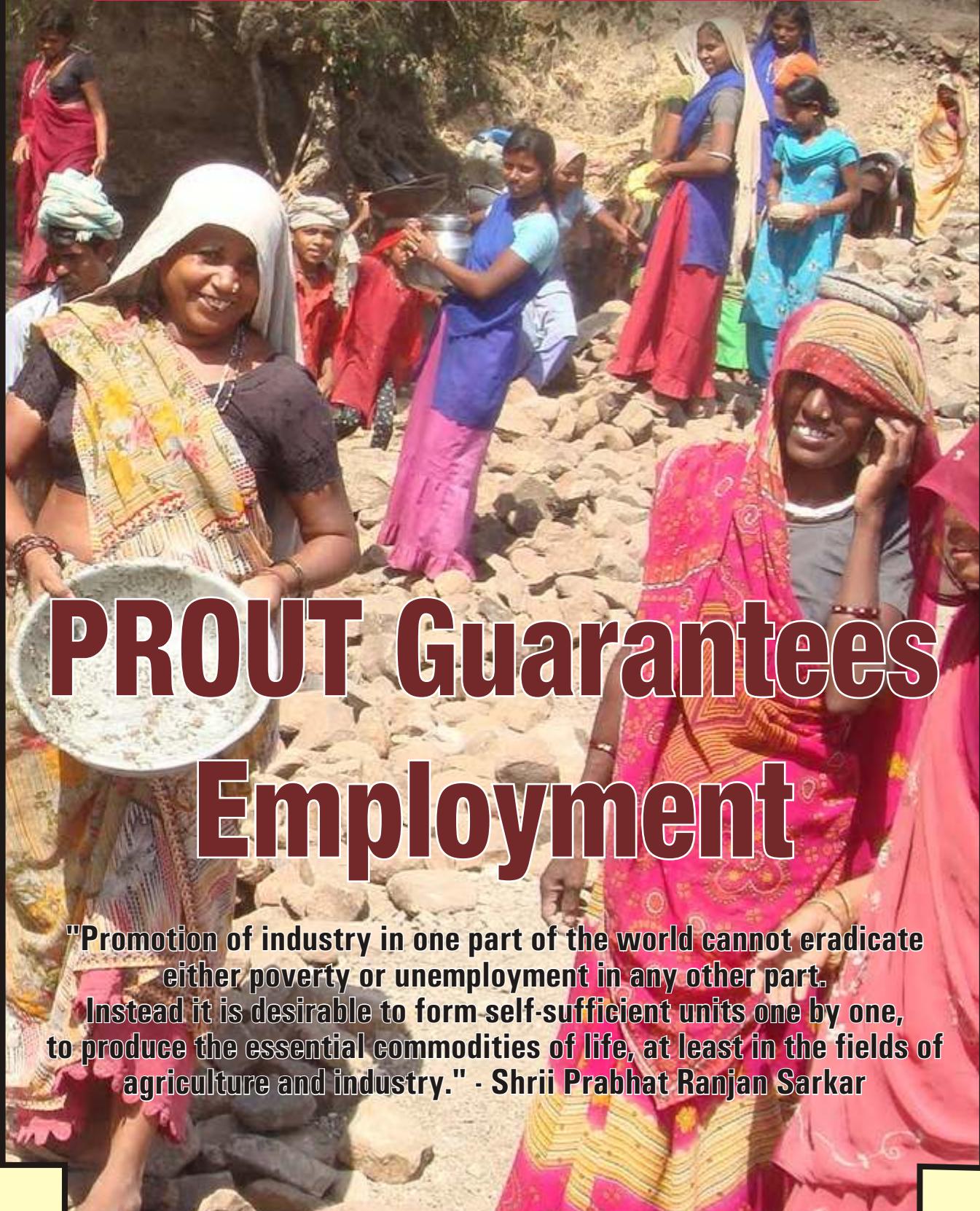


PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



PROUT Guarantees Employment

"Promotion of industry in one part of the world cannot eradicate either poverty or unemployment in any other part.

Instead it is desirable to form self-sufficient units one by one, to produce the essential commodities of life, at least in the fields of agriculture and industry." - Shrii Prabhat Ranjan Sarkar

PROUT

Progressive Utilization Theory

A
Vibrant
Magazine
which
Informs
&
Inspires

Cry of the Suffering Humanity

What is PROUT :

PROUT is an acronym for the Progressive Utilization Theory. Conceptualized in 1959 by Indian Philosopher Shrii Prabhat Ranjan Sarkar, PROUT is a viable alternative to the outmoded capitalist and communist Socio-economic paradigms. Neither of these approaches has adequately met the physical, mental and spiritual needs of humanity. PROUT seeks a harmonious balance between economic growth, social development and cultural expression.

Combining the wisdom of spirituality, the struggle for self-reliance, and the sprit of economic democracy, Proutist intellectuals and activists are attempting to create a new civilizational discourse. PROUT news-magazine aims at conveying comprehensive and visionary goals of PROUT theory.

PROUT magazine invites scientists, economists, politicians, artists, intellectuals and others to join us in the creation of a new, spiritually bonded society by propagating and popularising unambiguous elevating thoughts. Through Proutistic views and Neo Humanistic analysis, it strives to serve as beacon for the benighted civilization of our times.

Main principles of PROUT & Neo-Humanism :

Neo-humanism expands the humanistic love for all human beings to include love and respect for all creation - plants, animals and even inanimate objects. Neo-humanism provides a philosophical basis for creating a new era of ecological balance, planetary citizenship and cosmic kinship.

Basic necessities guaranteed to all : People can not strive toward their highest human aspirations if they are lacking the basic requirements of life. PROUT believes that access to food, shelter, clothing, education and medical care are fundamental human rights which must be guaranteed to all.

Balanced economy : Prout advocates regional self-reliance, cooperatively owned and managed businesses, local control of large scale key industries, and limits on the individual accumulation of excessive wealth.

Women's Right : PROUT encourages the struggle against all forms of violence and exploitation used to suppress women. PROUT's goal is coordinated cooperation, with equal rights between men and women.

Cultural Diversity : In the spirit of universal fellowship PROUT encourages the protection and cultivation of local culture, language, history and tradition.

World Government : PROUT supports the creation of world government with a global constitution and a common penal code.

For both civilization and science, intellectual knowledge is indispensable.

Spiritual or intuitional development is possible through the happy blending between civilization and science. - Shrii P. R. Sarkar

PROUT

March 2012

Cry of the Suffering Humanity

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Fundamental Principles :

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.

The progressive availability of the maximum amenities of life will be guaranteed in PROUT, satisfying physical needs. The satisfied physical needs will lessen the physical obstacles which inhibit human progress, and human beings will experience all-round development, especially in the intellectual stratum. Human beings will get the opportunity to develop in the intellectual stratum without any hindrances.

- Shrii Prabhat Ranjan Sarkar

Assembly Elections

This year Assembly Elections in India scheduled in five states viz. Uttar Pradesh, Uttrakhand, Punjab Manipur and Goa deserves our attention. Last year elections were held in Assam, Kerala, Tamil Nadu, West Bengal and Pondicherry. Every year state assembly elections are on the regular calendar of the Election Commission of India. Elections in India to both the Parliament and state Legislative Assemblies are decided on adult universal suffrage. On paper this seems to be a good example of political democracy of exercising one's franchise in a free and fair manner to elect representatives and has been going on since 1952 when the first general elections were held for 489 constituencies, representing 26 Indian states. In this the Congress party managed to secure 45 per cent of the total votes polled. In all this history of elections over the last 60 years, few questions come to mind. Were these elections really free and fair? Aren't they unduly influenced by money and muscle power? Is this genuine political democracy? The answer to these is a resounding No. Renowned American poet Carl Sandburg said, "Money is power, freedom, a cushion, the root of all evils, the sum of blessings". It is no more a secret that money power wins over elections. The 'National Election



Watch' – a coalition of 1,200 civil society organizations working across the country – came out with a perceptive and incisive analysis of the 15th Lok Sabha elections in 2009. It has emphasized on the role which money has played during the elections. The former Chief Election Commissioner N. Gopalaswamy confessed recently in Chennai that Election Commission has been able to contain the role of muscle power in elections but it could do nothing to contain the role of money power in elections.

