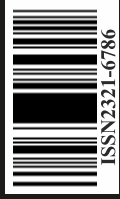


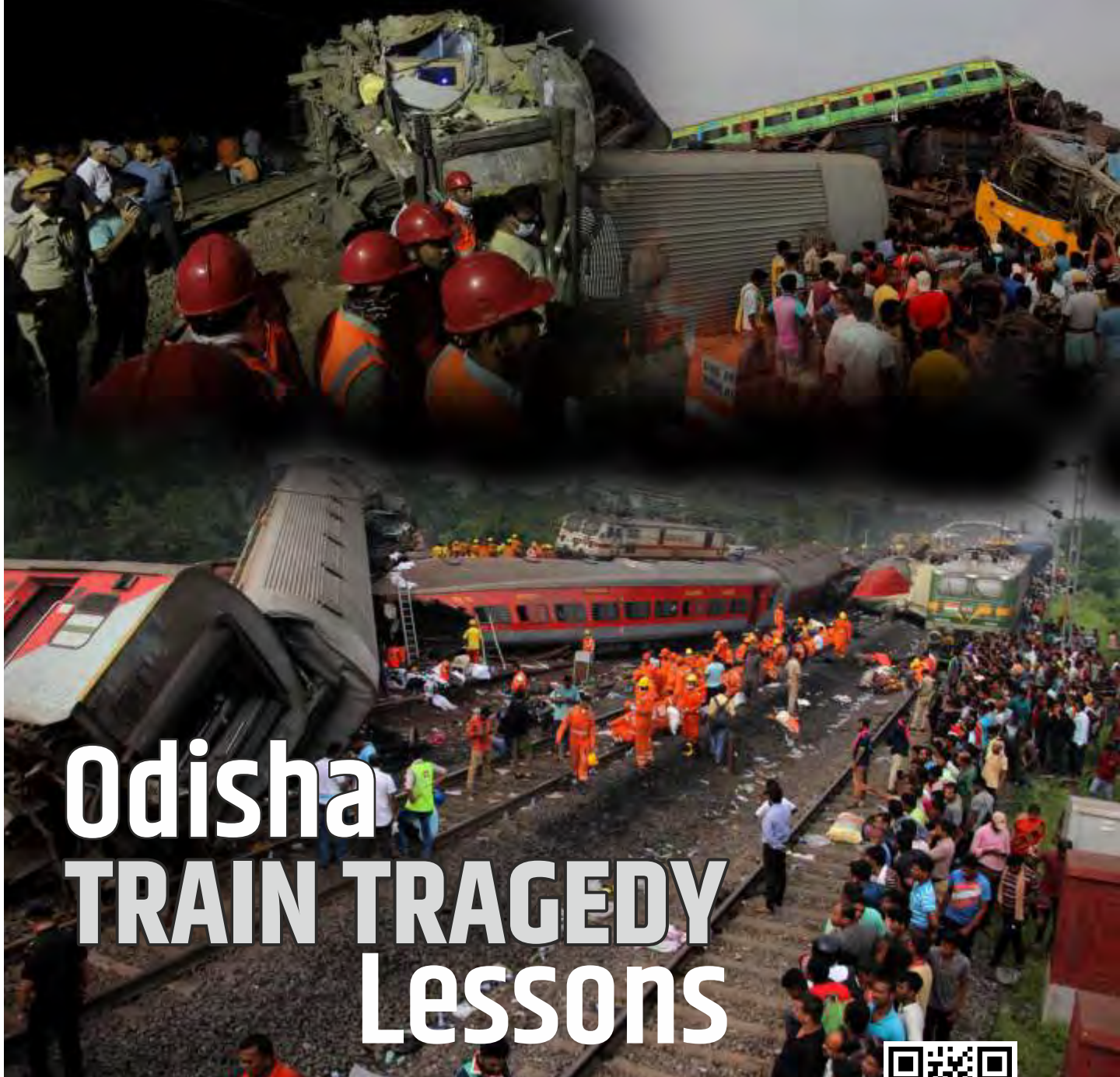


Vol No. 44 | Issue No. 07 | July 2023 | Price 30/-



PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



Odisha TRAIN TRAGEDY Lessons

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NOT ONLY DO THE WOMEN SUFFER
FROM OPPRESSION, BUT THE WHOLE
SOCIETY IS BURDENED.

35

THE 104 YEARS OLD HSSS IS A
PANCHAYAT-LEVEL PRIMARY
COOPERATIVE SOCIETY



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Fundamental Principles of PROUT

PROUT's approach — provide the minimum requirements of the age to all, the maximum amenities of the age to those with special qualities according to the degree of their merit, and the maximum amenities to the common people as well.

— Shrii Prabhat Ranjan Sarkar

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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Layout & Design : Suman Kumar

Rate (INDIA)

Newstand Price	-	₹ 30/-
Annual Subscription	-	₹ 324/-
Two Years Subscription	-	₹ 612/-
Three Years Subscription	-	₹ 864/-
Five Years Subscription	-	₹ 1350/-
Ten Years Subscription	-	₹ 2520/-

Overseas (BY AIRMAIL)

Annual	-	US\$ 45
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Overseas (By Paypal)

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

Payments in India may be made by cheque favouring **Neo-Humanist Education Foundation** mailed to **Acarya Santosananda Avadhuta**, Prout Bhawan, JC-48, Khirki Extension, Main Road, Malviya Nagar, New Delhi -17
For outstation remittance from non computerized banks/branches add Rs 30.00 for bank clearance charges.
Or amounts may be deposited directly to any branch of the State Bank of India as per details below:

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A/C No. 30379188250 IFSC SBIN0001493

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Printed & Published by A'ca'rya Santosananda Avadhuta on behalf of Neo Humanist Education Foundation and printed at Royal Press B-82, Okhla Industrial Area Phase-1, New Delhi-110020 and published from PROUT Bhawan, JC-48, Khirki Extension, Main Road, Malviya Nagar, New Delhi - 110017
Editor : A'ca'rya Santosananda Avadhuta

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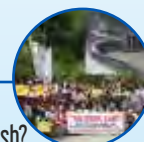
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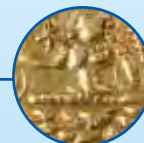
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FROM THE EDITOR'S DESK



he horrific train accident near Balasore in Odisha on June 2 resulting in deaths of 288 persons and injuries to a 1000 has shocked the nation. Prout commiserates with the grieving families who have lost their kith and kin and in some cases families have been destroyed with the earning member killed. Government was prompt in announcing ex gratia payments to families of those killed and to those injured. But no amount can ever compensate for the grievous loss and trauma caused to the ill fated passengers and their family members.

The Chennai bound Coromandel Express running at high speed went off from its main track and had a head on collision with a stationary goods train. As a result its bogies derailed, some flung in the air to come crashing down, on the parallel track a passenger train going in the opposite direction rammed into them. This was a triple train collision and was the worst rail disaster since June 1981 when nearly 800 people were killed when seven bogies of an overcrowded train fell into a river in Bihar during a cyclone. The Railway Minister Ashwini Vaishnaw clarified that prima facie there was a technical glitch with the signaling system. The statutory enquiry by the Railways and also the CBI enquiry ordered would establish the exact cause.

Two institutions that oversee safety matters are the parliamentary standing committee on railways and the Comptroller and Auditor General of India. Between December 2016 and March 2023 they had issued at least three reports. They all showed that railways fell far short of safety standards even as per the railway's own safety protocols. Between 2016-17 and 2020-21 derailments constituted 75% of train accidents, and collisions another 5%. That notwithstanding the railway ministry has been lax about following its own protocols, on track inspection and track renewals. This is a serious lapse and this accident should put safety matters on the right track.

The signaling systems also lack technological back up at times. Engine drivers pass one every kilometre. This was pointed out by the Parliamentary Committee in December 2016. Then we have the case of overworked engine drivers, working more -- over their ten hour shifts, caused due to operational exigencies. And to cap it all, unfortunately by their very mindset, for Indians public safety isn't a priority.

In this backdrop it is pertinent to note that the Government of India aims to increase the average speed of trains and also the number. With this lax attitude to safety the Government should take a hard relook at its plans of modernisation, keeping in mind safety considerations. The danger lies in sophisticated electronic systems especially those that control the signals failing even though they are meant to be fail-safe. And engine drivers by their training are bound to follow the signals, which is what happened near Balasore.

What is needed is restoring a strong safety culture. This is a must especially for the Railways which today runs 19000 trains all over India at any given time. ●



Neo Humanistic Approach to Economics

An excellent cover story. This is very much the need of the hour. As Prout's founder had himself said that like all problems including economic problems, they can all be solved if there is genuine love for the people.

- Ramakrishna Aiyer, Chennai

Objective Morality

The concluding part was equally thought provoking and interesting. Thank you Prout for publishing this four article series on such an important topic. Moral principles can only do good for humanity. On that there can be no doubt.

- Swapan Mukherjee, Howrah

Social Value and Human Value

The article by Ravi Logan highlights many points, foremost among them the human cardinal values. Laws made by men have their limitations as they are made by people in power for whom individual interest overrides the collective interest. If the two match, then it's fine otherwise individual interest comes first. All this happens because of a lack of spirituality among the leaders of society and due to their sins the masses suffer.

- Arun Prakash

The Article "Social Value and Human Value"

Ravi Logan -- the author's name, in the above article in June 2023, inadvertently got hidden in the design process and got missed. We offer our profound apologies to the author and the readers. Eds

Demolition of Homes

This shows the height of corruption, the nexus between corrupt government officials the police and the contractors. As a result the poor masses who spent their life savings for a home had to suffer through no fault of their own.

- Sudha Shanbagh, New Delhi

Hardening Ways of Dharma

Fogma has been the bane of human civilization through the ages. It came in the way of true human progress and was in fact the greatest obstacles. The author has raised some important questions and made some important suggestions. These should be examined by the authorities at the highest level, so that dogmas of vested interests do not create problems for the society at large.

Power of Normalizing Beliefs

It is very true that money and wealth locked up in vaults of banks or stored in digital records all over the world are of no use. Such money is of no use unless it is in circulation. This is totally the creation of standard orthodox economic theories and practices. It is high time sensible economy based on Proutistic principles are followed for the betterment of mankind.

- Rayburn Mitchell, Toronto

Solving the Inequality Gap

The article by Roar Bjonnes is very very thought provoking. The inequality gap must be bridged. In a Proutistic society there would not be any one very rich or anyone very poor. This can only be achieved by instituting by law, reasonable ceilings of wealth.

Collapse of the Banking System

Thank you very much for the magnificent Prout Ananda Purnima issue, laden with: Social Issues: Encounter Killings, Police and Judicial Reform; The Power of Normalizing Beliefs. Moral Issues: What Right and Wrong Consist of, and Vidyá-Avidyá in a Secular Framework: An Objective Morality. Social and Human Values: Solving the Inequality Gap; Hardening Ways of Human Dharma and Corruption issues: Why the **Banking System is Breaking Up**.

These kinds of articles would be placed in our envisioned Prout book. This is how faculties and students in colleges and universities would become involved in Prout. Then some of them would become legislators, and be in a position to set up the Prout Governance system. This is how Prout Governance system can come about.

- Acarya Dhanjoo Ghista USA

Shri Shri Anandamurti ji Stories Ananda Purnima Issue

It's very good that Prout has published these almost forgotten Shri Shri Anandamurti ji stories in pages 41-43. They are heartwarming indeed. The birthday poems on page 44 have a divine touch of devotion and are very appropriate for the auspicious occasion. The Prabhata Samgiita on page 50 is also very apt. ●

- Rani Khalki, Gwalior

Nothing was good enough for JOHN GOODENOUGH

John B. Goodenough an American material scientist, solid state physicist and awarded the Nobel Prize in Chemistry was born on July 25, 1922. He is a professor of Mechanical, Materials Science, and Electrical Engineering at the University of Texas, Austin.

At the age of 57, John B. Goodenough invented the lithium battery which powers all our smart phones, tablets and laptops - as well as electric cars. 37 years later at the age of 94, John has unveiled a new, ultra-efficient, low cost battery which uses a sodium or lithium coated glass electrolyte. It will dwarf his original invention and make it redundant. The new glass battery will allow electric cars to go three times the distance, and recharge in minutes instead of hours. It's also far safer as it won't explode and can operate in sub-zero temperatures. The new glass battery will power our future solar powered and electric vehicles, homes and industries. But John isn't finished yet. He still works every day as a Professor at the University of Texas. John believes humanity has a 30 year window to come up with an even more powerful "super battery" to take us entirely off fossil fuels, before the environmental damage we are creating becomes irreversible, and says, "I want to solve this problem before my chips are in I still have time to go."

So if one ever thinks it's too late to be successful, one should remember John B. Goodenough. ●



John B. Goodenough receiving the Nobel Prize from King Carl XVI Gustav of Sweden at Konserthuset, Stockholm Sweden on December 10, 2019.

Equal Rights for Men and Women

With male dominance in the society, all power was in the hands of men. Women were gradually deprived of all their rights – social, cultural, religious, political and economic.

Shrii Prabhat Ranjan Sarkar



Everything in this panoramic world is changing. There is a saying that as one bank of a river collapses, the other bank builds up. From the dawn of human civilization until today so many new, prosperous human settlements, so many impressive towns and cities, ports and metropolises have sprung up. After a period of glorious existence, they have crumbled in the ravages of time. They have turned into ruins, mere relics to be researched by inquisitive historians.

