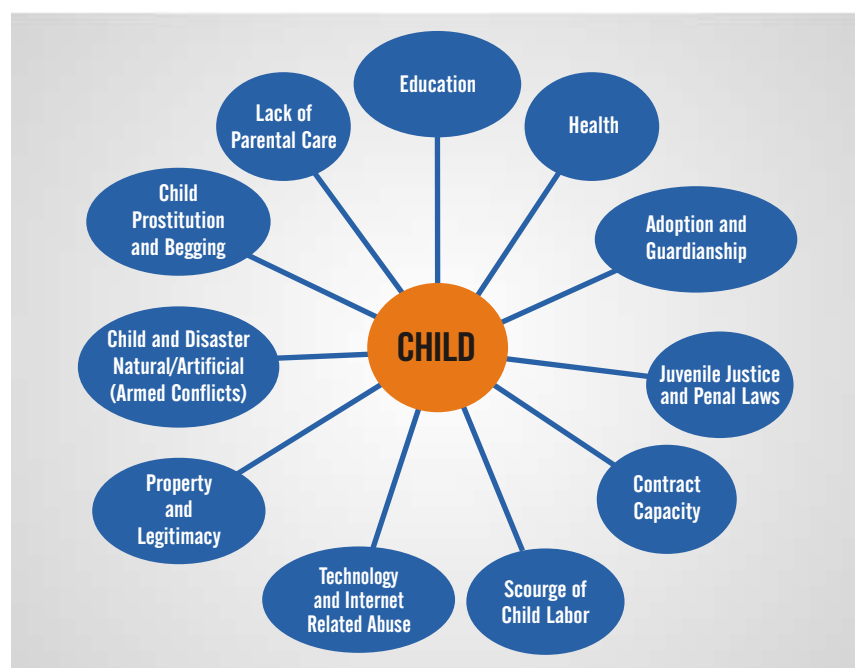
“Indian Council of Medical Research (ICMR) and Ministry of Chemicals and Fertilizers (Deptt. of Fertilizers) have informed that they have not conducted any research to study neonatal mortality rate due to exposure of fertilizer chemicals in

water. However, a paper published in the Journal of Development Economics examined the impact of fertilizers/agrichemicals in water on infant and child health using water quality data combined with data on child health outcomes using the demographic and health survey data from India. The study concluded that children exposed to high concentration of agrochemicals, during the first month, experience worse health outcomes in terms of neonatal and infant mortality rates”

(Lok Sabha Unstarred Q No 749. 27.02.2015)

Low allocations for health has remained a matter of concern in the country, especially in the context of privatisation of health care. In this context the reply of the Minister to a question on expenditure on health is significant and also a matter of concern:

“As per World Health Statistics 2014 published by World Health Organization, 'Out of Pocket' expenditure accounts for 60 percent of total expenditure on health in India in 2011. Public expenditure on health as percentage of total expenditure on health in India in 2011 stands at 30.5%.”
(Lok Sabha unstarred Q No 2872.



GOVERNMENT POLICY: MALNOURISHED, UNHEALTHY CHILDHOOD

In Dulhaniyapur, the mother's first milk, colostrum, is considered harmful, even today! 9 out of ten girls of the village suffer from anemia. Parasite infestation has resulted in bloated bellies. Symptoms of hepatomegaly, a condition of an enlarged liver, are also found in malnourished children.

Asian Human Rights Commission

It seems as if the slogan of our policy makers and planners is: surrender your natural resources - we shall give you an undernourished, ailing, unequal development in return. They cause a tradeoff between resources and a corrupt, unaccountable bunch of schemes: 5 kg grains per head, a meal for Rs. 5 students in schools, a nutritious meal for Rs. 6 at Aanganwadis; a grist of a healthy, well-nourished childhood policy. **Now the moot question is: how can we expect a panacea from the**

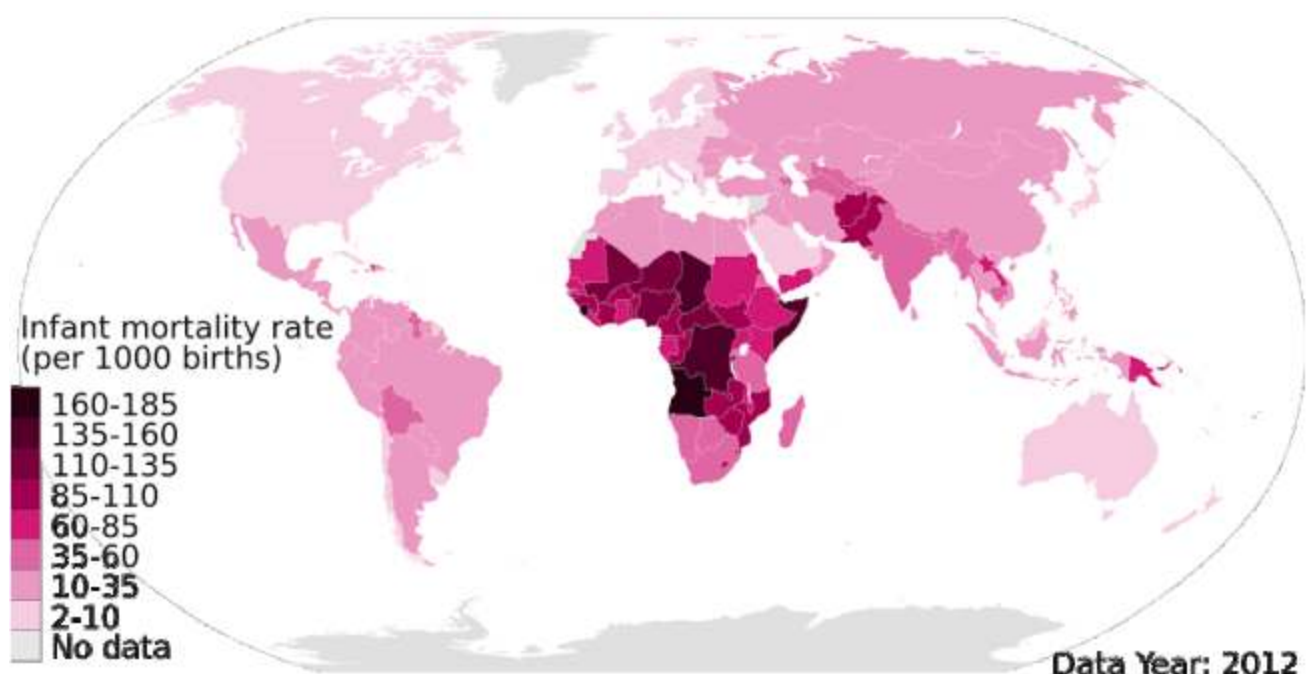
policies and the perspective that gave a free ride to malnutrition and sickness to invade the innards of our children? A nation of 55 million sick children cannot be cured with rickety schemes. It calls for an overhaul of basic priorities.

Take the case of 3 year old Shubham of Dulhaniyapur village in district Kaushambi of UP. Being the seventh child of his family, Shubham did not receive proper care early on. By the age of 6 months, he should have received external/adjunct nutrition, but for 2

years lived solely on his mother's milk. Presently, he is severely under-nourished.

In Dulhaniyapur, the mother's first milk, colostrum, is considered harmful, even today! 9 out of ten girls of the village suffer from anemia. Parasite infestation has resulted in bloated bellies. Symptoms of hepatomegaly, a condition of an enlarged liver, are also found in malnourished children. Aanganwadi centres do not open or function.

Growth charts are



accumulating dust. Expired medicines, scattered dirty sacks of nutrients/nutritional foods are the telltale signs of the grim reality of the (mal) nutritional status of our children.

Except

This sorry tale continues in the Upari Khori village of the Sahariya-dominated district of Sheopur in MP. Three out of 5 children are malnourished while every fourth child of the village is severely undernourished. Satnam, A malnourished child was not able to reach the local Nutritional Rehabilitation Nutrition Centre in time. He died on 15th October, 2015. Four year old Saroj of Tiktoli village was also a victim of the same fate. Severely malnourished Saroj could not be taken in time to the nearest nutrition rehabilitation centre, and she died on 30th September, 2015. The Anganwadi of Tiktoli has remained shut for the last year.

All the discussions about this abominable state of affairs boils down to the state of Anganwadis meant for providing nutrition to children. Actually, to deal with this situation, it is imperative to grapple with the issues of food (in) security and lack of mother's care in early childhood. Add into this the restoration and assertion of women's autonomy in the matters pertaining to their social-economic-political status and decision making. It cannot be left or reduced to one department or one scheme only. Pro-active in-built inter-sectoral convergence system among health, nutrition, livelihoods, right to safe drinking water and education should be the key governance priority at the "state" functions. Having said that, **Community based management of malnutrition by giving equal space to the issues of agriculture, land, social-equality and community's rights over natural resources is the only way forward.**

There is an urgent need of improving the food habits by de-recognizing the importance of packaged food and give priority to locally available and culturally

acceptable food; at both the levels of family and in government run nutrition programs. It will be a disastrous to give entry to packaged and pre-cooked food, as on one hand, it will exclude the community from the governance of such programs forever and on the other hand it will become an ultimate threat to the community-centric food security mechanisms.

Dr. Vandana Prasad (Ex-Member of National Commission for the Protection of Child Rights, Government of India) says we need to focus on community-based management of malnutrition and access to qualitative health services. Our children do not require miracles; they just need oil, ghee, fruit, vegetables and safe drinking water in their diet plus a policy focus for providing the rights to livelihood and natural resources.

Biraj Patnaik (Member of the Working Group for Children under 6 Yrs.) adds "The Supreme Court has passed more than ten important orders, under the provisions of ICDS. But bypassing these orders, very limited provisions have been made for the nutritional rights of our children in the National Food Security Act. In fact, a blueprint should be made part of the Food Security Act. It should contain a qualitative, universal and independent accountability mechanism of ICDS and a community-based management of malnutrition.

According to Ms. Deepika Sharma of UNICEF, frequent illness and non-availability of proper and adequate nutritious food is the immediate cause of malnutrition in children. Now is the time for us to ensure the right of safe, potable water along with eradicating the root, underlying causes of malnutrition. These causes are child marriage, child labour, caste and gender based discrimination, landlessness, lack of livelihood security, and climate change. Without attacking all these problems, we cannot rid our country of malnutrition.

Stunted Childhood

In UP, 62%; in Bihar, 52%; in MP, 51.5% and in Jharkhand 50.5% of children in the age group 5-59 months are in the grip of stunting malnutrition.

In a Clinical, Anthropometric and Biochemical (CAB - 2014) evaluation of 9 backward states of the country, especially with respect to the nutritional status of children, the fact that came up is more than half of our children suffer from stunted height, weight growth in their respective age group. The occurrence of this kind of malnutrition is not a sudden phenomenon. Inadequate mother's milk in the first six months of a newborn baby's life is manifested in growth-hampering malnutrition. A contributing factor is also a lack of proper child care, health services and assorted food items which in the latter period create a crisis situation. NSSO data point towards a consistently decreasing consumption of protein in the country.

If we take state-wise monthly consumption (of Pulses) per head in rural areas as a yardstick, against the national consumption of 783 gm-MP gets 850 gm, Bihar gets 740 gm, Jharkhand consumes 477 gm, UP consumes 860 gm, and Rajasthan receives 570 gm of dal (Pulses) in their respective thalis (Food Plate).

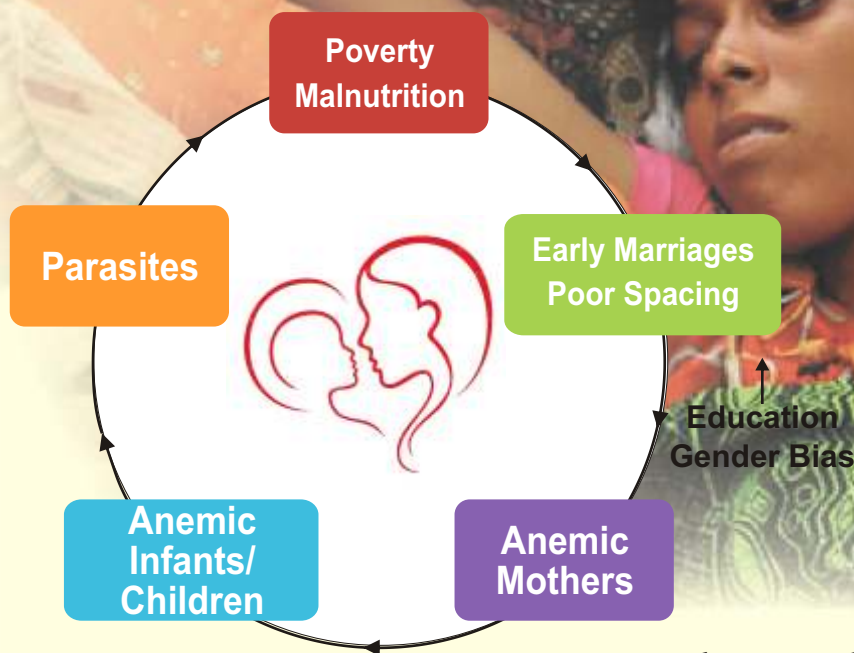
To deal with malnutrition, Fat too is a necessary ingredient in our diets. In rural MP, a person consumes 640 gm fat monthly, in UP this figure is 840 gm, in Rajasthan it's 650 gm, in Bihar 580 gm, in Chhattisgarh the figure is 600 gm, and at the all-India level, monthly consumption per head of fat is 674 gm. Monthly, per person consumption of grain at the national level is 11.800 kg. (333 gm daily), which is sub-standard.

Threats of Anemia

Like malnutrition, the scourge of anemia, too, has reached a nadir. But, while presenting the GDP data, this indicator is kept hidden. In Uttarakhand, 94.4% of under 5 year age children suffer from anemia,

Indian women are anemic to start with...

A VICIOUS CIRCLE...



Thus as Indian girl invariably enters her reproductive career in an iron depleted state

whereas for UP this figure is 86.8 per cent, for Bihar it's 80.7%, in Assam this percentage is 78.9, and in Jharkhand 78.4% of under 5 children are suffering from anemia. As a result, their growth is impacted, hampered—they tire very easily, and their concentration levels are quite low.

The scourge of malnutrition cannot be eradicated until: our adolescent girls/daughters are treated well and at par, every woman gets her right of motherhood, child-feeding practices are corrected properly, safe and clean drinking is made available, and a decentralized, diversified production pattern gets established. Our problem of malnutrition has not been posited properly in our overall politico-socio-economic discourse. According to Rapid Survey on

Children, only 44.6% of children (age: 0-23 months) in India were fortunate to receive their mother's milk in the first hours of their life. And only 50.5% of our children (age: 6-8 months) receive additional/external food. **It means, children are 'kept' hungry, trapping them in the vicious circle of malnutrition-illness-poverty.**

Status of Adolescent Girls

It is essential to understand the human life cycle in order to break the nexus of malnutrition, IMR, MMR and poverty. It is forbidden for adolescent girls in the family to talk about hormonal, psychosomatic and physical changes which are natural at their age. According to CAB-2014, in Uttarakhand 92.9% of the girls in the age group 10-17 suffer from anemia; for UP, this figure is 92.3%; for Assam, its 89.2%, for Bihar, it is 88.1 and in MP, 82.4 per

cent of the girls in this age group are suffering from anemia. In MP, 15.5%; in Uttarakhand, 14.8% and in Bihar, 14.1% girls are the victims of severe anemia. This condition has direct and adverse implications for MMR, low birth weight, IMR, and risk of serious illnesses.

According to Rapid Survey on Children (Commissioned by the Department of Women and Child Welfare; 20143-14) 44.7% adolescent girls are weak and malnourished; and in many parts of the scourge of child marriages continues.

- The number of girls under 19 is 234.5 Million in India, of which 15 million are married (5.6%).

- 3.8 Million of these girls had become mothers (29%). Doesn't this fact prove the harsh/ bitter reality that reproduction becomes an obligation for any girl/woman after



window from a woman's pregnancy to her child's second birthday is of utmost importance.

However, the underlying and root causes shape the delivery and implementation of nutrition information and services. Underlying factors such as situations of food insecurity, inadequate care-giving practices, women's autonomy and decision making, as well as environmental conditions all severely impact the health and nutrition status of a child. To address the issue we need consistent and quality implementation of flagships schemes and other programs addressing malnutrition, functional convergence among key departments and

community groups. Differential programming for the most marginalized communities is needed to address the challenge. Nutrition is a multi-dimensional issue and demands a multi-sector response.

Nutritional Crisis is a multi-dimensional challenge and cannot be dealt with by limiting it to Integrated Child Development Services and its Supplementary Nutrition Program. Recent findings by Clinical, Anthropometric and Biochemical (CAB - 2014) evaluation report clearly shows that, on the one hand communities are living in chronic poverty and on the other hand changing food habits are becoming new challenges. Does it mean that economic growth is not just taking lands (main source of food) away from the most poor but also leaving them to starve? Is this development or it is low-intensity government warfare against the poorest of the poor?

Sachin Kumar Jain is a development journalist and researcher who is associated with the Right to Food Campaign and works with Vikas Samvad, AHRC's partner organisation in Bhopal, Madhya Pradesh.

marriage? This kind of situation is the biggest risk to the lives of every female.

