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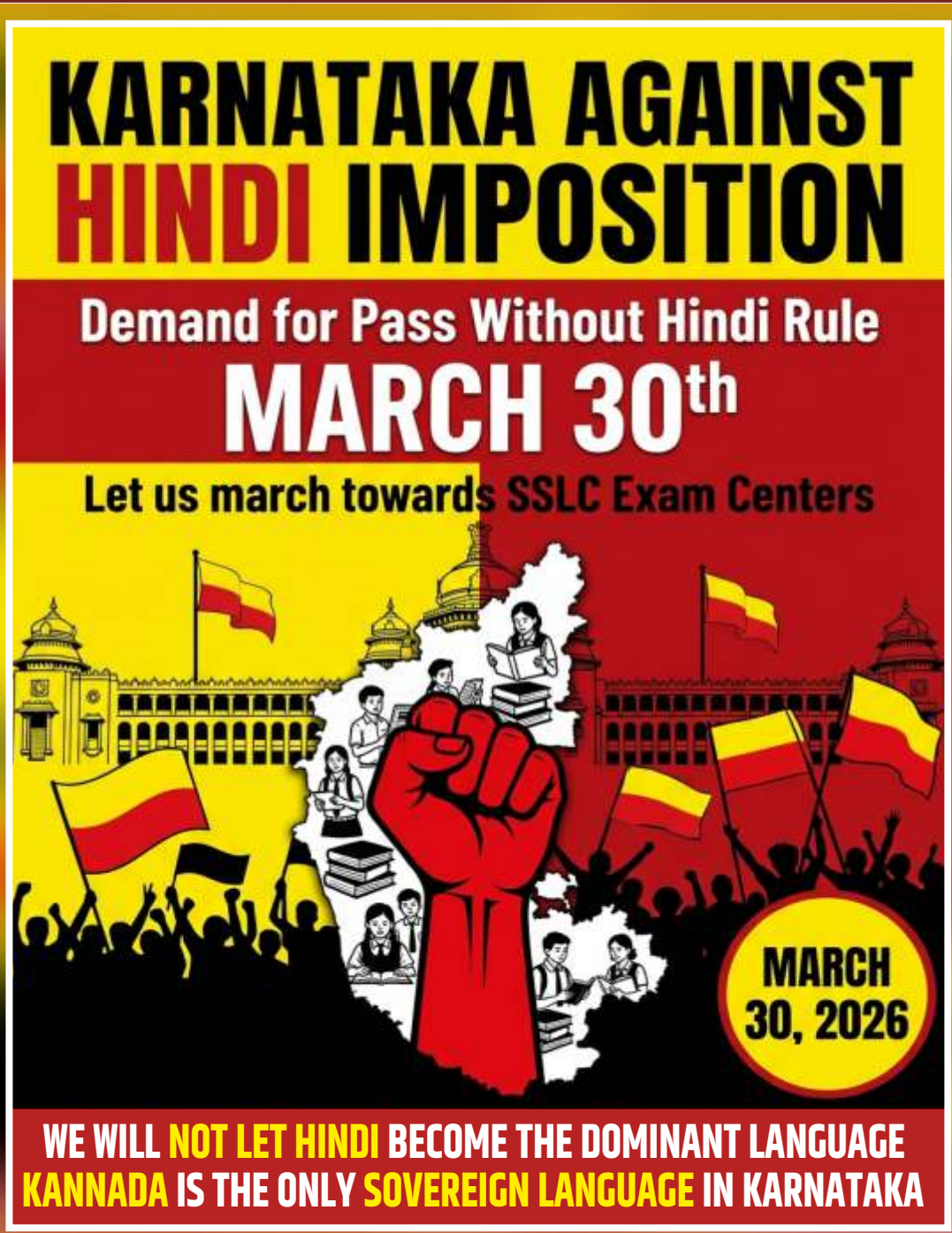

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KANNADA SAMAJ DEFEATS LINGUISTIC IMPERIALISM

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Now, let us observe if there is a close relationship between language and socioeconomic progress and cultural development. I have already said that language is the vehicle of inner thoughts and ideas. Naturally it is inseparably linked with the Prana Dharma or fundamental characteristics of human beings. The way people can express their thoughts and ideas in their own mother tongue cannot be done in any other language.

People feel uneasy when they speak in a language other than their mother tongue. If they constantly feel such uneasiness, their Prana Shakta or vital energy will be disturbed. Consequently their vital force will be weakened. In such circumstance a sort of psychological crisis will occur in the collective mental body as well as in the individual mind. This will result in the emergence of inferiority complexes which will cause debility in the human mind. Those people whose language is suppressed loose their moral courage, initiative and power to protest. Ultimately a defeatist psychology develops in them, and as a group such people face the prospect of total annihilation.

Thus, the suppression of language has a very dangerous effect on the human mind. As a result of this unrelenting suppression, people will never be able to raise their heads and they will die a premature and unnatural death. The most important point in this regard is that such a linguistically suppressed group of people will always remain economically backward due to continuous psycho-economic exploitation. It is a matter of great regret that this tragedy is going on all over the world, including India.

The meaning of the word Samaj is to move together – Samanam ejate. People should make every effort to carry those who are lagging behind with them. This is the spirit of society.

PROUT clearly advocates that in every progressive and dynamic social system, all languages should enjoy equal rights, equal opportunity and equal recognition. One should also remember that this recognition should not remain confined to theory or to reading and writing only. Languages should be utilized in day to day life and in all related activities. In all spheres of life – offices, courts, railways, airports, trade, commerce, and private concerns – the medium of expression should be the mother tongue.

In the educational sphere there should be no bar in learning languages other than one's mother tongue to expand the horizon and depth of one's knowledge. However in the practical field, where there is some special or technical necessity, whether in public or private life, the compulsory use of one's mother tongue may create confusion. In such circumstances an appropriate common language may be used.

Concerning the spirit of society, it should be remembered that there is no conflict in propagating and popularizing a particular language as a national or international link language or lingua franca, providing all other languages get equal scope for their development. Such an approach depends upon the goodwill and benevolent attitudes of humanity.

In reality many countries of the world are multilingual, but they are managing their affairs very smoothly, like Switzerland, for example. If a man from Allahabad comes to Calcutta to live he may feel difficulty in seeing or reading the signboards, name plates, advertisements, cash memos, official papers, etc., which are written in Bengali. He may think that if he were in France for business purposes he would have encountered the same sort of difficulties. Under such circumstances one should develop and urge to learn the local language, as this is helpful in developing love and respect for everything in that local

area. If such a practice is encouraged, there will be true communication of thoughts and feelings between people and the rapid mutual exchange of ideas and cultural expressions between social groups.

Governments should not be in a hurry in dealing with a knotty problem like language. In a country like India, which has numerous languages and varied cultural expressions arising from constant clash and cohesion, to introduce new language policies quickly without proper consideration would be foolish. While all languages should have compulsory constitutional recognition and all languages should enjoy equal importance, the language chosen as the lingua franca should not suppress any other language. In a multi-lingual country like India, either a common language which is the basis of all languages should be used, like Samskrta, or some link language should be used which will not give preference or suppress any of the local languages.

In due course, with the development of various languages, a national language will gradually emerge and be accepted by all. Until this stage is reached through natural evolution, English should continue as a link language even after the establishment and proper recognition of local mother tongues.

We should not forget that today, because of historical and many other practical reasons, English is not only the language of England, but has become a world language. All the people of the world should have equal rights to this language. In the future some other language may occupy the status of the lingua franca, but today English should be accepted as the link language of the world.

Without introducing and adopting a policy based on the natural process of language selection, if someone tries to forcibly impose any particular language on others, it will lead to clash, dissension and disintegration amongst different interest groups in a country. Such a situation will encourage linguist fanaticism amongst the people and poison the environment of the whole society.

Tm solve the language problem and to adopt the right course of action in this regard, we need foresight, tolerance, practical knowledge, universal love, a proper ideology, earnestness and intelligence. If we move along the stormy path of our lives with a constant source of inspiration then not only language problems but all problems, no matter how difficult they seem, can be easily solved, and human existence will become glorified with the radiance of victory. ●

The successful grassroots movement against 'Hindi imposition' led by Proutists

Kannada Samaj Defeats Linguistic Imperialism

Ravindra Singh

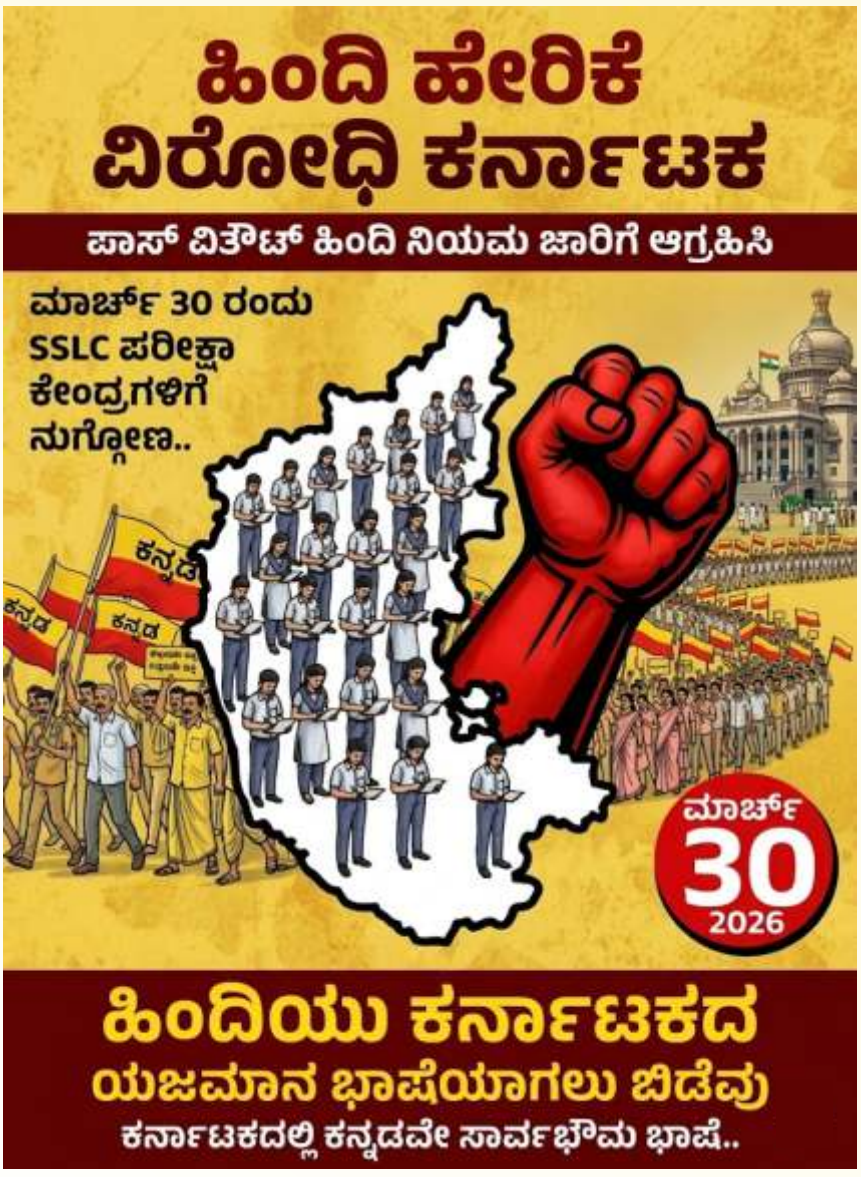
The Echo of a New Dawn

For decades, the linguistic landscape of India has been a battlefield. The "three-language formula"—ostensibly designed for national integration—has often functioned as a vehicle for the subtle (and sometimes not-so-subtle) imposition of *Hindi* over regional languages like Kannada, Tamil, and Telugu. In Karnataka, a state that prides itself on a 2,500-year-old literary tradition, the resistance against this imposition has been long, arduous, and often symbolic.

But in March 2026, something fundamentally shifted. The protest evolved into a successful Proutist movement led by Proutists from Kannada Samaj (Naavu Kannadigaru)

On March 27, 2026, the Karnataka government—led by Chief Minister Siddaramaiah and Education Minister Madhu Bangarappa—announced a landmark decision: The third language (Hindi) marks would be excluded from the SSLC (Class 10) total score, moving to a non-quantitative grading system, with a clear roadmap towards a permanent two-language policy. The "Pass Without Hindi" (PWH) demand, echoing Bihar's "Pass Without English" rule, was effectively conceded.