This pattern of change is not restricted to the realm of physicality; the psychic world has also undergone many changes, many transformations. The difference between the thought patterns of those primitive people who in the earliest stage of human civilization first thought of building a human society and those of people today is vast indeed.

In the primitive age, society was matriarchal. Although in that ancient society both men and women were granted equal freedom, in practical life women were given greater importance. As

women's dominance increased more and more in the course of time, the whole social structure came to be matriarchal and founded on a matrilineal order. In that prehistoric age, as I have said on earlier occasions, people would identify themselves with their mothers. While introducing themselves they would mention the names of their mothers, grandmothers and great-grandmothers. These are signs of a matrilineal order. Together with that came the matriarchal system, that is, property was handed down from mother to daughter. Thus the

matrilineal order as well as the matriarchal system continued for quite a long time. Traces of the matrilineal order and matriarchal social system can be found even today in south India, especially in Kerala, Mizoram and some other hilly regions of eastern India.]

Like everything else, human society undergoes change. Over time, out of historical necessity as various individual and collective problems of society cropped up, the pattern of men's dominance, as opposed to that of women, became prevalent. It is likely that the importance of physical strength increased in the process of solving the internal problems of society and of resisting external attack. Thus, just as at one time the matrilineal and matriarchal social system evolved to meet a particular historical necessity, similarly, to meet another type of historical necessity, there arose the patrilineal and patriarchal social order. From then on, all power became concentrated in the hands of a *gotrapitá* [patriarch] instead of a matriarch. In Indian history, such a period of social transition



occurred at the time of Lord Shiva.

With the establishment of male dominance in the society, all power was concentrated in the hands of men. Women were gradually deprived of all their rights – social, cultural, religious, political and economic. Some religious preceptors declared in the

name of God that women were inferior to men in all respects and issued many commandments against them. Everyone knows that many litterateurs, philosophers and novelists wrote remarks that degraded women. As a result of all this, on the one hand male lawmakers formulated many



social regulations, penal codes and so on against women, and on the other hand women began to curb their own rights by thinking and saying, “We women are weak, we cannot undertake such huge tasks as men; how can we women solve such big and complex problems?” “My God! This is work for men, how can we women accomplish this?” As a result of harboring such weak thoughts, women lost their self-confidence. You know the proverb, “As you think, so you become.” If one analyses deeply the annals of the past two thousand years in both the East and the West, one sees that women, compared to men, could not achieve any great work in the different spheres of life.

Fortunately, nothing is permanent in this world. Times are changing; human psychology is also changing; and along with the psychology, the trend of history is also changing. Because history is the expression of collective human psychology, men today are beginning to realize that women can no longer be treated as commodities. Those days are

gone. Women, too, are thinking, “We will no longer remain weak, feeble or inactive. We will no longer passively tolerate injustice, torture, exploitation, insults and hatred at the hands of male exploiters.” The women's liberation movements in the East and West have originated out of this changed collective psychology. The auspicious signs of the awakening of women are clearly visible in every sphere of social life.

Those who are sympathetic to all humanity will surely admit that all animate and inanimate entities are the creation of the Supreme Father. He gave to everyone intelligence, competence and physical power. Hence, all men and women have the right and opportunity to establish themselves in society, depending on their sincere endeavour. Today that opportunity has come to women. Now there is not much opportunity to use physical might. This is the age that gives importance to the intellect. People can see there is no longer much emphasis given to physical

strength – more is given to the intellect. In previous ages, people wielded ordinary hammers with their immense strength, but today they operate electric hammers a thousand times more powerful, pressing a simple button. That is, the importance of physical strength has dwindled, and the importance of intellectual strength has increased. So the physical advantages that were used by the male-dominated society to drive the steamroller of oppression over women, today just will not do.

In this changed social atmosphere, the future of women is bright. The common masses will awake; their self-confidence and intelligence will increase. The way of writing history will be changed. Already it has started to change. In the future it will change more. You should remember that no one in human society is negligible. The life of a hundred-year-old widow also has value in this universe. She should not be neglected or unwelcome. We have not given her due honour or service, wrongly thinking she is a burden to the world. This is an example of our ignorance; it is not her fault.

Everything can be explained by some historical necessity. We have not put our minds to this task. Had we really bothered to do so, we would have discerned that behind every incident, behind each and every crest and trough of events, there lies a historic purpose. If we think deeply we shall find the historic purpose and shall see that nothing is useless or purposeless. Everything happens for some great future possibility.

A great change is coming in the collective psychology. The value of intellectuality is increasing as compared to physical strength. And it is not that intellect is only for a handful of people, it is increasing in the whole collective body. That is how the change is coming. The pace of this change will accelerate more and more. ●



The Balasore Odisha train tragedy of June 2 raises some serious questions on rail safety systems, so say the experts. The media has turned its spotlight on rail safety with full force and many unsavory features of the Indian Railways stand exposed under public scrutiny, starting from the systematic underfunding of the railway safety fund and the slow rollout of rail safety mechanism 'Kavach', to the damning 2022 CAG report on train derailments and the sorry state of railway finances. Though safety cannot be separated from the normal functioning of running trains on schedule and the statutory enquiry would establish the exact cause, safety protocols act as a window to the overall effectiveness of the system. It is an important facet of this huge organisation which employed 1,252,347 as of March 31, 2021 and whose this year's

Odisha

TRAIN TRAGEDY

Lessons

■ Bhupendra Singh

The accident clearly brings out that the numbers of trains have now reached a level where the field staff is unable to carry out maintenance without cutting corners

budget was Rs 1.40 lakh crores.

However, what goes unnoticed or gets scant attention is the cultural deficit that is the Indian mindset and its attitude towards safety. Take for instance the number of deaths caused due to accidental electrocution. It has risen from 11000 in 2011-12 to

13,446 in 2020. India also leads the world in road fatalities. Over 1.5 lakh people men and women who work for the family and children who go to schools are victims on the road. In February this year, Sampark Kranti Express from Bengaluru to New Delhi avoided a head on collision with a stationary train on its tracks only because the alert engine driver saw the looming threat and applied the brake. The principal chief operations manager of South Central Railway had then submitted a report pointing out systemic flaws in the interlocking



systems, that the railways relies on to ensure that showing the green signal to a train coincides with the switching of the points to let the train run on its intended track

Says Sarabjit Arjan Singh Retired General Manager Railways; “The Coromandel Express accident clearly brings out that the numbers of trains have now reached a level where the field staff are unable to carry out maintenance without cutting corners. For reasons yet to be established the panel interlocking system malfunctioned, which caused the Coromandel Express entering the loop line and colliding with a stabled goods train. Some of the derailed passenger coaches blocked the down main line just when Yashwantpur Howrah Express was speeding towards Howrah resulting in the second accident”.

The panel interlocking system ensures and provides information to the driver that the track is clear of any obstructions and the route has been correctly set. Theoretically this system is supposed to be failsafe and there can be no difference between the direction indicated by the signal and the track's setting. In fact the

engine driver has to blindly follow the signal without a second thought. Herein lies the problem especially when it is dark during night time when he can have no visual confirmation. Nevertheless as Singh says that mismatches between tracks setting signaling are not unknown. They invariably happen when electronic signal maintainers (ESMs who in any case are overworked and are a harassed lot, because there are too few of them in the railways) and the station master have an informal understanding and carry out repairs without stopping trains. This is because the railways central control is very reluctant to agree to blocks.

In fairness one cannot but reemphasise that no railway employee comes to work to cause accidents; exactly opposite is the truth. However as Singh says that if personnel are not following Standard Operating Procedures (SOPs) it is more a reflection on the system than on the individuals. Mistakes are windows to how the whole system functions or malfunction in actual practice. This is attributable to many factors at the field level. Maintenance

personnel who include officers are under tremendous pressure especially to ensure punctuality and completing maintenance tasks in time with available spare parts and machinery.

The present situation as Singh with his years of rail experience believes is due to the two organisation goals viz. Carrying more passengers by continuously adding trains even when sections are saturated; focusing on increasing train speed and punctuality. These goals make safety goals more difficult. There should be congruency of the three goals, a classic management dictum, which should be aimed at. Safety cannot be compromised at the expense of running more trains and increasing their speed, especially when there is a shortage of capacity to run existing trains. Singh advises that the number of trains must be brought down to what the system can handle. That is the only way, but unfortunately such a decision is unlikely to find favour with politicians of the ruling dispensation. Yet cutting corners in track maintenance, signaling and rolling stock is



fraught with dangers as the recent accident proves — this should never be allowed.

What the railways and the railway ministry must do is to take a close hard look at the existing system and ask themselves whether to cut back on trains in saturated sections. And also to put for sometime at least punctuality on the backburner until the system can recoup its capacities. The authority at the highest level have to accept that time has to be given for maintenance systems to stabilize even at the cost of delaying trains.

And it is of utmost importance to restore a strong safety culture as is prevalent in airlines transportation. This needs to percolate down to the field level. It should be clearly understood that no unsafe condition should be allowed and repairs should be carried out promptly even at the cost of delaying or slowing down trains. This should be left in the hands of the supervisory staff who are authorised to certify tracks, rolling stocks and signaling system are free from defects and their judgment and decision would be final. They must not be overruled as that would impinge on safety. Field inspections should



be an ongoing and a regular process as that is the only way of knowing whether all railway system are in optimum condition.

Also it goes without saying that focusing on technology alone is not enough. The organisation culture must be changed to match with technological upgrades as and when they are made. When it comes to ensuring safety as Singh says, the departments must work together as a group to solve all maintenance and technical problems. It also means that Railways must tell the key personnel directly related to safety

that they needn't blindly follow orders. The organisation must support them in this regard. And organisation changes are also necessary that the railways do not function as a collection of departments but as a composite whole. If this is done train safety will improve dramatically.

Gleaming sky rises and eight lane expressways certainly symbolise modernity. But such modernity that leads to critical thinking, scientific advances and innovations that do not simply copy western advancements comes from rational individuals. Institutionalised safety, modern individualism and functional governance systems are so interfaced that they show progress on one side while regressing on the other. Group thinking, blaming the stars or fate for what befalls worldly mortals feed on contributes to India's callous attitude towards safety. What happened in Balasore is unfortunately a single point reflection of that. We have seen so often how trains are overcrowded and people sit on top of the trains to go from one place to another with absolutely no concern for their own and public safety. It's time we must collectively become more safety conscious.●



Weepeth the hills

The hill echoes with afflictions and fury,
The patriotic hill tribes fighting courageously over their adversaries.
The patriotic hill tribes mourn, weepeth sore night and day,
The mothers fear, "Will this be the last I see of my sons and family?"

Behold every nation, weepeth the hills of Manipur!

The valley's ravenous beast's tongues and teeth swarm to suppress our rights and land,
The land and rights our forefathers bought with blood and tears.
Oh, must we fight for what our forefathers rightfully owned?
Oh, must the indigenous be tagged foreign and forbidden.

Behold every nation, weepeth the hills of Manipur!

The hill grievously rebelled and bereaved with bitterness and hate.
The hill tribes behold with sorrow, "should we be captive in our land"?
The hill tribes' women lament, children's memories painted with traumas.
The valley ravished at the innocence and simplicity of the hill, gnashing and hissing now.

Behold every nation, weepeth the hills of Manipur!

The tribes' daughter and son's blood splattered on the hills and valley soil.
The cloud is bereaved with gloom as smoke clusters below the firmaments.
Oh, must the hill's be widowed and orphaned, victims of political adultery?
Oh, and must our children be wandering beggars in our land?

Behold every nation, weepeth the hills of Manipur!

Do we grievously sin that we should be ripped naked?
Oh! Must we be slain in our hills by our nation?
How many more lives?
How many more homes are ashes?

Behold every nation, weepeth the hills of Manipur!

The youths boiled with sweat and blood,
Dodging bullets, that generations will lament,
"Our forefathers brought us right and land with blood,"
For our land is given by the sovereign Lord,
The sovereign Lord is our strength!

*(Dr Langthianmung Vualzong and Awon
May 10, 2023)*



The immediate provocation for the ethnic unrest seems to be the demand of the 53% Meitei community for Scheduled Tribes status



Manipur has a long history of ethnic rivalry among the three communities, the Meiteis, the Kukis and the Nagas. The hill tribes claim that valley people have cornered all the developmental works in the state as they enjoy political dominance while Meiteis allege that they are increasingly getting marginalised in their ancestral land. Their population which was 59 per cent of the total population of Manipur in 1951 has now been reduced to 44 per cent as per 2011 Census data. More importantly, they cannot buy land in hill areas where tribals have exclusive rights and are forced to remain confined to the Imphal valley.

The recent violence which spun out of control began on May 3, after the All Tribal Students Union Manipur (ATSUM) held a solidarity march in all districts opposing the recent Manipur High Court order, which had asked the Manipur State government to send a recommendation to the Centre regarding the demand to include the Meitei community in the Scheduled Tribes (STs) list.

MANIPUR

Burns in Tears

Krunakshim Vatsalam

According to police sources, an armed mob in the Torbung area of Churachandpur district attacked people of the Meitei community during the May 3 march. This led to retaliatory attacks in the Valley districts. Many shops and houses in Torbung were vandalised and gutted in violence that lasted more than three hours. For the next three days there was an outbreak of great violence and arson in various districts in Manipur, including Churachandpur, Imphal East, Imphal West, Bishnupur, Tengnoupal, and Kangpokpi.

