

Rising Sun

Women Proutists
of North
America

July 2013 INSIDE:

Angelina's Choice
Recipe Corner
Create a Garden
Empowering Women

Economic Democracy and Social Justice

Presentation by Nada Khader, Economic Democracy Conference, Madison, Wisconsin, October 11, 2012

Nada Khader has been executive director of WESPAC Foundation, a peace and justice action network, since 2001. She has represented the US Palestinian Community Network at the US Social Forum national planning meetings, is a member of the steering committee of the United National Anti-War Coalition, and is a board member of United for a Fair Economy.

We are here today to promote the movement for a more just economic system; to nurture existing relationships and foster new ones. The current moment that we find ourselves in is one of a "crumbling façade of corporate capitalism run wild". It has also been referred to as casino capitalism where economic forces are willing to gamble with our lives, our

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Olufemi Lewis of Ujamaa Freedom Mobile Market

Asheville's Ujamaa Freedom Mobile Market

By Miira Price

On a mild May afternoon, I met Olufemi Lewis at the Women's Well-being and Development Foundation Office in downtown Asheville where the Ujamaa Freedom Mobile Market holds its weekly meetings.

In July of 2011, several residents from the Hillcrest public housing project and some from other city neighborhoods joined to start the Mobile Market to serve communities considered as 'food insecure'. Besides Olufemi, Ayanfe Free and Calvin Allen comprise the organizing committee. Originally, the Mobile Market was to be a woman-owned co-operative. However, due to some funding issues, while

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What is Prout?

PROUT is an acronym for the Progressive Utilization Theory which was propounded in 1959 by Indian philosopher Prabhat Ranjan Sarkar. PROUT presents a viable alternative to the outmoded capitalist and communist socio-economic models. Neither of these theories has adequately met the needs of humanity.

Proutists are seeking to convey the comprehensive and visionary goals of PROUT theory, which combines the wisdom of spirituality, the struggle for self reliance and the spirit of economic democracy.

As women who are Proutists, we focus on the particular struggles that women face in attaining self reliance in society in this magazine. However, we also wish to present the complete vision of Prout as a new ideology for a new world.

We invite Proutists and others who are interested in providing a platform for social change to submit articles, letters to the editor, poetry, blogs, and other writings to Rising Sun. We want to take the pulse of the 99 percent and to try to reflect in some small way the voice of the people.

Key Principles of PROUT and Neo-Humanism

- ❑ Neo-humanism expands the humanistic love for all human beings to include love and respect for all creation—plants, animals and even inanimate objects. Neo-humanism provides a theoretical base for creating a new era of ecological balance and planetary kinship.
- ❑ Basic necessities guaranteed to all: In order to be able to actualize their highest aspirations, people need to have their basic needs met. Access to food, shelter, clothing, education and medical 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 wealth.
- ❑ Women's Rights: 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 common penal code.



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Rising Sun July 2013

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Gender Oppression

Guest Writers: Jivadhara and Mirra Price

Angelina's Choice

In the media portrayal of Angelina Jolie's recent announcement of her double mastectomy, the actress's rationale for opting for this radical surgery was said to have been that she wished to avoid getting breast cancer because it was determined that she has a high genetic risk factor for this type of cancer. While this operation was her own personal choice, leading perhaps to her having more peace of mind, still, one might wonder why she chose to make this intensely personal decision public.

We do not wish to criticize Ms. Jolie personally. In fact, since she is a movie star who trades on her body and looks in her profession, perhaps, in a way she might be exhibiting courage in coming forward publicly with her decision to have this surgery. However, we think that there is much more than meets the eye in this situation.

Breast cancer is a disease that affects many women; some women, though, have more risk factors than do others. For example, if a mother or grandmother had breast cancer, it is more likely that a woman will get it. Women are encouraged to get yearly mammograms as a screening measure. In the last few years, however, studies have shown that the exposure to radiation from mammograms may be harmful. Is mammography an effective tool for detecting tumors? Some critics say no. In a Swedish study of 60,000 women, 70 percent of the mammographically detected tumors weren't tumors at all. These "false positives" aren't just financial and emotional strains, they may also lead to many unnecessary and invasive biopsies. In fact, 70 to 80 percent of all positive mammograms do not, upon biopsy, show any presence of cancer (Epstein, S., 1998).

So it becomes a trade-off for women, whether to risk radiation exposure in screening for cancer or to not get the screening and perhaps get cancer without knowing it.

Also, some recent research attributes the presence of the gene, BRCA1, with a higher likelihood of getting breast cancer. Therefore, since Angelina was diagnosed as having this gene, she chose to have her breasts removed to eliminate the possibility of contracting cancer. However, this is a radical choice and probably, also, a totally unnecessary surgery, which may have many physical, emotional and social consequences for the rest of her life. It seems that the risk factors for women who have the BRCA1 gene in developing breast cancer may have been exaggerated in the recent People magazine article in which Jolie ex-

plained her decision to have this surgery.

Jolie said that her doctor told her that she had an 87 percent chance of getting breast cancer since she has the BRCA1 gene. Actually, according to the National Human Genome Project, Jolie's chances for getting cancer are much lower. (Wiezner, J., 2013, May 14.)

The results of the research, which involved a cooperative effort between the Washington, D.C. Jewish community and scientists from the National Cancer Institute (NCI) and the National Human Genome Research Institute (NHGRI), are published in the December 2nd issue of The New England Journal of Medicine. "For several years we have known that having these alterations increases the cancer risk in families with a lot of cancer," said NCI Director Richard D. Klausner, M.D. "Now we know that even outside high-risk families, people with these alterations have an increased chance of getting breast, ovarian, or prostate cancer, but not as great a chance as previously thought."

Scientists from the National Institutes of Health (NIH) showed that three specific alterations in the breast cancer genes BRCA1 and BRCA2 are associated with an increased risk of breast, ovarian and prostate cancers. In the largest study to date involving direct testing for these cancer-susceptibility genes in a general population, the researchers found that although the cancer risks were higher than for persons without the alterations, they were lower than most previous estimates.

