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# PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



## World Cup of Capitalism



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This New Year's Day  
is the day of  
recollection of our  
past resolutions. By  
reviewing our past  
mistakes, we find  
the rectificatory  
measures which will  
help us gain enough  
strength to move  
ahead with new  
zeal.

– 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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## FROM THE EDITOR'S DESK

# Moral Leadership - Need of the New Year

**I**n 2022 the year just gone by, the world spent over 2 trillion dollars on armaments meant only for destruction in the name of deterrence. This is in the backdrop of the glaring inequalities human society faces today, which are worse than ever before. United Nations' estimates that 22% of the world's population lives on less than US \$ 1.25 daily and 40% on less than US \$ 2.00. 61 million wealthy people constituting 1% the global population earn the same as the world's 3.5 billion poor (56%). Each hour 18000 children die of malnutrition and hunger and 22000 die every day from deaths from preventable diseases.

Yet the world, despite its tremendous intellectual advancement and material progress is still beset with misery and unhappiness. The enormous industrial development has caused equal environmental degradation and the catastrophic effects of climate change are being felt all over the planet.

For all this there is but a single cause —lack of leaders with genuine love for humanity. Today the world's political leaders like those 6000 years before them, with their defective ideas and the best of intent, are unable to solve humanity's problems. This is mainly because most of them lack moral virtues and values. In other words there is a crisis of leadership.

In India, in the recent past, there have been few leaders having mass support who individually were staunch moralists. In the 1970s there was Jayaprakash Narayan a mass leader of repute whose call for “Sampurna Kranti” —“Total Revolution” shook the foundations of the authoritarian and immoral Congress regime of those times before and during the 1975 Emergency and ultimately brought down that government in the elections held after the Emergency was lifted. But the people surrounding him were not moralists and hijacked the good political agenda and the regime fell in two years or so.

And there was Sunderlal Bahuguna of the Chipko movement whose slogan ‘Ecology is Permanent Economy’ for forest conservation and his 4700 kilometre trek across the Himalayas to ascertain the extent of environmental damage due to mega projects is legion electrified the nation and brought to national attention the severity of environmental issues faced by the fragile eco-belt of the Himalayas. And early this century there's Anna Hazare who rallied mass support with his call for “India Against Corruption”, from which sprang the Aam Admi Party founded by one its frontline leaders, who rode piggy back on Anna Hazare's personality and reaped political benefits by deviating from Anna's strict policy of staunch moralist approach to politics.

This proves that even the best of ideas cannot succeed without proper leadership. So that is what is needed now. We need moralist leaders to show people the path out of the morass they are in today.

As Prout's founder Shrii Prabhat Ranjan Sarkar says: “In political life, a group of people exploit another group of people of the same country, or of some other country. There is political inequality. Still there is economic polarization, economic exploitation, and social and cultural disparities and exploitation also. These disparities cannot be supported by good-thinking, right-thinking people. In the political sphere, there should be the rule of moralist people, for immoralists cannot lead society; they cannot inspire the people onto the path of righteousness”.

So let us this New Year, Proutists and the Proutist Bloc India (PBI) members resolve work even harder and go to the people, generate mass support and usher in an age of morality and remove inequality in politics and also remove economic exploitation by bringing in economic democracy based on the principles of Prout. And let's help create a more beautiful world and a beautiful human society. ●



## Bridging the Gap

It is an excellent discourse by Prout's founder on what the world urgently needs today.

- *Shoumo Sanyal, Howrah*

## Time to Prepare

The article by Ravi Logan is very thought-provoking. However, it is true that just being aware is not enough; right-thinking people must be ready for the crisis that looms ahead.

- *Arif Ahmed, Ranchi*

## Capitalism & World Debt

Regrettably, wealthy people who install the government put their nations in debt and profit from it, while the poor have to bear the brunt of it. It is only because the so-called leaders have no genuine love for the people.

- *Angelo D'Costa, Margao*

## World & Indian Slums

Slums are a hazard to human life, not only for those living in them but also for those nearby. Providing hygienic drinking water, cleanliness, and basic civic amenities like sanitation is essential for all citizens. Governments all over the world must arrange to provide them without distinction.

- *Tarun Khanna, Karnal*

## Point of Taxation

Capitalism has many ills, one of which is tax laws made by the agents and supporters of the capitalistic policies, which mainly benefit the rich. So it's high time

the laws are changed such that they deal with goods and services rather than in stock-market casino capitalism that helps add to their fortunes.

- *Bridgette Bailey, Dublin*

## Indian Foreign Policy

We must reject dogma in all governmental policies, domestic or international. Instead, there should be a rational distribution of a nation's resources among its people for their physical and mental development.

- *Swaminathan K, Madurai*

## Mystical Poet of Karnataka

Shishunala Sharifa was a saint ahead of his time. He was also a mystical poet who earned the goodwill of both Hindus and Muslims alike. He was also a social reformer who always had the interests of people at large in his heart.

- *Raju Bharatan, Mysuru*

## Mars Born From Earth

A fascinating theory is that, like the Moon, Mars came out of the Earth. It should be researched further by top scientists in the world. With today's scientific advancement, verifying this shouldn't be too difficult.

- *Sandra Selicose, Puerto Rico*

## Shocking Prison Truths

The firsthand account by the author Nirakar Nayak who himself experienced jail life, is very heart-rending. It has been said that a prison's condition can easily judge a country's civilization. And it is a sad commentary on India that more than half the inmates are lodged in prisons as under-trials, most without even charges being framed?! In jail, they are at the mercy of the police and the jail authorities. The courts are too far away, and their cries are not heard. It is only when the police decide that they can come before the courts. As a result, they are

practically denied basic human rights as enshrined in the constitution. It needs to be looked into by the highest levels of both the Executive and the Judiciary.

- *Arun Prakash, New Delhi*

## India's High Infant Mortality

Why does India have such a high infant mortality rate? It is mainly among the poorer people. As the author rightly suggests, more investments in the health sector would quickly solve this problem. When it takes crores of years to be born as humans, it is a waste that these precious lives are taken away by lack of funds and neglect.

- *Madhuri Apte, Baroda*

## Cover Design

Prout's founder had unequivocally said that mankind should first bridge the poverty gap and reduce differences between the rich and the poor giving the latter jobs with a decent wage, enough money to look after their minimum requirements of food, shelter, clothing, education and medicines and then keep on improving living standards by providing maximum amenities. December issue's cover design sends out a powerful message in this regard.

- *Aruna Chaitanya, Nagpur*

## Happy New Year

Prout Journal is the most comprehensive and illuminating journal, outlining Prout and covering a very wide range of national and international news. May this New Year usher a new era for Prout becoming known in the public domain through courses offered at colleges, towards its establishment as a genuine democratic system of governance.

Wishing with our Baba (Shri Shri Anandmurati's) blessings for ongoing success of the magazine. ●

*Acarya Dhanjoo Ghista, USA*

## NAGESHU PATRO PROFESSOR & PORTER



P

rofessor Nageshu Patro of Ganjam district is an extraordinary person who shines the light even whilst moonlighting. The 31 year old who has a Masters in Odiya, is a guest lecturer in a private college by day and a porter at the railway station by night. In between he finds time to teach poor kids at a coaching centre he himself set up.

Nageshu lives with his father Rama 65 and mother Kari 58 at Manohar village near Behrampur in Odisha. His parents are small time goat and sheep farmers. “I could not appear for the high school examination in 2006 as a regular candidate because my parents were unable to pay for my education. I was compelled to go to Gujarat in search of a job”, he says.

After working in a textile mill in Surat for about two years, an illness forced him to return home. Afterwards he went to Hyderabad to work as a salesman in a mall. While staying there in December 2011 he got work as a railway porter, and has been a registered porter since then

He then decided to appear for Class XII examination in 2012 through correspondence. After passing the exam, he completed his graduation from Behrampur University as a regular student, and all this while he worked as a porter at night.

But the Covid lockdown changed his life. “Trains stopped running and I lost my livelihood. Instead of sitting idle I started teaching Class X students”, said he in Odiya his mother tongue. Later he opened a coaching centre where poor kids come.

“What I earn as a porter is mostly spent on paying four teachers at the centre”, he adds. The driving force behind this is poverty, which hit his studies and he doesn’t want others to suffer the same. At the centre he teaches Hindi and Odiya and has hired four teachers for other subjects. He earns Rs 10,000 to Rs 12,000 a month working as a porter and pays his teachers between Rs 2000 and Rs 3000 a month. He earns Rs 8000 a month from the College — Rs 200 for each class he takes as a guest lecturer and can take a maximum of seven classes a week.

He wants to continue because he loves teaching and wants poor students to do well. ●

# POLITICIANS FAILED AT EVERY STEP

Shrii Prabhat Ranjan Sarkar

*"Votes should be cast for  
deserving human beings – not  
for the lamppost holding the  
party ticket."*



P

arty politics is one of the factors which stands, or tries to stand, in the way of human unity. Party politics is even more

dangerous than disease-causing germs. In party politics, all the refined attributes of the human mind, such as simplicity and the spirit of service, slowly but surely get totally destroyed. Party affiliation commands more respect than individual ability; service to self, not service to people, is the main motto; ministerial office, rather than human welfare, is considered superior; and mass deception, political somersaults, etc., are the most common phenomena.

Instead of rectifying themselves, politicians want to accomplish everything through their grandiloquence. By identifying the weaknesses in others and by resorting to bombastic language, they incite one section of people against another so that they can usurp the seat of power and cling to it.

Human beings will have to remain vigilant against persons of this type. Politicians are of no use to society because they are engaged in the business of mudslinging and nothing else.

Politicians want to poke their noses into every aspect of life: social, religious, educational, literary, etc. Present-day politicians misguide students for their selfish ends. Certain sections of students have become puppets in their hands. They have lost their originality and cannot work as a

moral check. Under the hypnotic spell of power, politicians remain oblivious to the fact that experience and wisdom in various spheres of life cannot be acquired by merely mouthing high-sounding slogans from public platforms.

Honest and benevolent individuals should carefully steer clear of party politics. Nevertheless, the question may arise: In the absence of party politics, will honest individuals succeed in forming governments



or serving the state? Is there any necessity for the organized endeavour? In answer to this question, I will say that those who are honest, want to promote human welfare, and believe in a world government and the ideals of Ananda Parivāra [a blissful, universal family] must possess the spirit of cooperation. They may form themselves into boards exclusively to render social service collectively (and not for fomenting politics), but it will not be proper for such Boards to contest elections.

People should cast their votes for deserving human beings – not for the lamppost holding the party ticket.

To further the interests of the party, party politics may publicly oppose something which is often secretly encouraged. Communalism, provincialism, casteism, etc. – none of these are considered bad for the sake of party interests. The only identity of human beings is that they are humans – living beings. Party politics strives to keep people oblivious of this fact – it tries to pulverize the psychic wealth of human beings under the steamroller of party interests.

The fight between vidyā and avidyā will continue as long as the creation exists. Politicians averse to spirituality will never be able to stop this fight by delivering high-sounding speeches from public platforms or by releasing white doves. To fight against avidyā, human beings will have to become powerful. For this, the power of weapons, psychic power and spiritual power – all three – are required.

Those who are professional hypocrites will never perform spiritual practices. Even if they deliver high-sounding speeches on spirituality to further their own interests, they will not be able to inspire the common people to adopt spiritual practices because

they lack the required strength of character. Bitterly disgusted with the deceitfulness of such leaders, the common people will not get any of the ingredients necessary to increase their psychic wealth. Finally, politicians will come to depend solely on the strength of arms. Thus it is found that brute force alone is their only refuge.

The common people can be temporarily bewildered by the deception of party politics, and this is especially so when politicians happen to be good orators. By the power of their oratory, politicians try to escape the consequences of their misdeeds. It is noticeable that politicians, to further their party interests and enhance their personal power and position, do not hesitate to cause suffering to millions of people. Perhaps, out of a sense of duty, the common people should impeach (in a court of justice) culpable politicians.

By merely delivering a few fiery lectures before less intelligent common people, the protagonists of party politics tear apart all the hopes and aspirations of the common people and undermine their prosperity. Various bizarre ideas jumble the minds of the common people, and they become dumbstruck. You



Proutists should work as a non-political group, strictly adhering to the principles of Yama and Niyama.

The motive of the politicians is only to capture power. They befool the public with high-sounding words. Therefore it is necessary that the public should be politically educated, because in that case politicians will not be able to cheat them. The time is sure to come when all their cheating tactics will fail to produce any effect, and the public will snatch away their mask of social service. At present the general mass is not politically conscious. The intelligentsia exploit their ignorance. It is the duty of Proutists to challenge this so-called intelligentsia.

There should be good, healthy, and well-educated citizens for a good and healthy society. Politicians are unable to rectify the defects of the present society. Their course of action is detrimental to the growth of a healthy society. Those with a correct philosophy and a correct spiritual sādhanā based on the principles of Yama and Niyama will be the guiding personalities in tomorrow's society. It is the duty of conscious people to snatch away the physical power and intellectual leadership from the hands of political hypocrites. Politicians cannot provide what is needed.

Politicians have failed at every step in the last six thousand years of human history. Hence, it would be wise for them to resist the temptation to try and take the lead in any sphere of society. If sadvipras [spiritual revolutionaries who follow Yama and Niyama] get active mass support, revolution is bound to come. If a government adopts Prout's ideals, the rule of sadvipras will prevail. If a government does not adopt the same, a revolution is sure to come, and ultimately power will be transferred to the sadvipras. ●

# FIFA WORLD CUP OF CAPITALISM

Arjun Prakash



**F**IFA World Cup, the world's most popular sporting event 2022, kicked off with the inaugural match for the first time in the Arab world between hosts Qatar and Ecuador at Doha, Qatar, on Sunday, November 20th. Thirty-two national teams made it to finals after international sectional tournaments across the globe. For the next World Cup in 2026, 48 national teams will participate.