Following this, district magistrates were authorised by the Manipur government to issue shoot-at-sight orders. On May 4, as the violence escalated, the Centre

invoked Article 355 of the Constitution, an emergency provision that empowers the Centre to take necessary steps to protect a State against external aggression or internal disturbances. Convoys of trucks belonging to the Army, Assam Rifles, Rapid Action Force, and local police personnel spread out all over the affected areas of the state to restore calm. Mobile data and broadband connections were suspended. Many were reported killed and hundreds wounded; and over 9,000 people belonging to the Kuki and Meitei communities and others were displaced. 98 people were killed and 310 injured. 1,988 homes belonging to Meiteis and 1,425 Kuki homes spread across



158 Meitei-dominated villages, 83 Kuki-dominated villages and 33 villages of mixed-population were burnt down or vandalised. These are official figures, actuals could be more. The Centre and the State each contributed Rs 5 lakh for the kin of those who lost their lives in the violence as part of a relief and rehabilitation package for those affected by the conflict.

According to defence sources around 9,000 people were rescued from violence-hit areas and given shelter. Buildings, homes, and other property, including vehicles, have been destroyed. Though violence was brought to a stop its after-effects are visible across Manipur in the form of destroyed infrastructure and people running away from the state out of fear for their lives and more violence. Till May 15, around 7900 people fled the state and as per official figures 1400 people took shelter in Assam's Cachar district and 6520 in Mizoram.

Chief Minister N. Biren Singh's plea for calm has proved futile. Suggesting that the violence was the result of a misunderstanding, Singh said that the government

was taking all measures to maintain law and order, including requisitioning additional paramilitary forces. Central and State forces have been directed to take strong action against individuals and groups found engaging in violence. Indefinite curfew was imposed in the Meitei-dominated Imphal West, Kakching, Thoubal, Jiribam, and Bishnupur districts, as well as in Kuki-dominated Kangpokpi and Tengnoupal districts. Latest reports said that around 500 people

belonging to the Kuki community have sought shelter at the CRPF camp in Lamphelpat in Imphal. In the Motbung area of Kangpokpi district, where the Kuki people have a significant presence, over 20 houses were set on fire. More than 1,000 people belonging to the Meitei community have fled the Kuki-dominated Churachandpur district. Violent incidents also occurred in the border town of Moreh in Tengnoupal district, where many Meitei houses were set on fire. Incidents of violence have also been reported from many parts of the capital city of Imphal.

The immediate provocation for the ethnic unrest was the demand for the Meitei community, to be included in the ST list. But that is only a superficial cause. The underlying anger, simmering for a long time, is linked not just to the government's clampdown on reserved and protected forests in the State's hill areas but also to the Kukis' feeling of being persecuted. Several Chin, people of the same ethnic group from across the border in Myanmar, have entered India, fleeing violence and persecution, and the government's tough stance against these so-called illegal immigrants has angered the Kukis, whose kin they are.

Manipur Chief Minister's



tough stance against what he calls encroachment of reserved and protected forest areas in the hills of Manipur by tribal communities stems from various causes, including the fact that many acres of land in the hills are being used for poppy cultivation. The government sees its crackdown on forest areas as part of a bigger war against drugs, but it is also guilty of using “drug lords” as a blanket term against all Kuki people. Secondly, there is serious pressure on land in Manipur. As populations increase in the tribal villages, they tend to spread out into surrounding forest areas, which they consider their historical and ancestral right. This is contested by the government. Simultaneously, the Meitei, who live in the valleys, are angry because they are not allowed to settle or buy land in the hill areas, while tribal people can buy land in the valleys. The government has no real policy about how it plans to recognise new villages. Nor is there any transparent forest policy in Manipur. This has led to resentment even within its own party.

On April 12, Paolienlal Haokip, a BJP MLA a Kuki himself, questioned the sudden revenue and forest survey

undertaken in the Churachandpur-Khoupum Protected Forest in Churachandpur district, which was designated a protected forest in 1966. In a letter dated April 12 addressed to Biswajit Singh, Minister for Power, Forest, Environment, and Climate Change described the forest survey as a matter of great public anguish and perceived injustice. Haokip said that he had recently pointed out in the Assembly that the State government's nullification of the orders of an earlier Assistant Settlement Officer (ASO) excluding certain villages from proposed protected forest areas was wrong. He wanted to know how the State government could nullify the orders of an ASO, the statutory authority under the Indian Forest Act of 1927 to settle any claims of pre-existing rights on land in the absence of a Forest Section Officer (FSO), a post that is currently vacant. Haokip added that the delay in processing claims, cited as a reason, was the fault of the authorities concerned and not of the landowners. He added that it cannot be a reason for annulling any order that excludes lands claimed by the forum of tribal chiefs from the protected forest area. He also pointed out that if there were no survey records with

the State government, it proved that the Govt. Gazette declaring the Churachandpur-Khoupum forest area as a protected area was flawed and therefore void. He went on to request that further surveys be stopped until there is clarification in the issue.

Despite the above letter and other tribal people's protests, Manipur's Chief Minister remained unfazed. The day before Haokip's letter, on April 11, at least two of 26 houses were demolished inside the Langol Reserve Forest. On February 21, 2023, residents of K. Songjang village in Churachandpur were evicted after a Google Maps image showed no settlement in the area in 2020. The eviction came after the forest department issued a notification in November 2022, derecognising 38 villages in the Churachandpur and Noney districts, claiming they fell within the Churachandpur-Khoupum protected forest. The notification said that the permission for settlement was granted to the villages by an officer who was not qualified to do so. But according to the Kukis, the 38 villages, with a population of over 1,000 people each, have existed for the last 50-60 years. The Kuki Inpi Manipur or KIM, the apex body of the Kukis in Manipur, alleged that Biren Singh's statement about the issue was false and intended to divert attention from the dissent of the tribal communities against the “authoritarian rule” in Manipur.

The anger within the Kuki community against what it sees as its “selective targeting” by the BJP-run State government appears to have spilled over during the current protest march as well, leading to the violence. The Centre has backed Singh's stand. During a recent visit to Manipur, Bhupender Yadav, Union Minister of Environment, Forest and Climate Change, asserted that the 1927 Forest Act became a State subject





after Independence but that after the 1976 Amendment, forest land came under the jurisdiction of both the State and Central governments. The State government retains ownership of the forest and was solely responsible for protecting reserved and protected forest land, he said.

On March 10 itself, mass were held across hill districts. Thousands of Kukis protested the BJP-run government's so-called selective targeting of Kukis. They had raised slogans against the eviction of residents from K. Songjang village. The Indigenous Tribal Leaders Forum (ITLF), a recently formed conglomerate of tribal groups, which includes the Kukis, had called for the rallies. On March 11, the State government retaliated by withdrawing from the ongoing tripartite talks. It withdrew the Suspension of Operation (SoO) agreement with two armed political groups, the Kuki National Army and the Zomi Revolutionary Army, accusing them of inciting protesters during the rallies. The SoO agreement is a ceasefire agreement that the Central and State government signed with the two conglomerates of tribal armed outfits in the hills, the United People's Front and the Kuki National Organisation, in 2008. The Kuki National Army

and the Zomi Revolutionary Army are both part of the Kuki National Organisation. These are all armed organisations. KIM had asserted that the rallies were a result of public discontent over the "extreme disregard" by the government of the Scheduled Hill areas and of Articles 370 and 371 C of the Constitution, which applied to Manipur. The organisation said that it took exception to the Chief Minister's terming of the rally participants as "encroachers, poppy cultivators, drug smugglers, and illegal immigrants".

Given the existing tensions in the State, the High Court order asking for a government recommendation to grant ST status to Meiteis was seen as provocative. Even among the Meiteis, there is opposition to it. Their history asserts to the Meiteis being a settled agricultural community for over 2,000 years. Invoking Article 355 in the State also seems a rather extreme response, and points to other motivations for the Centre to keep the tension simmering in Manipur. The excessive build-up of security forces in the State, purportedly in response to the violence, might be indicative of a larger game plan that is more likely related to Manipur's status as a border State.

Even though the situation is still tense in various area of the state, it improved since Union Home Minister Amit Shah's four-day-long trip to Manipur between May 29 and June 1. Shah announced a judicial committee headed by a retired high court judge to probe the violence in Manipur. A special CBI team will investigate six specific cases that hint at a conspiracy behind the conflict.

This has definitely calmed things down, and formation of peace committee comprising members of civil society to be led by the Governor of Manipur has also helped in restoring normalcy and instituting confidence building measures among the affected communities. One however, needs to wait and watch and see how a long-lasting agreement is reached that would be acceptable to all. It should be done at the earliest and is of utmost importance. At the time of going to press, on June 14 there was another outbreak of violence, one of the worst, in which 9 were killed and 10 injured and the official residence of the only woman minister was set on fire. As Manipur is a sensitive border state having national security implications, the political issues have to be resolved at the earliest. ●

Coordinated Cooperation

For society to advance with collective spirit and express its full vitality there must be close cooperation between its members. This cooperation should be *coordinated cooperation*, not *subordinated cooperation*. It should not be the relationship of master and servant, but that of people having mutual respect and cordiality. Coordinated cooperation should be the norm in all human relationships. There should be coordinated cooperation in the workplace, in political life, in religious life, in educational institutions, in international relations, in relations between ethnic groups, etc. At present, however, there are many spheres of social life in which interactions occur on a subordinated basis.

One sphere in which subordinated cooperation has long

HISTORY OF Women's Subordination

Not only do the women suffer from oppression, but the whole society is burdened.

■ Ronald Logan

been pervasive is in the relations between men and women. In most societies and social settings, women do not enjoy the same privileges, they are not given the same respect, they do not possess an equal measure of independence, and they do not have the same opportunity to develop their potentialities as do men.

Not only do the women suffer from oppression, but the whole society is burdened. When women are confined to the household or to menial occupations, society's progress is stunted. This condition is much less prevalent in industrialized countries; yet even here, where women's capacities are better expressed and their rights



better established, they often don't enjoy full dignity and opportunity.

It is the birthright of women to enjoy the same dignity and opportunity as men, and this birthright must be established within the homes, at the workplace, in the schoolrooms, and on the streets. As many women have come to understand, these rights cannot be easily established if they wait patiently for their due. Securing one's rights does not occur spontaneously but comes through struggle and the exertion of power.

Women should not be alone in this struggle, nor need they depend solely on social agitation to secure respect. It is the duty of men to see that their sisters, mothers, wives, daughters, and women friends obtain equal access to skills and resources, knowledge and culture, and challenges and opportunities. Men have privileged position in the society in part due to the self-sacrificing nature of women. Women trustingly surrendered a measure of their rights and privileges to men, so it is the obligation of men to help restore women's independence and respect.

History of Women's Subordination

Women were not always subordinated to men. In prehistoric times, women had to face the same adversities of a hostile environment as did men, and they had to be self-reliant, as there was often not the support of a mate who identified as the father of the offspring. In such conditions, women not only survived on their own strength but did so while caring for their children.

In the late Paleolithic era, when the social structure became more evolved, women held prominent status. Archeological evidence suggests that these early societies were mainly matriarchal. The wisest and most spirited



women were made group mothers, and other members of the clan took the name of the group mother in designating their lineage.

Even today there are matriarchal tribal societies, and among many tribal people matrilineal descent is still followed. Many Native American societies were matrilineal. "The Great Law of Peace", which defined the governing structure of the Iroquois League of Six Nations, stated that "The lineal descent of the people of the Six Nations shall run in the female line. Women shall be considered the progenitors of the Nation. Men and women shall follow the status of their mothers." And even today, in tribal societies where matriarchy and matrilineal descent are no longer followed, there is no lack of liberal-mindedness with respect to women's freedom.

Anthropological evidence does not support the view that it is natural for women to be in a servile role, or that woman's place is in the home under the man. Instead we find that at the birth of human society, women were often the recognized leaders and that their social status is still respected in tribal cultures.

How did the status of women

get degraded? In the early phase of civilization, as population grew and tribal territory expanded, the mostly male warriors and chieftains fought to enlarge their domains or to protect their realms from conquest. They engaged in their warfare with a respect for the values of dignity and honor. This awakened in them a sense of conscience. To slay the unarmed or the aged; to stab a person in the back; or to murder those who surrendered—all went against their code of honor. Human values began to supplant their brutish ways. This sense of conscience led the males to develop feelings of responsibility towards family life, so there came to be a sense of duty towards mate and offspring. In this social context, the institution of marriage evolved, and the husband assumed increasing responsibility to provide for the family. Women, in turn, became more dependent on men. With this social change, the status of men increased, and group mothers lost their status. And, due to the prestige of the heroic warriors, children sought to become heirs to their father's tradition and rank. So matrilineal descent eventually died out, and patrilineal descent became the norm.

In the warrior era women may have lost their ruling position and some social rights, but they lost little of their social status. In the Age of Antiquity, women generally possessed dignity, and their privileges were comparable to those of men in many spheres of life. On the whole, they were regarded as men's coworkers.

It was during the next era, when society came to be dominated by the priestly class, that women lost their dignity, became wage-less slaves, and were treated as objects of men's enjoyment. P. R. Sarkar observed that, "Conspiring to cripple women in every way the [priestly class] evolved divine commandments together with numerous scriptural injunctions, para-logical tenets, and imaginary yarns of sin and virtue. Listening to these it seems to one's mind as though man alone is the chosen human of God, the rest of humanity have taken birth only to provide him with the wherewithal for enjoyment."