Until now, estimates of the cancer risk associated with BRCA1 or BRCA2 mutations were derived mainly from families with a high incidence of breast and ovarian cancer throughout several generations. These studies estimated that a woman with an alteration had a 76 percent to 87 percent chance of developing breast cancer by the age of 70; for ovarian cancer, the risk ranged from 11 percent to 84 percent (Schrag, 1997, May 15).

In contrast, the current work, in which three-quarters of the volunteers had neither a personal nor a close family history of breast or ovarian cancer, shows that, on average, women carrying one of the three alterations have a 56 percent chance of getting breast cancer by the age of 70 (compared with a 13 percent chance for women without the alterations) and a 16 percent chance of getting ovarian cancer (compared with 1.6 percent for non-carriers (Schrag, 1997, May 15) Therefore, the chance of a woman who has this genetic mutative gene of getting cancer 43 percent higher than a woman without it. However, the chance of a woman actually having the BRCA genes is quite small—about one in 500 to one in 1000, according to Dr. Barb McGillivray, medical director of the hereditary cancer program at the B.C. Cancer Agency. "About one in 500 to one in 1,000 individuals will carry a mutation or a gene change in one or another of these genes," she said from Abbotsford, B.C (La Rose. L., 2013, May 14).

"The risk of breast cancer is not uniformly high for all women who carry a BRCA1 or BRCA2 mutation," said Jeffrey P. Struewing, M.D., the principal investigator from

NCI's Genetic Epidemiology Branch."We don't know which carriers are at highest risk, because we don't know what factors modify cancer risk. There could be other genes or environmental factors involved," continued Struewing (Schrag, D., et. al, 1997, May 15).

Who is behind this possible misrepresentation of statistics? The task becomes to follow the money.

The question then becomes, "Who will profit from women becoming afraid of breast cancer?" The test for the BRCA1 and BRCA2 genes is currently being given by only one company, Myriad Genetics. After Jolie's public endorsement of women getting tested for the presence of these genes, Myriad Genetics's stock soared and sales of their \$4000 BRCA1 and BRCA2 tests are swelling this company's coffer (Marketwatch, 2013, May 5). In effect, perhaps unwittingly, Angelina Jolie has added fuel to their lobbying to win their current case in the Supreme Court for the patenting of human genes.

On June 13, 2013, however, the U.S. Supreme Court invalidated patents on the BRCA1 and BRCA2 genes associated with hereditary breast and ovarian cancer in response to a lawsuit filed by the American Civil Liberties Union and the Public Patent Foundation (PUBPAT) on behalf of researchers, genetic counselors, patients, breast cancer and women's health groups, and medical professional associations representing 150,000 geneticists, pathologists, and laboratory professionals (ACLU, 2013, June 13).

This is, essentially a victory for all those who do not wish to see human genes be patented by any company. Myriad Genetics is allowed to patent synthetic genes, which will allow them and other such companies to stay in business. Not coincidentally, this expensive gene testing is being promoted as part of Obamacare, as normal testing for women to undergo.

Another important aspect of this cancer scare is how this corporate fear campaign to get women to fear breast cancer is what effects does surgical removal of breasts have on women? How does it affect our well-being, the glands and sub-glands?

When we look at cancer itself, it is often stated that the causes are multilayered. Many of us work hard to think positively, to eat healthily and to live in a balanced and harmonious way in the world. The underlying cause of disease can be found in subtle spiritual realms, and herein often lies the deepest possibility for healing. We carry loads of toxic possibilities through life, which can make us sick—from external pollution to internal psychological blows. The pressures of life seem to add up; sometimes this pressure takes hold of us and we lose our balance. At these times, often disease may set in.

Currently, there are many herbal treatments that have had great success in treating some forms of cancer. Unfortunately, news of these treatments is not reported often in the news media. Preventing cancer is just like preventing any other disease. When people eat a vegetarian diet, exercise frequently, have solid support networks and live

moderately, they are more likely to avoid disease in general. We are what we eat, think and do. If our lives are in harmony, we are less likely to contract diseases. However, we cannot forget the aspect of karma, or the affect of one's past actions. Perhaps, getting cancer is something we have to experience in this lifetime in order to grow in the ways our soul must grow. But that is a different topic.

The fact that Angelina Jolie is trading on her celebrity to encourage women to take expensive, almost certainly unnecessary gene testing, is unsupportable. The reality is that she is either being duped or paid off by Myriad Genetics. Let us not let ourselves be duped and fall into a kind of mass hysteria in which, at the drop of a hat, we make a decision to have our breasts lopped off, just in case there might be a slight chance that we might get cancer. Even if we do get cancer, the success rate of cures is growing every day.

Let's face the real issue here—another megacorporation has probably paid lobbyists to convince Jolie that she is doing the public a service by announcing to women that we must be tested for the BRCA1 and 2 genes, and if we test positive for one of them, the only recourse is to have ourselves disfigured for life by having our breasts removed.

I am just curious if such a gene were found to be prevalent in men with a high risk of prostate cancer, if a movie star would use their celebrity platform to encourage men to have their prostate glands taken out. What will the celebrities tell us to lop off next—our vaginas? Oh, lest we forget—they've been cutting out women's clitorises in Africa for centuries, admittedly, due to deeply culturally ingrained misogyny rather than for exaggerated health risks. Yet in the supposedly industrialized and developed West, we are now cutting off women's breasts for, apparently, no sound reason? Big Brother is upon us. We must resist corporate control of our minds and bodies. We must protect our genes from being patented. We do not belong to corporations. Corporations should serve humanity, not humanity serving corporations. Our genes are ours alone...at least in this lifetime.

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Create A Garden

By Jivadhara

create a garden
for those who are ready to see
when the time is ripe
when the world wants to see
all falls into place
manifests as it wants to be
but for now
plant and water
ever more seeds
ever so new
it's your love
you see
it's your love
you see
it's obvious



Empowering Extraordinary Woman Leaders

This is a new regular column with Satya Tanner in which she will discuss how women may develop qualities important to becoming effective leaders.

