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# PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



## WHY PARIS'S POOR SUBURBS CONTINUE TO BURN



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translation of  
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ideas into  
practical life is  
the duty of PROUT.

– Shrii Prabhat Ranjan Sarkar

# Fundamental Principles of PROUT

1

No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body

2

There should be maximum utilization and rational distribution of all mundane, supra mundane and spiritual potentialities of the universe

3

There should be maximum utilization of the physical, metaphysical and spiritual potentialities of unit and collective body of the human society.

4

There should be a proper adjustment amongst these physical, metaphysical, mundane, supra mundane and spiritual utilizations.

5

The method of utilization should vary in accordance with the changes in time, space and person and the utilization should be of progressive nature.

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Ácárya Santosánanda Avadhúta

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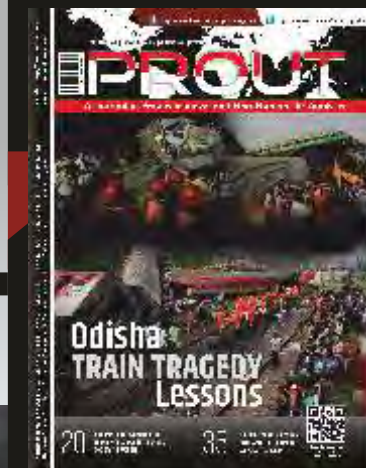
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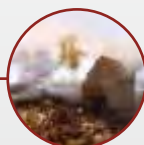
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FROM THE EDITOR'S DESK

## Delhi Floods and Water Logging — Time for Accountability

**W**ith unusually heavy rains and the rising levels of the Yamuna flowing above the danger mark in Delhi, thousands living in low lying areas near the river were moved to safety. They were moved bag and baggage with cots, carts, gas cylinders, buckets and cattle and have taken shelter under the flyovers on the Delhi section of the NOIDA Link Road. More than 16000 people were evacuated. It has adversely affected those cultivating vegetables on the river bank; their crops have been completely destroyed. All such people put together would have lost lakhs of rupees. As this apparently came without warning, overnight hundreds of slum dwellers who had nowhere to go, took shelter on the roads. Even the upscale Civil Lines was not spared except the Delhi Chief Minister's residence which perhaps is on higher ground and has better drainage? After decades floodwaters touched walls of the Red Fort! And in the bustling Tibetan market near ISBT 60 homes and 356 shops were submerged under waist deep water.

Thousands taking shelter complained that food water and shelter were not provided, even as the District Administration said they were making arrangements and erecting tents. What food that was provided wasn't enough for all and also substandard in cases. Some stayed on as they wanted to shift their belongings, which was taking time. There were disturbing images showing cars and buses submerged some almost fully, resulting in serious traffic jams and chaos on the streets. With roads turning into rivers a public health crisis looms.

The last time such severe flooding occurred was in 1978 when north and east Delhi faced the worst floods in history, which displaced more than 2.5 lakh people. The drainage system then was much worse than it is today. At that time regular All India Radio bulletins warned the people. Today in the world of social media and advanced communications when people say they were not warned it's a serious matter and should be investigated thoroughly and the guilty brought to book.

Meanwhile politicians and leaders had a field day playing the blame game. The Lieutenant Governor (LG) of Delhi said water logging is an annual feature in absence of de-silting of drains. Delhi's Health Minister was quick to retort that the LG was playing dirty politics and that he had debunked his own claim that the Najafgarh and Shahdara drains and the Yamuna had been cleaned. Delhi blamed Haryana for releasing surplus waters from the Hathnikund barrage into the city and the latter was quick to retort that this was not true and only dams can regulate flow of water and not barrages and that in this case the water coming into the barrage was coming from Himachal and Uttarakhand. This political blame game is unfortunate and need of the hour is to jointly fight to overcome the crisis for the benefit of the people.

And every year without fail during the monsoons Delhi's roads get water logged causing untold misery to the citizens. The fact is since 2014 Delhi's population has increased by 50 lakhs but the sewer and drainage system were not planned which causes the water logging. This year with unprecedented rainfall which broke the record of 40 years overwhelmed the drainage system. But the cause isn't that. The culprits are lack of coordination between government departments and lack of accountability. With proper planning that looks into the future such problems of cities can surely be solved.

This year February's earthquake in Turkey and Syria took a heavy toll; it was mostly due to sub standard constructions and corruption. By contrast Chile survived the sixth largest earthquake ever recorded better because its building codes are much stronger and severely enforced. In India every year, every season we read about and observe weather mitigation projects, only to read about it again the next year. Very few if any ask why the money spent in the previous year hasn't shown the desired result.

Politics apart, the people of Delhi and other cities and towns are stressed out every year by these urban problems. Every year the Yamuna crosses the danger mark and people living there and growing vegetables have to be shifted to safety and every year it's the same old story of water logging on the streets and roads. In today's age it is a crying shame! It's time the concerned authorities take appropriate and timely action so that this doesn't repeat year after year. Also it's time for accountability.

Cities are meant to give sustenance to the people who live in them, especially those who have left their hearth and home in the villages seeking jobs to provide for their families. This is most visible in the mega cities of Asia having populations of over 10 million people. Very good examples — Korea which peeled back concrete to revive the Cheonggyecheon stream running in downtown Seoul, and how Malaysia's Kuala Lumpur built the smart tunnel for storm water motorway dual use. There are many more such examples. Surely India can do the same?

The state of our cities should match the state of our economy. If school, work, public transport and economic activity comes to a standstill in many pockets of north Delhi it doesn't augur well particularly when Delhi the capital of India is to host the G-20 Summit next month! ●





## Equal Rights for Men and Women

A Wonderful article by Prout's founder and to complement that the article on Coordinated Cooperation — History of Women's Subordination, for which I eagerly await the second part.

- **Shasikala Malhotra,**  
New Delhi

## Odisha Train Tragedy

The train CBI which is enquiring into the cause of this accident arrested three persons for negligence. Initial enquiry by the Railway authorities is out. It highlights the lapses in signaling and called for urgent correction measures to prevent further tragedies. Unfortunately Railway Station Masters who are already overburdened, in this particular case the Station Master of Balasore has been blamed rather unfairly for not reporting the signaling errors that he had apparently observed.

All the railway personnel in the know of things said this was a tall order and that the SM has been unfairly blamed.

- **Yogesh Rana**  
Jaipur

## Manipur Burns in Tears

I am just an ordinary Indian from Manipur living a retired life. The state is now 'stateless'. Life and property can be destroyed by anyone at anytime, just like in Lybia, Lebanon, Syria, Nigeria etc. It appears Manipur is left to stew in its own juice. Is anyone listening?

- **Lt Gen L Nishikanta Singh**  
Veteran on Twitter

*When the July issue had just been printed and was being dispatched, on June 25, sadly the star of our Inspiration page John B Goodenough passed away at Austin Texas, USA. He was 101. We wish to convey our heartfelt condolences to the grieving family members and friends. Eds*

## Prout July Issue

Thank you very much for another magnificent Prout Journal, with articles on:

Odisha Train Tragedy, Equal Rights for Men and Women, Manipur Burns in Tears, Coordinated Cooperation History of Women's Subordination, Tracing the History of Globalism, The Next Step in Government Led Internet Censorship without Transparency is Here, What is Driving Hydropower Construction in Arunachal Pradesh?, The Power of Normalizing Beliefs, A Ray of Hope in Cooperatives: The Hulagol Seva Sahakari Samgha, Solving the Inequality Gap.

All these events limelight the necessity of our having comprehensive yearly books on Prout, by which we can offer very

attractive Prout Education Programs at universities in their Political Science departments. Then, the Political Science faculty members and the student graduates can be inspired to become public politicians and establish the Prout System of Government to replace the present debilitating political party-based system of government.

Today worldwide there is so much suffering, primarily because of uncaring political leadership and governance. Poverty is only known to people who are poor or to those who have been in contact with poor people. Rich people and corporations cannot help the poor. Poor and homeless people cannot come to jagritis or churches, nor can they attend webinars, nor can they go to collect food stamps. Poor people are unknown to regular people, and out of the landscape of the rich. So only those who are poor, or have been in poverty, or who have had close contact with poor people can even talk about Poverty.

- **Acarya Dhanjoo Ghista, USA**

## Prout News and Activities

The publishing of stories from history based on thoughts by the founder of Prout is indeed a commendable step in the right direction. Also the news items; Research on Microvita; Meeting regarding expansion of PBI; Amurt/Amurtel providing outstanding support to Odisha train accident victims; Groundbreaking Research on Dialect Concepts and Nationwide call for Liquor Ban; show the immense amount of good work being done. Thank you Prout for reporting all these. ●

- **Sanjana Kathpalia**  
Lucknow

# Be with Dharma Always

**S**ome years back there was a popular Bangla TV serial 'Esho Ma Lakshmi' meaning 'Come Mother Lakshmi'. It venerates Lakshmi the goddess of prosperity spreading love and goodwill, yet in constant conflict with her elder sister goddess Alakshmi reveling in doing just the opposite. According to Kalki Purana both were born out of the churning of the ocean - "Samudra Manthan". Alakshmi is maligned with bringing, discord, strife, jealousy, malice, hardship and ruination where ever she goes destroying wealth, dividing families sowing distrust and misunderstanding among family members, friends and relatives. This story about Lakshmi and Alakshmi, however, throws a different light.

Many years ago in the heavenly land of Bharatvarsha there was a king who loved his subjects like his children and always had an eye on their well being. For him dharma was most important and whatever decision he took was always based on Dharma. It so happened that in one of his expansive moods he made a promise to buy everything left in the market after sundown. One man made a statue of Alakshmi and no one wanted to buy the statue because who wishes to invite ruin in his house. Though no one wanted but he had to buy it because he had to keep his promise. So he brought the statue into his palace. Then, that evening he heard a woman weeping. He looked around and found her and asked, "Mother why are you weeping?" She told that she was Lakshmi and that she could not remain where Alakshmi was. Lakshmi and Alakshmi can't stay together in one house, so she was going out. The King could only tell her sadly that, "Well, Ma, I can't stop you. You may go. I have promised to keep Alakshmi here, and so I can't stop you". Then he heard some heavy footsteps after she left, and saw one large man coming. The King enquired who he was. He told he was Narayan, the husband of Lakshmi. He said that his wife had left, so he had to follow her. The King could only repeat his words that he had to keep Alakshmi since he had given his word and could not stop him from leaving. Then one by one the different Gods came and told that since Narayan and Lakshmi had departed, so they were leaving. The King did not stop them from leaving.

Finally Dharmaraj, the God of Dharma told that the house was empty of Gods, so he too must leave. But this time the King refused. He said, "Oh no, you can't go. It was because of you that I kept the statue of Alakshmi, so you can't go". So Dharma could not possibly leave and had to stay.

After a while the Gods outside asked, "Where is Dharmaraj?" When they found out he was not coming, they were perplexed. At the King's door there was a heavy knock, and when the King opened the door, Narayan was there. Narayan told that Dharma was in this house so how could he remain outside of where Dharma was? Next came Lakshmi wearing her anchal the part of the saree worn to cover ladies' head like a hood almost. Lakshmi's was not just draped over her head but actually covered her face - in shame. Then one by one the other Gods returned, but not all came by the front door. Some came by the back door, some came through the servant's quarters and some through the skylight. The king said, "Well, uninvited but welcome anyway".

This story was narrated way back in 1977 - 8 in Bankipore jail by the founder of PROUT Shrii Prabhat Ranjan Sarkar who also known by the spiritual name of Shrii Shrii Anandamurti. His parting words to the visitor were "Be with Dharma always". ●





*Change is the law of order, the law of nature.*

*If any theory does not adjust with this law, then it is sure to die*

# The Speciality of the 5<sup>th</sup> Fundamental Principle of PROUT

Shrii Prabhat Ranjan Sarkar



**T**he fifth fundamental principle of PROUT is as follows:

*Deshakālapātraeh upayogāh partivarttante te upayogāh pragatishiilāh bhaveyuh*

“The method of utilization should vary in accordance with the changes of time, place and person, and the utilization should be of a progressive nature.”

This principle has its peculiar speciality. Let us examine where this speciality lies.

Everything in this universe is subject to change and the relative factors of time, space and person

are also subject to change. Everything comes within the periphery of time and space, including human beings and society, so proper adjustment must be maintained between time, space and person. If this adjustment is not maintained, human beings will not be able to maintain their existence.

Change is the law of order, the law of nature. If any theory does not adjust with this law, then it is sure to die. Many theories, many ideologies and many so-called religions of the past have died because they could not adjust to

changing circumstances. For example, in the past, Tantrikas, whether leftists or rightists were highly respected by society. During the period of Buddhist influence in Bengal, these Tantrikas used to sit on a symbol called Tantra Cakra while doing sadhana. Because they were sitting on a Cakra, these Tantrikas were given the title Cakravarty as a title of honour. But time and space have changed, so now the title Cakravarty does not denote honour or pride. People do not feel honour in the title Cakravarty. People do not give any special significance to

the title Cakravarty. Will such a phase await PROUT?

Time and space are changing and PROUT will also have to adjust with that change. The principles of PROUT will not change; rather the application of PROUT will adjust with the changing circumstances. Human beings will have to move forward by recognizing and adjusting with changes in time and space. Adjustment and flexibility are essentials for human progress.

