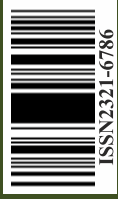




Vol No. 44 | Issue No. 09 | September 2023 | Price 30/-



PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



BEYOND GREENING OF CAPITALISM



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Fundamental Principles of PROUT

According to PROUT self-sufficient socio-economic zones or units should be established throughout the world. These units would not merely be geographical areas but also socio-economic areas.

– Shrii Prabhat Ranjan Sarkar

1

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

2

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

3

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

4

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

5

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

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Rate (INDIA)

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

Overseas (BY AIRMAIL)

Annual	-	US\$ 45
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Overseas (By Paypal)

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

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

Neo-Humanist Education Foundation, State Bank of India, Malviya Nagar Branch, C-30 Malviya Nagar, New Delhi 110017
A/C No. 30379188250 IFSC SBIN0001493

Overseas remittances may be made by Paypal using id **prout.am@gmail.com**
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Printed & Published by A'ca'rya Santosananda Avadhuta on behalf of Neo Humanist Education Foundation and printed at Royal Press B-82, Okhla Industrial Area Phase-1, New Delhi-110020 and published from PROUT Bhawan, JC-48, Khirki Extension, Main Road, Malviya Nagar, New Delhi - 110017
Editor : A'ca'rya Santosananda Avadhuta

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FROM THE EDITOR'S DESK

Violence : the Language of Political Life

The recent violence rocked Panchayat polls in West Bengal which was won handsomely by the Trinamool Congress (TMC) and the post poll violence of the Assembly Elections in 2021 reflect the law of force in the heart of politics — explosive and murderous, with blood being spilt on its fertile soil. When there's blood on the land there's power to be gained seems to be the essence of the volatile electoral politics of popular sovereignty where managing the potential for violence has become the hallmark of the party and the leader who can control the anger and expectations of the electorate.

In the above backdrop and that of the ethnic crisis going on in Manipur, the Prime Minister while inaugurating the International Convention Centre 'Bharat Mandapam' at Pragati Maidan on July 26, 2023 made his election pitch by declaring that BJP would be back for a third term in 2024 and that India from its present world economic ranking of the fifth position would go up to be within the first three.

In this context it may be worthwhile to recollect the words of Prout's founder Shrii Prabhat Ranjan Sarkar: "Politicians cannot provide what is needed. During the last six thousand years of human history, they have failed at every step. Hence, it would be wise for them to resist the temptation to try and take the lead in any sphere of society".

So now let us examine why the violence? Is the violent heart of Indian politics any exception, which could be traced to popular politics and that such violence is a message people understand and interpret in different ways. No rational person can say that such violence was the intention of West Bengal's leader during and after the election. Though the government is accountable!

Violence was maximum in Murshidabad, Malda, North Dinajpur, Cooch Behar and South 24 Parganas, where political parties were in maximum competition with their rivals driven by the target of acquiring maximum number of the 42 seats for the 2024 Lok Sabha elections. Other districts are Bankura, Purulia, Jhargam, Jalpaiguri, the two Midnapores, West Burdwan, pockets of Hooghly, Nadia and North 24 Parganas, from where in 2019 BJP won all the parliamentary seats. This was because BJP chose to relinquish its hold and the TMC stepped in and there was no fight.

Victory in the Panchayat polls is another stepping stone for the TMC to capture maximum number of the 42 seats. Since 2019 when BJP won an unprecedented 18 of the 42 seats, it was TMC's one point agenda to defeat the BJP and get at least 34 seats, which was their best ever tally in 2014 and win more if possible. For that winning and cutting down BJP in rural districts was the priority and as the panchayat results suggests that was achieved with bloodshed, bombs, bullets and ballots.

Yet vote shares have changed which indicate that despite the violence, rural voters have exercised their right to choose, even though some have done under threat of retribution. As an astute politician the Chief Minister of Bengal knows the truths of politics and popular sovereignty. In a state where the threat of retribution is a constant in the ferociously competitive arena of electoral politics, the best outcomes despite the loss of lives are guaranteed by assurances of compensation.

The Trinamool Congress after defeating the CPM is following well in their footsteps, which was at ideological loggerheads with PROUT and caused much grief to Ananda Margiis during their 34 year rule; former knows well that the best outcomes are guaranteed by assurances of compensation to the families of victims of political violence. And is expecting to cash in the goodwill it has earned as a party that looks after the living. And that precisely the problem is for every political party that comes to power in an election — how to remain in power is the most important issue.

Prout's founder had said: "Today there is catastrophe and misery in the human society and there is one reason: defective leadership of society. People blindly follow even the unintelligent leaders. The leaders hypnotize and attract thousands with their tall talks, gestures and other dramatics. You should know that the poverty and misery of people in any country are the sins of the leaders."

This state of affairs of such raw electoral politics in India has to be rectified by Sadvipras. As for implementation of Prout's economic philosophy, that can only be done by attaining political power. Proutist Bloc India was founded in 1968 by Shrii Prabhat Ranjan Sarkar and for this very purpose, moralists and Proutists have to rise to the fore and together have to cause mass awakening starting from the grassroots level — sooner the better. ●



Speciality of Prout 5th Principle

Prout is special, but its fifth principle which takes into account changes over a period of time and of places and people is the most special of all. Scandinavia is the ideal and fertile ground for such a powerful social philosophy of the future. An excellent article by Prout's founder, where it emphasises - change is the law of the universe. No one can escape

- Carl Junberg, Sweden

Paris Burning

It is true that poor French suburbs get media attention only when they are in turmoil. The killing of a young teenager was tragic and the mayhem that followed was a bigger one. This problem of immigrants is worldwide; they continue to suffer from a lack of opportunities.

- Dominique Pichon, Algeria

Coordinated Cooperation

The second part of the article is as good as the first. Women need to be

protected in all ways especially when they have to get out of the house to work. The author has spelt out many points that need attention by the authorities and also members of the society. Gender equality is a must, always all the time.

- Sheila Raman, Madurai

Struggles of Women Officers

The article is good and highlights the point that except for physical strength, women are as good if not better than men in every aspect of life. It is unfortunate that capable women have to struggle more to prove themselves unlike their male colleagues.

- Arjun Sen, Howrah

Militias and Mercenaries

This article is an eye opener. For putting a stop to such practices, a world government with world militia appears to be the only sensible answer.

- Baljit Praksah, Chandigarh

Freebies Guarantee

It can't guarantee minimum essentials of life. They are political inducements to garner votes, nothing more. Of course schemes like midday meals for school children are different. They are not freebies, but perform a very useful social purpose.

- Seema Biswas, Bhopal

Prout to Address Climate Change

A very good article on a current global problem. With the impending change in the tilt of the earth's axis and shifting of poles and the coming of the next ice age, planet earth needs to be prepared to

meet the challenge. Climate change and managing it is the start of the action to be taken.

- Parveen Haider, Hyderabad

Uttarakhand Marginalised Farmers

These marginalised farmers - high in the Himalayas - have to struggle hard to cope with effects of climate change. The government must look into their problems urgently and try to help them with needful schemes. The author ought to be congratulated to bring their problems to the fore.

- Vishnu Rawat, Almora

Health Care Act Rajasthan

Right to health is meant to be as important a fundamental right as right to life. The two go together. In fact as per Prout, medical cover of the people must be free at state expense. The article highlights the pitfalls in the proposed act and these should be sorted out at the earliest.

- Bhanu Pratap Singh, Alwar

Tibetan Identity

The systematic erasure of Tibetan identity at the hands of a brutal autocratic regime by sheer force is sad indeed. The United Nations and the entire world must take note and not look the other way. It would not be right to completely annihilate an ancient culture like that of Tibet and its people.

- Pema Bhujel, Dharamshala

Iran Executions

A shocking tale of state repression in Iran. Men and women being subjected to such atrocities simply because they have different political and cultural views is very unfortunate, especially in the twenty-first century. ●

- Farah Dibah, London

From Rags to Research

This is a remarkable story of perseverance and triumph where a young woman defied groveling poverty and adversity to earn a Ph.D. in Chemistry on binary liquid mixtures from Andhra University. She toiled for seven years to get her degree while she worked as a daily wage labourer on an agricultural farm, navigating a life of deprivation, with just a broken asbestos sheet for the roof of her house. Dr Sake Bharathi is the eldest of her three sisters. Her father's disappointment over having only daughters and his subsequent mistreatment led Dr Bharathi's grandfather to intervene. Her grandfather took her in and encouraged her to continue her studies.

It is also an extraordinary story of true grit which has been a testament to the determination and hard work of this young woman and a glittering milestone in her journey from the dirt tracks of her village Nagulaguddam in Anantapur district of Andhra Pradesh. With this doctoral degree earned she aims to become a university professor.

The journey was never a smooth one. Due to her humble origins access to education was limited. Being the eldest of three siblings she studied in government institutions till Class XII. Due to her family's weak finances she was married off to her maternal uncle Sivaprasad a landless agricultural labourer after she passed her (10+2) exam. Soon she became a mother but none of this dampened her spirits and the desire to rise above her tough conditions.

As the family was not in a position to support her dreams she worked as an agricultural labourer. Juggling responsibilities as a mother, student and a worker, Bharathi completed her graduation and post graduation degree from SSBN Degree and PG College, Anantapur. She would get up at the crack of dawn, and after completing household chores, would head to work or college. She would walk several miles to catch the bus to college, which was 30 km away from her village. Her husband Sivaprasad encouraged her and understanding her desire to continue with her education fully supported her. She also acknowledged that her husband's support was a great source of encouragement. Said her overjoyed husband, "She always aimed high in life and she finally achieved it".

Seeing her determination her professors egged her on to go for PhD. She took their advice and enrolled in a PhD program in Sri Krishna Devaraya University and gave it her best shot. Today Dr. Sake Bharathi, mother of an eleven year old says: "My aspiration is to serve as part of the university faculty. I realized early that education was the key to making a significant impact in the society. Despite financial challenges, I was determined to pursue higher education. I had to work several days a month to support my studies, and scholarships also played a crucial role in aiding my education". ●





ELEVATING BACKWARD CLASSES

PROUT is for the welfare of all. Nobody is suppressed or oppressed.

Shrii Prabhat Ranjan Sarkar

Throughout the world many groups of people are in urgent need of relief. They are suffering from physical, psychic and spiritual deprivation because the different socio-economic systems in vogue only pander to particular sections of society, neglecting those in need and society as a whole.

Marxism, for example, divides society into the capitalists and the proletariat. The state is theoretically for the welfare of the proletariat or shúdras, and the non-proletariat are suppressed or oppressed. This is the rule of the

shúdras. But actually there cannot be any rule of the shudras. The very concept of proletariat dictatorship is unrealistic, impractical and unscientific. Marxism is a utopian ideal which has no roots in the soil of reality.

In 1977 there was a great change in the constitution of the Soviet Union. It gave up its stupid bogey of proletariat rule and declared itself a welfare state. But even still, Marxism is like a house of cards that will fall apart after a light hammering. It will leave no impact in this practical world.

In capitalism or democracy

the state is theoretically for the welfare of the majority, but in practice it is the rule of the minority of vaeshyas. Other groups of people are forced to become second grade citizens.

The Proutistic social order follows the principle sarva jana hitāya – that is, PROUT is for the welfare of all. Nobody is suppressed or oppressed. PROUT supports the rule of sadvipras. Only sadvipras can guarantee the all-round welfare of all groups of people because sadvipras represent the interests of all classes in society.



Until PROUT is established, however, special efforts should be made to protect the interests of backward classes. For example, tribal people are among the most deprived of the backward classes. In Tripura and many parts of India, and in other countries of the world as well, tribal people are poor and illiterate. Special steps should be taken immediately to enhance their socio-economic development. Such steps should include the removal of all educational inequalities; the widespread establishment of cottage industries; proper agricultural

facilities, especially irrigation water; self-reliance in energy production, such as electricity; increased communication facilities, such as telephones; and better transportation infrastructure, such as railways.

In addition, the population of several other groups in the world is rapidly decreasing, and some groups are in danger of extinction. These include the Zulus and Pygmies of Africa; the Lodhas of Bengal; the Birhars of Chotanagpur; the Malas of Malda; the Angars of Rohtas in Bihar whose language is Bhojpurii; the Ladakhis of

Kashmir; the Scheduled Castes of Kinnaur; the Romanish of Europe; and the Maoris of Australia and New Zealand. Although the Kaevartas are not in danger of extinction, their rate of population growth is less than the normal rate.

In some countries of the world such as India, job reservation has been introduced to provide employment to backward classes and ensure their economic advancement. However, job reservation is not in tune with the ideology of PROUT. That is, when PROUT is established, nobody will feel the necessity of job reservation because everybody's progress is guaranteed in PROUT. In the Proutistic system people will not seek jobs – jobs will seek people.

In the present socio-economic environment, however, if the following preferential system is adopted as a temporary measure, then the suffering of the people may be alleviated. First, poor people coming from backward families should get first preference in the fields of services and education, irrespective of their birth affiliation. Second



preference should go to the poor people coming from non-backward families. Third preference should go to the non-poor people coming from backward families. Last preference should go to the non-poor people coming from non-backward families. Here, “backward” means families who did not get any services or education in the past. Such families should continue to get these facilities until there is no poverty in the country – that is, until the minimum requirements are guaranteed.

Thus, the criteria for receiving preferential services and education should not be birth affiliation but a person's economic condition. A so-called low caste shoe repair man may be economically well-off, thus the advantage of job reservation is superfluous for him and misleading for society. There is no need of job reservation in these circumstances. On the other hand, there may be a Maethil Brahmin who comes from a so-called high caste family but is economically very poor. Job reservation is



essential for him, and would increase the economic standard of the entire society.

Many undeveloped and developing countries are struggling to elevate their backward classes. For example, Bihar is at war over the question of backward and forward classes. If the above system is followed, it would certainly end all possibility of struggle among backward and forward classes in India and other countries of the world. At the same time, it would automatically provide people with the opportunity for social justice and economic self-sufficiency. Without giving any consideration

to caste, creed, religion, race, language or sex, governments would be able to create a suitable environment for the all-round and quick development of all local people, providing them with food, clothing, housing, education and medical treatment. This would eliminate any feeling of inferiority from their minds, and all would have the opportunity of earning their livelihood on the basis of their capabilities.

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



Beyond the Greening of CAPITALISM

 Ravi Logan


When corporations set prices on their products, these prices don't account for the costs of production that are paid for by the society, or by the earth. Consider a factory that emits pollution that affects people's health and ruins water quality. The company that owns the factory does not pay for the

***Capitalism is based on
"an individual-oriented,
profit-motivated
psychology."***

medical care of those who are sickened by the pollution; it does not pay the local water utility for water purification.