Becoming Sadvipras (Ideal Leaders)

By Satya Tanner

The Arab Spring and Occupy movements of 2011 highlighted the power of collective revolution and the facilitative role of the sadvipra [ideal leader]. When the oppression and exploitation of a dominating class reaches a critical breaking point, the floodgates open due to a wave of courageous efforts aimed at restoring balance.

As a volunteer yoga and meditation teacher, I have started many of my courses by asking, “What do you want out of life?” Some people answer that they want something material, such as a house, car or food, while others desire something emotional and psychological, such as healthy relationships, a sense of security, or to be respected. The responses tend to confirm Maslow’s hierarchy of needs. We then ask each other: “Why, and what do those things give you?”

The answer is, without fail, personal happiness.

Turning to P. R. Sarkar’s Social Cycle, if we were to plot society’s happiness, such as the Gross National Happiness, against time, with each era of the Social Cycle, happiness would rise and fall with the beneficial and exploitative phases. [According to Prout, social classes are based on how humans relate to their natural and social environments. P. R. Sarkar, Prout’s founder, identifies four basic types of individuals. At any given time, society is dominated by one particular class. These classes are shudras (workers), ksatriyas (warriors), vipras (intellectuals) and vaeshyans (merchants). Currently, the merchant class is in control of global society. In this model, after a nonviolent or violent upheaval, the next class will take control. This change occurs when the dominant class becomes extremely exploitative. Then a shift occurs and the varna (social class) changes. The next change will be to the worker class.]

At first glance, Sarkar’s Social Cycle may seem a little too predictable and defeatist—not another exploitative phase!

But herein lies the beauty of the sadvipra concept.

Sadvipras become aware of exploitation as soon as it begins and are ready to act against it, facilitating the revolutionary change of power from one class to the next. They ought not to be confused with unnecessarily destabilizing groups, though their wisdom in knowing when to act and when not to act evolves over time.

As sadvipras develop, the level of exploitation that society tolerates will become less and less. Therefore the duration of each exploitative phase will shorten, and the total happiness will continue to increase in both a cyclical and linear fashion. This gives humanity a sense of control over our collective happiness, freeing us from fatalistic notions of helplessness.

Where do we find these sadvipras? Perhaps surprisingly, we don’t need to look elsewhere, because they are inside us. Each of us has the capacity and duty to become one. The more we engage in spiritual practice (e.g., meditation and other inner wisdom practices), the more connection we feel with our deepest self and those around us. The more connection we feel, the less we can tolerate exploitation and the faster we will want to act and inspire others to act.

Inner work through spiritual practice isn’t the only criterion of a sadvipra and a clear shortage of them in the world today might make one wonder if this is an overly-idealistic endeavor. However, this pragmatic idealist doesn’t believe so. The qualities of sadvipras can be found in many individuals, though perhaps not all together in one person at this point in history. Some individuals have a tremendous revolutionary spirit which we can learn from. Some teach us how to liberate the disempowered. Some demonstrate unwavering moral courage and selfless service. Others have great compassion, love and spiritual wisdom. The sadvipra self is a collection of the best components of leadership and moral courage, and our movement along its continuum is a natural evolutionary step.

Here are some tips to start you on your evolutionary (and revolutionary) way:

- ❑ Develop your shudra [worker] self by doing selfless volunteer service with the homeless, prisoners, mental health patients, addicts, etc. By listening to and working with those who are suffering, you will learn to broaden your compassion, develop humility and realize the importance of human values.
- ❑ Develop your ksatriya [warrior] self by joining a sports team, doing martial arts, learning first aid and rescue skills, or anything else involving teamwork, action and overcoming challenges/fear. This will help you to develop courage and become a team player.

❑ Develop your vipra [intellectual] self by refining your intellect, creativity and intuition through study, artistic endeavors and meditation. This will help you to be more innovative and wise in an increasingly complex world.

❑ Develop your vaeshya [merchant] self by starting a small business or coop-erative, joining a fundraising effort, or taking on some managerial/organizational roles in paid or volunteer positions. This will help you learn how to mobilize resources and ideas, necessary for achieving all kinds of goals

❑ Practice ethical behavior and moral courage by standing up for what is right. However, choose your battles wisely to avoid burnout.

❑ Develop a Neohumanist mindset by challenging your worldview and removing your "isms." Look for opportunities to meet, dialogue and work with people from other races and cultures.

❑ Become a 'less-ego' leader through the principles of servant leadership, collective leadership and facilitative/coaching leadership. Rarely are the best leaders single-handed visionary heroes using their charisma to seduce us towards their goal. Rather they are the ones who facilitate growth and learning by empowering others to be part of a revolutionary process--no matter how big or small.

❑ Avoid the pitfalls of leadership stereotypes (e.g., the savior, the super-hero, the emotionless manager) by breaking with tradition and developing a style that works for both you and those around you.

❑ Build your emotional intelligence by developing dialogue, conflict resolution and active listening skills. Build your spiritual intelligence by developing your existential and transcendental awareness, conscious state expansion, and personal meaning/life purpose.

❑ Develop critical thinking skills and commit to being a life-long learner by engaging in reflective-action learning and self-analysis.

As more people commit to the journey of becoming a sadvipra (whether consciously or otherwise), the greater is our collective capacity to develop a society that promotes collective happiness and fulfillment. Everybody has the capacity to become a sadvipra--all you have to do is start.

Satyra Tanner had a 16-year career as a pilot and aerospace engineer in the Royal Australian Air Force, leading people and managing projects. She has studied Prout at a post graduate level and has a passion for helping organizations and communities that are in search of innovation, leadership, healthy cultures and conscious business principles. Contact her at www.revolutionaryfutures.com.



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unity and acknowledges our interconnect-
edness not only with each other but with
the earth from which we come and to which
we return.