- These under 19 married-girls had given birth to 6.014 Million children.

- By their 19th year, 926 Thousand girls had become the mothers of 2 children.

- In the 15-19 year age group there were 56.5 Million girls in India, of which 11.2 Million were married.

- Out of these 11.2 Million married girls, 3.35 Million girls had already become mothers.

The Ground Reality of Packaged Food Items

Of 5 children of Rekha Nat (name changed) of Dulhaniyapur village, Rehan is three months old. His weight at birth was 2.800 kg. Presently, Rehan is suffering from severe malnutrition. Azem Bhai, the father-in-law of Rekha, says that his monthly bill for baby food is Rs. 385. Despite such a dire poverty situation, how can one remain insensitive to their children! In a study done in MP and UP (Vikas Samvad; 2013-15) it was found that 93% of village kirana shops are selling 19 kinds of packaged food items (Puffs, Peas, Kurkure). In this

study it was found that some 11-19 thousand packets of such food items, priced between Rs. 1 to Rs. 5 are being sold annually in a typical village of 250 houses. One such retailer, Mohammad Idris says,

“Being pre-cooked or already processed, these food items do not require any cooking at home; children like them, and once consumed, they retain their flavor and taste on the taste buds of the consumer.” But these food items are nothing but junk. They do not fulfill the nutritional needs of our children. In fact, we are creating a big crisis in the name of economic development.”

According to UNICEF nutrition specialist, Ms Deepika Sharma, “...Stunting has clear linkages with poor child development and stunting before the age of 2 years leads to lower cognitive ability and educational outcomes in later childhood and adolescence.”

Primarily, the key causes of stunting are inadequate nutrition and frequent infection. In most cases it begins in the womb and the damage done in the first two years of life is largely irreversible. Therefore, focusing on the critical 1000-day

“

THE AMENDMENT SEEKS TO ABOLISH ALL FORMS OF CHILD LABOUR, BUT INCLUDES A PROVISIO THAT ALLOWS CHILDREN UP TO THE AGE OF 14 YEARS TO WORK AFTER SCHOOL HOURS IN 'FAMILY ENTERPRISES'.

Impotent Law Banning Child Labour

■ Shantha Sinha & Vijayalakshmi Balakrishnan

On July 19, 2016 the Rajya Sabha passed a Bill to amend the Child Labour (Prohibition and Regulation) Act, 1986, which will soon be placed before the Lok Sabha for its final enactment as the 'Child and Adolescent Labour (Prohibition and Regulation) Act.

The amendment prohibits the engagement of children below the age of 14 in all occupations and processes so that they are able to enjoy their fundamental right to education under the Right of Children to Free and Compulsory

Education Act of 2009.

Further, it extends to cover adolescent children in the 14-18 age group, which number about 32.3 million according to the 2011 census for 15-19 age group. The Bill also makes engaging child labour a cognisable offence, punishable by imprisonment for a term of not less than six months and up to two years, or by a fine of not less than Rs 20,000 and up to 50,000 or both.

We should be celebrating the passage of the Bill as a historic moment for children in India that could radically transform their lives.

However, in effect, it is a two-faced expression of the state's attitude towards its children, their childhood and dignity.

Although the Bill abolishes all forms of child labour to enable children to enjoy their right to education up to 14 years, it also introduces a proviso allowing children of up to 14 years to work after school hours to help the family in fields, do home-based work or work in a forest.

Even as it extends the Act to cover adolescent children, all it does, in effect, is benefit a small number engaged in certain specific forms of child labour.

Perpetuating Exploitation

The proviso of family work is seemingly benign about which, apparently, there need not be any disagreement.

In all families, rich and poor, is it not desirable and acceptable that children help in a family's daily chores? Why is it that family work is mentioned and made explicit under

this amendment? It is because the Bill does not seek to justify routine family work, but the work that millions of children render in home-based units of *beedi* rolling, *bindi* and bangle production, *agarbatti* and *papad* making, *zari* and embroidery work, packing and sticking labels, *chappal* making, handicrafts and the manufacturing of several other products.

This is the work



A child working on a loom

that requires the entire family to participate to meet the demands of contractors who supply them with the material and procure the finished product on a piece-rate basis.

Such work is a form of hidden exploitation under unregulated labour conditions in which numerous children from deprived and marginalised communities are engaged.

It is the kind of work in which poor landholders are tied to the creditors who provide them with seeds and fertilisers, often forcing them into a long-term contract on adverse terms and conditions which forces the entire family to work as cheap labour on their own farms.

Children perforce get trapped in this vicious cycle of oppression and work as farm labour along with the entire family especially during peak seasons at the cost of education.

It is the kind of work that starts before and after school hours until late in the night at the cost of children's health until they can no longer concentrate in the classroom or participate in school and are branded as slow learners. Unable to straddle both school and work, these children are forced to give up the former.

While conventional wisdom

blames the quality of education for the problem of retention of children in schools, it is often ignored that children drop out because they are unable to cope with going to the school and working at home.

Such work incorporates children into the family occupation and thus somehow maintains the status quo and perpetuates caste hierarchy. Taken to its logical conclusion, it implies that it is best for the children to continue in their family caste profession a potter's child ends up as a potter, a weaver's child a weaver and an agricultural labourer's child a farm worker.

This is the kind of work that legalises the exploitation of children engaged in family-based enterprises, consequently making child labour invisible.

Do Children Really Benefit?

Being insensitive to the challenges faced by the most deprived castes and communities, the amendment defeats its very purpose enabling children to enjoy their right to education.

By justifying in law, the participation of children in work before and after school hours, the Bill denies them the time and space to develop and grow as citizens with similar choices and opportunities that children from affluent families



Garments factory Bangladesh



Children planting paddy

enjoy. Such a proviso would only contribute towards fostering existing inequalities and discriminatory practices in society.

It contravenes the equitable right of all children to a childhood and their entitlements to live a life with dignity as guaranteed by the constitution and the the UN Convention on the Rights of the Child, to which India is a signatory.

The amendment to the Act should have instead enabled children to engage in activities, before and after school hours, that foster their active participation in school as a student and enhances their overall self-esteem and dignity.

In Whose Interest is the Amendment?

Where does this resistance to



completely withdrawing children from work actually come from? With the enrolment of 99% of children in schools, it is evident that parents from deprived communities aspire to educate their children and are making enormous sacrifices to keep them in school.

The pressure to incorporate a proviso that allows children to work after school hours is certainly not from the poor. Those who benefit from this are the employers and contractors who make their profits over home-based units in the informal sector.

Is it then the influence of the private sector, which is dependent on the workforce in a home-based unit? Or is it our policymakers who are insensitive to the rights of all

children and insist on perpetuating traditional skills and crafts, and who would never think twice about educating their own children?

Unfair to Adolescent Child Labour

The amendment has also inserted a new section that prohibits the employment of adolescents children in the age group of 14-18 years. The extension of age under the Act should be viewed as a positive step.

However, it prohibits child labour only in mines, in the production of inflammable substances or explosives and the hazardous processes assigned with it in clause of the Factories Act, 1948. Thus, it actually gives a legal sanction for the employment of

adolescent children in all other sectors.

It is totally oblivious to the extent of exploitation and suffering of innumerable adolescent children, who move from working on construction sites, to sweat shops and farms and so on, and who are trapped by the hardships of fulfilling their basic needs and struggle for survival.

Such adolescent children are often unhealthy, yet continue to work till they become completely incapacitated.

The burden of the state's inability to provide social protection, food security, employment, universal health care, access to credit and financial support to their parents falls on adolescent

children.

Thus the cost of the state's inaction results in entire generations of adolescent children being further marginalised and excluded from their rightful share of the state's resources and action.

A Wasted Opportunity

In the statement of objects and reasons in the Bill for prohibiting employment of adolescents in hazardous occupations and processes and regulating their conditions of service, it is stated that it would be in line with ILO Convention 138 on Minimum Age (1973) and Convention 182 on Worst Forms of Child Labour (1999).

India and Estonia are the two countries that are yet to ratify Convention 182 and are among the 15 countries that are yet to ratify Convention 138.

Addressing the complex issue of releasing adolescent children from work requires a whole-hearted legal framework and not a token effort to satisfy an international obligation.

Thanks to the clause allowing children to work after school hours "in the family" and rationalising adolescent child labour by law, Indian children would once again lose their battle for a life of dignity and freedom.

Indeed, it is a lost opportunity to provide justice to the most marginalised children in India's democracy.

It is a shame that our parliamentarians have not risen to the occasion and opposed the proviso for allowing children to work after school hours and genuinely release all children, including adolescents, from the labour force. Ending child labour once and for all and making child labour part of India's history still remains a mirage.

The need is to the government before notifying and making this law real is to urgently consult the children themselves. Can we have a round of national workshops with such children and gather their views

in terms of what they would like this law to be. After all their voice and their views are as important as those of the ill informed law makers of today! Making such bad laws that lead to increased victimization of children for poverty needs to stop in this country. If this does not happen, we need to be prepared to see more children on the streets, on the red lights, in the tea stalls, in shops, selling vegetables, as also in industries such as the bidi making, zari, carpets, leather, plastic, metal, slaughter houses. There is just no end to this category of "family business". And children under 14 years will be made to labour hard, be paid nothing and be exploited by their uncles, aunts, families and guardians.

Why Now?

To understand why the Bill had to immediately become an Act, three other political developments of the past months need to be factored in. First, the upcoming unveiling of a new textile policy. Second, the human resource development ministry's delay in sharing the T.S.R. Subramanian Committee report (and its subsequent replacement with a note prepared in house). Third, the push through of the amendments to the Child Labour Act, allowing children above the age of 14 to work. Finally we can keep in mind that the major centre of the textile industry is in Gujarat which is famous for child labour and malnutrition already. Can we now connect the dots?

Sometime over the summer of 2016, at the usual post-cabinet briefing, the finance minister explained that a new textile policy designed to jumpstart the industry was being prepared. He pointed out that with wages for textile workers having gone up in the three major supplier nations, Bangladesh, China and Vietnam, India has once again an opportunity to reclaim its lost space as a major textile supplier of the world. The textile secretary made the point that revitalisation of the sector would open up a lot of employment opportunities for girls

in sweatshops.

The finance minister's announcement about efforts to revitalise the textile sector got attention, only no one correlated it with the then ongoing saga of why was it that the HRD minister was not releasing the Subramanian committee report on a new education policy. Nor was it connected to the early drafts of the Child Labour Amendment Act, which defined the child as a person below the age of 14, thus making it possible for everyone above that age to be legally employed.

The note on the HRD ministry website about the proposed new education policy takes many elements from the report, but what it also does is narrow the window of opportunity for extending the RTE beyond 14 years of age. Most adversely affected from this will be girls.

Free secondary schooling opportunities are limited in villages and peri-urban areas. Families are reluctant to send girls far away from home to study, hence leaving them in a limbo. Thus, there exists a pool of adolescent girls with some education, aspirations for a better life and no opportunities to actualise them.

Framing the textile industry revitalisation as not just beneficial for the nation's GDP but also as a pro-adolescent girl child initiative will make for great propaganda, drowning out the concerns of those who ask why educational opportunities are not being provided to adolescents.

Soon after, the Subramanian committee report was buried in a cabinet reshuffle and the minister (Smriti Irani) was moved from human resource ministry to textiles, a perceived demotion, which perhaps it was not. After having created new educational policy effectively denying education to India's young girls these Mother Indias are now ready to be exploited so that foreign companies can make their fortunes in India by making garments for young girls in rich countries to wear.



The Republic of Dreams

India belonged to the tribals long before the incursion of the Aryan-speaking peoples. They had no sense of property. They believed that land and forest and river belong to everyone and understood ecology and the environment in a way we cannot yet imagine.

■ Mahasweta Devi

At 80-plus I move forward often stepping back into the shadows. Sometimes I am bold enough to step back into the sunlight. My life has moved forward and is repeating itself. I am repeating myself. Recollecting for you what has been. What is. What could have been. May have been.

See the tree, the forest, the field lush with crops, a stream dazzling in sunlight. And see, the spotted deer are jumping and fleeing to the forest, the mothers are filling the pitchers from the stream, clutching their children. And the houses are the ones they left behind at Badihatta. The sun is leaning to see the earth. The peasants are irrigating their fields. What an expanse of forest. How green the hills are.

Nothing happens unless you

know how to dream. The Establishment is out to destroy, by remote control, all the brain cells that induce dreams. But some dreams manage to escape. I am after the dreams that have escaped from jail. The right to dream is what allows mankind to survive. If you end the right to dream, which the entire world and everyone is doing, you destroy the world. The right to dream should be the first fundamental right. The right to dream. [...]

There's a story about Guru Nanak his father made him sit in a shop, told him to sell goods... dus, gyarah, barah, tera... tera, tera, tera... and he gave everything away. Everything is yours. With me, everything became tera... nothing touches the inside. Material things

don't touch me, I remain an outsider, I can't always be an insider. Genuine warmth, real understanding, some friendship, a few strange things touch me, but I'm an outsider and an insider at the same time. [...]

India belonged to the tribals long before the incursion of the Aryan-speaking peoples. The Ramayana, one of India's two ancient epics, seems to contain evidence of how they were oppressed, evicted from their homeland, and then forced to occupy the lower reaches of the mainstream culture. Bits of their old culture can still be glimpsed. (and) Among the Austric and Dravidian tribes of India, on the other hand. In the states of West Bengal and Bihar alone there are Oraons, Mundas, Santals, Lodhas, Kherias. Mahalis. Gonds,

and widow remarriage has always been the custom. In tribal society, there is no dowry system, only bride-price. It is difficult to discern at this late date who borrowed from whom, especially since the tribals relied upon an oral tradition.

They had no sense of property. There was communal land holding because just like the Native Americans, they also believed that land and forest and river belong to everyone. Their society has of course broken under mainstream onslaught. Today in the village of Kuda only seven families hold 21 acres of land. Now those 21 acres are getting irrigated and the crop will be equally divided among the entire community. They understood ecology and the environment in a way we cannot yet imagine.

The Palamu I have depicted in

my stories only a few have been translated is a mirror of tribal India. I have covered all of the districts on foot. I walked miles, stayed somewhere overnight, went from place to place. Thus the bonded labor system, in its naked savagery and its bloody exploitation of women, became clear to me.

Since the 1980s, I have been vocal about the daily injustice and exploitation faced by the most marginalised and dispossessed of our people: tribals, the landless rural poor who then turn into itinerant labour or pavement dwellers in cities. Through reports in newspapers, through petitions, court cases, letters to the authorities, participation in activist organisations and advocacy, through the grassroots journal I edit, *Bortika*, in which the dispossessed tell their

own truths, and finally through my fiction, I have sought to bring the harsh reality of this ignored segment of India's population to the notice of the nation, I have sought to include their forgotten and invisible history in the official history of the nation. **I have said over and over, our Independence was false; there has been no Independence for these dispossessed peoples, still deprived of their most basic rights.**

Wherever there is exploitation. I report it immediately. I write directly to the pertinent ministerial department. I send a copy to the area, they make a mass-signature effort and go to the local authority. Each minister has one or two hundred of my letters. I think a creative writer should have a social conscience. I have a duty toward society. Yet I don't really know why I do these things. **This sense of duty is an obsession, and I must remain accountable to myself. I ask myself this question a thousand times: have I done what I could have done?** My house is full of them, they write to me. They come and stay with me. I go and stay with them. And this journalistic exposure is very necessary. The government officials admit that they are afraid of me. What will I write next?

How to save and protect one's culture in these circumstances? Which culture do we protect? And what do we mean when we speak of Indian culture in the 21st century? What culture? Which India? Sixty years after our hard-won Independence, the khadi sari is India just as the mini skirt and the backless choli is. A bullock cart is India just as much as is the latest Toyota or Mercedes car. Illiteracy haunts us, yet the same India produces men and women at the forefront of medicine, science and technology. Eight-year-old children toil mercilessly, facing unimaginable working conditions and abuse as child labourers. That is India. On the other hand, there is another lot of eight-year-olds who spend their time in air-conditioned classrooms and call their mothers at

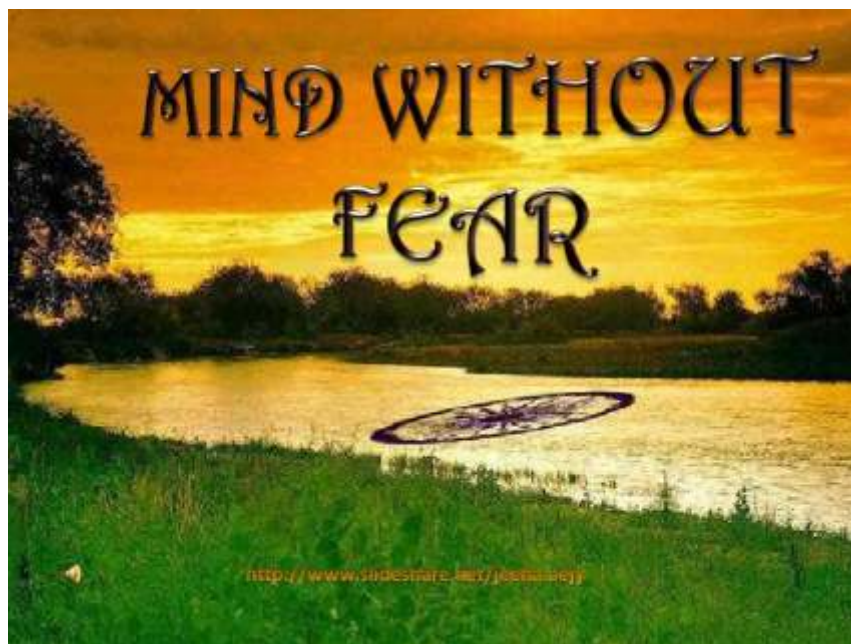


lunch break using their personal mobile phones. That too is India. Satyam Shivam Sundaram is India. A vulgar Bollywood film song is also India. The multiplex and the mega mall are India. The snake charmer and the maharishi they too are India.