The instructions on "right behavior" for women found in Confucius' book, *Anelects*, illustrate this point: "Man is the representative of Heaven and is supreme over all things. Woman yields obedience to the institutions of man. . . . Woman's business is

simply the preparation and supplying of wine and food. She may take no step of her own motion and may come to no conclusion in her own mind." Much the same attitude is expressed in the *Kama Sutra*, written during India's medieval period: "A virtuous woman who has affection for her husband should act in conformity with his wishes as if he were a divine being, and with his consent should take upon herself the whole care of his family. When she hears the sound of his footsteps coming home, she should at once get up and be ready to do whatever he may command her and wash his feet."

Women were more like slaves than servants, for servants at least receive modest pay and dignity. Women were objects of enjoyment, necessary tools of the household, and child-bearers maintaining the family line. Their very sense of existence was defined in relation to men; they were allowed no independent identity. Girls were often forced to marry old men and were neither allowed to divorce, nor to remarry, once widowed. In India, when the husband died, the widow was often burned alive on the funeral pyre with the dead man's corpse. In feudal Europe, the church dealt severely with independent-minded

women. Many such women were accused of being witches and, after being "convicted" by church authorities, were burned at the stake. Commenting on the despair of women in this era, Shrii P. R. Sarkar said, "Millions of women wept and sobbed themselves to death in the darkness of many a sleepless night. They were just ground and leveled flat like the soft earth under the administrative steam roller of the [priestly class]."

In the more secular capitalist era which has followed, religious scripture was less effective of a mechanism for keeping women subordinate (though religious dogmas were still an oppressive influence). A less blatant means was initially used to maintain women's oppressed status: they were kept economically dependent. It is not easy for a woman to be assertive with a demanding and abusive husband when he controls the resources for the family's food, clothing and shelter. For long into the capitalist era, women could not even hold property or establish bank accounts in their own name.

In modern industrialized societies women have attained greater control over personal property and more opportunity to work outside the home. But they are often blocked from job advancement beyond a certain point, and they may have to put up with patronizing and sexual harassment.

In a few progressive societies social equality is now better established, and the independent woman has come into her own. But has she attained fully liberated status? Not if she is socialized to define herself largely on the basis of consumption, personal image, and material or sensual experiences. Capitalist society has co-opted the rising aspirations of women; it has not supported their genuine liberation. ●

To be concluded



Tracing the History of Globalism

The world economy opening up after 1980 had no historical precedent, it was doing so in a more permanent way.

■ Arun Prakash

In

the sphere of economics “Be local think global” is the cry of the Proutists.

In this piece let us briefly trace the history of Globalism.

The end of the Cold War was the beginning of globalisation—or, at least, that is when people began to talk about it. The term itself entered mainstream discourse in 1983, with an article in the *Harvard Business Review* by the economist Theodore Levitt. The article lauded the global expansion of markets for manufacturers as the start of a process that would inexorably make the world a better place by

breaking down “the walls of economic insularity, nationalism, and chauvinism.” A decade later, talk of globalisation was ubiquitous. By then, capitalism had triumphed over communism, and one form of capitalism—dedicated to dismantling economic and labor regulations, barriers to trade, and exchange controls—had supplanted the more managed, state-run version of the immediate postwar decades.

Globalisation was more than a mere term, of course. Over the last three decades, the world has radically changed and become far more connected by revolutionary technologies, supply chains, and

delivery systems. Trade in goods has soared as a proportion of world GDP; cross-border financial flows have grown faster still.

Geopolitical shifts in economic power have seen the rise of a prosperous middle class across much of what is commonly referred to as “the global South,” or the bulk of African, Asian, and Central and South American countries. As producers opted for cheaper labor overseas, especially in China, Central America, and Southeast Asia, organized labor in the former manufacturing heartlands of the developed world was decimated. Interdependence and hyper-connectivity also sped



up the transmission of global afflictions, from the series of sovereign debt crises that ran across South America, Eastern Europe, and East Asia in the 1990s to the COVID-19 pandemic.

For a long time, this extraordinary shift in the way the world works lacked any serious historical contextualization. Economists had long ago lost their predecessors' interest in history and instead turned toward mathematics. Historians, for their part, were becoming ever less numerate, and by the time of the 2007–8 financial crisis, they had relinquished almost any interest in macroeconomic change. In fact, it is only in the last decade that scholars have seriously begun to think historically about globalisation.

The relative openness of borders before World War I fostered political activism and economic entrepreneurship. The closing of borders during the war, along with the British continental blockade, led to malnutrition, pandemics, and an enduring anxiety throughout the interwar years about ensuring the security

of the national food supply. Fascism's breeding ground lay in the poverty and instability caused by the collapse of political order in central Europe, in particular, as well as in the dislocation caused by the international economic crisis of the early 1930s. What unites Zahra's large and diverse cast of characters is their role in the grand drama of the struggle between those who stood for some kind of internationalism and their more nationalist and nativist opponents.

Early opponents of globalisation in people who disliked free trade and unfettered immigration, worried about fragile, far-flung supply chains across oceans and fretted when domestic workers lost out to cheaper labor abroad. The Italian dictator Benito Mussolini, was both radically nationalist and anti-global; anti-Semitic violence in central Europe was a violent manifestation of anti-globalism, and Jews were targeted as symbols of international finance, unchecked migration, cosmopolitanism, and national disloyalty. In these and other ways, the concerns of anti-globalizers a century ago sound

familiar today.

On the other hand, the growth patterns of recent decades are unprecedented and without plausible parallel. Between 1980 and 2008, Europe's export-to-GDP ratio grew from 24.3 to 41.1 percent, and the worldwide figure from 20.4 to 31 percent. Border-crossing financial markets, institutions, and elites rapidly gained enormous control over national economies. In short, the degree of openness in the world economy around the year 2000 was far greater than in any other period in history.

Not only was the world economy opening up after 1980 in a way that had no historical precedent, but it was doing so in a more permanent way. World trade at the bottom of the interwar slump was down a third from its 1929 height; the slump after 2009 was not nearly so pronounced or so lengthy. In other words, the interwar years in Europe were roiled by a crisis of a severity that has not been matched since.

On the whole, nationalism is a bad thing and that fascist politics were what you might well end up



with if you turned your back on free trade, unrestricted migration, and the gold standard—the interwar version of globalism. Zahra thus offers a message rather like that of globalisation's proponents today. In so doing, she portrays interwar politics in ways that obscure some of the real challenges of those times.

The question of how to deal with the spread of nationalism after World War I was unquestionably at the top of the international agenda a century ago. The nation-state's march of triumph had begun in the mid-nineteenth century and continued with new vigor at the Paris Peace Conference in 1919, when the victorious Allies presided over the dismembering of the Habsburg and Ottoman empires, creating the modern map of Eastern Europe and the Middle East. The process resumed again after World War II with decolonization in what was left of the European empires. Borders proliferated and made international economic life harder.

No real alternatives stood in the way of the spread of the nation-state. Empires could not simply be restored. Yet preserving prosperity in a world of nation-states was complicated by radical changes in every domain of life. For one thing, World Wars had increased rates of political participation and taken governance out of the hands of older elites. At the same time, the collapse of the nineteenth-century gold standard meant that the international monetary system required concerted management for the first time.

In such circumstances, opposition to globalisation was rational. It made sense on many national governments in the early 1930s to abandon the gold standard, opt for autarky, support or nationalize industry that sought to replace imports, and subsidize domestic grain production. Such moves did not inevitably lead to



fascism: the outcome in many countries was quite different. Indeed, from the 1930s to the 1960s, the thrust of development economics across much of the global South was premised on this model: the promotion of national prosperity by state-led industrialization drives that identified infant industries and facilitated urbanization.

If a return to empire offered no clear ideological alternative to interwar nationalism that left only one other option: Bolshevism. And yet it was the manifest failures of early twentieth-century capitalism to improve living standards for the masses that more than any other single factor helped give Bolshevism worldwide appeal. Lenin's desire to export world revolution because the universal ambitions of communism complicate even further the binary framework of globalizers and antiglobalizers? The commitment to build socialism in one country never led the Kremlin to abandon its longer-term desire to see communism triumph worldwide. Theirs was surely a form of global politics, utterly distinct from any other.

The real lessons to be learned

from the collapse of European democracy in the interwar years and its subsequent postwar revival nationalism not only framed democracy's demise in the 1930s; it also framed democracy's recovery after 1945.

Democracy was not restored in Western Europe because of globalisation. That restoration came about because of how national governments stewarded their economies, producing steady economic growth and decades of low unemployment. Indeed, after 1950, national economies opened up only slowly to one another: regional integration took decades.

The real lesson drawn at the time from the tumultuous interwar years was that laissez-faire economics could be fatal and that politicians had to understand the need for strategic national leadership. Today, thanks in no small measure to decades of globalisation, politicians have abandoned this understanding of their responsibility and have ceded their power to central banks, constitutional courts, and the private sector. The last thing societies need at the moment is to be told that democracy, now or in the past, depends on globalisation. ●

The grievance appellate committees that will moderate content on social media are not a mode of independent adjudication mechanism and would be subservient to the Union government.

The Next Step in Government-Led Internet Censorship Without Transparency is Here

■ Prateek Waghre and Tejasi Panjiar



Al, if not most, social media users are critical of the content moderation policies of social media platforms. After all, there is little to like about massive Silicon Valley corporations which harvest our behavioral data to serve us ads, fail to take down hate speech, and instead censor people without meaningful transparency.

This underlying sentiment finds force within a new censorship body, namely, Grievance Appellate Committees (GACs) which became operational on March 1, 2023. They allow users of intermediaries – social media platforms, internet services providers and search engines,

among others – in India to file appeals against the decisions of the Grievance Redressal Officer of platforms or their failure to act on complaints made to them. These may include complaints made with the intent to censor offensive content, requests to restore accounts or posts, and so on.

Now, all of this will seem very sensible to many people. After all, these platforms lack transparency, and finally, there is some government oversight in the form of these GACs. Such a view would further advance an argument that one should trust public authorities that would obviously protect the freedom of speech and expression of ordinary Indians while safeguarding them from dangers. This was one of the motivations for the Ministry of Electronics and IT (MeitY), which claimed that GACs would address grievances being “left unaddressed and unsatisfactorily addressed by internet intermediaries”.

Here, we must consider that the legal basis of the GAC itself is questionable. It has neither been constituted by the legislature nor has the legislature permitted the executive to constitute the GAC through any clear provision under the Information Technology Act, 2000. This fits a wider pattern of illegality that is likely to cause censorship and government-led content moderation on social media platforms, without any transparency.

Any faith in the GACs also fails to consider that rather than an independent adjudication mechanism, it would be subservient to the Union government. After all, there are no clear appointment criteria within the notified IT Amendment Rules, there is a lack of security of tenure, and that is accompanied by the carrot of lucrative financial remuneration. At present, there are three existing GACs that have been notified directly by the Ministry of Electronics and IT. A flavour of the qualifications of the adjudicators within these GACs as per the notification dated January 27, 2023 includes serving and retired government officers from the home ministry, police services and armed forces. There is also some private sector participation of former senior management personnel of large companies without the presence of any people who are from domain experts on platform regulation, civil society, academia – forget retired judges, even people who are formally qualified and practice law have been excluded.

Obscure process, reporting mechanisms

In about two weeks, these three GACs have received 23 appeals, of which they have disposed off nine, with the entire process being

conducted digitally on an online platform. This has been set up as per the announcement by MeitY when it announced the creation of GACs in a press release which stated that the appeals will have to be raised on the GAC website, and the entire appeal process, from filing the appeal to the decision thereof, will be conducted digitally. The press release also revealed that “periodic reviews of GACs and reporting and disclosures of GAC orders will also be part of process(sic)”.

However, till date, none of the GAC orders by themselves have been made public. This means that either the appeals have been dismissed or directions have been issued to intermediaries to take down, or reinstate portions of their service. This may ordinarily include social media posts and hence it may have a natural impact on the freedom of speech and expression, or more specifically the fundamental right to receive information. Today, social media censorship is being done by a body appointed by the Union Government without proper transparency.

The mystery around GACs's reporting mechanism and periodic reviews doesn't end there. Details such as how frequently and by whom these periodic reviews will be conducted, the basis on which

they were selected/appointed to do so, etc., are still unknown.

There is no dearth of procedural and operational ambiguities with the GAC. Reportedly, each GAC is supposed to have a Project Management Unit (PMU), which consists of 2 appointed members. It was also reported that the PMU “evaluate and prioritise” the appeals, following which the other GAC members will deliberate and discuss. Details on what basis, criteria or parameters the PMU will prioritise among the tens of thousands of appeals and then segregate it among the three GACs have not been disclosed till now. The PMU, which was supposedly created in anticipation of a large number of complaints coming in, has had no official mention so far and its existence was reported for the first time in a news article mere days before the GACs became operational. Thus, it is no surprise that the basis and criteria for appointing the members of the PMU, the details of its composition (number of members, qualification requirements, diversity of the unit, etc.), and its roles and responsibilities all continue to remain a mystery.