Equal rights to the earth can be practically attained through a ground rent system whereby the community created value of land and resources is collected in lieu of other taxes. [Editor: P.R. Sarkar, founder of Prout, advocates taxing non-essential items at the point of production as the most equitable form of taxation. What are your thoughts? Write a letter to the editor.]

The German economist Sylvio Gisell proposed that ground rent be the source of payments for the support of women in the role of mothers and homemakers. Thus, ground rent payments would be an equivalent to the use of the soil by primitive women. As he put it:

Every woman could bring up her children without being forced to depend on the financial support of a man. Economic considerations would no longer be able to crush the spirit out of women. A woman would be free to consider the mental, physical, and race-improving qualities and not merely the money-bags of her mate.

Current calculations indicate that such a system would yield \$3500 per year per person, children included, or \$14,000 for a family of four -- well above the poverty line. Ground rent, when not collected for the community as a whole, adds to the concentration of wealth and builds fortunes for a few individuals.

By placing the economic infrastructure on a base of essential fairness, people as wage-earners would reap the full rewards of their labor to the advantage of both women and men of all races. This fundamental reform will facilitate the procuring of other rights and advances needed for human/planetary progress and evolution.

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Mission Statement

Women PROUTists are working together to create a world in which all people have the opportunity to develop their full potential.

We educate and organize our communities to resist oppression, exploitation and discrimination. Women PROUTists support the all-round physical, economic, intellectual and spiritual development of women.

Women Proutist Profile

Our Profile this issue is of Nina Shapiro, who lives in Portland, Oregon, and works as an alcohol and drug rehabilitation counselor. She is a musician and artist and has been a Proutist for over 30 years. Here's Nina!

Prout Women: It is such a pleasure to have you as part of our Prout Women group. Welcome!

Nina: Thank you.

PW: What were some of your first experiences with Prout?

Nina: In 1979 I attended a six week Prout LFT (Local Full Timer) Training in Los Altos Hills, California. After this training, I became a Local Part-time Worker at the Seattle Prout Sectorial Office. While in Seattle, I worked with the Women's ARISE (All-round Intensive Strengthening Experience) Seminars in the area. I also studied at Antioch College and got a BA in Art/Dance Therapy, Social Change/PROUT.

PW: It sounds like Prout resonated with you.

Nina: Yes, very much. In 1983 I went to Sheridan, Wyoming to work with GV (Girls' Volunteers, an organization for the promotion of leadership in girls and women) where High Plains Alliance was assisting the Northern Cheyenne in their struggles against encroachment by energy companies.

PW: That is where I met you as we were both part of High Plains Alliance.

Nina: That was a really intense, though growthful time for me.

PW: What did you do after you left that project?

Nina: I took Ananda Marga Teachers' Training in Madison, Wisconsin after which I taught at the Denver Ananda Marga Preschool until it folded. [A new Ananda Marga school was started some time later which is still in operation.] While in Denver, I taught meditation classes and worked at New Life Home for Boys, a service project of Ananda Marga working with developmentally disabled male youth. I was hired as a teacher at New Day School in Portland, Oregon in 1989, where I am living at this time.

PW: It seems like you enjoy being actively involved in service work, especially education and women's empowerment.

Nina: Yes. Both are really important to me. I was a single mother raising two sons in the 1980s and 1990s. In order to support myself and my children, as well as to help society, I began to look for professional employment. I went back to school and in 1994 and got a degree in drug and alcohol counseling and in 1996 a Master's degree in social work.

PW: What is your current profession?

Nina: I am a licensed clinical social worker, currently in the field of alcohol and drug counseling, at Kaiser Permanente, a large HMO (Health Maintenance Organization).

PW: That sounds as though it could be a difficult, though rewarding job.

Nina: It is challenging, yet it is very rewarding helping people come to terms with their addictions and begin to move towards becoming productive members of society. Many clients are interested in learning meditation, or mindfulness practices, which our program assists them with if they're interested.

PW: Great! Please tell me what inspires you.

Nina: P. R. Sarkar's social philosophy. Sarkar stresses that in these times in society, women's role is pivotal in providing leadership.

PW: What is your vision for women's role in creating change in society?

Nina: It will take struggle to fight oppression. Women need to support one another and encourage resilience in our work for social justice. Women need to strive for empathy with our sisters who are experiencing injustice and degradation around the world, such as forced sterilization, trafficking, war and genocide. Women are going to be the leaders in the new society and will help us transition from a culture of power and control to one of cooperation and empathy.

PW: Who are your female role models?

Nina: Since it is difficult to get accurate reporting from mainstream media, I rely on alternative media such as Amy Goodman with "Democracy Now!" She gets the stories out that need to be told every day and she does so with journalistic excellence that is so inspiring! Elizabeth Warren is a good example of a congressional representa-

tive who speaks out about what is really going on in government and fights for fairness. I admire all women who are struggling against oppression of all sorts, every day and who strive to make this world a better place through their love and compassion and service to humanity.

PW: What advice do you have for women?

Nina: Every woman can maintain a spiritual flow, even it is taking 15 minutes out each day to sit in mindfulness practice of some sort, or to just breathe and remember that we are all inter-connected. It is also important to stay in touch with current events and to get involved in our communities. Being in groups with women feeds me in ways nothing else does—the way women naturally connect from their hearts.

PW: What are some of your hobbies?

Nina: I love to do vegan cooking, organic gardening, art projects and play jazz flute. I am involved in a women's art collective in my neighborhood that meets each month to explore different art and crafts projects.

PW: Do you have anything else you would like to add?

Nina: I want to thank those who have kept Prout going, those who are trying to create a better world. It is important not to lose heart during socially challenging times. We need to work with our neighbors and community groups around sustainability and starting co-ops. I like the idea of giving seed money to women in the form of low interest loans to start cottage industries. We need to learn to apply Prout principles in the real world if we are to succeed in making the world a better place.

PW: I agree. Thank you very much. It has been a pleasure.

Nina: Thank you.