We find quite often political leaders openly challenging the authority of the Election Commission of India and violating the model code of conduct. Hon'ble Justice GN Ray at a seminar in 2009 at Palakkad, Kerala, pointed out that current Lok Sabha's 543 members are worth Rs 80 billion. In such a scenario when the electoral battle is between corrupt forces on either side, what chance do worthy and well meaning moral persons with public service as their motto have, to win an election? In fact they dare not enter.

Political democracy according to Shrii Prabhat Ranjan Sarkar the founder of PROUT envisages three minimum essentials : 51% of the population should be educated so as to develop the faculty of conscience, groomed morally and should invariably possess socio-political consciousness. Only then would true political democracy flower.



LETTERS

E mail : prout.am@gmail.com

TOWARDS WELFARE OF ALL

Wonderful piece (Feb. 2010 Issue) by Prout's founder Shrii Prabhat Ranjan Sarkar, short and sweet and very thought provoking about the actual goal of human beings.

Samir, Dehra Dun

FOOD SECURITY

It is the most important feature of nature's existence. The Earth provides plenty to look after the needs of every single living being. Unfortunately man's greed creates conditions when people go hungry. Balasubramaniam's article is an eye opener.

Brinda, Mysore

THE SLAP

For a country reeling under an unprecedented price rise the slap on the face of a political man was truly an expression of the people's frustration at the ills of society and the plight of the common man, which the daily TV Chat shows seldom address genuinely. Devender Sharma has nicely brought to the fore the issues involved.

Rajeev Varma, Tatanagar

MARKET ECONOMY

Very true, free market entails social inequality making political democracy meaningless. Market economy also encourages the concentration of wealth in the hands of a few in society. Aneek Chatterjee's well researched article raises very important questions which need to be considered by all well meaning and moral persons. That way wealth generated could be recycled for the common good and not kept locked lying uselessly in bank lockers and vaults, for money not in use is as good as dead.

PV Subba Rao, Guntur

EUROPE'S RECESSION

Stefan Steinberg's expose of the inequalities in Europe should make every one sit up and question why matters have come to this pass, where misery that affects mostly the poor seems never to end. All so-called austerity measures affect only

the poor, hardly the rich as they have the money power to compensate. But where does a poor old pensioner go?

Arundhati Berlin, by email

OLD WARRIORS

General Sinha's sketch of a Field Marshal made very interesting reading. It is a privilege to learn about such a great warrior of India, and also get to know about Army traditions and customs.

Paresh Sharma, Ghaziabad

CANCER ALTERNATIVE

THERAPY

The article by Dr. Rick Cantrell shows great new insights. Coming

from a doctor who himself was a cancer patient, one should seriously explore such alternative remedies. Shrii Prabhat Ranjan Sarkar has recommended, "It is very good for cancer patients to take sun-baths. A sun-bath should be taken at sunrise and also between 9 and 10-11 a.m. in the summer or between 9 a.m. and 12 noon in the winter. After the sun-bath, the whole body of the patient should be wiped with a wet towel. Excellent results can be obtained if the patient applies river mud all over the body every day and afterwards bathes in the river". These and other painless remedies are of the future.

Jane Stuart, By email

CHARLES

**Never break four things
in your life - Trust, Promise,
Relation & Heart
because when they break
they don't make noise
but pain a lot!**



Articles / Suggestions Invited

We invite your articles, comments, letters, wit & humour materials etc. on any aspect of human life including Spiritual, Socio-economic, Political, Cultural, Ideological, Educational and local self government. Clips, photographs and cartoons are also welcome.

Please send them at the following address :

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THE GOAT WHO SAVED THE PRIEST (A JATAKA TALE)

Once upon a time, there was a very famous priest in a very old religion. He decided it was the right day to perform the ritual sacrificing of a goat. In his ignorance, he thought this was an offering demanded by his god. He obtained an appropriate goat for the sacrifice. He ordered his servants to take the goat to the holy river and wash him and decorate him with flower garlands. Then they were to wash themselves, as part of the purification practice.

Down at the riverbank, the goat suddenly understood that today he would definitely be killed. He also became aware of his past births and deaths and rebirths. He realized that the results of his past unwholesome deeds were about to finally be completed. So he laughed an uproarious goat-laugh, like the clanging of cymbals. In the midst of his laughter, he realized another truth - that the priest, by sacrificing him, would suffer the same terrible results, due to his ignorance. So he began to cry as loudly as he had just been laughing!

The servants, who were bathing in the holy river, heard first the laughing and then the crying. They were amazed. So they asked the goat, "Why did you loudly laugh and then just as loudly cry? What is the reason for this?" He replied, "I will tell you the reason. But it must be in the presence of your master, the priest." Since they were very curious, they immediately took the sacrificial goat to the priest. They explained all that had happened. The priest too, became very curious. He respectfully asked the goat, "Sir, why did you laugh so loudly, and then just as loudly cry?"

The goat, remembering his past lives, said, "A long time ago, I too was a priest who, like you, was well educated in the sacred religious rites. I thought that to sacrifice a goat was a necessary offering to my god, which would benefit others, as well as myself in future rebirths. However, the true result of my action was that in my next 499 lives I myself have been beheaded!"

"While being prepared for the sacrifice, I realized that today I will definitely lose my head for the 500th time. Then I will finally be free of all the results of my unwholesome deeds of so long ago. The joy of this made me laugh uncontrollably. Then I suddenly realized that you, the priest, were about to repeat the same unwholesome action, and would be doomed to the same result of having your head chopped off in your next 500 lives! So, out of compassion and sympathy, my laughter turned to tears."

The priest was afraid this goat might be right, so he said, "Well, sir goat, I will not kill you." The goat replied, "Reverend priest, even if you do not kill me, I know that today I will lose my head and finally be released from the results of my past unwholesome actions." The priest said, "Don't be afraid, my fine goat. I will provide the very best protection and personally guarantee that no harm will come to you." But the goat said, "Oh priest, your protection is very weak, compared to the power of my unwholesome deeds to cause its necessary results."

So the priest canceled the sacrifice, and began to have doubts about killing innocent animals. He released the goat and, along with his servants, followed him in order to protect him from any danger. The goat wandered into a rocky place. He saw some tender leaves on a branch and stretched out his neck to reach them. All of a sudden a thunderstorm appeared out of nowhere. A lightning bolt struck an over-hanging rock, and cut off a sharp slab, which fell and chopped off the goat's head! He died instantly, and the thunderstorm disappeared.

Hearing of this very strange event, hundreds of local people came to the place. No one could understand how it had happened. There was also a fairy who lived in a nearby tree. He had seen all that had occurred. He appeared, gently fluttering in the air overhead. He began to teach the curious people, saying, "Look at what happened to this poor goat. This was the result of killing animals! All beings are born, and suffer through sickness, old age and death. But all wish to live, and not to die. Not seeing that all have this in common, some kill other living beings. This causes suffering also to those who kill, both now and in countless future rebirths. Being ignorant that all deeds must cause results to the doer, some continue to kill and heap up more suffering on themselves in the future. Each time they kill, a part of themselves must also die in this present life. And the suffering continues even by rebirth in hell worlds!"

Those who heard the fairy speak felt that they were very lucky indeed. They gave up their ignorant killing, and were far better off, both in this life and in pleasant rebirths.



Principles of Balanced Economy

SHRII PRABHAT RANJAN SARKAR

Just as agriculture will have to be based on a scientific system, industry will also have to be organized in perfect adjustment with agriculture

There are three main reasons why cities and states in the past lost economic balance and declined after achieving the height of prosperity. First, if the city or state developed following the course of a river system and the river suddenly changed direction or dried up, its economy was adversely affected. Secondly, if industries moved away from rural villages, the balance of the economy was also destroyed. The third reason was a defective educational system. If there are defects in the

rural educational system and the social system, economic balance is lost.