Indian culture is a tapestry of many weaves, many threads. The weaving is endless as are the shades of the pattern. Somewhere dark, somewhere light, somewhere saffron, somewhere as green as the fields of new paddy, somewhere flecked with blood, somewhere washed cool by the waters of a Himalayan spring. Somewhere the red of a watermelon slice. Somewhere the blue of an autumn sky in Bengal. Somewhere the purple of a musk deer's eye. Somewhere the red of a new bride's sindoor. Somewhere the threads form words in Urdu, somewhere in Bengali, somewhere in Kannada, somewhere in Assamese, yet elsewhere in Marathi. Somewhere the cloth frays. Somewhere the threads tear. But still it holds. Still. It holds.

The pattern shifts, flows, stutters, forms again and changes shape from one season to the other. I see one India in the pattern. You see another. Light and shadow play. History and modernity collide. Superstition and myth, Rabindrasangeet and rap, Sufi and Shia and Sunni, caste and computers, text and sub-plot, laughter and tears, governments and oppositions, reservations and quotas, struggles and captivity, success and achievement, hamburgers and Hari Om Hari, Sanskrit and sms, the smell of rain and the sound of the sea. A seamless stitching. Many, many hands have stitched, are stitching and will continue to stitch India.

My country. Torn, tattered, proud, beautiful, hot, humid, cold, sandy, bright, dull, educated, barbaric, savage, shining India. My country. And its myriad cultures. From time immemorial to now, the 21st country. From the Indus Valley



to the bluetooth handset, India has seen it all, contains it all within itself and its cultures. There is room in India for all faiths, all languages, all people. Despite the communal crises, despite the fundamentalism, the backwardness of rural life, the memories of underdevelopment which are no memory but reality for us, the threat of AIDS, tsunamis, earthquakes, floods and droughts, farmer suicides, police violence, environmental disasters wreaked by industries and farmland being bought over by multinational companies, despite the battering by history and circumstance, India still is. Its culture still is. Hence we all still are.

India has learnt to survive, to adapt, to keep the old with the modern, to walk hand in hand with the new millennium whistling a tune from the dawn of time. This is truly the age when the joota is Japanese, the pantloot English, the topi Roosi. But the *dil* the dil is and always will remain Hindustani.

As we face the future, and as I stand here, invited to speak of my country's culture before such an eminent gathering and at such an honourable occasion, I wish to share my dream of where I would like to see my India go. I have spoken of the fundamental right to dream. I would now like to exercise that right.

I dream of an India where the mind is without fear and the head is held high. Where knowledge is free. Where the world has not been broken into fragments by narrow domestic walls. Where words come out of the depth of truth. Where tireless striving stretches its arms towards perfection. Where the clear stream of reason has not lost its way in the dreary sand of dead habit.

I dream of an India to which the world 'backward' does not and cannot ever apply. I wish to be Third World no more but First, the only world. I wish for children to be educated. I wish for women to step into the light. I wish for justice for the common man. Survival for the farmer. Homes for the poor. And hope for all. I wish for debts to cease. For poverty to vanish. For hunger to become a bad word that no one utters. I wish for the environment to be protected, to be loved and restored. I wish the land to be healed, the waters to be pure again. For the tiger to survive. I wish for self reliance, for self-respect, for independence from the shackles of superstition. I wish for equal medical aid for all. For light and water and a roof above every head.

I wish for more and more books to be written, to be published, in every language there is in the country. Let the words pour out. Let



the stories be told. Let the people read. Let them learn to read. To trace their fingers over every alphabet until they can spell their names. Their addresses. Until they can write for themselves: I know. I can. I will. Let us fight ignorance with knowledge. Let us battle hatred with logic. Let us slay evil with the sword of the pen.

I wish for no more satis, no more dowry deaths, no more honour killings, no more flesh being bought and sold. Let no more parents sell their children to survive. Let no more mothers drown their daughters in the dead of night. Let the downtrodden awake, let the forgotten faces and the muffled voices arise to claim their own. Let the pattern make room, let these new threads find place, let new colours set afire the tapestry. Set ablaze the future. Into that heaven of freedom, let my India awaken again and again. It is a big dream, I know. But not an impossible one.

When I speak of Indian culture, then, I speak of all this. Culture is what will take us into the future yet keep us in close contact with our

roots, our history, our tradition, our heritage. Culture will let us take a quantum leap and land on the moon but first, before all that, it must help us take a few small steps towards understanding ourselves better, towards knowing each other better. Culture must once again remind us to be a tolerant and truly secular people.

I have tried in my own way to give you a picture of this culture. But how am I to even to begin arriving at a definition that will be acceptable to all across an India that is so chaotic. So calm. So flexible. So rigid. So rich. So poor. So understanding. So easy to be misunderstood. After all, there are many Indias, as I say over and over again. Simultaneous. Even parallel.

And whose culture is it anyway? Yours? Mine? Theirs? There are so many 'theirs' in the land of my birth who have nothing but the harsh landscape of surviving from day to day. The dispossessed remain with us after six decades of becoming possessed of a freedom we all fought for. They all fought for.

I claim elsewhere to have

always written about the 'culture of the downtrodden'. How tall or short or true or false is this claim? The more I think and write and think some more, the harder it gets to arrive at a definition. I hesitate. I falter.

I cling to the belief that for any culture as old and ancient as ours to have survived over time and in time, there could only be one basic common and acceptable core thought: humaneness. To accept each other's right to be human with dignity.

This then is my fight. My dream - in my life and in my literature.

***Mahasweta Devi** was born on January 14, 1926 and spent her life writing and fighting for the rights of the tribals in Bengal and Jharkhand. She travelled to meet them not to preach to them but to learn from their superior civilization. Prout commemorates her recent death on July 28 by publishing excerpts from her inaugural speech which moved people to tears at the Frankfurt Book Fair on October 21, 2006.*

Prosperity and Poverty



In so called prosperity terms
By Gross Domestic Product GDP
India dubiously ranks seventh
Among the top ten nations
But as per Purchasing Power Parity PPP
India ranks a high third
After China and the USA
Yet among 1.25 billion Indians
There are over 27 million
Living below the poverty line.

With most of the population
Not having a long and healthy life
Little education and access to knowledge
And having poor living standards
Per Human Development Index HDI
India is 130 out of 188 nations
By GNI Gross National Income it's 151
Low Much too low for this ancient land
Once fabled as a bird of gold
With milk and honey flowing.

Today nearly 45 million have no jobs
With 6 million young in their prime
In the organised sector mostly Government
Employed number 30 million
Two-thirds among them get
Job security and assured pay rise
Whereas 140 women and 320 million men
Toil away in the unorganised sector

Earning subsistence wages
Without any job security at all.

This informal economy accounts almost 50%
Of the national product of 54166 billion Rupees
Though for these millions of daily wagers
Peasants stone breakers the coolies and maids
No one's heart bleeds for them
While privileged government employees
Peons chowkidars drivers clerks
And their inflation indexed pay rise
Makes unorganized workers poorer
An uncertain morrow becomes more unsure

So more jobs in government or private
Or let the unorganized sector thrive
Under watchful eyes of a new government
Of moralists having genuine love for the people
Who will optimise wealth and rationally distribute
Halve working hours to double workers' numbers
Decrease profits and reduce unemployment
Providing jobs closer to hearth and home
Guaranteeing minimum wages to all
To live with human dignity head held high.

- Arun Prakash

Capitalism

Incapable to Fight Child Undernourishment

■ Rajiv Shah

Two recent studies – one of them by the Public Health Foundation of India (PHFI) in alliance with Transform Nutrition and UK Aid, and another by a group of scholars, Daniel J Corsi, Iván Mejía-Guevara, and SV Subramanian, and published in a top American journal, “Social Science & Medicine” have gone a long way to clearly point towards how economic development per se cannot help fight undernourishment among India's children.

The PHFI study, “India Health Report: Nutrition 2015”, released last month, has specifically given the example “developed” states like Gujarat which lag behind several major Indian states. Quoting latest Government of India figures, the study says that, in Gujarat, 33.5 per cent of under-five children are underweight, which is the seventh worst among 20 major Indian States. The study further says that 41.6 per cent under five children in Gujarat suffer from stunting, which is the fifth worst among 20 major states; and 18.7 per cent suffer from wasting (or low weight for height), which is the third worst among 20 major states.

Basing its analysis on the latest data (for 2014) provided by the Rapid Survey on Children (RSOC) of the Ministry of Women and Child Development, Government of India, the study's example of Gujarat goes a long way to suggest that, to quote from the report, “economic growth cannot, by itself, reduce under nutrition.” Pointing towards “massive variables across states”, which mask recent progress in overcoming the problem of under nutrition, the study reports, in India, “38.7 per cent children under five are stunted, 19.8 per cent are wasted, and 42.5 per cent are underweight.”

Giving the example of well-to-do states, the study says, in Punjab, “which best represents the national average per capita income at Rs 49,529 (2013-14), the prevalence of stunting among children under five is 30.5 percent (lower than the national average of 39 percent).” And, interestingly, “although Tamil Nadu and Gujarat have similar levels of income, Tamil Nadu has a much lower stunting rate of 23.3 percent, while it is 41.8 percent in Gujarat.” Child nutrition status determines the level of development

“These disparities”, the study says, “indicate that levels of income do not automatically translate to lower stunting, and warrants a closer look at other known developmental drivers of stunting.” It adds, “Most analyses of stunting declines confirm that economic progress alone is not sufficient to achieve significant nutritional gains.”

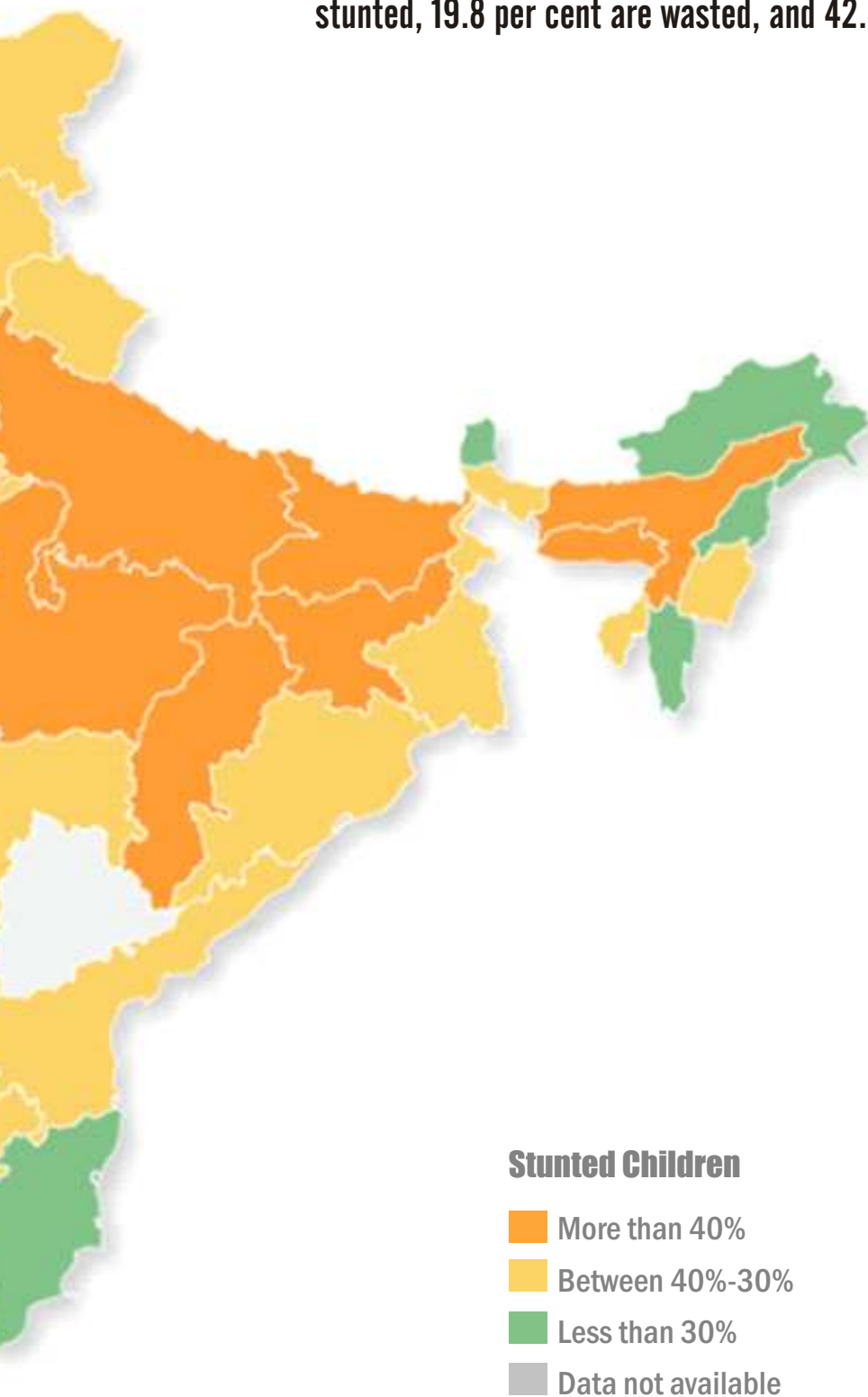
Thus, “from 199899 to 20052006, GDP per capita in India expanded by 40 percent in real terms. Despite the rising levels of prosperity and 18 reduced levels of poverty among millions of Indians, the proportion of stunted children under age three declined by only 6.1 percentage points in that seven-year period, from 51 to 44.9 percent.”

Citing a study of 63 countries, including India, the study says, it shows that “increases in per capita national income translated into improvements in child



“

In a recent study the Ministry of Women and Child Development, Government of India reports, in India, 38.7 per cent children under five are stunted, 19.8 per cent are wasted, and 42.5 per cent are under weight.



nutritional status only if the economic gains facilitated public and private investments that could improve conditions related to diet and disease.”

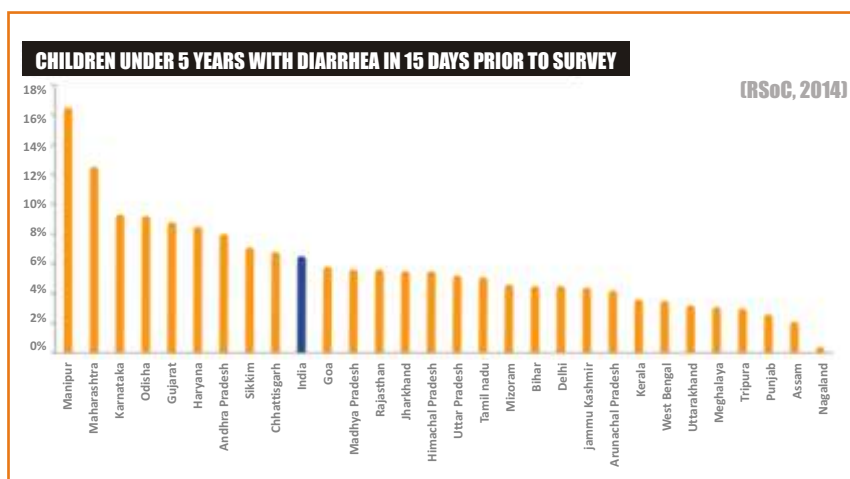
The study says, India's “child nutrition rates have been declining, first at a slow rate between 1992 and 2006, and at an accelerated rate since 2006.” However, it underlines, “these developments are below the rate needed to meet the World Health Assembly's targets to which India is signatory to.”

“Between 2006 and 2014, India's stunting rate of children below five years declined from 48 per cent to 39 per cent. This decline in stunting in India is translated to 14 million fewer children and decline in wasting is translated to seven million fewer wasted children. Despite this, child under-nutrition rates in India are among the highest in the world. India is still home to over 40 million stunted children and 17 million wasted children under five”, the study adds.

Policy weakness

The study published in the American journal “Social Science & Medicine” seeks to give further evidence, based on the authors' surveys across India, that India's policy makers, while identifying “risk factors” for chronic undernutrition among children disproportionately focus on “what can be termed ‘nutrition-specific’ interventions targeted at addressing the immediate causes of undernutrition.” They refuse to give necessary emphasis on “social and structural factors, including poverty reduction, improvements to socioeconomic status and maternal education.”

The study says, the issue is



particularly important because, despite reduction in childhood stunting and underweight in India, the country accounts for “38% of the global burden of stunting (nearly 62 million children) underscoring the importance of reducing undernutrition in India.”