Football, the most prestigious game, was part of the Summer Olympics, but in the 1920s, the game with professionals playing was not allowed in the Olympics, which was meant only for amateurs. As football was played in more than 200 countries with the largest fan following of any sport around the globe, Fédération Internationale de Football (FIFA) was established in 1904 in Zurich,

Switzerland, as an association under Swiss laws, to oversee, organize, and promote international football (soccer) competitions. On May 26, 1928, they decided to organize a World Cup, and the first tournament was held in Uruguay in 1930, in which thirteen teams participated. Since then, the tournament has been held every four years except during WWII. Before that, in the late 1800s, there were unofficial World Cups when only a few national teams existed. Another unofficial World Cup was the Sir Thomas Lipton Trophy held in 1909 and 1911.

After winning the football gold medal in the 1928 Olympics in Amsterdam, Uruguay won the first World Cup, the trophy named after Jules Rimet, who proposed the tournament. It was awarded from 1930 till 1970, when Brazil, who had won it thrice in 1958, 1962, and 1970, got it permanently.

After that, the new trophy was called the FIFA World Cup.

## The Great Capitalistic Enterprise

FIFA has tremendous earning power and claims to be a nonprofit organization even though it brings in profits upwards of hundreds of millions of dollars each year and says it invests most of its income back into the development of the game. According to its official website, FIFA is modernizing football to be global, accessible and inclusive in all aspects, on all continents, everywhere. Most of FIFA's earnings come from organizing and marketing major international competitions, the most popular being the Men's and Women's World Cup, each of which happens every four years. Other Competitions like the continental championships and the FIFA Confederations Cup are also quite popular. **Economies of the World Cup**

It's common for these events to generate billions of dollars in revenue, which is totally at FIFA's disposal. A bidding process decides upon the World Cup host country, which is fierce competition. Qatar is hosting the current edition. The U.S., Canada, and Mexico have been chosen to host the event for its 23rd edition in 2026. In the 2018 World Cup year, FIFA generated revenues of \$4.6 billion. Outside a World Cup year, its earnings are less. In 2021, it brought in \$766 million. FIFA has allocated \$440 million in prize money; the 2022 winners will receive a record \$42 million.

## Television Rights

Of the \$6.4 billion in revenue FIFA generated between 2015 and 2018, 49% (about \$3.13 billion) came from television rights. FIFA sells licensing rights to television

stations and broadcasting institutions, permitting them to broadcast football games and related events in particular regions. Because football is top-rated worldwide, competition among broadcasters for licensing rights can be fierce. In a bidding war between Disney's ESPN and Twenty-First Century Fox Inc., the latter outbid the former and paid more than \$400 million to FIFA for television rights through the 2022 World Cup. Meta Inc., formerly Facebook, Twitter Inc, and Snap Inc., offered millions of dollars to FOX for highlight rights.

## Ticket Sales & Hospitality Rights

The final significant component of FIFA's revenue stream consists of hospitality and accommodation rights and ticket sales. Notably, revenue from ticketing rights is 100% owned by a direct subsidiary of FIFA. From 2015-2018, FIFA reported \$712 million in hospitality rights and ticket sales revenue. For the 2018 World Cup events in Russia, FIFA sold 2.4 million tickets. Qatar has already overtaken Russia with the sale of over 3 million tickets, the top 10 purchasing countries being Qatar, the United States, Saudi Arabia, England, Mexico, the United Arab Emirates, Argentina, France, Brazil, and Germany.

## FIFA's Expenses

FIFA's 2015-2018 expenses of \$5.37 billion can be broadly divided between the primary categories of event-related costs (\$2.56 billion), development and

## Marketing Rights

The next most significant source of income for FIFA is the sale of marketing rights, which totaled \$1.66 billion in the four-year cycle leading up to the 2018 World Cup. It is an especially impressive figure given that much of this cycle included a highly-publicized corruption scandal involving numerous high-level FIFA leaders. There are four World Cup sponsorship levels: FIFA Partners, FIFA World Cup Sponsors, Regional Supporters, and National Supporters. FIFA Partners help develop the FIFA brand and engage in corporate social responsibility. FIFA World Cup Sponsors are given the right to promote their brand at the World Cup. Regional and National Supporters are headquartered in various regions and the host nation and have the right to promote their brands within those areas. FIFA also generated \$600 million in licensing rights for the 2015-2018 cycle, 114% more than the previous cycle. This revenue came from selling brand licensing contracts, royalty payments, and other similar sources.

education projects (\$1.67 billion), and FIFA governance and administration (\$797 million). Other notable expenditures from 2015-2018 are Football Governance, which includes legal costs, information technology, and building expenses. It came in for a total of \$124 million. Lastly, FIFA spent \$211 million on Marketing & TV Broadcasting. The prize money for players has increased considerably over the years. The total prize money for the FIFA World Cup 2018 was \$400 million (the winners got \$35 million), which was 20 times more than the FIFA World Cup in 1982. \$20 million for. In Qatar 2022, it is \$440 million. The winners would get \$42 million.

As per FIFA, in 2011, their 35 management committee members were paid 30 million Swiss Francs. Sepp Blatter, the only full-timer on the committee, earned approximately 2 million, 1.2 million in salary and the rest in bonuses. In June 2014, London's Sunday Times reported that FIFA doubled committee members'

salaries from \$100,000 to \$200,000 during the year. The report also said leaked documents had indicated \$4.4 million in secret bonuses had been paid to the committee members following the 2010 World Cup in South Africa. Besides that, there are allegations of bribery while selecting the host countries. After years of investigations and indictments providing details of specific cases, the US Department of Justice concluded that Russia and Qatar paid bribes running into millions of dollars for votes. Both have steadfastly denied it.

## Administration Costs

FIFA's World Cup expenses, in comparison, are relatively low. It covers the cost of organizing and conducting the tournament, including paying prize money to participants. Still, it isn't responsible for ensuring the proper infrastructure is in place — that great expense lies with the host nation. Apart from the cost related to FIFA events, FIFA's major costs also involve development expenses, personnel expenses, and a financial assistance program. FIFA records its revenue in a four-year cycle leading up to World Cups. In the last cycle, between 2015 and 2018, FIFA reported more than \$6.4 billion in revenue. While most of this revenue came from licensing contracts, other sources of income included brand licensing and investment income.

## Costs Borne by the Host Country

Organizing such a huge and popular event requires a lot of investment, especially building a world-class infrastructure. Thus, the country that wins the bid attracts a lot of interest from investors, which helps boost the economy. Brazil spent an estimated \$15 billion to build stadiums and transportation, among other infrastructure, for the 2014 World Cup. The most expensive of the stadiums, Mane Garrincha Stadium, cost \$550 million and only served a handful of events in the months after the tournament. Russia, which hosted 2018, spent \$14.2 billion on infrastructure, and Qatar, 2022, has reportedly spent \$229 billion on the largest infrastructure in World Cup history.

## Future Plans

As long as football remains an incredibly popular sport with billions of fans spread across the globe, FIFA will continue to generate massive revenue from the World Cup and other major events.

FIFA's plans involve continuing to support the development of the sport through various reinvestment projects and — particularly in light of the corruption scandal in recent years — developing its host bidding process transparently and objectively, ensuring adherence to compliance programs, and promoting gender equality in football.

## Grey Areas

There have been times when FIFA was charged with mismanagement and malpractice over the bidding process for the World Cup. The

president and other executives named in the 2015 controversy were arrested on corruption charges. Over its 118-year history, only nine people have headed the organization, which begs the question of transparency and good governance. Although the organization led a highly-successful 2018 World Cup, questions about the possibility of continuing or future corruption remain. Nonetheless, with its little-to-lose business strategy, FIFA is making impressive earnings.

With so many countries vying to host the World Cup, FIFA naturally dictates most of the terms and does not invest in any infrastructure created for the tournament. That is the sole responsibility of the host nation. Instead, FIFA pays the local organizing committee to organize and conduct the World Cup. It also

pays prize money to the participating nations, accounts for the travel and accommodation of players, and supports staff and match officials. Also, it makes available for the host country a FIFA World Cup legacy fund to be used in the future for developing the game in the country. FIFA's great business model is mainly based around the World Cup—the biggest sporting event globally. It rakes in billions of dollars, primarily from TV and marketing rights, without investing in or taking on the financial risk of building infrastructure for competitions.

Instead of just figures as bank balances in banks, FIFA could put all this money to good use other than only football. So FIFA might at least start to think about it? After all, it's only money in circulation that has value. ●

# BEHIND THE GLITTER

The FIFA World Cup the world's most popular sporting event kicked off with the inaugural match the first in the Arab world, between hosts Qatar and Ecuador at Doha Qatar on Sunday November 20, 2022. Prior to that in football crazy Latin America, in Argentina (many times a world cup winner), which today faces hyper inflation, a snap poll asking random people on the streets whether they would rather have the country doing better or winning the World Cup, there was almost unanimous preference for the World Cup. "The economy stabilizing — how long can that last? But the Cup is forever!"

The international arena of this World Cup also had political fallout. As reported in the national print and electronic media, Iran's World Cup team declined to sing the national anthem before their opening match against England on November 21 in a sign of support for mass anti-hijab protests in Iran. The 11 players showed extraordinary courage on football's greatest stage, braving the wrath of the authorities that could follow back home. Protests demanding the fall of the ruling Muslim theocracy have gripped Iran since the death of Mahsa Amini over two months ago in jail (as covered in Prout November issue). Over 400 protesters, including 58 minors have been killed in the unrest and 17,251 people arrested. At Qatar's Khalifa International Stadium, thousands of Iranian fans jeered as the music accompanying the anthem rang out. In Tehran Farideh Moradkhani the niece of Iran's Supreme Leader Ayatollah Ali Khamenei spoke and urged foreign governments to cut off ties with Iran. She too has been arrested.

Qatar which won the bid was very relentlessly criticized by the Western media bordering on hatred and disdain for local customs and news generally sensationalized without basis. But the conditions under which the mammoth task of building eight football stadiums and enough hotels and transport for 1.2 million visitors was undertaken by migrant workers at an estimated cost \$ 220 billion, (almost twenty times more than the previous one in Moscow), these are very real facts and need attention.

\$ 275 was the minimum monthly wage for migrant workers introduced eleven years after they began work on the stadiums and infrastructure for the tournament, but football star David Beckham was reportedly paid \$ 178 million for his work as ambassador for the World. In his first media interview he called Qatar a 'platform for progress'. People were forced to perform hard labour in excruciating heat and dismal living conditions. Reportedly there were 37 deaths of migrant workers, but the authorities played it down as non work related with no compensation being paid to the deceased worker's families and claimed only 3 deaths. Stories about the infamous 'kafala' system often criticized as modern slavery that exploits migrant labourers and binds them to an employer who can and do confiscate passports and visas and cheat on wages etc. There are also stories of workers being forcibly evicted from apartment blocks in the same areas where world cup tourists will stay

Football fans involvement is vital to the success of the tournament, and their patronage fuels the million dollar World Cup juggernaut. Yet the seeming contradiction between people's love of this beautiful and noble game enjoyed by five billion people worldwide, and feeling for the condition of fellow humans sits uncomfortably. As fans get swept away in World Cup fever, everyone must acknowledge the gory foundations upon which Qatar's glittering stadiums stand, the human cost should never be forgotten, even though the final ended on December 18 and victor the very same country Argentina, and fans went home in great euphoria. ●

# ENDING POVERTY OUR BIGGEST Obligation to Humanity

Acarya Dhanjoo Ghista

This article has many components, which are discussed below:  
I. UN Sustainable Development Goals (SDGs) are a collection of 17 interlinked global goals designed to be a "blueprint to achieve a better and more sustainable future for all". The SDGs were set up in 2015 by the United Nations General Assembly (UN-GA) and are intended to be achieved by 2030. They are included in an UN-GA Resolution called the 2030 Agenda or what is colloquially known as Agenda 2030.

The 17 SDGs are (1) No Poverty, (2) Zero Hunger, (3) Good Health and Well-being, (4) Quality Education, (5) Gender Equality, (6) Clean Water and Sanitation, (7) Affordable and Clean Energy, (8) Decent Work and Economic Growth, (9) Industry, Innovation and Infrastructure, (10) Reducing Inequality, (11) Sustainable Cities and Communities, (12) Responsible Consumption and Production, (13) Climate Action, (14) Life Below Water, (15) Life On Land, (16) Peace, Justice, and Strong Institutions, (17) Partnerships for the Goals.

II. Ending Poverty (Hunger and Homelessness) for all (October 17: International Day for Eradication of Poverty).

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. They are unknown to regular people and out of the landscape of the rich. So only those who are poor, have been in poverty, or have had close contact with poor people can even talk about Poverty.

III. UN "No Poverty" Goal no 1

1. Targets

By 2030, eradicate extreme poverty for everyone everywhere, currently measured as people living on less than \$1.25 a day.

By 2030, reduce at least half the proportion of men, women and children of all ages living in poverty in all its dimensions according to national definitions.

Implement nationally appropriate social protection systems and measures for all, including floors, and by 2030 achieve substantial coverage of the poor and the vulnerable.

By 2030, ensure that all men and women, particularly the poor and the vulnerable, have equal rights to economic resources and access to basic

**"Sound pro-poor development policies should be framed at regional, national and international levels."**

services. Further, provide ownership and control over land and other forms of property, inheritance, natural resources, appropriate new technology and financial services, including micro-finance.

By 2030, build the resilience of the poor and those in vulnerable situations and reduce their exposure and vulnerability to climate-related extreme events and other economic, social and environmental shocks and disasters.

Ensure significant mobilization of resources from various sources, including through enhanced development cooperation, to provide adequate and predictable means for developing countries, mainly least developed countries, to implement programmes and policies to end poverty in all its dimensions.

Create sound policy frameworks at the national, regional and international levels based on pro-poor and gender-sensitive development strategies to support accelerated investment in poverty eradication actions.