In order to build a sound economy thirty to forty percent of the people in an area – neither more nor less – should depend directly on agriculture. If the percentage is smaller, agriculture is neglected. Conversely, if the percentage is greater, there will be a heavy strain on agriculture. This is exactly what happened in Rārh – and not only in Rārh, but throughout Bengal, India, China and Southeast Asia. To solve





A tea factory in Bengal

this problem today a new socio-economic analysis is required.

Just as agriculture will have to be based on a scientific system, industry will also have to be organized in perfect adjustment with agriculture. It is not proper under any circumstances if the percentage of the population depending directly on agriculture exceeds forty percent. Because rural industries have been destroyed, a major part of the population once engaged in that sector has now moved towards agriculture. For a perfectly balanced economic environment, it is required that some thirty to forty percent of the people should depend directly on agriculture, and 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.

In India village industries have been ruined, and those who depended on these industries have turned towards agriculture. While the percentage of traders has not increased much, the opportunities for further growth have decreased. In addition, the number of white collar job seekers has increased, resulting in soaring unemployment. The sons of rural peasants who have had a little education are no longer willing to labour in the fields. They want to become so-called gentlemen thriving on the labour of others. They consider agricultural work inferior. As a consequence, on the one hand there is a dearth of educated youths in agriculture, and on the other hand an increasing number of people from the ruined rural industries have moved towards

agriculture. In rural areas the percentage of the population depending on agriculture has gone up to seventy or eighty percent. What an unbearable situation!

Non-agricultural industries (such as steel plants, the brass industry, the metal industry, oil refineries, the salt industry and non-herbal pharmaceuticals) mean those industries which are not directly agrico-industries (such as the production of picks, axes, spades and tractors) and industries which are not directly agro-industries (such as flour mills, jute mills, oil mills, cloth mills, paper mills and herbal medicine factories). The percentage of people engaged in non-agricultural industries should be formed by reducing the percentage of people depending directly on agriculture, agrico-industries and agro-industries. The percentage of people engaged in non-agricultural industries will have to be kept within twenty to thirty percent of the total population.

If the percentage of the population engaged in non-agricultural industries in a country is less than twenty percent, the country is said to be industrially undeveloped. The per capita income of the people cannot be very high. The standard of living also cannot be very high because people's purchasing capacity remains very limited. Because of the low capacity for purchasing consumer goods, the import index always remains lower than the export index, or in other words the area has to remain a satellite of a developed country. Consequently, the balance of power in the world is jeopardized and war is always

possible.

If the percentage of people engaged in non-agricultural industries is kept within twenty to thirty percent of the population, this is the state of balanced economy – a really balanced socio-economic structure. If the percentage goes beyond thirty percent, the area becomes industrially developed. Then, the more this percentage increases above thirty percent, the more over-industrialized the area becomes. In order to procure agricultural produce, over-industrialized countries try to grab productive agricultural regions or countries and make them their satellites. These over-industrialized countries also find it necessary to keep industrially undeveloped countries within their control in order to use them as a market for their finished goods. If they do not get a market to sell the consumer goods produced in their countries, they will suffer from economic depression and growing unemployment.

In this regard there is no difference between the communist and non-communist countries. They are equally aggressive in their approach. They desperately look for the kámadhenu. (Dhenu means "cow" and káma means "desire". Kámadhenu is a mythological cow which gives as much milk as its master demands.) They want to keep it tied to the door, feeding it the minimum amount of fodder. They want the maximum output with the minimum investment. This is why there is so much war psychosis and sabre-rattling in the world today.

Efforts must be made so that each and every country of the world can enjoy socio-economic balance in both agriculture and industry,

otherwise the socio-economic equilibrium of the world is bound to be destroyed.

The harmful internal consequences of over-industrialization not only affect the personal, social and national health of the people, they also precipitate gradual individual and collective psychic degeneration. A type of psychic epidemic may arise which can poison almost all expressions of life and destroy them. This may not happen today, but it will surely happen in the very near future.

Where the industrial system – the agro-industries, agrico-industries and non-agricultural industries – depends on outside labourers, it will lead to an extremely precarious situation. The speed of psychic degeneration will rapidly increase, and people will face permanent scarcity of food. There will be little possibility of expanding the markets for their consumer goods. Rather, the existing markets will gradually contract.

As examples we may cite Howrah, Hooghly, 24 Parganas and Burdwan in West Bengal. Most of the manual labourers in these districts are outsiders, hence the local people will never experience a good standard of living. However industrially developed or over-industrialized these districts might become, they will be seriously affected by the harmful internal consequences of over-industrialization, and will never enjoy any of the benefits of industrialization. This miserable picture can be seen every morning and evening in Howrah District.

On the other hand, there are many areas in India where ninety percent of the population is dependent on agriculture. There is no industry whatsoever in these areas. They are areas of surplus labour. In a balanced socio-economic structure there will be no such thing as surplus labour or deficit labour. Such a condition will never be allowed to arise.

The agricultural system should be structured as an industry. That is, the prices of agricultural produce should be determined by considering basic factors such as agricultural income, expenses and necessities. The farmers of Burdwan and Birbhum must not be forced to sell their rice at throw away prices; the growers of Hooghly district must not be compelled to sell their potatoes at very





A Street Scene in Darjeeling

cheap rates; and the peasants of Nadia district must not be made to sell their jute at extremely low prices to pay off their debts.

You know, in a balanced economy there should be proper adjustment among agriculture, industry and commerce. For example, a fixed percentage of people should be engaged in agriculture, another fixed percentage in industry and some percentage in commerce. Otherwise there will be no equipoise or equilibrium in the socio-economic sphere of life.

Unfortunately no such adjustment exists in any country of the world today. Even in industrially advanced countries like Great Britain there is no proper adjustment. While England is developed, Scotland is backward. Even among the counties of England, some are developed and some are backward. Lancaster, for instance, is highly developed but Yorkshire is undeveloped. Sussex, Essex and Kent are not equally developed.

In Bengal some districts are highly developed whereas other districts are backward. The economic structure is not properly balanced, and due to this people suffer. For example, Calcutta, Hooghly, Howrah, Burdwan and 24 Parganas are industrially developed, but the neighbouring districts of Midnapore, Bankura, Birbhum and Murshidabad are backward. So you must try to bring about an industrial revolution in

the country. Just as there was a French Revolution, there should be an industrial revolution in Bengal.

For this industrial revolution we must not depend upon raw materials from foreign countries. Remember that no country should depend on imported raw materials for development. Indigenous raw materials, that is, materials available within the country itself, must be used for this purpose. Those who love society – those who love the people of their country

and are keen to bring about their socio-economic elevation – must think in terms of an industrial revolution based on the raw materials available in their own socio-economic unit.

The districts of North Bengal – Coochbehar, Jalpaiguri, Darjeeling and West Dinajpur – can produce and supply enough raw materials for industrial development. We must utilize the available raw materials. For example, Coochbehar district can supply jute and tobacco; Jalpaiguri district can supply pineapple fibres; and western Jalpaiguri district can supply jute fibres. Malda district can supply mango; textiles; silk; rice bran for producing edible rice bran oil; and jute and maize which can be used to make paper. The Malda silk industry can successfully compete with Chinese and Japanese silk, but unfortunately Malda, which has so much industrial potential, is the third poorest district in Bengal.

These things should be done, and they should be done in a short span of time. No industry in Bengal should depend on raw materials imported from outside.

You should bring about this revolution. You should collectively chalk out plans and programmes and demand such a change, such a revolution. Do not delay.



Unemployed Youth Rally in Spain

* Trond Overland

The Backdrop

Any degree of worsening of the crisis of capitalism will cause unemployment figures to rise sharply globally. There are numerous reasons for the establishment to be concerned about this. Among other things, high unemployment causes social unrest. One in four young adults in the Middle East and North Africa are jobless, a factor that contributed significantly to the dynamics of the Arab Spring.