Let us take some other examples. In ancient time people used to go to the Ganga in groups for a holy bath, but now they do not follow this practice. Parents also used to sacrifice their youngest child by dropping it in the Ganges when there was some crisis in the family. By sacrificing the youngest child, they hoped to save the whole family from disaster. Now people do not follow such a practice, and it is even horrible to hear such things. It is a sign of flexibility in society that people do not follow the same old habits. If society continues to follow the same patterns, it becomes static and dies.

In one Dharma Shāstra it is written that to lend money on interest is a sin. If people follow this religious principle strictly, there cannot be any banking system and the whole society will suffer. To run the government properly either the leaders of society will have to either violate this principle or knowingly undermine society by following their religious dogma. If they take the latter path we can say they have been goaded by dogma but if they follow their dogma strictly they will be rejected by the modern age. This type of dilemma is confronting almost all the so-called religions in the world today.

If Hindus follow the caste system they will also undermine society. In the past Hindu widows used to wear a thick white cotton sari and cut their hair very short,



but now widows do not follow such a practice. Today if you try to convince a widow to follow such a practice, you will be insulted.

So, everything must adjust with time, space and person. If people do not maintain any adjustment with time, space and person, then they will inevitably become outdated.

About 150 years ago Karl Marx observed that there was social disparity and exploitation in society. He believed that social injustice was caused by differences in income, so he thought that if there was no individual income and people lived in the commune system, and the government provided food and clothing to the people, then there would be no injustice. But has the commune system solved the socio-economic problems of communist countries?

Intelligent people working in the commune system earn the same as ordinary people, and consequently there is no incentive for them to work hard. People naturally question the value of their labour if everybody is paid the same. The applied theory of the

commune system has reached a deadlock. In such conditions no one will utilize his or her maximum capacity and the capabilities of a genius will not get any scope for expression. If Raja Bhoj, who was a very wise and intelligent king, had had the same influence in his court as an unintelligent person, his whole kingdom would have collapsed. This is what is happening in communist countries. The commune system of production has proved to be impractical because it does not encourage individual initiative or provide incentives to talented people. This is the main reason for the failure of the commune system. The USSR has to purchase wheat from Canada, USA and Australia which are capitalist countries, although it has sufficient land for cultivation, because it has not been able to properly harness the productive potential of its people.

Today the applied theory of the commune system has reached a deadlock. The theory has entered a stage of hysteric convulsion. Communists have now lost all logic and reason – they have



become hysterical and are simply shouting, hoping people will follow them out of fear. There must be flexibility of intellect in order to follow the path of logic. If this fundamental flexibility is lacking then shouting will dominate logic.

In every field today – including science, religion, social life, etc. – flexibility has been lost. In science, Dalton's atomic theory is already out of date. In some fields new theories have taken over, and in other fields change is now taking place. In chemistry for example, if chemists procure and perform tests on the same salts from two different companies, the results will often differ. Somewhere in these experiments there is a chord of difference or contradiction. This is because there is a difference in the number of microvita in the salts from the two companies. So this microvita theory will adjust science with time and space.

While change is a natural phenomenon, attraction is also a law of nature. There is attraction between each and every object and between each and every person. This is natural. If a man who is lost in the jungle at night suddenly sees a torch light, he will approach the

person holding the light without considering whether he is a thief or a murderer. Similarly, the man holding the torch light will not question the character of the lost person. Rather he will feel it is his duty to guide him to safety. This illustrates the mutual attraction amongst human beings.

Other examples can also be given. Some people think that animals do not love their offspring as much as human beings. But this is not correct. Animals love their offspring according to their capacity. Even in human beings it is found that love differs according to time, space, and person. A mother loves her son very much, but the intensity of this love diminishes when the son gets married and the mother sees that her daughter-in-law has taken over some of her son's affection. To compensate, the mother may give more love to her other children who are not married. The psychology behind this is that where selfishness increases, attraction amongst human beings decreases.

We must increase the jurisdiction of this attraction, this love. This love should include all plants, birds, animals etc., because

everything has life, everything has feeling. We should think that others feel as I feel, and this feeling should include plants, animals and inanimate objects. This is Neohumanism and Neohumanism is essential for the all-round development of the human mind.

So for the continued welfare of human beings and all of creation, we must adopt such a theory which has flexibility and elasticity. When the elastic band in a piece of clothing is no longer flexible, the clothing is discarded. In the same way, if any theory loses its flexibility, it will not be able to adjust with time, space and person and it will also be discarded. Policies will differ according to changes in time, space and person, but principles will remain the same because they are all pervading and because their cognitive faculty is omniscient.

In this present age of transition, you are seeing many theories change and being discarded before your very eyes. If any group of people clings to the skeletons of the past, they will also be rejected. Intelligent people will not cling to old, outdated ideas. Rather they will wholeheartedly embrace that theory which adjusts with time, space and person and will continue to exist forever.

Prout philosophy is situated at the height of pinnacled excellence because it moves with the changes of time, space and person. PROUT will always cross the barriers of time, space and person in an ever-progressive way.

So go on progressing. Mischief-mongers will not be able to poke their nose into human affairs and put up a fence to block the path of progress. Go on progressing, undaunted.

Neohumanism increases the arena of the mind, the arena of intellectuality. The translation of Neo-humanist ideas into practical life is the duty of PROUT. ●



## PARIS BURNING



# WHY PARIS'S POOR SUBURBS CONTINUE TO BURN?

 Arun Prakash

**T**he killing of 17 year old Nahel Marzouk, of Moroccan and Algerian descent on June 27, 2023 sparked riots in cities across France as well as the town of Nanterre to the west of Paris where he grew up. It was the third killing this year during a police traffic stop and in 2022 of the 39 people killed by police, 13 were drivers who were shot on the basis that they failed to comply with orders. Reuters news agency reports that most of the victims were of black or Arab origin. The officer involved has been charged with homicide. This particular killing sparked the riots which caught media attention worldwide showing disturbing images of Paris's poorer outer suburbs burning.

Nahel an only child brought up by his mother was working as a takeaway delivery driver and played rugby league. He was

*Poor French suburbs catch media attention when they are up in flames.*

enrolled at a college in Suresnes not far from where he lived, to train to be an electrician, where his attendance was poor. Those who knew Nahel, said he was well-loved in Nanterre where he lived with his mother Mounia and had apparently never known his father.

Nahel had been in trouble before and was known to police, but family lawyers stressed he had no criminal record. He had given his mother a big kiss before she went to work, with the words "I love you, Mum".

Shortly after nine in the morning on Tuesday he was fatally shot in the chest, point-blank, at the wheel of a Mercedes car for driving off during a police traffic check. At 17 he was too young for a licence.

"What am I going to do now?"

asked his mother. "I devoted everything to him," she said. "I've only got one, I haven't got 10 children. He was my life, my best friend". His grandmother spoke of him as a "kind, good boy". "A refusal to stop doesn't give you a licence to kill," said Socialist Party leader Olivier Faure. "All the children of the Republic have a right to justice".

This killing sparked the riots and arson in Paris, caused 1 death and 257 injured and great amounts of properties destroyed. The police say he failed to comply with an order to stop his car in Nanterre near Paris — a tragedy that turned the spotlight again on the so-called "banlieues" - the poor suburbs of French cities - which have been hit by another wave of riots across France. Though this killing was the spark, reasons for the conflagration are deep rooted.

For some, the violence is the result of poverty and discrimination: entrenched social ills ensure that France's bleak



estates remain tinderboxes. Others view the rioting as mainly a law-and-order issue: gangs and petty criminals using anger over a tragic death as an excuse to sow mayhem. But whichever way you look at France's banlieues, their problems have long been recognised by the authorities - and will not be resolved any time soon.

In 1977, then Prime Minister Raymond Barre launched the first plan to regenerate housing estates, expressing concern that they might turn into "ghettos". Over time, a policy for the city has developed, encompassing everything from housing to education, employment, health and culture, and aiming to reduce the gap with other parts of the country. A spate of official bodies have been set up: the National Council for Cities, the Inter-ministerial Commission for Cities of Urban Social Development, the National Agency for Urban Renewal, to name but a few. Various acronyms denote the numerous initiatives, from FNRU (Nation Programme for Urban Renovation) to ZUS (Sensitive Urban Zones).

Over the past 20 years, more than €60bn (£50bn) have been spent on a colossal drive to renovate housing blocks and build new homes, as well as improve facilities and infrastructure in the banlieues. But the results of such government activism seem less than impressive. The poorest neighborhoods are home to more than five million people. Many are either immigrants or third- or fourth- generation French.

About 57% of children living in those communities live in poverty, against 21% for the French population as a whole.

According to the Institut Montaigne, a think tank, residents of these neighborhoods are three times more likely to be unemployed. Despite billions of Euros spent to improve transport links, isolation is still among the main grievances voiced by residents. New public buildings have gone up. But as per recent press reports: French sociologist Christian Mouhanna says, cuts in public services have had a devastating effect. "Even school is

not seen for these people as a way to improve their lives". He goes on to add that unemployment, drugs and discrimination continue unabated.

Relations with police are another big problem. Many men of immigrant origin complain of racial profiling or discrimination by officers. The UN's human rights office said the latest unrest was a chance for France "to address deep issues of racism in law enforcement". Others point out the challenges of policing high-crime areas. Between 2012 and 2020, a total of 36 security forces personnel were killed across France while on duty. At least 5,000 are wounded every year. With hundreds of officers hurt in the recent disturbances, the total for this year would be much higher.

Nahel M's death was far from an isolated incident. According to police data, 13 people were killed by officers last year for failing to comply with an order to stop while driving. Long-standing tensions feed a dispiriting cycle: each death triggers an explosion of violence





and a police response which, though necessary, sows the seeds of further mistrust.

The first banlieue riots occurred in 1979 in Vaulx-en-Velin, a poor suburb of Lyon, when a teenager slit his veins after an arrest for stealing a car. Two years later, another attempt to deal with a car theft sparked days of rioting in nearby Vénissieux. The deaths of two youths in the same area resulted in similar troubles in 1990 and 1993.

By far the worst unrest occurred in 2005. Two teenagers died in an electrical substation near Paris while hiding from police. Suburbs erupted up and down the country. Cars were burnt, shops looted and police attacked, triggering a three-week state of emergency. Since then, there have been sporadic outbreaks in the banlieues. As has been the case in recent days, the main targets often include town halls, police stations and schools - any building associated with the French state.

It might be tempting to conclude that efforts to bring the suburbs into the social and economic mainstream have been an expensive, decades-long failure. A search for news stories

on "politique de la ville" yields a litany of complaints about missed targets and inconsistencies. France's official auditing body, the Court of Accounts, pointed out in 2020 that despite an estimated €10bn spent by the government on banlieues every year, they remain mired in poverty, insecurity and lack of services.

But this does not mean that the spending has been in vain, or that policies have failed. If one looks at the banlieues as places, the picture remains bleak indeed. But if you focus on the people, there may be grounds for hope. The poorest neighborhoods have high residential turnover. According to an official report from 2017, in any given year, 10-12% of residents move out of the area, typically to a nicer suburb.

This means that, at any given time, about two-thirds of a banlieue's residents have lived there less than 10 years. In aggregate, the populations remain alarmingly poor, but the poor of today are not necessarily the poor of yesterday and may not be the poor of tomorrow.

Stars such as footballer Kylian Mbappé Captain of France's national team that reached

the World Cup Finals in Qatar or actor Omar Sy are the media-friendly faces of banlieue success. But much more significant is the fact that many of their childhood friends are now likely to be software engineers or shop managers. France's statistical body, Insee, has recently highlighted the social mobility of descendants of immigrants. The proportion of university graduates among them is close to that of the general population, its report shows.

A third of French people of foreign origin with an unskilled father achieve managerial positions, as opposed to 27% for their native counterparts. Of course, immigrants and their descendants continue to suffer from lack of opportunity, discrimination and other barriers. And the fact that many escape the banlieues is no comfort for those who are stuck there for years.

The latter will continue to endure disproportionate levels of poverty, unemployment and violence. They will be two to three times more likely than other French people to have brushes with law enforcement. They can only hope to make it out before the next wave of riots hits. ●



# Coordinated Cooperation

*Continued from previous issue*

**T**he full elevation of the dignity and position of women will involve changes in many spheres of social life. But, in most societies, one of the most essential objectives should be to end women's economic dependence on men. If women are to obtain economic independence, they must be given unobstructed opportunities to gain skills and to earn a living relying on their own strengths, and in ways which suit their nature and accommodate their family role. Several practical measures that can help achieve economic independence for women are:

- ❖ Opportunities for earning income at home should be provided to mothers who wish to remain near their children. Cottage industries are well suited for this, particularly in less developed societies.
- ❖ Women should have access to the jobs of their choice, with special opportunities accorded in occupations that remain male dominant. If women are underrepresented in their chosen occupational field, it is generally better to provide them special educational opportunities in that field than to establish hiring quotas.
- ❖ Women must receive comparable wages to those of men for work of equal skill.
- ❖ Ample leave time from work should be provided to women during late pregnancy and in the post delivery period.