This was not a political gift. It was the culmination of a seven-year, scientifically organized, multi-dimensional struggle that perfectly mirrors the core tenets of Prout (Progressive Utilization Theory): decentralized decision-making, cultural self-reliance, and the rejection of singular, top-down linguistic monopolies. This is how the Kannada Samaj Anti-Hindi Imposition (KAHI) movement wrote a new playbook for language rights in the 21st century.



Poster in Kannada about the agitation

The Proutist Critique – Why Hindi Imposition Violates Life-Centric Economics

Before analyzing the victory, one must understand the philosophical failure that Prout identifies in the current Union education policy. Prout, as formulated by P.R. Sarkar argues that language is not merely a tool of communication; it is the vehicle of collective psychology, and economic thought and control.

When a state enforces a compulsory third language (Hindi) for examination passing, it violates three fundamental Proutist principles:

1. **Neo-Humanism:** Forcing a student to pass a 100-mark exam in a language they do not use at home or in their local economy is a form of structural violence. It prioritizes a national political narrative over the psycho-economic welfare of the child.
2. **Decentralization of Economy:** Karnataka's economy thrives on Kannada, English (for IT/Global trade), and local Dravidian linguistics. Compulsory Hindi serves the administrative interests of a northern-centric bureaucracy, not the agricultural or tech economy of Mandya or Bengaluru.
3. **Cultural Self-Reliance:** A culture that cannot defend its linguistic boundaries cannot defend its economic resources. Prout holds that linguistic diversity is a valuable asset. The erosion of Kannada due to "Hindi hegemony" leads to cultural extinction, which is as dangerous as biodiversity loss.

The activists of KAHI understood this intuitively. They were not anti-Hindi; they were pro-life, pro-Kannada, and pro-rational education.

Education Minister Receiving Memorandum

The Genesis – From a Memorandum to a Mass Movement (2019-2023)

The movement's modern phase began in 2019—not with a riot, but with a memorandum to then Education Minister Suresh Kumar. They demanded a shift from the three-language tyranny to a two-language policy (Kannada and English).

This was the "Roots" phase.

Strategic Innovation 1: The United Front

Unlike previous fragmented protests, this movement created a coalition called "Fight Against Hindi Imposition" (the precursor to KAHI). They systematically met every power center in the state: CM B.S. Yediyurappa, Opposition Leader Siddaramaiah, KPCC President D.K. Shivakumar, and JD(S) leader H.D. Kumaraswamy.

- *Lesson:* Change requires simultaneous pressure on all nodes of power—executive, legislative, and civil society.

Strategic Innovation 2: The Visual War

The movement launched a relentless "No Hindi in Education" poster campaign and Twitter storms. When Union Minister Amit Shah made pro-Hindi declarations, the activists responded with a symbolic effigy burning at Mysore Bank Circle in Bengaluru.

- *The result:* The national media could no longer ignore the simmering discontent. The movement shifted from a regional annoyance to a national political factor.

Escalation – Civil Disobedience and the Attack on Symbols (2023-2025)

By 2023, under the leadership of young Proutists from Kannada Samaj — Chetan, Manju Ganapathipura, Abhi Gowda, and Susheel Kumar—the movement evolved. They adopted the tactic of "Old Roots, New Shoots." They honored the legacy of old guard activists like Janagere Venkatarayya, Sa.Ra. Govind, Talakadu Chikkarangegowda, Manjunath Ganapathipura, Shi. Bho Radhakrishna, Kodihalli Chandrashekar, and Parvathish Bilidale, while injecting aggressive, youth-led direct action.

Chetan Gowda

Manju Ganapathipura

Abhi Gowda

Susheel Kumar

The turning point was September 14 (coinciding with Hindi Diwas, a day they reframed as "Resistance Day").

- Operation Railway Station: Activists laid siege to the Krantiveera Sangolli Rayanna Railway Station in Bengaluru. Hindi signboards were torn down and damaged. Simultaneously, protests erupted in Mysuru, Kolar, Mandya, Ballari, and Kalaburagi.
- Additionally, activists attacked the Hindi Prachar Sabha in Rajaji Nagar, and blackened signboards in protest against Hindi imposition. A similar action was carried out at the Hindi Prachar Samiti near Ashoka Pillar in Jayanagar.
- Operation Oil: Indian Oil Corporation offices in Shantinagar saw their Hindi signage blackened.

The National Fallout

The railway vandalism made national headlines. Complaints were filed. Railway police attempted arrests. But other Tamil Nadu language activists rushed to support. MPs Karti Chidambaram and Kanimozhi raised the issue in Parliament. Karnataka MPs D.K. Suresh and J.C. Chandrashekar joined the chorus.

- *Outcome:* The central government realized this was not a fringe movement. It was a pan-Dravidian political reality.

The "Our March Towards Villages" – Decentralizing the Resistance

Prout emphasizes that change cannot only happen in capital cities; it must germinate in the rural hinterland. The KAHI movement launched a unique program: "Our March Towards Villages."

Activists traveled to remote agricultural belts, holding *chaupals* (meetings) explaining three things:

1. Educational Harm: How a 100-mark Hindi paper was failing 1.42 lakh (142,000) Kannadiga students annually, destroying their academic futures.
2. Economic Burden: How learning Hindi for a farmer or a weaver in rural Karnataka offered zero economic return on investment.
3. Cultural Erosion: How the promotion of Hindi as "Rashtra Bhasha" (National Language) was a constitutional myth (India has no national language, only official languages).

This grassroots awareness created a firewall. When the government later tried to dilute the protests, the rural populace stood firm.

SSLC Board Receiving Memorandum

Agitation at SSLC Board Office

The Climax – The 2026 SSLC Showdown

The final act began in early 2026. The Karnataka School Examination and Assessment Board (KSEAB) had scheduled the Hindi exam for March 31, 2026.

The KAHI coalition issued a final ultimatum with five clear demands:

1. Immediate PWH (Pass Without Hindi) rule for the 2026 exams.
2. Concession for past failures: Declare all 1.42 lakh previous failures as passed.
3. Reduction of Hindi teachers and repurposing them for Kannada.
4. Removal of "Hindi is the National Language" narrative from textbooks.
5. Permanent implementation of Two-language policy

The Deadline: March 11, 2026:

The activists laid siege to the SSLC Board office in Bengaluru. Thousands surrounded the building. The message was clear: *No resolution, no exams.*

The Education Minister Listens – March 27, 2026

The movement had announced a siege of Education Minister Madhu Bangarappa's home in Sadashiva Nagar on March 27. However, instead of calling in the police, the Minister did something unprecedented in Indian politics: He invited the four primary Proutist leaders along with other senior and junior leaders of the movement from Kannada Samaj —Chetan, Manju, Abhi, and Susheel —for a peaceful, extended dialogue. The activists presented data:

- The failure rate in Hindi was crippling rural students.
- The three-language formula was a relic of the 1960s.
- English is the global economic lingua franca; Kannada is the soul of the state; Hindi was the unnecessary third wheel.

Karnataka SSLC : Third language marks excluded from total, but attendance mandatory

March 27, 2026

With just three days left for the third language exams of state board grade 10, Karnataka's minister for school education and literacy, Madhu Bangarappa said that the marks secured in this exam will not be counted for the total score a student secures.

Education Minister Madhu Bangarappa

The Victory Announcement

Later that same day (March 27, 2026), the government announced:

"The marks secured in the third language (Hindi) exam will not be counted for the total score a student secures. Attendance is mandatory, but passing Hindi is no longer a barrier to SSLC certification."

The "Pass Without Hindi" was effectively law.

Analysis – Why This is a Proutist Success Story

This victory is not just political; it is philosophical. Here is why Prout Magazine celebrates this movement as a model for the world:

1. The Rejection of "One Language, One Nation" Myth Prout posits that a healthy society is a "garland of diverse flowers." By defeating the implicit push for Hindi as a mandatory filter for Class 10 passing, Karnataka reaffirmed that linguistic diversity is a strength, not a weakness. The state proved that a student can be a proud Kannadiga, a global English speaker, and still respect Hindi—without being forced to pass it.

2. The Role of Neo-Humanism in Education: The old system was psychically violent. A child in Raichur who speaks Dravidian Kannada at home was forced to master Devanagari script and Perso-Arabic vocabulary (Hindi) to get a diploma. This is illogical. The Proutist approach says: Education must be life-centered. The new policy removes the psychological sword hanging over 800,000 students.

3. Decentralized Leadership Notice that the heroes of this story are not just the CM or Minister, but Chetan, Manju, Abhi, and Susheel, who are inspired by the ideas of Prout, which advocates for a "Samaj" (society) led by virtuous, local intellectuals (Sadvipras). This movement was coordinated via WhatsApp, local meetings, and decentralized protest cells. When the government negotiated, they negotiated with the *leaders of the movement*, not just political parties.

4. The Economics of Language Shrii Prabhat Ranjan Sarkar, the propounder of Prout, argued that the medium of instruction should be the mother tongue, followed by a global link language (English) for trade, and then a national link language only if economically beneficial. For Karnataka, the "Hindi dividend" is zero compared to the "English dividend."

The Future – Challenges and the Path Ahead

The victory of March 27, 2026, is not the end.

1. The Textbook Battle: Demand #4 (removing "Hindi is the national language" from textbooks) is still pending. The activists must ensure the curriculum reflects constitutional reality.

2. The Teacher Transition: Repurposing Hindi teachers to teach Kannada requires retraining, so that teachers work as multi-lingual facilitators, not propagandists.

3. The National Precedent: This victory has massive implications for Tamil Nadu, Punjab, and West Bengal. If Karnataka can get "Pass Without Hindi," why not others? The movement must now share its "Old Roots, New Shoots" playbook nationally.

A Living Example of Moralist Leadership with a Vision

The Prout Magazine honors the Kannada Samaj Anti-Hindi Imposition (KAHI) movement, and especially young Proutists leaders for demonstrating that Prout embodies the needs and sentiments of people, and therefore has the power to unite the ordinary people into an extraordinary indomitable force to defeat immoralist vested interests and, in this case, entrenched bureaucratic inertia.

Chetan, Manju Ganapathipura, Abhi Gowda and Susheel Kumar proved that you do not always need a political party to change the law. You need a vision, mobilization, and unshakeable adherence to cultural ecology.

The SSLC exams of 2026 will be remembered not for the questions answered, but for the question finally settled: *Whose education is it anyway?* In Karnataka, the answer is now clear: It belongs to the Kannadiga student, not the linguist's tyranny. ●

Leaders at the Press Meet

Iran is fighting for survival in an illegal war that it did not start, and with the country badly destroyed physically and economically

UNWANTED WAR

Uneasy Truce Uncertain Future

Arun Prakash

The illegal war in the Middle East started by USA and Israel on Iran on February 28, came to a temporary halt on April 7, with USA and Iran agreeing to pause hostilities for two weeks. This conflict has produced unanticipated or undesirable outcomes, with Iran damaged extensively by relentless air and missile attacks yet striking back at Israel and neighbouring Gulf countries supporting the USA and having stranglehold in the Strait of Hormuz affecting global economy. All this while indirect peace talks were going on between the belligerent parties US and Israel on one side and Iran on the other. Besides his inconsistent statements one after the other, the recent use of profanity by the US President Donald Trump showed how badly ruffled he was from the war that showed no signs of capitulation by Iran and ending to the satisfaction of the US. He spoke of destroying Iran civilization and bombing Iran to the stone ages a statement hardly expected of the leader of the most powerful nation in the world, with Iranians calmly reminding the world about their own 6000 years civilization as against USA's 250 years.

Iran is fighting for survival in an illegal war that it did not start, and with the country badly destroyed physically and economically in terms of damage to its military assets and civilian infrastructure by continuous air and missile attacks, for them that is no small achievement. They are still fighting back in an asymmetrical war in strategic ways by attacking American military bases in the region and downing powerful US military jets and inflicting damage on gulf countries supporting those who started the war. This is what has stumped the Americans who failed to realise that Iran despite infirmities of the present regime is a proud nation and would never capitulate.