On January 15, 2012, about one in four youth were unemployed in the EU. A Eurofound report shows that youth without education, employment or training cost the EU €2 billion per week, 1% of its

PROUT Guarantees Employment

Shrii Sarkar suggested that the promotion of industry in one part of the world cannot eradicate either poverty or unemployment in any other part. Instead it is desirable to form self-sufficient units one by one, to produce the essential commodities of life, at least in the fields of agriculture and industry.

aggregate GDP, and that “youth unemployment and its accompanying risk of social exclusion and alienation is a real

issue in many member states”. In the UK, young people aged 16 to 24 accounted for about 40% of all unemployed, which means almost 1

million young adults were jobless. In Spain four in ten young adults were unemployed. In France the rate was more than one in five, and in the US 21%, *The Guardian* reports.

Among Latin America youths a lost generation is emerging as unemployment soars; nearly 20 percent are neither studying nor looking for jobs, the Christian Science Monitor reports. In 2011, about 75 million youth were unemployed globally. Young people are nearly three times as likely as adults to be unemployed, the International Labour Organisation (ILO) states in its 2011 annual report.

Global Figures

According to ILO's 2011 forecasting report, global rates of open unemployment, which had been falling from their peaks of early 2009, started rising again in December 2010 for developed countries and by the middle of 2011 for developing countries as a group. A September 2011 report from the G20 found that in the first quarter of 2011, only a handful of countries had employment levels above those of the first quarter of 2008, before the global crisis erupted.

One in ten earthlings is currently unemployed, says the CIA World Factbook. A great many others are let down severely although they may have some employment: One in five workers in the world (630 million workers) lived with their families at the extreme US\$ 1.25 a day level in 2009. 1.5 billion workers were in vulnerable employment in 2009, which corresponds to a vulnerable employment rate of more than half of the world's work force, ILO reported. Official unemployment figures throughout China, India and the rest of Asia, Africa and Latin-America are accompanied by "substantial unemployment and underemployment in rural areas," according to the CIA.

It is therefore not surprising that numerous proposals on how to tackle unemployment continue to

come from governments, research institutions, unions, etc.

Reformist Proposals

Proposed reforms range from sharing existing work hours among a larger labor force to replacing capitalism with something else. Simply distributing work hours among a larger labor force, as suggested by the New Economics Foundation, is not possible under capitalism. To do so would indeed require a different economic system. Perhaps Indian economist Jayati Ghosh comes nearer to a realistic alternative with her vision of "moving away from the profit- and export-driven growth model to a wage- and employment-led growth model, in which improvements in quality of life of all are seen as the basic goals."

Centralization

"Economists," writes American conservative economist

Paul Craig Roberts, "have no known way of explaining how an economy, in which millions of manufacturing and professional service jobs have been off shored, can compensate for the lost American incomes and purchasing power. The profits from off shoring flow to a narrow segment of the population consisting of corporate management, shareholders, and Wall Street." These income flows cannot replace the millions of lost incomes and careers of those whose jobs have disappeared. There is a limit on the ability of the mega-rich to buy and to consume. The consumption of a few people cannot drive an economy. This is why the concentration of income and wealth in a few hands kills an economy."

Once Jobs Are Gone They Don't Come Back

Unemployment in developed countries has thus remained high,



In front of a cash machine in Cork, Ireland

and in some cases increased, even when economic figures indicate “recovery”. The reason for such incongruity may be called the “Apple syndrome”: People who have lost their jobs due to outsourcing are in no position to maintain their previous spending levels, irrespective of the colossal profits accumulated by transnational companies based in their area. It does not help the unemployed of California that Apple Inc. may be the world’s most profitable company when its pods, pads and phones are being produced in China.

Once jobs are outsourced,



that's it. Proutist thinker Dr. Susmit Kumar writes: “Capitalism is for maximizing the profit. Therefore Wall Street, which caused the manufacturing and service jobs to shift offshore, will never allow these jobs to return.” The immediate negative effect of outsourcing is that local purchasing power is hurt before a long line of social and other problems sets in.

100% Employment

PROUT's solutions to the galloping unemployment problem include:

- Investing local people with full control over their economy – no foreign influence or intervention permitted in the local area.
- Evolving decentralized and

not centralized economies.

- Developing the cooperative sector as the major industrial and economic area of activity.
- Placing economic liberation in a universal perspective that takes into account the legacy, environment and resources of people everywhere (while capitalism promotes a western urban elitist lifestyle through its commercial world media and pseudo-culture).

100% Local Employment

An essential measure is to close down the speculative markets

in all countries of the world immediately. PROUT aims at 100% employment for local people. The basic right of all people is to guarantee the minimum essentials for their existence, including at least proper food, clothing, housing, education and medical care, PROUT founder

Shrii P.R. Sarkar

maintained. This basic right should be arranged through cent per cent guaranteed employment, not through welfare or dole-outs. According to PROUT, 100% employment of the local people is the only way to solve the problems of unemployment. Local people are defined as those who have merged individual socio-economic interests with the socio-economic interests of the socio-economic unit they live in. The primary consideration is whether or not people have merged their individual interests with their socio-economic unit, regardless of their colour, creed, race, mother tongue, birthplace, etc.

Those who earn their livelihood in a particular socio-

economic unit but spend their earnings in another socio-economic unit should be considered as outsiders or non-local people, as this practice is not in accordance with the interests of the socio-economic unit in which they are employed. It results in the drainage of the capital necessary for the continued growth of that unit and undermines its economic development. Stock exchanges and other speculative platforms should be closed down immediately in order to pave the way for full employment. In nearly all cases the profits capitalists accrue are spent outside the local area and remitted to outside stockholders and parent companies, wrote Shrii Sarkar. An essential measure to control this economic exploitation is to close down those speculative markets in all countries of the world.

Short Term Solutions

To create 100% employment among local people, PROUT supports both a short term and a long term economic plan. In the short term plan, labor intensive industries based on the collective minimum requirements of life should be started immediately or made more productive where they already exist. These short term industries should be based on the consumption motive. They should also provide a rational profit in order to guarantee adequate purchasing capacity to those employed in them and to ensure their continued existence and growth. For example, in places where there is virtually no industry due to over-emphasis on inefficient agriculture, all kinds of pre- and post-harvest industries can be developed to alleviate the unemployment problem.

Long Term Solutions

In the long term plan, capital intensive industries should also be developed to increase the productive capacity of the socioeconomic unit, PROUT holds. It advocates a three-tiered economic structure, that is, small scale privately owned businesses, medium scale

cooperatives and large scale key industries managed by the immediate government.

Such an economic structure should be based on the principles of self-reliance, maximum utilization, rational distribution, decentralization, rationalization and progressive increases in the standard of living of all people. Through the never ending creation of new industries, new products and new production techniques incorporating the latest scientific discoveries, the vitality of the economy can be increased. As part of the long term economic plan, working hours may also be progressively reduced to maintain full employment.

Pragmatic Approaches to Eradicating Unemployment

To solve the unemployment problem in both the short and long term there must be an accurate understanding of the surplus and deficit manual and intellectual labor trends, PROUT holds. In India, for example, there is surplus manual labor in North Bihar, which is based upon an agricultural economy, and surplus intellectual labor in Calcutta. In both places there is high unemployment.

Under PROUT, new technology and mechanization will lead to less labor and more prosperity for all. In most of the countries of the world where there is high unemployment, there is surplus manual labor. Hence manual labor intensive industries are required to create employment. In some instances where deficit labor exists for an expanding industry, retraining programs may equip workers with the necessary skills for employment.

Another way to help solve unemployment, especially in rural communities, is the utilization of plants for economic self-reliance. All socio-economic units have the potential to increase their plant and crop varieties by properly matching these with the soil, topography and climatic conditions etc. in their units. Reforestation can reclaim arid

and semi-arid regions. Pre- and post-harvest industries based upon the productive potential of different plants can also help solve rural unemployment by creating a range of new goods and services. There are many dimensions to this revolutionary plant rationalization program, which is also a practical expression of the ideals of Neohumanism, Shrii Sarkar emphasized.