“The prevalence of childhood stunting and underweight in India

remains persistently high”, the study says. “In 1992–93, amongst children aged 0–47 months, 57% and 49%, were stunted and underweight, respectively, declining to 47% and 42% in 2005–2006, and to 39% and 29% in 2013–14, the most recent year for which national data are available.”

It adds, “There appears to be

momentum to make direct investments in programmes and interventions aimed at nutrition (e.g., breastfeeding, complementary feeding, micronutrient nutrition, and therapeutic and supplementary feeding), health (e.g., prevention and management of infectious diseases) and water, sanitation, and hygiene (WASH) programmes”, calls these as “considered in isolation.”

Based on a survey of 109,041 households across India, and 124,385 women, who agreed to participate in the survey, the methodology used in the study includes using the wealth index, a variable already available in the National Family Health Survey (NFHS). “The index used was derived from a weighted sum of household assets that included televisions, telephones, motorcycles/scooters, cars, mattresses, other possessions and

INFANTS 6-8 MONTHS OLD WHO RECEIVE SOLID, SEMI-SOLID OR SOFT FOOD

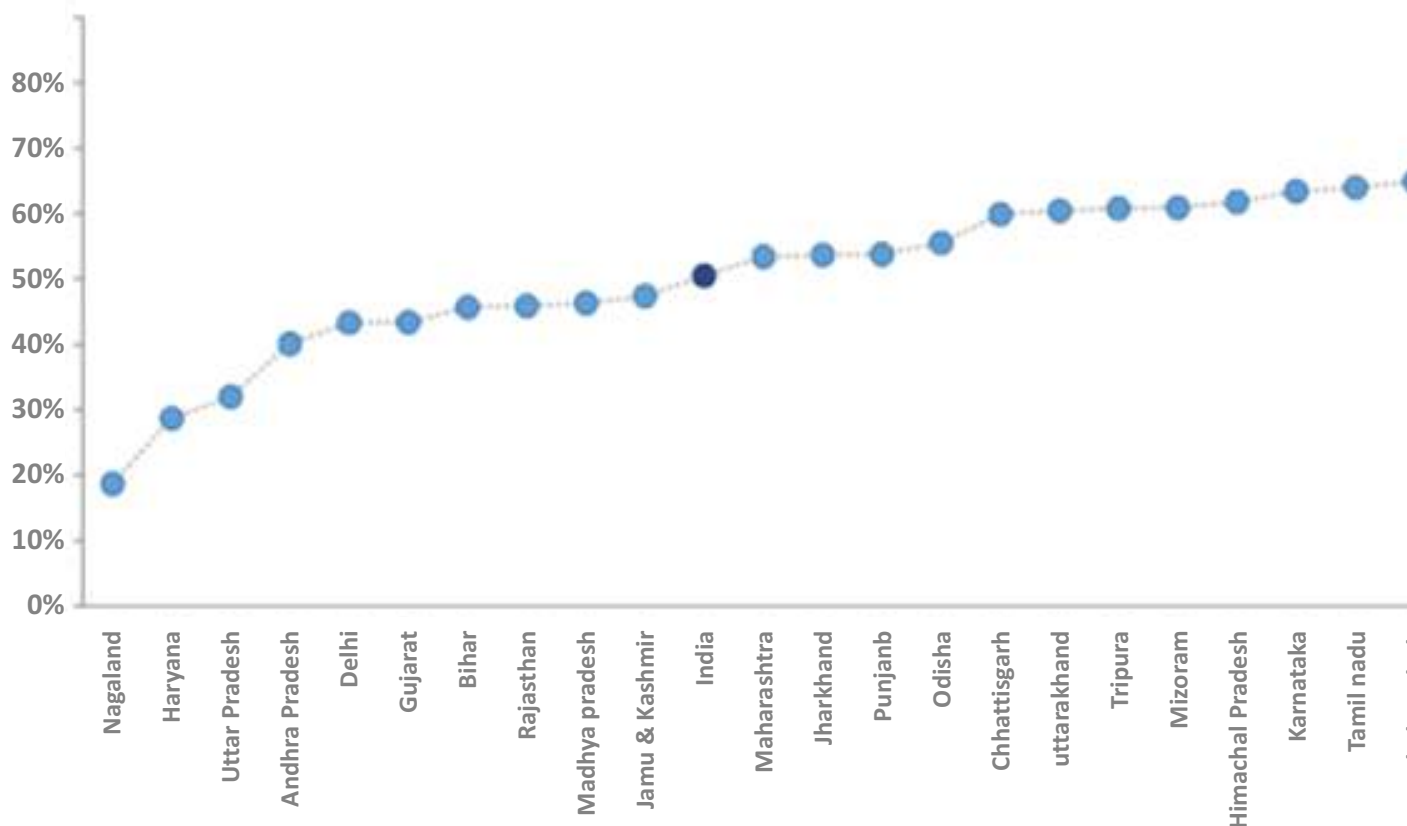
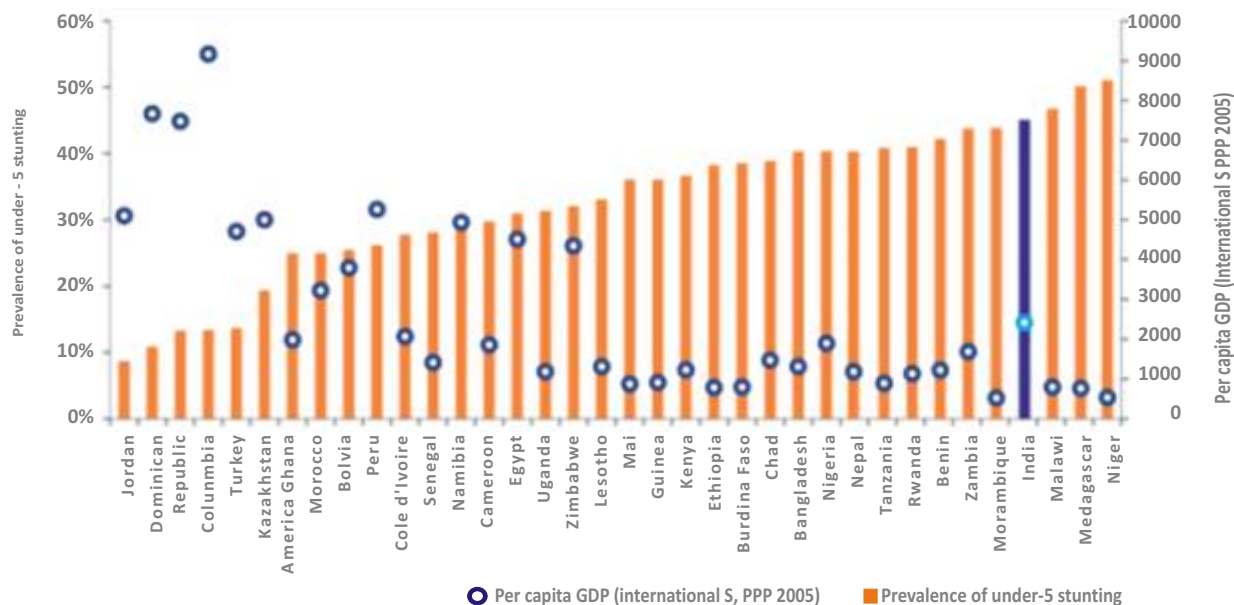


FIGURE 2. PREVALENCE OF UNDER-5 STUNTING AND LEVEL OF ECONOMIC DEVELOPMENT, BY COUNTRY



household characteristics (e.g. windows), and materials used for

wall/floor construction”, the study says.

Results of the survey suggest that “the prevalence of stunting and underweight in the study sample were 51.1% and 44.9%, respectively”, but the “levels of risk factors were common in the sample including low household wealth (28.6%), no formal education (50.0%), short maternal stature (<145 cm, 12.1%), and poor dietary diversity (31.4%).”

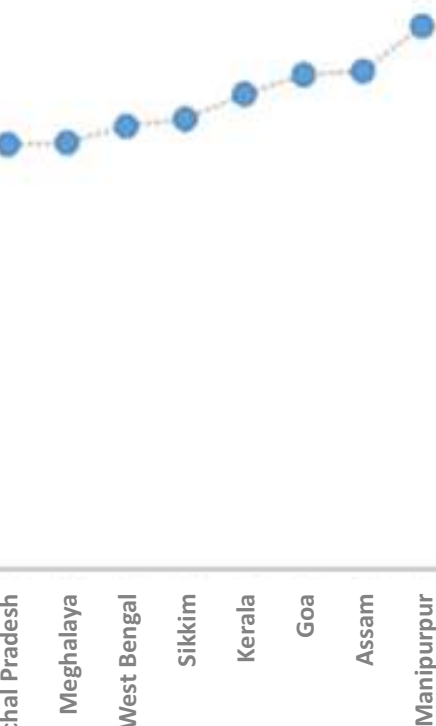
The survey results show that the “five most important predictors of stunting were short maternal stature, no education, lowest wealth quintile, poor dietary diversity, and maternal underweight/low BMI”; and “the five risk factors with the

weakest association with stunting... were no access to safe water, unsafe disposal of stools, infectious disease prior to survey, no vitamin A supplementation and delayed initiation of breast feeding.” It adds, “For underweight, the results were largely similar with some differences in the relative ordering of risk factors.”

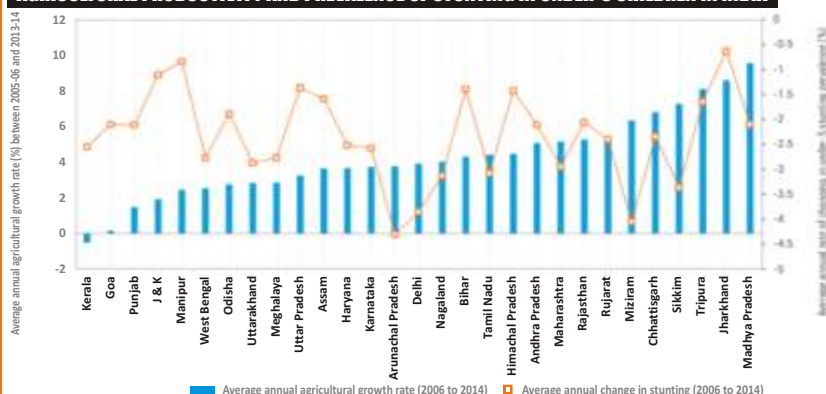
The authors conclude, “Our findings indicated substantially larger effects for maternal height, BMI, household wealth, education, and children’s dietary diversity and this underscores the importance of improving the overall environmental and socioeconomic conditions at the child, maternal and household levels.”

ODS

(RSOC, 2014)



AGRICULTURAL PRODUCTIVITY AND PREVALENCE OF STUNTING IN UNDER-5 CHILDREN IN INDIA



The Four Faces of Racism

The following outline for understanding racism can be used to understand and heal other forms of socio-sentiment that plague humanity like casteism, communalism, ethnic sentiment and tribalism.

Constructed Racist Oppression

- is an historical construction and systemic (not just personal or individual)
- penetrates every aspect of our personal, institutional, and social life
- includes prejudice against people of color in attitudes, feelings, and behaviors
- includes exclusion, discrimination, suspicion, fear or hatred of people of color
- has personal, cultural, and institutional manifestations
- people of color seen only as a member of a group, not as an individuals with full personhood
- low expectations by white people for children and adults of color
- fewer options and choices open to people of color

Internalized Racist Oppression Experienced by People of Color

- internalized negative messages
- lowered self-esteem, sense of inferiority, wrongness
- limited choices: "act in (white)" or 'act out(disrupt)'
- limited imagination of possibility, expectations, potential (limited by oppression and prejudice)
- cycles through generations

Granted White Privilege Experienced by White People

- "an invisible, weightless knapsack of special provisions,

maps, passports, code books, visas,

- clothes, tools and blank checks"(Peggy McIntosh)
- options, possibilities, "the existence of abundant choice"(Joan Olsson)
- "to be white in America is not to have to think about it"(Robert Terry)
- seen as an individual; what we do never reflects on the white race
- can judge racism from own worldview without penalty
- live in a world where personal worth, rightness, and personhood are continually validated
- although hurt by racism, can live just fine without ever having to deal with it

Internalized White Supremacy Experienced by White People

- my world view is the only world view
- the standards and norms I live by are the universal standards and norms
- my achievements have to do with me, not with my membership in the white group
- assumption that who I am is OK, inflated sense of self, illusion of superiority (Kay Hagan)
- I have the right to be comfortable and if I am not comfortable, then someone else is to blame
- I can feel that I personally earned, through work and merit, any/all of my success

- equates individual acts of unfairness against white people with systemic racism against people of color
- I have many choices, as I should; everyone else has those same choices
- I am not responsible for what happened before, nor do I have to know anything about it

The Impact of Internalized Racist Oppression on our Community

Internalized Racist Oppression (IRO) is the internalization by people of color of the images, stereotypes, prejudices, and myths promoted by the racist system about people of color in this country. Our thoughts and feelings about ourselves, people of our own racial group, or other people of color are based on the racist messages we receive from the broader system. For many people of color in our communities, IRO manifests itself as:

- Self-Doubt
- Inferiority Complex
- Self-Hate
- Powerlessness
- Hopelessness
- Apathy
- Addictive Behavior
- Abusive and Violent Relationships
- Conflict between people of color communities

The Process of Oppression

When one looks at the history of oppression of people of color in this country, though there are many differences, there are also many

similarities that people of color have faced in the process of oppression. All of these methods are still being used in the continuing process of oppression.

- Violence and the Threat of Violence
- Change in Behavior
- Destruction of Culture
- Division, Separation, Isolation Color

The Ladder Of Empowerment

The Ladder of Empowerment is designed to highlight the impact of internalized racism on people of color while outlining an approach to empowerment.

Empowerment is not a state but a process. It is a journey that all people of color must take in order to heal and protect ourselves from the devastating impact of racism.

The Ladder of Empowerment takes us through various stages in both identity development and the process of empowerment. It is important to remember that all of these stages exist at the same time in all people of color. Critical questions for us to ask are which stage currently dominates our life and in what direction are we heading. The racist system is always pushing us to stay in the lower stages. Our job is to find ways to work with the people around us to help ourselves and others move through the process and become more empowered.

Stages of Development

1. Not White

The empowerment process begins when a person of color realizes that they are not white. This usually happens when that person is a child or has just moved to the U.S.. We begin to understand that we are part of a group and not considered white.

It is in this stage that we realize that all of the racist stereotypes, images, and prejudices that we are hearing and have heard are about us.

This realization can cause a psychological crisis in people of color. The crisis can take the following forms:

- People of color decide to try to become white. Changing one's physical features to look white

is a way to deny that they are not white.

- People try to be as good as whites. This person uses whites as a model of humanity. So whatever whites have, they must have. Whatever whites do, they must do.
- This stage can cause depression and confusion.
- Some people of color get angry or mad at the realization of racism and that they are not white. This anger can help catapult people to the next stage.