Contact Us!

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ent causes. Once an activist, always an activist.

Mirra: I started with the anti-Viet Nam war movement, and then went into Women's Liberation. I also worked with Cesar Chavez in the grape boycott movement with the farm workers and supported many environmental causes. While I was on the Navajo Reservation, I worked with the resisters to forced relocation by the U. S. government.

Jeff: Thank you for all your involvement. It has to be frustrating to see how much progress has been made, but it is still not enough.

Mirra: Yes. I just wanted to mention, regarding women's rights, that yesterday, April 9th, was Equal Pay Day for women. It is a different day every year. It is the day after the previous calendar year that women have to work to get the same salary that men did in the whole previous calendar year.

Jeff: So you are aiming for January 1st to be the equal pay day.

Mirra: Yes, or maybe there would come a time when the days would coincide so we wouldn't need to have an equal pay day. A lot of people think that with the women's movement, that we are all done. But, we are not! People of color and women tend to suffer more in these days of a worsening economy. Women make 77 percent of the salary of a white male in the United States; African-American women make 59 cents on this dollar; Latino women, around 45 cents on the dollar. In this economic downturn, the part of the pie that women and people of color have gets smaller and smaller. And many women can only get work part time and seasonal jobs. Due to employment discrimination and harassment, some women face a hostile work place as well, and may choose not to work for fear for their safety.

Jeff: Sure. What is a website that people can find out more about Prout?

Dada: It's www.aftercapitalism.org and the Prout Research Institute in Venezuela. If people want to come down, we can take visitors and volunteers. That is www.priven.org.

Mirra: Locally, we have a Prout Research Institute in Marshall. Principles of a Balanced Economy is their latest book. We also have a Women Proutist group and have ongoing study groups in Asheville. We can be reached at www.proutwomen.org or womenproutists@gmail.com. Contact us at 828-274-1683.

Jeff: Thanks. Excellent, folks. Go to www.aftercapitalism.org for copies of the book.

Mirra: Firestorm Co-op and Malaprops bookstore are carrying it as well.

Jeff: Let us know when you're in town and we'll gladly have you back on the show. It's been a lot of fun.

Mirra: Thank you very much.

Asheville's Ujamaa Freedom Mobile Market

Continued from front cover.

it is managed by all African-Americans, it is no longer solely woman-owned.

“Ujamaa” means ‘cooperative economics’ in Swahili. The participants in this cooperative will share the work and the rewards. The Mobile Market will serve several Western North Carolina public housing projects, which are identified by the U. S. Department of Agriculture as “food deserts”—areas where residents have limited access to affordable healthy food due to a lack of supermarkets or public transportation. Sometimes food trucks do visit these neighborhoods; however, they mostly sell junk or snack food. Ujamaa presents an alternative.

Olufemi explained, “We want to promote social, economic, environmental and food justice by serving as a model for self-sufficiency while educating and inspiring healthy relationships with food in order to strengthen the quality of life and health and well-being of the community.” They plan to use healthy produce from local growers and community gardens to create sustainability in low income neighborhoods. Their vision includes offering training for local residents in creating their own agri-businesses to provide employment and self-sufficiency.

Beginning in July, there will be fundraising events for Ujamaa Mobile Market. Both Olufemi and Ayanfe have received a grant which provides small monthly stipends to use toward planning this business.

The next step is procuring a used bus and raising money for start-up costs. As we were talking, Nicole Hinebaugh, WWD-F Local Program Director, who has assisted in starting the project, told us that Will Harlan of Barefoot Farms, a local off-the-grid organic farm, had called to offer to donate organic produce. Green Opportunities volunteered to help purchase the bus. In addition, Ujamaa has recently been granted LLC status.

Eventually, the Mobile Market wants to sell healthy prepared food and household items as well as teaching cooking classes and providing nutritional information and recipes. The worker-owners will do it all—driving, accounting, stocking, buying and selling—while paying themselves a “living wage”.

Olufemi hopes to “allow the Creator and our ancestors to guide us in the direction of the Highest Good for social justice and food justice... Communities need access to healthy foods rather than making choices like eating at McDonald’s and Franken foods.” She believes that Ujamaa Mobile Market “will help build our communities nutritionally and spiritually.” She says that we all need to realize that “we are what we eat”.

For more information and to become a sponsor of this inspiring project, please contact the Ujamaa Freedom Market at ujamaafreedommarket@gmail.com

Mirra Price is a writer, copyeditor, long time activist for women's, environmental and socio-political causes and a retired English teacher.

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Economic Democracy and Social Justice

Continued from front cover.

livelihoods, our health and well-being, our natural world. These forces may strike it rich, very rich but at an enormous social and environmental cost that we can no longer bear. It is not a rational model; it does not make sense.

Economic democracy implies that values are set within our community context creating an exchange of goods and services outside the clutches of corporations. Economic democracy implies a rights-based framework that protects women, indigenous people and vulnerable populations from exploitation.

Economic democracy implies reversing the wave of commodification and monetarization, reducing the role of big banks and speculation and strengthening local control over our commons and shared resources.

Economic democracy implies that we all accept and respect the differences of our various communities – some of us are people of intellect, with academic, technical and scientific skills and a certain sense of aesthetics. Some of us are people of the heart, spirit and senses with a deep connection with the natural world and with highly developed intuitive skills. Together through cooperation we can transform this planet into a beautiful place for all to live. Buckminster Fuller has a fabulous quote: “Everyone has the perfect gift to give the world – and if each of us is freed up to give the gift that is uniquely ours to give, the world will be in total harmony.”

We need economic democracy so that we can free ourselves and free the world so that we can develop our talents and gifts and offer them up for the collective welfare of all. We start to free ourselves by creating a society that guarantees the minimum necessities of life – food, clothing, healthcare, education, and housing. We need to guarantee a minimum purchasing capacity and full employment to every person who seeks a job.