New Technology – Blessing or Curse?

The use of new technology has only supported capitalism's drive for continuous reorganization and streamlining of production in order to increase profit margins. Such mechanization of labor under capitalism inevitably generates unemployment – increasing misery for those who are being left with no job.

Under PROUT, new technology and mechanization will lead to less labor and more prosperity for all. It is possible, Shrii Sarkar reflected, that as a result of mechanization no one will be required to work for more than five minutes a week. Not always being preoccupied with the problems of acquiring food, clothing, etc., people's psychic and spiritual potentialities will no longer be

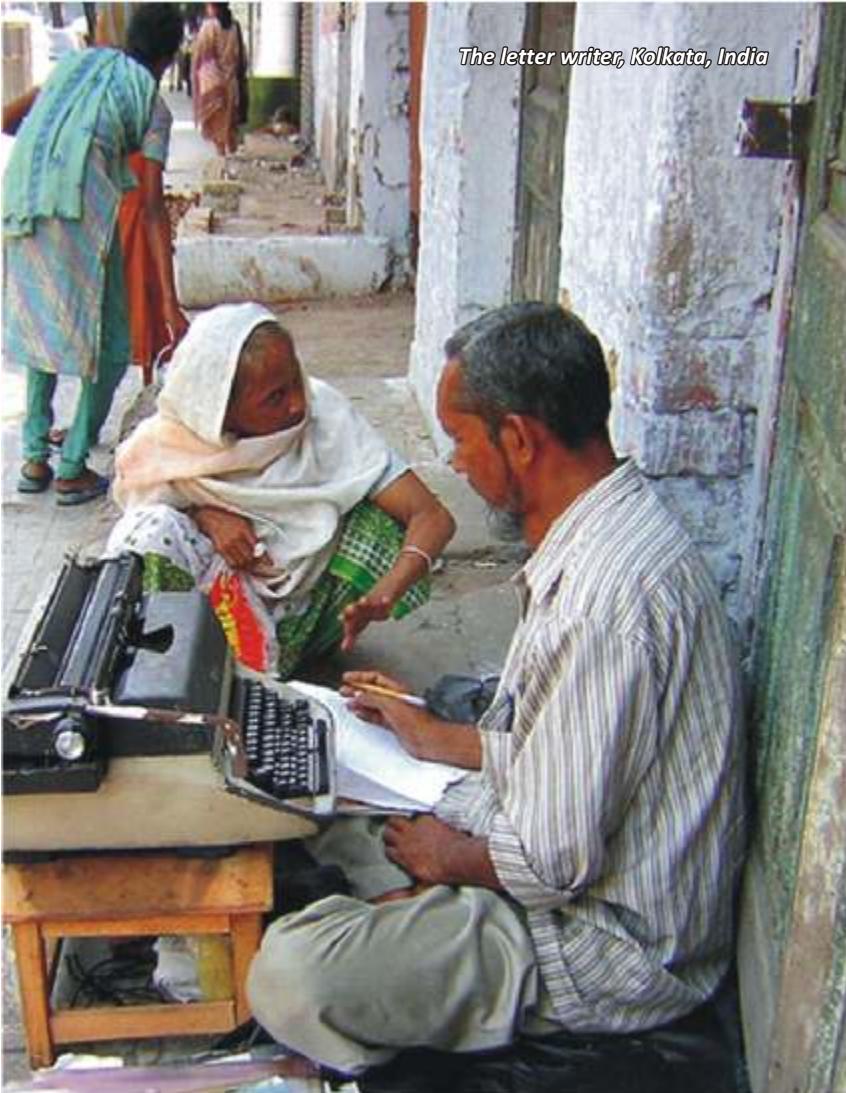
wasted. One will be able to devote ample time to such activities as sports, literary pursuits and spiritual practices. This is not possible under capitalism, due to the overarching dictate to maintain profit margins and a constant influence of degenerating media and pseudo-culture.

Balance Economy, Self Reliance and Cooperatives

In many undeveloped and developing countries of the world there is excessive population pressure on agriculture. It is improper if more than forty-five percent of the population is employed in agriculture. The problem of surplus intellectual labor is unique and should be solved in a proper way. In villages and small towns pre- and post harvest industries should be developed on the basis of the socio-economic potential of the region. Various other types of industries should be established according to the collective needs. This approach will create enormous opportunities for new employment. Through such an employment policy, increasing the standard of living of the local people will be possible.

Shrii Sarkar determined that if the percentage of people engaged in non-agricultural industry is kept





between twenty and thirty percent of the population, then it creates a state of balance, a balanced socio-economic system. If the percentage goes beyond thirty percent it becomes an industrially developed area. The more the percentage rises beyond thirty percent, the more the area goes from industrially developed to industrially overdeveloped.

In order to procure agricultural produce the industrially overdeveloped countries try to convert agriculturally predominant regions into their satellites. They feel the need to keep these industrially undeveloped countries under their control in order to serve as a market for their finished goods. If they do not obtain markets for their

industrially produced consumer goods, they will have to suffer from economic recessions and growing unemployment.

Socio-Economic Self-Reliance

In 1958, Shrii Sarkar suggested that the promotion of industry in one part of the world cannot eradicate either poverty or unemployment in any other part. Instead it is desirable to form self-sufficient units one by one, to produce the essential commodities of life, at least in the fields of agriculture and industry. Otherwise people may have to face tremendous hardship and misery during war and other abnormal circumstances. With the development of transport facilities, we can increase the scope of these units.

In the interest of developing local industries and create employment for the local population, PROUT's decentralized economy dictates that commodities that are not produced within the local area should be banished from the local market as far as possible. PROUT supports the principle of reducing transport of raw materials to nil. Raw materials should be refined in the area of their source. In addition to supporting the environment, this principle will support local employment and a drop in the prices of semi and fully refined products.

Local Control

According to PROUT, wherever there is surplus labor, top priority must be given to creating employment for all local labor. This policy will raise the standard of living of the local people and the whole area. If this policy is not implemented and surplus labor is allowed to move to other regions, then all plantations, mines and other natural resources will be controlled by outside labor. Local people will lose control over their natural resources. This is a major part of the reason for the very unstable situation we have today.

While creating employment for the local people, consideration must be given to local sentiments, writes Shrii Sarkar. For instance, many areas of India are regions of surplus intellectual labor. People in this category are ready to work as clerks for a very low wage but they are not prepared to work as porters and earn more money. PROUT holds that the problem of surplus intellectual labor is unique and should be solved in a proper way. In these areas industries which require less manual labor should be established. Thus, different development schemes will have to be adopted in different socio-economic units depending upon time, place and person.

If people are guided by the needs and potentialities of their socio-economic unit, the law of

productivity is benign. Maximum production in the economy will provide a congenial environment for more investment, more industrialization, more employment, increasing purchasing capacity and increasing collective wealth in an ever progressive manner, Shrii Sarkar concludes. 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.

In fact, the only way to solve unemployment and bring about full employment throughout the world is by developing block-level industries. 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. The population of every socio-economic unit should be organized on a scientific basis, Shrii Sarkar held. The problem of a floating population should be tackled on the block level itself. Where there is a floating population, it should be either permanently settled or returned to its original region.

Eradication of Mass Poverty

PROUT's People's economy includes employment for all; the eradication of mass poverty; the development of rural economy; the phase-wise socialization of land into the hands of those who work physically or intellectually for proper production; practical training programs to impart skills which

enable people to find employment in their immediate urban or rural locality; work placement; and the transportation, trans-shipment, loading and unloading of any materials, even if they are not economically viable in the short-term.

People's economy is also concerned with the generation of cheap power and the supply of water, which are essential if people are to control their local economies. Finally, it includes economic decentralization, cooperative dynamo and block-level planning.