Prior to this conflict, Iran had already spent over $20 billion supporting allied militias since 2012, and oil sanctions had caused an estimated $300–450 billion in lost income over the past decade. And in the 12-day conflict between Israel, US and Iran in June 2025, estimates of people killed in Iran range from over 600 to nearly 1,200. The conflict began June 13, 2025, with Israeli strikes

targeting nuclear and military sites, causing over 4,000 injuries and significant infrastructure damage. In the recent conflict as of April 3, 2026, more than 2,076 people have been killed and 26,500 wounded. As for US personnel killed in the Iran conflict numbers vary, with official estimates hovering around 13 –15 deaths. These numbers seem to be suppressed as some analysts suggest higher numbers. The conflict has seen hundreds wounded, with fatalities involving both direct combat and incidents like aircraft crashes, including a reported crash in Iraq.

Now let us see what has been the extent of damage to Iran. This conflict caused massive destruction across 21 provinces, including widespread damage to airfields, energy facilities, and critical military and nuclear sites, resulting in significant damage to both military and economic infrastructure across the country. It has been severe for Iranian nuclear and energy infrastructure that caused over 2,000 deaths and 26,000 injuries. Significant damage includes the destruction of roughly 70% of Iran's missile launchers, strikes on key nuclear sites, and damage to economic facilities like steel plants and natural gas fields. Rebuilding costs are estimated in the tens of billions of dollars.

Nuclear & Military Infrastructure: Bunker-busting bombs targeted deep underground uranium enrichment facilities at Fordo. Satellite imagery indicates extensive damage to multiple sites, including the South Pars gas field. Missile Capacity: Operation "Roaring Lion" destroyed over 700 ballistic missiles and 70% of Iran's launcher array by late March 2026, and an Iranian naval warship was sunk off the coast of Sri Lanka. Civilian & Industrial Impact: Over 600 schools and educational centers have been hit, along with industrial sites like steel plants. A strike also damaged a Red Crescent aid warehouse.

It's easy when down, to get up and fight while winning but not so when one is losing, Iran showed just that kind of resilience much to the surprise of the Americans especially Donald Trump for whom the unilateral and unpopular nature of this war is a strategic weakness for the US.

There are many US and European commentators suggesting US is losing. While both US and Iranian leaders continue to claim they are winning, there are heavy losses on both sides and enormous expenditure by the American and Israeli forces victory is turning out to be a relative concept. While there is increasing diplomatic activity to find ways to mitigate energy and food crisis in the world, the stalemate continues.

This war has laid bare the calculations of every major power. Russia benefits from the conflict continuing every week: surging revenues and attention diverted away from Ukraine. China is the quiet beneficiary buying

discounted Iranian oil, settling in Yuan rather than petro dollars, and watching rivals exhaust themselves in a war they neither started nor wished to join. The near total closure of the Strait of Hormuz through which around 50% of India's crude imports are carried, triggered a severe energy crisis and prompted a major restructuring of its energy security options: diversifying sources, expanding strategic reserves, and giving a fresh impetus to exploration within the country. Crude imports from Russia surged to post sanctions record of over two million barrels per day in March, while US now India's second largest LNG supplier continued delivering record volumes to Indian terminals.

India however did not act in a manner befitting an ancient civilization, — the home of dharma. It co- sponsored UNSC Resolution 2817 adopted on March 11 with 135 countries, a Security Council record which condemned Iran's attack on Gulf countries in the strongest terms but made no reference to the US Israeli strikes that started the war.

As India remained silent on the violation of Iran's territorial integrity, capitals in the Global south observed how a nation claiming non alignment's moral heritage exhibited a foreign policy driven more by practical considerations than by dharmic convictions. The way forward requires not choosing between one to the other but consistency in applying same standards of territorial integrity and international law regardless of power equations, and deploying those relationships to shape outcomes. India's value as a partner rests on perceived independence. That must be preserved in word and deed, cannot just be merely a moral aspiration.

On April 7, US President Donald Trump agreed to suspend his planned bombing of Iran for two weeks, following his threat that "a whole civilization will die tonight" if it did not comply with his demands. Within hours of the planned attack, Trump took to his platform Truth Social to announce he had reversed course. "I hold off the destructive force being sent tonight to Iran, and subject to the Islamic Republic of Iran agreeing to the complete, immediate, and safe opening of the Strait of Hormuz, I agree to suspend the bombing and attack of Iran for a period of two weeks".

Shortly after Trump's message, Iran's Minister of Foreign Affairs Abbas Araghchi confirmed that a tentative agreement had been reached. "If attacks against Iran are halted, our Powerful Armed Forces will cease their defensive operations. For a period of two weeks, safe passage through the Strait of Hormuz will be possible via coordination with Iran's Armed Forces and with due consideration of technical limitations."

That was certainly good news with world oil markets prices reducing by 14%. Also this announcement was likely to be welcomed by US allies in the Middle East, who had been bracing for a heavy attack on Iran's power plants and the possibility of counterattacks. The level of anxiety around the region was extraordinary, and Donald Trump was the only person who could defuse it, because he's the one who lit the fuse in the first place.

Trump's announcement was initially met with skepticism and confusion on the ground in Tehran, where some questioned how much of the conflict would be paused under the ceasefire. It's not clear, whether the US is suspending what is already going on since the beginning of the war entirely, or extending the deadline for that ultimate destruction of the power plants.

At the same time there were concerns whether Israel would end its strikes against Hezbollah in Lebanon, as well as Iran's other regional allies, despite breaking similar agreements in the past. In fact they did just that, within hours of the ceasefire announcement Israel carried out massive bombing of Beirut killing 250 and injuring 1165 prompting Iran to close the Hormuz Strait.

It is rumoured that Israel deliberately did this massive coordinated attack, the largest on Lebanon to ensure Iran does not agree to ceasefire. While it's possible for the US to rein in Israel's attacks in the region, at the same time Israel may not want to take the risk of defying Trump's wishes, only to end up facing Iran alone. That's a position the Israelis would never wish to be in.

After this uneasy ceasefire there were much diplomatic

parleys that resulted in the highest-level meeting between US and Iran since the 1979 Revolution in Islamabad, Pakistan which facilitated the talks and provided the venue. The United States and Iran have failed to reach a truce deal after high-stakes talks in the Pakistani capital on April 11. The US delegation was headed by Vice President Vance and the Iranians by Mohammad Bagher Glaibaf, the speaker of their Parliament. But these talks were doomed because of two fundamentally different worldviews – an American "peace through strength" versus the Iranian "resistance with dignity".

The first session of two hours was followed by a pause for dinner but conversations continued, albeit without structure. Once the talks began, they did not pause and lasted for 21 long hours, by the time the final stretch began, expectations had shifted. There had been discussion of extending the talks into a second day. Iranian officials indicated they were willing to stay. But the American side chose to conclude it felt abrupt and shocking. A day after these talks failed US announced a naval blockade effective April 13 of maritime traffic entering and leaving Iranian ports, while saying that ships transiting Hormuz to non Iranian ports would not be obstructed.

However with this uncertain future question arises, what kind of Iran might emerge from the rubble caused by external forces, and how would it serve anyone's interests including Iran's own. It is necessary to see Iranian's multiple perspectives, often marked by deep divisions, nothing close to what the West's media frequently portrays. In the 2000s presidents Khatami, Ahmadinejad and Rouhani tried to reshape Iranian governance in their own different ways. All three ran into the same wall; a state within a state in which the Supreme leader commands the Armed Forces, Iranian Revolutionary

Guard Corps (IRGC), judiciary and state TV, holding veto power over foreign and nuclear policy. Ayatollah was never elected. For Iranians that contradiction became the defining frustration of their political lives.

It's been often said the Revolution of 1979 was meant to show the world Persia carried greatness and democracy at its core, that the two were complements rather than opposites. But the 1980-88 Iraq war initiated by the West against Iran left wounds that the West fails to see or chooses to ignore. The Islamic dimension gradually overwhelmed the political landscape, pulling a once progressive Iran towards a fundamentalist posture, in stark contrast to the vision held by a large portion of its own population.

Iranians never wished for an authoritarian Islamic based regime. They would never accept things as they are. They say they are Persians, not like the Russians and their government is not like Putin's Russia. Those inside this system within system exalted it. Those outside learned to endure it. That civilizational argument is the reason why regime change from outside would never work, it would in fact produce the opposite of what is being promised.

And underlying all this is the belief that the Americans are in it for the oil. Iran's neighbour Saudi Arabia with a population of 35 million has 25-30% more oil than Iran having over 90 million people. US has Saudis in their pocket and are eyeing to bring Iran too in the same ambit. But Iran has a larger educated population a democratic tradition written into its constitution and a civil society that endured 47 years of repression without disappearing into slavish oblivion.

Whatever infirmities that are there is for Iranians to correct. What bombs reliably produce as Iraq and Libya and Afghanistan have demonstrated is not democracy but nationalism. Populations that welcome change on their own terms, unite against a foreign hand that tried to force it.

Most members of Iranian civil society are resentful of the rule of the clergy and their vice like grip on their country, but they are proud of their ancient Persian heritage, they are the first casualties of these air strikes which may fracture the regime, but nationalist fervour would ignite making new republic impossible to build. That is exactly what has happened.

As it stands the present Iranian regime shows no sign of ending. As for India the war no one wanted has opened for a credible principled voice to help build the architecture of durable peace in a new emerging world order. Now it is up to India to claim that role or forfeit it. ●

Saṁgacchadhvam Saṁvadadhvam

SOCIETY BUILDING BASED ON PEOPLE Centric Political Governance System

Human civilization should not only aim for physical prosperity but also for the elevation of human consciousness to its fullest potential

Acarya Dhanjoo Ghista

According to *Shrii Prabhat Ranjan Sarkar (A Few Problems Solved Part 6),* the spirit of the word samája (society) signifies a group of people who move together. All are not of equal strength or intellect. Hence the shortcomings in one must be compensated for by another. Different people have varying abilities: some have physical strength but no brains; others have the brains but not the strength to work; and others have neither the strength not the brains, but work well and with a peaceful mind under the guidance of their supervisors. We can always see around us people of differing types and qualities. Judged by the crude codes of this world, no one is totally independent. Everyone relies on someone else in some way or other. Everyone makes up for their deficiencies by taking help from others. Whenever a large group of people strive to make up for their relative differences on terms of mutual understanding, we call it a society or samája.

I. Let us propound our concept of Society comprising a collective group of progressive-thinking people with cosmic-vision, assisting one another for collective advancement and building human civilization for attaining Cosmic desideratum, key components are:

- **Progressive-Thinking People:** Individuals who, through education and spiritual practice, have freed themselves from narrow dogmas, bigotry, and superficial identities based on caste, creed, or nationality.
- **Cosmic-Vision :** A holistic worldview that recognizes all created beings (humans, animals, plants) as interconnected parts of a single cosmic consciousness. It is a move away from anthropocentrism (seeing humans as the center) to cosmo-centricity (seeing humans as part of the cosmos).
- **Assisting One Another:** The social structure is based on solidarity, spiritual fraternity, and mutual welfare, rather than competition or exploitation.
- **Building Human Civilization:** This refers to developing a culture based on high moral, ethical, and spiritual standards, leading to "all-round development" (physical, psychic, and spiritual).
- **Cosmic Desideratum (The Highest Goal):** This is the ultimate objective—moving towards "Highest Consciousness" or achieving complete spiritual liberation (unity with the Divine).

Core Principles Are

1. Neohumanism: Promotes the sentiment of love for all beings, widening human compassion to include the whole universe.
2. Moral Transformation: Morality is defined as any action that brings humanity closer to the cosmic goal, while "dogma" is that which causes intellectual or spiritual stagnation.
3. Spiritual Practice: The ultimate goal is to move from a limited existence to a supreme state, a process termed "cosmic attunement" or "merging with the Cosmic".

This vision proposes that human civilization should not only aim for physical prosperity but also for the elevation of human consciousness to its fullest potential.

Now, according to Baba, if Consciousness be the origin of the expressed universe, and the origin as well as the desideratum of all minds, then surely all human beings and indeed all living beings constitute one singular entity with a common goal, and hence their welfare has to be interlinked. Let us now start our cosmic odyssey to attain Cosmic desideratum.

II. Saṁgacchadhvaṁ saṁvadadhvaṁ

A Sanskrit shloka (verse), from Rigveda, many millennia old illustrates this lofty societal concept:

Saṁgacchadhvaṁ saṁvadadhvaṁ saṁ vo manāṁsi jānatām,
Devābhāgaṁ yathāpūrve saṁjānānā upāsate.
Samānii va ākūtih samānā hṛdayānivah,
Samānamastu vo mano yathā vah susahāsati.