Due to substantive concerns and procedural opacity, the Internet Freedom Foundation filed an RTI appeal on March 14, 2023, seeking information on the reasoned orders passed by the GACs, details on the GACs and the number of disposed of appeals by each of the three committees, details of intermediaries against whose decisions the appeals were filed, and plans of the GACs to publicly disclose the orders. This portends another worrying development for censorship in India which will be carried out in secret. ●

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Tone Mickrow, a member of the indigenous Idu Mishmi community, lives a few hours' drive from Etalin – the proposed site of what has been envisaged as India's largest dam. Members of his community were elated that the government temporarily denied forest clearance to the Etalin hydroelectric project in December 2022, but Mickrow remains fearful.

Since the inception of Etalin 14 years ago, the Idu Mishmis have opposed the project on the grounds that it will devastate their livelihoods and threaten their existence. Mickrow is skeptical about the temporary relief granted by the government, as “his experience with dams in the area” tells him the project will likely, eventually, go ahead. Work is underway on other mega-dam

WHAT IS DRIVING HYDROPOWER CONSTRUCTION IN ARUNACHAL PRADESH?

 Sushmita

projects in Arunachal, such as the 2,000 MW Lower Subansiri and 2,880 MW Dibang.

“Larsen & Toubro [a multinational contractor] has already started working to build the roads and bridges for the construction of [Dibang] dam to start,” said Mickrow. The Lower Subansiri project is expected to be operational this summer.

Renewed push for hydropower

In early 2019, India recognised large hydroelectric projects (HEPs with a capacity of over 25 MW) as central to its renewable energy transition. Since then, there has been a renewed push for hydropower projects in the country, especially in the

northeastern states and Jammu and Kashmir. The central government even approved a slew of measures in 2019 giving financial support to hydropower construction.

In February last year, RK Singh, the minister of power and new and renewable energy, said in Parliament: “The development of hydropower is of paramount importance as it is clean, green, sustainable, renewable, non-polluting and environmental [sic] friendly,” adding that it provided the “cheapest energy in the long run”.

The minister spoke of constructing 70 HEPs in 18 states over 10 years. He also said that 36 large HEPs in total are under construction.

This year, the Indian finance minister proposed an allocation of INR 350 billion (USD 4.27 billion) for the green transition, net-zero objectives and energy security in the 2023-24 budget, and specifically mentioned pumped hydropower.

Analysis of 2022-23 data from the Indian Ministry of Power's responses in the Lower House of Parliament (Lok Sabha)

and the Central Electricity Authority (CEA) for Arunachal Pradesh shows the extent of the government's dam-building ambitions, and progress on projects. It is important to note that the data relates solely to large HEPs, and that there are also several smaller HEPs in Arunachal Pradesh.

The data shows as many as six large HEPs at different stages of construction, while 13 have been held up due to various reasons. From 2003 onwards, 21 dams were 'concluded', or appraised, in Arunachal Pradesh, of which 13 are yet to be taken up for construction. The CEA concurs projects when it is satisfied with the techno-economic aspects of the proposal.

Shripad Dharmadhikary, coordinator and researcher at Manthan Adhyayan Kendra, a Pune-based centre that monitors and analyses water and energy issues, said that when carrying out appraisals, the CEA needs to “ensure the project is optimal for the river basin” as stipulated in the Electricity Act of 2003. “However, this is hardly done,” he told The Third Pole.

Analysis of the data shows that most projects have been delayed because they are yet to receive either environmental or forest clearance.

The rationale for dams in Arunachal Pradesh

Despite delays, high costs, environmental and socio-economic risks, the Indian government has been persistent in its push for hydropower.

Fears of Chinese dam-building upstream are invoked as another justification for large hydropower projects in Arunachal. The Yarlung Tsangpo, as it is known in China, becomes the Brahmaputra when it flows into India. The two countries have the longest unresolved border dispute – of about 4,000 kilometres – in the world, which includes a dispute on the status of Arunachal Pradesh. While historically there has been calm since the short 1962 war between the two countries, in June 2020 fresh clashes [broke out](#) in Ladakh, leading to the first major casualties in 45 years.

There has been no official statement citing this as a reason for



dam-building in Arunachal. But unnamed officials have been cited in numerous newspaper articles, including in The Times of India, the widest read newspaper in India, stating that India needs to build dams in Arunachal because China could unleash a “water war” through its control of upstream dams.

Nilanjan Ghosh, director of Mumbai-based think-tank the Observer Research Foundation, said the alleged threat “seems improbable and unrealistic – at best questionable”. This is not least because most of the water in the Brahmaputra comes into the river after it has entered Indian Territory. He also pointed to evidence of cooperation between the two countries in the form of flood warnings during the monsoon season.

The government also argues that hydropower is linked to development in the area. Ginko Lingi, the chief engineer of transmission and planning at Arunachal Pradesh's Department of Power, said: “Once the dams start operating, surplus power will be generated. Since transmission lines are better now, the power can also be carried over to other states,” pointing out that it could generate revenue for Arunachal.

However, Mickrow and other

local communities question this form of development. “We don't want to be refugees on our own lands. The dams will cause permanent loss of land we use for grazing *mithuns* [a highly prized bovine species], as fishing grounds and for medicinal plants. Several villages will be cut off. Instead, we need support for livelihoods, hospitals and community development centres,” Mickrow said.

Experts cast doubt on the financial viability of most of the projects. In contrast to other energy production methods, protracted delays – sometimes decades-long – in HEP construction often result in the government giving projects back to public sector units, such as the National Hydroelectric Power Corporation Ltd.

In addition to this, at least 13 private company-owned projects have been “returned” to project authorities. This underscores the reluctance of companies to proceed with projects as they fear escalating costs and strong opposition from downstream communities.

Despite the availability of some slightly cheaper technologies, the projects are still costly and have required the government to provide subsidies in

order to push for the HEPs, pointed out Dharmadhikary, from Manthan Adhyayan Kendra.

On Arunachal Pradesh's narrative of development, Dharmadhikary said that when the projects can't be justified on financial grounds, the narrative of development is pushed instead.

Since HEPs are extremely site-specific with costs incurred from their operation as well as delays, it is difficult to come up with a uniform overall cost for projects, he said. However, two years ago he and his team calculated the costs of operating the Etalin dam, after the Forest Advisory Committee had asked the power ministry to submit its estimate on costs.

The Manthan researchers found that, even with the subsidies that the government says it will provide to make hydropower projects commercially lucrative, the power generated is still not cheaper. In fact, experts say that it needs to be bundled up with solar and wind to make it an effective package for commercial players to buy.

For example, the Lower Subansiri project which is scheduled to be operational later this year has overrun its original costs by more than 200%. The overrun cost is INR 132.11 billion (USD 1.61 billion) higher than the original cost.

Ghosh asks, “Taking into consideration all the other costs that may arise, [such as] the value of lost ecosystem services... elements such as sediments which enhance soil fertility etc – the cost of building dams in this area is much higher than the benefit generated. Also, what about the costs of rehabilitation, displacement and the social cost of conflicts?” ●

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The Power of Normalizing Beliefs

Michael Zimmerman

(Continued from previous issue)

From antiquity, money has been present, subtly influencing activities in the social, religious, cultural, political, and ecological spheres of life and not just in the economic sphere.



This is the last of four articles addressing the power or influence of normalizing beliefs. In the first article we examined the original mistake in capitalist theory: Adam Smith's artificial separation of economic life from our social, religious, cultural, and political spheres of life. Only by integrating all the spheres of life can society restore *prama*, dynamic balance.

In the second article we addressed defects in standard economic theory that make it appear the economy is circular,

normalizing the belief that human beings can create matter and energy rather than *transforming* existing resources into useful products and waste. The persistence of this normalized myth positions the economy above the ecological systems that underpin and ultimately support, sustain, and nourish us all.

The third article introduced money as a subtle abstract idea, an intangible, asocial technology. This understanding of money comports with Shrii Sarkar's (1959) second fundamental principle of Prout (*Ananda*

Sutram, Sutra 5-13) that states, "there should be maximum utilization and rational distribution of all mundane, supramundane and spiritual potentialities of the universe." Supramundane refers to subtle abstract ideas.

This concluding essay summarizes our brief comments on money. Or more appropriately, "money things". We say "things" to acknowledge that over the centuries, and even today, money changes. From antiquity, the idea of money has been present, subtly influencing and being influenced by, activities in the social,



Ancient Indian gold coins

religious, cultural, political, and ecological spheres of life. Not just the economic sphere.

As observed last month, there are alternatives to the current monetary and banking system. The open question at the end of last month's article was how to constrain the non-bank financial institutions and shadow banking system that would attempt to fill the void created by highly regulating and curtailing the creation of bank money.

We find that Shrii Sarkar provided guidance with regard to the non-bank financial institutions and the shadow banking system. That guidance appears in *Shabda Cayaniká* published in 1986. I thank AMPS Translations in charge, Ac. Acyutánanda Avadhúta, and Ac. Shamitánanda Avadhúta, for their re-examination of the Sanskrita word "Kaoshiid". Kaoshiid is translated as "interest on loan, money-lending business, usury", not bank. I believe Shrii Sarkar was making an *explicit* reference to more than just commercial banks; it is *commercial banks, investment banks, the money markets, non-bank financial institutions and the unregulated shadow banking*

system that can create *avivekii* ("unwise") money. It is the unconstrained expansion of private money "things" that causes difficulties in the economy. It is the unconstrained *spending* of those money "things" into the economy that causes stress on the planetary ecology.

If the central bank stepped into the void and directed interest free money or low interest money, meeting certain environmental guidelines, to households and firms, such a plan would be enhanced. However, emphasizing how significant a problem this is, the U. S. central bank Chairman, Jerome Powell, recently said "We are not, and will not be, a 'climate policy maker'...". If not the central bank, then whom? Bank underwriting criteria, must be modified, not for the sake of bank profitability, but for the survival of the planet. Bank underwriting criteria must support sustainable growth.

This could be achieved, for example, through supporting the nine planetary boundaries as defined by the Potsdam Institute for Climate Impact Research in Germany. Those boundaries are climate change, ocean

acidification, chemical pollution, nitrogen and phosphorus loading, freshwater reductions, land conversion, biodiversity loss, air pollution, and ozone layer depletion. Of these nine boundaries four have already been exceeded. This program would support an existing alternative to national GDP (Gross Domestic Product) measures and accommodate subtractions from the biosphere for renewable and non-renewable resources called the GPI (Genuine Progress Indicator).

An alternative to a Chicago Plan 100 percent reserves program, as introduced last month, utilizing *current* Treasury/Ministry of Finance and central bank institutional frameworks, could be implemented with no new legislation. This would eliminate excess reserves at individual banks by returning them to the central bank. That one act eliminates the need to issue Treasury debt to draw down excess reserves held by banks. As called for by Shrii Sarkar, this would reduce the money, in the form of interest, going to the hands of vaeshyas. All Treasury debt greater than the 3-month treasury

bill, which approximates the overnight bank rate (in the U. S. the Federal Funds Rate), would be eliminated. In the U.S. this can be accomplished with no new legislation through the discretion of the Treasury's Office of Debt Management: just eliminate the treasury yield structure greater than 3 months. This effectively implements a zero interest rate policy.

However that's not the end of the story. Three additional changes would be necessary to bring a modicum of social and ecological justice to our economic system. First, a legislative change, with regulatory and enforcement oversight, would prevent commercial banks from accepting financial assets as collateral for loans. This occurred, in a back-channel way in the 2007 - 2010 financial crisis with the suspension of national and international accounting rules that require the write-down of impaired assets called mark-to-market requirements. During the financial crisis asset prices were falling so rapidly there was no apparent floor: each write-down in market value resulted in yet another write-down and then another and

another. This happened to assets collateralizing hundreds of billions of dollars in loans.

Second, as indicated above, all generators of private credit would come under legislative, regulatory, and enforcement oversight to support people and the reality of ecological boundaries. Third, the abuse of the ecosphere must be stopped through taxation. Taxation can support or penalize firms that are extracting, refining, or processing raw resources in a way that abuses the environment.

An important feature of the above concept is that it leaves the central bank in charge of setting a nation's overnight interest rate versus it being a set in some mythical loan-able funds market. Banks and non-bank financial institutions take rate signals from the central bank in setting retail loan interest rates.

The final consideration is a currency's external value with its trading partners. Some ecological economists advocate a type of Bancora supranational foreign exchange reserve asset. The International Monetary Fund's (IMF) special drawing rights (SDR) are a remnant of the Bancor concept. However, the IMF is clear

that SDRs are a unit of account of the IMF and not currency: they are not a claim on the IMF. Neither is Bancor. They are simply a global reserve asset: a mechanism for settling trade imbalances that give a greater weight to non-dominant currencies in the settlement of trade imbalances.

What is required is a mechanism by which nations evaluate and if necessary adjust their ecological footprint with respect to ecological boundaries. If a country's ecological foot print exceeds their bio capacity, the country must adjust to an ecological sustainable path. Income distribution at the sustainable path must be aligned so the minimum necessities of all citizens are met, not just the needs of the political elite. This process could utilize a process similar to that addressed by Assa which examined African countries through a heterodox lens of sectoral financial balances and calculated their used and unused or unutilized fiscal (spending) space. That is, how much fiscal space is available to uplift people, with a nation's own currency.

Money has always been, and is today an idea, an intangible, a



Gold bars inside a bank's vault

social relation, a legal institution representing credit and the relations between people. Wherever there is a credit there must be a debit. Debits and credits must balance. This is simply the nature of financial assets, including money 'things': they have exchange value but not use value. Denying this fact is like denying post-Newtonian gravity: the force we feel as gravity is the curvature of space time around a mass pushing things down rather than the force postulated by Newton, pulling objects down. Money is virtual wealth that represents claims on assets. Yet money is also a two-sided asset. Money is simply a mediating force. That is the riddle some economists have, intentionally or not, quite successfully kept hidden for generations: an example of how thoroughly certain beliefs have been normalized.