Cooperatives – Skilled and Unskilled labor

The workforce in PROUT's cooperatives system will be composed of the shareholding farmers and non-shareholding laborers. Both groups will benefit: the shareholding farmers will get regular salaries for their work plus a return on their shares, while the laborers will enjoy stable employment and favorable wages. PROUT's cooperative system will solve the problem of unemployment, writes Shrii Sarkar. As production increases the need for more facilities and resources will also increase. Educated people can be employed as skilled workers. There will also be a need for tractor drivers, laborers and cultivators, and cooperative members will naturally do this work. Village people will not need to move to the cities for employment. In the cooperative system there should be no compulsory age for superannuation. People should be free to work as long as they like, providing their

health permits.

Through the three phases of establishing the cooperative system it will be possible to reduce the excessive population pressure on land and to engage thirty to forty-five percent of the population in agriculture. In the second phase, the problem of unemployment will be tackled through the large-scale establishment of industry, and by the third phase there will be no unemployment problems for the agricultural laborers. By the end of the third phase, the rural sector will be freed from the vexing problems of agricultural and industrial production, unemployment and social security.

Abolition of Income Tax

PROUT advocates the abolition of income tax. If income tax is abolished in India and excise duty on excisable commodities is increased by only ten percent, there will be no loss of government revenue, Shrii Sarkar suggested in 1979. When there is no income tax, nobody will try to accumulate black money. All money will be white money. As a result there will be economic solidarity, an increase in trade and commerce, more investment, more employment and an improvement in the position of foreign exchange.

Conclusion

PROUT is an all-comprising socio-economic model that aims at economic liberation to pave the way for further all-round growth. By liberating all from the curse of unemployment individuals and society will be free to explore truer meanings of existence and co-existence.

SOMETHING TO PONDER

The cost of Oxygen !! In one day a human being breathes oxygen equivalent to 3 cylinders.

Each oxygen cylinder on an average costs Rs 700, without subsidy.

So in a day one uses Oxygen worth Rs. 2100 and for a full year it is Rs 7, 66,500. If we consider an average life span of 65 years; the costs of oxygen we use become a staggering sum of Rs 500,00,000 = Rs 50 million. All this oxygen is derived free of cost from the surrounding trees. Very few people look at trees as a resource and there is rampant tree cutting going on everywhere which should stop.





* Michael Coren

In France the previous government reduced the working hours to 35 from 40. Time, like work, has become commodified, a recent legacy of industrial capitalism, where a controlled, 40-hour week in factories was necessary. Our behavior is totally out of step with human priorities and today's economy. To lay the foundations for a "steady-state" economy -- one that can continue running sustainably forever -- a recent paper argues that it's time for advanced developed countries transition to a normal 21-hour work week. This does not mean a mandatory work week or leisure-time police. People can choose to work as long, or short, as they please. It's more about resetting social and political norms. That is, the day when 1,092 hours of paid work per year becomes the "standard that is generally expected by government, employers, trade unions, employees, and everyone else."

The New Economics Foundation (NEF) says there is nothing natural or inevitable about what's considered a "normal" 40-hour work week today. In its wake, many people are caught in a vicious cycle of work and consumption. They live to work, work to earn, and earn to consume things. Missing from that equation is an important fact that researchers have discovered about most material consumption in wealthy societies: so much of the pleasure and satisfaction we gain from buying is temporary, ephemeral, and mostly just relative to those around us (who strive to consume still more, in a self-perpetuating spiral).

The NEF argues we need to achieve truly happy lives, we need to challenge social norms and reset the industrial clock ticking in our heads. It sees the 21-hour week as integral to this for two reasons: it will redistribute paid work, offering the hope of a more equal society (right now too many are overworked, or

The Case for a 21-Hour Work Week

It would create jobs and stop the unsustainable cycle of rampant consumerism

underemployed). At the same time, it would give us all time for the things we value but rarely have time to do well such as care for our family, travel, read or continue learning (as opposed to feeding consumerism). Not to mention, it may be the only way a modern global society won't overwhelm the earth's resources. Creating EU-level living standards for the entire world by 2050 would require a six-fold increase in the size of the global

economy, with potentially devastating consequences. Instead of growing the economy, maybe we need to recalibrate society to make everyone happier and successful with less.

"The proposed shift towards 21 hours must be seen in terms of a broad, incremental transition to social, economic, and environmental sustainability," says the NEF in its report. The challenges are great, none more so than figuring out how to make most of society be able to live on half of their current income. And no doubt, many will seize on this as socialism or worse. Many will object to being told that 21 hours is normal, or 80 hours is too much. But consider what John Maynard Keynes, (whose theories underpin much of the global response to the financial crises), said in 1930 about the goal of future societies. Keynes thought that by the start of the 21st century, we would work only 15 to 21 hours a week, and we would instead focus on "how to use freedom from pressing economic cares." As NEF writes: "Keynes was wrong in his forecast, but not at all wrong, it seems to us, to envisage a very different way of using time."





Israeli Defence Forces ceremony near the entrance of Auschwitz



* Sebastian Vilar Rodriguez

The following is a copy of an article written by Spanish writer Sebastian Vilar Rodriguez. It doesn't take much imagination to extrapolate the message to the rest of Europe - and possibly to the rest of the world. Indeed we are indebted to French Revolution which gave humanity the slogan of "Liberty, Equality and Fraternity", but, now it seems we have become victim of the same. The concept has been stretched too far under the declaration of Human Rights to allow the religious fanatics complete freedom with impunity to attack the innocent under the garb of "Supreme Command" and this must give nightmare to many nations. The article below gives us a warning based on facts and reality that it is high time that free nations must ponder that the 'slogan' needs to be revised in the light of modern experience.

European Life Died in Auschwitz

I walked down the street in Barcelona, and suddenly discovered a terrible truth - Europe died in Auschwitz ... We killed six million Jews and replaced them with 20 million Muslims. In Auschwitz we burned a culture, thought, creativity, talent. We destroyed the chosen people, truly chosen, because they produced great and wonderful people who changed the world. The contribution of this people is felt

in all areas of life: science, art, international trade, and above all, as the conscience of the world. These are the people we burned.

And under the pretense of tolerance, and because we wanted to prove to ourselves that we were cured of the disease of racism, we opened our gates to 20 million Muslims, who brought us stupidity and ignorance, religious extremism and lack of tolerance, crime and poverty, due to an unwillingness to work and

support their families with pride. They have blown up our trains and turned our beautiful Spanish cities into the third world, drowning in filth and crime. Shut up in the apartments they receive free from the government, they plan the murder and destruction of their naive hosts. And thus, in our misery, we have exchanged culture for fanatical hatred, creative skill for destructive skill, intelligence for backwardness and superstition. We have exchanged the pursuit of peace of the Jews of Europe and their talent for a better future for their children, their determined clinging to life because life is holy, for those who pursue death, for people consumed

by the desire for death for themselves and others, for our children and theirs. What a terrible mistake was made by miserable Europe.

A lot of Americans have become so insulated from reality that they imagine America can suffer defeat without any inconvenience to themselves. Recently, the UK debated whether to remove The Holocaust from its school curriculum because it 'offends' the Muslim population which claims it never occurred. It is not removed as yet. However, this is a frightening portent of the fear that is gripping the world and how easily each country is

giving in to it. It is now more than 60 years after the Second World War in Europe ended.

This could be considered in memory of the, 6 million Jews, 20 million Russians, 10 million Christians, and 1,900 Catholic priests who were 'murdered, raped, burned, starved, beaten, experimented on and humiliated.' Now, more than ever, with Iran, among others, claiming the Holocaust to be 'a myth,' it is imperative to make sure the world never forgets. How many years will it be before the attack on the World Trade Center 'NEVER HAPPENED' because it offends some Muslim in the United States?