This lofty spiritual concept of living is verily the civilized way to live. In fact the entire theory of PROUT stands upon this Vaedika sermon of "*saṁgacchadhvam*". Its inner meaning is: "Let everyone move ahead together and let our minds be understood by one another in a proper way. We all come from the Supreme Creator. Hence, as the sages and the saints in the past had enjoyed the collective wealth of the universe, let us, too, understand each other in the same way. Let our aspirations be the same, our hearts identical, and our thoughts emerge as one mind, so that we may live in harmony with all."

What a big contrast, to this above concept of enlightened way of living, has been our world scenario at both socio-economic and socio-political levels, even in recent times over the past many decades. Hence, there is a need for rebuilding our society based on a new people-centric socio-economic-political order.

III. The Current Socio-economic-political Setting

The socio-economic order in the previously-colonized developing countries has been characterized by (i) the developed countries of the world taking advantage of cheap natural resources and labor of under-developed countries; (ii) professionals from under-developed and developing countries migrating to developed countries for better prospects of living standards; (iii) multinationals operating in developing countries, by pretending to foster local industrial development, while being unwilling to support local and indigenous technological incubation and training, so as to thereby perpetrate dependency on them; (iv) over investment, along with currency manipulation leading to industrial and economic capsizing of emerging nations; (v) corruption and bleeding of wealth by the politicians of these countries (vi) as a result of all of which, the gap between the developed and developing as well as under-developed countries keeps widening.

The prime cause of neglect and suffering of people has long been due to the poor caliber of politicians, because of their incompetence and self-serving attitude. This is why we today and over a long time we have had a politician-centered governance

system, whereas we should have a people-centered governance system wherein the government and their governance members are dedicated to the welfare of all the people.

All the prevalent socio-economic-political governance systems are not conducive to bring competent sadvipras into governance. This is why we have developed and formulated a progressive socio-economic-political governance system.

IV. Neo socio-economic-political Governance System for Dignified Human Living

We are outlining new concepts concerning socio-economic system, electoral and governance system, as well as global political order, for dignified human living.

The first concept is that of autonomous functionally sustainable communities or FSCs (within the provinces or states of a developing nation), to enable economically backward areas to constitute economically viable units. The second concept is that within the FSCs, medium and large-scale corporations would be organized as cooperatives, so that all the people in these corporations would be involved in sharing the wealth created by them, and thereby feel motivated to contribute to the performance of the corporations. In this socio-economic setup, there would be optimal utilization of human potentialities, to foster development of all aspects of the economy (for instance knowledge and consumption based economy, and not just capital and production based economy).

In the framework of this socio-economic system of collective capitalism, we can now proceed to develop the third concept of a people-centric economic political system. Hitherto, we have had a kind of democracy in which the political parties operate as business corporations, by striving for public votes to get four to five-year contracts to manage the governance of the community.

These political parties bring their own preferences and prejudices into governance policies, which are not necessarily in the best interests of the people. Hence, we are proposing that this pseudo democracy (or governance operated as a business) be replaced by a truly people-centric democracy. In this system, the associations representing the various sectors of the community would elect their most competent representatives to the local community government.

For this purpose, the FSC(s) would be organized into associations (as, for example, teachers association, farmers cooperatives' association, legal practice association, medical practice association, industrial cooperatives' association, and so on), agencies (such as for municipal, postal and police services) and councils (such as all the FSC township citizens' councils for environmental development and citizens' safety and sports councils).

Each of these associations/agencies/ councils (representing all the sections of the community) can nominate two candidates for the general public, who can then elect one of them to the FSC governance or legislature. By means of this electoral mechanism, in turn based on cooperative economic development, we are introducing the fourth concept of socio-economic democracy (SED), based on collective capitalism

(CCP) and an electoral system by which only the most capable and qualified persons would be elected to administer the various governance portfolios. This will be termed as the civilian Professional Governance System (PGS).

The next concept would be that, for all FSCs the constitution be designed to foster enlightened living for the FSC inhabitants. In this fifth concept, the constitution will involve human rights in the broadest terms, to even include the right to employment (as well as to ensure that the minimal wage has adequate purchasing capacity for dignified living), the right to freedom-of-expression of views concerning societal policies, the right to civilian democratic governance oriented to people's welfare, as well as religious freedom and women's rights to dignified living, education and employment. Equally important would be the constitutional ruling debarring terrorist acts, while also precluding an FSC government to persecute inhabitants suspected of being critical of the government and to detain them without proper cause and immediate trial.

Several mutually compatible FSCs would constitute a self-reliant socio-economic bloc or SEB, depending on how they can interact in a mutually compatible fashion. These SEBs would be equivalent to the provinces or states of nations. However, any two or more nations (of the world) or SEBs would be free and able to form mutually benefiting self-reliant socio-economic zones (SEZs). The SEZs of a continent or sub-continent would be beneficially constituted into a regional (continental or sub-continental) federation or union (like the European Union), towards evolving the concept of cooperative living. This SEZ political grouping, to provide socio-economic benefits to the people and foster enlightened living, constitutes the sixth concept.

The governance executives of the SEB government (and thereafter of the SEZ and Regional Federation (RFD) governments) would be elected by the FSC legislative members, portfolio-wise. That is, all the FSCs' legislators in charge, for instance, of the law portfolio would elect one of them to be the SEB law minister. The vacancy, thereby created at the FSC level, would be filled by the second law-association candidate who was not elected to governance by the general public. Likewise, the SEB governance members would elect the SEZ governance members, and so on.

Finally, we arrive at the momentous seventh concept of a global welfare-catering World government and parliament (with its elected ministers representing all the functionally-sustainable communities, socio-economic blocs, self-reliant economic zones and regional federations). The prime role of the world government parliament would be to ensure local, regional and global socio-economic political stability and physical security as well as the implementation of constitutional guarantees, to foster enlightened living for the people of all FSCs throughout the world.

V. Our Progressive Society Concept to Serve as a Beacon of Ideological Torchlight

The world situation is deteriorating socially, economically, and politically. Our progressive society concept and people-centric political governance system can serve as a beacon of ideological torchlight for an enlightened society and sustainable community development.

This concept envisions a proactive, enlightened community that actively reforms social, economic, and political structures to improve the human condition. This approach can act as a "beacon" by setting a new moral standard, prioritizing social justice and egalitarianism.

So in climax, echoing the concerns and wishes of the supreme neohumanist Shrii Prabhat Ranjan Sarkar and propounder of economic democracy, let:

- every human being be guaranteed the minimum physical requirements of life,
- all human beings get scope for full utilization of all their potentialities,
- all human beings get equal opportunity to attain the fulfillment of enlightened living, and
- in through this movement, let humanity be made conscious of the purpose and meaning of life. ●

West Asia War

Its Impact on Indian Economy and Trade

In the 1929 depression there was little inflation, but future depressions will have inflation

Prof. R.P. Singh,

Rising geopolitical tensions globally and ongoing conflicts in West Central Asia have a profound impact on the world economy, and India is not untouched by this. Due to a high dependence on energy imports, India is among the countries directly affected by such crises. Under these circumstances, India has to reduce its dependence on any one country or region to maintain its economic stability.

The current international situation has made it clear that India's heavy dependence on imports in the energy sector is a major challenge. Despite all plans and claims for domestic increase in crude production since the eighties India imports about 87 percent of its total crude oil requirement from about 40 countries, with almost half share coming from Gulf countries.

This is why the situation of war and tension in West Asia has had a direct impact on India's economy, inflation, and trade balance. The risk of unavailability of LPG, petrol, and diesel and the potential increase in their prices has also increased under such circumstances. When Donald Trump announced an increase in tariffs a few days ago, India had started exploring trade opportunities with the European Union and African countries. By doing so, we sent a challenging message to the United States. The positive impact of this was also seen later as we became immune to any further imposition of tariff whether it be 500 (as was threatened by Donald Trump at one stage) or 5000 percent. Similarly, in the current situation, India will have to adopt a balanced and multi-dimensional trade policy.

A Challenge of Stagflation

Signals of international conditions are also coming from the stock market. The decline in stocks has stunned investors. In such a situation, signs of stagflation are beginning to appear. Stagflation, also called recessionary inflation or slumpflation, is the most complicated challenge for any economy to contain. The reason is that low employment and inflationary pressure coexist in this situation. The fiscal policies adopted to increase employment, income and demand encourage increase in budget deficit, money supply and inflation. In the

opposite contrast, monetary policies applied to control inflationary pressure reduce money and credit supply leading to low profit margins, discouragement to manufacturing and reduced employment. The world economy has faced such situation mainly in the 1970s earlier. Comparing this phenomenon with the great depression of 1929 Shri P. R. Sarkar mentions in Economic Dynamics, *Prout in a Nutshell Part 13* "The difference between the previous depression and the future depression will be that in the previous one there was little inflation, but the future depression will be associated with inflation. Hence, it will be more detrimental to the integrated development of human society……

An endeavour should be made to shorten the span of this economic depression. Before the final culminating point comes, it is possible to avert the disaster and accelerate the speed of social movement. We can do so by creating a socio-economic and cultural impact on the entire social structure through PROUT. As the world is passing through a most critical phase, we should be more active and create an impact. If the positive impact we create coincides with the explosion, the effect will be excellent….In time the Arab countries – those selling oil – will be the most affected."

He further mentions that 'It must be borne in mind that both inflation and depression result from the ailment of staticity. If the production in a country is abundant and the gold bullion reserves are in proportion to the country's economic position, there is no possibility of inflation. However, if the circulation of the capital decreases as a result of staticity and the quantum of production also goes down, then inflation is bound to take place. This is now happening with the Middle East due to conflicts arising out of religious, regional, social and political narrowisms.

If a country has a constant deficit in foreign trade (as has been the case with the USA), in that case also there is the possibility of inflation. In addition, if foreign trade is not conducted according to the barter system and the country has to import foodstuffs and export raw materials, inflation will certainly occur.

The Causes of Recessionary Inflation : PROUTIST Underpinnings

There are two main causes for economic depressions – first, the concentration of wealth, and secondly, blockages in the rolling of money. If capital is concentrated in the hands of a few individuals or the state, most people will be exploited by a handful of exploiters.

As a result of this process of severe exploitation, a serious explosion takes place. This explosion is known as a depression in the economic world. The concentration of wealth, and particularly the concentration of the value of wealth, is the fundamental cause of a depression. America and Wealthy Middle East are epitomes of this concentration and high gold reserves.

Secondly, a depression may occur when money that is in the possession of individual or state capitalists stops rolling. Money remains inert or unutilized because those capitalists think that if the money is allowed to roll freely then their profits will decrease, even though it will bring relief to the common people. The very psychology of capitalists is to make profit from the rolling of money.

When they discover that the investment of money does not bring profit up to their expectations, then they stop rolling money. This keeps money immobile or inert; consequently, there is no investment, no production, no income and hence no purchasing power. The situation becomes so dangerous that there are few buyers to buy commodities.

To the extent to which India is dependent on other countries for its exports or imports, it will be affected by the ongoing situation. The fire sparks of stagflation are not going to not spare India. If the financial or monetary trade – or say the trade that affects bullion – is lessened, and barter trade is increased, then the effect of a

depression on India will not be much. Therefore, India should try to increase its range of barter trade.

Lessons and Learnings for India

To deal with this, India will need to make concrete preparations. The country will have to decentralize its arrangements regarding imports and exports. The most effective way to face this challenge is to bring diversity to imports and exports. Instead of relying solely on Gulf countries for energy imports, India will need to strengthen other options such as Russia, the United States, Africa, and Latin American countries.

Similarly, in the field of exports, new markets will also need to be explored so that Indian trade is not affected if a crisis arises in any one area. India's smooth tradition has been of balance in diversity, and this principle must also be adopted in economic policy.

This oldest living civilization has always welcomed colourful diversities of the natural as well human expressions. Maintaining a balance between imports and exports, increasing contacts with new partner countries, and becoming self-reliant are the keys to future economic security. The current global crisis is a warning for India and also an opportunity to strengthen the foundation of the economy permanently if we make the right decisions in time.

Depression and stagflation are not natural phenomena. Pause is a natural phenomenon. In a Proutistic structure pause may occur but depression and stagflation will not occur.