## 2. Disability and Poverty

There is a strong bidirectional link between poverty and disability. Poverty may cause disability through malnutrition, poor healthcare, and dangerous living conditions. Case studies in developing countries show that higher disability rates are associated with higher rates of illiteracy, poor nutritional status, lower immunization coverage, lower birth weight, higher rates of unemployment and underemployment, and lower occupational mobility. Disability can cause poverty by preventing the full participation of persons with disabilities in their community's economic and social life, especially if the appropriate supports and accommodations are unavailable.

The high numbers of persons with disabilities disproportionately represented among the world's most marginalized groups have a profound significance concerning implementing the SDGs. Eighty percent of persons with disabilities live in developing countries, and the failure to include and integrate

them in all development activities will mean failure to achieve the SDGs.

## 3. What is Poverty?

Poverty entails more than the lack of income and productive resources to ensure sustainable livelihoods. Its manifestations include:

- ❖ Hunger and malnutrition.
- ❖ Limited access to education and other basic services.
- ❖ Social discrimination and exclusion.
- ❖ The lack of participation in decision-making.

In 2015, more than 736 million people lived below the international poverty line. Around 10 percent of the world population (pre-pandemic) was living in extreme poverty and struggling to fulfil the most basic needs like health, education, and access to water and sanitation, to name a few. One hundred twenty-two women aged 25 to 34 live in poverty for every 100 men of the same age group, and more than 160 million children will be at risk of living in extreme poverty by 2030.

## 4. Poverty facts and figures

According to the most recent estimates, in 2015, 10 percent of the world's population or 734 million people, lived on less than \$1.90 daily. Southern Asia and sub-Saharan Africa are expected to see the largest increases in extreme poverty, with an additional 32 million and 26 million people living below the international poverty line due to the pandemic.

The share of the world's workers living in extreme poverty fell by half over the last decade: from 14.3 per cent in 2010 to 7.1 per cent in 2019. Even before COVID-19, baseline projections suggested that 6 percent of the global population would still live in extreme poverty in 2030, missing the target of ending poverty. The fallout from the



pandemic threatens to push over 70 million people into extreme poverty.

One out of five children live in extreme poverty, and the adverse effects of poverty and deprivation in the early years have ramifications that can last a lifetime.

In 2016, 55 percent of the world's population – about 4 billion people – did not benefit from any form of social protection.

5. Ending Poverty (the first of UN Sustainable Development Goals)

Ending poverty in all its forms is the first of the 17 Sustainable Development Goals (SDGs) of the 2030 Agenda for Sustainable Development. The SDGs' main reference to combating poverty is to: "Ensure significant mobilization of resources from a variety of sources, including through enhanced development cooperation, in order to provide adequate and predictable means for developing countries, in particular least developed countries, to implement programs and policies to end poverty in all its dimensions."

The SDGs also aim to create sound policy frameworks at national and regional levels. It is based on pro-poor and gender-sensitive development strategies to ensure that by 2030 all men and women have equal rights to economic resources and access to basic services. Further, ensure the ownership and control over land and other forms of property, inheritance, natural resources, appropriate new technology and financial services, including microfinance. To end Poverty, we also need to implement the other 16 SDGs.

IV. Our Role in Alleviating Poverty

Poverty is qualitatively defined as having inadequate access to basic human needs, such



as food, water and shelter. According to the World Bank, around one billion people globally fell under the category of surviving under \$1.25 a day in 2011. Poverty is a multifaceted issue based on the interplay between many root causes. Unemployment, non-access to education, unaffordable housing and healthcare, and racism are among the causes of poverty: lack of finance, food and shelter. The root cause is uncaring political leadership. The public politicians stay wealthy and don't care for the common people. It is prevalent in most countries.

For better political leadership, we need a genuine democratic governance system based on Prout. In this regard, my book: *Socio-economic Democracy and the World Government*, addresses a new system of Democratic Governance, devoid of political parties. This book describes the system of Prout and its implementation. This textbook, published in 2004, serves as a valuable teaching, learning, knowledge, and research resource for (i) a holistic approach to a sustainable living environment promoting collective welfare and

(ii) a multi-stage roadmap towards a world government system for the unification of all the communities of the world into one global cooperative.

For its implementation, we also need to be involved in University Education. Universities have been the developers of human civilizations from ancient times to the present. University education is the prime solution, by which students can be educated holistically, become community-caring residents and even become global citizens—caring for other countries and considering how to end poverty.

### **The Dedication**

In ever-lasting memory of the impoverished people - the street beggars, constituting the ignored "Fourth World". Who I knew in my childhood and from whom I derived so much love. Who, through their dignified lives (amidst intense suffering), enlightened me about life - wishing them eternal peace in the Effulgent World!

Finally, invoking Baba (Shri Shri Anandmurti's) grace, may I make a humble request, please let us take care of the poor and homeless. ●

# PROUT'S RISE AT A CRITICAL JUNCTURE

Ravi Logan

While the drive by those who dominate society to acquire wealth and power seems to have reached its zenith, it is actually in decline. As has been the case in history, those in power and influence since the ending of its era of dominance are now in a mad scramble to unsustainably drain all the wealth from the economies and the resources of the earth, causing biosphere-wide damage and climate change. They do not have the wisdom of sages, but they have the cunning attributed to the fox. The fox senses when an extremely long cold winter or a time of scarcity is coming, and it will take on all the fat it can to survive the lean times and possible death.

That is the situation of the cunning foxes in human form. They are redoubling their efforts to gain what they can while still in power. The oil executives know the terrible damage being done by their constant draining of the world's resources and by the toxic pollution caused by fossil fuels and the production of plastics. Yet, they relentlessly pump petroleum while they can, not caring a whit for the future of humanity and the suffering they are causing.

Likewise, the most potent Dictators are scrambling to consolidate their power and are pouring all their resources into police and armies, knowing that they are fighting a rising tide of popular discontent. As a result, dysfunctional democracies are becoming even more

*"By their very nature, the forces of greed are competitive and divisive. The ideology of Prout, by contrast, is unifying in nature and appealing to all."*



dysfunctional and, in some cases, almost paralyzed in their ability to make decisions and policies on time that will benefit their electorate. Moreover, all this dysfunction in governing systems is co-occurring at a surprising speed.

Historically, it has only been a war that could temporarily unify a dysfunctional nation into unified action. But Russia demonstrates that even manipulating the populace through war can no longer forge unity. Russia is becoming a nation of deserters and

draft dodgers. The Russian people have no appetite for war, even though they have been quite the warrior culture in the past.

The dictatorships (some taking the electoral route) have broken down, and the leaders have become impotent to govern the mafia classes destroying the economy and the culture. So, many countries are entering a destabilization phase. The economic Depression is predicted now, along with severe inflation. This development has long been foreseen for Prout's rise as the

panacea. Prout can come to the fore when people realize that the existing systems are failing and that a New Vision is needed.

However, it is up to the Prout activists to be prepared to seize the opportunity. They must form teams that will work together in coordinated cooperation and find ways to plant Prout in even what seems to be the most barren soil of the most dysfunctional societies.

When the greed-driven excesses of human activities have destroyed land, what is needed to reclaim it and return it to verdant forests and farmland? First, we must plant the hardiest trees with the strongest root systems to break up the hardened, depleted soils. And we must channel the now scarce water to these new trees so that they can soon give shelter to more species of plants. Then, in a short time, the desertified land will return to verdant land that attracts the clouds and its nourishing rain.

What follows is the process that Proutists must take. The seedlings — the philosophy, the demonstration projects, and the ideologically educated individuals — must now be planted worldwide. So, as the impending natural and man-made destruction occurs, the next cycle of creating a

brighter future has already been Seeded and begins to flourish.

Many who are conscious and care for human welfare are becoming disillusioned by the growing destruction they see and experience. Proutists must sensitize them instead to see the emerging opportunities to create a brighter future. The crust of the hardened soil is already broken, so the time is ripe for planting the seedlings so they may ripen at the first opportunity.

Consider what happened in past times of trouble. The next great wave of a more enlightened society came out of the darkest times. So, there must first be some manner of degeneration due to oppression before a great leap forward can occur. And we are now seeing the culmination of the period of regression, as evidenced by the growing instability of governments and economies. Revolutionary change does not come out of a gentle evolution. It comes from conflict and the collapse of the existing decadent exploitative structures.

### Bring Prout's Vision to the Arjuna

The great Pandava warrior, Arjuna, became discouraged when he saw

the great armies of the Kauravas arrayed against him on the battlefield of Kurukshetra. He was ready to surrender even before lifting a hand in the fight. However, Arjuna did not have the vision to see the larger picture until a greater awareness enlightened him that this was the pivotal moment to jump into the fray, no matter what the apparent consequences appeared. In the end, a new era in which human dharma could again prevail came out of the ensuing struggle.

The situation now faced by many progressive-thinking people is similar to the dilemma of Arjuna. They seem to be surrounded by overwhelming classes who, in their blind greed, suck the life of the planet and its living beings to feed a hunger nothing can satisfy. The Arjuna of the world are doing what they can, but they have not yet been educated in Prout's powerful and unifying socio-economic principles. When all the Arjuna on the planet are unified with the liberating vision put forth by Prout, they will have the vision of what it is they are fighting for.

By their very nature, the forces of greed are competitive and divisive. Therefore, their capacity to work together is limited. The ideology of Prout, by contrast, is unifying in nature and appealing to all. It is this unity promised by Prout that will prevail. The Arjuna of the world are in the millions, but they have no comprehensive, unified principles or vision.

The time is ripe; it is time to spread Prout worldwide. It is now when Prout can catch on and spread like wildfire, for the need has never been so great. Now, the seeds and seedlings that have so carefully been nurtured are ready to sprout worldwide. They will find fertile soil and sprout many solidarity movements that will be united in a shared vision for a



better world and be united in their practical application.

The soil for change has been prepared, and there are potential Arjuna throughout the planet. Now it is time for the Proutists to act in the spirit of Krishna by informing and inspiring the Arjuna of the vision that can unify all the disparate forces who would take back the life of humanity and the earth from the rapacious exploiters.

Proutists can take inspiration from the spirit of the brave fighters of Ukraine Samaj against Empire-minded Russia. Before the conflict, the Ukrainians were not united; it was fractious and full of infighting. But when faced with an existential challenge, the leaders and the people united, and their small nation took on the mighty Goliath of Russia. But Proutists should not confront the approaching time of socio-economic chaos unprepared. Now is the time to build our coalitions with other progressive groups and to educate the future leaders in Prout's empowering vision for humanity.

When the imperial nations were fighting each other in World War II, Subhash Chandra Bose declared that it was time to strike



aggressively against British colonialism. His example should guide proutists.

While the planet is at its most significant moment of chaos and change, when the immoral forces are fighting among each other — it is the proper moment to launch with vigour, unity and the neohumanist Vision for the future that will motivate the masses throughout the planet. However,

we must not face this moment unprepared and not give up.

To disseminate information on Prout on our websites, in our publications, at our lectures and in our classes is no longer enough. It is time for our organizers to go out, to meet with the emerging revolutionaries and leaders and convince them of the viability and necessity of Prout. It is the need that is now upon us. ●

**When the psychic balance in social life undergoes a revolutionary change, certain factors remain inseparably associated with that change. Some of those factors are the collective upsurge against exploitation; revolt against the status quo; effective struggle to the benevolent forces against the malevolent forces; and the longing for a new collective psychology among the people.**

**Human civilization has now reached a critical stage of transition. Exploitation of one human being by another has assumed alarming proportions. At critical junctures in the past, when exploitation had reached the zenith point, history witnessed the emergence of mighty personalities who were able to overcome the problems in society. Today also, the guidance of mighty personalities with a comprehensive ideology is required to lead humanity away from the edge of disaster towards a glorious future. The emergence of such personalities is an indispensable necessity of history.**

**Shrii Prabhat Ranjan Sarkar**

# Time is Now for COOPERATIVES WORLDWIDE

Prof RP Singh.

**C**o-ops, or cooperative societies, are a universal phenomenon with various definitions and forms. They are essentially a group of consumers, companies, or families working toward societal, economic, or cultural objectives while adhering to the principles of shared ownership and democracy to enhance the lives of its members. They are a non-profit organisation that embraces the principles of self-help and mutual assistance, replaces capitalism with cooperation, pays attention to the needs of its members, is non-discriminatory, and takes decisions through discussions.

The International Cooperative Alliance (ICA) represents 110 countries with cooperative membership of 800 million. It described the same sentiment in different terms in its widely known and accepted definition of cooperatives as "an autonomous association of persons, united voluntarily to meet their common economic, social and cultural needs and aspirations through a jointly-owned and democratically-controlled enterprise." From the start, the cooperative movement was hailed as - **the road from poverty to plenty, - a turning point in economic and social history, - a robust tool for economic**



**decentralization and democracy, etc.**

Cooperation as a form of organization owes its genesis in India to the enactment of the first Act on Cooperation, i.e., the Cooperative Credit Societies Act, on 25th march 1904. However, improved and comprehensive legislation was passed again as the Cooperative Societies Act 1912. Section (4) of this Act considers a

cooperative society as "a society which has its object the promotion of economic interest of its members in accordance with cooperative principles". Cooperation has been eulogised in all the world's major religions and moral systems as an ethical norm.

As far as the Mission and Principles of Cooperation are concerned, the last four couplets of Rg-Veda provide an ancient

description of the early stage of the Indian and global civilizations. Its purport is:

*"May you all have a common purpose  
May your hearts be in unison  
May you all be the same mind  
So that you can do the work  
efficiently well".*

Cooperatives have been analysed and criticised too much for their failures, but very little positive and affirmative thinking has been done to nurture and strengthen them. More often, the failure and mismanagement of the Cooperative's activity are wrongly ascribed to the spirit of Cooperation.

### Cooperation in the Modern World

Though Cooperation has been highly successful in many countries, its experiences in India have been mixed due to complex politico-socio-economic conditions. Three decades earlier, it was termed a failure with no future. The main reasons have been their subordination to incompetent government agencies and inadequate attention to developing entrepreneurship, initiative and a sense of

participative or team effort amongst suffering masses. As a result, it has affected Cooperatives and overall economic development.