## Establishing Women's Rights and Dignity

■ Ronald Logan

*A dynamic society can only exist if there is coordinated cooperation between women and men*

- ❖ Mothers wanting to work outside the home should have access to adequate childcare, where this may be needed. Also, their work schedules should accommodate, as appropriate, their parenting responsibilities. (The parenting responsibilities of active male parents should also be accommodated.)
- ❖ If women are to attain full social status and economic independence, they must have adequate educational opportunities to stand on their own strength. Not only must the door of social advancement be opened, but the competence to advance must be attained.

A dynamic society can only exist if there is coordinated cooperation between women and men, and for there to be coordinated cooperation, women must enjoy every right, every opportunity, and every measure of self-worth that is their inherent due.





## The Deeper Liberation of Women

Though much progress has been made in the society to bring women to a stage where they have equal rights, equal pay, equal independence, still their liberation is not achieved. Though in some societies it may seem that women have a great deal of freedom and independence, we must not ignore the overall condition of women in the world of today. It is not yet as it should be. Still the bird flies with only one wing, and the other is hampered and not fully functional.

There is need for those women who are the most liberated from bondages to come forth in all spheres of life and make their values known and have an influence upon society. Women's position is changing, but it must change very quickly, for it is in bringing forward the feminine qualities that society will be saved from annihilation. It is due to these feminine qualities rising to the forefront that the human society will grow and thrive in the future. Without the development of these feminine qualities the human society will continue to move towards destructive actions, for the

possessive and territorial qualities normally associated with masculinity are much less present in women.

Of course, among men there are many variations, and among women there are many variations. So one cannot make a generalization that applies to all, individually. But in the main, those of masculine nature have certain qualities which are stronger than in those of feminine nature, and in the main, those of the feminine nature have certain qualities which will be stronger. Though it may vary from person to person, in the main it can be said that those in female form have more capacity for emotional bonding and attachment. This is due to the nurturing role of the women with the children. It is a quality that has biological origin.

So as those of feminine nature become more prominent in society, they bring care for the aged, for the ill, for the young, and a strong desire not to do actions which will harm their children. These qualities of the feminine personality are in dire need in the political arena and in the

development of the society. The sooner they come forward, the better.

In the women's movement there has been the aim to enable women to work in the man's world. But what happens then? The women must become like men. They may have to forsake their strong desire to be with the children in order to achieve financial success and status. And when their period comes, while in the workplace they must pretend they have no pain. Then when they go through menopause, they are not to show symptoms, because it is weakness. It is seen as weakness to have pain with the period, to get emotional before the period. It is weakness to have the symptoms of menopause. And the uncaring boss may think it is a weakness if the mother must take time to be with her child.

But by whose values are these weaknesses? It is in the world based upon the work of men that they are seen as weaknesses. But by whose standard is it weakness? Women venture out of their confinement in the home, go into the male work force, and they are expected to function like men.





This is not liberation, and the women in such a society are not as liberated as we may think. The liberation of women requires respect for the values and standards of women, the sweetness, the softness, the care and the nurturance. Why is it not accepted to need a day, a week, a month off from work? Why is it not the standard? The values of women, the needs of women, must be incorporated into the society – the sooner the better, the more the better – because it is when these values come forward that balance will occur in the human society. It is not for the women to become men, ignoring their needs, trying to suppress them so that they don't show any weakness. It is for the women to come forward, and for those things to stop being defined as weaknesses that are natural to the feminine body and mind but to be seen as natural and given due time and accordance. When this occurs, change will occur in the human society of a great magnitude. As women come to the front, war will become but a black spot in the human history books, and human services and the care

for living beings will become more prominent.

There are those women who, to be in their job or position, must adopt the standards and values of men. But it is often with a cost to themselves that they have done this, and it is not inherent to their nature. Though it may vary from individual to individual, many of these women who have gone far in their careers or in their political position have had to adopt many masculine traits and practices, and there is some pain inside of them, something they are longing for or fear they missed. Though they may be very successful, they have yet been oppressed as women. They have not been taught to value their sweet and softer side; they have been taught to suppress their feminine cyclical nature, their emotional variations, so that they could become successful in the institutions evolved by men. And perhaps they have had to sacrifice having children; or if children are there, they have had no time for them and they feel a great loss.

These are the hardships of women in today's society, where women are appearing to make a

better stand for themselves in the working world. But to truly make a better stand, they must not only be in the working world, but be proudly a woman, carrying forward women's values and standards with pride, respecting the cycles of a woman's life – the days when they must rest, the days when they should go out into the world. The cycles of a woman's life are a part of nature; they are a part of the rhythm of the earth and the moon. They are not the weaknesses of women. They are the tides of nature.

The success of women in the world must be on their terms – in the tides and rhythms of their body, mind, feelings, and relationships. None of this should be forsaken or sacrificed. Because the greatness which women have to offer is not to be another man in the man's workforce, but to bring the feminine heart to change that masculine force, to soften it, modify it, flow with it in a rhythm which will shape it and sooth it and put an end to the strains which now burden the world. ●

*Concluded*



# WOMEN OFFICERS

## OF THE CIVIL SERVICES & THEIR STRUGGLES

■ Karunakshim Vatsalam

**I**n 1949 Chonira Bllappa was the Indian woman to clear the civil services exam. In 1949 she became the first woman to join the Indian Foreign Service, and later became the first female diplomat and ambassador. She started the trail blazing path that was followed two years later by Anna Rajam Malhotra the first woman to become an IAS officer Strangely her appointment letter had a clause

***Women didn't have it easy, they were scoffed and ridiculed in this male dominated bastion.***

Finance Secretary; Raveda Salam became the first woman IPS officer from Jammu and Kashmir and Ira Singh, who topped the UPSC exam

Garima Lohia from Buxar, Bihar and Smriti Mishra from Noida bagging all-India rank 1, 2 and 4 respectively. IIT alumna Uma Harathi N of Hyderabad took the third spot. And among the top 20 ranks, 12 were women. An outstanding achievement indeed!

Ishita Kishore, 26 the topper graduated from Delhi University's Sri Ram College of Commerce. A resident of Greater Noida, She was overjoyed with her performance, as in her first two attempts, she



*IAS Topper Ishita Kishore being felicitated by her mother*

that she would be terminated if she got married! And in 1972 Kiran Bedi became the first woman Indian Police Service (IPS) officer. There were many other high achievers, few notables among them were” Chokila Iyer India's first woman Foreign Secretary; Sushma Nath the first woman

in 2014 becoming the first physically challenged woman to be in service.

Many more followed which led to the 2022 Civil Services exam results in which women secured the top four positions with Delhi University graduates Ishita Kishore from Greater Noida in UP,

could not clear the preliminary round! The daughter of a former Air Force Officer, she credited her success to the unconditional support her family gave her. She worked as an adviser at a multinational firm for two years before she decided to prepare for the exam. “The corporate sector had



many opportunities but, ultimately, I realised that my passion lies in public service. I am looking forward to working with my team and contributing to the greater development of the nation,” she said.

But the women didn't have it easy. They were scoffed at and ridiculed in this male dominated bastion. Yet proportion of women in the civil services rose steadily over the years. In 1990 14% of those who cleared the exam were women, compared to 34% in 2022. The number of female aspirants has been increasing particularly since 2019. The pandemic had a role to play. Covid led to digital democratization of content in coaching centres allowing people who otherwise wouldn't have access to institutes in metropolitan cities to study online.

Pooja Jha is a classic example

every single year. She cleared the Civil Services exam in the first attempt.

The director of a Kerala based coaching institute went on record to say that she noticed women outperforming men in the interview round. They speak and present themselves with clarity of vision. But not many make it to the interview round or even the written exam. Women aspirants particularly those who are a bit older tend to face increased pressure to marry from their families, especially if they don't make it in the first attempt.

Secretary, Department of Personnel and Training, Government of India Radha Chauhan admits that she has seen big changes in culture over the three decades of her service in the IAS. In an interview to a leading national daily she revealed: “For

got posted. The lady officer could have a male spouse who doesn't want to be around wherever she is posted. Balancing personal and professional was way tougher for women”.

In the first decade of service, postings were determined by gender. In the early 1990s a district collector posting came only to a few female officers possibly because the political leadership at that time were still not comfortable having lady collector or sub-divisional magistrate. There was a cultural gap in their understanding of how to deal with a woman officer at the grass-root level, where political dynamics play out. Today however, things have changed. Many of the very challenging districts are now given to women officers. The sensitivity and neutrality demonstrated women strengthened the belief to



*Garima Lohia with her mother – 2nd rank*

of emerging India. She got 82nd rank last year. Her father is a peon in a private company. Her family consists of four sisters and— one brother the youngest. Only his birthday is celebrated and not hers or her sisters. She realised that the only way to be celebrated was to excel academically. So she topped

someone entering in the late 1980s like I did, the professional challenges were different. Socially adjustments and compromises required of a lady officer were way more than male counterparts. Male officers could get married and settle with the understanding that the spouse would go wherever he

shy away from gender agnostic beliefs.

However, recent research on bureaucracy shows that gender bias still reflects during postings. In 2018 58% of female officers were posted in women and child development; 28% in health and family welfare. The departments

least likely to be led by women are the ones that are more specialists oriented and considered to be more powerful, like water resources, transport, finance and energy etc. While women's representation has increased it is still below 20% as of 2020. Also as of January 2022, only 14% (13) of the 92 Secretaries were women. There were only two women Chief Secretaries as of December 2021 and till today there has been no woman Cabinet Secretary.

On the entry to IAS from State services for mid level bureaucracy women feel the pinch. Such biases can often be implicit and play out in covert ways. Even generally women officers had to go the extra mile like working on weekends or travelling last minute to prove themselves to their male bosses who thought for women family life took precedence — and their careers improved by their sheer hard work and performance. Still despite some women officers being very capable there was an expectation they would readily accept less challenging responsibilities, even routine



*Smriti Mishra outside UPSC office – 4th rank*



*Uma Harathi outside UPSC office – tried five times – got 3rd rank this time*

assignments and it was assumed that a woman officer would never rock the boat but be trusted to be pleasant and congenial. Those women who challenged a given situation or argued in favour of out of box solutions were considered an aberration or argumentative. As a natural consequence competitive women were not liked and one had to be prepared for becoming unpopular particularly if she outshone a male officer. But when there was no competition even ministers appreciated hard work, initiative and effectiveness and never made a distinction.

And to add insult to injury many of the challenges women face while working as bureaucrats are representative of society in general. Bureaucrats are thought of as rule bound creatures and are bound to mirror the existing social biases. This is rubbed into them. It's time men to change their attitudes towards women for the better. Thankfully winds of change are blowing, which cannot stop the progress of women in this important field of work of national importance. These instances discussed reflect the society's malaise — sadly even in an elite service like the Indian Administrative Service.

Both men and women are children of Parama Purusa. They are like His two hands. He has

given intelligence, strength and stamina to all. Men and women must work together in coordinated cooperation to achieve a glorious human society. Inevitably, the society must move along the path of progress. It's time that men who took away women's rights from the distant past give it back to them today. As the renowned philosopher Shrii Prabhat Ranjan Sarkar said: "We are not as developed as we should be. Why? One of the reasons is that we have kept women confined within the walls of their homes, resulting in the progress of only fifty percent of the population — the males. And as only the men are progressing, they will have to carry the load of fifty percent of the population. Thus the speed of progress is reduced. Ideally, women should also move with their own strength and with the same speed as their male counterparts. In the process of movement, if they feel pain in their legs, if they fall on their faces, they should be physically lifted up. The fact is that we must move together in unison with all".

He also exhorted women to take up the challenge of self-enlightenment and social emancipation. As women become free from all social bondages, they will progress towards a great ideology and usher in a brilliant future. ●

*There have been many  
militias in the world and  
Mercenaries are as old as  
war itself*

# Militias and Mercenaries

Bhupendra Singh

**T**he recent news about Russian private militia marching towards Moscow made headlines all over the world. That they came within 200 km of Moscow showed the seriousness about this so called attempted coup on Russian President Vladimir Putin by his own employed private militia which was deployed in the war with Ukraine. This piece attempts to discuss about such private militias and mercenaries. Throughout history militias have existed in different forms across the world. In ancient times there were a few powerful kings, and under each of these kings there were many smaller kings. Both would raise and maintain armies and militia, although intermediaries were not authorized to maintain a militia. A broad definition of militia is a fighting organisation comprising of part time soldiers as opposed to regular military men and these days women. In ancient Greece tin the city states there were citizen soldiers who had other occupations.

There have been many militias in the world. America has a long history of militia starting with the part time army in Massachusetts responsible for the colony's defence. In times of war it served as the immediate defensive force whose pool of soldiers could be drafted into the regular army.



*A scene from the American Revolutionary War depicting militias*

During the American Revolutionary War (1775-1783) the militia gave way to American Minutemen — volunteers who would equip themselves and be ready to march at a moment's notice. By the time of the American Civil War, there were still some companies of militias left. However they were all ultimately subsumed into the US National Guard by early 20th century. America also saw the emergence of white supremacist militias from the 1990s. Around 200 such private militia groups existed till 2022.