The costs of production

which lie outside of operating costs are called "externalities." The externalized costs of the industrial economy are massive, and they have become a great burden on individuals, communities and the earth. This burden is not only felt in the present but will extend into the future. Economist David Korten points out, "Many of these external costs, especially

those related to environmental destruction, are being transferred to future generations.” The effects of greenhouse gases accumulating in the atmosphere, of toxic chemicals seeping into water tables, of loss of habitats and biodiversity will long impact those living in the future.

The great myth of capitalism is that the free market is faithfully guided by Adam Smith's “invisible hand” to bring benefits to all. But capitalism's inability to deal responsibly with externalities exposes this myth. Someone has to pay for the external costs of production. And if corporations continue to put the burden of these costs onto others, there will be continued destruction of ecosystems, disruption of community life, and devitalization of people's health.

The Greening of Capitalism

Four basic strategies have been developed for creating a greener, more humane expression of capitalism.

First, is through responsible consumption. Consumers can choose to purchase sustainably harvested lumber, cruelty-free cosmetics, organic vegetables, etc.

This is the approach of the green consumerism movement.

Second is by investing only in companies that follow socially and ecologically responsible practices. Investors refuse to buy shareholdings in oil, tobacco, and insecticide companies. This is the approach of the socially responsible investment movement.

Third, enterprises themselves initiate socially and environmentally responsible business practices to reduce or eliminate external costs. Stonyfield Farm, for example, pays premium prices to family dairy farms that use sustainable agricultural practices. This is the approach of the ethically responsible business movement.

Fourth, public policy is adopted that requires accountability for harmful impacts of business activities. For example, carbon taxes are levied on hydrocarbon fuels to make it more costly for vehicles to emit greenhouse gases. This is an approach promoted by sustainable development advocates.

These four approaches all aim to bring a greening of capitalism. Their key principle is that profit

must not stand alone as the bottom line in business decisions. Instead there should be a “triple bottom line approach” in which commercial activity must generate social, and environmental benefits, as well as financial profits. The intent of this triple bottom line approach is to create a capitalism in which the responsibility to workers, communities, and the environment is weighed equally with the responsibility to make profits for stockholders.

Is it Enough?

This new way of thinking — of putting the welfare of people and the planet on equal footing with profits — represents a constructive trend within capitalism. *But can a socially and environmentally responsible capitalism deliver us from the profound problems that capitalism creates?* Paul Hawken, author of *Natural Capitalism*, thinks it can. He claims that “Business is the only mechanism on the planet powerful enough to produce the changes necessary to reverse global environmental and social degradation.”

But Hawken's optimism is questionable. The very principles



that define capitalism, that give coherence to its economic system, limit the scope for modifying how it operates. Capitalism cannot become what it is not; it cannot go against its inherent nature.

And what is its nature, its essential characteristic? P. R. Sarkar puts it succinctly: Capitalism is based on "an individual-oriented, profit-motivated psychology." He goes on to point out that the result of this psychology is for "wealth to accumulate for the benefit of a few, rather than for the welfare of all." So capitalism has an inherent contradiction between the accumulated wealth that benefits a few and the unmet needs of the many. It is this fundamental contraction that creates so many of the problems that afflict societies, individuals, and the biosphere.

Humanity has come to a critical juncture: It must either adopt a new economic system that works for the planet as a whole or continue down a path that is unsustainable. The new system that humanity requires is not a greener form of capitalism. It will not arise from green taxes, green consumerism, responsible investing, and external cost accountability. Though positive in intention, such reforms are inadequate to constrain the greed in a profit-driven economy. Sustainability, equity, and fulfillment of human needs must flow naturally out of new values that underpin a new economic theory.

Features of an Alternative Economic Paradigm

What would an economic system look like that equitably meets human needs and protects the earth? Here are some essential features that should be included in a post-capitalist economy.

Cosmic inheritance. The capitalist principle of individual ownership rests on a materialist

conception of wealth. This must be replaced by a spiritual conception, such as that given by P.R. Sarkar: "This universe is created in the imagination of the Supreme Entity, so the ownership of this universe does not belong to any particular individual; everything is the patrimony of us all. Every living being can utilize their rightful share of this property. This whole animate world is a large joint family in which nature has not assigned any property to any particular individual." In this view — called *cosmic inheritance* — individual ownership cannot be accepted as absolute. Everyone has the right to use the wealth of the universe, but only the Creator can claim ultimate ownership.

Economic decentralization.

Even the advocates of green capitalism recognize that economic decentralization must be an essential feature of a new economy. Paul Hawken, for example, says there is need to "replace nationally and internationally produced items with products created locally and regionally." But how possible is this within a capitalist economy? Capitalism's inherent tendency is for businesses to expand and increase market share; the capitalist economy inevitably evolves toward globalization. A human and earth-centered economy, by contrast, would tend toward the localization of economic power.

Worker-managed economy.

The three most effective incentives for increasing productivity are profit-sharing, shared equity, and participation in decision-making. The form of enterprise in which all three of these production incentives are maximized is the worker-owned and managed cooperative. This is to say, cooperatives are best form of enterprise for optimizing the productive potentiality of workers. Cooperatives also minimize

worker alienation, promote equitable distribution of wealth, and foster economic decentralization.

Consumption-motivated economy. Making profit cannot be ignored, but neither can it be the central purpose of economic activity, as in capitalism. The central purpose must be to meet the needs of people. Meeting human needs provides an economic rationale that would increase the availability of consumer goods and make them available at affordable prices. It would also work to increase people's purchasing capacity and ensure that none are without the earning power needed to acquire their basic requirements.

Economic democracy.

Concentration of economic wealth subverts the effective functioning of democratic government. Rich people and big corporations use their wealth to finance campaigns, influence legislation, and corrupt regulatory agencies. And if government policies are enacted that threaten the financial interests of the wealthy, they may move their capital out of the local or national economy, leaving behind economic ruin. For democratic governance to be of the people, by the people, and for the people, economic power must be dispersed so that common people have expanded influence in the economic realm.

Self-determined regional economies. People can best coordinate social and economic development where they possess a common culture, shared economic potentials and problems, similar geography, and a common regional sentiment. These are the factors that can properly define a regional socioeconomic unit. Social and economic development undertaken within such regional units can be easily adjusted with local conditions, and so development can better satisfy



human needs. For locally sensitive development to take place, regional economies need to have control of their resources and capital and to be free from domination by outside forces.

Balance. Balance is essential to all living systems, and balance needs to be restored to the human society and economy. Most environmental destruction is driven by unsustainable economic development. An ideal economy should possess the dynamic equilibrium that is found in natural systems, not the disruptive growth found in cancer cells.

Neohumanistic values. Humanism makes human welfare the measure of social good. But the world is not only home to humans; it is home to all of Earth's life forms. So human activity must be guided by a new and expanded humanism that values the welfare of all living beings. Economic development must not be allowed to violate the inherent right to existence of other species. It is not sufficient to want "an economics as if people matter", as E. F. Schumacher called for. What is required is "an economics as if living beings matter."

Spiritually-based concept of progress. What is the purpose of economic development? If development is only to increase material consumption, this will not bring us inner fulfillment. To attain deep fulfillment, we must reorient our idea of progress from life being simply about attaining material increase to being about movement toward spiritual realization. It is true that people cannot pursue spiritual growth if their material needs are not met, so a spiritually based conception of progress must recognize the need for material development. But the role of material development must be to support our search for inner meaning — not to fill our existence with things that empty our lives of spiritual meaning.

A More Powerful Vision

The humanization and greening of capitalism is a well-intended response to the pressing need to deal with the detrimental effects of capitalism. Progressive reforms like green consumerism, socially responsible investing, and ethical businesses deserve popular support. Progressive-minded people should embrace new ways of consuming,

investing, and producing — of building up new behaviors and practices that bring change from within the old economy.

But if we stop at an attempt to green capitalism, the problems besetting humanity will only worsen. More fundamental solutions must be popularized and implemented. No matter how much scope there may be in capitalism to humanize production, protect the environment, support social justice, and vitalize local communities, the capitalist system is simply unsuited to benefit all, nor to protect the earth.

We should support the progressive reforms of green capitalism, but we must not accept the defective premises of capitalism. Humanity is in need of a more powerful vision — one that embraces the full greatness of our human potentiality.

P.R. Sarkar boldly declared, "In the interests of living beings as a whole, capitalism must come to an end." He did not stop at condemning capitalism; he went on to propound a new socio-economic theory — PROUT — that has every possibility of bringing sustainability, equity, prosperity, and fulfillment for all. ●

REMEMBERING THE FALLEN

THE COST OF FREEDOM

BY AN AIR WARRIOR

(Who flew out the Kargil casualties and chooses to remain unknown)

On July 26 this year, like every year since 2000, the nation celebrated Kargil Vijay Divas. This is a heart rending account of one of those fateful days of that year, which we publish to remember all those who made the supreme sacrifice for the country. Eds

The Just Missed Ones, The Injured Survivors....The Unknown Sikh Soldier in the Kargil War. I remember it as if it was yesterday. It was May 23, 1999, and the Kargil conflict was ongoing, my crew and I were in Awantipur to pick up 24 casualties (20 sitting and 4 on stretchers) the casualties on stretchers were extremely seriously wounded. The age of the passengers ranged between 19-27 years. Some had bullet wounds, where the bullet had gone through and through, but he still had his legs and could sit, stand and walk so wasn't on a stretcher.

I guess, in a strange Army way, making them feel better, that's how the system works, it actually works. I have actually seen a Gurkha with a bullet wound, helping another Kumaoni who was limping along. It's a system which teaches one to be empathetic towards others. The men who were on a stretcher were the really badly hurt ones, they were those, who had stepped on a land mine and had their legs blown off.

A very different sight from those as seen on TV news videos, moving from wounded soldiers to heavy snowfall in some other part of the world, while people watch eating their dinner, disinterested, barely looking up from their phones, this was real life.

The pain was terribly real. Also, it was not possible to merely change the channel. The aircraft was the workhorse of the IAF, an An-32, it reeked of Savlon and fear. As we waited for the last patient to arrive, I realised that my An-32 also was a micro India. The Naga soldier was seated next to a tall Jat, the Tambi was next to Maratha, the Rajput was next to the Jammu and Kashmir Light Infantry, Mahar was next to a tall Guards soldier and the tiny Gurkha next to an equally small and sturdy Kumaoni. All united by shades of Olive Green and the invisible thread of pain. Injuries they had suffered on our behalf.

In the ambulance, which was parked just at the edge of the ramp behind the aircraft, was a Sikh light Infantry Soldier, he was really young. So young, that his beard had barely started to grow, a mere boy. He had lost both his legs in a land mine explosion. In an effort to distract him, I asked him are you fond of cricket? His eyes brightened up immediately, and he promptly said Yes, Sir. Seeing his response, I addressed all my passengers. The World Cup was going on in England India is playing with Kenya, and Sachin Tendulkar has scored 140 runs in 101 balls not out. He has helped India reach 329 in 50 overs. Tendulkar has dedicated his innings to his father whose funeral he had returned from the previous day.

'What do you all think, will we win?'

'YES SIR' was the immediate answer.

All of a sudden, a Tendulkar Tsunami swept through the aircraft and that ambulance behind it. Everyone forgot their pain and their injuries. They forgot their predicament, all they could talk about was Tendulkar and his century.

Everyone started talking to the person next to them. Everyone broke language, and cultural barriers and, new friendships were instantly formed. I could see my new friend in the ambulance, talking animatedly. His eyes all lit up; his smile was ecstatic as he described Tendulkar's shots. His injuries and pain were forgotten briefly. He was happy, all my passengers were happy. For a brief period, everything was the way they ought to be.

When I landed with my passengers in Delhi, I shared the good news with them that we have indeed won the match, far away in England. My young friend, who was on a stretcher strapped securely to the floor, smiled at me. I shook his hand and wished him well. I was relieved it was dark, and he couldn't see my eyes. My crew and I stood behind the aircraft as they disembarked silently wishing them well.

Its men like these, the ones who were passengers on my plane, who silently walk away after giving their youth for all of us. They are the ones we owe our freedom to. And let all women and men especially all readers of Prout and all citizens in India and the world over know :

Freedom doesn't come Free though you get it for Free because it has been paid for in Full by the Lives, Limbs and Blood of our Soldiers.

Editor's Post Script:

Renowned philosopher Shrii Prabhat Ranjan Sarkar on January 1, 1960 in his Presidential Address titled 'To the Patriots' to the History Section of the Progressive Writers' Conference Jamalpur had famously declared; "India will not die".

A year later in the month of May (Ananda Vanii) he said: "Fight for your ideology. Be one with your ideology. Live for your ideology. Die for your ideology". The young brave hearts who make the supreme sacrifice or spill their blood do so for their ideological love for the country. We also reproduce excerpts from an old now mostly forgotten song and its English rendition for readers not familiar with Hindi/Urdu.

WATAN KI RAAH MEIN

(Title song from 1948 film 'Shahid' — lyrics by Raja Mehdi Ali Khan)

Watan ki raah mein
Watan ke naujava shahid ho
Pukarte hai ye
Zameen O aasamaa shahid ho

Shahid teri maut hi
Tere watan ki zindagi
Tere lahun se jag
Uthegi is chaman ki zindagi
Khilege phool us
Jagah pe tu jaha shahid ho

Gulaam uth watan ke
Dushmano se intqaam le
In apne dono bajuo se
Khanjaro ka kaam le
Chaman ke vaaste
Chaman ke baghbaa shahid ho

Upon the homeland's trail
O youth be prepared to become dadhiciis ☀
This land this sky resonates
Be prepared to become dadhiciis.

O dadhici thy supreme sacrifice
Is the life of thy motherland
Thy blood will arouse
The life of this garden
Flowers will blossom
Where you became a dadhici.

O oppressed one awaken
Take revenge on the enemies
With these two hands thine
Draw the sword and fight
For this land and its gardens
Be prepared to become dadhiciis. ●

☀ Sanskrit word derived from Maharsi Dadhiici who sacrificed his life for other's welfare.

The full song may be heard on the link
https://www.youtube.com/watch?v=jMawzcucp_0



Kargil War Memorial, Dras, Ladakh



Bust of the unknown soldier at the Kargil War Memorial Dras, Ladakh

MANIPUR IS ON THE EDGE

HERE'S HOW IT CAN BE STABILISED

■ Lt Gen Balbir Singh Sandhu (Retd)

Manipur has been in a state of utter turmoil for the past many weeks. Alienation of the citizens of the Northeast (NE) stems from their belief that the “Northeast region is treated like a forgotten land of India”. During the last few years there has been an effort to connect India's Northeast within and with the rest of the country both physically and emotionally which is probably yet to bear fruit as is evident from the recent violence in Manipur.