But it is interesting to note a contrast that many large and transnational corporations have been emphasising various variants of Cooperation, e.g. team building, group feedback, participatory management, collaboration amongst firms, human and industrial relations, etc., as the panacea of all their ills. The developments in IT have led to an opportunity for the re-emergence of many forms of management and organisation (which were assumed to be a failure, namely in the 1960s) like matrix organisation, team building, divisional structure, collaboration, relation management, participatory projects, limited liability partnership (since 2008 in India) distributed processing and so on. Cooperation has given many vital signs of revival and re-emergence within the last one and half decades despite the challenges of globalisation.

The capitalist and communist media highlighted the failures of

Cooperation, whereas its successes have been mainly ignored or downplayed.

### Cooperation in Present India

As of now, Indian governance has realised the significance of cooperatives. Then, they were a state subject, but now under the ministerial leadership of Shri Amit Shah, they are viewed as a potent tool of economic democracy and a vital element of national governance with recognition of Multi-state Cooperative societies. Around 8 lakh Cooperative societies are officially recognized in India, mainly in the agricultural, banking, and housing industries. India has the largest network of Cooperatives—the most popular institution by any standard. They contribute as much as 50 per cent of the total production of sugar, 25 percent of fertiliser production, 43 percent of agro-credit disbursement and 11 percent milk procurement in the country. The grand success of Self-Help Groups as informal cooperatives as well as micro-enterprises fortified by the following great examples has strengthened our conviction and confidence in the use of



Cooperatives as medium enterprises:

The long, successful examples are:

- ❖ IFFCO (the world's largest cooperative in terms of GDP per capita turnover);
- ❖ KRIBHCO (2nd Largest Urea Manufacturer at a Single Location in India);
- ❖ AMUL (the world's greatest milk producer);
- ❖ Karnataka Milk Federation (next to Amul);
- ❖ India Coffee House (managed by a group of worker cooperative societies);
- ❖ The Maharashtra State Co-op. Bank Ltd. (MSC)—the only cooperative bank in India which has figured nine times among the top 1000 banks in the world based on financial soundness (Capital Adequacy);
- ❖ Tirumala Tirupati Multi-State Co-operative Credit Society — India's fastest-growing cooperative society;
- ❖ Horticultural Producers' Cooperative Marketing and Processing Society (HOPCOMS)

### An Opportune Time for Coordinated Cooperation

The cooperatives can establish better labour management coordination at a time when the labour unions are gradually waning. The SHGs have been one step forward from Subordinated-cooperation to the culture of Coordinated-cooperation.

In Coordinated-cooperation, as propounded by Shri P.R. Sarkar, the government has to play the role of a friend, philosopher and guide to the Cooperatives. In contrast, the traditional registered cooperatives in India have suffered due to their subordination to the government, as mentioned earlier. Therefore, it has to play a promotional role.



The government may entrust the Cooperative's educational, developmental and regulatory issues to an autonomous body of Cooperatives at appropriate socio-economic zonal levels. Nevertheless, the success of Cooperatives can play a meaningful and catalytic role, provided they are given the right opportunity and autonomy.

In every field of collective life, there should be cooperation among the members of society. Where this cooperation is between free human beings, each with equal rights and mutual respect, and each working for the welfare of the other, it is called “coordinated-cooperation”. On the other hand, when people do something individually or collectively but keep themselves under other people's subordination, it is called “subordinated-cooperation”. Therefore, in every stratum of life, we should organise enterprises of coordinated-cooperation and shun the subordinated-cooperation.

According to Prout, not more than thirty to forty-five percent of the population should be employed in the agricultural sector. For this, three basic steps are needed:

- ❖ To fully execute the cooperative system, there

must be adequate psychological preparation through the internal and external pressure, considering the passage of time. People would never accept a system violently thrust upon them. It will take time for the collective psychology to shift, depending on how the populace feels.

- ❖ Cooperative farms are developed with land security for the individual farmer by a proper system of rating and leasing land.
- ❖ Heavy positive subsidies for agricultural Cooperatives to mitigate the disparity in income of agricultural and non-agricultural sectors. But subsidies and incentives to farmers on an individual basis should be withdrawn entirely. Instead of reducing them, we should direct public investment and subsidies to Cooperative projects and enterprises rather than personal projects. ●

Prout prescribes phased implementation of a Cooperative system which will be the subject of discussion in the next part of this article. *(To be concluded)*

# Unprecedented Protests in

## CHINA

■ Bhupendra Singh

**T**he Covid-19 pandemic, which broke out in the central Chinese city of Wuhan in late 2019, has killed more than 6,631,000 people worldwide, according to Johns Hopkins University. The world has also seen more than 641,655,000 cases of Covid-19. China maintains a strict zero-Covid policy under which local authorities clamp down on even small outbreaks with mass testing, quarantines and snap lockdowns. However, on November 29, China said it would take steps to “minimise” the impact of its draconian coronavirus lockdowns amidst the unprecedented public protests against President Xi Jinping's stringent zero-COVID policy that evoked strong support from the UN, the US and other nations.

With memories of 1989 Tiananmen Square student

***"Public protests are exceedingly rare in China, where the Communist Party has tightened its grip on all aspects of life and built a high-tech surveillance state."***

protests, which shook the ruling Communist Party rule, in mind, the government is cautious to ensure that the campuses are emptied before they escalate.

Thousands of students demanding democracy and freedom in the Communist nation were killed during the Tiananmen protest. These protests started when thousands of people joined in cities across China, from Hotan in the far west to Shanghai and Beijing, in an unprecedented challenge to leader Xi Jinping's zero-Covid policy. As per a CNN report, 23 demonstrations took place across 17 Chinese cities –

including the capital Beijing and the financial centre Shanghai. In Shanghai on Saturday, November 26, hundreds gathered for a candlelight vigil on Urumqi Road, named after Xinjiang city, to mourn the fire victims. Many held up blank sheets of white paper – a symbolic protest against censorship – and chanted, "Need human rights, need freedom."

Some also shouted for Xi to “step down,” and sang The Internationale, a socialist anthem used as a call to action in demonstrations worldwide for more than a century. Earlier, protestors sang it during pro-



Protesters wave flags on Beijing's Tiananmen Square in the weeks leading up to the violent crackdowns on June 4, 1989. Photo courtesy Jian Liu one of the student protesters, who now lives in the USA.

democracy protests in Tiananmen Square in Beijing before a brutal crackdown by armed troops in 1989.

By the 27th evening, mass demonstrations had spread to Beijing, Chengdu, Guangzhou and Wuhan, where thousands of residents called for an end to Covid restrictions and political freedoms. Further, residents in some locked-down neighbourhoods tore down barriers and took to the streets. Protests also took place on campuses, including the prestigious institutions of Peking University and Tsinghua University in Beijing, and the Communication University of China, Nanjing.

In Hong Kong, where a national security law imposed by Beijing in 2020 has been used to stifle dissent, dozens of people gathered on Monday evening in the city's Central district for a vigil. Some held blank pieces of paper, while others left flowers and held signs commemorating those killed in the Urumqi fire on the 24th.

China moved quickly to suppress these demonstrations, deploying police forces at key

protest sites and tightening online censorship. The places where the anti-government protests have been sealed with barricades. The police crackdown on the protestors and the foreign media, including the detention and manhandling of a BBC journalist in Shanghai, drew global criticism. Also, several universities and colleges, including the prestigious Tsinghua University, where hundreds of students held blank paper protests - an act which has become a symbol of defiance against Chinese censorship, were advised to go home.

### Why the Protests?

The protests were triggered by a deadly fire last Thursday in Urumqi, the capital of the far western region of Xinjiang. The blaze killed at least ten people and injured nine in an apartment building - leading to public fury after videos of the incident showed that lockdown measures had delayed firefighters from reaching the victims. The city had been under lockdown for more than 100 days, with residents unable to leave the region and many forced

to stay home.

Videos showed Urumqi residents marching to a government building and chanting for the end of the lockdown on Friday. The following morning, the local government said it would lift the lockdown in stages - but did not provide a clear time frame or address the protests. That failed to quell public anger, and the protests rapidly spread beyond Xinjiang, with residents in cities and universities across China also taking to the streets.

### How are they Significant?

Public protests are exceedingly rare in China, where the Communist Party has tightened its grip on all aspects of life, launched a sweeping crackdown on dissent, wiped out much of civil society and built a high-tech surveillance state. The mass surveillance system is even more stringent in Xinjiang, where the Chinese government is accused of detaining up to 2 million Uyghurs and other ethnic minorities in camps where former detainees have alleged they were physically and sexually abused.



*Protesters march in Beijing on November 27.*

A damning United Nations report of September described the region's "invasive" surveillance network, with police databases containing hundreds of thousands of files with biometric data such as facial and eyeball scans. However, China has repeatedly denied accusations of human rights abuses in the region.

While protests do occur in China, they rarely happen on this scale or take such direct aim at the central government and the nation's leader, said Maria Repnikova, an associate professor at Georgia State University who studies Chinese politics and media. "This is a different type of protest from the more localised protests we have seen recurring over the past two decades that tend to focus their claims and demands on local officials and on much targeted societal and economic issues," she said. Instead, this time the protests have expanded to include "the sharper expression of political grievances alongside with concerns about Covid-19 lockdowns."

In recent months, there have been growing signs that the public has run out of patience with zero-Covid, after nearly three years of economic hardship and disruption to daily life. Isolated pockets of protest broke out in October, with anti-zero-Covid slogans appearing on the walls of public bathrooms and in various Chinese cities. It was inspired by a banner hung by a lone protestor on an overpass in Beijing just days before Xi cemented a third Presidential term in power.

Earlier in November, larger protests took place in Guangzhou, with residents defying lockdown orders to topple barriers and cheering as they took to the streets.

### Authorities' Response

While protests in several parts of China appear to have largely dispersed peacefully over the weekend, authorities responded more forcefully in some cities. For example, the Shanghai protests on November 26 led to scuffles between demonstrators and police, with arrests made in the early morning. Undeterred, protesters

returned the next day, where they met a more aggressive response – videos show chaotic scenes of police pushing, dragging, and beating protesters. The videos have since been scrubbed from the Chinese internet by censors. One Shanghai protester told CNN he was one of around 80 to 110 people detained in the city on November 26. He described being transferred to a police station, having his phone confiscated and having biometric information collected before being released a day later.

On the 28th, China's Foreign Ministry spokesman Zhao Lijian seemed to deflect questions about the protests. When a reporter asked whether the widespread displays of public anger would make China consider ending zero-Covid, Zhao replied, "What you mentioned does not reflect what actually happened." The next day, Zhao further defended zero-Covid, claiming Chinese citizens "enjoy various legal rights and freedoms that are fully protected by law. At the same time, any rights and freedoms should be exercised within the framework of the law". ●

**Zhou Fengsuo was a top university student when the first protests broke out in the heart of the ancient imperial city of Beijing, set off by the death of reformist leader Hu Yaobang in April 1989. But he threw caution to the wind as students marched to Tiananmen Square before Hu's funeral. Tens of thousands of students like him from across the country, professors, blue-collar workers and passersby joined in the following months.**

**Often dubbed the "student democracy protests", those who assembled in Beijing and elsewhere across China didn't just want democratic reform. Among other things, they demanded labour bargaining for workers, a free press and an end to party corruption.**

**But by May, officials who were sympathetic to the student protesters lost out to factions led by Deng Xiaoping, the Chinese leader who ordered that the demonstrations be put down. On the night of June 4, tanks rolled in to the square and began shooting. Violent crackdowns in other Chinese cities followed in the next few days. No authoritative death toll exists, but historians estimate it to be in the hundreds to as high as 10,000.**

**Over the past three decades, the ruling Communist Party has systematically attempted to erase the memory of Tiananmen through a combination of high- and low-tech methods: extensive online censorship, and brute intimidation of dissidents and victims' families.**

# GROWING ISOLATION IN THE URBAN JUNGLE

Karunakshim Vatsalam

*"The community should address the crisis of the vulnerable youth confronting multiple complex issues of modern times."*

The recent blood-curdling murder of 27-year-old Shraddha Walkar in the nation's capital at the hands of her 28-year-old partner Aaftab, which drew much media attention, is a sad commentary on the growing isolation, especially of young people in the urban jungle. In her day-to-day life, she had slipped into being a helpless woman, caught in a cycle of vicious abuse that everyone noticed but did not care sufficiently to pull her out of. Though this gruesome incident put her in the national spotlight, family and friends remained oblivious and unconcerned about her going silent for five months after her death. To those who knew her, she was calm and slightly aloof.

What emerges from multiple conversations with police, friends, neighbours, and family is the portrait of a deeply troubled young woman who felt compelled to carry her burden alone. Shraddha grew up in Vasai, Mumbai's far-flung northern suburb, the daughter of a homemaker and an engineer who ran an inverters' business. The Walkars were comfortably off and lived in the family home. But that middle-class home camouflaged the simmering tensions between the



*The house in Chattarpur Pahari, New Delhi*

parents, Vikas and Suman Walkar. Their neighbours were shocked when Vikas moved out of the family house into his mother's home a short distance away in 2014. There had been no raised voices or complaints to indicate

something amiss between Walkar and his sickly wife.

Shraddha was 19, just finishing junior college when the separation happened. Her brother Shree was 14, still young to comprehend its enormity. Soon

after their breakup, Suman was diagnosed with a heart condition and became virtually confined to the house. For months, mother and daughter became inseparable until Shraddha started attending Ruparel College at Matunga for her Bachelor's in Mass Media. Through these tumultuous times in her life, her one close friend appears to be Laxman Nadar, who was the one to alert her father that Shraddha had not been heard from in months. In college, she was a normal average student. However, her relationship with her father deteriorated steadily, and he complained to his friend that his

in India, and the app's hoarding bloomed across Mumbai's skyline, showing the face of a prominent actor as one of its backers. It was through this dating app that she and Aftab, a sous chef who, as per the dating parameters, unfortunately, 'matched' and, more, unfortunately, turned out to be someone who made her life miserable and ultimately killed her.