The Irish Republican Army (IRA) was created in 1919 (the same year World War I started), as a militant nationalist organisation to undermine British Rule in Ireland. During the Anglo Irish War 1919-1921) under the leadership of Michael Collins, it used guerrilla tactics to force the British to negotiate, resulting in the creation of the Irish Free State and Northern Ireland. Other militias are to name a few the Mahadi Army created by Iraqi Shia cleric Muqtada al Sadr during the US military intervention in Iraq, and challenged US forces militarily. It was one of the most feared Iraqi militias. Then there is Basij Militia a paramilitary volunteer force



established in Iran by Ayatollah Khomeini in 1979 the leader of the Iranian revolution. Initially it consisted of civilian volunteers who fought in the Iran - Iraq War; in 1981 later it was officially incorporated into Iran's Revolutionary Guards. Today it serves as an auxiliary force engaged in internal security and was involved in action against anti-hijab protestors last year, which is continuing even now. Sudan's Janjaweed is another militia which fought in Darfur in the 2000s to put down a rebellion there. An estimated 3lakhs were killed and militia commanders were accused by the International Criminal Court prosecutors of genocide. China too has a militia — a maritime one which comprises of thousands of fishing vessels that operate in conjunction with Chinese Coast Guard and allows China to assert its maritime claims without deploying naval ships.

Thus militias evolved over a

period of time and adapted to different situations. Now let us take a look at mercenaries. There are five characteristics that set them apart from soldiers and armed non-state actors, such as terrorists. First, they are motivated more by profit than politics. Second, they are structured as businesses, and some of the large private military corporations have even been traded on Wall Street and the London Stock Exchange, such as DynCorp International and Armor Group. Third, they seek work in foreign lands rather than provide domestic security services. There are exceptions to this but generally mercenaries are foreign-focused. Fourth, they typically deploy force in a military manner, as opposed to a law-enforcement one. The purpose of military force is to violently defeat or deter the enemy, while law enforcement seeks to de-escalate violent situations to maintain law and order. This intrinsically affects

how they operate. Fifth and most important, mercenaries are lethal and represent the commoditization of armed conflict. Soldiers and politically motivated armed non-state actors do not seek to market war and monetarily profit by it.

The taboo against mercenaries is recent, only a few hundred years old. Mercenaries were long considered an honorable, albeit bloody trade, and only the past 200 years stigmatized them. As for the previous 4,000+ years, mercenaries were a feature, often the main feature, of war. The word mercenary comes from the Latin *merces* (wages or pay) and is no different than the *solde* or pay due to fighters, from which the word “soldier” is derived. For much of the past, mercenaries and soldiers were synonymous.

Mercenaries are as old as war itself, for the simple reason hiring is cheaper than owning. Paying for one's own armed forces is most expensive. Why invest in your own expensive standing army when you could just hire one? This is why a vibrant market for force existed throughout most of history, with today's national armies as the exception. Let alone Kings, even Popes hired mercenaries, using them to obliterate enemies and purify infidels. In 1209, Pope Innocent III launched a crusade against the Cathars, a heretical sect in Southern France that would look like a war of terror today. When his mostly mercenary army stormed the city of Béziers, both orthodox and heretical Christians fled into the church for sanctuary. The papal legate in charge, Arnaud Amalric, ordered the army to seal and burn it, allegedly saying, “Kill them all, God will know his own.” The papacy still employs a Swiss guard, once a fearsome mercenary unit but now part of the Swiss army. All this led to a medieval world at war. There are uncanny parallels between medieval mercenaries and modern ones.





*Private Army – this invisible Army is part of a global multibillion dollar industry*

In 1989 the Berlin Wall fell and the Cold War with it. But it marked the beginning of a new era. Some states lost control of their territory, as in the conflicts in the Balkans, Indonesia, and Sudan. Other states, such as Liberia and Somalia, failed altogether. Unconventional wars spiked, and conventional ones dropped to nearly zero. Armed non-state actors began taking over, just like in the Middle Ages. Examples include separatist groups in northern Mali, warlords in eastern Congo, and violent extremists in Yemen. Drug cartels captured states for their own purposes. These “narco-states” exist in parts of Latin America and include Guinea Bissau in West Africa. Al Qaeda and its imitators seek to replace states with a global caliphate, governed under sharia law. One of the first things the so-called Islamic State did after it established the caliphate was bulldoze the border between Iraq and Syria. There is no clearer challenge to the reign of states.

As state power declines,

private force rises. The relationship is causal. Without a global police, mercenaries are free to roam the world again, in the light of day. The first public mercenary organization emerged in South Africa, ominously called Executive Outcomes, and fought across the continent. It put down rebel groups, took oil facilities and diamond mines, and trained client militaries for \$40 million a year. During the Rwandan genocide in 1994, Executive Outcomes went to the UN and offered to stop the genocide for \$120 million, a bargain in UN terms. However, Kofi Annan, then head of UN peacekeeping, refused, claiming “the world may not be ready to privatize peace” as 800,000 people were massacred. Executive Outcomes closed its doors in 1998, but left a strong alumnae network across Africa. It was involved in mercenary actions in Equatorial Guinea in 2005, Somalia in 2011, and Nigeria in 2015.

Other mercenary firms got their start in the years after the Berlin Wall. A few include

Sandline International, Blackwater, and Military Professional Resources Incorporated (MPRI). These were not lone mercenaries of the Cold War but organized ones, akin to the Free Companies of the Middle Ages. No longer in the shadows, they were multinational corporations, such as the medieval Free Companies, and some were even traded on Wall Street. Their reappearance signals the decline of the Old Order and a slow return to the disorder of the age before.

Heavy U.S. reliance on military contractors spurred the international mercenary trade, with supply and demand diversifying and expanding in chilling ways. On the supply side, the United States marshaled a global labor pool of mercenaries. Thousands of mercenaries got their start in Iraq or Afghanistan, and when those wars shrank, they set out looking for new conflict markets (that is, war zones) around the world, enlarging the wars there. The wars in Iraq and Afghanistan allowed the private military



industry to flourish, with networks of mercenaries established and some modicum of best practices. Others are imitating the American model, and every day new private military groups emerge from countries like Russia, Uganda, Iraq, Afghanistan, and Colombia. Their services are very robust, offering greater combat power and the willingness to work for the highest bidder with scant regard for human rights. They are mercenary in every sense of the word.

On the demand side, the United States has de facto legitimized mercenaries by using them so heavily. Therefore the United States couldn't really tell Russia not to use private military troops in Syria. New clients are appearing everywhere, seeking security in an insecure world: oil and mining companies guarding their drill sites against militias, shipping lines defending their vessels against pirates, humanitarian organizations protecting their workers in dangerous locations, oligarchs who need professional muscle, countries that want to wage proxy wars, regimes fighting civil wars,

guerrillas fighting back, and the super rich for any reason you can think of, no matter how petty.

Mercenaries are back, with nothing to impede their growth. To date, Washington has ignored this trend—a dangerous oversight. Mercenaries may not directly threaten the U.S. homeland, but they can challenge American allies and interests across the globe. Annihilating them is a losing strategy. You can kill individuals but not the market conditions that give rise to mercenaries in the first place. Unfortunately, other approaches are equally problematic. The market for force cannot be regulated because mercenaries can kill law enforcement. International public law is feeble and difficult to enforce.

One famed legal scholar called it the “vanishing point of law,” since it is followed by courtesy rather than compelling. This is especially true with the Law of Armed Conflict. There is no international judiciary, police force, or prisons so there is little consequence for violating the law. Just ask Vladimir Putin, who stole Crimea. Who is going to enter Ukraine and Syria to arrest all those mercenaries? The 82nd

Airborne Division? UN Blue Helmets? Unlikely. Besides, if they did, the mercenaries would probably shoot back.

So what's the answer? The obvious one — a World Government with its own militia and no nation state allowed to have its own army. The renowned philosopher Shrii Prabhat Ranjan Sarkar while laying down the precepts of a World Government had suggested that “In the initial stage, the World Government will be a law-making body and the different federations will have executive powers to implement the laws passed by the World Government. The federations may or may not fully materialize the laws of the confederation but they must not go against them. The confederation will, however, have some executive power for limited and defined purposes, namely, for maintaining inter-federal peace and tranquility and for settling inter-planetary disputes. This will mean the maintenance of a world militia under the full control of the confederation. The federation and the units will also maintain a police force to ensure internal law and order”. ●



*Mercenaries in Afghanistan*





# Can Freebies Guarantee Minimum Essentialities of Life

■ Ganesh Bhat Sirsi

The first principle of PROUT is: “*Yugasya sarvanimnaprayojanam sarveśām vidheyam.*” (Ananda Sutram 5.9), which means — the minimum requirements of the age should be guaranteed to all.

The next is: “*Atiriktam pradatavyam gun’ānupātena* (Ananda Sutram 5.10), which means — the surplus wealth should be distributed among meritorious people according to the degree of their merit.

In addition, PROUT also advocates providing common people with both minimum necessities and maximum amenities according to the

***Freebies are defined differently by people according to their political leanings***

physical, psychic, and technical capacities of the state. These amenities must be good for the physical and psychic development of human beings, or at least for one of the two.

Political parties in India are vying with each other to announce freebies which vary from increasing the quantity of food grains through PDS, provision of free electricity, free water, and free travel, to providing TVs, mobile, etc., and project them as welfare measures to eradicate poverty.

Do the freebies and the so-called welfare measures of the State and Union Governments have the capacity to fulfill the aspirations of PROUT?

## What are Freebies?

'Freebies' are defined differently by people according to their political leanings. Leftists and socialists define **freebies as public welfare measures** — goods or services — offered free of cost by the government. Supporters of capitalism say, “Except for subsidies given to promote food production, direct benefits for employability, educational attainments, free medical care for the poor, sports, cultural activities, free food for those who are

destitute and affirmative action for weaker sections including women, everything else is a freebie and should be so recognized.” As of now, it is used as a political term by the Central Government to express its disapproval of certain schemes at the state level where a different party is in power.

### Some points against freebies are:

**Dependency Syndrome:** Freebies can create dependency and entitlement among the recipients, who may expect more freebies in the future and become less motivated to work hard. For example, freebies such as free food grains, or electricity can reduce the sense of responsibility and accountability of the beneficiaries and make them dependent on external aid.

**Fiscal Burden:** Freebies can have adverse consequences on the fiscal health and macroeconomic stability of the state or the country. Expenditure on freebies is reported to be between 0.1 to 2.7 percent of Gross State Domestic Product (GSDP) for different states that are potentially indebted states to a greater extent.

**Misallocation of funds:** Freebies such as mobile phones, laptops, TV, etc., given by governments diverts funds from more urgent needs such as improving school infrastructure, teacher quality, or learning outcomes.

**Quality Compromise:** Freebies can lower the quality and competitiveness of the goods and services that are given for free, by reducing the incentives for innovation and improvement.

**Opposed to Free and Fair Elections:** Promising irrational, freebies from public funds are against the idea of free and fair elections and is akin to giving bribes to electorates.

Implementation of many welfare schemes has been **breeding corrupt behaviour, inefficiency, and nepotism.** For instance, reports say that in PDS scheme only one rupee reached the BPL families each, for every 3.65 rupees spent by the government.

### Points in support of Freebies:

**Moral right:** The Government expenditure on providing freebies is justified on the ground that 50% of the population of India who are poor bear the burden of more than

two-thirds of GST collection, and the richest 10% account for hardly 4% of GST collection, and hence the poor have a moral right to claim it.

**Stimulate economic growth-** Distribution of Cycles, Sewing Machines, Laptop; employment guarantee schemes, etc. can facilitate growth.

**Social Welfare-** They can provide a few basic necessities and social welfare to the poor and marginalized sections of society. For example, freebies such as bicycles, uniforms, textbooks, or health insurance can improve the literacy, health, and quality of life of the needy and vulnerable groups by reducing out-of-pocket expenditure and catastrophic health shocks.

Freebies such as loan waivers, or cash transfers **can empower the indebted**, and improve the creditworthiness of the distressed by giving them access to assets, credit, or income support.

### Analysis:

It is extremely difficult to distinguish welfare or so-called 'merit' goods from freebies or 'non-



*State governments in Bihar and West Bengal have distributed free cycles to female students*



merit' goods. But some experts try to distinguish in a way to suit their agenda and say that welfare schemes have a positive long-term impact, while freebies have short-term benefits and can create dependency or distortions. In reality, both have the same effects.

However, the intellectual mouthpieces of the capitalist lobby keep supporting the so-called welfare measures and use them as a **shield to cover the exploitation** perpetuated by capitalists giving the reason that these are aimed at fulfilling the constitutional obligations towards citizens.

The experts denouncing the proposal of loan waiver of a few thousand rupees pertaining to the poor farmers claiming that it ruins the entire credit culture; do not hesitate to support the measure to waive crores of rupee loans of few industrialists in the guise of a write-off. Such people support the tax concessions running into hundreds of crore of rupees benefiting a few rich persons but create a hue and cry over the concessions benefiting a big chunk of the population.

The supporters argue that in a country with huge, impoverished populations who lack formal social protection, welfare goods—including non-merit or freebies serve multiple needs, certain material goods normally regarded as 'freebies' also have indirect socio-economic benefits.

All the above arguments put forth in support of or against freebies and welfare measures **are within the framework of self-centered capitalistic philosophy**. Those who oppose freebies believe that economic growth is because of the investors and therefore capitalists have rights over a country's natural resources, and they are the ones entitled to all sorts of benefits and concessions; those who support have no alternate proposal of viable method or philosophy to ensure



*The BJP government has provided free gas connections to the people*

equitable distribution of social wealth but to insist on doles by the government.