Food is such a basic necessity and yet for the richest country in the world there are a whole lot of hungry people or malnourished people. The city of Detroit is a food desert. With over 700,000 people living within the city limits, there is not a single major supermarket in the entire city. Folks buy their food at liquor stores and pharmacies and mom and pop stores and bodegas. But there is a whole grassroots movement now to grow food in the city, in abandoned lots, in community gardens, on roof tops. Prabhat Ranjan Sarkar, the founder of the Progressive Utilization Theory (Prout), said that we must elevate the status of agriculture, that agriculture and agricultural work should have the same status as industry. Think about the car industry and how over time auto workers accrued decent compensation packages, worker protections and ben-

efits. Imagine how our food system would be transformed if we applied the same standards to agricultural work. We need federal and state policies to promote the welfare of family farms and agricultural cooperatives which will enhance food security for all.

Worker-owned cooperatives are a crucial component of our march towards economic democracy. There will be much conversation in the next couple of days about this approach to organizing consumer and producer businesses.

We may feel uncomfortable talking about racial dynamics in our work. It is okay to feel uncomfortable. What is not okay is to ignore the reality of racial power and dynamics in our society and movements. Indigenous folk, people of African descent, Latin and Asian immigrants have not had the same opportunities collectively to accumulate wealth and pass on wealth over generations as white folk have had and continue to have. The institutions in our nation were not originally created to benefit people of color and the repercussions of that original intent are still very much existing today. We cannot have a meaningful discussion on economic democracy without addressing the role that racial constructs play in deciding who the system works for and who it does not work for.

It is well documented that law enforcement and the criminal justice system treats black and brown communities very differently from white communities. How does this impact a community’s ability to achieve economic liberation? Finally, many of you may know that several of the organizers of this conference are students of the Progressive Utilization Theory or PROUT as propounded by Prabhat Ranjan Sarkar. We are a lively and eclectic bunch, at once idealistic and practical and very much wanting to see our planet transition to a post-capitalist, people-oriented benevolent economic system.

So here we find ourselves today, traveling on both our individual and collective journeys as we move along the path of progressive social change, of coming together, of uniting our intentions, of becoming the powerful force that we already are in our effort to implement a system that works for all. The more we come together, share with each other, learn together, the more gentle will be our transition to this new era that we yearn for in our various ways. There is enough pain and suffering on this earth – let not our economic system be a source of suffering for any person or creature or being.

I will end with a quote from a Native American Innu elder, Elizabeth Penashue:

“If you are here because you feel sorry for me, you are wasting your time, but if you are here because your life and destiny are linked with mine, then we will make a difference.”

Asheville Prout Study Group Goes to Hear Gar

By Mirra Price

For three months a Women Prout Study Group has been meeting regularly in Asheville, North Carolina. Groups in Portland, Oregon and Eugene, Oregon have started, as well.

On April 4th at 7 p.m. five members of the Asheville Prout Women Study Group ventured out to a lecture and book signing by Gar Alperovitz at Malaprops Bookstore. He was on a tour to launch his new book, *What Then Must We Do?* Alperovitz is currently a professor of political economy at the University of Maryland, and has been writing books about wealth, democracy and national security for 48 years.

What Then Must We Do? is a conversational read filled with dismal forecasts and hopeful alternative economic strategies. Alperovitz founded the Democracy Collaborative, which is the think tank from which the Cleveland Evergreen cooperatives sprang. He also was a keynote speaker at the October, 2012 Economic Democracy Conference in Madison, Wisconsin.

Our Women Prout study group settled in near the front in anticipation of a stirring presentation. Alperovitz spoke about a dead end that he sees in grassroots movements to create societal change. Since the Occupy Movement faded, he said that it is important to figure out how to build on that momentum to construct a populist movement for social change.

He asked, "Who is allowed to own the wealth?" Historically,

the lords and landlords in feudal times, hoarded the wealth, leaving the peasants landless and poor. Currently, in this country big business controls the wealth, leaving the 99 percent increasingly more impoverished, unable to provide well for their families.

Sweden has a strongly regulated form of capitalism which seems to work pretty well. However, in the United States, megacorporations are largely above government control, manipulating the economy to fill their own coffers, are only minimally regulated and are often even untaxed by the government.

Alperovitz opined that neither monopoly capitalism nor state socialism are viable economic alternatives to create a sustainable, equitable economy. He suggested going to a cooperative, locally controlled economy, based on the models of the Mondragon and the Evergreen cooperatives in Cleveland with which he has worked. He said that the women's movement in the 60s and 70s could serve as a model in consciousness-raising and movement building.

In the Q & A session after the talk, one of our Women Prout Study Group members, Ityopyia Ewart, asked Alperovitz what programs he was aware of and promoting that helped African-Americans to become economically self-sufficient. At first, he answered that such programs were not within his purview. However, after Ityopyia persisted, he praised her and admitted that he needed to use his privileged position in society and academia to help promote economic justice of disenfranchised groups like African Americans and women.

I spoke with Gar briefly after the talk about how we could work together in the future. He mentioned his organization, the Democracy Collaborative. Contact him at www.democracycollaborative.org and www.garalperoviz.com.

Recipe Corner

Recipes from Liina Laufer

I love to cook from scratch. I prefer simple, all natural ingredients, the fewer the better. I was raised on the sentient Margii diet, so I cook without onions, garlic, mushrooms, eggs, or meat. Check out my sentient recipes at recipessdeliina.wordpress.com.

Spring Rolls

spring roll wrappers (the dried, non-refrigerated rice wrappers rather than egg roll wrappers)

sea palm
carrot
daikon radish
bean sprouts
arugula torn into small pieces
mint, cilantro and/or basil
(Use more or less of each vegetable/herb depending on your tastes, or substitute your favorite)

Soak the dried sea palm in hot water for 15 minutes. Cut carrot and daikon into three inch long matchsticks. Carefully dip spring roll wrapper into warm water taking care to keep it from folding over. Lay the wrapper out on a plate and stack the ingredients into a neat pile in the center of the wrapper: a few fronds of sea palm, a few carrot sticks, a stick of daikon, some bean sprouts, shreds of arugula, and a few leaves of mint, cilantro, or basil. Fold over one side

of the wrapper across the veggies lengthwise, then fold the two ends inwards and finish by rolling lengthwise. Serve spring rolls fresh, or store in a container in the fridge for up to three days. Great cold or room temperature.