Why do privileged capitalists understand these things about money, yet our economic educational institution are only beginning to? This is the vehicle by which the exploitative impulse finds expression; who has access to the money thing and who does not. How is it that investment banks understand the two sided nature of money, yet, they are

silent regarding the flip-side of central banks raising interest rates. When central banks raise rates to slow economic activity and inflation, who benefits? Certainly not the laborers and families that lose their jobs as companies fire workers to survive. The beneficiaries are investors of capital through those rising interest rates. Yet, those rising rates can add to inflation if that interest income is spent into the economy! This central bank response to inflation is so *normalized*, it is taken as an article of faith and rarely challenged. This is an example of what leads some people to say the standard economic theory is broken beyond repair.

What is required is a synthesis of the two views of money presented in this essay. This synthesis acknowledges the fact that money is a subtle abstract idea that also incorporates features of ecological economics. The implication of Shrii Sarkar's assertion that the "rudimental factors cannot be created by human beings" is that the economy and society are both dependent sub-systems of the biosphere. The benefits provided by the social technology of money for people and the planet are defined within

limits placed by nature. Human beings cannot create anything new they can just transform existing resources.

One of the 20th century's eminent economists, J. M. Keynes, deployed a euphemism in addressing the possibility of reducing interest rates to the return on capital invested in new productive infrastructure. He observed:

... though this state of affairs would be quite compatible with some measure of individualism, yet it would mean the *euthanasia of the rentier* and, consequently, the *euthanasia of the cumulative oppressive power of the capitalist to exploit the scarcity-value of capital*.

This sobering observation becomes more pressing when we understand, as explained in this series of essays, the extent to which the institutions of a capitalist economy are *designed* to support the privileged rentier class rather than working people, families, and the planet. Keynes' rentier class, those accustomed to living on asset price appreciation/inflation, may not accept their euthanasia gracefully or peacefully.

Preposterous ideas about money "things" have been normalized today. That is, who has access to it and who does not. That the capitalist state supports a preferred class of citizens that the associated impact of these issues is destroying the planetary ecology. It is doubtful that anything short of the immediacy of an existential threat – the very existence of life on the planet – may prompt a rethinking of capitalism. Yet, we should remain optimistic in the knowledge that Shrii Sarkar positioned sadvipras as social leaders: they must bring about restraint in the creation and spending of money "things" that damage the society and planetary ecology. ●

Concluded



IMF Headquarters Washington DC, USA

A RAY OF HOPE IN COOPERATIVES

Ganesh Bhat Sirsi

THE HULAGOL SEVA SAHAKARI SAMGHA

The 104 years old HSSS is a Panchayat-level primary cooperative society

The Office

Imagine the situation of a farmer who suddenly falls sick and needs to be admitted to a hospital where a cash deposit has to be done, but there is no cash at home, though there is a balance in the Bank account the signatory himself/herself is sick and unable to sign, the kith and kin live in faraway places, yet the need will be met by a trusted institution. The only thing the attendant of the patient has to do is to inform the local cooperative society where the sick person is a member and within no time a representative of the society comes and hands over the required amount for the treatment at the doorstep of the hospital.

Conceive a situation where an aged farmer and his wife are living in a farmhouse in a remote village and they need some medicines urgently. There are no houses nearby or any person who can help right then. But they are neither panicked nor bothered,

instead, ring up or send a phone message to their village society which will arrange to deliver the same to their residence in the shortest possible time.

Think of another situation where the aged farmer couple is not able to look after their farm, but they do not want to hand over the management of the farm to any individual nor do they want it to go uncultivated. Someone whom they trust comes forward to take care of the farm, take up all the agricultural operations in time, market the produce, and credit the proceeds to their account after deducting the expenses and reasonable service charges. This trusted friend is no one, but the local cooperative.

Can these happen in the dream of idealists or the imagination of a humanist or is it a reality? No! It is neither a dream nor imagination, but a reality. It is the way The Hulagol Seva Sahakari Samgha Ltd, (HSSS The Hulagol service cooperative

society) in Bhairumbe village, in Sirsi tehsil of Uttara Kannada district of Karnataka state, is working.

The HSSS was started initially under the name of Hulagol Group Cooperative Credit Society on 9th July 1919 under the leadership of late Venkatramana Ishwar Hegde to help the farmers to come out of the clutches of greedy private money lenders. It started working in a rented building and the name was changed to HSSS Ltd, in 1960 after shifting to its own premises.

The 104 years old HSSS is a Panchayat-level primary cooperative society, restricting its operation to Bhairumbe Panchayat (as per law), is serving not only its 3400 members of different categories but also the local community through 3 branches and different socio-economic activities.

HSSS, whose activities were limited to extending loans for the agricultural needs of its members,

started expanding its operations and providing service on different fronts after 1960 when young Shri Gajanana M. Hegde Hulagol, became the president. After bagging a host of awards from different institutions at state and national levels, today HSSS is considered a role model of a primary cooperative. Committed to the cause of service and faith in cooperative principles, the board of directors and the staff are trying to explore newer avenues of service for raising the standard of living and all-round development of its members.

HSSS has the distinction of being the **first primary society** in the state of Karnataka (probably in the country) for having **computerized** its operations.

Farmer-Centric Approach

Unlike many institutions providing agricultural loans based on a fixed scale of finance for different crops, HSSS takes into consideration the total financial requirements for cultivation, dairying, etc., including family needs and genuine personal expenses of the farmer, and provides a suitable amount of loan.

Loans are provided for continuing education within the country or outside for the member's dependents. Depending on the repaying capacity of the member loans are given for the purchase of household equipment, vehicles, construction of houses, dairy sheds etc. Once a person becomes a member of HSSS, he/she need not bother to look for a different source of finance, since all the financial needs including religious and social expenses (such as marriage expenses in the family) of members are provided in an integrated way. Loans are also provided to establish new businesses/ industries by the members of society or their family members.

HSSS maintains its own



The Nursery

nursery to provide quality planting material to farmers. HSSS does not confine itself to providing loans but guides its members to follow financial discipline by providing them necessary training and advice. It insists members maintain separate accounts of cultivation and family expenses. To inculcate the habit of saving among the members, HSSS insists on saving a certain percentage of the sale proceedings of farm produce as fixed deposit, which has resulted in most of the members being proud owners of substantial savings.

Free technical advice is provided to the members individually and collectively to increase production and

productivity by conducting seminars and arranging discussions with agricultural experts at regular intervals. The specialty of HSSS is that the managing body members visit the fields of farmers to discuss the problems to find out solutions.

Linking of production with marketing

HSSS is not contented by providing technical advice, but has made arrangements for the marketing of the farm produce as well. Whenever the produce is ready for marketing, the farmer can inform the society which will arrange to send its vehicle to collect the farm produce and sell it through the taluka-level marketing

cooperative and credit the sale proceeds to the account of the beneficiary maintained with it. In case, the farmer does not want to sell the produce he/she has an option to hand over the stock to the society and avail loan against it and sell at a future date. HSSS has created processing facilities for different crops, such as oil mill for coconut, rice mill, areca nut dehusking, grading machine, drier for cardamom, etc. The members as well as the public can avail of the facilities by paying nominal charges.

Long before the trumpeting about cashless transactions started in the country it was implemented in HSSS during the seventies itself. Sale proceeds of the farm produce would be credited to the account of the member and the cost of all the purchases made, and services availed by him/her would be debited to their respective accounts. Since most of the daily needs are available in the society's store at competitive prices, members hardly need to use cash.

Mini super-mart:

Starting with a grocery shop during the 60s HSSS has added goods of daily need from groceries to building materials, seeds, fertilizer, plant protection chemicals, tools, equipment, and other requirements of cultivation in its mini super mart.

Renting out agriculture / horticulture machinery

Realising the need for mechanization and the fact that most of the member farmers having small and marginal holdings cannot afford to own machinery, HSSS has purchased the required machinery and gives it on rent to the members.

Assistance for Cultivation

Apart from providing free technical advice HSSS also assists the members in cultivation operations at a reasonable charge. It also takes up the responsibility of maintaining/cultivating the entire farm; the expenses incurred are recovered from the sale proceeds of the produce. This step of HSSS is a great help for those parents whose siblings have moved away to far-off places for jobs.

Health Insurance coverage to members

HSSS provides health insurance coverage to its members for the treatment of serious diseases up to a certain extent through a scheme called Suraksha Nidhi, a fund created by allocating a portion of its profits; and without collecting any contribution from the members.

Whenever a member of society dies, the managerial body

members visit the family and hand over a certain amount to meet the funeral expenses. For this purpose, a fund called Mahaprasthana Nidhi is created by setting apart a part of the profit.

To face natural calamities

HSSS has a scheme to provide financial assistance to the member affected by natural calamities; this of course is from its own fund.

Other Services

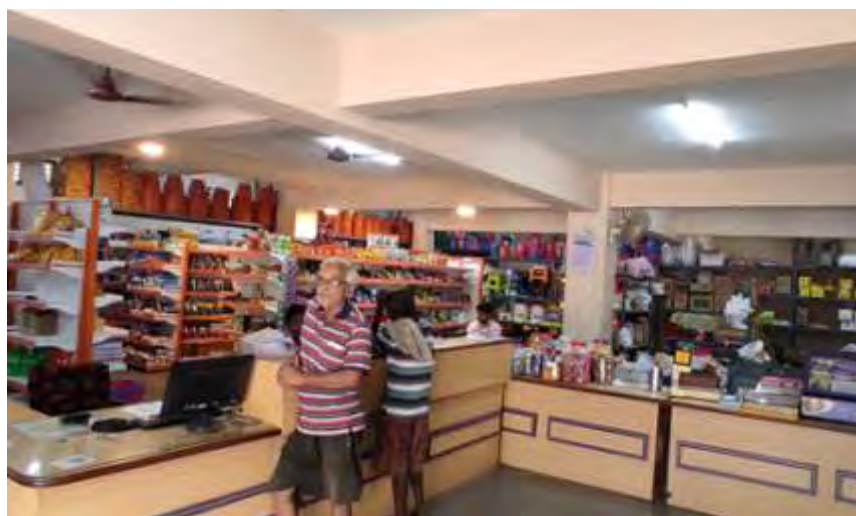
Paying bills, taxes, transfer of funds, ticket booking, **safe deposit locker**, and mobile currency, are some of the services provided by HSSS. If someone in the surrounding village wants to conduct a function at home, they need not go anywhere but approach the society which provides pandal, chairs, utensils, etc., on rent.

HSSS has provided space in its premises to the local milk producer's cooperative society. This facilitates the farmers to do shopping and purchase their needs from the HSSS super mart when they come to supply milk in the evening to the dairy society. HSSS office timings are also adjusted accordingly, so that a member coming from far off interior village can complete his personal and official work in one visit.

Members also have an option to place an order for their requirement of groceries, medicines or other materials; HSSS takes the responsibility of delivering them to the door step of the concerned.

A Friend in Need

If a member of the society falls sick and has to be admitted to hospital and needs cash, on request a representative of the society immediately rushes to the hospital to hand over the required amount to the attendant of the sick person. The managing body **takes the risk of** completing the formalities after the person returns having recovered.



Mini Super Mart

Able Leadership, Committed employees

HSSS has a century old history of able and moral leadership and committed employees (most of them being from the local area) during the last 104 years. Presently Shri V.S. Hegde Keshinmane is the president and Shri Ganapati Hegde Matnalli is the CEO.

The Future

It is not an easy task to face the competition and survive in the present capitalistic system, but the management of HSSS is confident to grow along with its members. What they are worried about is the present trend of the younger generation turning away from agriculture and desert villages.

The management is planning to implement cooperation in farming; they support the idea of industrial status to agriculture and create employment opportunities in rural areas.

Inspired by the good work of HSSS, more than a dozen primary societies have started implementing many of these schemes and service activities.

Uttara Kannada district with a population of around 19 lakhs, has a unique place in cooperative movement. There are more than 2 dozen cooperative societies in the district which have completed

more than 100 years of useful existence and there are nearly 30 societies nearing the century mark of their service.

PROUT emphasises that the cooperative system is a must, and it is only possible through a decentralized economy. The cooperative system and decentralized economy are inseparable.

PROUT opines that if human beings move closely together in all aspects of life, except for those few aspects which are very personal, the better it will be for the welfare of society. Only those things which cannot be done collectively should be done individually.

Where individuality dominates human life, the environment, the welfare of different groups, and even the continued existence of humanity may be adversely affected. **Only the cooperative system can ensure the healthy, integrated progress of humanity,** and establish complete and everlasting unity among the human race. The establishment of an ideal society depends on the mutual help of the members and their cooperative behaviour. Cooperatives will greatly assist psychic and spiritual advancement.

According to PROUT, the cooperative system is the best

system for the production and distribution of commodities. Cooperatives, run by moralists, will safeguard people against different forms of economic exploitation. PROUT observes that cooperatives develop in a community that has an integrated economic environment, common economic needs, and a ready market for its cooperatively produced goods.