Historically, most states of NE align with the political dispensation at the Centre so that there is easy flow of central funds, large part of which ends up in the pockets of those responsible for executing development projects and a substantial portion goes to the militant groups through extortion. Thus, the vicious cycle of violence, lack of development/governance due to rampant corruption continues in the NE — and Manipur is no exception. It would be difficult for India's 'Act East Policy' to succeed when there is turmoil and lawlessness in a state which connects India to Southeast Asia, the target region of the 'Act East Policy'.

Manipur was an independent state until the last decade of the 19th century when it was subjugated by the British. On 11 August 1947, Maharaja Budhachandra signed an instrument of Accession, joining the Indian Union and ultimately the merger agreement on 21 September 1949. There were dissenting voices

Insurgency in Manipur and some other parts of the Northeast is an industry which suits too many stakeholders except the common citizen

which probably would have been felt in many other states when they joined the Indian Union on the eve of Independence.

Being a border state located in the neighbourhood of an unstable Myanmar and proximity of erstwhile East Pakistan (now Bangladesh) these dissenting voices received assistance to become militant groups, which received arms from China funded by the drug money flowing from the Golden Triangle of Thailand,

Laos and Myanmar. These fundamental realities which made availability of arms and drugs like grocery items is what made it attractive for the youth to join militant ranks. Increasing number of militant groups in Manipur further testifies the above point. While the exact number is not available in the public domain, the count is certainly in dozens which is a big number for a small state like Manipur covering an area of about 22,000 sq km and housing a population of 28,55,074 as per 2011 Census which makes just 0.21 percent of India's population.

It has been within the capacity of the state governments over the years to normalise the situation with the assistance of military and central forces. Unfortunately, the state governments support the Army and the central forces when the



Photo credit Arun Shankar Getty Images

situation goes out of control, but give tacit approval to the militants and are indifferent towards the central security forces as and when the situation comes reasonably under control.

An impression exists for independent observers that some elements in the leadership and the administration would not want permanent peace and development in the state. It is an established fact that insurgency in Manipur and some other parts of NE India is an industry which suits too many stakeholders except the common citizen. It suits the insurgents because they can extort money from the businesses and even government employees; it also suits the administration because they are no longer held accountable for improper utilisation of development funds under the garb of prevailing security situation, thus, the vicious cycle of violence, lack of development and corruption continues.

Ethnic and religious differences have existed and continue to exist which cannot be wished away, but the unfortunate part is that political parties have over the years exploited these fault lines instead of trying to bridge the differences by creating economic opportunities leading to job creation and better quality of life for the common man/woman. Having served in the area for a substantial period, one finds it difficult to believe that the insurgency situation in the state could not have been normalised even 75 years after Independence.

Manipur comprises a beautiful valley interspersed with lakes and surrounded by low hills which results in salubrious weather throughout the year. It has a rich history, culture and traditional handicraft industry and the Capital Imphal is well connected with an airport which makes it an ideal tourist destination. Citizens of Manipur



Photo credit P Satish Babu Getty Images

constitute one of the best human resources of India which is confirmed by the fact that they contribute a large number of sportspersons to our national teams ranging from disciplines such as boxing, weightlifting and many others.

Despite its beauty and conducive weather, what deters the tourist from visiting Manipur is the volatile security situation in the state where even the state government may not be able to assure the tourists of their safety. It may not be out of place to state that the writ of the government does not run in the state which was exemplified by the intensity and prolonged duration of the recent violence despite the best efforts by the state machinery.

Recent violence and communal clashes are the expression of pent-up feelings of various groups resulting from incompetence and indifferent attitude of the state's political leadership and the administration for decades. Manipur and for that matter the entire NE are governed by the political leadership that generally maintains alternate bases in metros like Delhi and the civil

servants who operate from Delhi which reduces their stakes in the state. Most of them travel by air and resultantly; have limited knowledge of ground realities.

To bring long-term normalcy in the state, first, the state must be put under President's rule like J&K to restore law and order and commence sincere development work to wean away the youth from joining militant ranks. Bring tourism on the agenda and achieve it. Second, simultaneous effort made to reduce availability of arms and ammunition by strict anti-militancy measures and establishing rule of law. Violators must be made to pay a heavy price. Third, drugs and narco-terrorism needs to be dealt with iron hand so that another generation of youth is not sacrificed to drugs. Fourth, a separate cadre of civil servants must be created of those officers who have served in the area and have in-depth knowledge of the people and terrain. Fifth, sporting talent of the state must be encouraged and harnessed and Manipur must be made Centre of Excellence for sports in India. ●

The author was head of Army Service Corps.

ANANDA NAGAR

Reforestation Project

Acarya Kishan Sood

A new beginning is in the offing. The task in hand is of enormous proportion. It is an attempt to start taking account of our resources and transforming Ananda Nagar in the image of Baba (Shrii Shrii Anandmurtiji). A small beginning is being made to develop some sanctuaries, sayars (ponds) and other miscellaneous projects, farm land and other plots with our institutions. The task, as said earlier, is gigantic but given a strong will and commitment to act with His ever-present grace, it is possible in small steps taken each year.

Baba had planned more than 85 sanctuaries and 1300 sayars to be built in Ananda Nagar. Today's Ananda Nagar is a small landscape to accommodate His gigantic plan. It is well known in its totality Ananda Nagar will grow from its existing 1190 acres into 25 square kilometers of area. From a rough estimate it would mean that Ananda Nagar will get expanded by over 125 times to its present size. This means that every project may expand, say 125 times from its present size of land. That will be the

beginning of a golden phase of Ananda Nagar - the spiritual nucleus of our cosmic family. That is the vision, foretold by Baba, for Ananda Nagar.

Let us look at our present plan of reforestation of some parts of Ananda Nagar with Asthi Pahar, where starting from July 2021 the first plantation of 20000 native trees was taken up and completed. Next task was taken up in Uma Nivas campus for rain water harvesting, water conservation and enhancing water table with a systematic approach by way of building four new ponds and diverting the rain water to the existing ponds through these ponds and excavating, desilting and widening the existing pond.

The reforestation project now underway is being executed keeping in view the master plan of Baba. Presented here are the details of sanctuaries being taken up for plantation this rainy season of 2023. The first one is Durlabha druma sanctuary (DDS). This is how Shrii Prabhat Ranjan Sarkar had visualized the development of Durlabha druma sanctuary (DDS), delegating responsibility to the organization as follows.



PCAP (Prevention of Cruelty to Animals & Plants) will develop this DDS Park supervised by the Farm department, for dying/decaying plants, which are on the verge of extinction. The suitable site for the park is close to Kupia and Dakshina river valleys. The park will have Dakshina River on the north and Kupia River on the west. The DDS is to be located in the western frontiers (paschim pratyanta) of Ananda Nagar. Kupia valley upasarani will pass through the park, and a beauty spot is to be developed at the main gate of the park of the DDS. Research would commence for those plants which are on the verge of extinction with respect to their survival and utility value.

The plants to be included are: Such rare varieties of mango, blackberries, tamarind and bananas, which are no longer available. A silver line of distinction between Pasaka Sanctuary and Durlabh Druma Sanctuary (DDS) is that DDS will take care of decaying plants and PASAKA of rare plants and any surplus decaying plants from DDS.

Five ponds (Sayars) are to be developed for rare and dying aquatic animals. These ponds are to be accommodated in any of the available compounds as follows:

1. For coloured fishes - Shiila Shaikat
2. Other than coloured fishes - Pasaka
3. Other acoustic animals - Durlabha Druma
4. For water tortoise - Pushpa Purodhyana
5. For land tortoise - Stamba staran

Those ponds designed for water and land tortoises should have sand all around the ponds, since tortoises excrete in the sand and also lay their eggs there. The eggs break open in the warmth of sand for young tortoises to be born. The water tortoises are carnivorous and land tortoises are herbivores. The land tortoise lives up to 500 years and water tortoise and turtles live for 300 years. It is the water tortoise and water crabs that are food of the non-vegetarian people.

A pool is to be built within Shiila Shaikat for coloured fishes. For land crabs and land tortoises an area should be earmarked within Stamba Stavan. A pool within Pushpa Puryodhan is to be built for water crabs and water tortoise and turtles. A pond in DDS for aquatic animals other than fishes. A pond within Pasaka for dying fishes other than coloured fishes. In the event of multiplication of these aquatic creatures provision is to be made for transferring them to other ponds for safe and secure asylum. It is the PCAP department's responsibility to develop these ponds. The DDS Park is to host a Pakshi Nirbhaya Kanan (Bird Sanctuary), six varieties of rare mangoes/ fruits /misc. Plants are to be grown in DDS and Pasaka as follows :

1. Malda big Fazli mango, Digha langra, Kapal



bhanga, Malta

2. Murshidabad Kohittor, Red star apple, Shahi lychee, Sugandha betelnut
3. Elephant Head mangoes, Machete coloured tamarind, big roseberry and Kamphal
4. Latino Mumbai mango, Gajani variety Sal Garjan, Bakphul, sweet kamaranga
5. Bounghai shah mango, very sweet squat gourd, Indian Saigon of small size, krsna Banyan, krsna makhan kakatoru.

1. Angiras sanctuary : Angiras sanctuary is located in Kunti valley upsarani i.e. between the kunti valley upsarani and Aks'am purusha Nivas (near Dharmapath) Land 2.1 acres. Soil is sandy but fertile. Main plantation: Mango varieties Zarda, Zardalu, Kapalua bhanza, Ksiirpati mangoes.

Intermediate plants : Big round lemon, big gandharaj lemon, sweet kamranga, sweet sapota alternately. Fill up the gap: Pygmy date palm and ghee karela

Cultivation: 3/4 th area will be for cultivation, potato rotation. 1/4 th area will be for forest and sanctuary. In the forest are Jarul plants and other sanctuary plants.

There will be two sayars

1. Saobhagya sayar
2. Saomitra sayar
2. Mahaprabhu Trikona Sanctuary

It is surrounded by Raghunandan sarani, Artes'ananda sarani and Giriisananda sarani. Triangular formation of land is good for developing a kanan, farm, Industry and sanctuary. 69% land is allotted for this purpose. 49% is for other jobs like growing a forest. Land available is 2 acres. SOIL is red, sandy with pebbles. Water source is on the northern side. North of Artesananda sarani, west of Raghunandan sarani and south of Giriishananda sarani

1. Land with more pebbles - acre for sanctuary
2. Land with relatively less pebbles for farm, kananand agriculture.

3. Land full of pebbles - for Vineyard for German round grapes.

Cultivation: Barley, Big grassland black sesame

Kanan plantation: similar to Bhumadhya kanan: olive, almond and walnut Int. Groundnut Fill up the gap: German plum Supriti sayar and Supriti Bhang sayar Wire plants: German long grapes, all season beans & German creepers.

Venu vatika sanctuary : The orchard should be on a high land. Sanctuary may have all types of land (high, medium and low) 67 decimals is for orchard and 1.33 acre is for forest garden. Orchard 3/4 area is on high land and remaining on low land. In the forest garden there should be a big hole in the upper most portion and a small lake in the lowermost portion. Similarly in the orchard part there should be one or more holes in the lower most part. This is to restrict big snakes and wild animals into the orchard part. To facilitate wild animal's entry, medium sized holes may be done.

The orchard and forest garden should be separated by a concrete boundary. The height of the boundary should be such that visitors can have a good view of the forest garden from the orchard. The compound should have:

1. Strongest bamboo from Tripura
2. Tallest bamboo from Tripura
3. Tallest bamboo from Mizoram
4. Most beautiful bamboo from China
5. Big and best quality bamboo from Thailand
6. Big and best quality bamboo from Philippines
7. Most beautiful bamboo from Bali islands and so on.

In between bamboos cane of following variety should be planted alternately.

1. Best cane from Bhanja Hum
2. Best cane of Cooch Behar
3. Best cane from Philippines
4. Best cane of Burma
5. Goran plant of Sundarban
6. Gol gach of Sundarban
7. Gol gachh of Andaman

Reforestation planting in all cases removes top soil and adds fresh fertile soil. For bamboo, use clay.

Fill up the gaps by Mahabadari of Philippines. In



orchard plant chinii campa banana in 1/3 part of the upper and 1/3 part of the lower area. In the forest garden there should be no cultivation. The forest garden should be densely populated with - Sea tamarind, Shirish, Sahjan (Moringa), Bakful, Sandal, Big khona from Sundarban. This should be developed as a Beauty spot.

For rearing deer and other graminivorous animal of big size a pool should be constructed in the forest garden. For avoiding salinity in the pool water, keep some saline mud in a pot somewhere in the garden.

This rainy season the planting of native trees and fruit trees have started. As informed in the last message on the subject 15000 plants both native Rarhi plants and a variety of fruit plants have been received from a nursery in Medinipur.

1. Durlabha Druma Sanctuary ~12 acres. W A Sayar in about 20 Decimal land has been dug. It will help in soil water recharging and in near future will be prepared for housing aquatic animals according to the plan for the Sanctuary. Baba has given another name to this DD Sanctuary. It is also called Pakshi Nirbhaya Kanan.
2. Angiras Sanctuary 2.1 acre. It is located on the Kupia river valley upsarani and has fertile soil. A forest garden and fruit orchard is being developed here.
3. Aks'am Purusha Nivas adjoining land 1 acre. Forest garden is planned here. Pre-plantation work is in progress.
4. Some plantation of fruit plants in Bansagarh has been taken up. Simultaneously Plant distribution to villagers of Dakshin Ananda Nagar is being initiated.
5. Mahaprabhu Trikone Sanctuary

A good number of native trees 5000 numbers of good quality is expected in the next two weeks from the Forest department.

Preparation of plantation of forest trees and fruit plants in other sites has been initiated, as follows.

1. Rambutan compound plantation of 150 Rambutan plants is being initiated.
2. Plantation in College compound - the land preparation for planting 200 native trees and also 50 fruit plants is being initiated
3. Kanchan compound (Uma Nivas) plantation of citrus fruit trees, forest trees and other varieties of fruit Plants land preparation in progress.

Land 1.7 acres

4. Shyampur Didis Home School and Nursing center compound. Land preparation is in progress. Land >1.5 acre
5. Plantation of fruit trees in Women's college compound to be done after receipt of the next lot of fruit plants and Forest trees.