Peanut Dipping Sauce

½ cup peanut butter
2 Tbs toasted sesame oil
1 Tbs honey
1 Tbs soy sauce
•2 Tbs vinegar (rice or apple cider)
1 tsp fresh grated ginger
cayenne to taste
enough water to reduce to sauce

Stir together all the ingredients in a bowl. Add warm water to thin down as desired. If your peanut butter is hard, you can heat it all up in a pan.

Standing Shoulder to Shoulder

By Jyoti Wind

Can you stand shoulder to shoulder
with those whose voices are needed now.
Can you allow the words that whirl
around in your head to have a way out.

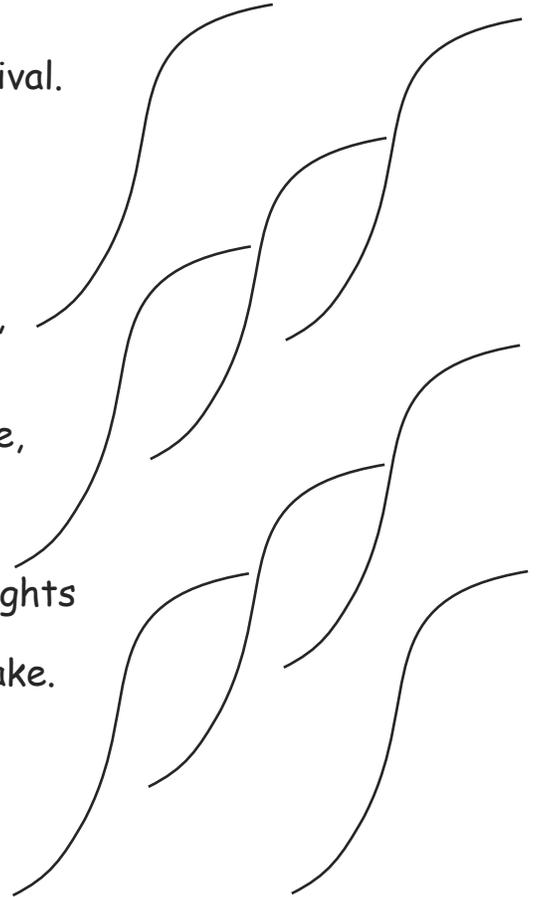
Can you open your mouth, pick up your pen,
screw up your courage and walk to the line
upon which rests no less than humanity's survival.
Can you let your own voice be heard now.

Can you form the words so long held in,
in that place of despair or self-doubt,
and let your vocal chords and your pen fly
or your keys tap out the nature of your piece,

the very piece you hold in the place of now,
now at this time as we face an unknown future,
a time that holds grays and maybes and fear.
Can you lend us your thoughts and stand up.

Can you speak and write and tell us what thoughts
have been keeping you up all night
and reach into your dreams and scare you awake.
Can you let us know what's next.

Can you stand shoulder to shoulder
with those whose voices are needed now.
Can you allow the words that whirl
around in your head to have a way out.



Jyoti Wind is a poet and author. She has self-published several books of poetry and prose, a childhood memoir, and three anthologies. In her day job as an astrologer, she counsels her clients on spiritual as well as mundane affairs. Jyoti also leads women's writing groups, and is open to sharing how that works best through weekend workshops for other women wanting to start a writing group in their area. She can be reached at 303.541-9106 or jyotiwind@gmail.com.



Dada Maheshvarananda & Mirra Price were interviewed by Jeff Messer on The Revolution Radio Station, Asheville, NC on 4/10/13.

Dada Maheshvarananda & Mirra Price with Jeff Messer on The Revolution Radio Station

barrios or villages, doing house calls, so it is an impressive level of health care. Chavez has built 200,000 houses for the homeless last year. The plan is for two million houses over the next

Mirra Price: I'm happy to introduce Dada Maheshvarananda, a

yogic monk and activist, who is director of the Prout Research Institute in Caracas, Venezuela, and is originally from the U. S.

Jeff Messer: Living in Venezuela now? Why did you decide to settle in Venezuela? What was the inspiration for wanting to live there?

Dada Maheshvarananda: There's a revolution going on there.

Jeff: It's rapidly changing right now. Were you in the country when Chavez passed away?

Dada: Yes.

Jeff: So you got to see the initial response and reaction to that.

Dada: Chavez, for the first time in history, used the income the country was getting from sales of petroleum to help the poor. Venezuela is now sitting on what they calculate as being the largest oil deposits in the world...even larger than those in Saudi Arabia. When he came to power, 60 percent of the population was poor. They were marginalized and voiceless. His goal, which is the same as our goal in economic democracy, was to provide the minimum necessities of life to everyone. There is free health care all over the country. There are doctors working in the poorest

four years. There is free university education. The public universities, which are a little better, charge \$20 a month for tuition. So when Chavez died, Jeff, the most popular tee shirt was "I Am Chavez/Yo Soy Chavez". The people say, "We're not going back. We're going ahead. We're going to keep with these changes."

Jeff: Now your book you have written is called *After Capitalism: Economic Democracy in Action*. There are few sacred cows in this nation that get people's ire up more than the term, "capitalism". Tell us a little bit about the book. What is the driving force that made you want to write it? You say that global capitalism is terminally ill and doomed to collapse. Care to expand on that?

Dada: Yes.

Capitalism works for some people, but it doesn't work for everybody. The gap between the rich and the poor is increasing astronomically, constantly.