2. Rage/Depression

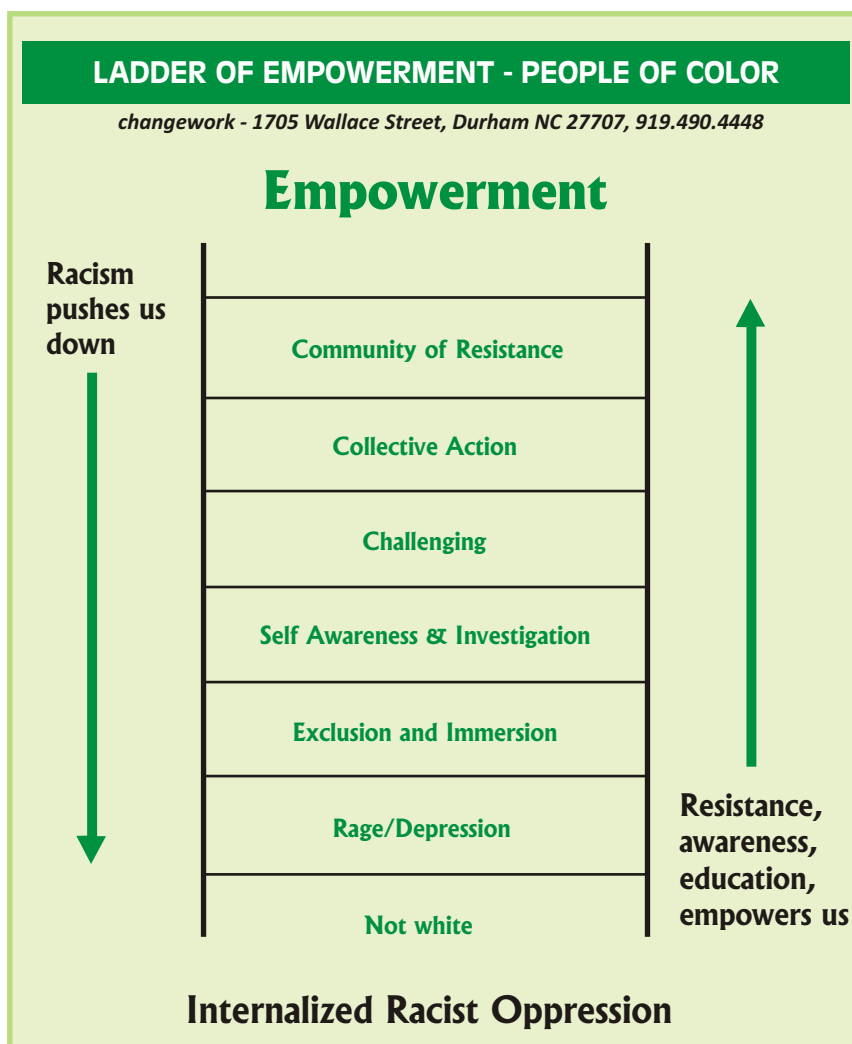
Rage is the stage where people of color are often consumed by anger at white people for their racism. Rage is a reaction to the brutal oppression people of color have endured for hundreds of years. Rage can take the form of people of color attacking

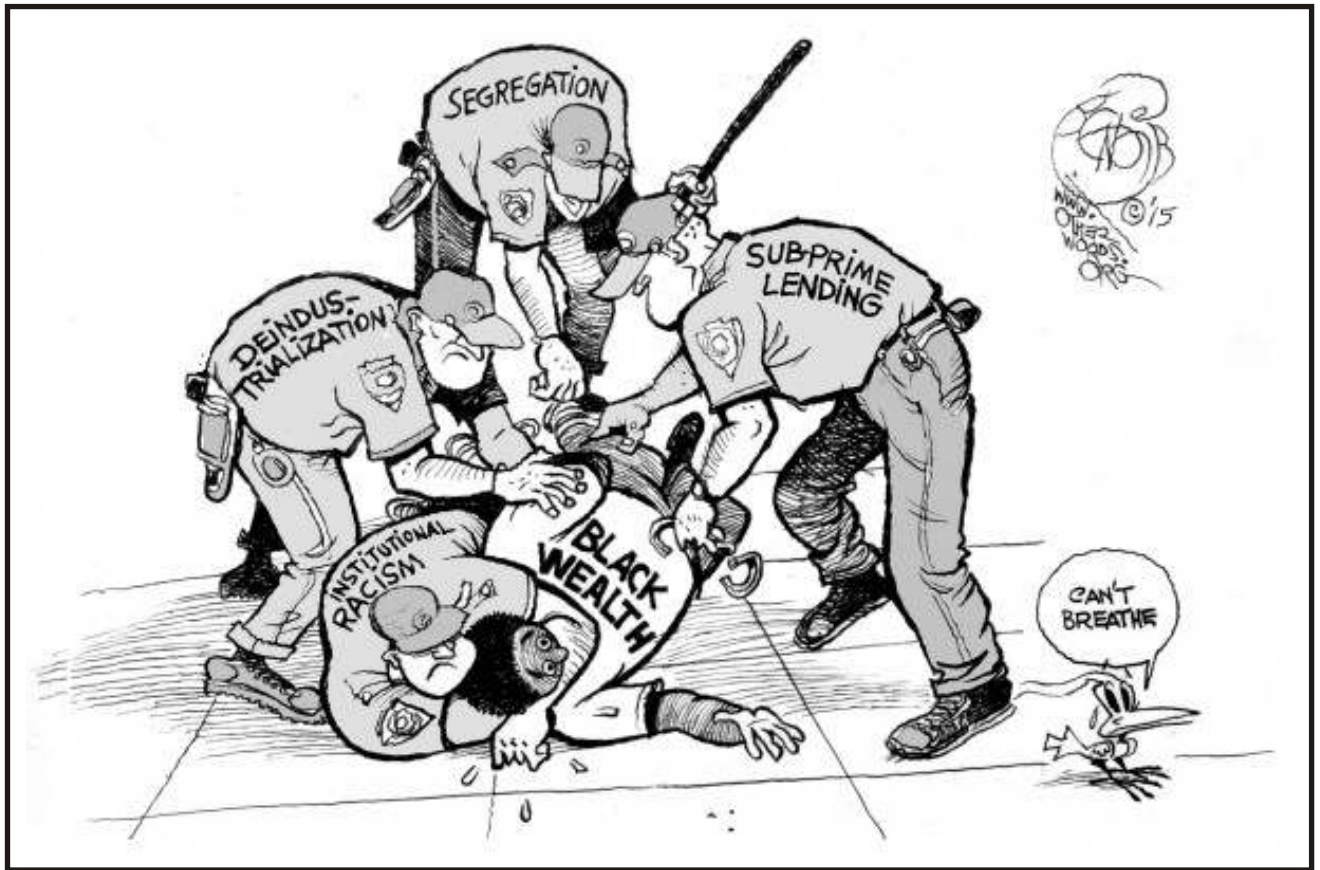
whites or other antagonistic behavior. Some people of color actually think that rage is empowerment. But in reality, it is the opposite. Rage isn't empowerment because it usually is not driven by the desire to strategically and constructively dismantle racism. Rage is reactionary.

The other side of this stage can often be depression. People of color can react to the realization of the previous stage by being overwhelmed with the immensity of the oppression they will have to endure. Depression can also be the result of identity conflict.

3. Exclusion and Immersion

In this stage, people of color use our rage productively by directing it to temporarily exclude whites from our social lives and immerse ourselves in our culture. This is a necessary stage of development for people of





color. Exclusion gives us time and space to deal with our problems. Immersion can be healing time when we learn about the culture that was taken away from us. Some people of color mistake excluding whites from our circle or immersing ourselves in our culture as empowerment. We think that by only having “us” around we have reached our ultimate goal. Some of these people remain in this stage for years.

For other people of color, this exclusion and immersion can push them to the next stage. We want to learn more about ourselves, our people and our history.

4. Self Awareness & Investigation

In the previous stage, people of color begin to develop an awareness of ourselves, our culture, and our history. In this stage awareness is not enough; we want a much deeper level of knowledge. We need to understand our place in history and in the world. It is particularly useful and important to investigate and

study the history and culture of other people of color and that of white people. This gives us a better perspective about ourselves, and helps us prevent the wedges that racism so often constructs between groups in order to divide and conquer.

5. Challenging

With all the knowledge and awareness that we have gained through this process, now it is time for action. We need to work with other people of color and whites and learn how to challenge each other and to be challenged. One of the impacts of internalized racism is that it makes challenging racism difficult. Part of our empowerment is learning to resist and challenge despite the internal and external barriers. If we cannot do this, we could fall backward into one of the previous stages like rage or exclusion.

6. Collective Action

It is not enough to challenge racist moments individually, although that

is incredibly important. Here we work together to build an organization or institution.

The process of empowerment becomes a collective process. People of color must be working with other people of color and white allies to stay truly empowered. The goal is to be a part of a community of resistance.

7. Community of Resistance

A Community of Resistance is:

- Organizing for collective Power to work for social justice and transformation.
- Building a community that can heal the remnants of racism and internalized racist oppression.
- Building a community or organization that can help members learn to think critically about the community, country and world.
- Developing a culture and specific projects that promote leadership development to help people of color realize their potential.

Internalized White Supremacy Experienced by White People

RESPONSES TO BEING EXPOSED FOR OUR PREJUDICE

WAYS TO LEARN

LET GO OF UNPRODUCTIVE EMOTIONAL REACTIONS: I notice and let go of feelings of defensiveness, embarrassment, anger, fear, guilt, or shame that interfere with my ability to listen to what you are saying.

LISTEN: I focus on understanding what you are telling me even though I am probably having many feelings about what you are saying that could interfere with my ability to listen.

SEEK MORE INFORMATION: I ask questions to make sure I understand your reaction. I read. I attend workshops. I talk with other agent group members.

RECEIVE YOUR FEEDBACK AS A GIFT: I understand that when someone offers information so that I can become more conscious of my role in maintaining social injustice it is a gift not to be taken lightly. I welcome the information and believe it to my benefit to receive it.

TAKE A NEW PERSPECTIVE: I try to look at the situation from your perspective. I try to understand your perspective by thinking about one of my own target group memberships.

PROBLEM SOLVE: I take responsibility for identifying ways that I might change my actions. I do not assume that you should or will help me.

INTEGRATE NEW BEHAVIOR: I choose different behaviors in the future because I believe it is important for me to do so, not just because I am afraid of being confronted again.

WAYS TO AVOID LEARNING

DENIAL: I did not say or do anything that was oppressive or offensive. I can't be an oppressor because I am a member of a target group.

DISMISSAL: You are overreacting, being too sensitive, blowing this out of proportion.

ATTACK: I say something back to you intended to hurt you or make you angry.

CLAIM IT WAS A JOKE: I insist I was only kidding and the problem is that you have no sense of humor or are taking things too seriously.

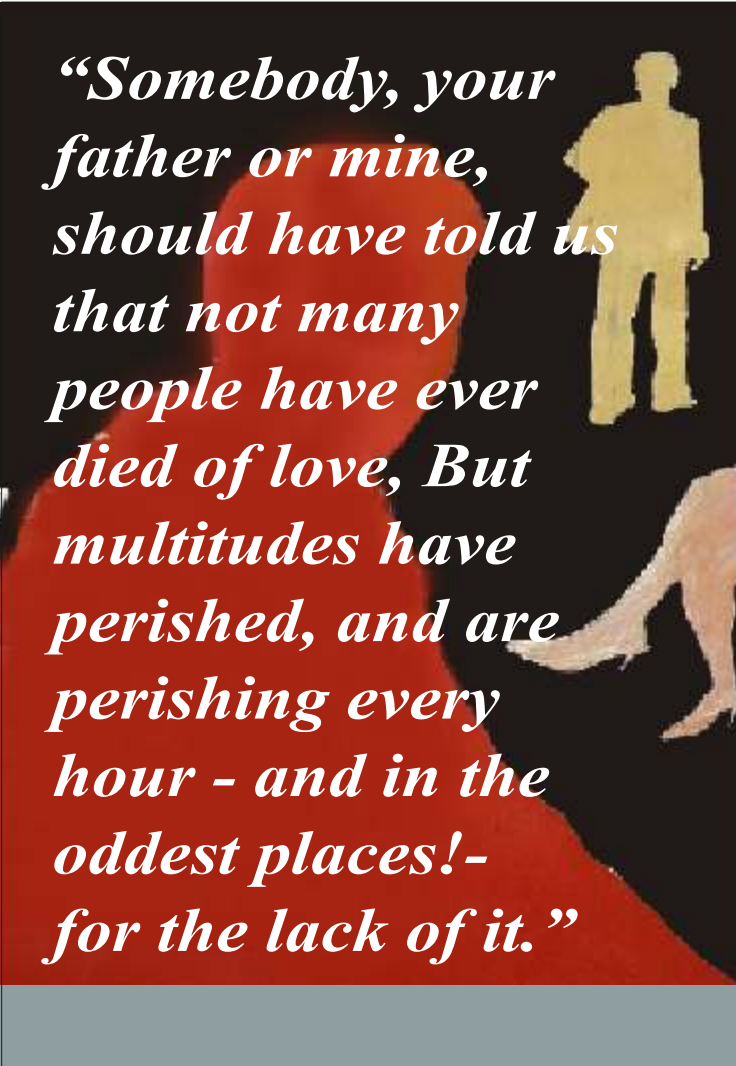
EXPLANATION: I try to convince you that you are misinterpreting my actions by explaining and rationalizing how my actions were not really evidence of prejudice on my part.

GUILT: I am so ashamed that I offended you that all I can focus on is my own distress that you think I am prejudiced. I feel terrible and apologize even if I do not really understand what the problem is. Sometimes I get angry if you don't immediately forgive me and help me to feel better.

SHOCK: I am so surprised by being confronted that I am immobilized. I cannot hear what you have to say and I cannot think about what I want to do.

TRIVIALIZATION: I seek support from other more "friendly" target group members to reassure myself that you are being unreasonable and unfair.

GANG UP: I seek support from other agent group members to reassure myself that you are being unreasonable and unfair.



*“Somebody, your
father or mine,
should have told us
that not many
people have ever
died of love, But
multitudes have
perished, and are
perishing every
hour - and in the
oddest places!-
for the lack of it.”*



The Great Seed Piracy

The Bill & Melinda Gates Foundation is the new World Bank when it comes to using finances to influence policies in agriculture. And is accelerating the transfer of research and seeds to corporations, facilitating intellectual property piracy and seed monopolies created through intellectual property laws and seed regulations.

■ Vandana Shiva

A great seed and biodiversity piracy is underway and it must be stopped. The privateers of today include not just the corporations which are becoming fewer and larger through mergers but also individuals like Bill Gates, the “richest man in the world”.

When the Green Revolution was pushed in India and Mexico, farmers' seeds were “rounded-up”

and locked in international institutions, which used these seeds to breed green revolution varieties which responded to chemical inputs. The first two institutions were the International Rice Research Institute (IRRI) in the Philippines and the International Maize and Wheat Improvement Centre (CIMMYT) in Mexico. These institutes took diversity from farmers' fields and replaced the

diversity with chemical monocultures of rice, wheat and corn.

Dr. R.H. Richharia, India's pre-eminent rice research scientist, headed the Central Rice Research Institute (CRRI) at Cuttack, Orissa. The Indian institute existed before IRRI, had the largest collection of rice diversity the biggest rice “bank” in the world. Dr Richharia refused to allow IRRI in the Philippines to

pirate the collection. The World Bank removed Dr Richharia, the guardian of Indian rice knowledge, from CRRRI so that it could transfer Indian peasant intellectual property to the international institute (which later became part of the Consultative Group of International Agriculture Research). Farmers' seed heritage is held in the seed banks of CGIAR, a consortium of 15 international agricultural research centers, which is the single biggest recipient of grants from Mr Gates.

The Bill & Melinda Gates Foundation is the new World Bank when it comes to using finances to influence policies in agriculture. The Gates Foundation is a major funder of the CGIAR system and through its funding, it is accelerating the transfer of research and seeds to corporations, facilitating intellectual property piracy and seed monopolies created through intellectual property laws and seed regulations. Control over the seeds of the world for "one agriculture" is Mr Gates' target!

Since 2003, CGIAR centres have received more than \$720 million from Mr Gates.

Besides taking control of the seeds of farmers in CGIAR seed banks, Mr Gates (along with the Rockefeller Foundation) is investing heavily in collecting seeds from across the world and storing them in a facility in Svalbard in the Arctic the "doomsday vault".

Mr Gates is also funding Diversity Seek (DivSeek), a global initiative to take patents on the seed collections through genomic mapping. Seven million crop accessions are in public seed banks. DivSeek could allow five corporations to own this diversity.

Today, biopiracy is carried out through the convergence of information technology and biotechnology. It is done by taking patents by "mapping" genomes and genome sequences. While living seeds need to evolve "in situ", patents on genomes can be taken through access to seed "ex situ". Div Seek is a global project launched in

2015 to map the genetic data of the peasant diversity of seeds held in gene banks. It robs the peasants of their seeds and knowledge, it robs the seed of its integrity and diversity, its evolutionary history, its link to the soil and reduces it to "code". It is an extractive project to "mine" the data in the seed to "censor" out the commons.

The peasants (or farmers as they're referred to now) who evolved the diversity have no place in DivSeek. their contributions, their knowledge is being "mined" not recognised, honoured or conserved.

This "genetic colonialism" is an enclosure of the genetic commons. The participating institutions are the CGIAR nodes and "public universities" like Cornell and Iowa State, which are being increasingly privatised by the bio-technology industry and Mr Gates. Cornell is where Mr Gates funds the pseudo-science propaganda machine misnamed the Cornell Alliance for Science. Iowa State is where Mr Gates is funding the Unethical Human Feeding Trials of GMO bananas. The Bill & Melinda Gates Foundation is funding the partners of DivSeek, especially the African Agricultural

Technology Foundation and an Africa-Brazil partnership in DivSeek.