Looking forward to the cosmic Margi family's

Minimum Guaranteed INCOME

Is it an Exemplary Development Model?

■ Ganesh Bhat



The Rajasthan Minimum Guaranteed Income Bill, 2023, introduced by the Rajasthan government, is being hailed as a unique model of development committed to providing social security as a matter of Right emphasizing the law is not a *revdi* (freebies), but a right, and if followed by other states it can bring every citizen of the country into the social security net. It is claimed that the law is along the lines of similar social security cover for citizens of developed nations like the US, England, Germany, and other

It is a social welfare system that guarantees for all an income sufficient to live on.

European countries. The Bill has three broad categories: right to minimum guaranteed income, right to guaranteed employment, and right to guaranteed social security pension.

Right to Minimum Guaranteed Income: The Bill guarantees a minimum income for every adult citizen for 125 days a year both in rural and urban areas.

Right to Guaranteed Employment: The government will pay minimum wages weekly or fortnightly after the completion of work in urban and rural employment schemes. Government will ensure job sites are within five kilometers of the registered job card address. If employment is not provided within 15 days of application, the applicant will receive a weekly unemployment allowance within a fortnight.

Right to Guaranteed Social Security Pension: The Bill ensures that people falling under

categories like old age, specially-abled, widows, and single women receive a minimum of Rs 1,000 pension. The pension will see an annual increase of 15% to cope with inflation. This Bill legally guarantees both minimum income support and guaranteed employment and pensions, setting it apart from regular cash transfer schemes and different from the Universal basic income proposal. The Bill covers all families in the state, offering employment and pension support to various vulnerable groups.

The Importance of the bill:



People who praise the bill say - Reduce poverty and inequality. Boost economic growth: by giving people more money to spend. This would increase demand for goods and services, which would lead to businesses hiring more workers and expanding their operations. Improve health and education outcomes. Increase social cohesion: by giving people a sense of security and belonging thus reducing social tensions and conflict, and create a more cohesive and inclusive society.

Criticism against the Bill: Critics say - Additional

expenditures may strain the state's finances. Concerns about the long-term sustainability of the scheme and the potential burden it may place on taxpayers. The legislation guarantees work. But MGNREGA workers have been waiting for payments for more than six months. Bill may even discourage people from working if they are guaranteed a minimum income and, this will affect agriculture and industry requiring physical labour. Bribes, ghost accounts, and fake material rates leave a number of MGNREGA workers either with unpaid wages or less than standard wages.

Analysis:

Guaranteed minimum income is a social welfare system that guarantees all citizens or families an income sufficient to live on, the primary goal being the reduction of poverty. Experts opine that in circumstances when citizenship is the sole qualification, the program becomes a Universal Basic Income system. It is not the first time that the criteria of minimum income are discussed; even during 1938, and later on, at different times it was discussed. There are various debates surrounding the level of income that should be set under a

minimum income. Some people argue that the income should be high enough to lift people out of poverty, while others argue that it should be lower so that people are still incentivized to work.

It is not the first time that the criteria of minimum income are discussed; even during 1938, and later on, at different times it was discussed. There are various debates surrounding the level of income that should be set under a minimum income. Some people argue that the income should be high enough to lift people out of poverty, while others argue that it should be lower so that people are still incentivized to work. The Guaranteed Minimum Income scheme does not consider the purchasing power of money. It does not guarantee the fulfillment of basic needs (food, clothing, shelter, medical facilities, and education) of the worker and his/her dependents.

In the present context, wages of the workers in the MGNREGA scheme vary from Rs 204 to Rs 331 per day in different states; as of 2022, it was Rs 231 per day in Rajasthan. Assuming that a worker gets engaged on the allotted 125 days in a year, it cannot fulfill the basic needs of his/her family. The main issue of finding employment on the remaining days of the year remains unanswered. Under these schemes, one day is considered as 9 hours of work with one hour of rest. Compared to the working conditions of Government employees (whose working hours are around 6.5 hours per day), leave facilities (about 180 days in a year including Saturdays and Sundays), and the salaries/wages paid to them, this GMI scheme appears to be a political agenda to hoodwink the masses.

Right to guaranteed employment sounds good, but this scheme is only for the persons who are capable of and are ready to do physical work. There are no

concrete plans to attend to the issue of intellectual labour. Proponents of the bill rightly point out that people raise a hue and cry over the pension paid to the elderly/disabled persons, whereas they overlook the fact that not only Government employees but even their spouses are getting pensions. A pension of Rs 1000/- per month may look like a big sum when compared to a few hundred rupees paid by other governments, but the reality is that it is hardly sufficient to sustain a person who has no capacity to work or any other source of income.

The success and effectiveness of Government schemes depend on budgetary allocation also; the latest example is the reduced budget for much hailed MGNREGA scheme in the 2023 - 24 budget of the Union Government. The Rajasthan GMI bill like any other social welfare scheme of the Government depends on the creation of specified public assets by physical labour, and has no proposal to cope with the advancement of science, use of machinery, AI, etc. The visions and aspirations of the guarantees are not inbuilt in the present centralized socio-economic system, unlike PROUT's system.

PROUT's Way:

PROUT insists on the right to employment, the right to guaranteed minimum income, and

the right to social security. Implementing these rights does not depend on the whims of the political party or doles of the Government but by implementing a decentralized socio-economic system. To implement a decentralized economic system PROUT advocates the establishment of self-sufficient socio-economic zones or units throughout the world and each socio-economic unit should draw up its own developmental plan for socio-economic self-sufficiency and then implement it.

Planning should function on various levels such as the block, district, state, national, and global levels, but block-level planning will be the basic level of planning. There should be a provision in the constitution for block-level planning for socio-economic development. PROUT insists on maximum industrialization and says that the only way to solve unemployment and bring about full employment throughout the world is by developing block-level industries.

The development of local industries will provide immediate economic benefits. The unemployment problem will be rapidly solved, and in a short time, it will be possible to create a congenial environment for permanent full employment. The growth of local industries will provide social security to the local people and create greater

opportunities for their all-round advancement because all their basic needs will be met.

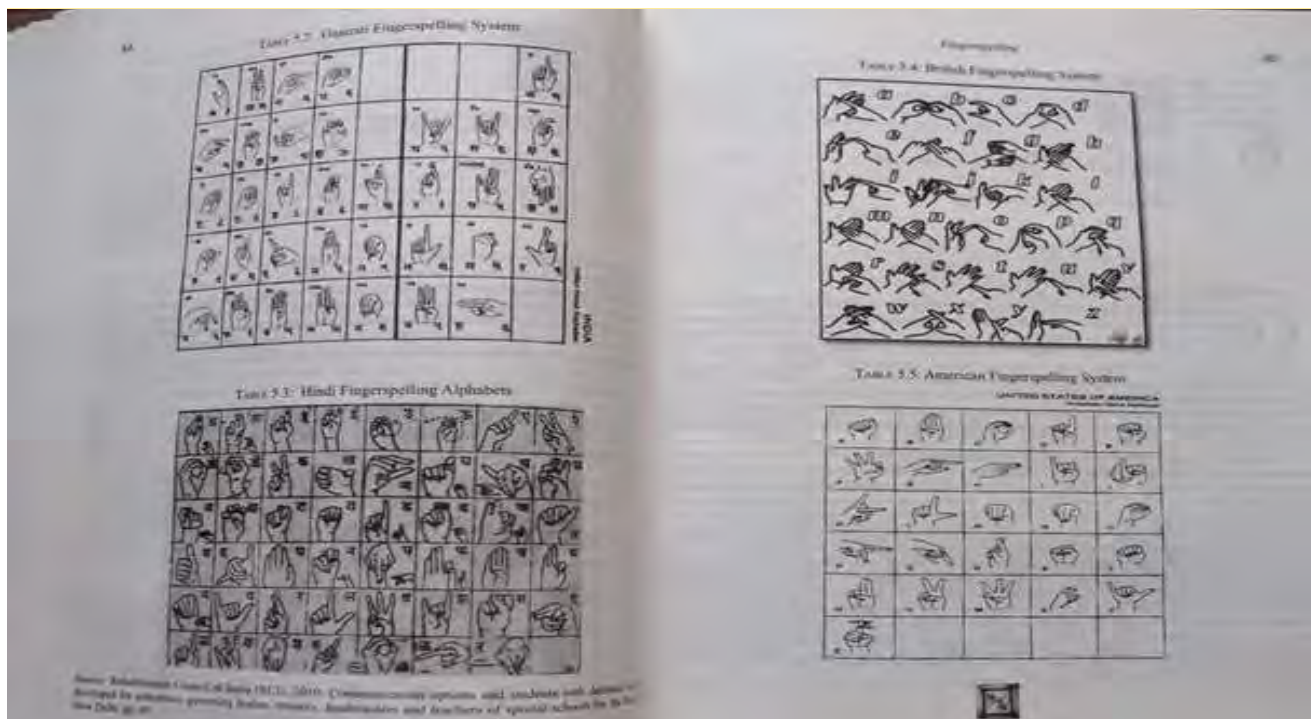
Planning should also result in the increasing purchasing capacity of every person. PROUT does not support the existing practice of considering the per capita income as the index of people's economic standard. Per capita income is a deceptive and defective measure of collective wealth popularized by capitalist economists to fool people and cover their exploitation. To increase people's purchasing capacity, the easy availability of minimum requirements, stable prices, progressive, periodic increases in wages and salaries, and increasing collective wealth must be ensured.

Planning in the PROUT system is based on principles of a Balanced Economy [About thirty to forty percent of the people should depend directly on agriculture, about twenty percent on agro-industries, twenty percent on agrico-industries, ten percent on general trade and commerce, and ten percent on intellectual or white collar jobs], Three Tier Industrial System [key industries managed by the immediate or local government, small businesses by individuals/private enterprises; the industries in between the big and small industries should be run on a cooperative basis.], Industrial status to Agriculture [it means using the Proponents of the above bill stress that social security is the right of every person and the government is not doing anyone any favours. The Rajasthan Minimum Guaranteed Income Bill, 2023 can be hailed as unique and exemplary only when PROUT's principles are implemented. Till then it remains as a cunning tactic of the capitalist lobby assisted by politicians to conceal the rapacious exploitation perpetrated by both of them or as a popular slogan or bait for the voters in view of the ensuing state and central elections. ●



780 Indian Languages

Soutik Biswas



Dr Devy and his team have recorded India's many sign languages

When Ganesh Devy, a former professor of English, embarked on a search for India's languages, he expected to walk into a graveyard, littered with dead and dying mother tongues. Instead, he says, he walked into a "dense forest of voices", a noisy Tower of Babel in one of the world's most populous nations. He discovered that some 16 languages spoken in the Himalayan state of Himachal Pradesh have 200 words for snow alone - some of them ornately descriptive like "flakes falling on water", or "falling when the moon is up".

He found that the nomadic communities in the desert state of

- The 1961 census counted 1,652 Indian languages
- The People's Linguistic Survey of India (PLSI) counted 780 Indian languages in 2010
- 197 of these are endangered, 42 of them critically so, according to UNESCO
- Arunachal Pradesh and Assam in the northeast, Maharashtra and Gujarat in the west, Orissa and Bengal in the east, and Rajasthan in the north have the most languages
- India has 68 living scripts
- The country publishes newspapers in 35 languages
- Hindi is India's most used language, spoken by 40% of Indians. This is followed by Bengali (8.0%), Telugu (7.1%), Marathi (6.9%), and Tamil (5.9%)
- The state-run All India Radio (AIR) broadcasts programmes in 120 languages
- Only 4% of languages are represented in India's parliament

Sources: Census of India, 2001, 1962, UNESCO, People's Linguistic Survey of India 2010.

Rajasthan used a large number of words to describe the barren landscape, including ones for how man and animal separately experience the sandy nothingness. And that nomads - who were once branded "criminal tribes" by British rulers and now hawk maps for a living at Delhi's traffic crossings - spoke a "secret" language because of the stigma attached to their community.

In a dozen villages on the western coast of Maharashtra, not far from the state capital Mumbai, he discovered people speaking an "outdated" form of Portuguese. A group of residents in the far-flung eastern archipelago of Andaman and Nicobar spoke in Karen, an ethnic language of Myanmar. And some Indians living in Gujarat even spoke in Japanese. Indians, he found, spoke some 125 foreign languages as their mother tongue.

Dr Devy, an untrained linguist, is a soft-spoken and fiercely determined man. He taught English at a university in Gujarat for 16 years before moving to a remote village to start working with local tribal people. He helped them access credit, run seed banks

and healthcare projects. More importantly, he also published a journal in 11 tribal languages.

It was around this time Dr Devy had an epiphany about the power of language. In 1998, he carried 700 copies of his journal written in the local language to a dirt-poor tribal village. He left a basket for any villager who wanted to or could afford to pay Rs 10 rupees for a copy. At the end of the day, all the copies were gone. When he checked the basket, he found a large number of currency notes - "grimy, crumpled, and soggy" - left behind by the tribal villagers who had paid whatever they could afford from their paltry daily wages.

"This must have been the first printed material they saw in their life in their own language. These were unlettered daily wage workers who had paid for something they could not even read. I realised this primordial pride and power of the language," Dr Devy told me.

In 2010 he launched his ambitious People's Linguistic Survey of India (PLSI), which he called a "right-based movement

for carrying out a nation-wide survey of Indian languages as people perceive them".

As the indefatigable language hunter turned 60, he undertook 300 journeys in 18 months across the length and breadth of India to search for more languages. He paid for his trips using money he earned by delivering lectures in universities and colleges. He travelled night and day, revisiting some states nearly 10 times, and religiously kept a diary.

Dr Devy also forged a voluntary network of some 3,500 scholars, teachers, activists, bus drivers and nomads, who travelled to the remotest parts of the country. Among them was a driver of a bureaucrat's car in the eastern state of Orissa who kept a diary of the new words he heard during his extensive travels. The volunteers interviewed people and chronicled the history and geography of languages. They also asked locals to "draw their own maps" on the reach of their language.

"People drew maps shaped like flowers, triangles, circles. These were maps of their imagination on the reach of their language," says Dr Devy. By 2011, the PLSI had recorded 780 languages, down from the 1,652 languages counted by the government in 1961. Thirty-nine of a planned 100 books carrying the findings of the organisation's survey have already been published; and some 35,000 pages of typed manuscripts are being vetted for publication.

India has lost a few hundred languages because of lack of government patronage, dwindling number of speakers, poor primary education in local languages, and migration of tribes-people from their native villages. The death of a language is always a cultural tragedy, and marks the withering away of wisdom, fables, stories, games and music.