Second is that the rich in the last 40 years are no longer using their money productively to open a new company or start a new enterprise. Rather, they are using 95 percent of their money in speculation. It is like going to the casino ex-

cept it's called the stock market and the futures market. The money is not circulating. Rather, it is being hoarded. The third problem is the destructive impact on the environment because of the tremendous drive for quarterly profits. Corporations are these nameless entities that can neglect or destroy the environment rather than protect it for the future. The fourth problem is the urge to buy on credit. The FEC says that \$16,000 is the average consumer debt per family, not student loans or mortgages, just credit cards and payday loans with very high interest rates. That is what most families carry.

Jeff: If a person makes minimum wage and works 40 hours a week, they get only \$17,500 a year, that doesn't leave much for the family to live on. That is astounding.

Dada: The first priority of any economy, of any society, is to guarantee the right to live to everyone. Every man, woman and child needs to have food, clothing, housing, education and medical care, because without these basic necessities of life, what good are the other rights? The right to live is first.

Jeff: When capitalism enters the picture, rights of life, liberty and the pursuit of happiness, go out of the frame. This is so wrong. The basic tenets on which we formed this country are being ignored for profit.

Dada: We know that people who are neglected the most are the marginalized...women, people of color, the elderly, so maybe Mirra could talk about how economic democracy could help exploited people.

Jeff: Mirra, you're an accomplished person in your own right as an author and activist. Tell us a little bit about Prout. What is Prout?

Mirra: PROUT is an acronym for Progressive Utilization Theory. It was propounded in 1959 by P. R. Sarkar, who was an economist, humanitarian and spiritual leader in India. The basic tenets are that everyone should be guaranteed the minimum necessities of life.

According to Prout, no one should go hungry and suffer for lack of other basic necessities. The main problem is not that we don't have enough food or enough resources, but that we are not distributing resources in a way so that most people can function to feed and take care of their families so they can thrive. Instead, many families are struggling just to survive.

It's harder and harder for students to get an education due to rising costs and less availability of student aid. It's harder and harder for families to be able to help their chil-

dren have a better future. Many women who are often head of households in families, especially among African-American families, for example, are living way below the poverty line and struggling to take care of their families. Child care, especially for one-parent families, is increasingly difficult for them to afford, since there is no national child care system.

Jeff: Right. People who have attained a certain level of wealth, a certain degree of power through their success in the capitalism system seem to be trying to restrict others from having access to the benefits of that same system. We are seeing that our government has been cutting programs that supply basic needs and services, the social safety nets. How does Prout work to try to reverse this trend?

Mirra: One of the very basic initiatives that Prout supports is going to a more cooperative base in the economy in which people are no longer getting most of our goods and services from huge multinational corporations. Money is leaving our local communities and going to line the pockets of people who are already very wealthy and to these huge corporations that don't have the best interests of communities and the people in their plan.

Jeff: In *After Capitalism*, you say that there is enough out there for everyone, that there are enough resources on the planet so that everyone can have all those basic needs met, but clearly, that only comes if people are willing to share. The rich people are not going to give it up willingly. If the system becomes too top heavy, it will crumble.

Dada: Jeff, we have a minimum wage in this country [the USA] which is clearly not enough to provide the minimum necessities. What about a maximum wage?

When I talk to students around the country, I ask them, "Is there a maximum wage in this country?" They always laugh and say, "No." But, there is.

Every federal employee who starts gets something like \$17,800 in any department of the government. Every new federal employee gets this same starting salary. No matter how many promotions you get, if you get to the top position, except for a few exceptions, like the President, you don't get more than ten times what the starting salary is, \$179,700, a ten times gap. Everybody considers that fair and just. Nobody calls the military or the U. S government "communist". Everybody's not getting the same. It's a ten times gap. In Norway it's only a five times gap between the top and the bottom. The starting salary is much higher. Norway is one of the richest countries in Europe. I just propose that we have this same type of cap in terms of society.

Jeff: Mirra, you've always been an activist. I was reading your bio and saw that you've been involved in many differ-

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Women, Earth, & Economic Power

By Alanna Hartzok

Women once enjoyed a special relationship to the land when nomadic tribes shifted to an agricultural way of life. Plants and children were gifts from the gods and woman was the medium for both. Women seemed to have the ability to summon ancestral spirits into her body, and cause fruits and grain to spring from planted fields. In a mystical sense, the earth belonged to the women and they had a religious and legal hold on the land and its fruits.

The human worldview has since moved from an awareness of the interconnectedness of all through the female to the individuality and separateness of individual beings which is the emphasis of the male principle. The male qualities of force, strength, drive, and individual self-determination led us out of the state of unity with nature that had come to have its own limitations.

Land no longer was held in common under the care of the women, but could be acquired by male conquest. Individual landholdings were justified under the Roman law concept of dominium which gave absolute power to the title-holder to control, use, and abuse.

As women's role in procreation was demystified, so were our ties to the earth cut. Under Roman law women were not generally allowed to own land; currently women own less than 1% of the world's resources.

Ending this age of militarism and environmental rape requires that the male and female forces find a new balance and harmony. Neither nature as the "omnipotent" nor the superiority of individual human beings dominating nature can be a legitimate worldview. We need to affirm the human species as partner with nature.

The biological nature of the mother/infant bond places the responsibilities of childrearing primarily upon women. People now attain less than their full potential because as children they are not given the right kind of stimuli and guidance at the proper moments in their neurological development. The first five years of a child's life require great amounts of love, attention, and skill.

The majority of mothers are now wage-earners as well. They are caught, along with men, in a web of economic injustice in which their wage earnings buy less of the basic needs each year.

This injustice stems from the Western land tenure system that has led to the ownership and control of the earth by a



Alanna Hartzok is the co-director of Earth Rights Institute and the author of The Earth Belongs to Everyone.

small number of people. This in turn is rooted in a deeply ingrained metaphysical error in Western civilization which sees human beings and the earth as distinctly separate systems.

The various equal rights movements have yet to affirm the most essential right of all -- the equal right of all people to the earth. This is the "equal right" that furthers human unity and acknowledges our interconnectedness not only with each other but with the earth from which we come and to which

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