However, within six months of meeting him, Shraddha announced to her family that she would move in with Aftab. Both father and mother were against the relationship and met Aftab's

Shraddha had confided to her mother about the violence, but her mother being too unwell, could hardly do much. As instances of his violent behaviour became more frequent, followed invariably by contrition and threats of self-harm if she left him, Shraddha spoke to several people about his erratic behaviour. And yet, despite the argument, the couple moved into another home after their first lease expired.

In January 2020, Shraddha's mother died, and she performed the last rites. At the funeral, she met her father, but they barely exchanged a few words. However,



daughter had stopped listening to him.

After her Bachelor's degree, Shraddha joined a Call Centre and started giving money to her mother even though Vikas Walkar took care of his family's financial needs. Around this time, in late 2018, the dating app Bumble was launched

parents, hoping they could dissuade him. That didn't happen. The couple rented a flat in the neighbouring suburb of Naigaon, and only when they started living together did the first signs of Aftab's violent streak emerge. Instances of verbal abuse were followed by physical violence.

a month later, she met her father, and like she had told her mother, she told him about the abuse and violence she was facing. Her father advised her to leave him and come home, to which she disagreed and told her father not to interfere. But a friend of his, Shri Naik, said to him that he was her father and if

anyone could help her, he could and that he must try harder and make her understand that he was there for her.

By now, their relationship had fallen into a toxic pattern of abuse and reconciliation. But nothing, not even excursion trips to the hills, could make up for the cycle of violence. When Shraddha's boss asked his colleague to check, who, since he was out of town, sent his brother instead, met Shraddha with another friend, and the two of them took her to Tullinj police station to lodge a complaint. They also wanted her to get medically examined so the FIR could be lodged. It was on November 23, and as per press reports, in a handwritten complaint the same day, she said she was unwilling to live with him anymore. She also mentioned that he tried to kill her, scared and blackmailed her, and would cut her and throw her pieces away. Further, she had been beaten for six months but feared going to the police as he threatened to kill her. However, under pressure from Aftab's parents, she gave another statement saying they no longer had any quarrels.

Barely ten days later, on December 3, she was admitted to the hospital for three days. According to the hospital report, Shraddha came with several ailments, including severe back pain, nausea, neck pain and difficulty moving her neck, which she had been suffering from for the last four to five days. A medical check-up revealed tenderness in her abdomen and her spine, contusions in the abdomen and internal injuries. She was advised complete bed rest for a few days, along with painkillers and physiotherapy. One of the doctors there said, "She was hesitant to talk about what caused her injuries, but they were consistent with physical assault". Later she reached out to her friend and told him that her relationship with Aftab had turned

"toxic beyond repair". He went to their house and urged Shraddha to get in touch with the police, which she declined, saying Aftab had threatened to kill himself if she ever called the cops. "I also didn't call the police but I did warn Aftab against harming her."

Police suspect that the couple abruptly moved to Delhi from Mumbai as part of Aftab's plan to eliminate his partner. Shraddha was killed three days after moving into a flat in south Delhi's Chattarpur Pahari. That she left her hometown Mumbai and shifted to Delhi with her partner in 2020 and set up home like a married couple in a crowded neighbourhood of Chattarpur in Delhi, and that she was entrapped in a relationship that went sour and in fact toxic without emotional support from family and friends speaks very poorly about the society we live in today.

A sea change has taken place in our society where men and women are making individual choices without seeking the approval of their family members. Shraddha moved out when her parents rejected Aftab and objected to her living with him. However, the biggest problem appears to be the lack or breakdown of communication. After losing her mother in 2020, Shraddha had not been in touch with her father, who had no clue about his daughter's whereabouts. He only came to know when one of Shraddha's acquaintances, who cared enough after he found her phone switched off, alerted her father. That was when the murder was finally discovered. All this background paints a sad picture of abjectly lonely young people — alienated, disconnected and adrift from the support system the older generation took for granted.

Too many of the younger urban generation are at war with their families. Some give in, and many others stake out. This

widespread alienation and emotional distancing lead to permanent rifts, with practically no hope of reconciliation. There is no standard safety net, especially for young women more vulnerable than the men they partner with. Traditional family structures have taken a big hit. Shraddha's friends knew she was in an abusive relationship and wanted to end it. The friends claim they confronted Aftab earlier as well. But Shraddha chose to stay on, foolishly believing the abuser would change his ways. What is worse, this abuse is mistakenly equated with love ("If he beats me, it's because he cares for me... and he apologizes the next day"). Often, an abused woman has nowhere to go and no one to turn to —adrift, rootless, without money and alone —waiting hopefully for the salvation of some sort. In Shraddha's case, there was none. Though she was the victim, fingers are shamelessly being pointed at her.

Instead, what needs to be discussed is the crisis facing the young and vulnerable dealing with such multiple complex issues. Aftab has been branded a psychopath. Had Shraddha felt comfortable enough to reach out to her father and friends' circle on that fateful day of May, had she raised the alarm and alerted the neighbours or called the police, things might have ended differently. But she either couldn't or didn't.

In these times of social media, where all over the world people talk to one another in hundreds and thousands in virtual mode all the time, sadly, in the real world, very few do. People need to speak to one another, to our partners, parents, children, friends and colleagues. It's never too late to start.

Had the family been in regular communication and tried to understand Shraddha's world, she would perhaps still be alive. ●

**I**n developing countries, fetching water is the job of women and girl children. Walking for hours, they carry home as much as sixty liters of water daily for their families. .... On average, a rural woman walks several thousand miles yearly to fetch water, more so in arid lands worldwide. Their urban sisters are slightly better off; they may not walk such distances, but they stand in long queues for hours to collect water from roadside taps or water Tanks. Women are the world's water carriers.

### Women and Nutrition:

Women are the world's breadwinners and directly influence the family's nutrition. Water and food go together. Women also produce more than half the world's total food supply. Regrettably, most Indians are eating less today than a decade ago; the per capita daily availability of food has declined from 485 to 419 grams per day. One million children die every year of lack of food. The poor are worse off because their food and livelihoods have been destroyed.

Since the 1970s, The chemical mono-culture of food crops, neglect of cereals and bio-diversity and use of water-guzzling hybrids has eroded the productivity of soils. Moreover, it has led to water mining instead of harvesting, eroding the water resources of vast regions and impoverishing farmer communities. The shocking scale of farmer suicides since the 1990s is the direct consequence of these policies and practices.

The middle classes are also worse off because the Corporate food giants have imposed, through clever media *blitz*, for their

# WOMEN and Prout Cooperatives

*"Women are the world's breadwinners and directly influence the family's nutrition."*

G. Surender Reddy



obscene profits the harmful junk food and processed foods. So, on the one hand, the poor face malnutrition because of deprivation, while malnutrition in the middle classes is linked to a junk-food diet and its equally debilitating health effects.

### Women, Water and Nutrition:

In rural areas, chronic health problems result for women from their role as water carriers and breadwinners. When such is the expenditure of energy and time, there is no room left for education and, by extension, development and economic independence. Moreover, while women carry water and work for food on land, they have little role in the water and land policies and rights to mitigate their problems in access to inputs, technology and finance. It has to change.

## Women and Education:

Prout's founder, Shrii Prabhat Ranjan Sarkar, said: "Even today, women are slaves to the male-dominated social order. It is not only wrong but deplorable. We should decry such domination of women and their psycho-economic exploitation through the evil design of dogmas. To abolish dogma and liberate women from psychic exploitation, there should be:

1. *Free education for all women in all countries of the world.*
2. *No discrimination in the social, educational and religious realms.*
3. *The provision of economic and social security to all women.*

We stand to create a powerful, dynamic and up-surging social consciousness, especially among women, so that they are inspired to rise, abolish dogma and annihilate all symbols of slavery, and usher in a new era of coordinated cooperation and glorious achievement. Let women be the vanguard of a new revolution humanity must achieve for a glorious tomorrow".

## Women and Microfinance:

Micro-finance Institutions have targeted women in the last more

than one and a half decades, originating among poor women in Bangladesh and now a global phenomenon, and attribute their success to the following socio-economic and bio-psychological features.

1. Women Are the Poorest of the Poor.
2. Women have a higher unemployment rate than men in virtually every country.
3. Women also comprise most of the economies' lower-paid, unorganized informal sector.
4. Giving priority to increasing women's access to financial services because women are relatively more disadvantaged than men. Many scholars and development agencies have noted an apparent trend toward the feminization of poverty.
5. Income-generating activities and microfinance institutions can significantly reduce women's vulnerability to poverty. Addressing women's vulnerability can sometimes translate into empowerment if they have greater financial security.
6. Allows the women to become more assertive in household and community affairs.

7. Women have been shown to spend more of their income on their households; when women are helped to increase their incomes, the whole family's welfare is improved.
8. Women's success benefits more than one person.

Thus, women's rights are human rights, and by extension, women's empowerment is human empowerment.

## Cooperative Banks:

Giant centralized banks serve as instruments of transfer of resources and assets to the wheeler-dealers across regions and countries, equating rights on economic resources to human rights. For example, a Sahara bank collected money from the poor in India and bought a 7- Star hotel in England, a Cricket team and Villas built in the forbidden Western Ghats for the luxury of the rich.

We should educate people that promotion and investments in local Cooperative banks, mandated to serve the local people, would ensure local employment and purchasing power, strengthen the local economy, and avoid labour migration and human misery.

We should establish Cooperative Banks to ensure that the local resources and assets serve local communities. In each of the forty-four Prout Samajas in India and 200 of them in the rest of the world, exclusive Samaj Cooperative Banks should be established to promote the Prout economy of Neo-humanism. You can google 'Prout' for further information and study the future-ready socio-economic theory - the only rational guide for individual and collective action in the 21st century for the welfare of planetary human society.

## Women and Prout's People's Economy

We can solve the issues



highlighted in the preceding by securing minimum essential needs of goods and services to all, as mandated in the Prout Sutra' *'yugasya Sarva nimna prayojanam savesham vidheyam'*.

### **Women-Lead Prout Cooperatives:**

Communities should strive to promote Producer, Consumer or producer-cum-consumer Prout Cooperatives for gainful employment and purchasing power to secure Food, Fiber, Housing, Healthcare, Education and Energy. Women can play a significant role in fulfilling the objectives of Prout's Peoples economy, especially in rural areas, through robust participation in all types of Cooperatives.

**Food and Nutrition:** Rural Cooperatives of Producers in rural and urban Consumer Cooperatives will secure a fair deal for all. The critical water resource for agriculture should be treated as a community asset and managed through a local agency.

Production for Consumption' should be adopted to secure food security for all. Indian edible oil sufficiency was destroyed by the 'greed' of global corporations for profits, delivering cheap palm oil, reducing local oil-seed farmers to distress sale of their produce and consumers paying unfair prices.

### **Prout Village Cooperative Community Kitchen:**

Each Samaj should aim at food self-sufficiency to secure Food sovereignty. As a part of that, Prout Cooperative Community Kitchen in every village with modern infrastructure will go a long way in addressing the endemic malnutrition of the local community's poor old and young members.

**Fiber and Clothing:** Women, they say, take an interest in clothing. Weaving, designing and tailoring Cooperatives can cater to the



demands while generating huge employment opportunities.

**Sweet Home:** Housing architecture should suit local climatic conditions and drawing on abundantly available and locally available Construction materials should be preferred. We should promote the Producers and Cooperatives of local Construction materials for affordable, decent houses, as the productivity and well-being of all family members depend on living conditions. One should explore Laurie Baker's inexpensive and eco-friendly housing concepts.

**HealthCare:** Ninety percent of the illnesses are traceable to

contaminated drinking water. Water should be treated as a community's asset. Community Cooperatives should optimally manage rain and sub-surface water collection, storage (Ponds) and distribution for domestic (purified) and crop irrigation consumption.

Access to free Health care to all, of an equal standard, is a part of Prout's People's economy. Instead of Corporate hospitals, Doctors from various Schools of medicine can come together to start Doctor's Cooperative hospitals.

### **Neo-Humanist Education:**

One's mother tongue should be the medium of instruction in schools. Equally, the world language must

be learnt, imparting higher education in English. We should also teach Sanskrit to enrich the cultural heritage. 'Sa vidya ya vimuktaye'. The Community should organise and fund access to free standard education for all as a part of Prout's People's Economy.

The commercialization of education is going on at a fast pace under the influence of a greed-based economy, making education unaffordable. However, women can be given training in teaching and management of educational schools to address the issue. Thus, trained local teams can join to start pre-primary and primary Teacher's Cooperative Schools.

**Energy Revolution:** Renewable energy from solar and wind resources can be locally produced supplemented by power from the regular grid by community members along with use of low-power-consuming Devices. Moreover, rural stakeholders can eminently manage such community projects as Cooperatives.



### Cooperation - Sweetest Human Relationship:

Under Prout's People's economy, Women's rural groups in the Cooperative-model will have opportunities in the Food, Fiber, Health, Housing, Education and Energy sectors for sustainable economic activity for balanced growth and holistic development. Women or Nari-shakti will face these challenges and Future's feminist Neohumanism will be gloriously driven by Women-Lead Cooperatives.