A story written in Spiti language, spoken in the northern state of Himachal Pradesh

'Linguistic Democracy'

Dr Devy says there are more pressing anxieties. He worries about the ruling Hindu nationalist BJP's efforts to impose Hindi all over India, which he calls a "direct attack on our linguistic plurality". He wonders how India's melting-pot megacities will deal with linguistic diversity in the face of chauvinistic politics. "I feel sad every time a language dies. But we have suffered heavier losses in other diversities - like varieties of fish and rice," he says, sitting in his home in Dharwad, a sleepy, historic town in Karnataka state. "Our languages have survived tenaciously. We are truly a linguistic democracy. To keep our democracy alive, we have to keep our languages alive."

Prout Editor's Addendum

Dr. Ganesh Devy (who is now looking into the health of the world's 6500 languages) said recently that when the 1961 census of India was completed, data showed that 1,652 mother tongues were spoken in India. Ten years later, in 1971, the next census took place. This time, circumstances had changed. The Bangladesh

Liberation War broke out in 1971. The uprising by Bangladeshi nationalists to attain independence and self-determination was also a war of two languages—Urdu and Bangla.

Known as East Pakistan until then, Bangladesh was separated from West Pakistan geographically and located about 1,600 km away. The region comprised a majority of Bengali Muslims who were infuriated by attempts of suppression from West Pakistan including efforts to erase Bangla from administrative, political, cultural and educational spaces. This apparently got the Indian government nervous about displaying the country's language diversity. Subsequently, a condition was introduced that a language would be recognised in the census only if more than 10,000 people spoke it. As a result, the 1971 census had only 109 languages. "Multilingualism and language diversity started receding from the government records in the 1970s. In 10 years between 1961 and '71, about 1,500 languages were knocked out from the data, and today when you look at the government data, they recognise only 122 languages. Out of those, 22 are scheduled languages".

While 1,369 mother tongues were identified during the last census, they were all compressed into 122 'boxes,' resulting in some 'very ridiculous social engineering.' It was pointed out how Bhojpuri was put under 'Hindi' despite it being the fastest-growing language claimed as the mother tongue by around five crore people. "The most comical was the case of Pawri, a language partly spoken in Maharashtra and partly in Madhya Pradesh. They showed Pawri as part of Hindi".

According to him it was nations such as Italy and Germany that advocated for one language one nation that ended up as fascist nations in the middle of the 20th century. "Those who fought for India's independence were inspired by the idea of non-monolingual nations... And so, when India became independent and the constitution was to be drafted, all the constituent assembly debates except one saw the question of language coming up," he said. He observed that the ability of humans to perceive the world through visual symbols like emojis is increasing.

He also added, "For future humans who may be looking at colonising other planets, the voice that the air on Earth carries may prove to be an insufficient medium to communicate. Therefore, perhaps, digits which are not ruled by earthbound physical laws could be rapidly replacing voice-based speech. We are moving into another order of silence which won't be human, which perhaps will be the silence that *homo deus* understand... Language diversity in India explicitly presents to us a possibility of society, life and culture which could generate a critique of new scientific technological vigour that's threatening human beings." ●

These languages which have been erased from Indian records but are still spoken should be brought to life again.



The script of a language called Sakal spoken in Maharashtra

Animal Suffering Missing from Social Justice Advocacy

■ Rheea Rodrigues Mukherjee

India's distinct history with animal rights and the dairy industry is missing from social justice advocacy. Our battle with human rights has taught us that we can arbitrarily decide what groups of people are entitled to more resources, dignity and love. It is precisely why we need to rethink the normalisation of animals as products.

The success of India's dairy industry was defined as 'the power of collective ambition' because it helped millions of small farmers gain autonomy and fairer income. The White Revolution ended the country's international dairy

Many social justice activists get defensive at the mention of animal rights contending that the poor and the marginalised need access to cheap, nourishing foods.

dependence decades after independence. Dairy has become the quintessential marker of middle-class nutrition. Today, milk and its products are ubiquitous household items but are increasingly linked to religious identity and a rising sense of nationalism.

Our obsession with dairy has roots in the intersections of class, access and industrialisation. India is the world's leading milk

producer and, ironically, global beef producer and exporter. Vegetarianism has boosted the reputation of dairy but has demonised beef while ignoring the strong interdependence between beef and the dairy industry. Animal rights activists started to be taken seriously only in the last decade when it came to the unholy parts of the cattle industry.

Cows and buffaloes are artificially inseminated to optimise and increase dairy production. They are subjected to a process euphemistically called 'artificial insemination'. The dairy industry's cruelty is often left out of mainstream narratives. Only a couple of decades ago, animal welfare was relegated to the idea of vegetarianism. Vegetarianism seems to link more directly to the cause of animal harm. But India's relationship with vegetarianism is distinct and primarily rooted in the upper-caste culture, which loosely wraps around ideals of *ahimsa*. The distinction of vegetarians in India is that most aren't doing it with animal rights as a primary motivator but due to culture and habit.

This is why cruelty against cows is incredibly complicated. The pan-Indian regard for cows comes from a perceived Hindu sentiment. We have glorified the idea of symbiosis—a natural give



and take that is respectful and natural. This encourages the notion that milk is gently coddled out of willing cows in quaint rural settings.

The dairy industry's truth is far darker. Animal rights advocates point to the billion-dollar animal product industry with animals as the core. Once sentience has become consumable, these animals cease to be beings worthy of existing with dignity and safety—they become a means to an end. Yet, as the leading dairy producer of the world, India's acknowledgment of the cruelty involved in our everyday tea and curd is kept far from the mainstream conversation.

History of Dairy in India

Until 1946, Gujarat-based private company Polson led most of India's milk production, was the middleman for dairy farmers, and gave them low wages. Milk production was exceedingly low compared to other countries, especially considering the number of cattle. Dairy consumption was relegated to the upper class until Sardar Vallabhai Patel, one of the pioneers in envisioning the upscaling of dairy, asked Tribhuvandas Patel to take charge, resulting in the founding of Anand Milk Union Limited (Amul).

With the hiring of Verghese Kurien, the brain behind Operation Flood, Amul was a roaring success. Amul was born from the idea that dairy farmers could directly access their consumers and participate in developing dairy technology. In the 1950s, a farmer strike set things in motion for the formation of milk cooperatives to increase and optimise milk production while allowing farmers to access their consumers directly.

Later, Harichand Megha Dalaya invented spray dryers, a technology to optimise milk solids and baby formula from buffalo milk. It radically changed how Indians consumed dairy and the

ease with which they could access products in various forms. In 1964, then-Prime Minister Lal Bahadur Shastri wanted to replicate the Anand cooperative model and appointed Kurien the National Dairy Development Board head. By the early 1990s, there were 10 million farm families. Privatisation started soon after the relaxation of regulations for cooperatives.

What is so Scary About Dairy?

Cows and buffaloes are artificially inseminated to optimise and increase dairy production. They are subjected to a process euphemistically called 'artificial insemination'. The equipment used for insemination is not regulated and rarely hygienic. Handlers are seldom animal health care professionals, resulting in pain and cruelty. Cows are also injected with hormones to produce milk for longer durations. These hormones are in our milk and contribute to rising lactose intolerance.

Dairy cattle are tied in stalls with ropes passing through their noses. They are unable to sit or rest. Even from a welfare perspective, there is zero regularisation or implementation of standard lengths of rope, access to water or relief from heat. The treatment of most bull calves is the cruelest. They are separated from their mothers and left to die. Some of them are sent to slaughterhouses or abandoned. Ageing dairy cows, usually over 14 years of age, are too expensive for small farmers to maintain and are sold to abattoirs. Since most dairy buffaloes are sent to slaughterhouses, India produces half of the world's beef.

The political nuances of this practice are especially insidious. Although 'beef' export is not legal, buffalo meat is. Cows aren't the only source of consumption of dairy products; much of it comes from buffaloes. The polarisation of purity politics and 'beef', cows and religious phobia have a strong link

that exposes the shallowness of politics—one that has nothing to do with ethical questions about the right of cows and buffaloes to exist with dignity and safety. *Gaushalas* were established to protect cows and look after their welfare. They reflect the nation's religious sentiment for cows and are usually found under the responsibility of a temple community in urban and rural areas. They are shelters for stray cows and those not producing milk.

However, with no regulatory healthcare or welfare standards, *gaushalas* rarely have veterinary care or qualified animal care professionals. Only private dairy factories have 24×7 veterinarians with the prerogative of keeping cows healthy enough to be milked to the maximum. Even in urban areas, commercial dairy farms prefer tie stalls mainly due to space constraints. It's common to find animals tied closely with each other with little scope for movement and expression of natural behaviour. Most of their short lives are fixed in one space.

Dairy from Animal Rights Perspective

Veganism is gaining popularity with some familiar mainstream vegan awareness content on social media stressing that 'milk is not meant for humans to digest' or 'we are the only species that consume another species of milk meant for calves, not us'. *The dairy industry's cruelty is often left out of mainstream narratives. Only a couple of decades ago, animal welfare was relegated to the idea of vegetarianism.* While the statement is true, humans are the only species to do many absurd things—consuming milk is one of them. Several advocates for human rights and the climate crisis have called for changes for the betterment of humans.

Regarding animal rights, we often rely on busting nutritional

myths, citing environmental damages and illustrating the copious amounts of water and resources that go to crops used to feed animals. But we rarely focus on the core issue: subjecting living beings to torturous conditions and breeding them literally as products. The gravity of this question is often met with responses like, 'Well, that is sad, but what other choice do we have?'

The lackadaisical responses to the vegan rhetoric are often rooted in our attachment, identity and relationship with our consumption. When social change knocks on your door, it is far more challenging to address. We need to understand how our food is increasingly factory-farmed and that access to animal products getting quicker, easier and cheaper only means increasing the potent suffering of sentient lives.

Many social justice activists get defensive at the mention of animal rights contending that the poor and the marginalised need access to cheap, nourishing foods, including meat and dairy. Many activists and citizens identifying with the Left or progressive politics take a U-turn on animal rights, making it especially hard for progressive and intersectional vegans to communicate the more significant ethical point we should acknowledge. Animal rights advocates and intersectional vegans are cognizant of the material reality. Our advocacy has nothing to do with taking away food or making nutrition

inaccessible to people. Instead, it calls for looking at how we have designed a system wherein the entire existence of animals is subject to pain and early death.

Vegan advocacy asks us to re-imagine how we think about food and how using substitutes can slowly shift our collective consciousness. Just like any social justice idea, change takes a lifetime, but sitting complicit or redirecting arguments to other ironies and problems capitalism brings with it is not the answer. If we stick to that argument, we risk running a perpetual excuse to continue acute cruelty to animals because capitalism is inherently exploitative. If that is the crux of the argument, we should also give up fighting for any social change or human rights issues. While no existence can be free of cruelty, we are at a point in human history where we breed and kill 70 billion animals a year just for consumption.

Human and Animal Rights are linked

India has been battling its religious identity politically and cows are in the middle of this fight. The politics of the beef ban is fascist and un-secular. While no intersectional animal rights advocate would support the beef ban, the ethical praxis of the issue is ignored. Why are we always coming up with more excuses to keep the system as it is instead of imagining kinder ways of nourishing ourselves? *Cruelty*

against cows is incredibly complicated. The pan-Indian regard for cows comes from a perceived sentiment.

If we would like to identify ourselves as progressive humans, it is paramount to note how arbitrary the assumption is that animals can only be used as a product to serve humans. Through this lens, we might understand how humans also assume which groups are worthy of access to resources, love and dignity and which groups are meant to serve us. We call it racism, casteism and classicism. Institutionally, humans treat the disabled and mentally ill as lesser beings as well.

Animal rights and intersectional veganism point out our dangerous ability to normalise acute discrimination within our species. It points to the idea that humans can justify violence upon living beings when desired. An honest introspection will show animal rights' ethical potency for our generation of thinkers and changers.

The planet will not go vegan in our lifetime— but creating discourse and dietary changes, and advocating for anti-oppression solutions are critical for this evolution. The future will use food technology to reinvent how we think about food and source it. This is not necessarily an 'unnatural' thing; humans can have enormous scientific achievements— for example, vaccines for fighting the corona virus. Why are rational scientific answers not encouraged only regarding animal products?

A system of sustainable farming and pro-worker food industries that produce nutrition will have to be a part of an ethical future where all sentient life can have the dignity to thrive. There might be no ethical consumption under capitalism, but mass suffering can be addressed and must be a part of comprehensive social justice advocacy. ●



Twenty-two African countries are now either bankrupt or at high risk of debt distress.

WAIVING OFF AFRICA'S DEBT!

■ Arun Prakash

Between 1525 and 1866, in the entire history of the slave trade to the New World, according to the Trans-Atlantic Slave Trade Database, 12.5 million Africans were shipped to the New World. 10.7 million survived the passage, disembarking in North America, the Caribbean and South America. And five hundred years later, Africa's debt as a percentage of GDP has been rising quickly since 2014, and is 24.0% of African countries' GDP (as of 2023 for countries with available data); and many individual countries have rates far higher. This amounts to staggering sums of billions and billions of dollars which can never be repaid back fully. In 1987, at the Organization for African Unity, Thomas Sankara said, "Debt is a cleverly managed reconquest of Africa". The cartoon just about

sums it up. Ethiopia the country in this study, might be actually better off if the IMF doesn't approve its latest loan request?

Robert J. Prince, Retired Senior Lecturer at the University of Denver's Josef Korbel School of International Studies in a recent interview to 'Black Agenda Report' said that the US is holding Ethiopia's loan up, demanding accountability for wartime atrocities, but that their real goal is to force Ethiopia to distance itself from Russia and China, but most of all from Eritrea. This is not at all surprising that the loan request is in limbo, as Washington has been putting all kinds of pressure on Ethiopia for some time. And this is just another form of pressure. Indeed, putting all the pieces together, Washington has been engaged in nothing short of hybrid warfare against Ethiopia ever since Abiy Ahmed came to power in 2018. The games being played with the IMF loan are simply one element of that.

Regarding the claims of Ethiopian government atrocities, they were well aware that the Tigray People's Liberation Front (TPLF) tried to regain power militarily and failed. The TPLF has essentially been Washington's proxy in the region. This was a two-year war, and in war, unfortunately, atrocities are committed, and they were horrific. Having failed to overthrow the Abiy government and bring the TPLF to power, the United States tried to control the outcome diplomatically, through the Pretoria peace agreement, which Washington orchestrated from the sidelines to save the TPLF from complete defeat. The pressure that is being put on them through this IMF agreement is an example of that.