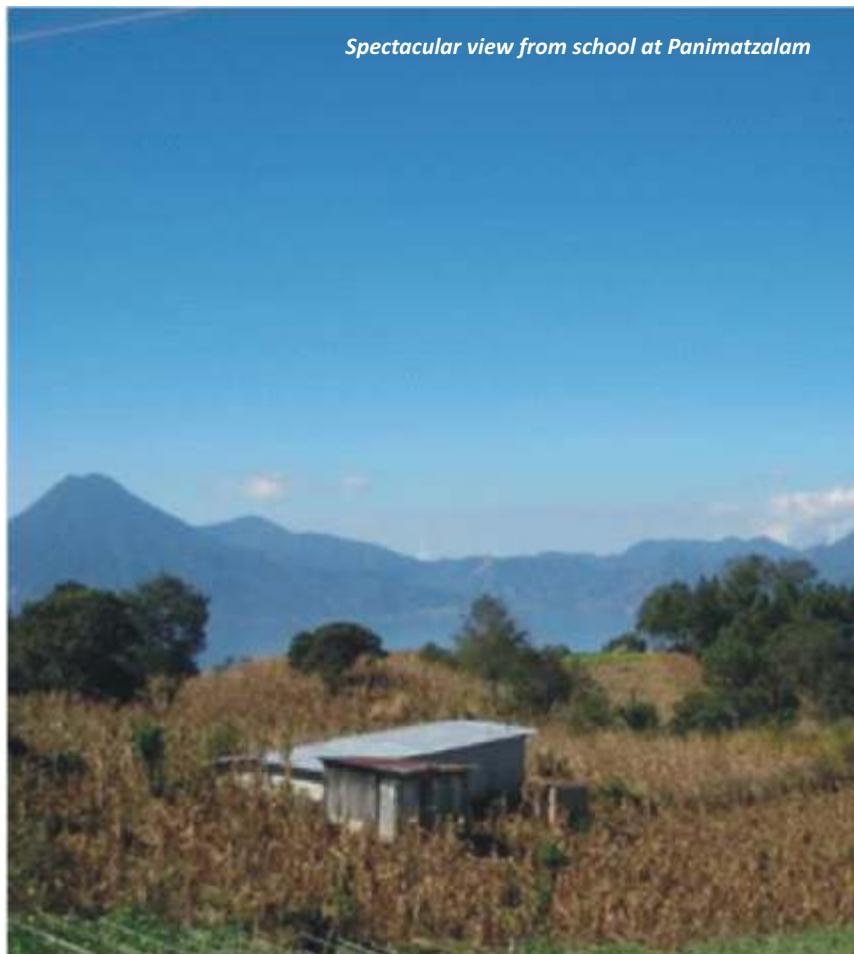


Interior of gas chamber in Auschwitz



Using Prout to Evaluate and Support A Community Samaja Movement

Social dynamics works with even unmanifested hands. People, at present, may be reluctant to embrace PROUT as a vehicle for mass social change and it may look a stagnant pool of ideas but, in small vicinity the ideas have been bestowed to unknown people and this is greatest news for Proutists. When this potential thought takes root in a tiny place, the day will not be far off when it spreads to the whole world; thus, the day of reckoning appears to be not far off.



* Matt Oppenheim

How does Prout come about in a real community? This was on my mind when I learned about the community of Panimatzalam; a village of seven- hundred Quiche and Kachiquel speaking Mayans in the highlands of Guatemala. In the course of fifty years Panimatzalam had emerged from a brutal civil war, and evolved an intertwined system of extensive economic cooperatives with a movement for indigenous education. This community could be evaluated by its effectiveness in addressing many Prout goals, including Samaja, Neohumanism, cooperatives and local economy, saving linguistic and cultural heritage, land reform, spiritual perspective, the development of Sadvipras, decentralizing

population by creating economic opportunities. People work from a deeply shared sense of community, and then inspire other villages in the region to work collectively; not giving in to foreign entities or business-like religions. Over time, organizations flower and cooperatives become larger and more complex. Spirituality is their universal legacy, remembering their ancestors and the creative force behind the universe. Teachings are passed down and future leaders are ignited from a common history of struggle and triumph. It is what Shrii P.R. Sarkar has termed "Samaja."

This village is the center of a regional movement that emulates the cooperative paradigm of Shrii P.R. Sarkar. From committees for road construction, to corn mills for women, to sports teams, youth leadership; committees to provide

water, festival committees to school committees, to non-profit organizations for healthcare, preservation of the environment and independent radio stations and its own cooperative bank, this is a truly autonomous village. All these projects were led by inspired young people supported by their elders. They also have become nearly self-sufficient in food, producing all the fruits, vegetables, grains and meat that they need. They also consider corn to be their sacred food, granted by the Creator to the indigenous people of North and Central America, and used in many dishes each day. As well, they also produce much of their clothing, and medicinal herbs, they dig wells for all their water needs, and they use sustainable forestry for building materials and furniture. I was introduced to Mayan shaman Domingo Quino-Solis and invited to stay in his house. We quickly bonded by sharing our personal stories of transformation. As a young man he was a devout Catholic Catechist. However when he married, the aunt

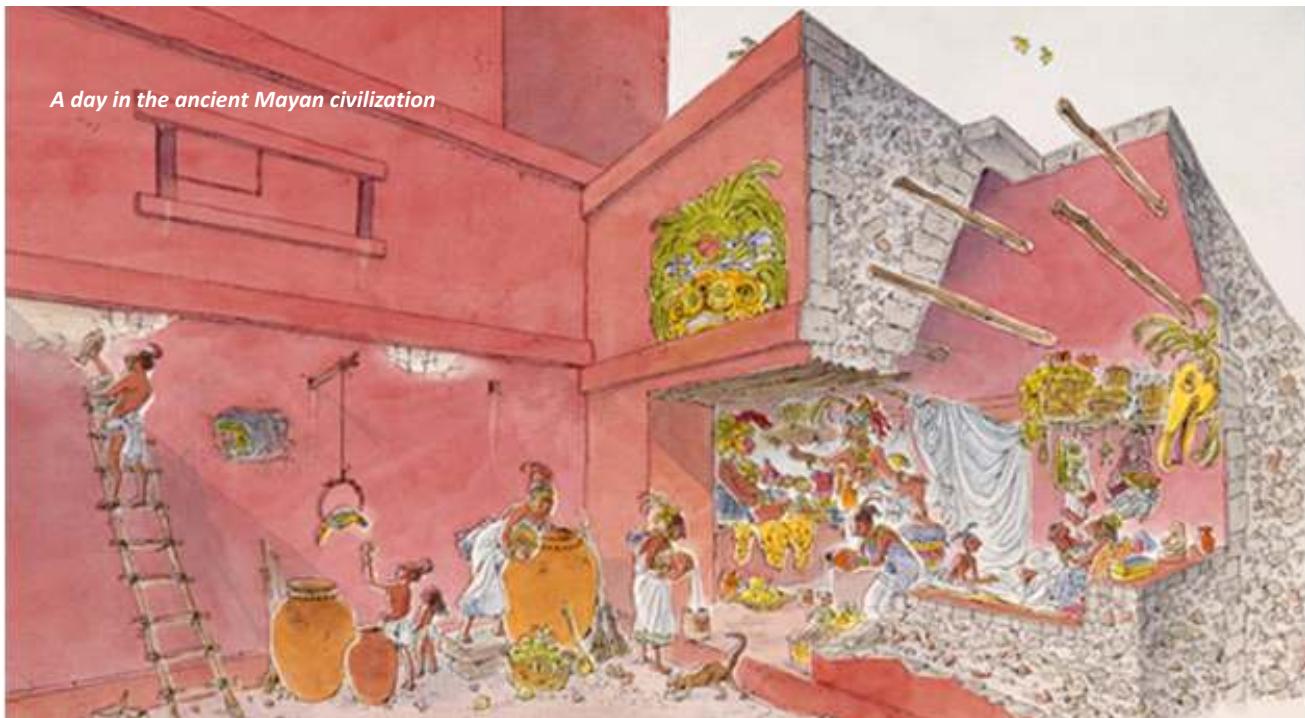
of his new wife, herself a shaman, foretold that he would also become a shaman. He rejected the idea, believing shamanism to be the work of the devil. One evening he was kidnapped by a large group of shamans in the hope that he would give in to what they believed was his "calling." He eventually escaped, but while traveling home met a horrible accident. A kind elderly shaman nursed him back to health, and soon after he embraced these ancient spiritual practices.