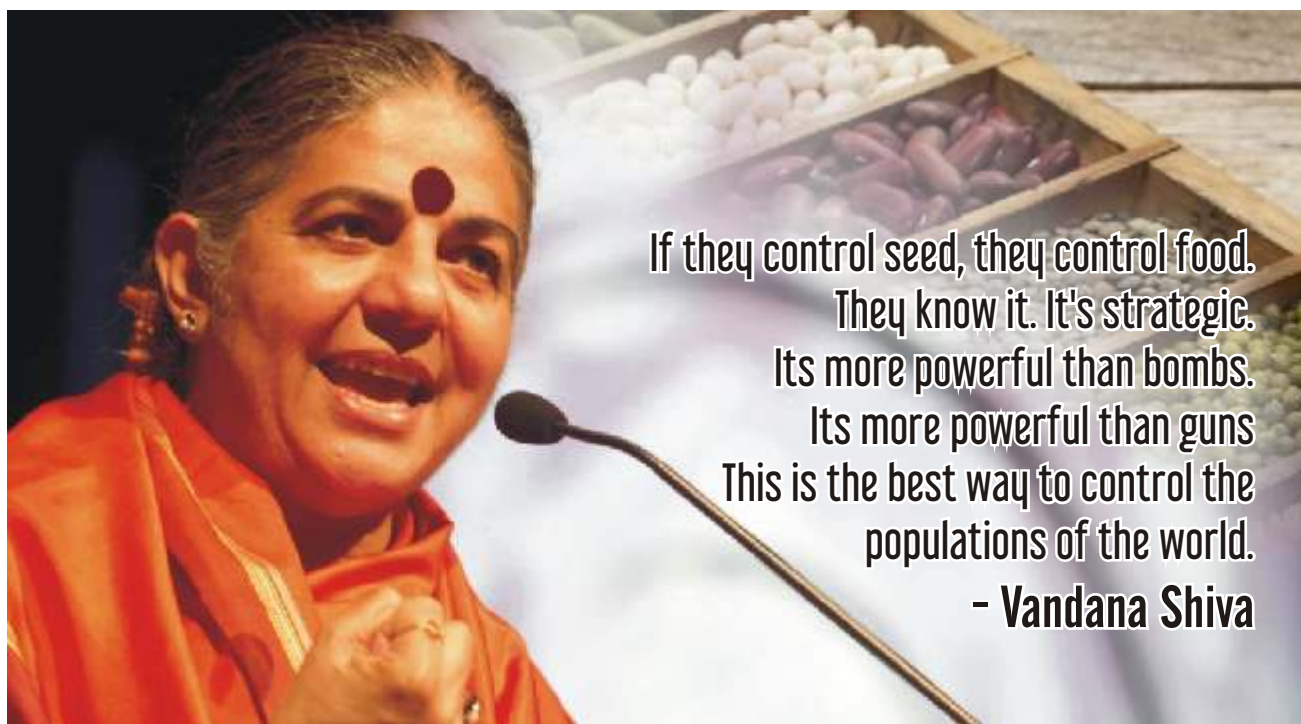
Mr Gates is also investing in a one-year-old experimental genetic engineering tool for gene editing, CRISPR-Cas9, through a new front corporation EditasMedicine. While the technology itself is immature and inaccurate, it is a gold rush for new patents. The language of "gene editing" and "educated guesses" is creeping into scientific discourse. Piracy of common genomic data of millions of plants bred by peasants is termed "big data". But big data is not knowledge, it is not even information. It is data, plundered.

Seeds are not just germ plasm. They are living. They are intelligent. They are beings and subjects of evolution, history, culture and relationships.

In the 1980s, Monsanto led the push for GMOs and patents on life. Today it is Bill Gates. One rich individual is able to use his wealth to bypass all international treaties and all multilateral governance structures to help global corporations grab the biodiversity and wealth of peasants by financing unscientific and undemocratic processes like DivSeek, and trying

Principles of Earth Democracy

1. All species, peoples and cultures have intrinsic worth
2. The earth community is a democracy of all life
3. Diversity in nature and culture must be defended
4. All beings have a natural right to sustenance
5. Earth Democracy is based on living economies and economic democracy
6. Living economies are built on local economies
7. Earth democracy is a living democracy
8. Earth democracy is based on living cultures
9. Living cultures are life nourishing
10. Earth democracy globalizes peace, care and compassion



If they control seed, they control food.
They know it. It's strategic.
Its more powerful than bombs.
Its more powerful than guns
This is the best way to control the
populations of the world.
- Vandana Shiva

to unleash untested technologies like CRISPR.

Over the last two decades, humanity has taken actions and written laws to protect the biodiversity of the planet and the rights of farmers to seed, the rights of consumers to safety.

These laws include: The Convention on Biological Diversity (CBD); the Cartagena Biosafety Protocol to the CBD; the International Treaty on Plant Genetic Resources Treaty for Food and Agriculture (ITPGRFA).

India needs to strengthen international and national laws to protect biodiversity and farmers rights. Instead, the government is

taking steps to facilitate BigMac™ seed biopiracy.

The New IPR Policy has Clauses Which State:

2.20. Public research institutions should be allowed access to TKDL for further R&D, while the possibility of using traditional knowledge digital library for further R&D by private sector may also be explored, provided necessary safeguards are in place to prevent misappropriation.

4.20. National Biodiversity Authority.

4.20.1. The government will formalise a consultation and coordination mechanism between the national biodiversity authority, intellectual property office and other concerned ministries/departments like Ayush, with a view to harmonious implementation of guidelines for grant of IP rights and access to biological resources and associated traditional knowledge and benefit sharing;

4.20.2. The NBA will streamline approvals for expeditious grant of IP rights, monetary and non-monetary benefit-sharing and introduce efficient and user friendly mechanisms for a meaningful interface between the NBA and

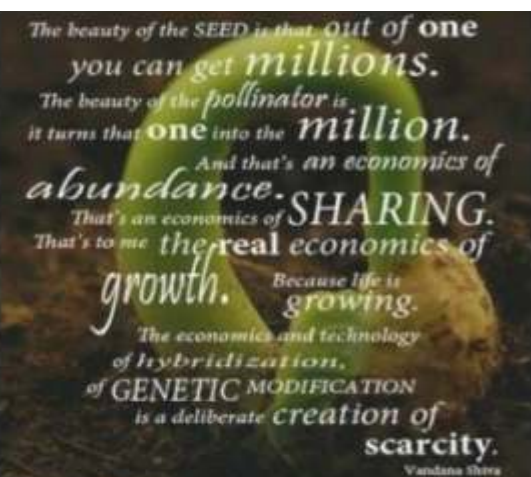
applicants.

In effect, the government is stating that our traditional knowledge and biodiversity heritage is available with ease of biopiracy through IPRs.

The government has also made changes in the Biodiversity Act, which was written with India's decentralised democracy. The Biodiversity Act mandates that foreign entities seeking patents and IPRs on India's biodiversity seek permission from the Chennai-based NBA.

Section 6 (1) of the law requires a mandatory consultation with the local biodiversity management committees (BMC) since local communities are the custodians of biodiversity and traditional knowledge. Under global pressure from biopirates, there is an attempt to dispense with the BMC consultation. Which, in effect, implies destroying people's rights to their own knowledge and heritage and the foundation of our living economies and democracies.

Dr. Vandana Shiva is a philosopher, environmental activist and eco feminist. She is the founder/director of Navdanya Research Foundation for Science, Technology, and Ecology.



■ Dr. Dolly Sunny

Introduction

Shri P R Sarkar while being a preceptor, dedicated his life to liberate the society from poverty and deprivation. He discovered remarkable basic economic principles for attaining economic development. His thoughts were centered on the conundrum, which primarily dealt with how a hungry man could engage himself in helping mankind and enriching social prosperity?

1. Social Inclusion

The genesis of the concept of social inclusion can be traced primarily to European countries such as France. It was **then an alien concept to many** countries like India. Shri Sarkar argued for improving the living conditions for people so as to enable them to take part actively in the decision making of the society. Shri Sarkar knew that to attain this

“ PERSISTENT DISORDER IN THE SOCIETY AND WIDENING GAP BETWEEN THE RICH AND THE POOR LEAD TO THE INEQUITABLE DISTRIBUTION OF WEALTH, SHRII SARKAR FOR SOCIAL WELFARE, EARNESTLY DESIRED TO REDUCE THIS GAP AND GAVE IMPORTANCE TO OPTIMUM UTILIZATION AND BALANCED DISTRIBUTION OF WEALTH. ”

developed countries have set up various schemes in order to fulfil the minimum needs of the people. Shri Sarkar emphasized the necessity of encouraging the able and meritorious person in their work so that society can obtain a better service from them. The minimum needs programme of government upholds the view of Shri Sarkar in this regard.

3 Balanced Growth

Persistent disorder in the society and widening gap between the rich and

by the party or the State. Rather it would ensure participation of local people to solve their own problems. In order to rectify the drawback of planning from above, he put forward the idea of block-level decentralized planning. For implementing effective economic plans, he emphasized that four elements of planning should be taken care of. They are the cost of production, the capacity for production, the purchasing power of consumers and collective necessity.

Shrii Prabhat Ranjan Sarkar's Socio-Economic Theory

goal, people should be free from poverty and hunger.

2 The Minimum Needs

Programme

The minimum needs include the provision for food, clothing, housing medical treatment and opportunities to attain education for the common man. The underdeveloped countries cannot meet the minimum requirement of their common people. The majority **of the people** cannot adequately provide for their food and clothing.

Many are **deprived** of adequate housing while many lack the benefits of health care systems. Thus international agencies and

the poor lead to the inequitable distribution of wealth. Though Shri Sarkar knew that an equal allocation of wealth was not possible, he earnestly desired to reduce this gap. So, he gave importance to the optimum utilization and balanced distribution of wealth, so as to lead to social welfare.

4 Economic Planning

Shri Sarkar agrees with the red economy in two ways; one in terms of the language of struggle in which he is critical of capitalism and second in terms of macro and micro planning. Shri Sarkar upheld the need to have an economic plan which is decentralized and not run

Shrii Sarkarji's farsightedness is reflected in the proposed new and beautiful system which divides the world into socio-economic zones for worldwide economic planning. According to him, these socio economic zones should be formed on the basis of common economic demands.

5 Cooperative System in Production

Shri Sarkar advocated for the cooperative system in production and distribution of consumer goods. He attributed uncontrolled corruption as the main reason for the failure of cooperatives. The cooperatives managed by morally

sound people will protect the members from exploitation and eliminate the intermediate groups from producing substandard goods and distribute them inequitably. It has been said that the success of cooperatives depends on morality, strict supervision and fair play. Shri Sarkar emphasised on non-exploitative trade and commerce. Based on this idea it may be noted that now collective farms have become popular in many countries including India.

His concept of people's economy serves as solution to problems related to occupation, education and system of communication among the common people. For this Shri Sarkar advocated mass expansion and improvements in cooperative based industries. He firmly believed that it would eliminate unemployment. The transfer of the ownership of land to those who contribute their

types of consumers' cooperatives, operating in areas such as health care, insurance, housing, utilities and personal finance (including credit unions).

Shrii Sarkar held the view that essential goods should be distributed through consumer cooperatives; thus consumers will cease to be exploited. But in the current open market economy, many essential goods are heavily adulterated. The defects of an open market economy can be rectified if these distortions are removed by a cooperative system. This will accelerate economic progress. The principles based on mutual benefit through cooperation and the concept of independent socio-economic zones are crucial for the creation of a economic and geopolitical zone of South Asian Countries.

6 Views on Development

The practice related to underdevelopment acts as a direct

business practice. Shrii Sarkar believed that economic power should not be concentrated in the State. This power must be decentralized.

7 Views on Industries

In Shrii Prabhat Ranjan's economic theory, industries are divided into three main categories. In his opinion three types of producing and selling **initiatives** are essential for an economy which are small scale industries, second, large and medium (in industry and agriculture) and the third key industries. The small scale industries are large in number and they will compete among themselves and earn normal profit. Such industries should be entrusted to private individuals. Second type should be run by co-operatives, since they generate reasonable profit. Third type being key industries should be owned and run by the government will be motivated by welfare maximization.

The first priority should be given to agro-based industries whose initial processing is based on animal or insect based products such as milk, silk, wool, the honey and wax. The next priority should be given to industries whose products are plant based such as jelly from various fruits, cornflakes from maize, alcohol from sweet potato. The tertiary importance should be industries based on medical and aromatic plants. The fourth category constitute the ones based on plant fibres such as jute, cotton and leaves of select plants.

Shrii Sarkar argued that if tea and rubber plantation are managed on a cooperative basis, the local economy can develop in a short span of time. He visualised that, the cotton industry can promote the economic development of the local people.

The key industries constitute steel plants, brass and metal industries, oil refineries, non-herbal pharmaceuticals, mines etc. Industries should employ 20 to 30% of the total population, to attain balanced growth. For attaining the

"The development of local industries will provide immediate economic benefits. The unemployment problem will be rapidly solved, and in a short time it will be possible to create a congenial environment for permanent full employment. In fact, the only way to solve unemployment and bring about full employment throughout the world is by developing block-level industries. The growth of local industries will provide social security to the local people and create greater opportunities for their all-round advancement, because all their basic needs will be met."

– Shrii Prabhat Ranjan Sarkar

physical and mental labour in the field of agriculture was strongly suggested by Sarkar.

Shrii Sarkar visualised consumer cooperatives as enterprises owned by consumers and managed democratically with the aim to fulfilling the needs of their members. Today such cooperatives operate within the market system, independently of the state, as a form of mutual aid, oriented towards service rather than pecuniary profit. Consumers' cooperatives often take the form of retail outlets owned and operated by their consumers, such as food co-ops. Today there are many

cause **to increase the incidents of foreign exploitation** which include stealing of gold, destruction of manufacturing abilities, selling of raw material etc. Such malpractice hinders the process of development.

He believed that hard work or struggle is essential for progress and is a strong ideology. However, saving is possible for those who practice the postponement of material gratification. It includes sacrifice and discipline which essentially lead to the spiritual path.

Shrii Sarkar advocated to end corruption by exerting moral measure by implementing ethics in

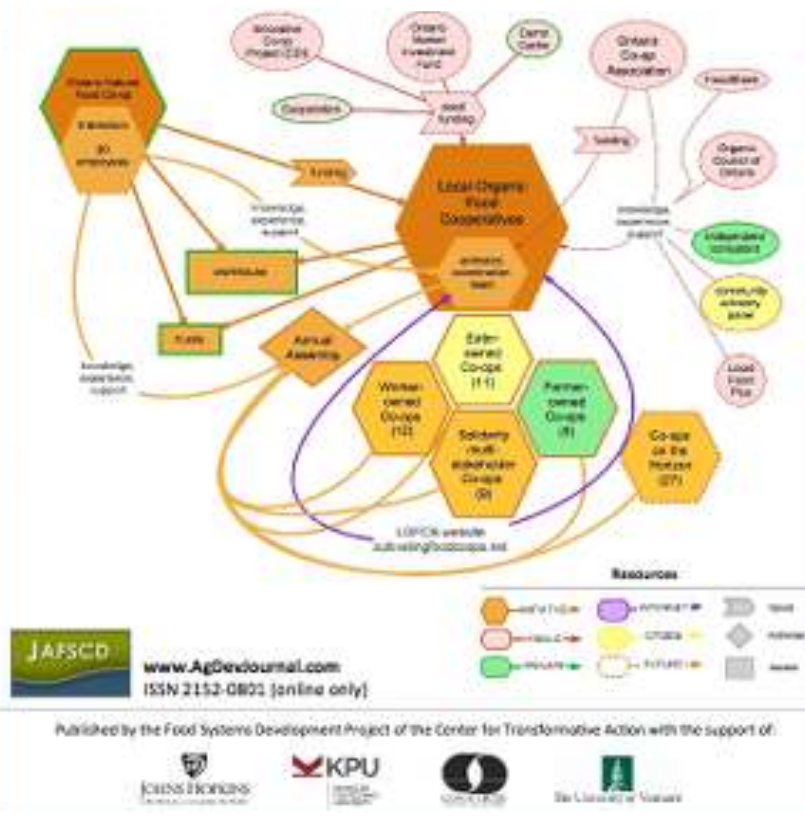
8 Views on Taxation and Political Economy

After emerging as monopolies the firms try to increase the profit by relying on various unethical practices which include the reduction of quantity produced, deterioration of the quality and by increasing the price. When the quantity demanded remains same, if supply is reduced the price increases. Even if prices increase, the amount demanded does not go down to that extent. This enables monopolists to widen the profit margin.

Yet another important aspect is propensity to save which increases with the increase in income. It has been advised by Prabhat Ranjan

Volume 4, Issue 3
Spring 2014

Special Topic :
Cooperatives and Alternative Food Systems Initiatives



The profit motive is instrumental in deciding the producing and selling units of commodities or the firms to adopt various means to lessen competition faced by their products from similar products in the market. It can be attained in two ways. Firstly by, publicizing the superiority of their products over others available in the

The utility and profit maximization motives, which are the guiding forces of a market

economy, promote consumerism. It makes a collective psychology corrupted through advertisement as a part of price wars to destroy other companies.

Shrii Sarkar's ideas on political economy are based on moral philosophy. He had immense knowledge of market and regulatory mechanisms. He believed that alienation is the result not of private property but of the concentration of wealth and of the location of the self in a materialistic paradigm. Though market models provide freedom, they are weak on provision on well-being to the poor. Sarkar believed that fair play between different economic networks pave way to sound policies of political economy.

9 Project Planning

Any project must be implemented by taking into consideration of the constraints of time involved. The first consideration will be the cost of production. It should be determined how much a project will cost. The second is productivity. The third is purchasing capacity. The fourth is social necessity, or a collective necessity, which will be instrumental in increasing per capita income of the county.

10 View on Globalisation

Though Shrii Sarkar supports modernisation, he expressed opposition to countries spreading their business to countries where they find comparative advantage. Their intention is to expand their international market by importing goods manufactured in those countries to increase their profit. There are several modern economists who uphold the view of Shrii Sarkar such as George (2007), who argues that globalisation and structural changes aggravate poverty and continue to push individual to the margins of the society. Research on foreign direct investment done by the author brings to light the fact that foreign direct investment replaces domestic investment to large extent in South Asia. It is worth while mentoring in this regard how healthy soft drinks such as lemon juice and coconut

water get replaced by Sprite and Coca Cola after globalisation.

PROUT


The fulfilment of the minimum needs of all and the optimisation of opportunities for material goods is one of the basic characteristics of a Proutist economy. The implementation of this proposition will lead to the attainment of minimum needs of all members of society and everyone will be given opportunities to take part in mainstream decision making, which is inherent in the current ideology of 'social inclusion'.