We may just look awhile at the comment about Eritrea. In my mind,



there's no doubt that one of the main targets of Washington in the Horn of Africa is the Eritrean government. Couple of things need to be kept in mind, given the wall of bad press that Eritrea gets in this country. One is that Eritrea is the only country in Africa that has refused to collaborate with AFRICOM, the US Africa Command. And the other less known and less appreciated issue, is that Eritrea also refuses to accept IMF and World Bank loans with their structural adjustment aspects. I don't think there's any other country in Africa that has done that either. So these are really the main reasons why the US is hostile towards Eritrea.

Going back to 1972-73 Henry Kissinger then US Secretary of State had enunciated a policy towards the Horn of Africa, which was revealed in some National Security Council secret document, that the best thing for Washington's policy in the Horn of Africa was to keep the region divided and pit one side against another. Today the carving up of Sudan over 10 years ago, the splitting up of Somalia that is being reported on these days, and then the ethnic conflicts that continue to hurt Ethiopia are classic divide-and-rule kind of stuff. And the opposite of that is Ethiopia, trying to make regional alliances, both for economic and political reasons. And the real key to economic and social dynamism and development in the Horn of Africa is the Eritrean-Ethiopian connection. So of course that's something that Washington wants to break up. It's another reason for Eritrea getting all the bad press presently.

Today China has stepped in a large way and is Ethiopia's largest bilateral creditor. So therefore, the US thinks that China should take on more responsibility in terms of the bailout package. However, the Chinese want the IMF to foot the bill. Here it is necessary to

recollect that both the IMF and the World Bank., while they claim to be international organizations, they are US run and dominated. And since the late 1970s, early 1980s, the IMF has attached conditions to its loans. And those conditions are known as structural adjustment, which has been discredited by academics all over the world for the past 35 or 40 years. It doesn't lead to development, but it does lead to greater debt.

But in terms of the broader geopolitical question in the Horn of Africa let us take a specific example that relates to foreign aid and major funding. That has been the West's attitude towards the Grand Ethiopian Renaissance Dam (GERD), which has the potential of really creating a kind of economic dynamism in the Horn of Africa which hasn't ever seen before. Ethiopia went on several occasions to the IMF and the World Bank asking for financial aid to help build the dam, but they didn't get it. And, in fact, most of the funding for that dam has come from the Ethiopian people themselves, which is quite moving. So this is their dam. And this is their dam, whether they're Amhara, Oromo, Tigrayan, Somali, or any other Ethiopian ethnicity. It doesn't matter. It's their dam. The creation of this dam is one of the few counterbalancing forces in all this ethnic tension and dissent. Everyone has a place in that dam. And not just Ethiopia, because this dam, when completed and it's near completion, is going to provide electricity for the entire region. And without electricity, development is difficult, difficult to impossible.

Now, let us see where the Chinese fit into this? The Chinese are the only major foreign country that has played any role in funding this dam and invested in the electricity delivery infrastructure; Ethiopians had invested about \$6

billion and the Chinese had invested about \$1 billion. So in this big project amidst all the present day ethnic tension the dam brings Ethiopians together and brings the Horn together, but what has the US and the World Bank position been on the dam? They've opposed it down the line. They've thrown monkey wrenches into it. This is the kind of project that the IMF and the United States refuse to fund. But this is the kind of project that the Chinese in particular welcome and help. So there's that part of it.

Ethiopians want to be able to deal with both China and the United States, but this the US doesn't want. This whole thing is being played out worldwide. It's being played out in Africa, and the people of Africa are making it really clear that they don't want to take sides, and that both sides have a possibility to engage in their development. All this US/AFRICOM military buildup that is being seen in the region is only causing more conflict. If the US wants to compete with the Chinese in developing Africa, the Ethiopians would welcome it can be done. The United States still has tremendous resources and has the ability to do it. Then ask the Ethiopians what kind of aid and investment they want. Ask Africans. That kind of competition would be a win-win situation for everyone. There's no need for it to be anything else, but the US government is not moving in that direction at all. They don't fund development they fund aid, which creates dependency.

For those not so familiar with the IMF, their structural adjustment means, what the IMF demands in exchange for these loans and bailouts, viz. laying down conditions that countries must accept in order to get the money that they need, often that they're starving for. That means that they're forced to open up their economies to foreign intervention,

whether it's investment or markets. And for a country that's trying to develop economically it really doesn't matter whether it's on a capitalist or socialist model some kind of protectionism is almost required in the initial stages of development, for a certain amount of time. This eliminates the possibility of a young, emerging economy developing to the point where it can compete globally. One part of it is allowing goods to be imported into the country at prices that local manufacturers can't compete with. But economies still recovering from colonialism are weak. So they need some form of protectionism and some form of government support for their economic development. Such structural adjustment severely limits the role of a government in helping a country stand up. That's really the heart of the matter.

Conditions include cutting government support for education, health care, transportation and other forms of infrastructural development. Then these areas are taken over by foreign players. As that happens, it's inevitable that these countries can't compete, their debt grows larger and larger, and therefore they have to come back to the IMF or the World Bank for

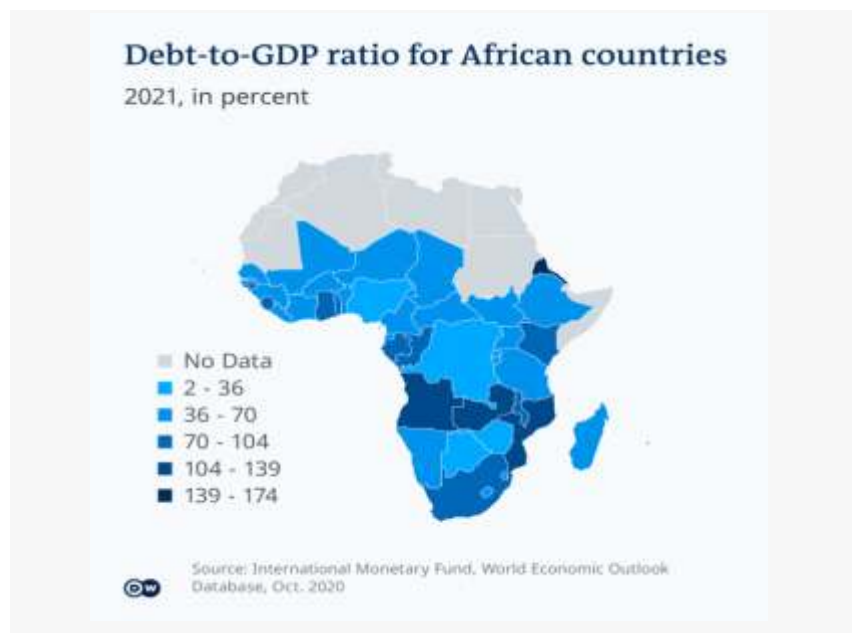
further aid. And they get caught in a debt cycle. So this is the problem of structural adjustment. And they typically wind up using the money they borrowed to pay interest on the debt, giving it right back to the people who loaned it to them! Ethiopia whose debt distress level is high is applying for an IMF loan for debt relief, to service its increasingly heavy interest payments. Between 1970 and 2006, Ethiopia's debt levels were somewhere between \$1 and 10 billion.

Since 2006 those debt levels have risen precipitately. Just since 2020, when the TPLF's failed attempt at a military coup began, Ethiopia's debt ballooned from \$34 to 60.1 billion, a near doubling over three years. This is an increasingly unmanageable burden for Ethiopia to bear, cutting into development possibilities not just for Ethiopia but for the entire Horn of Africa. Virtually all Horn of Africa countries are near "debt distress." Sudan and Somalia are already in debt distress, meaning they cannot in any way pay off the loans they have acquired from multinational entities like the IMF and World Bank, or from private sources. Twenty-two African countries are now either bankrupt

or at high risk of debt distress. African debt remains at its highest level in over a decade. Debt servicing sucks up increasingly large proportions of budgets and revenues. As a result, a wave of defaults in the world's most vulnerable countries is likely to occur and faster than expected.

Another thing, with all the African despots that the West support, there's so much corruption that a lot of this money just disappears. So they've set up a system that's very hard to get out of. It's an endless cycle of growing poverty and social problems and greater economic interference from larger countries, particularly from Washington and the Europeans. Now it's finally coming apart, countries don't want to be dominated by the dollar anymore and will trade with China in yen. But China today has become Africa's biggest bilateral lender, holding over \$73 billion of Africa's debt in 2020 and almost \$9 billion of private debt. This increased lending to the continent has drawn significant attention and criticism. Accusations of debt trapping have been a critical feature of the Sino-African relationship.

And who is looking at IMF policies and saying we've had it? Well, virtually the entire Global South. Sadly, it's much easier to impose them on poor countries. When the United States or the World Bank or IMF tried to do that with China and Russia, and even Iran, as they did, they did not succeed. So it's been middle and larger economies that have danced with the IMF for a certain amount of time, until they realized this is not in their interest and pulled back. All these countries want to find common ground. And so is that approach going to win out? I believe that it will in the end, but not without a lot of pain and struggle in the years ahead. ●





In the previous issue we discussed about mercenaries and militias. We now take a look at a similar subject — privatization of wars since ancient times that goes on even today. This is essential in the light of what the renowned philosopher Shrii Prabhat Ranjan Sarkar said on October 20, 1959: “There should be a world militia, but the numerical strength of the military is to be gradually reduced. Even after the formation of the world government, intra-unit and inter-unit conflicts will not cease to exist. Therefore the military requirement will remain forever”.

In this context let us examine how privatized wars work and how it distorts warfare in shocking ways and if conflicts are commoditized, then the logic and strategies of the marketplace and everything is up for sale. It is a good analogy for how private wars work, where anything goes; fraud, deception, deceit, and hard

WHAT PRIVATE WARFARE Means

Private wars are driven more by political economy than by politics

 Bhupendra Singh

bargaining are the keywords. But so are value, rare finds, and exotic merchandise. Treasures are to be had, and for cheap if one knows what is one's business. If not, expect to be conned; in this unregulated space there are no refunds, returns, or exchanges. Only street savvy buyers should engage and the best advice is also the oldest: caveat emptor, Latin for “let the buyer beware.”

In the context of war, the implications are grave. Privatizing war changes warfare in dangerous

ways. First, private war has its own logic: Clausewitz meets Adam Smith, the father of economics. For-profit warriors are not bound by political considerations or patriotism, one of their chief selling points. They are market actors and their main restraint is not the laws of war but the laws of economics. The implications of this are far-reaching. This introduces new strategic possibilities known to CEOs but alien to generals, putting us at risk. Second, private war lowers the

barriers to entry for war. Mercenaries allow clients to fight without having their own blood on the gambling table, and this creates moral hazard among consumers. Private warriors are expendable humans, and this emboldens recklessness that could start and make wars last longer.

Third, private war breeds war. It is simple supply and demand as mercenaries and their masters feed off each other. The marketplace works like any other: Mercenaries and clients seek each other out, negotiate prices, and wage war for private gain. This prompts other buyers to do the same in self-defense. As soldiers of fortune flood the market, the price for their services drops and new buyers hire them for additional private wars. Private war's inclination toward intensification is a result of its economic nature. Privatized warfare exemplifies this because it is fueled by the profit motive. On the supply side, mercenaries do not want to work themselves out of a job. Instead, they are incentivized to start and make conflicts go on for profit. Out-of-work mercenaries become marauders, preying on the countryside for sustenance and artificially generating demand for their services. On the demand side, the availability of mercenaries means buyers who had not previously contemplated military action can now do so. The world has already seen multinational corporations, governments, and millionaires hire mercenaries in the past decade; that was not the case two decades ago. The availability of private force lowers the barriers of entry into armed conflict for those who can afford it, tempting even more war.

Fourth, private war creates a security dilemma. In such a dangerous environment buyers retain mercenaries for purely defensive purposes, but this can backfire. Other buyers watch this and suspect the worst, namely a



A Comcast military employee

surprise attack, and procure twice as many mercenaries for protection. This prompts the first buyer, who also assumes the worst, to buy even more mercenaries, and soon an arms race ensues. The danger is when all sides escalate and they unleash their forces. This lateral escalation creates a security dilemma because people who do not wish to fight end up doing so anyway. More belligerents are possible in private wars compared to public ones, and therefore there is more chance of this happening.

Fifth, weak contract enforcement is the bane of private warfare. When mercenaries and their masters have a dispute, there are no courts of law to sue for breach of contract. Instead, things are settled by blood and treachery. Greedy mercenaries may wish to traitorously renegotiate their contract with violence, steal their client's property, or accept bribes from the client's enemies not to fight. Buyers who do not pay their bills may become victims of their own mercenaries unless they hire a bigger mercenary outfit to chase them off. But this also invites bigger problems. Since there are no laws of war in private warfare, market failure in this context means savagery.

This warfare without the states is the very antithesis of conventional warfare and why modern militaries are unprepared for it. To them, private war is a dangerously naïve assumption. But private warfare has been with us for millennia, even though it is forgotten by modern strategists. In a free market for force, business strategies meld with military ones. In other words, private wars are driven more by political economy than by politics. Because of this conventional strategic thinkers will have problems identifying private wars, much less devising strategies to defeat them.

Not all wars without states will be marketized, but many will. Some wars will be political, fought by national armies or insurgents, but they might turn to mercenary help as it becomes available. Modern strategic thought has no logic or grammar for private war; its goals might not even be political in nature. This must be remedied because private warfare is an emerging trend. In terms of strategy for private war, the Italian Wars (1494–1559) are classic examples. They were dominated by mercenaries since no one could afford their own standing army. The parallels between then and

now are striking. For instance, back then mercenaries were called *condottieri*—literally, “contractors”—who agreed to perform military operations described in a written contract, or *condotte*. Both modern and early contractors sold their services to the highest or most powerful bidder for profit and operated in military units. Their ranks were filled with professional men of arms drawn from different countries and loyal primarily to the one who paid them. They functioned as land based private armies, offering combat skills and capabilities and deploying force in a military manner rather than as law enforcement or police. The Italian Wars teach us that cunning and deception are the keywords of private warfare,

Buyers have ample opportunity to swindle individual soldiers of fortune. Marketplace strategies include: bribing the enemy's mercenaries to defect, retaining all mercenaries in the area to deny the enemy a defense, and reneging on paying mercenaries once they complete the military campaign. Sometimes, clients hired a larger mercenary group on a short-term contract to chase off or kill unpaid mercenaries. Wealthy clients can also wield market power to change

the winds of war. For example, they can buy all the mercenaries available in a region, driving prices up, then dump them on the market, driving prices down (just like stock markets) and creating havoc for enemies who are dependent on hired guns for survival. Rich actors can bankrupt adversaries by stoking a mercenary arms race or outspending rivals in a war of attrition. Mercenaries have a bigger recruiting pool than national armies, which are limited to their country's citizenry. The mercenary labor pool is global, allowing longer wars of attrition.