Experts and leaders never raise their voices against the economic and other forms of exploitation in society, the alarming situation of concentration of wealth in the hands of few, and the widening gap between haves and have-nots, nor do they try to explore possibilities of prosperity beyond capitalism.

The so-called welfare schemes, freebies, etc., will never be able to eradicate poverty or ensure the availability of minimum essentials of life to everyone, because they are the baits given by the capitalists with the purpose of diverting the attention of common people and the intellectuals, so that they can continue to amass wealth while the majority of the populace remain victims of exploitation.

The Directive Principles of the Constitution make it the duty of the Indian state to ensure for its citizens adequate means of livelihood, equitable development and distribution of resources, special protection to children, women, weaker and vulnerable sections, proper healthcare, and

other kinds of assistance to provide a life of basic dignity. But it has not succeeded in stopping the exploitation, because it supports capitalism.

### **PROUT's View:**

PROUT's concept of resources is vast and deep which includes the physical, psychological, and spiritual potential of the individual, society, and the universe; hence, it is possible to provide with basic necessities. Whereas economists in general recognize only physical resources and believe that they are scarce and unevenly distributed, hence poverty and unemployment are natural.

The reason for guaranteeing the necessities of life to everyone is not simply sympathy or mercy for the have-nots, but the firm belief of PROUT that the entire wealth of the universe is the common patrimony of all, and two things in the universe are not equal; hence, the minimum requirements of life should be made available to everybody. If there is a lack of physical necessities, people are not able to follow the higher pursuits of life. Due to a shortage of

physical wealth, people become restless, lose their discrimination, and become brutal. In other words, food, clothing, medical treatment, housing, and education must be provided to all. The minimum requirements of human beings, however, change according to the change in time.

As the income of people increases, the radius of their minimum requirements should also increase. **To bridge the gap** between the more affluent people and the common people, PROUT suggests that the minimum requirements of all must be increased and proposes a **ceiling on the accumulation** of physical wealth by individuals.

According to PROUT **100% employment is possible**, and the minimum requirements of life should be assured **through the availability of essential goods and purchasing power and not from doles** by the government or individuals.

There should be a constant effort to reduce the gap between the amount of special emoluments and the bare minimum requirements of the average individual. This never-ending effort of proper economic adjustment must ceaselessly continue at all times with a view to



*The midday meal scheme started off as a freebie*

assisting the spiritual, mental, and physical evolution of human beings, and to let humanity develop a Cosmic sentiment for a Cosmic ideal and world fraternity.

According to PROUT, “Sarvanimnamānavardhanam samājajīvalakṣaṇam.” (Ananda Sutram 5.11) Means – Increasing the minimum standard of living of the people is an indication of the vitality of society.

To ensure economic progress

in society, PROUT emphasizes that both the minimum requirements and the maximum amenities which vary from age to age, should be ever-increasing.

**Purchasing capacity is the real index** of how a person's economic needs can be met by their income. So, purchasing capacity and not per capita income is the true measure of economic prosperity. The wealth disparity in society is concealed by Per capita income. PROUT aims to provide ever-increasing purchasing power. The value of wealth is to be measured in terms of its capacity to purchase commodities. That is, the purchasing capacity of wealth is its real value. Everyone's requirements should be within their pecuniary periphery or purchasing capacity.

PROUT will be materialized through the implementation of a decentralized economic system, i.e. by giving the right of the utilization of natural resources to the people, block-level planning on the principles of a balanced economy, economic activity through cooperatives, etc. ●



*Women are often the focus of freebies and welfare schemes*



**T**he climate crisis threatens humanity with a disaster. The world's economic leadership is shown up. That makes an opening for Prout to step forward and offer practical solutions. Prout's design has tools which can make a clean energy future.

According to the International Panel on Climate Change (IPCC) emissions must be halved by the mid-2030s if the world is to have any chance of limiting temperature rise to 1.5 degrees Celsius above pre-industrial levels - a key target enshrined in the Paris accord.

Governments everywhere have no answers for the changing climate. They focus on mitigation – reducing the production of greenhouse gases mainly carbon dioxide (CO<sub>2</sub>). They seek to limit the use of fossil fuels, especially from power stations. But cutbacks to power stations undercut cheap energy; and to cut energy production threatens the economy. So, governments, allied to big business, are slow to act. Every

# Prout to Address CLIMATE CHANGE

*Governments everywhere have no answers for the changing climate.*

Malcolm McDonell

small reduction of the CO<sub>2</sub> emissions is hard won. And they hope that they can maintain 'business as usual' and retain our current lifestyle. Which is to say that they seek to shore up exploitative capitalism rather than truly deal with the issue. The imperative for carbon reduction is not satisfied. The sources of CO<sub>2</sub> have to be wound back further and faster; but they offer no solution.

The people should be holding government to account. Why are people so subdued?

Climate Change emerges from rising temperature following on from rising levels of CO<sub>2</sub> (mainly) – in the atmosphere. It

will result in Arctic and Antarctic ice melting, and it will result in sea-level rising. Sea levels have risen by 10cm since 1992, which is much less than tidal movements, so it is largely imperceptible to the casual observer.

Some other measurements show more variation and need statistical analysis. There are predictions that there will be more heat, storms, floods, fires, and droughts. Recent decades are the hottest - on average. In recent years Europe has had record heat. North America has had record drought and fires. Is it climate change? Here in Australia, we have always known to anticipate bushfires and





floods. When we recently had record fires and floods, people asked 'should it be blamed on climate change?'

Many scientists are adamant that climate change is to blame; however, some in the populace are still skeptical. They focus on trying to live their normal lives! Complacency lives on. And it has to be noted that vested interests encourage that complacency.

The blanketing effect of current levels of CO<sub>2</sub> in the atmosphere will continue to raise the temperature for 15 years or more. (USEPA)The implication of

that is clear – in terms of the climate impacts, the worst is yet to come!

But – on top of that, CO<sub>2</sub> levels continue to increase. We have to dismiss our complacency and do what is possible for solving the climate crisis.

In recent days (March 2023) U.N. Secretary General Antonio Guterres warned that the "climate time bomb is ticking" as he urged rich nations to slash emissions sooner after a new assessment from scientists said there was little time to lose in tackling climate change.

Other cutbacks in emissions are available beyond power stations, but our economic leaders barely consider them. Transport is the second biggest source of CO<sub>2</sub> emissions, producing 15% of global CO<sub>2</sub>.

Can transport be reduced?

Transport is a mainstay for capitalism in its present form - that is globalization. Under globalization, the world's economy is serviced by transportation. Raw materials are taken from various countries. They are processed elsewhere, and then moved to manufacturing centres. Goods are produced and they are transported again to retail centres. This picture of transportation is a huge commitment to the fuels needed for the global movement of goods.

The current-day globalized economy is planned centrally. Prout promotes decentralization. In the words of Shrii P.R.Sarkar 'There is only one way to stop economic exploitation and alleviate the plight of the common people, and that is to implement a policy of decentralized economy in all the sectors of the economy'.

The globalized economy has been developed in the last half





century. One century ago, the economy everywhere was more locally based. It can be decentralized and made more local again. Many of our basic necessities can be produced locally. Starting with agriculture (food) there is potential for local production, and more can be manufactured in the locality also.

With a locally developed economy there is scope to cut the global transport movements significantly, from global shipping, from continental and national trucking, and intra-city movements. And this reduction can make a major contribution to the mitigation efforts.

There are supporters of a localized economy. However, their promotions tend to be philosophic; no details are offered. The required economic reshaping will have to be designed and structured and planned.

Prout offers a structure - block level planning. (The Indian 'block' is the western world's 'municipality').

“Centralized economy can never solve the economic problems of remote villages. Economic planning must start from the lowest level, where the

experience, expertise and knowledge of the local people can be harnessed for the benefit of all the members of a socio-economic unit.” As Shrii P.R. Sarkar says

He also says: “The block-level planning body will prepare a plan for the development of the block and accordingly implement the local developmental programmes.”

The local block can take responsibility for the local economic administration involved in a new economic structure. And it can contribute in more ways to the health of the community.

He further says: “There are many benefits to block-level planning. The area of planning is small enough for the planners to understand all the problems of the area; local leadership will be able to solve the problems according to local priorities; planning will be more practical and effective and will give quick, positive results; local socio-cultural bodies can play an active role in mobilizing human and material resources; unemployment will be easily solved...”

These local plans can then be integrated into district, state, national and global plans.

Supporters of the local economy ideal include the transition movement: 'Transition economics is a growing counter-cultural trend over the last twenty years toward more localization of food, energy, goods, and services. Transitionists are moving away from a dependency on a global, unsustainable fossil fuel-based economy.'

These activists and others, bemoan the lack of action from authorities on climate. There are many of them who would be enthusiastic supporters of any action that promised a solution.

The movement is leaning towards a localised economy. They point the way, but they lack a structure and plan. Certainly, Prout philosophy can help to fill in the gaps.

In what way can Proutists promote this? It might be that activists representing Prout can reach out with a proposal, but it might better be promoted as a 'samaj' activity, that is – based on Prout ideas, but tabled without the Prout banner.

It is time for Proutist Universal to show its hand in giving practical guidance for the future, for the welfare of humanity. ●



# Marginalised Farmers STRUGGLE TO ADAPT TO CLIMATE CHANGE IN UTTARAKHAND

Swati Thapa

*As changing temperatures, fluctuating rainfall, and more forest fires plague Uttarakhand, women and Dalit farmers find themselves unable to access climate adaptation initiatives*

Neema Devi sits with her sister-in-law, Prema Devi, threshing wheat by hand in the village of Dhudholi, in the Indian state of Uttarakhand. Harvesting season is over and, in exchange for threshing wheat in their neighbour's courtyard; the two women receive hay for their cattle. Neema (Devi is generally an honorific for married women, rather than a family name) says their land is too small to provide them with enough hay. With their tiny plots, people like Neema Devi and Prema Devi are in the forefront of those dealing with climate impacts.

The Himalayas are warming faster than the global average, which has immediate repercussions on agriculture, altering crop cycles, growing seasons and soil moisture. In Uttarakhand, a primarily mountainous province, with some foothills and plains, the problem is magnified because the majority of farmed land – according to the most recent census done in 2011 – consists of 'marginal' plots of less than 1 hectare, (36% of the state's total farmed land) or small ones (1-2 hectares, 28% of the area).

Small landholdings make it harder to adapt

Not everybody is equally hard hit. As one study points out,

while all socio-economic groups are represented among small and marginal farmers, this is not true of large farm landholdings (over 4 hectares). Almost none of these are owned by Scheduled Caste, or Dalit, community members. Historically repressed, the Dalit community – to which Neema Devi and Prema Devi belong – has made progress since India's independence, but their marginalisation is still evident in small landholdings. Climate change threatens even this limited progress.

"Forget about selling [crops]; if we can grow enough to feed ourselves, we're thankful," says Neema Devi. As climatic conditions change, some farmers in Uttarakhand are turning to new crops, with help from the government or NGOs, to maintain profitability. Unfortunately, this is not possible for many women and Dalit farmers. Although the state government now subsidises the distribution of kiwi plants, raising the fruit requires a significant investment.

"If you want an orchard, you will need support in the form of angle iron, which is a T-shaped support system for [each] plant, and in one nali [approximately 0.049 of an acre] of zameen [land] one can grow only eight trees, and one angle iron costs INR 4,000-5,000 [USD 50-60]," says Pawan, who works with the Institute of Himalayan Environmental Research and Education (INHERE), an NGO focused on sustainable





development in the Himalayas. The cost of this infrastructure alone, before transportation and other inputs, would be nearly INR 40,000 (USD 500), roughly what an average resident of Uttarakhand earns in two months. Such investment is beyond the means of small and marginal farmers who earn much less than the average income, especially as kiwi plants take 3-5 years to start bearing fruit.

Another climate adaptation initiative the government and other organisations are suggesting is the cultivation of herbs and medicinal crops. But this needs a lot of land, which poorer farmers, women farmers, or Dalit farmers, are not likely to have. “If we just sell the leaves of tulsi [*Ocimum tenuiflorum*], the market price is really low, and if we sell the oil extracted from it, the rates are higher, but [a plant] only provides a very small quantity [of oil],” says Pawan from INHERE. The same is true for lemongrass, he adds: “If you need 100 millilitres of lemongrass oil, you'll need at least 10 quintals [one metric ton] of produce, which covers a large area.”

Organic farming is another tack pursued by the government and various NGOs to help people adapt to climate change. The Uttarakhand State Organic Certification Agency (USOCA) was set up to facilitate the shift. The emphasis is on indigenous crops like finger millet and barnyard millet, which are more climate resilient, mould-resistant, and can often grow without irrigation. However, USOCA's non-discriminatory policy pledges ring hollow when lack of resources create barriers to small or marginal farmers adopting organic farming.