It is a comprehensive developmental scheme for the realization of the welfare of the human race without causing damage to natural environment. It propagates a value system which includes every aspect of individual and social life without compromising individual's choice and aspiration. It is holistic not because it takes care of both individual and society in a limited sense but because it includes economic, mental, intellectual and spiritual aspects. Progressive utilization implies utilization or making use of human and non-human resources. Maximum utility can be derived from individual with the application of this theory resulting in a better human society and promoting an elevated social order. Shrii Prabhat Ranjan argued that with the application of the Progressive Utilization Theory, it can be attained.

The Progressive Utilization Theory propounds four principles firstly minimum requirements must be provided to all. Shrii Sarkar suggests that this requirement must be guaranteed in the Constitution. Food, clothing, home, education and medical treatment are the minimum requirements that every government must provide to citizens. If minimum needs are not fulfilled, people will do robbery since the first necessity is food. After food, next is self respect. The need of self respect will arise only after the consumption.

He named it as the Quadri-dimensional Economy since he dissected economics into four parts. The first is People's Economy - which proposes that the government must bear the responsibility of meeting the minimum needs of food, clothing, housing, education and medical treatment. His second dimension is the Psycho Economy, which offers three more benefits besides the minimum. It implies that special amenities must be given to a capable person. They will receive the benefits according to their ability. **Shrii Sarkar proposed the maximisation of welfare with rearrangement of assets and wealth to support the increasing development of cultural and spiritual potentialities**

The theory is based on the principle that minimum requirement must be given to everybody and hard-working and talented person must be given more. Only when the minimum needs are met, one can think about one's soul and attain freedom of mind. One has the opportunity to free oneself from all kinds of bondages and can start thinking about the psychic leading to thoughts of the merger of an individual's soul with that of God. This is the distinctive feature of the PROUT. There are two vital foci of PROUT which are the cooperative system and Decentralisation. If every business is run by a Cooperative, how can one retain one's landed property or wealth for oneself? In this regard it is advocated that a certain amount of wealth earned on the land can be kept for self where as the rest will have to be spent for the general welfare. He suggested that instead of per capita income, the purchasing power of an individual should be measured to gauge whether the fruits of development reaches to all. In other words, we must verify whether the purchasing power of those who were drawing the minimum has increased. The average figure will not suffice, which means that whether or not each individual's purchasing power



"You may certainly earn your living by using your intellect, but your salary should be commensurate with the needs of your family, plus sufficient extra to take care of future contingencies, and not a penny more.

It must always be remembered that the value of money lies in its proper use. If more money is accumulated than necessary, it loses its value due to lack of use. To the extent that you keep money idle and valueless, you become responsible for the injustices done to ragged, hungry people. You will have to give value to your accumulated money by utilizing it to provide opportunities for others. So in my opinion, those who do not know how to make good use of money, which is a medium of exchange for mundane resources, are enemies of society. In them the feeling of collective movement, the real spirit of society, is conspicuously absent. They cannot establish human rights by shouting high-sounding slogans.

The sense of human value must be reflected in every action, great or small. And one of the motives, if not the only motive, behind such actions must be the acceptance of humanism in the socio-economic sphere."

Shrii Prabhat Ranjan Sarkar



has increased has to be checked. This is what we term as human development. When there is no human development, there is no economic development.

New Sustainable Development Goals target to reduce the misery of 270 million which is 21.9 percent of India's 1.2 million population entangled in the poverty line of \$1.25 in 2011-12. Spiritually and ideology on the issue of economic equity are inextricably related. Shrii Sarkar's deep desire to realize economic progress for mankind, by reducing economic disparity between the rich and the poor, stems out of profound spirituality. Shrii Sarkar's desire to create a harmonious social order through an

equitable distribution of wealth, can also be attributed to the manifestation of his spirituality.

For that Shrii Sarkar forecast well in advance the need to empower the poor and marginalized to take control of their economy. It ensures that people have a key role in decision making in matters which affect their lives and that they enjoy equal access to markets, services, political, social avenues and global opportunities. Social inclusion, serves as an affirmative action to change the circumstances and habits that eventually lead to social exclusion. The World Bank defines social equality as the process of improving the ability,

opportunity, and dignity of people including the disadvantaged due to of their financial, religious and social background to take part in society. Countries such as Australia, UK, India have recently formed different ministries to attain this goal. However when the entire government remains in the hand of the corporate sector the inevitable is economic depression and social disorder. This is what Shrii Sarkar predicted as part of the final demise of capitalism and this is what we will be seeing unfolding before our eyes in the coming years.

The writer is Professor of Economics, University of Mumbai and Director, ICSSR-Western Region



**TEMPERATURE
IMPACTS ON WORKER
PRODUCTIVITY MAY BE
MORE PRONOUNCED
AND WIDESPREAD IN
SECTORS SUCH AS
AGRICULTURE
BECAUSE EXPOSURE
MAY BE HIGHER AND
ADAPTATION
POSSIBILITIES MORE
LIMITED.**

Sapping India's Productivity

■ Soumya Sarkar

Life isn't easy for rickshaw puller Ajoy Mandal. In summers, it becomes intolerable. "Working in the heat has become virtually impossible but I have no choice," says Mandal, who has been ferrying passengers on his leased rickshaw for the past three years in Noida on the outskirts of Delhi. "The skin burns even in the evenings."

Mandal is one among the millions of outdoor workers in India who are finding it difficult to work as temperatures rise every year, hurting productivity and health. This has a direct impact on the economy, a fact recognised only recently. A major report last month by the United Nations Development Programme (UNDP) said levels of heat in many tropical locations are already very high with respect to thermal tolerances, even for acclimatised populations. In places across India, temperatures are frequently higher than 40 °C, even breaching the 50°-mark in quite a few places in Odisha and Rajasthan.

"The lowest income-bracket work heavy labour and low-skill agricultural and manufacturing jobs are among the most susceptible to climate change," according to the UNDP. Agriculture is the biggest employer in India (54.6% of the working population, or 263.2 million people), followed by manufacturing and construction work. Working out in the sun is common for the majority of working Indians. Then, there are millions in industry and services, many of whom work in urban heat-islands. So when it gets too hot to work, livelihoods

and economic growth take a hit.

A number of studies on industrial workers have shown that workplace heat has a strong negative impact on productivity, or even the ability to work. When physical activity is high in a hot working environment, a worker is at risk of increased core-body temperatures (above 38 °C), diminished physical work capacity and mental task ability, increased risk of accidents and eventually heat exhaustion conclusions reached by three health scientists in a paper published in 2009.

Industrial areas such as Wazirpur in North Delhi have innumerable tiny factories in which sheets of steel or tin are being flattened by first superheating them; the heat within these workplaces where a working day of 12-14 hours with a half-hour break for lunch is commonplace is intolerable on any Delhi summer's day, let alone during a heat wave. Heat waves affect lakhs of other urban poor; those who work as security guards, an occupation whose numbers have exploded in most towns those selling stuff at street lights, and the homeless who have nowhere to hide. Construction workers, who are forced to do what is often back-breaking work through the heat, and often comprise women, form a high proportion of those killed in heat waves in some states. The profit-motive that drives capital along with the precarious nature of such work can literally take a deadly toll.

Deaths due to heat waves in India have been in the

thousands in the years 1998, 2002, 2003 and 2015 in particular. Numbers, which are how the deaths are usually reported, are class- and gender-neutral. It's one of the grave ironies of global warming that those least responsible for it are affected the most by it. What's more, the numbers are very likely underestimates. Heat stress affects different organs, whose failure may be understood and recorded as the immediate cause of death, when it is recorded at all. Say, heart failure among the elderly or malnourished, but the underlying cause is heat stress that the body has been unable to cope with. And underlying that is global warming, which plays itself out in complex ways. The tricky causal connections between global warming and death due to a heart attack of an infirm agricultural worker in interior Telangana we may never be able to tease out.

There's another growing effect of heat waves whose causal connections with global warming may be tricky to establish in India. A recent landmark study linked a rise in chronic kidney disease (CKD) worldwide and global warming. "Epidemics of CKD consistent with heat stress nephropathy, are now occurring across the world," it said. Richard Johnson, one of its lead authors, said, "A new kind of kidney disease, occurring throughout the world in hot areas, is linked with temperature and climate and may be one of the first epidemics due to global warming." This has obvious and huge implications for India, given high background/'normal' summer temperatures, water stress and unequal access to water, increasing humidity, rising heat waves and spreading droughts.

Finally, we tend to forget or perhaps don't appreciate that all human beings have an absolute physiological limit to cope with a combination of heat and humidity. That threshold is 35° C of wet-bulb temperature (wbt). In contrast with regular temperature, a layman's way of thinking about or measuring wbt is by putting a wet cloth over the bulb end of a thermometer and allowing normal air to play over it. Our bodies generate heat due to metabolic processes even while at rest, which we usually shed by sweating or conduction. More than six hours in conditions over 35° C of wbt and our body loses its capacity to shed heat. Certain death from hyperthermia ensues, even in the shade and even for those supremely fit.

One result of climate change is a reduced work-capacity in heat-exposed jobs, according to Tord Kjellstrom, one of the three and an expert on heat and occupational health who has studied industrial workers in India. He is also the lead technical author of the UNDP report.

The economic impact of global warming has been documented mostly through its effect on farm output, where high temperatures are associated with low crop-yields. However, the impact of heat on workplace productivity is a more neglected aspect of climate change.

"We estimate output declines of between 4% and

9% per degree on days when wet bulb globe temperatures (WBGT) are above 27 degrees Celsius," wrote E. Somanathan, Rohini Somanathan, Anant Sudarshan and Meenu Tewari said in a 2015 working paper. WBGT is a measure of heat stress in direct sunlight, which takes into account temperature, humidity, solar radiation and wind speed, among others. It differs from the heat index, which considers temperature and humidity and is calculated for shady areas.

"Based on our estimates, this warming may have reduced manufacturing output in 2009 by 3% relative to a no-warming counterfactual, an annual economic loss of over USD 8 billion. These estimates are conservative because they do not account for the costs of incurred adaptation or capture the impacts of local urban heat islands," the researchers add.

Satellite images of Indian metropolitan areas show the presence of urban hotspots with temperatures 5 °C above that of the surrounding countryside. According to Kjellstrom's 2009 paper, "Modern urban development can add several degrees to local temperatures through heat absorption in concrete buildings, road tar etc."



Temperature impacts on worker productivity may be even more pronounced and widespread in sectors such as agriculture and construction across the world, simply because exposure may be higher and adaptation possibilities more limited, according to Somanathan and his colleagues.

Outdoor work is particularly affected by the extra heat load from solar radiation, but researchers say millions of indoor workers are also affected as many factories and workshops in tropical countries lack efficient cooling systems. In a survey of Chennai workplaces, Karin Lundgren, Kalev Kuklane and Vidhya Venugopal found that all the indoor workplaces surveyed had very high heat-exposure in the summer months, often exceeding international WBGT limits.

The effects of rising heat may lead to more than 10% loss of productive work in South Asia and West Africa, a 2014 paper said. "As an example, the annual daylight work hours lost in India (the largest country in South Asia) may be 5% more in 2050 than in 1975."

Momentum and Attraction

- Shrii Shrii Anandamúrti

When people's actions are supported by their physical energy and actional faculty but not by their spiritual energy, they become easily tired in the process of work. But when they plunge into activity with cent percent of their energy and move forward with a clear plan of action, fixing a high ideal before them, all their actions become successful, and their lives are fulfilled. This is called devotion.

When people are engaged in intellectual activities, their work is bound to be temporary; likewise, when they perform action simply for the sake of action, this too is only temporary. But when there is both knowledge and action, and both are fused into one, the result is devotion. Devotion itself has an attraction which is permanent in effect, and this is called inspiration.

[Once] devotion has awakened in them and they have been endowed with spiritual inspiration, they are sure to attain success in whatever action they undertake. Plunge into action and you will find that you will be able to do anything and everything. Never think that you cannot do a certain work; just commit yourself to doing that work and you will see that you will certainly be able to do it. When you start working for the welfare of society, society can never remain backward; it is bound to progress, and through the advancement of society you will also achieve success in your life.

The momentum or attraction of the psychic realm is much more powerful than that of the physical world, and the momentum or attraction of the spiritual world is still more powerful. When people hesitate and doubt whether they can accomplish something, and if they start to work in that hesitant frame of mind, they can never accomplish that task. But if they plunge into action thinking of their goal with courage, imbued with spiritual inspiration, they are sure to be crowned with success.

We determine the standard of human beings depending upon the degree of success or failure, or purity or impurity of their actions. If the actions of human beings are successful and pure, we call those people great.

When people decide to act they generally do not bother to think whether their action is righteous or not; rather they merely think whether or not they can achieve success. The more they think this, the more a fear grips their mind that they will fail, and ultimately they will never achieve success, whether the task is righteous or unrighteous. They should rather think whether or not the action is righteous.

Whenever performing any action, you must analyse to what extent the action about to be undertaken will ensure physical, psychic, spiritual, social and economic progress, and you must also consider whether your action will truly bring welfare to the world. When you are certain that your actions are truly benevolent, you must immediately throw yourselves into those actions. The inspiration behind your righteous intellect comes from Parama Purusa, and thus it is He who will provide you with the requisite strength to accomplish the task. When your conscience dictates that the action to be performed is benevolent, you should realize that if the discriminating intellect behind your conscience is convincing you of the righteousness of your action, then that intellect will also surely provide you with the requisite courage to translate that idea into action. Thus when you are convinced that a certain action is good, then you should have no hesitation in your mind whatsoever. Such hesitation will be absolutely useless.

But if people who have no remarkable intelligence, physical energy or financial resources but are endowed with an awakened conscience, plunge into action, they are sure to be victorious. They will become great in all respects, and others will be forced to accept their greatness. Only after achieving great deeds in society will they leave this world, and their advent will have been successful in all respects.

In this way it becomes easy to perform righteous deeds. What is important is to move towards Parama Purusa, the only permanent Entity, along with one's knowledge and action, which we collectively call devotion. Without the inspiration of devotion, nothing lasting can be achieved. Ours is a subjective approach with objective adjustment: our main purpose is to continue with our mundane activities while placing our minds at the feet of Parama Purusa.

Only a life thus inspired is the true life. Others may have human bodies, but the minds residing in those bodies are not truly human. You boys and girls have come onto this earth as human beings with human bodies and minds you should never forget this...When human beings are established in the false glamour of humanity, then truth stands victorious. So in the practical world, the greatest entities are human beings they are the highest expressions of Parama Purusa, the Supreme Consciousness. Only they have the capacity to understand the significance of the numerous forms, colours, smells, etc., in which Parama Purusa is constantly metamorphosing His creation. The poet Chandidas sang,

Shunaba manus bbai, sabar upare manus satya, tabar upare nai

[Look, O human beings, humanity is the highest truth There is nothing above it.]

"Humanity is the highest truth." Whenever you perform any action, your humanity should never be devalued; whenever you undertake any action you should think whether or not it is truly human, whether or not it is truly righteous. The moment your judgement convinces you that this action is righteous, you should not waste a single moment; you should forthwith jump into action, and victory will be yours.

Prout in Power: Policy Solutions that Reframe Our Futures

by Prof. Sohail Inayatullah

Published by : Proutist Bloc India, 2016 pp. 262

Review by Acarya Vedaprajananda Avadhuta



One of the biggest obstacles in convincing someone to accept a new way of thinking or to accept a new social or economic model is to provide a working example of what the theory looks like when put into practice. For years proponents of Shrii P. R. Sarkar's Progressive Utilization Theory (PROUT) have been asked "Is there any country where we can see what Prout looks like?" And for years the answer has been mostly "no." Futurist Sohail Inayatullah provides an answer to this question in his new book by taking a look at how Prout would

address the most important social and economic issues of today. Inayatullah explains that Prout is not just a theory but it offers a method for analyzing society and providing solutions to current problems and his book provides a systematic, Prout-based look at geo-politics, economics, education, health, social justice and governance.

Several sections of *Prout in Power* are based on workshops that Inayatullah conducted around the world. The workshops were held in partnership with institutions and organizations looking for creative solutions to systemic challenges, and most of these workshops employed Inayatullah's Causal Layered Analysis (CLA). Using this approach the workshop participants looked past superficial observations about their organizations and honed in on underlying systems and beliefs that needed to be addressed.

Inayatullah also includes analytic tools that are built into Prout to show how Prout would address major issues. The social cycle, which states that there is a flow of distinct leadership styles in a predictable sequence through the ages, and neo-humanism, which explains how humanity can expand from narrow viewpoints to universalism, play an important role in demonstrating what a Prout-based future of humanity would look like.

Spirituality is another built-in component of Prout, and Inayatullah believes that it will play an important role in shaping the world in which the coming generations will inherit. While many capitalists point to profitability as being the "bottom-line," the be all and end all of enterprises and society, progressives now add sustainability and social justice as equally important bottom-lines. Prout and Inayatullah go beyond this saying that spirituality is the fourth bottom-line, and positive developments in human happiness, productivity and partnership will depend on the strengthening of spiritual outlook and practices throughout the world.

For those who are new to Prout, the book provides an introduction to important pillars of the theory. And for those who are already versed in the Progressive Utilization Theory, Inayatullah gives a fascinating glimpse at how it could be implemented.