The need of the hour is training 'mentors' for Prout Cooperatives to educate women in the art and science of launching producer-cum consumer Cooperatives in each village and community to beat poverty and secure balanced growth of the individual, family and community. And before that, we need to create a network of Prout Cooperative Training Centres. ●

*Close to a billion people – one-eighth of the world's population – still live in hunger. Each year 2 million children die through malnutrition. This is happening at a time when doctors are warning of the spread of obesity. We are eating too much while others starve.*

*~ Jonathan Sacks, Jewish scholar*

*Every gun that is made, every warship launched, every rocket fired, signifies in the final sense a theft from those who hunger and are not fed, those who are cold and are not clothed.*

*~ Dwight D. Eisenhower*

*Find out how much God has given you and from it take what you need; the remainder is needed by others.*

*~ Saint Augustine*

*A hundred years from now it will not matter what your bank account was, the sort of house you lived in, or the kind of clothes you wore, but the world may be much different because you were important in the life of a child.*

*~ Author Unknown*





s Sri Prabhat Ranjan Sarkar said: “We stand to create a powerful, dynamic and up surging social consciousness, especially among women, so that they are inspired to rise, abolish dogma and annihilate all symbols of slavery, and usher in a new era of coordinated cooperation and glorious achievement. Let women be the vanguard of a new revolution which humanity must achieve for a glorious tomorrow”. And: “There is no change for the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly with one wing”.

### The Context

Over sixty gender specialists met on October 19, 2022, at the Asian Development Bank (ADB) Headquarters in Manila to explore the futures of gender equality for ADB and the Asia and the Pacific region. Participants were guided through a futures thinking process by futurists Professors Ivana Milojević and Sohail Inayatullah. Dr Susann Roth, Advisor and Chief of Knowledge Management at ADB, welcomed participants, reminding them that the virus of "Nowism" was one of humanity's greatest problems. We must nudge people toward the future (Sunstein and Roth, 2022). We needed to



*“With the disproportionate gender impact of climate change women can play a crucial role as agents of change.”*

# WALKING TOGETHER

## Gender Equality Futures 2042 in the Asia-Pacific Region

■ Sohail Inayatullah, Ivana Milojević and Samantha Hung



move, as Milojević would suggest, echoing the words of feminist thinker Elise Boulding (1995), toward a 200-year present – a present where the future of grandchildren was foremost in the policies being created today. Samantha Hung, ADB Chief of Gender Equality Thematic Group, asked participants that today was the day to be bold, to create novel futures, to imagine outside the box and not be bogged down by day-to-day routine problem-solving.

The context of the workshop was the Asian Development Bank's commitment to gender equality. The Bank adopts: (1) “gender mainstreaming as the key strategy for promoting gender equality and women's empowerment across the full range of ADB operations—from country partnership strategies to the design and implementation of gender-inclusive projects and programs. (2) Gender equality needs to be pursued in its own right and

because it is critical for sustained economic growth, faster poverty reduction, and inclusive development. Under investments in women are missed opportunities to correct gender disparities and to capture and unleash the economic and human capital potential of women. (3) ADB's Strategy 2030 includes 'accelerating progress in gender equality' as one of its seven operational priorities. Gender performance is tracked and reported annually. “

Indeed, ADB is committed to supporting gender equality through gender-inclusive projects in at least 75% of its sovereign and non-sovereign operations by 2030. If nothing is done, the gender gap in economic participation and opportunity, educational attainment, health and survival, and political environment will take 135.6 years to close. Worse, the gender gap in economic participation and opportunity would take 267.6 years to close.

### Creating the Gender Bank

In the opening keynote, Milojević reminded participants that patriarchy had no gender. Instead, it is a system that hurts women and men. Moreover, it is continually perpetuated and reinvented in different forms. Still, they could work together to create a new alternative system that could play a decisive role in the region's transformation.

Inayatullah and Milojević led participants on an all-day journey using several futures methods such as the futures triangle, emerging issues analysis, scenarios, conflict transformation futures, causal layered analysis, visioning and backcasting. These methods were intended to enhance futures literacy amongst participants, map emerging and alternative futures and develop strategies for transformation while applying a gender lens.

Overall, the vision for participants was for ADB to increasingly leverage its financing, policy engagement, knowledge support and leadership to influence the region towards a transformative gender agenda to realise gender equality. In continuing its transformation from an infrastructure bank to a knowledge bank and, more recently, a climate bank, - participants suggested that it was time to envision and steer ADB towards being a Gender Bank. It was imperative, given the disproportionate gender impact of climate change and the crucial role women can play as agents of change, not to mention the incredible financial gains that could result from gender equality in the region. This Gender Bank would have gender equality in its core DNA and have equal representation of women staff at all levels, including the Board of

Directors and future female Presidents. It will be far more inclusive of other genders, those with vulnerabilities and other stakeholders, especially those downstream impacted by Bank policies. They wished to move towards a new development model paradigm of “co-design and co-creating change”.

### The New Narratives

The workshop participants created new storylines as part of their imagination of the future. These are meant to reframe the dialogue to create a new story that changes the categories of perceived reality. One group, for example, imagined a future where the region would move from “walking on one leg” to “walking together”. This future would see far greater investment in the care economy and a world where women and men were equal decision-makers in all aspects of livelihoods and caregiving.

A second group suggested that along with critical internal changes, the region had to change what it measured. They envisioned the shift from GDP to well-being. This more inclusive world would focus on balance with nature and sustainability. The worldview would move from Prosperity to a world designed around Prosperity, People, and Planet, and indeed, Purpose and Partnership. In this future, the core desired narrative shifted from “survival of the

Table 1.

	Today	Transformed
Litany	Declining female labour force participation rate (FLPR)	Equal female labour force participation
System	Heavy reliance on women for unpaid care work, which is a barrier for FLPR	Greater investment in the care economy Changing workplace policies and practices – equal paternity and maternity leave (parental leave)
Worldview	Men make decisions and are providers; women are carers	Women and men are equal partners in decision-making, livelihoods and caregiving
Metaphor	Walking on one foot	Walking together

Table 2

	Today	Tomorrow
Litany	GDP	Wellbeing
System	Man over nature	Just sustainability
Worldview	Prosperity	Prosperity, People, and Planet
Metaphors	Survival of the strongest	Thrive for all

strongest” to “thrive for all”. All understood that there needed to be a shift from the current perspective where “gender was not bankable” to a desired new “gender bank”.

## Scenarios

To understand alternatives, participants explored different scenarios of the future. These were the no change, marginal change, adaptive change, and radical change versions of possible futures.

Generally, in the no-change scenario, women would remain undervalued, underpaid, unskilled, overworked, face career obstacles and be increasingly vulnerable to gender-based violence and poverty. It was the deterioration of the current condition, as we have seen with shocks such as COVID-19 and its disproportionate gender impacts.

There would be some improvement in the marginal-change future as more move to leadership positions. But the overall system would not change – patriarchy would continue as expected (job losses from climate change, new technologies would impact women more) and in unexpected ways.

The groups argued that the marginal change scenario would not lead to a future where women and men walked together, creating new measures such as well-being. An adaptive-change future was needed. In this future, many changes would take place, e.g., women were to be trained in STEM and green jobs; flexible work arrangements for women; investment in safe transportation

## The Radical Future

The radical future in the imagination of these gender specialists had the following characteristics:

- ❖ The end of traditional masculinities, i.e., men as breadwinners, women as carers.
- ❖ Mandatory policies of all boards demonstrating gender equality
- ❖ Paid domestic work policies
- ❖ Gross national happiness and other wellbeing measures as the norm for most nations in the region
- ❖ Genderless identities
- ❖ Customized affordable robots and other AI technologies tailored for individuals in a gender-responsive manner, responding to their wellbeing needs
- ❖ Gender equality fully visible in all industries and agencies
- ❖ In this future, at a personal level, by 2042, participants would look back on their work in the past twenty years, thank those gender specialist champions that came before them, and marvel at their success.

and work environments; male engagement in domestic spheres of life; climate change adaptation policies with women at the centre; and women leading the robotics and AI industry. None in the room preferred a no change and marginal change future. A few argued that the adaptive change was the best to be pursued as it was realistic. This scenario addressed the changing world and understood the conservative nature of institutions and the lengthy-time period between the imagination of the future and the realized future.

However, most in the room preferred a radical future. This future could emerge from agency – that is, individuals working together to create the new future – or it could emerge because the old system was no longer an evolutionary best fit due to the challenges posed by climate change and new technologies.

## Conclusion

Thriving, walking together, the co-design of new technologies, a world beyond gender identity and an ADB that has dramatically succeeded in becoming first a climate and then a gender bank, will make the difference. The final workshop concluded with this radical future of 2042 now being considered a reality. Of course, participants understood the weights of history – the power of patriarchy, the power to define reality in narrow ways, traditional hierarchical organizational systems, women not always supporting each other, and old measures of accounting were deeply entrenched structures.

But ultimately, participants believed that if they worked together, they moved from “I” to “we” and imagined outside the box. As a result, they could create a positive future, if not radical, at least adaptive. ●

# Mitigation of Migration Issues

*"Migrant workers constitute 10 to 20% of the workforce in different countries."*

■ ■ Ganesh Bhat Sirsi



**M**igration is the movement of people from one place to another, which has been happening worldwide for thousands of years. Although primitive humans tended to live on hills, over the years mainly, they migrated through the jungles and along river banks towards the delta regions.

PROUT's founder Shrii Prabhat Ranjan Sarkar, said: "the original home of the Aryans was in the northern part of Central Asia. They were people of nomadic nature whose main means of subsistence was hunting. When, however, it became impossible for them to procure enough food by hunting, they started rearing cattle. But the nature of Central Asia made their lives unbearable: snowstorms diminished the

numbers both of their people and of their animals, and there was a chronic shortage of animal fodder. Just to survive, they had to spend almost all their time collecting food. Not only did this acute food shortage force them to make unending efforts as a group to collect food and rear cattle, but it also led to perpetual inter-group skirmishes and even slaughter. They started moving out in search of better living conditions and came to India."

In the present world, human migration could be internal or international. Internal migration occurs within the same country, with the movement of people from one region to another. International migration refers to the movement of people from their home country (origin location) to a new destination location (host

country). A migrant tends to move temporarily, either internally or internationally, whereas an immigrant demonstrates a more permanent international migration.

## The Scale of the Issue

Migrant workers constitute 10 to 20% of the workforce in different countries. An estimated 30 crore people, or approximately 4 % of the world's population, currently live outside their country of origin. As per the estimates, there will be around 15 crore migrant workers in India by the end of the next decade.

## Causes of Migration:

People move from one place to another for various reasons, which can be grouped as push or pull factors. Push factors in their residence area make people want

to leave, for example, extreme weather, droughts, lack of economic or social opportunities, work, school, safety, war, the threat to life, persecution, etc. On the other hand, pull factors attract people to a place, such as an improved job or economic opportunities, income, skills, better healthcare, gender equality, better political conditions, stability, etc. **Consequences of Migration:**

This migration of people can result in positive and negative consequences for the place they left behind and their new place of residence. These consequences can be economic, social, political, and demographic. Many countries rely on migrant workers to help them plug their labour shortfalls. Migration can lead to increased cultural diversity in a host country. Assimilation occurs over time as migrants settle in their host country. Migrant workers often end up in what is often known as the '3D' (dirty, dangerous, and demeaning) jobs, such as construction, mining, or the sex industry. Immediate concerns faced by such migrant workers

relate to food, shelter, healthcare, hazardous working conditions, fear of getting infected or spreading the infection, loss of wages, concerns about the family, anxiety, and fear. Sometimes, they also face harassment and adverse reactions from the local community.

Wages paid to migrant workers are generally less than for local workers in similar jobs. Deductions from wages for accommodation, transport, etc., are commonly made, and migrant workers are sometimes forced to pay fees to recruitment agencies. Migrants may experience segregation, discrimination, cultural clashes, or conflict. Migrants may hire the services of illegal immigration officers, where incidences of human trafficking may occur.

### **Human Capital Flight and Economic Development :**

With international migration, origin countries often lose large proportions of the highly skilled workforce. It is called the Flight of Human Capital or Brain Drain. With Brain Drain, it tends to be the

younger population leaving to seek better opportunities elsewhere. While migrants' remittances provide a vital source of finance and foreign exchange for households and governments in their countries of origin, they cannot compensate for the loss, and it negatively impacts economic growth.

### **Economic Exploitation by Outsiders:**

The outsider capitalists, who have not identified their socio-economic interests with the interests of the local area, look upon the areas as merely a source of raw materials. These capitalists purchase the agricultural, mineral, and forestry resources at cheap rates and convert them into manufactured goods in their factories in the place of their origin and then sell the finished products in the market (that provides raw materials) at high prices. All these outsiders are guided by one psychology: "As we have come to a foreign land, let us try to loot as much as we can." The outsiders systematically eliminate the local industrialists from specific areas of



trade and industry. It applies to different regions within a country and between other or different countries.

Outsiders who make huge profits will not give the indigenous people their due share but prefer to fund the political parties. On the other hand, examples of migrant entrepreneurs who have contributed to the development of host countries are given by migration supporters. But the fact is that such individuals have identified their socio-economic interests with that of the people of the place they live and have not nurtured the outsider psychology overlooked.

### Cultural Exploitation and Subjugation:

If the migrant group is powerful, they start cultural subjugation of the local community, and the society will suffer cascading effects for thousands of years. Indian society is a classic example of such a situation. The Aryans who migrated to India contemptuously called the indigenous population they defeated in battle "Anáryas" (Non-Aryans).

The Aryans, out of deep-

rooted contempt for the indigenous people of India, used to call them sometimes *asuras*, sometimes *dánavas*, sometimes *dásas*, and sometimes *shúdras*. They not only declared the indigenous population of India to be Shúdras but also refused to accept them into their society; they declared them to be "pariahs" or "untouchables". Even to this day, this inhuman discriminatory system continues.

Shri P R Sarkar writes, "These so-called Shúdras were the original inhabitants of India and the Aryans were the outsiders. The non-Aryans could not touch the dead bodies of the Aryans because then the corpses would lose their caste! Hence dissection was impossible, and medical science which had flourished in ancient India could not advance."

The outsider-psychology capitalists or such Investors of the present day have no sympathy for the local people, their language, or their sentimental legacy.