Cooperatives depend upon three main factors for their success – morality, strong supervision, and the wholehearted acceptance of the masses. Wherever these three factors have been evident in whatever measure, cooperatives have achieved proportionate success. PROUT opines that through the cooperative system, human society will progress at an accelerating speed, ushering in a new revolution in science. No part of the universe will be left unutilized – every nook and corner will be properly used. The cooperative system is the best representation of the sweet nectar of humanity. Only the cooperative system can solve all sorts of social, cultural, and national problems. The Hulagol Seva Sahakari Samgha and the likes are a ray of hope for the future cooperative economic system which is inevitable. ●

Agriculture should have the same status as industry. This policy is not followed in many undeveloped and developing countries today, and can best be implemented through the cooperative system. For example, the apple orchards of Himachal Pradesh should function as cooperatives rather than private farms, and so should the packaging industry for apple transportation and marketing. The processing and packaging of apples should be regarded as part of the farming industry. Those employed in agriculture should get bonuses in the same way as those employed in industry. Thus, farmers or agricultural cooperatives should organize the whole agricultural sector of the economy on the basis of industry.

- Shrii Prabhat Ranjan Sarkar



Continued from previous issue

Beyond Taxes : Toward Economic Democracy

While Piketty has received growing support for his soft version of socialism—even from billionaires like Bill Gates—there is also another progressive economy movement afoot today. As with Piketty's way of thinking, this movement seeks to create a new and more equal economy. However instead of using tax reforms to do so, it focuses on structural changes through the concept of economic democracy.

In theory, democracy distributes power equally to all people, but it is often small, powerful elite that runs for office, forms parties, owns the media, and frames political policy. Those with money and power are the ones who control the flow of news and opinion, and often politicians are more beholden to the corporations than to the people they represent. Hence, political democracy today

SOLVING THE INEQUALITY GAP

Progressive Taxation or Economic Democracy?

Economic democracy means, in part, to change the distribution of income and wealth.

■ Roar Bjønnes

also concentrates power in the hands of the few. Therefore, many New Economy thinkers believe that the long-term solution to reducing inequality and creating more sustainability is to move away from this concentration of power and initiate more democracy in the economy.

Economic democracy means, in part, to change the distribution of income and wealth. It means a power-shift in economic decision-making—from the corporation and the wealthy elite to the people, just like in the Mondragon co-ops. Presently, the production of wealth is socialized—everyone contributes—but most of the benefits of the production are privatized. A small minority reap most of the economic and political benefits from everyone else's hard work, hence the growing economic inequality.

A restructured economy through economic democracy avoids much of the bureaucracy needed to implement an effective tax-the-rich economy. Moreover, a more cooperative economy has many other benefits, as it creates stronger social bonds and pride in one's community. It

also gives people the opportunity to exercise their decision-making powers locally every day, not just once every two to four years on Election Day.

Mathematician and philosopher David Schweickart defines economic democracy through these four distinct features:

- ❖ Worker self-management: each productive enterprise is controlled democratically by its workers.
- ❖ Social control of investment: funds for new investment are returned to the economy through a network of public investment banks.
- ❖ The market: enterprises interact with one another and with consumers in an environment largely free of governmental price controls.
- ❖ Protectionism to enforce trade equality between nations

Trade unionist and social activist Alan Engler defines economic democracy as an alternative structure to corporate capitalism. Economic democracy is “a world of human equality, democracy and cooperation,” he writes. It is the alternative to

capitalism and “the goal will be to transform capitalism into economic democracy through gains and reforms that improve living conditions while methodically replacing wealth-holders' entitlement with human entitlement, capitalist ownership with community ownership and master-servant relations with workplace democracy.”

Economic democracy has become a rallying call within the growing new economy movement, and it generally means to have more worker and local control of the economy, thereby achieving reduced economic inequality. The Indian social reformer and economist, P. R. Sarkar, was, like the influential political economist and social philosopher Karl Polanyi, highly skeptical of a market without it being an extension of environmental and societal laws and values. Sarkar thus expands on the features above by suggesting the following steps to achieve economic democracy and to avoid concentration of wealth in the hands of the one percent:

- ❖ Economic democracy is

essential, he claims, “not only for the economic liberation of human beings, but for the well-being of all—including animals and plants.” In other words, economic democracy needs to be grounded in a deep ecological ethic to be truly sustainable.

- ❖ Guarantee the basic minimum necessities, such as education, food, housing, employment, and medical care to all people. This can be fulfilled through a universal basic income scheme, but Sarkar suggests that a constitutional guarantee of employment is a more progressive way to fulfill this guarantee. For those who are temporarily unable to find work, a universal basic income can step in to cover basic needs.
- ❖ A three-tiered restructuring of the economy through a) government-owned large-scale industries such as for energy, water, road, and bridge infrastructure, b) privately owned corporations becoming cooperatively





owned enterprises much like in Mondragon, and c) small-scale privately-owned enterprises, such as shops, restaurants, small farms etc.

- ❖ Limits on how much wealth an individual can accumulate.
- ❖ Increase development in rural areas through decentralized planning, so that local economies can thrive and be more sustainable.
- ❖ A more balanced overall economy with a sustainable combination of agriculture, manufacturing, and services.
- ❖ Protectionism by not allowing trade of local raw materials from one area to another but only finished goods.

According to economic democracy advocates, we cannot assume that limits on wages and wealth accumulation through higher taxes or caps on wealth would be enough to stem economic inequality. As in the Mondragon coops, the difference in income between the lowest and the highest paid person in society must be an inherent part of the economic structure itself, not an afterthought implemented and enforced through taxation, as that

opens loopholes such as tax evasion and the hiding of wealth in additional properties or offshore bank accounts.

Moreover, capitalism as a system is inherently based on maximizing profits, and the best way to balance the inevitable impulses for greed in an economy may, in the long run, be to restructure the economy itself through economic democracy. Systems change through the new economy movement is not solely profit-driven but rather welfare- and democracy-driven by making sure basic needs are met and that the economy is environmentally regenerative.

In the Nordic countries, economic democracy is established through high wages for workers relative to the management, a high tax rate which gives back to the population through welfare services, such as free health care and education, and a relatively high retirement income. Partly due to changes in and pressures from the global market economy; however, economic inequality is now also increasing in the Nordic countries.

It is unlikely that Fortune magazine and the wealthy class that it represents will start

advocating for radical changes like economic democracy any time soon. The proposals advocated by the new economy movement are therefore more important than ever, as they do seem to hold the promise of a brighter future of reduced economic inequality. Perhaps more importantly, economic democracy may also increase worker satisfaction and engagement in the local economy through increased cooperation and service to people and planet. And if Sarkar's promise of economic democracy having as its foundation a deep environmental ethic holds true, then economic democracy may not only solve the widening inequality gap but also the widening environmental sustainability gap.

Roar Bjonnes is the co-founder of Systems Change Alliance, an international platform for organizations and individuals advocating for environmental, social, and economic systems change. He is also the co-author of the book *Growing a New Economy*, which environmental activist and author Bill McKibben called a "hopeful account of the possibilities contained in our current crisis." ●

Concluded

NO ONE IS NEGLIGIBLE

- Shrii Shrii Ānandamúrti



he spiritual potentiality in all human beings is the same; it is wrong to say that one person is developed and another is underdeveloped or undeveloped. There is equal potentiality in all, only some have aroused it and others have not aroused it yet.

Everything in this universe is the expression of the Divine, so you have no right to hate anybody. Even the Nucleus of this vast universe Parama Puruṣa has no right to hate anybody. He cannot do two things: He cannot hate anybody, and He cannot create another Parama Puruṣa! There is spiritual potentiality in all people. Some people have harnessed it, and these people are able to help other people to arouse it. Some people will arouse it if they are in the company of those who have already awakened it; this is the importance of satsaṅga good company. Your duty is to awaken yourself and help others to awaken. I find that divine effulgence in the face of everyone here. No one is inferior, no one is degraded! You are committing a sin if you think you are a sinner or degraded! You cannot hate anyone. Do you have the right to hate anyone, to hate yourself? No.

My work is not to look towards the past of anyone. I only see how much one is advancing towards his or her destiny, and I help that person. You are to look ahead, you are to look forward. If you look back, if you look behind, you are wasting your valuable time. Fools, not wise people, do that.

The nature of a human is to think of the so-called sweet memories of the past. People think more of the past and less of the future. But the sādḥaka spiritual aspirant thinks of the Lord who is the Terminus. When he or she starts thinking of the Terminus of life, the very goal of life, the past with all its glory becomes pale.

The ordinary person is one who thinks of the past and also of the future. The medium person is one who thinks only of the future. But the siddha perfect person is one who thinks neither of the past nor of the future. He or she thinks only of the Lord.

Paramātmā the Supreme Soul does not hate anybody, do you understand? He does not see your hands, your feet, your face, etc. He sees that light only. All are good boys. A person can make others good by his or her own power. No one is negligible, no one is unimportant. The Lord can do anything and everything through these machines. Be a perfect machine.

You were the children of the Lord and you are still. Human existence is a completely mental structure which is according to the psychic momenta due to saṁskāras mental reactive momenta. In this world everything is cinmaya composed of consciousness, nothing is mṛnnmaya composed of matter (literally, "earth"). According to the way the Lord controls one's mind, so the person gets his or her physical body. Whatever you have got is good for you. Parama Puruṣa is never to be guided by your reason, by your logic, and your justifications. You are to be guided by His whims. ●



History Books Based On Shrii Prabhat Ranjan Sarkar's Thoughts



The genius of eastern nations was from earliest times much inclined towards fables of yore, some true, some partly true and some flights of fancy! And since time immemorial, Bharatvarsha (India) was known to the world as the 'Land of wonders', 'Mystic land', 'Land where honey and milk flow', 'Anybody who trades with India can bring things on an elephant', 'Land never conquered by anybody' and A land that needs nothing from outside'.

Presently as we know, history written so far has been mainly about kings and what all they did during their rule, the territories they annexed, the forts and palaces they built etc. Little or nothing has been written about those brave soldiers killed in conquests, the mothers who lost their sons, the wives who lost their husbands, the children who lost their fathers. Or about the toiling artisans and multitudes who actually built those magnificent edifices, so many of them died or were seriously injured while doing so. The renowned philosopher Shrii Prabhat Ranjan Sarkar put this in the right perspective: *"History should also maintain special records of the trials and tribulations which confronted human beings, how those were overcome and only such history would I call the complete history of the human race"*. Based on such guidelines, the books authored by Arun Prakash are in two volumes, (of 440 and 406 pages respectively) have been printed by Thomson Press (India) Limited with excellent finish. **The books were released in a simple function in Mumbai end May 2023.**

They show rare glimpses of the past, which save for few scholars and historians, most seem to have been forgotten by the present generation. These are some selected tales through uncharted waters over unfathomable depths from the history of the wonderland of India. Hopefully the readers would enjoy these stories that would make them ponder about the rich heritage of our this great ancient land. Few of them are listed below:

Book 1 (Ancient Period): When the Aryans first came; Ancient Shrutis – the Vedas; Bengal and Alexander of Macedonia; Ancient Indian Universities; Ancient Delhi; **(Medieval Period)** Fourteenth Century Wanderlust; Caravanserais Cultural Crucibles; Under Swords' Shadow; Caravan of Half a Million People; Delhi's Greatest Medieval Ruins; Impregnable Daulatabad – End of an Empire; The Great Cobbled Highway; Mughal Jewelers and Miniatures; Zenanas – Ladies' Apartments; Sun Among Women – Light of the World; Caravan of Plunder; Massacre of March 1739; Mountain of Light; Early British Residents of Delhi; English Fakir of Ajmer; India's Military Slaves; Malik Ambar Slave Turned Regent; Proselytization by the Portuguese and British; (Bengal Tales) Bengal's Resistance of EIC's Take Over; Kalikatar Kahini – Kolkata Tales; Bengal Viewed by Overseas Travellers; The Ballads of Bengal; Pirate King of the Golden Isle; Borghi Elo Deshe; Bhutan's War with the British.

Book 2 (Nautical Tales): Ships Worthy of the Pyramids; Parsi Master Shipbuilders; Navigation on the Indus; Bombay Nautical Snippets; Shipbuilding in Bengal; Origins of Nautical Terms; Calcutta Shipping Early Nineteenth Century; Iron Steamers on Inland River Service; **(Contemporary Period – Twentieth Century Conflicts):** The Battle of Moscow 1941; The Naval Mutiny of 1946 and how National Leaders Scuttled it; The Ruby Necklace; Men of God's Choosing; No Isolated Mountainous Backwater; Ordinary Voices of Extraordinary People and Death followed Them Home.

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Research on Microvita and Idea and Ideology Approved by Patliputra University



Synopsis on 'Microvita' and 'Idea and Ideology' Approved by Patliputra University

In a groundbreaking development, the Postgraduate Research Council of Patliputra University has given the green light to the research synopses of two scholars, Gayatri Kumari and Ranveer Kumar. The research topics in question revolve around the intriguing subjects of 'Microvita' and 'Idea and Ideology.'

While talking to PROUT correspondent, Dr. A.K. Bhaskar, the guiding professor for the scholars, expressed his happiness and satisfaction over the development. He said, "The decision to assign research topics related to 'Microvita' and 'Idea and Ideology' was not without its fair share of challenges. I faced skepticism from colleagues who were in favor of assigning more conventional and popular subjects to Gayatri and Ranveer. However, I remained resolute in my conviction, standing by my decision to explore these unconventional areas of study. By God's grace, the scholars have been able to make it."