To save society from depression and stagflation, the approach of PROUT is to increase purchasing power by increasing production, reduce disparities in the value of wealth, and increase the circulation of money; that is, by keeping money rolling. Empty slogans will not do. Attention will have to be given to increasing the level of production.

In capitalist and communist countries, the mode of production is defective. In capitalist countries, labour does not work in the interest of the management and management does not allow the rolling of money due to the concentration of wealth. In communist countries, labour does not feel one with the job and that is why there is sluggish production.

The cooperative model of PROUT is free from both sets of defects. PROUT is well-adjusted with human ideals and sentiments. Other socio-economic systems are ultravires to human existence and all-round elevation.

The Panacea

PROUT is the panacea for the integrated progress of human society. It aims to bring about equilibrium and equipoise in all aspects of socio-economic life through totally restructuring economics. Without PROUT, socio-economic emancipation will remain a utopian dream. Only PROUT can save the world from depression.

Furthermore, only PROUT is free from the inherent and exherent staticity. In capitalism there is exherent and inherent staticity. In communism there is extensive and intensive innate staticity. People suffer from the ailments of staticity. These ailments will destroy all forms of "isms" in the very near future. Wise people should utilize this moment. If an impact is created, it will help the suffering humanity. ●

(All this discussion is mostly based on the writings of Shri P. R. Sarkar, the Propounder of PROUT)

Despair

Lady Jane Francesca Agnes Wilde
(1821-1896) penname Speranza
(Irish poet, her son was renowned author Oscar Wilde)

BEFORE us dies our brother, of starvation;
Around are cries of famine and despair!
Where there is hope for us, or comfort or salvation—
Where—oh! where?
If the angels ever hearken, downward bending,
They are weeping, we are sure,
At the litanies of human groans ascending
From the crushed hearts of the poor.

We never knew a childhood's mirth and gladness,
Nor the proud heart of youth free and brave;
We never knew a childhood's mirth and gladness,
Nor the proud heart of youth free and brave;
Oh, a death-like dream of wretchedness and sadness
Is life's weary journey to the grave!
Day by day we lower sink, and lower,
Till the God-like soul within
Falls crushed beneath the fearful demon power
Of poverty and sin.

So we toil on, on with fever burning
In heart and brain;
So we toil on, on through bitter scorning
Want, woe, and pain.
We dare not raise our eyes to the blue heavens
Or the toil must cease—
We dare not breathe the fresh air God has given
One hour in peace.

Unsheltered in the bleak wind

India ranks second in world agricultural production, (12% of world share), after China (29%) and USA third, yet the fate of Indian farmers still remains precarious.

Can Indian Farmers COMPETE GLOBALLY?

Ganesh Bhat

Concerns are emerging over the implications of bilateral trade negotiations with key global partners, such as the United States, on the primary sector of the Indian economy, particularly agriculture, dairy, and MSMEs. The Indian farming community has urged the government to exclude agriculture from the proposed India–US trade deal, citing risks to food security, biosafety, and distortion of domestic pricing impacting millions of marginal and small-scale farmers and rural livelihoods.

The Indian government's adoption of globalization policies has had a variety of effects on the country's agricultural industry. On the one hand, Indian agriculture is undergoing a critical transformation under the combined pressure of global economic integration, climate change, technological disruptions, and changing food consumption patterns. It has made Indian agriculture more difficult by exposing domestic agriculture to foreign competition, increasing food imports, raising agricultural costs, reducing farmer subsidies, and increasing farmer debt, which has led to farmer suicides. As the sector supports nearly half of India's workforce while contributing around one-sixth of the national GDP, emerging global challenges pose serious implications for food security, farmer livelihoods, and sustainable development.

On the other hand, it has also given Indian agriculture a lot of opportunities, such as increasing agricultural exports and value-added activities using agricultural produce, improving access to both domestic and foreign markets. People at the helm of affairs suggest that Indian farmers learn to be globally competitive by adopting new technologies in cultivation, processing and marketing their produce and they become shrewd businessmen.

India ranks second in the world in agricultural production, alone occupying around 12% of world share, after China (29%), USA occupies the third place. But the fate of Indian farmers still remains precarious.

Indian agricultural export claims success even in years when inflation pushed production costs up globally. India maintained an edge in price and supply competitiveness because the farmers suffered a loss, while the exporters, traders and intermediaries made money. In this background, the question is, can Indian farmers compete globally? The answer is both No and Yes.

It is NO, under the present socioeconomic system, the policies of which support the richest persons and corporates who form less than 1% of the population at the cost of the rest 99% who are mercilessly exploited. The answer is NO because:

India's agriculture is climate-exposed and livelihood-intensive.

Uneconomic Holdings: Small and marginal farmers do not have access to the newest farming supplies, technology, and expertise, and even if they get the information they find it difficult to implement. Uneconomic holdings raise the cost of production.

Uneven Playing Field: Heavy subsidies and superior infrastructure in Western countries make it difficult for Indian farmers to compete on price.

Subsidy Inequality: Countries like America and Europe offer heavy subsidies mainly in the form of price support to their farmers. Indian farmers also get meager subsidies in the form of production subsidies. Whenever farmers harvest bumper crops, they are forced to submit to market forces and resort to distress sales. Neither the government nor the MSP scheme (which is illogical and unscientific apart from fixing a ceiling on the quantity to be purchased under the scheme) comes to the rescue of farmers.

Competition from Subsidised Imports : As agricultural trade becomes more liberalised, farmers have to contend with competition from imports of heavily subsidised agricultural products that lead to artificially low prices.

Infrastructure Gaps: Logistics need improvement (cold chains, roads) to lower transaction costs, which the small farmers lack.

Unpredictable price swings are affecting farmers' earnings

Limited Access to Resources: Globalisation has increased the concentration of power in the agricultural inputs industry. It is challenging for farmers to procure affordable, high-quality seeds, fertilizer, equipment, and other inputs. Multinational companies controlling the market for agricultural supplies have reduced farmers' options and made them more dependent on a limited number of suppliers.

Much-debated 3 farm laws are meant to give official entry to the corporates in the agriculture sector, and for their benefit. Neither the existing laws nor the proposed new laws are capable of solving the agrarian crisis of India.

YES – The Indian farmers can compete globally, of course, after overhauling the present socio-economic system, because of:

Resilience - India's ecological diversity, crop diversity and diet diversity are interconnected with each other and together, highly sustainable. India is a multiproduct agricultural powerhouse.

Cooperative Strength: Indian dairies often succeed by using cooperative structures that allow farmers to capture a higher percentage of the final price, demonstrating that specialised, community-driven models can thrive.

Not allowing the import of transgenic or genetically modified agricultural which is not approved for cultivation or consumption in India.

Strictly following the principle of fair trade and the need to protect domestic producers from subsidised global competition.

Giving Industrial Status to Agriculture.

The price of an industrial product is decided by the manufacturer, whereas the price of agricultural produce is decided by the middlemen or the traders. Neither the growers nor the consumers in India have the

opportunity to decide the price of agricultural produce. Though the regulated markets and online trading are supposed to give better prices and opportunities for the growers, the middlemen and the traders continue to decide the price of agriculture commodities, because there has been no change in the basic structure of the system. The grower, at best, can only refuse to sell the produce at the quoted price, but due to the limited keeping period of agricultural produce, lack of adequate storage facilities and pressing economic needs, he is forced to sell it on some other day, for the price quoted by traders, even if it is uneconomical.

PROUT opines that until now the structural locus standi of agriculture has not been properly developed, and therefore, agriculture should be given the status of industry. This means adopting the methods, standards and factors in fixing the price of an industrial product, while deciding the price of an agricultural produce.

The way to get Industrial status to Agriculture:

Industrial status to agriculture also means improving the efficiency, reducing the cost of production, addressing disguised unemployment, introducing scientific cultivation methods, mechanization, healthy competition, Co-operation, creating economic holdings, etc. in agriculture sector.

Industrial status to Agriculture does not mean tolerating inefficiency or giving doles to that sector. It means making the agriculture sector stronger and more competitive and put an end to the exploitation and suffering of the farming community, including agriculture labourers.

This can be achieved through scientific land use planning for each agro climatic zone, which is the consolidated plan of each water shed area. At present, because of individual holdings, every farmer wants to cultivate a crop of his or her choice, which may or may not fit in to land use planning of the watershed area. Assessing the demand at the micro and macro level is necessary to plan the cropping pattern in advance. Co-operative cultivation helps implement such a scheme.

Cooperative cultivation is the simple solution for the problem of uneconomic holdings. When the size of the holding is small, the overhead costs go up and makes it uneconomical.

Procurement Distribution and Marketing of Agricultural produce should be through producers and consumer cooperatives.

Starting of Agro (post-harvest) and Agrico (pre-harvest) industries in rural areas is the solution not only to mitigate the problem of disguised unemployment but also to increase the income of farmers and villagers.

PROUT Has the Solution:

Numerous attempts and ways suggested so far to solve the agrarian crisis have revolved round the acceptance of individual ownership of the land, which they *consider a natural right and that land should be owned by individual cultivators* because they are deeply attached to their land.

It is no longer a physical and economic exploitation of the farming community; there are other aspects like cultural subjugation, language suppression, etc., and newer methods of psycho-economic exploitation are forced upon the people, including farmers.

PROUT has suggested revolutionary ideas of agrarian reforms. The decentralised economic system of PROUT includes the concept of a balanced economy, block level planning, industrial status to agriculture, cooperative management of agriculture, phase wise socialization of land etc.

A comprehensive and holistic approach is necessary to solve the problems of not only of agriculture sector, but also of the people, the masses. There is an urgent need to think beyond Capitalism. ●

Empowering Intellectually Challenged Women

Karunakshim Vatsalam

In Sristi Village Tamil Nadu, mornings begin in the fields where young women are not being supervised, but shaping their own work and sense of purpose.

In Rural Tamil Nadu, Karthikeyan Ganesan alone helps intellectually challenged women farm, earn and make their own decisions. Their day begins with the sun still not harsh over the fields in rural Tamil Nadu. Two young women walk barefoot across the soil, their hands busy and their conversation easy. One bends down to check a row of spinach, the other follows, gently brushing soil aside to see if the roots are strong.

They don't rush or hesitate, as this is not therapy or supervision. This is ownership. A few metres away, a group gathers near a small shed — some prepare feed for chickens, others sort vegetables for the day's meals. There is laughter, there is routine, and above all, there is a quiet, steady dignity. This is the Sristi Foundation — not just a place of care, but a community built on the belief that everyone deserves to live with purpose. Karthikeyan feels his role is to help them find it, not take it away. This powerful idea is what gave birth to Sristi Foundation, an NGO doing remarkable work.

Karthikeyan, a psychologist with over 15 years of experience working with children and adults with intellectual and developmental disabilities, began this journey with that very question and deeply immersed himself in it. When 17 he started volunteering at an orphanage in Pondicherry. What was meant to be a short experience turned into 12 years of living and working within that system. Over time, he took on more responsibility, eventually helping manage the space and the lives within it.

On the surface, the orphanage did everything it was meant to do:

provide food, shelter, and medical care. But as the children grew older, things began to change. Many developed behavioural challenges — aggression, restlessness, and emotional distress. The response was clinical: psychiatric consultations and heavy medication. They were in a sedative state, eating, taking medicine, and sleeping. That was their life. "Just imagine yourself in that position, not for a day, but for a lifetime," says Karthikeyan, for whom this was deeply unsettling. That question stayed with him, and eventually, it pushed him to leave in 2010, with a determination to find the answers.

For this he travelled extensively across India, working with different organisations, volunteering in rural and urban spaces, and observing how people with intellectual disabilities were living. Two experiences, in particular, shaped his thinking. In rural Uttar Pradesh, he met families who had to travel over 10 kilometres just to access basic healthcare for their children with disabilities. It revealed a stark gap — most services existed in cities, while the need was often greatest in remote villages.

In Kerala, he encountered something entirely different — a young boy with Down syndrome, fully integrated into his community. "He worked on farms, took care of animals, moved freely," Karthikeyan says. "Nobody labeled him. They only saw what he could do". That contrast was powerful and made him realise that environment was the problem not ability.

After his travels he came back to the orphanage and decided to test a small idea. He took a patch of land and began a simple activity: farming. Among the children was a boy named Anbu. When Karthikeyan showed him a tiny seed pointed to a large mango tree and explained that both were connected, Anbu laughed in disbelief. But they planted it anyway. Days later, when the first leaves emerged, an excited Anbu ran to call him. And months later, when the vegetables were ready, something remarkable happened. The children carried their harvest to the kitchen and said: "You don't decide what to cook today. We grew this. We will decide".