### The Reverse Migration:

India witnessed the nightmarish situation of millions of migrant workers walking hundreds of kilometres to reach back to their

native villages—jobless and without any financial security during the COVID-19-related lockdown. A few months later, the urban-based capitalists hired chartered flights to ferry back workers. It showed how India's urban-centric economy depends on low-paid migrant workers. The government's half-hearted short-term measures had hardly any effect. The migrant workers' suffering during the COVID-19-related lockdown has exposed the unbalanced rural population movement from a select few states to a few specific Indian cities and the inhuman face of the socio-economic system.

### Suggestions for Mitigation:

Some argue that inter-state migration of workers for better employment, better wage, a better standard of living, and a better future has been an integral part of millions of landless, unemployed, and rural-born poor workers in India. Migration, one way, helps them to get employed in the unorganised sector, which saves the lives of such people without any means. They suggest providing numerous social security benefits to migrant



Refugee camp in Pakistan



workers, including health insurance, retirement allowances, unemployment insurance, maternity benefits, work insurance, etc., by the employer or the government. However, these measures can only give temporary relief and will not solve the fundamental issue of migration due to 'push factors'.

### **PROUT's Solution :**

With Prout's unique concept of Resources and the decentralised economic system proposed, the ticklish issue of migration, which is creating unhealthy, fractious situations and tensions within many countries and between different countries, can be resolved.

Prout believes that economic freedom is the birthright of every individual and that nature is kind enough to have generously distributed resources (not only physical but also intellectual and spiritual) in all places and has endowed human beings with intellect.

The existing socio-economic systems have a limited understanding of the physical, psychic and spiritual Resources. Hence, they are either not utilised

or abused or under-utilised, more often, for the greed of a few instead of the welfare of all the members of society. Therefore, humans have to use their intellect and intuition to benefit all; by planning to utilise the locally available resources to create 100% employment for the local people.

The decentralised economic system proposed by Prout is based on certain principles. One of them is that we must place the power to make all economic decisions in the hands of the local people. The local people must make all economic decisions, produce commodities based on collective necessity, and distribute all agricultural and industrial commodities. Prout governance can materialise this by organising Natural Resource Management Committees at appropriate levels and through cooperatives. Another principle of a decentralised economy is that the Samaj (Prout's self-reliant socio-economic unit) must strictly prevent outsiders from interfering in the local economy. A sovereign central Cooperative bank of the Samaj must control the outflow of local capital. Thus, strictly preventing outsiders or a floating population from participating in

any economic activity in the local area.

Local people are those who have merged their individual socio-economic interests with the socio-economic interests of the socio-economic unit they live in. Clearly, this concept of local people has nothing to do with physical complexion, race, caste, creed, language, or birthplace. The fundamental issue is whether or not each person or family has identified their individual socio-economic interests with the collective interests of the concerned socio-economic unit. Those who have not done so should be branded as outsiders. The solution to the problems of urban-centric development lies in implementing a decentralised economic system, creating employment opportunities in rural areas by giving industrial status to agriculture, and setting up of agro and agrico industrial units in rural areas.

PROUT advocates, that people should have the freedom to settle anywhere in the world. This does not mean that one can move anywhere and live as an outsider and continue to exploit local resources and people, but one has to become a local person. ●

*Between 1880 and 1920, British colonial policies in India claimed more lives than all famines in the Soviet Union, Maoist China and North Korea combined.*



# How British Colonialism Killed 100 million Indians in 40 years

■ Dylan Sullivan and Jason Hickel

**R**ecent years have seen a resurgence in nostalgia for the British empire. High-profile books such as Niall Ferguson's *Empire: How Britain Made the Modern World* and Bruce Gilley's *The Last Imperialist* claim that British colonialism brought prosperity and development to India and other colonies. Two years ago, a YouGov poll found that 32 percent of people in Britain are actively proud of the nation's colonial history.

**This rosy picture of colonialism conflicts**

**dramatically with the historical record.** According to research by the economic historian Robert C Allen, extreme poverty in India increased under British rule, from 23 percent in 1810 to more than 50 percent in the mid-20th century. Real wages declined during the British colonial period, reaching a nadir in the 19th century, while famines became more frequent and deadly. Far from benefitting the Indian people, colonialism was a human tragedy with few parallels in recorded history.

Experts agree that the period from 1880 to 1920 – the height of Britain's imperial power – was

particularly devastating for India. Comprehensive population censuses carried out by the colonial regime beginning in the 1880s reveal that the death rate increased considerably, from 37.2 deaths per 1,000 people in the 1880s to 44.2 in the 1910s. In addition, life expectancy declined from 26.7 years to 21.9 years.

In a recent paper in the journal *World Development*, we used census data to estimate the number of people killed by British imperial policies during these four brutal decades. Robust data on mortality rates in India only exists from the 1880s. If we use this as

the baseline for “normal” mortality, we find that some **50 million excess deaths occurred under the aegis of British colonialism during the period from 1891 to 1920.**

Fifty million deaths is a staggering figure, yet this is a conservative estimate. Data on real wages indicates that by 1880, living standards in colonial India had already declined dramatically from their previous levels. Allen and other scholars argue that before colonialism, Indian living standards may have been “on a par with the developing parts of Western Europe.” We do not know for sure what India's pre-colonial mortality rate was. Still, if we assume it was similar to England in the 16th, and 17th centuries (27.18 deaths per 1,000 people), we find that 165 million excess deaths

occurred in India from 1881 to 1920.

While the precise number of deaths is sensitive to the assumptions we make about baseline mortality, it is clear that somewhere in the vicinity of 100 million people died prematurely at the height of British colonialism. It is among the largest policy-induced mortality crises in human history. It is larger than the combined number of deaths that occurred during all famines in the Soviet Union, Maoist China, North Korea, Pol Pot's Cambodia, and Mengistu's Ethiopia.

#### **How did British rule cause this tremendous loss of life?**

There were several mechanisms. For one, Britain effectively destroyed India's manufacturing sector. Before colonisation, India was one of the largest industrial

producers in the world, exporting high-quality textiles to all corners of the globe. The tawdry cloth produced in England could not compete. It began to change, however, when the British East India Company assumed control of Bengal in 1757.

According to the historian Madhusree Mukerjee, the colonial regime practically eliminated Indian tariffs, allowing British goods to flood the domestic market. However, it created a system of excessive taxes and internal duties that prevented Indians from selling cloth within their own country, let alone exporting it.

**This unequal trade regime crushed Indian manufacturers and effectively de-industrialised the country.** As the East India and China Association chairman boasted to the English Parliament in 1840: “This company has succeeded in converting India from a manufacturing country into a country exporting raw produce.” English manufacturers gained a tremendous advantage, while India was reduced to poverty, and its people were made vulnerable to hunger and disease.

**To make matters worse, British colonists established a system of legal plunder** known to contemporaries as the “drain of wealth.” First, Britain taxed the Indian population and then used the revenues to buy Indian products – indigo, grain, cotton, and opium – thus obtaining these goods for free. These goods were then either consumed within Britain or re-exported abroad, with the revenues pocketed by the British state and used to finance the industrial development of Britain and its settler colonies – the United States, Canada and Australia.

**This system drained India of goods worth trillions of dollars in today's money.** The British ruthlessly imposed the drain, forcing India to export food



even when drought or floods threatened local food security. Historians have established that tens of millions of Indians died of starvation during many policy-induced famines in the late 19th century. Colonists siphoned off their resources to Britain and its settler colonies.

**Colonial administrators were fully aware of the consequences of their policies.** They watched as millions starved, and yet they did not change course. Instead, they continued to deprive people of resources necessary for survival knowingly. The extraordinary mortality crisis of the late Victorian period was no accident. The historian Mike Davis argues that Britain's imperial policies "were often the exact moral equivalents of bombs dropped from 18,000 feet."

Our research finds that



*Famine relief statue Kolkata*

Britain's exploitative policies were associated with approximately 100 million excess deaths from 1881-1920. It is a straightforward case for reparations, with strong precedent in international law. Following World War II, Germany signed reparations agreements to compensate the victims of the Holocaust and, more recently, agreed to pay reparations to Namibia for colonial crimes perpetrated there in the early 1900s. In the wake of apartheid, South Africa paid reparations to people terrorized by the white-minority government.

**History cannot be changed, and One cannot erase the crimes of the British Empire.** But reparations can help address the legacy of deprivation and inequity that colonialism produced. It is a critical step towards justice and healing. ●

*Dylan Sullivan is a Graduate student at the University of Sydney.*

*Jason Hickel is a Professor and Fellow of the Royal Society of Arts*

## HIGH AMOUNTS OF TOXIC CHEMICALS FOUND IN SANITARY NAPKINS

High amounts of chemicals linked with heart disorders, diabetes and cancer have been found in popular sanitary napkins sold in India, according to a study done by a Delhi-based environmental NGO. The survey by NGO Toxics Link found the presence of phthalates and 'volatile organic compounds' in a total of ten samples, six inorganic and four organic sanitary pads available in the market. The findings were published in a report titled 'Menstrual Waste 2022'.



Exposure to phthalates has been linked to various health concerns, including endocrine disruption, impacts on the heart and reproductive systems, diabetes, some cancers, and congenital disabilities or birth defects.

Exposure to VOCs (volatile organic compounds) increases the risk of brain impairment, asthma, disabilities, certain cancers, and the proper functioning of the reproductive system.

The study found the highest amounts of phthalates in self-proclaimed 'organic' sanitary napkins. According to the study, all types of sanitary napkins, organic and inorganic, tested positive for phthalates. Among phthalates, the maximum concentration was of DIDP, a type of phthalate, at 19,460 microgram/kg ( $\mu\text{g}/\text{kg}$ ) in a self-claimed organic pad. Concentrations of a combination of phthalates were found to be 0.0321 and 0.0224 grams in an organic and an inorganic sample, respectively, which is greater than 0.1% by the weight of the product mandated under EU regulations, said the study.

The study checked sanitary napkins samples for the presence of a total of 25 volatile organic compounds (VOCs), out of which compounds such as acetone, chloroform, Benzene, toluene, and others were detected in all the samples, inorganic and organic. The study also said that it was shocking to find high VOC levels in all the organic samples, thus breaking the assumption that organic pads are safer.

Menstruators, or people who menstruate, need safe menstrual products to help them carry out their daily activities without physical limitations. The study said that disposable sanitary pads are the most popular menstrual products worldwide. Most menstruators use sanitary pads as a first-choice product for an estimated average of 1,800 days in their lifetime.

In recent years, among other changes, synthetic plastic materials have been added to sanitary pads as a liquid absorbent to enhance functioning and improve softness. Another addition to sanitary pads is fragrance, which gives the user a feeling of freshness.

There is a growing concern that some of these chemicals, a component of sanitary pads, may affect users' health. The study arranged ten samples; six inorganic and four organic sanitary pads for testing. The study analysed the results for VOCs and phthalates weight-wise ( $\mu\text{g}/\text{kg}$ ), which were then converted to pad-wise concentrations. The study took the average pad weight to be around ten grams.

The menstrual pads were tested for phthalates such as DIBP, DBP, DINP, DIDP and others.

Exposure to chemicals through sanitary pads is also of critical concern because of the exposure route site, i.e. vaginal area, and the long-term exposure period. As a mucous membrane, the vagina can secrete and absorb fluids faster than the skin. Emphasising that menstruators deserve access to safe menstrual products in the market and have the right to know what they are exposed to, the study made some recommendations in that regard.

Firstly, the study recommends thoroughly investigating the presence and potential impact of VOCs and phthalates in menstrual products on menstruators. Secondly, government and standards-making bodies should be framing standards for chemicals in sanitary products. Thirdly, it should be mandatory for producers to disclose the list of product ingredients. Fourthly, responsible advertising ensures producers provide relevant information and adequate warnings about the product.

Finally, the study recommends regulations and schemes to promote substitution or reduction in the use of these chemicals in the products. ●

*Courtesy Mint*

# THE LIVING WORLD EXISTS BECAUSE OF ÁNANDA

- Shrii Shrii Ánandamúrti



Every entity in creation is alive, from the subtlest to the crudest stage. Everything is vibrant with life. But why is everything alive? What fills everything with life? It is the sheer joy of living. No one would have lived if there were no joy, no delight in living. They would have left this world by one means or other. Why, then, are they here? Because they get joy in living here. Else they would not have stayed on. Bhásyate sarvāṇ lokāniti – “The seven lokas shine with His light,” reflect the brilliance of His effulgent being, and His glory makes everything sparkle with joy. Delighted with that luminosity, the hearts of all are dancing in joy. They want to live, dance, work, see, achieve, and reach Parama Brahma to merge in Him with joy. To live like this – this very way of living – is ānanda [bliss]. The world has its being only because of this ānanda. And if this ānanda had not been there, the world would not have existed.