Microvita, a concept that delves into the subtle energies and life force present in the universe, has gained attention in recent years for its potential implications in various fields, including science, philosophy, and spirituality. The exploration of "Idea and Ideology", on the other hand, aims to understand the underlying principles and beliefs that shape human thought and action, offering valuable insights into social and political realms.

The approval of the research synopses by the PG Research Council is a significant milestone for both scholars, as it paves the way for their in-depth investigations into these captivating subjects. The scholars expressed their gratitude to Dr. Bhaskar for his unwavering support and guidance throughout the process.

As the academic community eagerly awaits the outcomes of Gayatri Kumari and Ranveer Kumar's research endeavors, the success of their chosen topics serves as a testament to the university's commitment to encouraging innovative and pioneering studies.

The implications of their research could potentially contribute to the advancement of knowledge and understanding in the fields of Microvita, pushing the boundaries of conventional wisdom and shedding new light on these intricate domains.



New Bihar State Committee of PBI Meets in Harnaut : Focus on Expansion



The New Bihar State Committee of Proutist Bloc, India convened its first meeting on May 14, 2023, at RPS College, Harnaut (Bihar). The committee discussed various crucial matters, with particular attention given to two significant proposals aimed at strengthening the organization's reach and internal cohesion.

The committee deliberated on strategies to expand membership and conduct regular committee meetings.

The first proposal that garnered special emphasis during the meeting was the need for each committee member to actively recruit 25 new members by the next meeting. By expanding the organization's membership base, PBI aims to amplify its influence and engage a broader cross-section of society in its pursuit of socio-economic justice and equitable resource distribution.

"The success and impact of our mission depends on the collective efforts and involvement of a diverse range of individuals. By recruiting new members, we are not only expanding our reach but also fostering a vibrant and inclusive movement," stated party's national convener Acharya Santosananda Avadhuta.

In addition to the membership expansion initiative, the committee discussed the importance of regularly convening the State Executive Committee meetings. It was proposed that such meetings should be held on a monthly basis, with an emphasis on maximum attendance to ensure active participation and effective decision-making.

"Regular committee meetings are vital to maintain organizational coherence, exchange ideas, and formulate strategies. It is crucial for our members to come together, discuss pertinent issues, and collectively steer our movement towards achieving our goals," emphasized party's national president Prof. A.K. Bhaskar.

The new committee is determined to harness the power of collective action and facilitate the transformation of Bihar's socio-economic landscape. It aims to create a robust platform for inclusive participation, discussion, and decision-making within the organization.

The next meeting is scheduled for the coming month, where the progress on membership expansion and regular committee meetings will be evaluated, and further plans will be discussed.

Others who attended the meeting included Bihar state committee president Dr. Tarani Prasad Singh, Neelu Singh, Acharya Shiv Narayan, Prem Shankar, Prof. Ashutosh Sinha, Prof. Dhananjay Kumar, Harendra Suman, Vijendra B. Suman, Govind Prasad, Roshan Kumar, Rishi Dev Kumar and Ramesh Kumar.





AMURT/AMURTEL Provides Outstanding Support to Train Accident Victim Families



Balasore, Odisha - Ananda Marga Universal Relief Team (AMURT/AMURTEL) has been tirelessly serving the families affected by the recent train accident in Balasore.

The unfortunate incident claimed the lives of more than 300 individuals, whose bodies were received by the All India Institute of Medical Sciences (AIIMS) in Bhubaneswar. Additionally, a large number of injured patients were admitted to the SCB Medical College and Hospital in Cuttack. Recognizing the urgent need for efficient coordination among AIIMS authorities, Bhubaneswar police, the municipal corporation, and the railway department, AMURT swiftly took action to streamline the process of body identification and the release of deceased individuals to their families, along with the ex gratia amount of Rs 10 lakh rupees.

To facilitate this process, AMURT established a help desk in front of the AIIMS Mortuary. They developed a specialized registration format to expedite procedures, provided counseling services to the grieving family members, and offered comprehensive assistance in facilitating the handover of bodies and the disbursement of the monetary compensation.

Moreover, AMURT set up a printing machine within the help desk tent, allowing family members to quickly make photocopies and print the necessary legal documents required for the procedures.

Volunteers from AMURT also noticed a shortage of staff to pack the bodies into coffins and load them into ambulances. In response, they promptly deployed additional volunteers to assist the existing staff, ensuring a swift and respectful handling of the deceased.

As of today (June 13, 2023), there are 81 unidentified bodies being kept in the AIIMS Mortuary and a frozen container, awaiting identification through the DNA sample matching process. Due to significant decomposition, identifying these bodies has become challenging. The administration has requested AMURT to remain prepared for a mass cremation in the coming days once the DNA process is completed.

Addressing another pressing need, AMURT observed a scarcity of coffins for transporting the bodies. In response to their request, a leading NGO sponsored 50 coffins, with 11 already in AMURT's possession.

At the SCB Medical College and Hospital in Cuttack, where 142 injured individuals were admitted, AMURT noticed that many of the attending family members were unable to afford three meals a day. Most of them belonged to migrant labor and daily wage-earning families, leaving them without sufficient funds or spare clothing. In response, AMURT took immediate action by setting up a kitchen at their Bhubaneswar ashram. For the past seven

days, they have been serving more than 200 attendants of the injured patients, providing them with three meals a day. The meals include breakfast packets consisting of Upama and allu-matar curry, lunch comprising boiled rice, Dalma, and mango chutney, and dinner consisting of roti and curry. To date, AMURT has provided cooked meals to approximately 4,000 victim families.

The tireless efforts of AMURT/AMURTEL have been widely recognized in this train tragedy relief operation. The team, led by Kanhu Charan Behura, Proutist Bloc, India's General Secretary and volunteer from AMURT Odisha Chapter, along with Bhaskar Jana from Balasore and others, has demonstrated exceptional service and support for the victim families.

AMURT's presence and contribution in the aftermath of this train accident have been crucial in providing aid and relief during this challenging time. The organization's selfless dedication and commitment to serving those in need reflect their unwavering humanitarian spirit.

Groundbreaking Research on Shrii P.R. Sarkar's Dialect Concepts Initiated

Malda, West Bengal - In a significant development, Dr. Abdul Wahab, Associate Professor of English and Senior-most faculty at Samsi College, Malda has embarked on an extensive research project examining Shrii P.R. Sarkar's concepts of dialects in comparison to those of other authors. The groundbreaking research is expected to culminate in the publication of a book by Dr. Wahab, marking a significant contribution to the field. This initiative has garnered praise for its potential to shed new light on linguistic discourse.

Dr. Abdul Wahab's interest in Ananda Marga, a spiritual movement, was piqued during his time as a student at North Bengal University. Notably, he was captivated by the convergence of the Ananda Marga women's dress code with traditional Muslim attire, spurring his curiosity about the movement's philosophy. Dr. Wahab also recalls news articles highlighting the hardships faced by Ananda Margis in the 1980s and 1990s.

As a linguistics researcher, specializing in the Shershabadia (Shershahabadia) language, a dialect of Bengali, Dr. Wahab stumbled upon an article by Shrii Prabhat Ranjan Sarkar that ranked the Shershabadia dialect fifth among the twelve dialects of Bengali. In the article titled "Language and Dialect-1, Discourse 7," which originated from a lecture delivered by Shrii Sarkar on July 31, 1983, and later became a chapter in his book "Varna Vijnana" (Science of Letters), Shrii Sarkar praised the dialect for its unique intonation and melodic quality.

Dr. Wahab extensively referenced this article in his research paper titled "Shershabadia Bhashar Sahitya Parikrama," which was published in the journal "Shershabader Kagoch" (Vol. 2, Issue 1) in 2021. The same quotation from Shrii P.R. Sarkar was also featured in his book "Shershabad o Shershabadia: Ekti Janajati Itihas Nirman" (2nd Volume), published in the same year. Notably, during the book's launch event at Malda Town Hall, the quotation garnered high praise from Professor Shakti Pada Patra, a former Officer-in-Charge of Malda Govt. Teachers Training College.

Further exploring Shrii P.R. Sarkar's contributions, Dr. Wahab included the same quotation in his research article titled "Shershabad o Shershabadia: Ekti Janajati Ruparekha." This article was part of the book "Bishoy Malda Anupurbic" (Vol. 1), edited by Malaysankar Bhattacharya and Dipak Mandal, and published in 2022. The inclusion of Shrii Sarkar's insights received commendation from scholars, including Professor Dr. Sirajul Islam of Viswa Bharati, whom Dr. Wahab engaged during the Malda Book Fair 2023.

Impressed by Dr. Wahab's dedication, Professor Dr. Sirajul Islam recommended the researcher to an undisclosed source. Following this recommendation, Dr. Wahab contacted the source, who provided him with a set of Shrii P.R. Sarkar's books on linguistics. Expressing gratitude for the support received, Dr. Wahab explained that it was Shrii P.R. Sarkar who first identified the unique Shershabadia dialect, widely spoken in regions such as Maldah, Murshidabad, Pakur, Sahebganj, Katihar, and Dalkhola. He criticized the suppression of Shrii Sarkar's identification by university departments in Bengal during the previous century, suggesting that the groundbreaking contribution to Bengali Linguistics research was overlooked by renowned linguists like Prof. Suniti Chattopadhyaya and Prof. Sukumar Sen.

Building on these observations, Dr. Abdul Wahab has taken the initiative to delve deeper into Shrii P.R. Sarkar's concepts of dialects and compare them to the perspectives of other authors. This comprehensive research work, poised to provide fresh insights into the field, is anticipated to be published as a book authored by Dr. Wahab himself.

The academic community eagerly awaits the publication of Dr. Wahab's book, hoping that it will foster a greater understanding of dialects and contribute to the advancement of linguistic scholarship.





RSSM Calls for Nationwide Liquor Ban



In a bid to advocate for a nationwide liquor ban, the Rashtriya Sharabbandi Sanyukt Morcha (RSSM) held a conference at Gandhi Bhawan in Lucknow on 22 May 2023. The gathering brought together office-bearers and divisional-level workers from across the state of Uttar Pradesh. The event was presided over by Devendra Pal Verma, the head of the UP Arya Samaj Pratinidhi Sabha.

Proutist Bloc, India's National Convener Acharya Santosananda Avadhuta, who is also the national patron of the RSSM, graced the conference as the chief guest. Notable attendees included Sultan Singh, National Convener RSSM, Nihal Singh Chauhan, National General Secretary of RSSM, and other prominent figures such as RSSM's UP Convener Murtija Ali, Mahant Ram Tiwari, Uttarakhand Convener Utpreti Ji, Rashtriya Youth Party Vice-president Rajkumar, Rashtriya Janbhagidari Andolan President P. C. Kuril, and Usha Vishwakarma, Pooja, Ramesh Singh, and Dr. VP Singh from the Red Brigade, besides advocate Rajeshwar Mishra. Officials from 20 districts of six circles in Uttar Pradesh were also present.





ACTIVITY

During the conference, it was unanimously decided that on October 2, 2023, RSSM would submit a memorandum to the President and the Prime Minister, urging a blanket ban on the sale and purchase of liquor across the country. Simultaneously, a delegation from RSSM would meet with His Excellency to present a factual report on the implementation of the liquor ban nationwide.

The officials present at the conference pledged their commitment to mobilize more than two thousand men and women from Uttar Pradesh to participate in a sit-in protest at Jantar Mantar in Delhi. Arya Samaj U.P. would lead over 500 women, while the Red Brigade would bring in hundreds of women.

National General Secretary Nihal Singh Chauhan provided detailed information about the sit-in scheduled for October 2, 2023, and January 30, 2024, at Jantar Mantar, Delhi. He emphasized the necessary resources, logistics, and cooperation expected from the U.P. Morcha.

National Convenor Sultan Singh announced that state-level worker conferences would be held in the five zones established by RSSM by August. The final form of the movement would be decided during a central committee meeting in September. Following the memorandum on October 2, women activists would receive training at the zone level, culminating in national-level preparation in November for a disciplined, effective, and result-oriented dharna on January 30.

Additionally, conferences would be conducted at the divisional level to raise public awareness about the liquor ban in Uttar Pradesh, with programs planned for Faizabad, Ayodhya, Varanasi, Agra, Bareilly, Kanpur, Bundelkhand, Purvanchal, Meerut, and Saharanpur.

The meeting was skillfully chaired by Nihal Singh Chauhan, who provided necessary guidance and conducted proceedings smoothly. ●



Shrii Prabhat Ranjan Sarkar

IN A MAGICAL MIRROR

MÁYÁ MUKURE KE KI BHÁVE KI KARE
SABAI JÁNO O GO DEVATÁ

Who thinks what
O lord how You know everything.

PRÁÑERA SPANDANA JUGA VIVARTANA
SABAI SHONO GOPANA KATHÁ
MÁYÁ MUKURE

The pulse of life
The cycle of time
You are privy to all secrets.
In the magical mirror

TOMÁRE LUKÁYE KI KARITE PÁRI
TOMÁRE BHULÁYE KII BHÁVITE PÁRI
SAKALA VIKÁSHA MÁJHE TUMI ÁCHO
SABA KÁJE
NIIRAVA MADHURATÁ
MÁYÁ MUKURE

Hiding from You
Whatever may I do,
Forgetting You
Whatever may I think of.
You are in all manifestations
In all my duties
A silence sweet
In the magical mirror.





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