That moment changed everything, until then they were always receiving. That day, they were giving. With that shift came confidence, pride, and identity. They were no longer 'inmates' or 'beneficiaries'. They became gardeners. In 2013, this vision took shape as the Sristi Foundation. Located in a remote village in Tamil Nadu, Sristi was deliberately built away from urban centres, closer to where the need was, and closer to nature.

Today thanks to Karthikeyan's vision and tireless efforts, Sristi Village is home to over 80 residents and supported by a team of 30 staff and volunteers,

including vocational trainers, special educators, and psychologists. But what makes it truly different is how life is designed. Here, residents: Learn skills like farming, bakery, dairy, and housekeeping; Contribute to daily operations; Earn incomes and become financially independent, get into jobs and in some cases live independently.

The goal is not lifelong dependency, but autonomy. "Anyone who wants dignity must play a valid role in society," Karthikeyan explains, "And that opportunity is what has always been missing".

As Sristi grew, a new and urgent reality emerged. More and more women with intellectual disabilities began arriving, many abandoned, some orphaned, and others referred by hospitals and authorities. So there developed an urgent need for them to have safe homes. One story stayed with him. A mother, worried about her two children, had written in her diary: "If something happens to us, please take them to Sristi". When both parents passed away, that note brought them here. "That level of trust is not small," he says quietly.

But with increasing numbers came a challenge, both practical and legal. Government regulations require separate living spaces for men and women. And beyond policy, the risks faced by women are far greater. Women with intellectual disabilities face multiple layers of vulnerability, abandonment, abuse, and isolation. Presently, 20 women between the ages of 18 and 35 live in a rented space – cramped, with limited facilities, and no room to accommodate more. There's a waiting list, but simply no space.

To address this, Sristi launched a campaign to build a dedicated home for 50 women with intellectual disabilities. But this is not a conventional shelter. It is envisioned as a self-sustaining, open, and empowering community. Here, women will live in safe spacious surroundings; learn vocational skills based on their interests; work earn and develop independence; grow food and live in close connection with nature and build relationships, routines, and a sense of belonging.

"It is not just building a home," Karthikeyan says. "It is building their dignity, their independence, and their future". ●

NO SCHOOL NO FOOTBALL SLUM CHILDREN'S MANTRA

Nand Varma

Alarmed by the rate at which his friends were dropping out of school to earn a living, Mumbai resident Ashok Rathod decided to train children in football as a means to help them stay in school with his NGO, Oscar Foundation. Growing up in a slum area in Ambedkar Nagar, Mumbai, he saw many of his friends drop out of school to work in the nearby Sassoon Docks. His own father, however, threatened to evict him from the family home if he joined them, he recalls.

> ***Football Transformed 14000 Slum Children's Lives***

So around 2006, while attending college and coaching football at the NGO Magic Bus, Ashok wanted to offer guidance to some of the children in his neighbourhood. He knew a few children who had dropped out, and wanted to convince them to go back. Rather than lecturing them, he wanted to "bring them together", he says. He chanced upon the idea of using football to lure them.

So he decided to coach them in football. He arranged to meet around 18 boys at Oval Maidan at 4.30 pm one Saturday. He wasn't sure they would all show up, but they did. The boys had fun and agreed to do come again the following week. At first some children refused to play with others because of caste, religion, or regional differences. Ashok decided to group those children into the same team and a rule was made that when a player scores, the whole team has to celebrate, or the goal would not count. In one year, they forgot about caste, religion, etc, and there was a change in them, they stopped using bad language and had more discipline.

But Ashok insisted, to keep playing football, they had to go to school. Some of them had dropped out, so he enrolled them in a local NGO to improve their reading and writing. Thus was born the slogan 'No school no football" Over time, the original group of boys began to bring their friends along. They thought if we can change, their other friends can also change.

It was hard for him to manage the growing numbers financially,

but in 2008 CNN-IBN gave him the Real Hero Award, which came with a cash prize of Rs 3.45 lakh. The money was to buy new equipment and uniforms, and rent a community centre in Ambedkar Nagar for the kids, which still functions today.

Within two years the programme had 300 children, boys as well as girls. "I was trying to support everyone, but then the money got over," he recalls. When Ashok approached people for funds, he was asked if he had a bank account and was a registered NGO. I said, 'I don't want to register. I just want to do it." But people wanted their tax deduction. He realised it would be difficult to support the children without registering the NGO, so in 2010, the Oscar Foundation was formally instituted.

The name was inspired by the US Academy Awards, with the idea being that the Oscar is something 'magnificent and aspirational'. The name stands for 'Organisation for Social Change, Awareness and Responsibility'. However, this didn't immediately solve Ashok's funding woes. When he would approach a corporation, they always asked if any other corporates supported him. When he said no, they would refuse. "Getting the first one was very difficult," he said. It eventually took some ingenuity and effort. A few employees from the Indian Hotels Company (Taj), who had heard about Ashok's initiative, visited the ground in their personal capacity during a training session. Here, he took some photos with them.

Around the same time, an article about Ashok had appeared in Readers Digest and based on it, he managed to get a meeting with the CSR team at IDBI Bank. He showed the IDBI team the photos of him with the Taj employees. The IDBI team assumed that Taj was a sponsor and agreed to support him. Then Ashok went to Kotak Bank and told them about IDBI, and they too agreed to support him.

Govind Rathod, now 29, was one of Ashok's original 18 boys. He was raised in Ambedkar Nagar and knew 'Ashok bhaiyya'. His parents worked in the fish market and he attended a local school. When he was 12, however, he dropped out and moved with his family to Panvel, where he worked in a small canteen and then in construction. Two years later, during a visit to Mumbai, he met Ashok, who convinced him to start. By the time Ashok introduced his 'no-school, no-football' rule,

Govind immediately jumped in, who was addicted to football and told his parents he wanted to stay there and study. Fortunately for him, his elder brother supported him and helped him get readmitted. To pay his fees, he sold magazines and newspapers at traffic signals and washed toilets in a few buildings.

Over time, Govind picked up life skills from the football practices as well. "I learned about confidence building, the importance of education, and why we need to stop child marriage," he said. Child marriage was personal for him, he says, for his parents had already chosen a girl for him. "I fought with my family to not get married," he says. "No one in my family had completed Class 10 — I wanted to be the first."

Govind travelled to Brazil in 2014 during the FIFA World Cup, to South Korea to attend a United Nations Youth Leadership Camp, and to Vietnam to attend an Adidas Football Exchange Program. He also went on to finish college and earned a scholarship to study

sports management in Germany. Fate happened to be at work, Govind's interview for the scholarship was at the Hoechst House in Mumbai, where he used to work. "I had my interview on the 10th floor, and I used to wash the bathrooms on the 7th and 8th floors," he recalls. "Somehow, I got selected and went to Germany for five months. I was the first guy in my family to have a passport, the first to fly in an airplane, and the first to speak English." "I pushed myself, but Oscar Foundation gave me the opportunity and helped me to reach those levels".

A few years after starting the boys' team, Ashok wanted to start a girl's team as well, but the parents didn't think football was for girls. They were worried about their daughters getting injured or developing darker skin from being in the sun, both of which could potentially affect their marriage prospects. Ashok finally overcame this barrier by threatening to stop teaching the boys if the girls weren't allowed to. "They agreed to send the girls once a week for one hour," he says.

He then resorted to a roundabout way to form an actual girls' team. In 2011, a girls' tournament was held in Cooperage in Mumbai, and Ashok convinced a few girls to show up by telling them it was a picnic. The girls had never played as a team before, and didn't even know the rules. They were told not to use their hands, to listen to the referee, and stop the other team from scoring. "They stood in front of the goal like a wall and just played defence," he says. The girls lost the game on penalty kicks, but gained great confidence in the process. The organisers also gave them uniform and shoes.

They told their parents — we got shoes, T-shirts, and many other things. So, parents thought the girls would keep getting gifts and sent their daughters. Now they have 1,600 girls in the programme and some have been to France, Denmark, Russia, and England. They even won the Dana Cup in Denmark." Sonal (name changed), who is 14, joined Oscar Foundation in 2017.

She lives with her mother in Bandra and attends a municipal school. Her mother is a domestic worker and is separated from her father. Sonal says she wasn't physically active before, but now football has become fun hobby. She meets a lot of new people and makes new friends and feels good to participate regularly in physical activity. Oscar helped her to

develop life skills off the field as well. Coaches take a lot of interest in helping them and also teach them life skills. Her communication skills are much better now. Thirteen-year-old Renu (name changed) discovered Oscar in 2019, when some of her friends in the community began attending the all girls football sessions near her house in Badhwar Park in Mumbai. Renu, who wants to become a teacher, says besides football, she likes participating in music sessions and gender training. She has learnt how to play the drums and use a computer.

Oscar measures the success of its programme in a number of ways. Attendance at football and in school is one of them. "We know that 90% of our kids passed their Class 10 and 12," Ashok said. "Those that don't pass, we follow up so they don't drop out. Once they fail, they don't want to continue. We counsel them and help them to continue." They also do pre- and post-testing for life skills such as decision-making, critical thinking, and gender equality as defined by the World Health Organization. They also test football skills and have started checking if any children are at their proper weight in case they need help with nutrition. "We give milk, bananas, and sometimes eggs," Ashok explains.

Today, Oscar operates in Mumbai, Daman, Rajasthan and Karnataka. Ashok's focus for this year is to expand in Daman and Rajasthan. In total, the programme currently impacts 4,200 children, while almost 14,000 children have been through the programme over the years.

What remains a challenge, he notes, is explaining the benefits of sport to those who have never experienced it themselves. "It is very difficult to explain that sport slowly brings change to the community in a fun way," Ashok says. Because of this, fundraising for sports also remains a challenge in India. "As many as 90% of corporations give to education; only 0.2% is given to sports for development organi-sations. So, there is a challenge, but… challenges always teach you something."

When asked about the high points of the programme, Ashok mentions two girls from the programme who played for India in the recent Under-17 World Cup, as well as one who plays for the Maharashtra team. On the boys' side, two have been selected by Bengaluru FC, one by Mumbai City and one by Jamshedpur FC in the Indian Super League.

Outside of football, Ashok says, one of their former students is now a supervisor at one of India's leading health and fitness platforms, while another is doing his MBA in finance from the Narsee Monjee Institute of Management Studies. "There are many stories like this through this programme," he notes. "These children never even dreamed about playing a sport, but now they are going abroad. They are thinking about getting a job at the corporate level, not just serving as delivery boys or working in a shop."

It fills him with immense pride that many of the youth from the community come back to Oscar to lead their programmes. "When I reflect, I feel something magical must be happening. It's hard to believe my journey," he adds. ●

SAHARIYA ADIVASIS FACE DISPLACEMENT TWICE

Stuti Singh and Saurabh Anand

Sahariya Adivasi and other communities displaced from Kuno National Park between 1998 and 2003 for a lion reintroduction project, report that most resettlement promises remain unfulfilled. Now, a recently revived irrigation project on the Kunwari river threatens to submerge areas where these communities have resettled, putting them at risk of displacement for the second time. Official documents from different agencies state conflicting figures about the submergence area due to the project.

"Why were we dumped here if a dam was supposed to be built?" This question from a 68-year-old resident of Paira B, a village in the Sheopur district of Madhya Pradesh, strikes at the core of India's displacement crisis. His question about why his village was resettled at the submergence zone of a planned dam, has no clear answer. His village was among 24 villages displaced from the Kuno forest, during 1998-2003, for a lion translocation project that never happened. While the much-celebrated African cheetahs arrived at the site 20 years later, the promises made during the resettlements for lion translocation largely remain unfulfilled.

Now, more than two decades later, Chentikheda an irrigation project project across the Kunwari river, threatens to submerge part of the original resettlement site, forcing communities to be displaced twice in 25 years.

The bridge connecting villages on one side of Kunwari river (Chentikheda, Paira B) to the village of Agara. Image by Stuti Singh.

This issue of double displacement is not an isolated case of poor planning and administrative oversight. It is representative of how the country's conservation and development apparatuses continue to produce precarity for some of the most vulnerable social groups in our country – the Sahariya Adivasi (a particularly vulnerable tribal group in this case).