Clients can hire mercenaries as agent provocateurs to enable strategies of cunning and deception drawing rivals into wars of the client's choosing. Mercenaries are well-adapted for covert actions and “zero footprint” operations, maximizing plausible deniability for the client. This is useful for conducting wars of atrocity: torture, assassination, intimidation operations, terrorism, civilian massacres, high collateral damage missions, ethnic cleansing, and genocide. Some clients might prefer to outsource human rights violations rather than have their troops caught in the act.

Between contracts, mercenaries often sustain themselves by destabilizing whole

regions artificially generating demand for their protection services, leading to extortion and threatening to lay waste to a community unless it pays for protection money, similar to the Mafia. Another strategy is praetorianism, a term deriving from the infamous Praetorian Guard, the imperial bodyguard of the Roman emperors established by Augustus Caesar. During its 300-year existence, it assassinated 14 emperors, appointed 5, and even sold the office to the highest bidder on one occasion. Mercenaries can hold a weak client hostage and bleed him dry of wealth for as long as possible and then look for a new host when finished. Alternately, they can establish a warlord kingdom to extract wealth from the area. This is especially attractive in highly volatile regions rich in natural resources. Or they can capture a high-value asset like an oil field or small city and sell it back to the owner. When complete, they can ask for a contract to protect it from other mercenaries.

These are just samples of how horrific privatized warfare can be. None of them are taught in war colleges or studied in civilian security studies programs. Private wars do not behave like public ones and some of the best weapons may not fire bullets. It is possible to undermine mercenaries and their masters, but not by using traditional war strategies.

But of course in a World Government as envisaged, all of these will have to be eradicated by making social changes and by brute force if required. However, in the distant future when there would be a World Defence Force to stave off attacks from other planetary forces, and there would be World Militia to perform policing duties and maintain international law and order, there would be no place for privatism in military activities. ●



DOMESTIC WORKERS and LABOUR LAWS MISMATCH

The International Labour Organisation adopted Convention 189 to ensure decent work for domestic workers. India's failure to ratify it manifests the perils of a flawed system.

■ Karunakshim Vatsalam

It has now been 12 years since the International Labour Conference of the International Labour Organisation (ILO) adopted Convention 189 decent work for domestic workers in its historic centenary session on June 12, 2011. While domestic workers across the world gathered to commemorate its passage on International Domestic Workers' Day, India needs to reflect on the conditions of domestic workers in our own country, especially in the post-pandemic situation.

Paid domestic work in its modern form needs to be understood in today's society where production is essentially for profit and not for consumption. This labour is devalued as household chores do not generate profit. It is also invisible, being done within the four walls of a home. Consequently, workers engaged in this form of labour, mostly women, are also not seen as 'workers' and remain devalued and invisible in economic and social terms. Several studies reveal that domestic workers across the

country work extremely long hours and are denied minimum wages, and do not get even a single day off or paid annual and sick leave, maternity benefits and social security such as pensions. There are no retirement benefits or severance pay after long tenures with a particular employer. Those who live in employer's house often work without any resting period, proper food or living spaces. They may not be paid on time, and are prone to verbal and sexual abuse. Many are migrants at the mercy of unscrupulous and unregulated



agents. Recent cases reported in Delhi, where domestic workers were subjected to inhuman treatment by their employers are a case in point.

Domestic workers mostly get stale foods, old clothes, utensils and household appliances. They lack dignity of labour and are stigmatised to such an extent that many women do not even disclose that they are domestic workers, since they are perceived as doing dirty work. The social discrimination they face is astonishing, from being banned in lifts, not permitted to use toilets or common spaces in buildings where they work, to being forced to sit on the floor in their employer's homes, with the only other option being to stand. Caste is also an operating factor, and in times of communal polarisation, domestic workers from the Muslim community are facing difficulties to find work. Some of them desperately mask their identity. Most domestic workers are reluctant to admit that they face sexual harassment at their workplaces and hardly register any cases under the law. Fear of loss of employment and stigma are the main reasons why it is not an openly acknowledged problem. Many belong to marginalised sections of society and the number of tribal workers is significant, especially amongst migrant 'live-in' workers. Many elderly workers have to continue working due to lack of social security. There is a visible presence of widows and deserted women.

Like working conditions, socio economic conditions of domestic workers across the country are relatively similar. Given their low incomes, most domestic workers live in poor settlements in cities, paying high rents that eat up a substantial portion of their wages. Lack of water and proper sanitation and other civic infrastructure make



their lives more miserable. The timings of water supply, access and availability of toilets are critical because time is a crucial factor in their work schedule. There are virtually no childcare facilities due to which they have to either leave their children at home alone, or depend on relatives and neighbours, often at great risk to their children. While many simply walk to work, in large metros such as Mumbai and Kolkata they travel long hours and large distances to work. Lack of good and affordable public transport, displacement and relocation due to urban development are also major problems.

Several studies point to the

poor health conditions of domestic workers. Common ailments are backaches, knee problems, allergies due to detergents, and urinary tract infections due to lack of access to toilets. There is no provision for maternity leave or benefit from the employer. Many women face loss of wages and employment and also have to return to work soon after their pregnancy, which leads to complications. They also suffer from general fatigue and poor health, also brought on by lack of nourishment and poor eating habits. Mental stress due to employer's constant supervision or financial problems is also common. Many are unable to visit

public health facilities because they are open only during the day when they have to be at work. Several domestic workers suffer from violence meted out by their partners and children. Family members resorting to alcoholism is common, which adds to their vulnerability and also affects their efficiency at work.

Despite these odds, it is striking to witness that domestic workers have managed to make their voices heard and organised into vibrant trade unions that are articulating their demands for recognition as workers, and

lobbying MPs and MLAs to take up the issue of a comprehensive legislation for regulating their working conditions and providing them with social security. These efforts were particularly useful during the run-up to the passage of Convention 189 when the government of India set up a task force in 2009 and even published a policy document in 2011 with recommendations that called for the application of the Minimum Wages Act 1948, the Maternity Benefit Act 1961 and the Payment of Gratuity Act 1972 and so on to all major existing labour laws for

Interestingly, as many as 16 such Bills have been moved over the last six decades or more, reflecting the success of the domestic workers' movement in vocalising their issues and making them visible, but also its failure to make substantive gains.

This infringes Article 19 (1) (c) (right to form associations or unions) and collective bargaining that is considered a core convention of the ILO, but which incidentally, India has not ratified! Some states e.g. Maharashtra and Tamil Nadu have set up Welfare Boards but their functioning is



protective legislation to ensure better working conditions. Over the last two decades, Central trade unions such as Centre of Indian Trade Unions (CITU), All India Trade Union Congress, Self Employed Women's Association and other regionally registered organisations under the banner of the national campaign for domestic workers have been raising their demands with different types of street actions, interventions in cases of abuse, postcard and signature campaigns.

These trade unions are

domestic workers. But this turned out to be mainly cosmetic exercise in order to show the international community that the government of India was committed to the rights of domestic workers. Hence, India supported the passage of Convention 189 at Geneva, but subsequently, its ratification has been put on the back-burner. Draft legislation in the form of a private member's Bill moved in 2017 by Shankar Datta, Rajya Sabha MP and vice president of CITU was the last time the issue of domestic workers came up in the Parliament.

halfhearted. Administrative and bureaucratic problems with registration procedures coupled with a lack of funds and attractive schemes which are mostly vote catching exercises, mean that there is no real incentive for the domestic workers to register themselves with welfare boards. Assam, Andhra Pradesh, Jharkhand, Karnataka, Kerala, Meghalaya, Odisha, Punjab, Rajasthan, Tripura, Tamil Nadu and lately Bihar and West Bengal have included domestic workers in their minimum wage schedules

and even stipulate a weekly off; but implementation remains highly uncertain. Urbanised states such as Maharashtra and Delhi are yet to notify similar schedules.

There is also a more fundamental question about how to take into account the personalised 'care' element of the work while fixing wages, and the fact that it is perceived as 'unskilled' work when it is, in fact, quite the opposite. The multi-task, multi-employer, multi-locational nature of paid domestic work itself poses a challenge when it comes to the determination of standard minimum wages. With labour taking a back seat in the present dispensation, and labour laws being seen as an impediment to the 'ease of doing business,' there has been a steady erosion of power and the workforce of the labour department. It is, therefore, unlikely that any inspection mechanism will be put in place to examine the rights of workers in what is seen as the sacrosanct space of a household that employs domestic workers.

The government's argument that domestic workers are automatically covered and eligible for minimum wages is specious. But the Code of Wages 2019 which has been passed in the Parliament has removed the Schedule of Employment, which lists the industries governed by labour laws. Domestic workers have been demanding inclusion in the schedule to make the Minimum Wages Act, 1948 applicable to them, but the new code actually denies them this opportunity. The notion of discrimination imbued in the Equal Remuneration Act 1976 has been reduced only to gender discrimination. Thus, it cannot be applied to the wage discrimination that results from the constructed hierarchy of tasks within paid domestic work. Similarly, the Draft Code on Social Security (Central) Rules, 2020 has failed to



appreciate the fact that the working population in our country consists of a vast multitude of workers in different employment relationships especially in the unorganised sector. It has listed all workers into one monolithic section, which is particularly detrimental to domestic workers when the nature of their work requires that special attention is paid to their complex work specificities while framing social security programmes for them. Considering the over centralized structure of the implementation mechanism of this code, it is unlikely that domestic workers will find any representation or voice in it. It warrants every employer, employee and each employer employee relationship to be registered. Domestic workers with multiple employers will find it extremely hard to register for coverage. Most importantly, the code rejects the language of rights

and uses the framework of benefits.

The truth is that domestic workers have been the greatest victims of 'flexibility,' always being fired at the whims and fancies of their employers! Overcoming this challenge will require hard work by the unions of domestic workers to build a consciousness that will unite them as workers, beyond caste and community. In the given situation, with unemployment looming large and inflation even larger, the odds are actually stacked against them. Finding time to organise is itself a problem. But without organisation, nothing can change. Domestic workers over the world have proved this by getting the ILO to frame and pass Convention 189. Domestic workers in India have no choice but to emulate them! While trade unions may be hard at work on the issue, the government's lukewarm response puts matters back to square one. ●

I would say currently Nepal is slowly dying. If one were to carry out an autopsy of the causes of this slow spiral one would perhaps arrive at the following root causes:

Economic Death

Any nation that fails to consistently clock healthy economic growth will die out of gradual economic atrophy. Nepal's perennial sub-par economic growth and failed development is THE PRIMARY REASON for the slow death of the country as a whole. When there is insufficient investment in infrastructure-roads, bridges, ports, hospitals, schools, power stations, water supply, irrigation, sewage plants etc, the nation as a whole begins to decay, the quality of an average citizen's life begins to suffer, and people begin to lose confidence in their country.

Inadequate infrastructure also leads to a situation where investors become hesitant to invest in economic production related activities- factories, manufacturing plants, service companies etc- because the supporting infrastructure (roads, bridges etc from above) simply isn't there. The cost of doing business in a country with inadequate infrastructure (bad roads, irregular electricity) like Nepal is more than a country where the manufactured goods can reach international market quickly or a country which has abundant energy for production. This leads to a situation where the economic production/output of a country with poor infrastructure always remains low.

The economic output (the value of the goods and services it produces) and volume of trade it engages in with the world determines the economic

IS NEPAL DYING?

Nepal is dying and trapped in a vicious cycle of chronic underdevelopment

■ Avishek Adhikari



Poverty in Nepal

prosperity of a country (as measured by its GDP). If a nation has nothing to produce and consequently nothing to trade it will only import and not export keeping the country perpetually poor. Rich countries ALWAYS produce goods and services abundantly, consume them and trade the surplus.

2) Demographic Death

If the production of goods and services is always low, there will not be enough employment generated inside the country to employ all of the productive labour

force. There will not be enough jobs in the economy to keep the productive labour employed. This will lead to a situation where all the productive population will seek employment opportunities outside of the country. The remittance money generated from foreign employment might seem beneficial in the short term. But no nation in history has ever leaped into the developed status with all of its youth working abroad permanently. The demographic flight has resulted in Nepal becoming like a bus stop - everyone is leaving for some

destination or the other; but no one wants to set up a permanent dwelling in this bus stop called Nepal.

The demographic death of Nepal is one of the reasons for the slow death of the country. This follows from the economic death of the country, which is the root cause of all problems.

3) Cultural Death

A nation's identity is comprised by its culture, language and boundaries. For example, foreign citizens who aspire to be Americans are encouraged to be a part of its dominant Anglo-American culture. All naturalized Americans will eventually start wearing jeans, drinking coke and celebrating Halloween. So no matter how many immigrants from Asia, Africa or Latin America USA accepts, it will still retain its American-ness, its American identity.

But Nepal's dominant cultural is slowly being undermined in various ways. Nepali language, the dress, the culture is being demonized as belonging to the oppressor class. Foreign language, religion, clothes, habits are being pushed for the sake of inclusion. But without its unique culture, language and customs which all citizens usually strive to be a part of (like in America), Nepal will slowly lose its cultural identity as well and cease to be Nepal in

character. It will either become a clone of the West (an unoriginal clone at that) or indistinguishable from our neighbouring countries. Cultural and linguistic death is perhaps the most fatal type of death for a nation and no nation can recover from it once the threshold is crossed.

And all of the above have been occurring because of *one reason and one reason alone*:

4) Political Death

Nations like South Korea moved from Least Developed category to High Income Category within a quarter century. What did we do? Since 1990, Nepal lost 26 years (quarter of a century) to constant political turmoil and stalled economic growth. Furthermore, Nepal is trapped in a geopolitical quagmire. India's intention seems to be to keep Nepal poor and perennially orbiting around it-economically, security wise etc. A dying Nepal bodes well for India because a completely dead Nepal will eventually collapse onto India. Nepal is not landlocked- it is India locked and at the same time suffering from a disease called "subpar domestic political leadership." This agenda has been consistently aided by Nepal's political class who never had any sense of service to the nation or a sense of the greater good required for public office. They had no vision of a prosperous nation they

could offer the countrymen and women.

Nepal is dying and trapped in a vicious cycle of chronic underdevelopment -globalization AND flight of labour-inept political class-vicious neighbourhood geopolitics. Now, only tectonic global events can perhaps break this wheel.