Marginal farmers are also struggling with greater rainfall fluctuation. Only 45% of farmland in Uttarakhand is irrigated, so most rely on rainfall for their crops. Kheema, a field coordinator for the



Association for Rural Planning and Action (ARPAN), an NGO focusing on marginalised communities and women's rights, says rain either comes when it is not needed or is too heavy, destroying the crop. Basanti Devi of Chinoni village told The Third Pole how her wheat crop was damaged during harvest this year: “The heavy rain washes away the plant's yield, and whatever we can salvage gets wet, either sprouting or blackening it; in both cases, it becomes unfit for human consumption.”

Neema said she and Prema grow crops like wheat solely for family consumption. Cash income comes from their fruit crops – oranges, lemons, plums and

peaches. This year, unseasonal rainfall either washed away the flowers, or damaged the fruit, so they got no income. “We didn't even sell our fruits..., now they rot on our trees,” Rama Devi says. Some farmers share information and receive updates about government schemes through WhatsApp groups that NGOs also participate in. For poorer farmers, this remains out of reach as they cannot afford to invest in smartphones to use messaging apps. “We don't get to know about anything here, and by the time we do, it's too late,” Rama Devi says.

With such unpredictable weather patterns, the government has supported crop insurance schemes, such as the Pradhan

Mantri Fasal Bima Yojana or Prime Minister Crop Insurance Scheme. What such schemes ignore is that many poorer farmers, particularly women and Dalit women, work on land that they do not own. They either share the profits with the titular owner of the land, or – a practice found in the mountain communities of Uttarakhand but not in the plains, according to Bisht of INHERE – they are allowed to keep all the produce in exchange for not leaving the land barren.

People who work on land that is in the names of absentee landlords cannot get crop insurance. Furthermore, rising temperatures have brought an increase in pest attacks and diseases, forcing farmers to use more pesticides. This adds to out-of-pocket expenses for those farming on the land of others. While climate change has a direct impact on yield, some farmers, such as Rama Devi, have seen their lands suffer as well. Uttarakhand witnessed devastating heavy rains causing flood and destruction of property in many places in 2021. Due to no proper drainage system

in place, water from the highway, located just a ten minute walk uphill from their farm (registered under her husband's name), washed away about 1,000 square feet of their fields. “Those lands had lemon and orange trees. We even grew cucumbers, but now nothing remains of it,” Rama Devi told The Third Pole.

A third climate impact is the increase of forest fires in Uttarakhand, which have risen “from 922 in 2002 to 41,600 in 2019,” with a strong positive correlation between outbreaks of fires and periods of hotter weather. For small farmers like Neema, this means human-animal conflict, as animals flee the forests: “Monkeys and wild boar leave nothing on our lands, and because our homes are on the outskirts of the forest, we are on the front lines of their attacks.”

In Uttarakhand's rural areas, the long impact of marginalisation means Dalit communities are often located on the outskirts of the village, leaving their fields more vulnerable to animal incursions. Furthermore, this segregation by socio-economic grouping means

that government or NGO initiatives or information reach them last, if at all.

“No one ever visits us; we're mostly ill-informed of what's happening, what new schemes are coming in. Even the track leading to our houses is not well maintained and becomes impossible to walk on when it rains,” says Prema Devi. Rama Devi's life reflects the progress made by Dalit communities, and the distance still to go: “We used to live even further down and shifted here a mere 30 years ago. Even now, it takes 15 minutes to walk down the main road and so we never get to know what is happening in the village,” she tells The Third Pole.

The government of Uttarakhand is running several schemes to provide seeds, fertilizer, and heavy machinery to local farmers. However, farmers must first obtain the land-related documents, and then travel to the block office to collect the subsidised material. Due to cultural constraints, women are either not educated enough, or familiar enough, to navigate often male-dominated official systems. Relying on their men to do so may not be an option, as Uttarakhand has a long history of men leaving to support their families through jobs elsewhere. “The schemes are made for the men here, so they are the only ones who can benefit from them,” says Kheema. The journey between their homes and the government offices is also too expensive for some.

“We earn nothing from this land, but it drains all of our money; we have to spend 350 rupees [USD 4.30] every time we visit the [sub-divisional government] office, and even then, there is no guarantee of when the consignment will arrive,” says Bharti Devi, a woman Dalit farmer from Dhudholi village. ●







**R**ajasthan Right to Health Care Act, 2023, the legislation still fails to address key concerns pertaining to reimbursements at private hospitals.

The right to health is a fundamental human right recognised by international law, and enshrined in various instruments such as the Universal Declaration of Human Rights, among others. The World Health Organization's Constitution recognises the right to health as a fundamental right as well. The primary objective of this wide recognition is to promote the right of every individual to attain the highest standard of physical and mental health. In its essence, the right talks about affordable medical healthcare for everyone.

In March, Rajasthan became the first state in India to pass a right to healthcare legislation. While the Rajasthan Right to Health Care Act, 2023 is a step forward in the sector and makes healthcare more

## Rajasthan's Right to Health Care Act

# PROMISES and PITFALLS



Praseem Patel and Nishka Kapoor

accessible to the residents of the state, doctors working in the state took to the streets to protest against its passage because, according to them, the Act fails to address some of their key concerns relating to reimbursement.

In 2019, the state government had introduced the Right to Health Bill, but it did not make it through the state legislature as stakeholders were not adequately consulted during its drafting. Similar concerns have been raised about the current Act as well, which the

state government has tried to address through an eight-point solution. The highlight of the agreement between the doctor community and the state government was addressing the problem of reimbursement as laid out in Sections 3(c) and 3(d) of the Act. Though the state government has come to a consensus with the doctors over the latter's disagreement with the recent Act, the Act still fails to address key concerns pertaining to reimbursements.

The Act envisions providing access to healthcare services equitably to everyone, which is evident from the provision of free emergency healthcare treatment. This syncs with Articles 21 and 47 of the Constitution of India.

The Act is the latest addition to a plethora of policies and schemes in Rajasthan that seek to secure the right to health for citizens of the state. The Mukhya Mantri Nishulk Dawa Yojana provides free medicines and medical equipment for a variety of treatments. The Chiranjeevi Insurance Scheme extends a medical insurance cover of twenty-five lakh rupees to all families in the state. Other schemes include the Mukhya Mantri Nirogi Rajasthan Scheme and the Mukhya Mantri Nishulk Janch Yojna.

Principally, all of these flagship schemes of the government have the same goal: to provide access to healthcare for everyone who has been systematically deprived of it due to various socio-economic reasons. The Act has the ability to bring all of these schemes under its aegis. The provisions of the Act will refine and increase the legitimacy of the facilities extended by existing schemes.

Almost 98 percent of private hospitals in Rajasthan are small facilities hospitals, and the government removed these hospitals from the purview of the Act. The agreement fails the original purpose of the Act, that is, to make the facilities of both private and public hospitals available to the people in case of a medical emergency.

Furthermore, these schemes contain within themselves a massive database of the people who are accessing their facilities. The data can be systematically used by the government to extend the facilities to deserving people, thus drastically reducing the time



for the implementation of the Act at the grassroots level.

The government, originally in Section 3(c) and (d) of the Act, mentioned that every resident of the state is entitled to free emergency medical treatment in the state, be it in private or public hospitals. However, the government didn't mention any clear clause pertaining to the reimbursement of the same to private hospitals. This was the primary cause of conflict between doctors and the state government. In order to address the problem, the government categorised hospitals that would fall under the ambit of the Act.

The categories included in the

purview of the act are: a) private medical college hospitals, b) hospitals established under public-private partnerships, and c) hospitals running on land or buildings funded by the government. The government has excluded hospitals with less than 50 beds, and hospitals that were built without taking any grant or land from the government, from the Act. So the Act, post the latest agreement between the government and doctors, majorly regulates those hospitals that fall under the direct or indirect control of the government.

The question that the new agreement raises is if the Act actually intends to extend free



medical services to everyone through private hospitals. According to a popularly quoted figure, 98 percent of private hospitals in Rajasthan are small facilities hospitals, and the government removed these hospitals from the purview of the Act. The agreement fails the original purpose of the Act, that is, to make the facilities of both private and public hospitals available to people in case of a medical emergency.

Further, a study found that 75 percent of the insurance claims in four years in the state were from private hospitals; thereby exclusion of the private establishments renders the intended relief redundant.

The issue with Section 3(c) and 3(d) is twofold. Firstly, the government has not made it clear as to what can constitute an emergency, and the word, if loosely interpreted, can cover a spectrum of ailments in their varying intensities. Secondly, the Act does not clarify the beneficiaries of the reimbursements. There needs to be a mechanism in

place whereby the state government should be liable to reimburse on behalf of bona fide claims laid by the people who actually cannot pay for the services availed by them and filter out people who are capable of paying for the expenses, for the equitable implementation of the Act.

The experience of Colombia shows that affluent people start clogging courts seeking reimbursement for their treatment under a right to health legislation, straining the entire system financially and accruing benefits at the expense of people who genuinely need those services. The seamless implementation of emergency services extended by the Act would further require 6,000 regulators, it is estimated.

Hence, defining emergency medical treatment and setting up income criteria would help in preserving the resources that could be used for those who are really in need. Moreover, it would prioritise the vulnerable population, and would promote equity and fairness in healthcare. While the Act has the potential to revolutionise

healthcare in Rajasthan and provide the right to health to its residents in its true sense, it is not the perfect statute at present. Its effective implementation requires it to be harmoniously operationalised with other schemes; this will also ensure that benefits reach those in need. Involving stakeholders and allocating sufficient resources are essential. The government must ensure transparency and accountability by involving healthcare professionals, civil society organisations and community members in the implementation and monitoring of the Act.

There needs to be a mechanism in place whereby the state government should be liable to reimburse on behalf of bona fide claims laid by the people who actually cannot pay for the services availed by them and filter out people who are capable of paying for the expenses, for the equitable implementation of the Act.

Merely drawing out rights is not enough unless proper arrangements are made to ensure that the intended purpose of the existence of those rights is met. The Act envisions the establishment of a foundation for various governmental schemes extending equitable healthcare services across all classes of people. The government should also remain mindful of the reality of the Act fulfilling its intended purpose; if there exists a section of the society that is unable to receive the facilities made for their benefit, then action must be taken to enable everyone to access those facilities.

The right to health is an essential human right, and it is the responsibility of the government that everyone has access to quality healthcare without facing any discrimination or systemic impediments. Both authors are undergraduate law students at the NALSAR University of Law, Hyderabad. ●



## SYSTEMATIC ERASURE OF TIBETAN IDENTITY

China forcibly seizes lands of Tibetan farmers and attempt to force them to assimilate into Han-Chinese-dominated territories? This policy of rural urbanisation, the forcible relocating of Tibetan nomads and farmers to urban areas, and the ongoing settling of considerable numbers of Han Chinese in Tibet are all examples of China's efforts to compel the incorporation of Tibetan minorities into the Han-Chinese-dominated majority.

The situation in Tibet continues to raise concerns, with ongoing uncertainty about China's intentions as authorities are forcibly seizing property from Tibetan farmers in Rebgong County, Qinghai Province, with an excuse to construct a hydropower dam, according to Tibet Press.

According to Tibet Press, Locals have been warned to cooperate and abandon their land, with the threat that their compensation will be withheld for those who refuse to give their land. The order was issued on May 23, 2023, by Langya village authorities, which are roughly an hour's drive from Rebgong. It required seven villages in the area to relocate so that the Chinese government could start the first phase of construction ten days after the notice was issued. This dam is one of the major initiatives of China's 13th Five-Year Plan and has a total area of 4.58 million square metres and will cost Yuan 245 million to build.

Rebgong, also called Tongren in Chinese, is a Tibetan-populated area of the Qinghai province of China. It is situated in Malho, sometimes called Huangnan. The reservoir region of the project is home to the Tibetan settlements Shu-Ong-Kye, Shu-Ong-Nyi-tha, Langya, Malpa-Jam, Malpa-Kharnang-Kharshi, and Malpa-Chauwo. It is predicted that the development of the reservoir would start soon. According to Tibet Press, peasants would be compelled to move to towns and cities in search of temporary employment if local officials seized their property.

Chinese infrastructure and development projects in Tibet have led to frequent clashes with Tibetans, who accuse Chinese firms and local officials of improperly confiscating land and disrupting the lives of local people, Tibet Press reported.

This issue is not new and traces back to China's invasion of Tibet in 1951, resulting in a continuous deterioration of Tibetan lives. Ever since the protests in 2008, more than 150 Tibetan monks have self-immolated. The torture, mistreatment and deaths of thousands from Chinese state repression have resulted in repercussions that are felt even today. Note that 87,000 people died when China invaded Tibet in 1951. Countless more have died in the subsequent years and the toll is telling.

The cultural and ethnic identity of Tibet is being erased systematically by China. Today, relatives of Tibetan protestors are routinely harassed, thrown into prison for "re-education" denied political and medical rights, and even killed if deemed to be a threat. The treatment of nomadic herders who lived in Tibet has been even worse. More than a million nomads have been forced to leave the grasslands with a ridiculous plea that this move is meant to protect the ecology of the grasslands, Tibet Press reported.

After two years of living in urban environments, most were forced to abandon their new homes to use them as tourist centres and for government housing. The year 2017 witnessed a state-sponsored forced resettlement wherein Tibetan nomads returned to the grasslands without the animals that were their main means of livelihood. By 2018, Chinese security forces in the region were forcibly promoting "bilingual education" by arresting anyone promoting the Tibetan mother tongue and related issues as an 'underworld gang crime'.