Loss After the First Displacement

The 1998-2003 displacement resulted in a series of hardships for the Sahariya Adivasis, Scheduled Caste (SC) communities (such as the Jatavs), and Other Backward Caste (OBC) communities (such

as the Kushwahas). According to interviews with the residents (conducted as part of fieldwork) of eight displaced villages (Paira B, Palpur, Meghpura, Jakhoda, Nainagarh, Kerwara, Peepalbawdi, and Taprapura), they were made promises about receiving electricity, roads, schools, hospitals, dug wells, job opportunities, nine-bigha land for all adult men, and money to build houses. .

A study on conservation-induced displacement of Adivasis mentions similar details about compensation packages developed under the Beneficiary Oriented Scheme for Tribal Development (BOTD), including two hectares (approximately eight bighas) of land and a cash compensation of ₹1 lakh per family. Every male member over 18 was considered a separate family. However, these promises have remained largely unfulfilled over the years. To add to the hardship, the uncertainty about livelihood persists. Agriculture remains precarious due to infertile, stone-ridden land and the rainfed nature of irrigation.

"If you dig 30 metres into the soil in the jungle, you would not find any stones, but here the land is full of stones," said a woman resident, 40, from Paira B. Rainfall is the primary source of irrigation, with half-dug wells used in some cases. The largely-rainfed nature of agriculture limits cultivation to a single cycle, unlike in forests, where families could cultivate multiple crops.

The unprofitable nature of farming has pushed many people into daily wage work in the nearby areas whereas others migrate. Employment is also temporary, and they work as guards, drivers, or more recently as cheetah trackers. Village residents have also lost access to the forest and can no longer collect non-timber forest products (NTFPs) such as firewood, resins and gum, mahua (fruits of Madhuca indica), tendu leaves,

Resettlement sites for the villages displaced from near Kuno National Park. Image by Stuti Singh.

grass, fruits like ber (fruits of Ziziphus spp), jamun (fruits of Syzygium cumini), and bel (fruits of Aegle marmelos) from the jungle

Communities living close to the forest also experience human-wildlife conflict when wildlife preys on livestock or attacks humans. According to the State Wildlife Action Plan 2023-43 for Madhya Pradesh, 12,429 cases of cattle predation, 11,182 cases of injuries to humans, and 66 human deaths were reported between 2019 and 2022 in the state. The state paid more than ₹13 crores as compensation during this period. Although the process of compensation exists, the interview respondents noted that the compensation process is rather complicated, with extensive paperwork for which it is also difficult-to-obtain photographic evidence. Moreover, there is no compensation for crop damage below 25% of the damage.

The impacts of reduced

access to forest is not just limited to material loss. The curtailed access to the forest has also led to the erasure of cultural practices once hallmarks of communities living within it. A 25-year-old man describes this change: "Since Kuno has become a National Park, and cheetahs have come, they have introduced stricter restrictions, and people cannot go in. There is Kerkho, a temple where we used to have a communal feast every year, during winter. So, for the 28 villages that got displaced, we all used to go to the communal feast. But now they do not let us go."

Another woman, aged 75 years, reminisced about the loss of community and physical proximity that was once part of forest living, "The land we left behind in the jungle was excellent. We have so many fond memories there, and it was our place." Resettlement destroyed the cohesiveness that once held the community together, as relatives within the same community were resettled in different locations. In the process of building their lives and creating an identity over the last two decades, these communities again face a second displacement.

For many residents of these villages, it took years of work to move from their huts and build their own pucca houses. However, this news of imminent displacement looms over the life they have built in these past 25 years. "When we came here, for the first two-three years, there was a severe water scarcity. I do not know how we survived here. We used to live in huts for years. However, after all these years, they want to displace us again. We will have to start over. My ancestors died in the jungle, but I won't even be able to die here. We will be displaced again," worries another man from Paira B.

The cause of the second displacement in Paira B and several other villages, such as Khalai, Padari, Chakk, Badrain, and Khajuri, located near the Kunwari River, is the Chentikheda Irrigation Dam. The discussion about the construction of this dam and associated resettlement has been going on for the past two decades. A Master's thesis submitted to the University of Calgary in 2013, on the Chentikheda dam, reported the presence of surveyors in 2004, 2008, and 2011. The residents of Paira B claim that they got to know about the proposed dam project seven years after moving to the resettlement site. In 2012, the district collector held a public meeting to announce that the Chentikheda Dam Project had received clearance. There are newspaper articles written around this time, but the next decade is a blur. After years of a lull, in 2023 the project was proposed for approval again due to the demands of residents of the Vijaypur and Sabalgarh tehsils.

The construction of the dam could lead to the complete or partial submergence of their farms and homes, along with the connecting bridge between Agara (the only market in the area) and the villages, researchers have noted. There could be repercussions for the villages outside the submergence zone as well.

The white markings on the boundary of the agricultural field indicate that it would fall in the submergence area. Image by Stuti Singh.

Despite multiple repercussions for some of the most vulnerable social groups, uncertainty about this project lingers, including its commencement, the area to be submerged, and the compensation for those who will be twice displaced. Another woman from Paira B expressed this uncertainty, "The government has not clearly said anything, whether our fields would be submerged or not. We do not know what, if any, compensation would be given. They have made no promises yet about land or money that they would give."

Land is the preferred compensation for village residents. However, they are highly apprehensive if their needs would be met. The first resettlement process from the Kuno forest has not set a good precedent for new promises. Therefore, many seem reluctant to put their faith in the Forest Department. The discrepancy in the total area of the private land in the submergence zone adds uncertainty to this matter. While official documents state 7.47 square kilometres (Sheopur district administration) and around 7.1 square kilometres (Ministry of Environment, Forest and Climate Change), a newspaper report mentions this figure as 8.63 square kilometres.

Regardless of intent or administrative explanations, the outcome is clear: Sahariya communities face potential displacement for a second time in 25 years, with the first resettlement's promises documented as largely unfulfilled. There is a need for explanation and a fundamental shift toward clear, transparent communication with communities to ensure they are no longer left in the dark about their own futures.

The contrast between protesting original villages and largely silent second-displacement communities may reflect multiple factors. The first displacement scattered previously proximate

communities and created experiences that shape current responses. Several documented gaps point to a systemic lack of inter-departmental coordination, resulting in conflicting land-acquisition figures across sources.

Furthermore, residents report a complete absence of official communication about submergence, leaving a vacuum in which reasonable compensation and its timely disbursement should have been clearly outlined. The timeline shows surveyors in the area by 2004, years after resettlement site selection—a discrepancy that demonstrably creates uncertainty and prevents affected communities from preparing for potential displace-ment.

"Why did they throw us here?" is a fair question from residents facing second displacement. Answering it requires more than just an official response; it requires a commitment to transparent communication and a guarantee that reasonable compensation is not just promised, but distributed promptly. More importantly, it requires ensuring that the pattern, irrespective of its cause, does not continue.

Communities should not bear the costs of both conservation and development repeatedly, while legal protections remain theoretical. Breaking this pattern is not about assigning blame; it is about establishing inter-departmental accountability and protections that actually function. ●

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A Veteran Proutist Passes Away

Dada Sarvatmananda was born in Mirpur presently in Bangladesh in 1946. Hailing from a family of five brothers, the powerful call of the unknown drew him to Baba (Shri Shri Anandamurtiji) and the Ananda Marga mission in 1965 in Birbhum district, West Bengal. A most dedicated and sincere worker he held many important organisational posts in Ananda Marga; to begin with he was the Organisational Secretary of the Proutist Forum of India (PFI) and later became its Chief Secretary.

Acarya Sarvatmananda Avadhuta
1946-2026

In 1972, after Baba's arrest and due to the turmoil and upheaval in the country, there was a severe crackdown and persecution of Ananda Marga. Along with many others, Dada Sarvatmananda had to go underground in order to keep organisational activities ongoing, albeit clandestinely. In 1973 he was arrested by the CBI at Danapur while travelling on a train from Patna to New Delhi and was subjected to severe torture of physical beatings including placing a huge block of ice on his bare chest pressed down by sturdy security personnel for days on end. They were hoping to break down his spirit in order to extract a confession to corroborate Madhavananda's statement (also obtained by torture) that had implicated Baba on a concocted murder charge. Such criminal, illegal and heinous efforts of the CBI however did not succeed. In 1975 with the declaration of Emergency matters reached their absolute nadir of such illegal police atrocities on Ananda Margiis.

With the lifting of Emergency in 1977 and subsequent acquittal and release of Baba from jail by the Patna High Court, and freeing of Ananda Marga workers en-masse from detention, matters started limping back to normal, even though suppression repression and oppression continued, this time in different ways from another quarter viz. the Marxists of West Bengal.

Dada Sarvatmananda was appointed the General Secretary (GS) in 1980/81 and became the living embodiment of the true significance of that post. He was the most respected and longest serving — one of the most powerful GS of his time. A visionary, dedicated and disciplined, his leadership qualities and actions in that role amply demonstrated his spiritual steadfastness. From September 1982 when Baba started dictating, he was one of the team noting down Prabhata Samgiita along with dadas Vijayananda, Mantreshwarananda among others till October 1990. In fact he was there almost 90% of the time, this was yet another notable feature about Him. And later for a long time he was the Publications Secretary during which I was privileged to have assisted him for a few years.

During recent years he was keeping indifferent health but that never stopped him from carrying out his duties for the mission. Till the very end he was looking after Publications Department as its Secretary. On March 8, he suffered a brain hemorrhage and went into a coma from which he didn't recover and on March 20, breathed his last. Though physically no more with us, his ideals his sacrifices and contribution to the mission will guide and inspire generations to come.

As his diiksha brother, in his memory these few lines written in 2004 are humbly dedicated:

When the lamp is out the oil dries
Pray come as I see no more
Eyes are closed the heart tries
As friends gather beyond the door.

Lives that passed were all Yours
I had nothing whatever to give to thee
Blood in veins sweat from pores
Flow no more for no more me.

In darkness and light smoke and fire
No joys or sorrow to wearily bear
In stillness of silence there's no desire
Nor waves of stars with not a care.

It's over now I surrender alone
Beyond this world always thine
No need for hymns nor words on stone
Pray take this burden no more mine.

- Arun Prakash

In this section from this issue, we present Shivokti series —on Shiva's Teachings ...

SHIVOKTI 1

- Shrii Shrii Anandamurti

Shiva was the loving guide for all living beings in their journey through life, in all the aspirations of their hearts, in all their creations. In His benevolent judgment, in His loving eyes, nobody was negligible, nobody was abominable. All had special value in their respective structures. All were indispensable parts of the relativity of time, space and person.

Those who come in the flow of creation are vibrated by the vast Cosmic Mind to move along their path. Emerging from the seed of creation, and merging in the limitlessness of infinity – having made themselves significant for eternity – they depart.

Their coming and going is not an absolute truth, nor does it lead to supreme fulfilment. They are footballs in the eternal game of Parama Puruśa, and their immeasurable value lies in their being His playthings. Everything is coming from the world beyond the scope of knowledge, and everything is going back to the world beyond the scope of knowledge, and the transitory state of knowablity is the present. The past is beyond reach; only the present is within the scope of measurement by the time factor.

Mobility means movement from one point of time to another point of time. Judged in this light, the past is decidedly a relative truth. And the future is also certainly a relative truth. But what is the present?

The present is too brief to be subdivided into fractions of any significance or permanence. That portion of the past which people can associate with the future according to their understanding, we call "the present". In the absence of correct understanding about the fragmentary nature of time, some philosophers ignore this world and the present and paint a rainbow image of the future, and make people rush toward that mirage of the rainbow, forgetting the present. They do not deeply consider how little is the existential significance of a rainbow!

Historians often give more importance to the human aspect of history than to its application in the present. As a result, the past is detached from the present. While such historians glorify the past, they completely neglect the present. And if history is detached from the present, people cannot realize its significance and value. Consequently human life becomes one-sided.

There are some people who are inclined to accept this ever-changing present as absolute and supreme. Considering insensate and inert matter to be the original source of all and the most important factor of existence, they thereby block the path of human wisdom. These materialists lose their natural human values; they think, "This material enjoyment is the absolute and supreme fulfilment."

In His thoughts and ideas, actions and expressions, Shiva did not give indulgence to any of these three defects regarding past, present and future. He said, "You are living in the present. Utilize your past in building your present. Plan for the future in such a way that all human wealth is consolidated and radiates tremendous energy."