There is one more question that Proutists are often asked, "When will Prout be implemented around the world?" Here Inayatullah refers to P. R. Sarkar, and indirectly gives this answer, "Sooner than we think."

Review by Bruce Dyer, New Zealand

This is a landmark publication. In modelling the development of Prout-related policies, the publication of *Prout in Power* reflects an important maturing in the emergence of Prout. For those asking what is the Prout view of a particular topic, the book offers examples of Prout's policies and ways to formulate them. As such it is likely to be of interest to policy makers and Proutists alike. Diverse examples are given, including those relating to governance in Asia, the Olympics, education, prisons and political economy. That many of the examples have been the result of seminars with those active in the field makes them all the more relevant.

Identifying Sarkar's social cycle, spirituality, governance, neo-humanism and his socio-economic system as Prout's pillars helps make Prout more accessible. While profound, Prout is made additionally accessible by the book having a lightness about it reflected for example in learning how to experience the social cycle by playing the Sarkar game.

Part of the framework that builds on the pillars and helps the process of developing policies that reflect Prout principles, is the author's causal layered analysis. This method sees an event or given situation as being composed of different layers that take each stage of the analysis progressively deeper. Thus there is the day to day litany or overriding story, then the systemic 'the interrelated parts that comprise the issue' being addressed, third, 'the worldview or the interests and perspectives of stakeholders' and finally, the underlying myths or metaphors that 'support and provide meaning to the entire framework'.

For those unfamiliar with Prout, the book is likely to raise as many questions as it answers. For example what would a co-operative university look like? Would it be like the Mondragon University for example that is jointly owned by its academic and administrative staff?

At one point the author suggests that Asia needs to become a place where identity is far less based on ethnicity ... and far more on our common humanity. This is put in context by subsequently acknowledging the value of our cultural diversity and the need to support local languages.

Prout policies are open to interpretation. Asking what a Prout policy might be in any given situation places an onus on Proutists to deliver. Sohail Inayatullah has done us all a service in taking the lead.

There are no end of books spelling out problems we are facing. There are few books like *Prout in Power* that are entirely given over to elaborating an approach that is capable of generating alternative and transformative policy. This is a book that deserves to be read a number of times to fully appreciate its import. I don't see mine sitting on a shelf gathering dust.

Dalits across Gujarat Give Ultimatum to Gujarat Government



Amidst chanting of “Jai Bhim” and seeking independence from atrocities and discrimination, thousands of Dalits have gathered in Una (a coastal town in Gir Somnath District) to celebrate Independence Day.

A 10-day Dalit Pride Yatra started from Ahmedabad on August 4 culminated in Una where seven Dalits were publicly flogged for skinning a dead cow by local cow vigilante group on July 21. In every village that came en route to almost 400 km

long yatra, hundreds of Dalits facing rains and other odds gathered to welcome yatra participants and held rally to pledge to give up disposing of dead animals and instead seek lands from the government to pursue other alternative livelihood opportunities.

Thousands of Dalits and social activists holding posters and garlanded photos of Baba Saheb Ambedkar joined the yatra to mark a new era in Dalit movement.

"It is a new beginning and we never thought that we will see such a day in our life time," said a 55 year old Valji Chauhan, who came to attend the yatra and independence day celebrations in Una from a village in Bhavnagar district.

"We have to fight for our rights. Enough is enough now. We will speak and raise our voice against injustice and will not tolerate any atrocity or discrimination in any form now," said another participant Jivabhai Vankar.

YATRA FACED ATTACKS

During the last leg of Yatra, the participant faced several difficulties and abuses by members of other communities. At several places, other community members pelted stones on some buses carrying Dalits to Una. The organisers had to change the announced route to reach the destination.

According to the organisers they faced abuses, stone pelting and threat from caste Hindus in some villages in their route to Una.

Pratik Sinha, one of the organisers posted on his Facebook: "Convenors of Dalit Asmita yatra have been continuously receiving calls that some buses which left for Una have been pelted with stones and Dalits in the village Samther have been surrounded by dominant castes. Samther is the village where many accused of the Una incident live."

Mujahid Nafees, who is part of the the march, said, "We found that around 200-300 people had blocked the road with a tractor trolley and other vehicles. They were shouting slogans like Gau Mata ki jai, and saying Vande Mataram and Bharat Mata ki jai." According to him, the protesters forbid them from even using their mobiles so that they couldn't take any pictures.

Una police inspector H G Vaghela said there had been an incident of stone-pelting as well near Samter village when some Dalits organised an event at Mota Samadhiyala village in Una. The Dalits who were flogged belonged to Mota Samadhiyala village. An FIR has been registered against a mob of around 100 people, said Vaghela.

Ultimatum

The programme began with Vermula's mother Radhika Vermula unfurling the national flag. She congratulated the Dalits for having forced the resignation of the Gujarat Chief Minister. Then, members of the Dalit community of Gujarat served a one-month ultimatum to the ruling Bharatiya Janata Party (BJP) government in the state to meet their demands, failing which they would intensify their agitation by blocking rail routes in the state.

Jignesh Mevani, convener of the Dalit Atyachar Ladat Samiti (Una Dalit Committee to Fight Atrocity), said at a



public gathering in Una that the BJP and Sangh Parivar should stop testing the patience of Dalits and agree to their 10-point demand, including grant of 5 acres of land to each Dalit family in the state. “We give a 30-day ultimatum to the government to meet our demands. This is elaan-e-jung (battle cry). If they fail to do so, we will block rail routes. If a Patidar leader (Hardik Patel) can go to jail for nine months over demands of his community, I am ready to go for 27 months. When people from across the country will come out to support us they will say that they haven’t seen such a miserable model of development,” said Mevani.

The crowd cheered Mevani’s call for “jail bhara” andolan (to court arrest in protest). Mevani, a journalist-turned-human rights activist, while criticized the new land bill of the state government which does away with the consent clause for farmers, said that they will also involve farmers in their fight for land rights.

Other key demands include alternative livelihood options, better policy and legal frameworks for protection against atrocities and prosecution of those involved in the Una incident. Vemula said that she is still awaiting justice for her son’s death.

Koshal PBI Team Takes Action Against Corruption

On 04.07.2016 the PBI branch BOLANGIR District, Odisha along with more than 200 families of landless farmers had a procession and GHERAO of the Tehsil Office of Bolangir. The PBI demanded that Govt. of Odisha through the District administration should provide minimum 2 acres of land to each landless, distressed, poor family of the District in order to support their livelihood. Also it was demanded of additional RI offices should be opened in the District for smoothness in revenue affairs and convenience to the citizens. In this regard a due demand letter was signed by PBI activists and the family members and the same has been handed over to Govt. of Odisha through the Tehsildar of Bolangir.

On August 1st, 2016, PBI Boudh Unit submitted a memorandum to the Finance Minister of Odisha who happens to be the local MLA, Pradeep Amat. It was a complaint against the DFO (District Forest Officer) regarding the financial irregularities in the provision of benefits to the poor children of kendu leaf collectors. The poor students for more than 4 years have been deprived of all financial assistance under the Aam Admi Bima Yojana – a government insurance scheme for the children of kendu leaf collectors. The Finance Minister was requested to look into this issue and take corrective action against the corrupt DFO. On the same date they held a protest in the office of the DFO of Boudh District.

In addition in Boudh District, on 20.08.2016, PBI submitted a memorandum to the Banking Ombudsman of Odisha. This exposed the irregularities and corruption committed by the SBI Branch Manager of Palsagora (Boudh). The manager refuses to provide facilities to the poor account holders and refers them to private agents who charge money. He was pressuring the poor people and forcing them to consent to being robbed in this manner. This shows a clear nexus between the said Branch Manager and the brokers. This is a violation of the basic rights of the citizens of India to banking services. The Ombudsman was asked to take action to end this corrupt state of affairs.



Haryanvi Samaj Committe Constituted

Haryana has had a revolutionary legacy. It was the place where the Mahabharata war was fought with mission to create a united India based on social unity, social justice and the transformation of work and service into a spiritual practice (karma yoga). It was also the place (in Narnaul) where the Satnami untouchable led a revolution against the exploitation of the Mughals and their Bania and Brahmin agents. Haryana was the initial centre of the great uprising against the British in 1857.

In modern times Haryana has seen industrial centres being created with scores of exploited workers from outside Haryana. The rural economy has continued to decline. To divert the people and to win elections, conflicts have been instigated between Muslims and Hindus and between Jats and Dalits. The Muzaffarnagar riots has created unprecedented social divisions. The recent violent riots during which the government kept silent while the rioters attempted to cut off the national capital and indulged in mass violence and rape was the final straw.

Determined to end the present debacle and to establish Haryana once more as a centre for revolutionary action for social and economic equality, the Proutists of Haryana met on July 23rd, 2016 (the birthday of Chandrashekar Azad) in Sonipat to constitute the Samaja Committee. Among the resolutions taken were the starting of a website www.haryanvisamaj.org/net and the starting of a news bulletin and plans for the publication of cheap literature.

The following committee was formed:

Mahesh Prasad	- Patron	Naresh Goyal	- Member
Hawa Singh Nain	- General Secretary	Anil Dilbagh Singh	- Member
Dr. Ramniwas Sharma	- Vice President	Umashankar Sharma	- Member
R L Dev	- Treasurer	Dr. Garima Bhardwaj	- Member
Antarang Anand Yogi	- Office Secretary	Kamla Dahiya	- Member
Smt. Swati Pawar	- Secretary	Kuldip Singh	- Member
	Women Welfare Deptt.	Smt Shahsi Sharma	- Member
Dr. Jayshankar Atreya	- Secretary UP Region	Smt. Rajrani Pawar	- Member
K B Gaur	- Secretary UP Region	Krishan Gill	- Member
Naresh Bhanwala	- Secretary - Haryana Region	Jagdish Pal	- Member
Baljit Singh	- Member	Dilbagh Singh	- Member
		R P Rath	- Member



Top CPI(M) Official Ordered to Testify on Bijan Setu

On 27th June Honorable Justice Dipankar Dutta of Calcutta High Court rejected the plea of Kanti Ganguli, an accused in Bijan Setu Massacre, to declare Justice Amitabha Lala Commission illegal.

On April 30th, 1982 during the early era of the rule of the CPI(M) in Bengal, drunk with power the communists thought to drive Ananda Marga out of Calcutta with an outright massacre. On the morning of this fateful day, at different locations taxis carrying Ananda Margii sanyasis were stopped. They were dragged out of the cars, beaten with iron rod, their eyes were gouged out and then they were set on fire.

The massacre – the most infamous of the communists in Bengal – was the culmination of a virulent campaign by senior CPI(M) activists who held meetings in the area goading the local people to become lynch mobs against the Ananda Margis. In the end however, it is professional murderers working for the CPI(M) who have been alleged to be responsible for this atrocity. In 2012 the West Bengal government finally inaugurated the Lala Commission to investigate this massacre. The Commission has mandated that senior leaders of the CPI(M) must depose before it to answer questions on the Bijan Setu Massacre. Among the officials asked to depose before the Commission is Somnath Chatterjee, former speaker of the Parliament of India.

Recently, a battery of lawyers led by Senior Lawyer Bikash Chandra Bhattacharjee argued in favour of Kanti Ganguli (a famous CPI(M) muscleman from the area), who is alleged to have conspired to massacre 15 innocent

Ananda Marga monks, one nun and a household Margii Shri Ram Raghuvir of Jaipur, but all the efforts to escape the Inquiry completely failed. The honorable Justice ordered that they have to stand the trial before the Lala Commission.

This order has heightened the hopes that now justice will no longer elude the victims of this atrocity. The case had been going on for last several weeks in Calcutta High Court. The State, which was the main party to oppose the plea, was represented by Additional Advocate General Laxmi Kanta Gupta. He forcefully argued that Deb Commission had become null and void as it did not submit any report, and therefore cannot be used to declare the present inquiry commission under Justice Amitabha Lala illegal. He cited different rulings of Supreme Court in support of his arguments. He argued that an Inquiry in a heinous crime like Bijan Setu Massacre -- the brutal killing of dedicated Sanyasis--cannot be declared illegal citing alibis. Justice delayed is justice denied. It is to be hoped that soon the long wait for justice will come to an end. It is in expectation of this that on every April 30, the monks and nuns of Ananda Marga hold a march and memorial on Bijan Setu Bridge.

PBI Public Meeting in Kanpur

On 31 July 2016 an open public meeting was held by PBI at a place named Kakadev in Kanpur (UP). Since Kakadev is a hub of private institutes that prepare the students from several parts of the country for various competitive examinations, the meeting was thronged by a large number of enthusiastic students besides several teachers and people from various districts of UP. Despite the torrential rain in the morning, the venue of the meeting, which was the auditorium of one such Institute, was jam-packed with the audience gathered to listen to Acharya Santoshanand Avadhuta, Gopal Singh and Ravindra Singh.

Speaking on this occasion Gopal Singh said that no party has been able to solve the burning problems of the country since 1947. He said that the common people are most afflicted by price-rise and corruption. He suggested that to end the problems of corruption and black money, the currency notes of higher denomination should be discontinued as it is easier to carry, hoard and hide them. Talking about price-rise, he said profiteering, hoarding etc. have led to spiraling prices and made even the essential commodities inaccessible for the majority of the people.

Acharya Santoshanand, the convenor of PBI, said that PROUT is, no doubt, the only solution to all the afflictions of humanity, but it can be realized on the hard ground of reality only if the people working for it are hardcore moralists, otherwise it will end up as a grand failure. Citing the examples from the Indian history, he delineated the kind of moralist leadership that is required to bring about the overhauling of our socio-economic and political systems. He expressed the ardent aspiration that PBI will give the required leadership to the country and usher in a new era of peace and prosperity.

The audience also got an opportunity to watch a PowerPoint presentation on Amiiri Rekha by Ravindra Singh. Presenting the latest data about the socio-economic conditions of the country and the world, he tried to establish that only Amiiri Rekha can do away with the problems of poverty, unemployment, economic depression, price rise, corruption, rising crime etc. He seemed to have struck a chord with the audience as they listened to him with rapt attention. After the presentation, some questions about Amiiri Rekha and PROUT raised by the audience were aptly answered by the speakers.

The programme, which had already stretched beyond the schedule, ended with the appointment of R.P. Singh Chauhan as the convenor of PBI for Uttar Pradesh.





POURING ASHES ON THE DEMONS

**KÁJAL MEGHE VAJRE DÉKE
AMÁNISHÁY KE TUMI ELE
BHAYÁL VESHE KISER ÁSHE
DAYÁL ABHISÁRE MÁTILE
AMÁNISHÁY KE TUMI ELE**

**AVAHELITER HÁHÁKÁR
PASHILO KII KARÑE TOMÁR
A-SURER DHANUKER TÁUNKÁR
RODHA KARITE ELE CALE
AMÁNISHÁY KE TUMI ELE**

**ARTHA BALE BUDDHI BALE
JÁRÁ ARTHA BALE BUDDHI BALE
KORATO SHOŚÁN NÁNÁ CHALE
TÁDER ÁSHÁY BHASMA
DHELE DEVE BALE SABE DÁKILE
AMÁNISHÁY KE TUMI ELE
KÁJAL MEGHE VAJRE DÉKE
AMÁNISHÁY KE TUMI ELE**

With thunder crashing in dark clouds,
In the darkness You came
In such a fearsome manner,
Hoping for what did You come
O merciful One, so engrossed, enchanted
By this tryst of divine love.

Screams of the despised and destitute
Have entered into Your ears.
The crash of the demon's weapon
You came to silence and to move us onward.

Those who were exploiting in countless ways
With money power and mind power
You have called them all to let them know
You will be pouring ashes upon all their hopes.



Ministry of Information & Broadcasting
Government of India

India A Wonderful Legacy



Free India enters 70 today – as she broke the shackles of colonial rule on 15th Aug 1947. Let's celebrate the rich legacy left behind by those martyrs who made us realize our freedom. Come, join the nationwide celebrations showcasing our patriotic fervor. Let our vibrant and young India, celebrate its plurality and diversity – the Spirit of One India.

Nationwide Programmes:

- Candle Light Tiranga Marches at prominent district headquarters on the eve of Independence
- Visits to memorials of freedom struggle and places of historical importance by Ministers and Peoples' Representatives
- Felicitation of the kith and kin of Martyrs, freedom fighters, INA heroes
- Melas/Exhibitions displaying products of local artisans, handlooms and khadi materials
- Cultural programmes on freedom struggle
- Rural sports, games and plays

"Let us remember those who gave their lives so that we can breathe the air of freedom. It is vital for us to stand and act in unison to take the nation forward on the path of development."

Narendra Modi

आज़ादी 70 साल
याद करो कुर्बानी

Stay Connected with the Prime Minister
Give missed call on 1800 20 10 10 to download the Narendra Modi App

Connect with PM
Interact with PM
News, Views & More
Share that
MY GOV
Jai Hind

With best compliments from



Supreme Impex

(A Govt. Recognised Export House)

Manufacturers of : Hi-Fashion Export Garments

Plot No, 24, Gurukul Industrial Area,
Faridabad, Haryana - 121 003
Tel. : 0129 -4181700

Email : supremeimpex@supremeimpex.in

Website : www.supremeimpex.co.in