Following Xi Jinping's directive to improve security in the region, various organs of the Chinese state including, the Public Security Bureau, the State Security Bureau, the United Front



Work Department, the Religious Affairs Bureau, the TAR Internet Affairs Office, and the Internet Management Department jumped to establish political achievements. There is no authentic information about the extent of secret trials being conducted in the region, Tibet Press reported.

With the introduction of cash rewards for spilling the beans on 'dissidents', cadres at every level of government are making the lives of remaining Tibetans in the region even more difficult. A recent Freedom House report lists Tibet as the worst country to live in the world. Another feature of Chinese rule in Tibet is the political re-education camps.

China has criminalized any form of social activism in the region and is hard at work to try and destroy the influence of any form of traditional leaders at the grassroots levels under the excuse of eradicating 'mafia-like gangs'. There is a massive database of Tibetans in the region wherein anyone affiliated with dissidents is deprived of political rights and access to jobs and healthcare.

Tibet is one of the issues that China remains sensitive about globally. This translates in practice to the United Front Works Department (UFWD) which operates to subvert opposition to the CCP, both within China and overseas. Apart from confusing ethnic minorities on their rights of self-determinism and setting up a false narrative, the UFWD is also active internationally with the objective of co-opting ethnic Chinese individuals and communities abroad, Tibet Press reported.

The spy case against the Overseas China Affairs Office was a prime example of the UFWD in action. The launch of the 'China Association for Preservation and Development for Tibet Culture' is an "NGO" that has been set up by the UFWD for the sole purpose of defrauding the world on China's human rights track record in Tibet. Another institution that is being led by former top CCP officials is the 'China Society for Human Rights Studies' which deeply studies foreign human rights in the US as a propaganda tool.

The presence of government-sponsored non-governmental organizations is an obstructionist tact that China is utilizing to establish itself as a paragon of human rights in front of the United Nations.

According to UN sources, more than 23 Chinese NGOs have falsified data in the UN Committee on Economic, Social and Cultural Rights (UNCESCR) to defend China's track record of breaking international treaties and covenants it is party to. The 'rule of law' is noticeably absent in China, where there was the infamous 709 crackdown against more than 300 lawyers, paralegals and assistants, Tibet Press reported.

Three years after the whistle-blower Li Wenliang died of Covid, China is still standing firm in maintaining its stance on the pandemic in the international arena. China's game plan in Tibet become clear from three UN reports released in February 2023. These reports state that nearly one million Tibetan children have been separated from their families and sent to residential schools run by the CCP.

Tibet Press claims that in these schools, Tibetan children are forced to learn Mandarin with a curriculum that teaches them about Chinese culture and are indoctrinated with CCP ideology. In March 2023, the UNCESCR expressed concern at China's "coercive boarding school system and expressed concern over the CCPs attempt to undertake large-scale erasure of Tibetan identity and culture.

There is a clear and present danger to the Tibetan people from the CCP. One way or another, the Communist Party aims to Sinicize all of Tibet and its people.

This being the objective, it is not surprising that the record of their actions makes their intentions crystal clear. The lesson learnt is that Tibetans the world over must unite and rally behind their brethren in Tibet. Unless this happens, China will soon subsume the Tibetan identity within Han China and then it will be too late. ●

*Courtesy Op India*

# Executions to Silence Dissent After Grossly Unfair Trials Increase in Iran

The execution of three men early May 2023 in Iran—two men for “insulting the prophet” and an Iranian-born Swedish citizen and dissident who was abducted in Turkey by Iranian agents—continues the intensifying use of the death penalty to silence dissent in the Islamic Republic. In the week before that, 42 people, including 22 Baluchi citizens, have been executed. “The Islamic Republic's death machine is in high gear—state security forces shoot people in the streets and the judiciary hangs them,” said Hadi Ghaemi, executive director of the Center for Human Rights in Iran (CHRI). “The Islamic Republic continues to sacrifice human life to instill terror in people's hearts and

crush dissent,” Ghaemi said.

CHRI condemns the rapidly increasing executions in Iran, which follow grossly unfair trials and egregious denials of due process, and urges the international community—governments worldwide, UN bodies, international legal associations, and human rights organizations—to speak out loudly and forcefully against this state-sanctioned killing. In addition, the international community should directly address and condemn Islamic Republic laws that explicitly call for the death penalty for peaceful expressions of dissent, which represent egregious violations of international principles and obligations regarding freedom of expression.

“As long as there are charges in Iran's Islamic Penal Code that stem from the Islamic Republic's extremist religious beliefs, such as insulting the Prophet Mohammad or spreading corruption on earth, which are both punishable by death, the government will take advantage of these laws to advance its oppressive policies,” said Ghaemi. According to Article 513 of Iran's Islamic Penal Code, “Anyone who insults the sacred values of Islam or any of the Great Prophets or Shi'ite Imams or the Holy Fatima, if considered as Saab al-nabi [having committed actions warranting the hadd punishment for insulting the Prophet], shall be executed; otherwise, they shall be sentenced to one to five years' imprisonment.”





The international community should clearly warn the Islamic Republic that intensifying diplomatic and economic isolation will follow these state-sanctioned killings, CHRI said. Government Uses Extremist Laws to Advance Its Oppressive Policies

Youssef Mehrad and Sadrollah Fazeli-Zare were executed in the Central Prison in Arak on May 8 on the charge of “insulting the prophet,” reported Mizan, the judiciary’s official news agency. “Based on the verdict, Sadrollah Fazeli-Zare, on charges of insulting the Prophet, apostasy, slander of the mother of the Prophet, desecrating the Quran by burning, insulting religious sanctities, and publishing private images of others without their consent, and Youssef Mehrad, on charges of insulting the Prophet and disrespecting religious and Islamic sanctities, were sentenced to death,” the report said. Mehrad was the father of three children and Fazeli-Zareie took care of his elderly mother. The two were arrested in June 2020, along with five others, for running the "Criticism of Superstition and Religion" channel on the Telegram messaging app.

The death sentences against Mehrad and Fazeli-Zareie were issued by Judge Mohammad Reza Mehrandish of Branch 1 of the Criminal Court in Arak, Central province, on April 22, 2023. After their arrest, they were held in solitary confinement for two months and deprived of the right to receive visits and contact relatives for eight months, HRANA reported. A source familiar with the case told CHRI that the families of the two prisoners, after learning through their children’s cellmates that they had been transferred to solitary confinement, went to the prison for a final visit. On their way, they were informed that their children had been returned from solitary



confinement to the general ward and that there was no possibility of their execution. The source told CHRI that “immense pressure” has been exerted on the families to not speak publicly about the cases. “The execution of these citizens is a blatant example of the government-sanctioned murder of citizens who have different beliefs than those of the Islamic Republic’s leaders, and a clear violation of one of the most fundamental rights of every human being, which is freedom of belief,” said Ghaemi.

In addition to Article 513 of Iran’s Islamic Penal Code, Article 262 is similarly used to stifle peaceful dissent and freedom of expression. It states: “Anyone who swears at or commits qazf against the Great Prophet [of Islam] (peace be upon him) or any of the Great

Prophets, shall be considered as Sāb ul-nabi [a person who swears at the Prophet], and shall be sentenced to the death penalty.”

### Abducted Dissident Also Executed After Unfair Trial

On May 6, meanwhile, Iran executed the Iranian-born Swedish citizen and dissident Habib Farajollah Chaab, who was accused of being behind a deadly 2018 attack on a military parade. Chaab was a founder of a separatist group calling for independence for ethnic Arabs in Iran’s south-western Khuzestan province. He had been living in exile in Sweden for a decade when he was lured to Turkey by Islamic Republic agents and then forcibly taken to Iran in 2020. Chaab’s “trial” was a farce, Ghaemi tweeted.

## Minorities Increasingly Targeted for Execution

These executions follow a wave of intensifying executions, especially among minority groups. At least 20 ethnic Baluchis were executed in Sistan and Baluchestan province between April 29, 2023, and May 4, 2023, according to Haalvsh human rights news: Madineh Sabzavan (39, convicted of drug trafficking), Mousa Gorgij (55, drug trafficking), Ehsan Gorgij (30, drug trafficking), Mohammad Shibak (33, drug trafficking), Abdollah Zaroozahi (47, drug trafficking), Eid Mohammad Shadman (murder), Mahmoud Rahmani (murder), Aminollah Karimi (40, drug trafficking), Nematollah Rigi Ladiz (48, drug trafficking), Golmohammad Narouie i (31, murder), Abdolsattar Shahouzahi (murder), Saboor Shahbakhsh (32, drug trafficking), Lal Mohammad Narouie Barahouie (43, drug trafficking), Abdolbasir Bejam (29, drug trafficking), Amir Rameshk (34, drug trafficking), Hossein Rigi (38, drug

trafficking), Jaber Aminifar (30, drug trafficking), Nourahmad Nahtani (40, drug trafficking), Edris Gorgij (30, drug trafficking) and an unidentified woman (murder).

The wave of executions was criticized by the outspoken Friday prayer leader of Zahedan, Mowlana Abdolhamid, in his sermon on May 4: “Where in Baluchestan have you created jobs that today you are executing people [for drug trafficking]? What has the government done for the people? Most people turn to drug trafficking because they're hungry and don't have jobs; why do you execute them? You neither created jobs in this province nor allowed them to study. Your only art is to execute people, nothing more.”

There were also several executions in Iran's Kurdish regions. Salaheddin Majidi and Abdollah Khan-Mohammadi were executed on May 6 for drug-related offenses in the Central Prison in Salmas, West Azerbaijan province, the Kurdistan Human Rights Network reported. On May 5, Faramarz Shakhsi was executed

for a drug-related offense in the Central Prison in Oroumiyeh, West Azerbaijan province.

Women Prisoners in Iran Condemn “the Executions, Massacres and Genocides”

Six women activists imprisoned in Iran's Evin Prison—Narges Mohammadi, Sepideh Qolian, Bahareh Hedayat, Golrokh Iraee, Zahra Sarv and Nasrin Javadi—released a statement saying: “The increase in accusations of 'corruption on earth' and 'waging war,' and death sentences and executions in accelerated trials throughout the country, from Sistan and Baluchestan, Khuzestan, Azerbaijan, and Kurdistan to Tehran, are devoid of legitimacy. We women prisoners in Evin, condemn the executions, massacres, and genocides by the tyrannical government and demand an immediate stop.”

## Islamic Republic Executions Significantly Increased in 2023

Amnesty International reported in March 2023 that at least 94 people were executed in Iran in January and February alone, “amid horrific sexual violence and other torture allegations,” all after unfair trials, in a significant increase from last year's numbers. Amnesty noted the “routine” use of so-called confessions extracted under torture to convict in capital cases in the Islamic Republic. Meanwhile, at least 582 people were executed in Iran 2022, a 75% increase compared to 333 in 2021, according to a report by the Norway-based Iran Human Rights (IHR) and France's Together Against the Death Penalty (ECPM).

U.N. High Commissioner for Human Rights Volker Turk has called the executions in Iran state-sanctioned killings. ●

*Courtesy Centre for Human Rights in Iran*





# Ordinary Mortal or Divine Child?

- Shrii Shrii Ānandamúrti



lthough there are some external differences among human beings in language, colour, etc., in all essential matters they are from the same source, all have originated from the singular entity, Parama Puruṣa. They differ only externally and apparently. We should hear the language of heart and sentiment, not the language of the tongue. No language can claim to be an original language. Neither English, nor Bengali, nor Tagalog.

Nine hundred years ago there was no English language; 1500 years ago there was no Bengali; 800 years ago there was no Angika, Maithili or Assamese. Modern English is a mixture of Scottish, old Norman, Anglo-Saxon, Brighton, Celt, Latin and Greek. Until King Alfred the Great, there was no approved standard of English

vocabulary. Bengali consists of Sanskrit roots and many English, Japanese, Portugese, [Persian] and Arabic words. Tagalog is composed of Mandarin, Cantonese, Indonesian, Malay and Sanskrit.

No race can claim the absolute purity of its blood. Hitler's claim of the purity of [Aryan] blood misled people. Europeans are many races: Nordic, Mediterranean, Alpine, Greek, etc. Indians are also many races: Austric, Austrico-Negroid, Dravidian, Mongoloid, Negroid, etc. No race is perfectly pure without any blending. Everywhere there is universal blending. There is no single original race or language anywhere in the world. So, human society is a singular entity. All the merits and demerits of society are ours, they are common patrimony. It is foolish to claim that the merits are ours and the demerits theirs.

In this universe all these entities are divine entities, and people must only realize it. Nobody is helpless and alone in this universe. We all have mundane, supra-mundane, and spiritual relationships with the universe. So it is the bounden duty of human beings to expand their mental arena, because basically all these infinite entities have one goal – the goal of the Supreme Entity. Human entities must expand themselves so much that they can go beyond the fetters of limitation.

There should not be any inferiority or superiority complex in anybody. Those who preach individual and racial superiority are committing sins against human dharma [human spiritual nature]. Like earth, air, and water, this dharma is common to one and all – and all will have to become one with that Universal Entity.