Shiva has instructed in clear language: Varttamáneśu vartteta ["Live in the present"].

Seeding a Renaissance: University-RU Partnership to Transform Young Minds

In a significant step toward integrating spiritual-humanistic philosophy with mainstream higher education, Prof. Rajendra Singh (Rajju Bhaiyya) University, Prayagraj, has officially entered into a Memorandum of Understanding (MoU) with Renaissance Universal (RU). Under this university, 763 colleges are presently functioning.

The foundational objective of this MoU is to strengthen scholarly collaboration and cultural interaction between the two institutions and to promote the philosophy of Shrii Prabhat Ranjan Sarkar, whose vision encompasses Neo-Humanism, PROUT (Progressive Utilization Theory), and a comprehensive spiritual worldview.

Key Highlights of the Collaboration:

1. Joint Research & Academic Programs: Both entities will engage in joint research activities and develop special academic programs rooted in Sarkar's socio-economic and spiritual philosophies.
2. Knowledge Exchange: The agreement facilitates the exchange of faculty members and academic materials, enabling a cross-pollination of ideas between traditional academia and neo-humanistic thought.
3. Professional Development: Collaborative seminars, conferences, workshops, and joint consultancies will be organized to build capacity and share expertise among scholars, educators, and researchers.

The MoU outlines a clear framework intended to promote Sarkar's thoughts & vision through academic excellence. This collaboration represents a historic opportunity to bring Sarkar's vision of a balanced, progressive society — integrating economic democracy, spiritual liberation, and ecological harmony — into the curricula of hundreds of affiliated colleges, thereby shaping the consciousness of thousands of young minds.

PBI National Convention to Set Blueprint for Electoral Battle & Party Expansion

Proutist Bloc, India (PBI) is set to hold its National Convention on 25–26 April 2026, at Geeta Bhawan, Adarsh Nagar, Jaipur, Rajasthan — a landmark gathering that marks a decisive shift from ideological introspection to political action. Unlike an academic seminar, a convention implies internal decision-making, resolution adoption, and organizational restructuring, all of which feature prominently in the two-day schedule.

Convened at a time when India's political landscape is fluid, the PBI National Convention will bring together central leaders, state representatives, cultural artists, and grassroots workers to deliberate on electoral strategy, party expansion, financial consolidation, and ideological outreach — all firmly grounded in PROUT (Progressive Utilization Theory).

Broader Objectives of the Party

Beyond the agenda items listed in the programme, the National Convention serves three critical purposes for PBI:

1. **Electoral Victory as a Strategic Imperative :** For the first time in recent years, PBI has allocated a dedicated Election Strategy session (Day 2, 12:10 – 1:00 PM) led by senior strategists Kanhu Charan Behura, Gunsagar, RP Singh, Anup Kumar, and Karan Singh. This signals a clear intent to contest elections seriously — not merely as a symbolic exercise but as a vehicle to implement PROUT-based governance models, including decentralized cooperatives, local economic self-reliance, and neohumanist education.
2. **Expansion of Party Cadre & State Units :** With state representatives from across the country — including Dilip Sagar (speaking on Day 1 afternoon), Amitabh Verma from Delhi, Lavana Ji, Suraj Prakash, Ramesh Sharma, Karan Singh from Rajasthan, Kedarnath, Pitambar and Bandita from Odisha, followed by RP Singh from UP, Krishna Prasad & Vinod Ghodke from Karnataka, Dr. T.P. Singh, Neelu Singh, and Bhola from Bihar— the convention is designed to strengthen organizational presence at the district and block levels. The State Representatives sessions are not mere reports but working groups aimed at identifying barriers to expansion and actionable solutions.
3. **Ideological Consolidation & Public Mobilization :** The convention will feature the presentation **"PBI – *Rajniti Mein Ek Naya Suryoday"*** (A New Sunrise) at 12:25 – 1:15 PM on Day 1 — a comprehensive vision document by Nidhi Sati. Interspersed PROUT songs by Ram Prasad Nirala serve a dual purpose: cultural expression and mass mobilization tool. The Mock Parliament (Day 1 evening, 6:00 – 7:00 PM) is a significant addition, indicating that PBI is preparing its cadres for legislative processes and parliamentary discipline.

Day 1: Reports, Resolutions, and Cultural Integration

The morning session on 25 April begins with Prout slogans, lamp lighting, and a welcome song. Key speakers include:

- National Convenor Acharya Santosananda Avadhuta – Setting the ideological framework.
- General Secretary Lalji Ram – Presenting the General Secretary's Report, a critical assessment of organizational health since the last convention.

- Chief Guest's address.
- National President Dr. AK Bhaskar, Mahendra Pratap, Dr. Rajiv Nagar, Rajashree, and Didi Gautami – to speak on PROUT, women's leadership, and economic alternatives.

The afternoon features a poem by Poet Kesar Kalpbrix, and a video presentation by Public Relations Secretary Ravindra Singh, followed by more state representatives. The day closes with a cultural program (7:00 – 7:30 PM) and felicitation of children (7:30 – 7:45 PM) — reinforcing PBI's commitment to intergenerational continuity.

Day 2: Rally, Strategy, and Binding Resolutions

26 April begins with a public Rally (9:30 – 11:30 AM) — a rare and deliberate show of political awakening. This is followed by the Election Strategy session. The speakers include:

- Youth Secretary Ravishankar, Premshankar, and Kesar Kalpbrix (1:00 – 1:20 PM)
- Finance Strategy by Dr. Rajiv Nagar (1:20 – 1:30 PM) – to speak on transparent, member-driven fundraising for electoral campaigns.

The post-lunch session (2:30 – 3:30 PM) is devoted to Announcements, Felicitations, and Recognitions — honouring grassroots workers and intellectuals who have been working for PROUT.

Resolutions & Vote of Thanks

- National President Dr. AK Bhaskar (3:30 – 3:50 PM) – Presidential Address to focus on Strategy for party's expansion and electoral victory
- Resolutions by National Convener Acharya Santosananda Avadhuta (3:50 – 4:10 PM) – These will be binding on the party for the coming year, expected to cover:
- Electoral alliance decisions (if any)
- Candidate selection criteria
- Membership drive targets
- Policy pledges based on PROUT
- Vote of Thanks by Dr. Rajeev Nagar (4:10 – 4:20 PM)

The convention concludes with Prout slogans (4:20 – 4:30 PM) and a group photograph (4:30 – 4:40 PM) — symbolizing unity and collective resolve.

The entire programme will be anchored by Himani Bhatnagar.

Pre-Event: Press Conference on 24 April

A press conference on 24 April (eve of the convention) will be held to inform the mainstream media about the programme, and the party's short and long-term objectives. Party's key office-bearers will be present at the event to address and answer mediapersons' queries.

A Party at a Crossroads

This PBI National Convention is qualitatively different from previous gatherings. The presence of a structured election strategy session, a finance strategy session, public rally, a mock parliament and binding resolutions -- all point to a party preparing to contest power while remaining anchored in PROUT's core principles: economic democracy, neohumanism, decentralized planning, and cooperative ownership.

As a senior leader remarked: "A seminar discusses. A convention decides. We have done enough discussing. Now we decide — to expand, to fight elections, and to win. Not for power, but for transformation."

Marwari Samaj Extends Cooperation in Organizing the Convention

Marwari Samaj — one of the 44 samajas (socio-economic units) envisaged by PROUT — has extended its full cooperation in hosting PBI National Convention. Samaj leaders have come forward to make the event successful by mobilizing the local civil society members. Marwari Samaj's willingness to associate with PBI's National Convention signals growing credibility for the party's PROUT-based economic vision — particularly its emphasis on socio-economic rights of the local people, decentralized local cooperatives, 100% employment for local population, support for local language etc. .

Marwari Samaj's involvement also extends to the cultural segments of the convention, with community volunteers assisting in the felicitation of children and the evening cultural program on Day 1.

Katihar Hosts Grand Confluence of Moral Forces for Social Change

A powerful two-day mega event, 'Naitik Shaktiyon ka Mahasangam' (Grand Confluence of Moral Forces), was held at the Jagbandhu Adhikari Community Hall in Manihari Mod, Katihar, Bihar, from February 22 to 23, marking a significant step towards consolidating ethical and spiritual strength for social transformation. The event was organized jointly by Proutist Sarva Samaj (PSS) and the Angika Samaj.

The primary objective of the Mahasangam was to bring together proutists, and other diverse moral and ethical forces onto a single platform to foster social harmony & unity, and organizational solidarity, thereby giving a new direction to social and moral consciousness.

Inaugural Session & Grand Welcome

The event commenced on Saturday, February 22, with the ceremonial lighting of the lamp. The atmosphere was electrified as workers gave a grand welcome to the national president of the Proutist Sarva Samaj, Acharya Dilip Singh Sagar, upon his arrival in Katihar by train. He was greeted with flower garlands, thunderous cheers, and a shower of petals.

The inaugural session saw the presence of distinguished guests, including Proutist Bloc, India (PBI) President Dr. A.K. Bhaskar, Suraj Prakash Saharan, Rajesh Singh, and Dhruv Narayan Prasad. Conveners Ajay Kumar Dev and Sushil Ranjan emphasized that this Mahasangam was not merely an event but a comprehensive movement to reconnect society with moral consciousness. They appealed to the masses to participate in it and strengthen this movement.

Massive Rally Echoes Messages of Unity

The final day of the Mahasangam, Sunday, February 22, witnessed a spectacular and disciplined rally that wound through the heart of Katihar. Hundreds of activists from across the district and beyond had gathered since morning at the Mirachaibari Community Hall, the rally's starting point.

The rally commenced at approximately 12 PM from Manihari Mod, proceeding through GRP Chowk and Jagarnath Mandir Road before reaching PNT Chowk, and then returning via the designated route. The procession was a vibrant display of unity, with participants holding banners inscribed with ethical messages and chanting rousing slogans that resonated through the city.

The rally was meticulously organized, with the Angika Samaj contingent playing a crucial role in maintaining discipline and order. The rally resounded with powerful slogans reflecting the core ideals of PROUT, including: Manav-Manav Ek Hai' (All humans are one), 'Ek Chauka – Ek Chulha, Ek Hai Manav Samaj' (One kitchen - one stove, Human society is one), symbolizing unity and equality.

Voices of Leadership

Addressing the gathering and media, Acharya Dilip Singh Sagar, National President of the Proutist Sarva Samaj, stated, "This program is a decisive step towards bringing the scattered moral forces of society onto a single platform. When all moralists work with a unified thought and resolve, society will advance with new energy, leading to the creation of a civilized and just system."

General Secretary Dhruv Narayan Prasad asserted the need to adopt a Proutistic system to eliminate the prevailing disorders in the current establishment. "From the government to the common citizen under PROUT, everyone will attain a prosperous life, and society will establish equality and well-being," he said.

Sushil Ranjan added, "This rally, carrying the message of moral values, social justice & unity, will ignite a new flame in society."

Impressive Gathering

The event saw the participation of over 500 activists and leaders from various states. Prominent attendees included Acharya Dilip Singh Sagar, Dhruv Narayan Prasad, Sushil Ranjan, Ajay Dev, Sakaldev, Rajesh Singh, Engineer Vijay Prabhat, and Dr. A.K. Bhaskar, along with numerous social organization representatives, intellectuals, thinkers, and social workers from different parts of the country.

{ Song No. 1222}

Shrii Prabhat Ranjan Sarkar

Gods Awaken in Human Minds

Ásiáche se din ogo áshray hiin,
tava tare tár dvár khule geche, khuleche.
Ke ácho annahiin, ke ácho vastra hiin,
tava tare sadávrata rayeche.

He came that day O shelter less one,
His door opened for you.
Oh who are You without food,
Oh who are You without clothes'
For you He's always generous.

Anáth átur ár thákibe ná keho,
sabái sama bháve páve tár sneha.
Mánavatá ke ár máthá gunjivár tare
jete hobe ná taru niice.

There shall be no more distressed orphans,
One and all shall equally receive His love.
For roof over the head Humanity need
go no more beneath trees.

Kśudhá triśńá jválá sahite hobe ná ár,
ár ná thákibe nipiiŕitera háhákár.
Thákibe ná avidyá andha tamishrá,
mánuśer mane devatá jegeche.

No more bearing of pangs of hunger and thirst
Distressing cries of the oppressed heard no more
Never any depraving blinding darkness
Gods awaken in human minds.

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