*Na vā are patyuh kāmāya patih priyo bhavati;*

*Ātmanastu kāmāya patih priyo bhavati.*

*Na vā are putrasya kāmāya putrah priyo bhavati;*

*Ātmanastu kāmāya putrah priyo bhavati.*

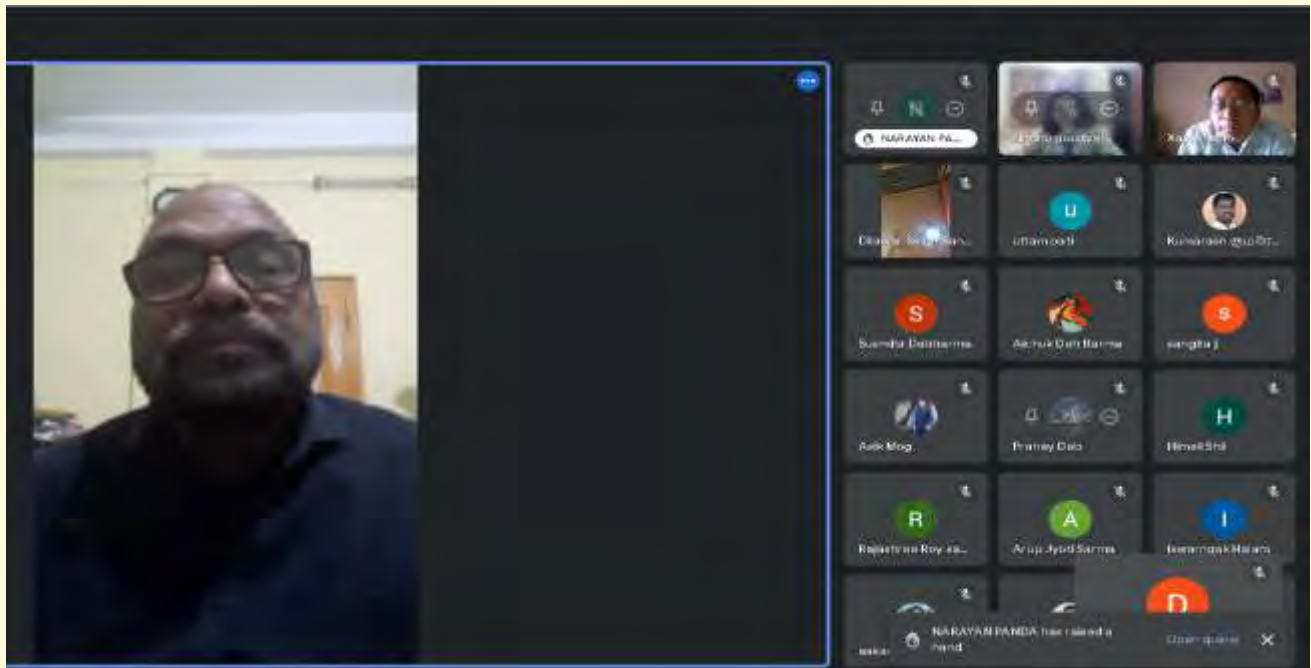
*Na vā are sarvasya kāmāya sarvam priyam bhavati;*

*Ātmanastu kāmāya sarvam priyam bhavati.*

“Why is my husband so dear? Because of the pleasure that he gives me. My husband is dear to me not because he is my husband as such. Why do I love my son? Because I get pleasure in loving him. My son is dear to me not because he is my son as such. And regarding the world, nothing in the world is loved for its own sake, but for the pleasure I derive from loving it.”

Similarly, why do people want to live? Because they find pleasure in living, not because of any inherent attraction to the world. When they no longer find joy in the world, they no longer want to live. They want to leave the world. People often think, “I’d like to leave all this”, – meaning that they are no longer finding in the world any joy in living. It is the psychology of human beings. ●

## Webinar on 'P.R. Sarkar and Contemporary Indian Thoughts' Concluded



Renaissance Universal (RU) organized a national webinar on "Shrii Prabhat Ranjan Sarkar and Contemporary Indian Thoughts" on Saturday, 26 November.

Dr. Biswajit Bhowmik, Deputy Director, Indra Gandhi National Open University, Kolkata region, gave the welcome speech. The programme commenced with singing of Prabhat Samgiita by Pritam.

Prof. Kapil Kapoor, former chairman, Indian Institute of Advanced Study, Shimla was the chief guest. He spoke on Shrii Prabhat Ranjan Sarkar's multifarious contribution to humanity. He said, "Shrii Sarkar has established an organization known as 'Ananda Marga' and given a new philosophy printed in the book Ananda Sutram, which, I think, is the most advanced and perfect spiritual philosophy."

Dr. Sunandita Bhowmik, assistant professor, Department of Education, Coochbehar, Panchanan Barma University, Coochbehar, delivered a talk on Shrii P.R. Sarkar's contribution to Neohumanism, a new concept of Humanity, which looks at human society as one and indivisible unit.

Prof. Aditya Mohanty, a senior professor of Philosophy from Central Tripura University, talked on Neo-humanism explaining the importance of flora and fauna. He said, "Shrii Sarkar believes that each and every entity has its existential value." Dr. Sindhu Poudyal, an assistant professor of Philosophy from Tripura University (Central), spoke on Shri Sarkar's contribution to Science and spirituality in the form of Microvitum theory. She explained the theory at length, and responded to some queries. She said, "So far as physicality is concerned, the position of these microvita is just between ectoplasm and electron, but they are neither ectoplasm nor electron."



## Basavaraj Dodamani to head PBI, Karnataka



On 19-20 November, proutists from Delhi, Bihar, Odisha, Karnataka, Kerala etc. met in Bangalore, Karnataka to discuss and decide the direction of Prout movement in India.

The participants included Proutist Bloc, India (PBI)'s president AK Bhaskar, PBI's general secretary Kanhu Charan Behura, Kedarnath Sahu, PBI's National Convenor Acharya Santosananda Avadhuta, Ganesh Bhat, Raju Dodamani, Shiva, Tejesh, Vinod Ghodke, Janameji Rao, Krishna Prasad, Renu, Geeta and some other proutists from Kerala.

Addressing the participants, Acharya Santosananda said that there is a dire need to create a moralist leadership and a just economic system to end all the ills of the country.

He said the materialization of PROUT is possible only under a prout-friendly government. Hence, proutists need to strengthen PBI, which alone can provide a viable alternative to the immoral governments by the non-proutist political parties.

Elaborating on what Acharya Santosananda Avadhuta said, PBI president AK Bhaskar said PBI is a fast-emerging platform for the moral forces. He reiterated the party's commitment to the centralization of political power in the hands of moralists and the decentralization of economic power to the masses.

Tejesh, a young proutist from Bangalore, said that in today's data-rich-theory-poor world, the youths are completely disoriented, and may turn destructive anytime, so proutists need to urgently take the matters in their hands.

Senior proutist thinker Ganesh Bhat from Sirsi, Karnataka emphasized the need to educate the voters about the socio-economic and political problems, and their proutistic solutions.

PBI office-bearer Kedarnath Sahu from Odisha argued in favour of working on the grassroot level and take up the issues of the masses to win their confidence, and thereby, mobilize them for an all-out fight against capitalism.

PBI's General Secretary Kanhu Charan Behura spoke about the party's goals and outlined its plans and programs. He said that the global economic downturn, that we are faced with today, is an essential characteristic of capitalist system. He appealed to proutist cadres to work sincerely, saying that this is the right time for the propagation of Prout and the expansion of PBI.

Other proutists Krishna Prasad, Janmeji Rao and Vinod Ghodhke also spoke on the need to propagate PROUT among the intellectuals and common people, so the world becomes a better place at the earliest.

At the end of the conference, Basavaraj Dodamani was unanimously elected as the President of Proutist Bloc, India's Karnataka Unit. Dodamani highlighted the major issues of the state, and said that there is a vacuum in the political arena, as no party has been able to live up to the expectations of the people.

## Proutists Make their Presence Felt



In the recently-held MCD (Municipal Corporation of Delhi) elections, Proutist Bloc, India-supported candidate, a service-minded lady and an MA in Economics, Madhusmita Das contested from ward no. 172 (Chirag Delhi) with 'Flute' as her election symbol.

Madhusmita did an extensive election campaign throughout the constituency, seeking support of people from door to door, meeting and listening to every voter and telling them about her plans and programs to develop the area, if voted to the office. People also welcomed her with open arms and assured her of their full support.

Although she has been unable to win this time, but that hasn't affected her morale even a wee bit, and she has again got busy working with the people of her constituency.

Another PBI activist Jalandhar Pandit contested from ward no.127 (Najafgarh) with 'Flute' as the election symbol.





## LFI Charts Out Plan for South Zone



On 18 November, the South Zone Committee of Liquor Free India (LFI) met at Anand Marga Children Home, Gyan Ganga Nagar, Bangalore. The meeting was convened by Shiv Kumar. Acharya Santosanand Avadhuta, the national convener, presided over the meeting.

3 out of 6 states of the south zone, namely Pondichery, Tamilnadu & Karnataka, were represented by Sri Karpeya, Shiv Kumar and Gayatri.

Kulamani Nayak, Girija Nayak, Indumati Sahoo, Kanhu Behura, Shantilata Routray, Suvendu Kumar Routray, Pitambar Bhuyan, Ashok Kumar Moharana, Narendra Kumar Behera from Odisha attended the meeting. Dr. Acyarya Pashupati from USA also participated in the said meeting.

The following points were discussed:

1. Participation in the forthcoming dharana programme of Liquor Free India at Jantar Mantar, New Delhi, sometime in the beginning of 2023.
2. Formation of a permanent zone committee and sub-committees, such as legal sub-committee, financial sub-committee and social media sub-committee at the earliest possible.
3. Funds collection to be increased.

It was decided that a sum of Rs. 500 from each State shall be contributed to the Central Committee every month to manage the day to day work.

Besides, Suvendu Routray submitted a detailed report on the progress of the social media front under the supervision of Prakash Kumar, New Delhi. Among the speakers Girija Nayak, Ramakanta Mandal, Kanhu Behura from Odisha, Dr. Acharya Pashupati from USA, Gayatri and other from Karnataka, Karpeya from Pondichery, Shiv Kumar from Tamilnadu and Prof. AK Bhaskar from Bihar expressed their views.

Speaking on the occasion, Kanhu Charan Behura said it is clear that rapidly mushrooming liquor shops have ruined the health and character of our youths and disturbed the peace of family and society by promoting the consumption of alcohol; country-made liquor is becoming a major cause of death of poor people, hence there must be a complete ban on the sale of alcohol in the country if we wish to save our society from total annihilation.

Acharya Santosananda Avadhuta said, "It is possible to enforce a ban on alcohol and similar products, but the governments are hand in gloves with liquor barons, and care little for the well-being of the public." Despite the data showing that the loss of resources caused by alcohol consumption far exceeds the revenue earned from its sale, the governments continue using liquor for revenue, which only means their agenda is to benefit the vested interests, he added.

AK Bhaskar said the government, on the one hand, is running a full-fledged department to dissuade people from drinking, and on the other hand, it is issuing licenses to liquor shops and collecting revenue. It is high time the government did away with this contradiction.

The meeting concluded with a vote of thanks to the management of Ananda Marga Children's Home, Bangalore, representatives from different States and Acharya Santosananda Avadhuta for conducting the meeting smoothly and efficiently.

## LFI to Step up the Campaign

A meeting of the National Executive Committee of Liquor Free India (LFI) was held at PROUT Bhawan, New Delhi on 30 October. 28 members from 18 states attended it. LFI's National convenor Acharya Santosananda Avadhuta presided over the meeting.

Following was the agenda of the meeting:

1. Giving bonafide all-India character to the campaign under the banner of 'Liquor-Free India', bringing all regional movements together.
2. Fund raising efforts to be made strong and productive.
3. To maintain consistency and regularity in agitational programmes

The meeting concluded with the following resolutions:

4. For better organization and productive results, India was divided into four distinct zones:

**North, South, East and West.**

**North zone:** Jammu & Kashmir, Himachal Pradesh, Uttarakhand, Laddakh, Haryana, Punjab, Delhi and Uttar Pradesh. This zone will remain under the charge of Sultan Singh, Dr. Sarita Tyagi, Tarannum and Anuj Shrivastava

**South zone:** Tamilnadu, Telengana, Pondicherry, Andhra Pradesh, Kerala and Karnataka. Advocate Shiv Kumar and Inamul Hassan will lead this zone.

**East zone:** Odisha, West Bengal, Chhattisgarh, Tripura, Meghalaya, Manipur, Assam and Arunachal Pradesh, Bihar, Jharkhand, Sikkim and Nagaland. Ramakant Mandal, Shubhendu Routray and Kalyani will lead the east zone.

**West zone:** Maharashtra, Madhya Pradesh, Gujrat, Rajsthan, Goa, Daman and Diu. Nihal Singh and Mahesh Pawar will organise and supervise this zone.



Shrii Prabhat Ranjan Sarkar

# NEW YEAR'S GOLDEN DAWN

SONÁLI BHOR JIIVANE MOR  
 ÁBÁR KII RE ÁSCHE PHIRE  
 SHATA VYATHÁR SHATA VEDANÁR  
 SHATA LÁINCHANÁR ÁNDHÁR CIRE

KATA PRADOS' KATA PRABHÁT  
 KATA SHARAT VASANTA RÁT  
 KATA ÁSHÁ KATA BHAROSÁ  
 BHESE GECHÉ ASHRU NIIRE

PÚRVÁKÁSHE ARUN HÁSE  
 VÁTÁS BHÁSE PHÚLA SUVÁSE  
 NAVA VARSE NAVA HARSE  
 VYTHÁR SMRITI JÁY JE SARE

A golden dawn  
 Is it coming  
 Again in my life  
 Many agonies  
 Many humiliations  
 Searing the darkness  
 Of many a strife.

How many mornings  
 How many twilights  
 How many autumns  
 And spring nights!  
 How many desires  
 How many hopes  
 Drifted away in tears.

Eastern skies  
 The sun smiles  
 A breeze wafts in  
 Smelling of flowers  
 And in a New Year  
 With joys anew  
 Memories of pain  
 Fade away.



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Supreme Impex a well known Govt. recognized Star Export House in the apparel exports Industries in India. There are more than 800+ workers engaged in the process of export. The company is fully equipped with latest machines and technology with fully in-house merchandiser and sampling. An experienced and strong management team is turning all stones unturned under the guidance of Chairman and Managing Director Mr. Prem Singh Rana who believes that sky is no limit. Supreme Impex has two in-house factories, one in Faridabad (Haryana) and one unit at Okhla Industrial area (Delhi) specializing in women wears. Further to this, we have in-house capabilities from cutting to stitching, labeling, washing, finishing and packing.



## | SUPREME HOSPITAL



Supreme Hospital is a 225 bedded, 5 OT multi super specialty Tertiary care hospital, focusing on medical and surgical super specialties of neuro sciences, cardiac sciences, gastro sciences, renal sciences, critical care, ortho-trauma, mother and child, ophthalmic, ENT and many more. We are a patient centric organization, providing international quality healthcare by compassionate professionals at affordable price, in full compliance with international quality standards / guidelines. So the Supreme Hospital Is The Top Hospital In Faridabad.