He ended the discourse by quoting the words of the American poet Carl Sandburg :

*There is only one man in the world  
and his name is All Men.  
There is only one woman in the world  
and her name is All Women.  
There is only one child in the world  
and the child's name is All Children. ●*





## PBI Fights for The Rights of Poor Farmers



Yavatmal: On 22 June, a massive march led by Proutist Bloc, India (PBI) took place in Yavatmal, Vidarbha, Maharashtra, to protest against the eviction of encroaching farmers. The demonstration was organized in response to the government forest department and revenue department's actions to remove encroachments by taking possession of the lands belonging to these farmers.

The government's unfair actions have left many poor families vulnerable to starvation. Recognizing the severity of the situation, the party organised the protest march under the leadership of Madhukar Nistane, PBI's Vidarbha Convener.

Speaking to Prout Correspondent, Nistane said, "For several generations, numerous poor families in the district have relied on farming the waste land in the hills. These families have been protecting their crops from ferocious animals and maintaining their livelihoods by guarding the forests day and night. Until April 14, 1990, a law existed that granted leases to encroachment farmers from April 1, 1978. Additionally, the Forest Rights Act of September 6, 2012, provided leases to traditional forest dwellers and certain marginalized communities. However, due to the burdensome proof requirements, many applications for licenses were rejected. The government is currently pursuing eviction proceedings to take possession of these disallowed lands, which is a grave injustice to these ignorant and impoverished families."

The demand put forth by the protesters is to halt the unfair process of eviction and distribute land to all poor families unconditionally. A memorandum of demands, addressed to Chief







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Minister Eknath Shinde and Forest Minister Sudhirji Mungantiwar, was also handed over to the Yavatmal Collector.

Proutist Bloc, India has been consistently fighting against injustices faced by the poor. Other demands of PBI include the declaration of an independent state of Vidarbha, treating agriculture as an industry and providing cost-based prices to the farmers, ceiling on wealth, offering employment opportunities or unconditional loan facilities to the unemployed, and provision of pensions to the elderly and disabled.

The event saw the participation of several key figures, including Acharya Santosananda Avadhuta, the National Convener of Proutist Bloc, India from Delhi, Annaji Rajeghar, the National Vice-President from Nagpur, Vivekji Dehankar, the State President, Arunbhai Kapile, the District President, and various other leaders and encroaching farmers from different districts.



## Bangalore University Hosts Seminar on Shrii Prabhat Ranjan Sarkar's Contributions

In an effort to explore the intellectual legacy of Shrii Prabhat Ranjan Sarkar, and its impact on various academic disciplines, Bangalore University organized a special seminar on 6th July. The event shed light on the significant contributions made by the revered philosopher and spiritual leader in the fields of academic subjects and socio-economic development.

Leading the discussions were Prof. Dr. Jayakara S. M., Vice-Chancellor of Bangalore University, and Dr. C. Sreenivas, Registrar of Bangalore University. During their meeting, the two officials deliberated on the earlier National Seminar focusing on Shrii Prabhat Ranjan





Sarkar's contributions. They also reached an agreement to provide all books authored by Shrii Shrii Anandamurtiji to the relevant department, further promoting academic exploration of his teachings. Joining the discussion was Acharya Divyachetananda Avadhuta, adding his valuable insights to the proceedings.

The Department of Economics at Bangalore University played a pivotal role in organizing the seminar, which highlighted the socio-economic development programs advocated by Shrii Prabhat Ranjan Sarkar. During



his address, Acharya Divyachetananda Avadhuta elaborated on the core principles underpinning Shrii Prabhat Ranjan Sarkar's philosophy, including Universal Humanism and a comprehensive economic program encompassing concepts such as minimum guarantees, rational distribution, maximum utilization of potentialities, decentralized economic planning, and cooperative industry. He also shed light on Shrii Prabhat Ranjan Sarkar's cardinal utility theory, emphasizing the freedom and independence of human beings to act and participate in social activities.

Furthermore, Acharya Divyachetananda Avadhuta discussed Shrii Prabhat Ranjan Sarkar's Quadri-dimensional Economic Theory, which encompasses People's Economy and Psycho Economy. People's Economy focuses on minimum guarantees, rational distribution, and other related aspects, while Psycho Economy emphasizes the application of psychic strength and spiritual energy to solve economic problems.

In addition to the enlightening discussions, Acharya Vinay Krishnananda Avadhuta took the stage to share insights on meditation and provided captivating demonstrations, adding a spiritual dimension to the seminar.

The seminar proved to be a significant academic gathering, fostering a deeper understanding of Shrii Prabhat Ranjan Sarkar's profound contributions to academic subjects and socio-economic development. It provided a platform for scholars, faculty members, and students to engage in thought-provoking discussions and gain valuable insights into the teachings of Shrii Sarkar.

## Neo-Humanist Education Foundation Serves Yamuna Flood Victims

On July 16, 'Neo-Humanist Education Foundation' organized Narayan Sewa (mass feeding) at the Bhairon Road relief camp for Yamuna flood victims near Pragati Maidan Ring Road underpass in Delhi. Hundreds of flood victims were served a cooked meal in the event.

Under the leadership of Acharya Santosananda Avadhuta, Tarun Samantrey, Nihal Singh, Madhusmita, Pratibha, Avadhutika Kirtilekha Acharya, Vikash, Dilip, Acharya Trigunatitananda Avadhuta and other activists, set an example of selfless service through their collective effort to serve the flood victims. The local administration also provided support and cooperation to this work.



This initiative of Neo-Humanist Education Foundation brought temporary relief to the flood victims, who are reeling in the aftermath of the devastating natural calamity.



## Tripura University Hosts A Lecture Series on Science, Spirituality, and Neo-humanism



**June 22, 2023 :** In an enlightening session held at Tripura University's Philosophy Department Hall, Prof. DebBarma from the Department of Philosophy and Sanskrit organized a special talk on the concept of Brahma and creation. The event featured.

Acharya Divyachetanananda Avadhuta, the chief speaker, explored the topic through a scientific lens. He emphasized that Brahma is the composite of Shiva and Shakti, drawing an analogy to a piece of paper with two sides. Although these sides can be considered as separate entities, they are inseparable from each other and the removal of one jeopardizes the existence of the other. Similarly, the relation between Purusha and Prakrti in the Cosmic Entity is one of inalienable concomitance. The term "Shiva" or "Purusha" is commonly used in philosophical contexts, the word "atma" (soul or self) is more extensively employed to convey the same meaning.

Drawing comparisons between the concept of Brahma and other philosophies such as Vedanta, Yoga, Sankhya, and Vishishtadvaita, the concept of the evolution, as per Ananda Sutram and Idea & Ideology was explained. Three pathways of evolution was elaborated : physical force arising from physical clashes, psychic force emanating from psychic clashes, and spiritual force arising from the longing for the Great. Mind is the creation of matter. Matter is created from Cosmic Chitta, which is a metamorphosed form of cosmic consciousness.

In a separate event organized by the Registrar, a special talk on Yoga and Asana was held for the non-teaching staff of the university to promote mental peace. Acharya Divyachetanananda Avadhuta conducted theoretical classes on yoga, while Acharya Abhay Brahmachari conducted practical classes on Asana.

To recognize his valuable contributions, Prof. Ganga Prasad Parsain, the Vice-Chancellor of Tripura University, felicitated Acharya Divyachetanananda Avadhuta in his university office. The



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program was skillfully conducted by Dr. Parth Sarathi Sil from the Department of Sanskrit, and Prof. Bimal from the Department of Philosophy delivered the vote of thanks. The event witnessed the presence of approximately 150 professors, faculty members, research scholars, and students, who actively participated in the session.

**On 27th June 2023:** Tripura University (Central) witnessed an enlightening session as the Department of Microbiology, Department of Psychology, and Department of Hindi organized a special lecture on the intriguing topics of Science & Spirituality, Yoga Psychology, Neohumanism and Literature, focusing on the perspective of Shrii Prabhat Ranjan Sarkar.



The speakers shed light on the connection between science and spirituality, emphasizing the rational basis of human actions. He stressed the importance of logic and the cause-and-effect theory in understanding the world. Drawing an example from everyday life, it was explained how the cause of sugar lies in sugar cane or sugar beet, and sugar itself is the effect. It was further mentioned that spiritual practice falls within the realm of science. The creation of the mind was also discussed, with Shrii Prabhat Ranjan Sarkar's perspective suggesting that the mind is a product of matter, and matter is born out of Cosmic Chitta, a metamorphosed form of Cosmic Consciousness. The speakers also introduced Shrii Sarkar's new scientific theory called Microvitum, which postulates the existence of subtle particles smaller than electrons or protons. Encouraging further research, potential benefits for humanity in understanding this theory was emphasised.

In yet another Session, Professor K.U. Jha from the Department of Hindi delved into the topic of Neohumanism and Literature. He said literature serves as an external expression of the mind's internal workings, a powerful means to give voice to the suppressed emotions of the human heart." Other speakers emphasized that compositions proclaiming "Art for art's sake" cannot be considered Sahitya (literary works). Instead, concept of "hita, was explained " which leads individuals towards absolute truth and remains constant across ages and countries. Literature, in this context, guides society towards fulfillment and welfare by inspiring service. Rejecting the notion of "Art for art's sake," the speaker advocated for "Art for service and blessedness." The concept of Neo-humanism was also discussed, referring to the eXtension of the spirit of humanity to all animate and inanimate beings, as stated by Shri P.R. Sarkar.

The lecture series provided a platform for deep insights into the realms of science, spirituality, yoga psychology, and neohumanism, fostering a greater understanding of the interconnectedness of these diverse fields. The event concluded with a call for further research and exploration to unlock the potential benefits for humanity.

## Proutist Bloc, India (PBI) Holds Odisha State Meeting to Discuss Future Roadmap

Around 100 dedicated members of the Proutist Bloc, India (PBI) gathered in Kendrapara, Odisha, on July 1-2 for a significant meeting focused on charting the party's future course in the state. The assembly, led by National General Secretary Kanhu Charan Behura, National Convener Acharya Santosananda Avadhuta, was attended by various office-bearers from the state committee, as well as district-level officials and members.

Acharya Santosananda Avadhuta, addressing the attentive cadres, highlighted the current state of politics, stating, "Politics has become the 'last refuge of scoundrels.' Unscrupulous and conniving politicians, driven solely by the pursuit of power, have turned democracy into mobocracy by employing rhetoric, money, and muscle. Corruption, akin to God, has permeated every aspect of society. It is during this grim period in history that the Proutist Bloc, India (PBI) has emerged as a viable alternative to the existing political parties. Despite external





differences, all the over 3000 political parties in the country are ultimately subservient to capitalist interests. Our task, therefore, is to accelerate our efforts to strengthen PBI."

Kanhu Charan Behura emphasized the vision of the freedom fighters, stating, "The freedom fighters dreamt of a nation where every individual would have access to basic necessities such as food, clothing, shelter, education, and healthcare. They envisioned a society free from hardships and exploitation, where people had the right to elect a government that would prioritize the needs and aspirations of the common man. However, 75 years later, despite remarkable advancements in science and technology, we find ourselves engulfed in degeneration and chaos across various domains. Economic disparity looms large, with only 1% of Indians earning approximately 73% of the country's increased wealth in a year. Inflation has rendered even basic sustenance beyond the reach of the common man, and no government has been able to address this issue effectively. Therefore, our work will not cease until PBI establishes a proutist government, but that necessitates sacrifice and unwavering dedication."

The state meeting served as a platform for passionate discussions on the future trajectory of the Proutist Bloc, India (PBI) in Odisha. The participants engaged in thoughtful deliberations, exchanging ideas and strategies to propel the party's mission forward. With a commitment to addressing socio-political challenges and offering a distinctive alternative to existing political paradigms, the PBI aims to create a society that upholds the principles of justice, Neo-humanism, and the well-being of all citizens.



Shrii Prabhat Ranjan Sarkar

# MY MOTHER EARTH

NÁCER TÁLE EGIYE CALE ÁLTÁ RÁMGÁ MÁTI  
MÁTI E TO NAYKO JENO E JE ÁMÁR MÁTI  
DHÁNER KHETER SHIÍSE SHIÍSE  
SONÁR ÁLO UTHCHE BHESE  
MÁTIR MÁNUŠ DEKHACHE CEYE  
SATYI SONÁ KHÁNTÍ  
MÁTI ÁMÁR MÁTI

ÁKÁSH TÁRÁ PHULER SUVÁS  
MIŠTÍ MADHUR JAL ÁR VÁTÁS  
SABÁR SÁTHE RAHECHE MOR  
COKH JUÁNO MÁTI

BANDHU YADI BHÁLOBÁSO,  
EMAN DINE KÁCHE ESO  
TOMÁR KRIPÁY GARABO ÁJI  
SATYAI MÁNUŠ KHÁNTÍ

In a dancing rhythm  
The red earth forges ahead,  
This is just not the earth  
Let it be known  
Its my Mother Earth.  
In a paddy field golden light  
Drifts among the stalks,  
A man of the soil beholds  
This surely is pure gold,  
This earth is my Mother Earth.

The sky, the stars, scent of blossoms,  
Lovely sweet gentle waters and air,  
This earth of my eyes  
Is a part of them all.

‘Bandhu’ if You love  
On such a day do come close,  
With thy grace today  
I shall truly become  
A man upright





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