The present generation that leads the country (in the 55-75 year old bracket) is easily *the worst generation* in all of Nepal's history. Even the preceding generation- BP Koirala, King Mahendra, Laxmi Prasad Devkota etc were visionary, and had some moral backbone, and were nationalists in their own way (sometimes conflicting but nationalists nonetheless). This in-between generation (Prachanda, Baburam, Girija etc plus all the corrupt bureaucrats that head various government departments) is a big let down and are the villainous architects of Nepal's economic, cultural, and demographic demise.

But There Is Hope Though!

I see hope in the young generation who are better educated, have a better sense of moral right and wrong and greater good, and are well travelled, nationalistic etc. When they will assume leadership roles, and when this generation will bring their skills, education, knowledge earned in foreign lands back to Nepal, the country has the great potential to really take off. The young generation of Nepalese Diaspora has been toiling away in all parts of the world for about 20 years now. This generation possesses all kinds of valuable skills that the nation needs- construction workers, doctors, engineers, managers, entrepreneurs, service providers etc. If this immense pool of skilled workforce could be attracted back to Nepal, then Nepal could revive and thrive. I hope to see this in my lifetime. ●



Poorest are the hardest hit in Nepal



Basic Dharma and Perennial Conflict

- Shrii Shrii Ānandamúrti

The world of plants and vegetables also has certain basic dharmas by which all the plants and vegetables can be recognized. Depending on these basic dharmas there are certain secondary dharmas. The world of animals also has some, in fact, quite a number of basic dharmas, with secondary dharmas dependent on them. Human beings also have their own basic dharma, and depending on that dharma there are secondary dharmas. To write poems, to compose literary works, oratory, dancing, etc. – so many things – farming, and business – all are secondary dharmas.

The basic dharma of humans, on the other hand, is mānava dharma, Bhāgavata dharma. This essential or basic dharma expresses the essential distinguishing character of a human. But no place is given to this basic dharma; only the secondary dharmas are being cultivated. Poems are being composed, business is going on, politics is going on, speeches are being delivered; but human beings are totally denied their basic mānava dharma. But what exactly is the state of affairs where Bhāgavata dharma is absent? Well, it is something like watering an uprooted tree. Devoid of the quality of humanity, what can one do with the secondary qualities alone? To expect fruit from an uprooted tree is nothing but sheer foolishness. Similarly, if people are lacking in their basic mānava dharma, they are no longer human beings. Nothing can be expected of them. They are finished, they are worthless.

There is a perennial conflict going on everywhere on earth between good and evil, light and darkness, virtue and vice. Human society progresses through this conflict. Pure good without an element of evil in it, or pure evil without an element of good in it, is a chimera, not to be found in this world. Wherever evil is found to be dominating over good, we call that state a state of imperfection. The aim of human life is to progress from imperfection to perfection. The movement of human society, the movement of both individual and collective life, from imperfection towards perfection, is human progress. This forward movement indeed is progress. This evil force, this blind force, that puts human beings into the dark slumber of utter ignorance, has to be firmly dealt with by people. The same struggle went on in the past, is going on in the present, and will go on in the future as well.

All living creatures have their own dharmas, no doubt. But Bhāgavata dharma is found only in human beings. That is why humans are superior to other beings – because their fundamental quality is Bhāgavata dharma – not true of any other being. A day may come when other beings will develop this Bhāgavata dharma as their basic dharma, but today that is not the case. Cultivation of this dharma necessitates, presupposes, a [special] quinquemental physical structure, nerve cells and nerve fibres. Without a quinquemental body assembled in this way, dharma sādhanā is not possible.

In order to have perfect control over the mind, the cooperation of the brain is a must; each and every nerve cell has to be developed, and, with the help of a special technique, the physical body must be brought under control. Then and only then will progress be possible. When the physical body no longer remains, that is, when one passes into a bodiless state of existence, then the mind remains just as a seed, modified into the form of saṃskāras. There being no brain or nerve cell attached to it, it cannot perform any function. It commits no sin, nor can it acquire any virtue. It is completely good for nothing, a worthless entity. The cultivation of rationality is as much beyond its capacity as is mental work. Its existence thus is meaningless. Its only destiny is to carry the burden of saṃskāras over and over again. There is nothing else for it to do; it is a completely helpless being. It is only when it is privileged to have a physical structure that it is in a position to cultivate dharma; that is not possible under any other condition whatsoever. Even the feeling that “I cannot do dharma sādhanā” is absent there. Because mental functions are not possible without nerve cells. When there is a physical body, there is scope for the mind to think of higher things, and dharma sādhanā is possible for human beings. ●

Tripura University and AMURT Collaborate for Mass Tree Plantation Drive

Tripura University, in partnership with AMURT, initiated a massive tree planting campaign on July 25. Prof. Ganga Prasad Prasain, Vice-chancellor; Dr. Deepak Sharma, Registrar of Tripura University; Dr. Vishwajit Bhowmik, Regional Director, IGNOU; Acharya Divyachetanana Avadhuta, Central AMURT Secretary; and Acharya Kirtatmananda Avadhuta, Diocese Secretary, graced the event. Both Prasain and Dr. Sharma praised AMURT for its ecological efforts. Acharya Divyachetanana Avadhuta thanked Tripura University for the partnership. Anil Debnath, Secretary of AMURT Tripura, also attended the event.

The Vice-Chancellor emphasized humanity's interdependence with nature, urging ecological awareness. Destruction harms all life, including humans. Forests' protection ensures water supply, prevents erosion, and maintains biodiversity. Deforestation threatens rainfall and causes floods, turning green areas into deserts, as seen in Rajasthan.

The Central AMURT Secretary warned against reckless deforestation. "Preservation and large-scale afforestation are vital for humanity's survival. Human beings are only a part of that vast common society. No one can survive to the exclusion of others. Not even humanity. By destroying the forest, wild animals, annihilating the fish and the birds, no possible human interest could be served" he said.



Pragatisheel Bhojpuri Samaj Demands Constitutional Recognition for Bhojpuri Language

New Delhi's Jantar Mantar witnessed a substantial protest on August 6, as the members of Pragatisheel Bhojpuri Samaj rallied and held a demonstration for the official recognition of the Bhojpuri language in the constitution. Dr. Janardan Singh, the Central General Secretary of Pragatisheel Bhojpuri Samaj and Chief Editor of 'Bhojpuria Aman' and 'Bhojpuri Rajya Sandesh', took the stage as the key speaker.

Dr. Singh directed sharp criticism towards both the past Congress government and the present central administration, accusing them of neglecting the Bhojpuri community. He warned that the central government's failure to grant constitutional status to the Bhojpuri language before the upcoming 2024 elections could result in electoral setbacks for the party in power in nearly 80 parliamentary constituencies across the nation. The demand for inclusion in the eighth schedule of the constitution remains a focal point of their struggle.





AMURT Concludes Weekly Medical Relief Efforts in Gorakhpur

AMURT (Ananda Marga Universal Relief Team) successfully completed its weekly medical relief initiative in Gorakhpur on August 12, 2023, offering crucial healthcare support to the local community. The program included free medical consultations, initial check-ups, and the distribution of essential medicines.

Dedicated volunteers including Vidya Yadav, Vivek Tripathi, Shailesh Pandey, and Alok Srivastava played an active role in the relief efforts. A total of 105 patients were attended to during the medical camp, ensuring access to much-needed medical attention. Anuj Kumar Yadav, the village head of Domingarh, made a significant contribution to the success of the medical camp, facilitating its organization and execution. The camp not only provided medical relief but also showcased the community's commitment to healthcare.



Amra Bengali Samaj Commemorates Self-Sacrifice of Khudiram Bose



On Friday, August 11th, the Siliguri chapter of Amra Bengali Samaj observed the self-sacrifice day of the courageous Bengali icon, Khudiram Bose. The event took place at the Amra Bengali office premises in Bhakti Nagar, Siliguri city, as a mark of respect to Khudiram Bose's legacy.

District Secretary of Amra Bengali Samaj, Vasudev Saha, along with Shambhu Sutradhar, Ramprasad Sarkar, Atanu Bhattacharya, and Prakash Saha, among other members, participated in the commemoration, and paid homage to Bose, expressing their thoughts and sentiments.

During the event, speakers emphasized the valor and self-sacrifice displayed by martyr Khudiram Bose in the pursuit of his motherland's freedom. They advocated for integrating his immortal tale of sacrifice into the current social and educational fabric, suggesting its inclusion in history textbooks. The speakers also addressed the prevalent corruption issues, and strongly advocated for the mandatory teaching of the Bengali language in all schools in the face of Hindi imposition.

Girls Proutists Protest Against Atrocities on Women in Manipur



Kolkata : Girls Proutists and Ananda Marga Women's Welfare Department jointly staged a protest on August 5, in front of the Manipur Commissioner's building in Kolkata. Following the protest, a memorandum was handed over to the Manipur Commissioner addressing the alarming inhuman incidents in Manipur.

Representing the Ananda Marga Women's Welfare Department, Avadhutika Ananda Nirukta Acharya expressed deep concern over the escalating violence in Manipur, targeting a particular caste community. She highlighted that women have tragically become the central focus of this brutality. The ongoing violence, driven by caste-based politics, aims to subject women to exploitation and degradation. Acharya drew attention to the concerning rise in sexual exploitation and rape cases in India compared to other nations. She vehemently called for immediate and stringent measures to ensure the safety and security of women.

Purnea : A significant gathering, organized by Girls Proutists and Anand Marg Women's Welfare Department, took place in Purnea, Bihar, on August 6, to protest against the deplorable treatment of women in Manipur. The rally aimed to highlight the grave issue of rape and violence against women. Shockingly, a substantial number of rape cases remain unreported due to the victims' fear of familial disgrace. Addressing the gathering, Aavdhutika Ananda Kalyanmaya Acharya, representing the Ananda Marga Women's Welfare Department, emphasized the alarming role of explicit sexual content, including pornography and violent media, in contributing to the escalation of sexual crimes.





Chhattisgarh Mahila Samaj Voices against Manipur Incident

Chhattisgarh Mahila Samaj organized a candlelight march in Raipur on August 3, to protest against the rape and assault on the Manipur women. Proutist Malti, representing Chhattisgarh Mahila Samaj, addressed the gathering during the march, highlighting the alarming surge in sexual violence against women. She pointed out a concerning trend - the simultaneous rise in explicit content such as pornography, films, and videos, and the escalating occurrences of sexual crimes. She stressed the urgent need for education and public



awareness as powerful tools to amplify women's voices, consciousness, education, awareness, and liberation.

PBI Holds a Marathon on the Independence Day



The first-ever Independence Day Marathon organized by Proutist Bloc India (PBI) took place on August 15, in Ghatanji, Maharashtra, with great enthusiasm, marking a momentous occasion of national unity and pride. Organized by Madhukar Nistane, Convenor (PBI, Vidarbha), the marathon aimed to honour India's freedom heroes, instill patriotism, and promote unity among diverse communities.

The event kicked off with the national flag being hoisted and a tribute paid to the country's historical figures. Notable guests, including Tehsildar Vijay Salve and Chief Officer Amol Malkar, graced the occasion. Participants received certificates, highlighting their involvement and dedication.

Under the transparent oversight of Pradeep Vakpainjan, Praful Raut, and Chandekar, participants from various age groups competed across four categories. Among the winners were Palak Bhoier, Raju Baghel, and Uddhav Tekam.

The event also embraced philanthropy through a mass feeding drive, reflecting a commitment to community well-being. Dr. Sandeep Dhurve, Member of Parliament, added prestige to the event. The marathon witnessed a significant turnout, with figures like Suresh Dahake and Vivek Dehankar joining hands with the dedicated organizers. This event not only celebrated India's past but also fostered a sense of togetherness and compassion, setting the stage for a brighter future.

LFI Plans to Accelerate the Movement Nationwide



New Delhi. The Central Committee of the Liquor-Free India (LFI) movement, also known as Nasa Mukta Bharat, convened a meeting at Prout Bhawan, Malviya Nagar, New Delhi on 6th August under the leadership of Ácárya Santosánanda Avadhúta. Representatives from various states raised concerns about the growing alcohol-related issues due to unchecked distribution facilitated by governments of different political parties.

In response, the committee unanimously agreed on the following key actions:

1. Political Advocacy: Urging citizens to support only candidates and parties committed to alcohol prohibition.
2. Presidential Audience: Seeking a meeting with the President in September 2023 to discuss prohibition.
3. Nationwide Plea: Presenting a memorandum for nationwide prohibition on October 2, 2023, through District Magistrates.
4. Public Demonstration: Organizing a large demonstration in New Delhi on January 30, 2024, to spotlight the issues & raise popular support.
5. Continuous Review: Regular virtual meetings every ten days to assess progress.
6. Regional Meetings: Scheduled gatherings in Haryana on September 11, 2023, and New Delhi on October 15, 2023.
7. Delhi-NCR March: A journey through Delhi-NCR from January 6 to 12, 2024, engaging citizens for supporting the cause of Prohibition.
8. State-Level Efforts: Strengthening initiatives across states for a liquor-free society.

Notable participants included Sultan Singh, All India coordinator, Shubhendu Routray, national convener, and zonal representatives Nihal Singh, Faisal Bhai, Chand Bhai, and Sabila sister from Khudai Khidmatgar. The meeting concluded with a vote of thanks to Ácárya Santosánanda Avadhúta for steering the discussions effectively.



Shri Prabhat Ranjan Sarkar

EYES FULL OF LOVE

NAYANE MAMATÁ BHARÁ
HÁSITE MUKUTÁ JHARÁ
AJÁNÁ PATHIK EK ELO

HIYÁ KÁMPE THARA THARA
E KI BHÁVA MANOHARA
E ÁNANDA KE BÁ SE JE DILO

MANA CÁHE SADÁ DEKHI
LÁJE BHAYE NÁHI TÁKI
E MADHURA MADHU KOTHÁ CHILO

Eyes full of love
Cascading pearly smiles,
The unknown traveler
Came today.

My heart throbs uncontrollably
O with what feelings of enchantment.
O who was that who bestowed
Such bliss upon me.

The heart desires
To behold forever
With fear and shyness
I do not look.
Where was this sweet honey.





ANDSLITE®

Solar LED Home Lightings | Solar LED Lanterns | LED Bulbs | LED Torches

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- More than 50 LED lighting products with 1 year warranty*

*Conditions apply

Lighting by
JAPANESE & USA
LEDs



Manufacturers of :

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AN ISO 9001:2008 CERTIFIED COMPANY

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