With his renewed faith, Quino-Solis envisioned a regional movement of agricultural cooperatives free from the control of any NGO, government agency or church. He was inspired as I had been, by the work of Paolo Freire, the Brazilian activist that helped liberate people from their own internalized oppression. Freire's message was that social transformation begins with rigorous self-searching, self-awakening and a process of social change founded on a deep love for all. This is very similar to what Shrii Sarkar called

Neo-humanism. Quino-Solis was eager to inspire the youth of the village and region through a book for middle school students. Many young Mayans were leaving for the capital or the United States in search of jobs, and losing their culture, language and spirituality along the way. The goal of this book was to tell the story of how former generations had developed their own cooperative economy to provide meaningful work for everyone, while sustaining the strength of their language, community and culture at the same time. Together we decided to form a research collective to write the book with two female teachers/activists and a male mechanic who was a member of the village council. We applied a process called "indigenous research" based on the work of Linda Tuhiwai Smith (2001), replacing an inappropriate academic style of research with one that reflected indigenous rituals, worldview, traditional storytelling and imagery, and that emerged from the community itself.



Ancient Mayan temple



The book used Paolo Freire's "critical pedagogy", challenging readers to both reflect and act on what they were learning to create new futures. It would be written in Spanish, and used in bilingual Mayan/ Spanish. The first consumer cooperative started in 1965, and grew in the course of a few years and had its own building erected, which still stands today. Afterwards villagers formed the first village council, and started the first primary school. Then they arranged a loan from an international organization to buy the surrounding farmland, 40 percent of which was owned by Europeans. This was similar to Sarkar's call for the local cooperative ownership of agricultural land. Then they arranged a loan to build strong houses after an earthquake destroyed the village in 1976. Quino-Solis and Juan Morales Quino, two original members of the movement for young professionals then came up with a collective vision for the community: "The goal would be to expand our cooperative in the coming years to generate jobs for the members and leave in inheritance a better future for our sons and daughters."

Soon, they formed the Association for the Integral Development of Mayan Youth (ADJIMA), and were adamant about starting a training school for professionals. Readers are then

given the community's comprehensive vision – a set of values and principles, a respect for Mayan spirituality, and a plan of action that defines integral development. We can find many similarities with Prout's concept of Samaja.

When, in a given community, there is sufficient food, land for cultivation, a decent house to live in, schools for children to study and other basic diversified educational centers; when there are higher education schools, educational centers with practical and productive workshops, sports fields, community assembly halls, health dispensaries and low cost medicines available to the people, potable water for consumption, respect for the rights of people, equality for all, and where every man, woman, youth and child is organized, we refer to that as integral community development. In addition, if we can count on a modern education which includes the different cultures of the region, which is all inclusive, free from class, religious or any other discrimination; an education that fosters unity, respect of mother nature and the harmonious practice amongst all as brothers and sisters within a cosmographic horizon, that is called integral development. (Quino-Solis, et al., 2004) The final section of the book calls readers to "Take Action": Do something so that you may become a better leader and

a better professional. Demonstrate to humanity that you have the capacity. Investigate why and for which purpose there is so much talk about community development.

Conclusion

In this project, my role as a Proutist was to assist and support the existing movement in Guatemala, not to lead. However I was able to help inspire the research collective to some degree by showing them some of the similarities between Prout's global vision and their local struggles. Prout is a synergistic movement; it can best be understood by how its features are mutually supportive and dynamic. Coming into a movement with a consciousness of discovery is much more effective than coming in with preconceived projects and processes. The style and paradigm of PROUT research can evolve with the people worked with. It is the best way to work with people towards their own method of social change. In this case, indigenous research, or research embedded in indigenous culture evolved with the research team

Matt Oppenheim, has his Ph.D. in Transformative Studies from the California Institute of Integral Studies. A Fellow with the Society for Applied Anthropology, he teaches at colleges, works to develop service learning, and focuses on indigenous research. This article is dedicated to the goal of inspiring all to bring to life the Prout vision of Shrii P.R. Sarkar.



Adulterated Loose Milk?

Mumbai-based consumer activist AR Shenoy found out that in four years only 172 branded samples were drawn in Mumbai, of which 41 samples failed the tests as per PFA Act, 1954. Not a single loose milk sample was drawn and tested for reasons best known to Maharashtra FDA

* A Prout Report

The issue of milk adulteration was in limelight after a national survey found that 68% of the tested samples were of sub-standard quality. Experts point out that loose milk is more susceptible to adulteration. However, information received under the Right to Information (RTI) from the Food and Drug Administration (FDA), Maharashtra revealed that not a single sample was drawn from Mumbai and other major districts of the state for testing from April 2005 to March 2009.

Mumbai-based consumer activist AR Shenoy, filed an RTI application to find out the measures taken by the state FDA to keep a tab on unscrupulous milk adulterators from 12 districts of the state. As per the RTI reply, during April 2005 to March 2009 a total of 1,342 branded milk samples were drawn and 28% of samples were found not conforming to the standards prescribed by the Prevention of Food Adulteration (PFA), Act 1954. Only 67 loose milk samples were drawn, of which only 15 samples failed the tests.

However, Mr Shenoy says, "It is surprising that in four years only 172 branded samples were drawn in Mumbai, of which 41 samples failed the tests as per PFA Act, 1954. Not a single loose milk sample was drawn and tested for reasons best known to Maharashtra FDA. To conclude, the information reveals that 22% milk samples fail when tested as per PFA standards." In Mumbai, more than 60 lakh liters of milk is sold daily through branded pouches, loose and

tetra packs. The majority is through pouches and loose medium available in dairies.

According to Shenoy, the milk sold by milk handlers is adulterated with water by using syringes and in some cases by the use of actual packaging machinery to give you the neatly adulterated milk. Since there is staggering returns in the business, they often indulge in adulteration. Pritee Shah, editor of Insight, a consumer magazine, and chief general manager of Consumer Education and Research Centre (CERC) says that loose milk is adulterated with anything one can think of. "There is water, glucose, starch, urea and other things in it. People have the misconception that milk pouches are powdered milk while loosely sold milk is fresh. Many dairy owners don't even provide

proper fodder to their cattle so they end up eating plastics, stale food often seen on roadsides. This is harmful as it gets to their food chain and subsequently in the milk as well."

Recently a survey was conducted across India, with total of 1,791 samples drawn from 33 states and Union Territories, to identify common adulterants like urea, detergent, skimmed milk powder, hydrogen peroxide, starch, etc. Out of the total tested samples, the Food Safety and Standards Authority of India (FSSAI) found 68.4% samples non-conforming to set standards of which 46.8% were deficient in fat and solid no-fat content (SNF) and 44.69% had skimmed milk powder (SMP). Detergent was found in 8.4% of the total samples.





* A Prout News report

A news paper demonstrates that consuming genetically modified (GM) food leads to significant organ disruptions in rats and mice. Researchers reviewed data from 19 studies and found that parameters including blood and urine biochemistry and organ weights were significantly disrupted in the GM-fed animals. The kidneys of males were the most affected, experiencing 43.5 percent of all the changes. The livers of females followed at more than 30 percent. Other organs may have been affected too, including the heart and spleen, and blood cells.

According to the Institute for Responsible Technology:

"The GM soybean and corn varieties used in the feeding trials 'constitute 83 percent of the commercialized GMOs' that are currently consumed by billions of people. While the findings may have serious ramifications for the human population, the authors demonstrate how a multitude of GMO-related health problems could easily pass undetected through the superficial and largely incompetent safety assessments that are used around the world." Further, the biotechnology firm Monsanto is only an FDA approval away from its latest monstrosity -- soybeans that have been genetically modified to produce omega-3 fats. That FDA approval is expected this year.

Monsanto plans to include GM soybean oil in every product it can -- baked goods, baking mixes, breakfast cereals, cheeses, frozen dairy desserts, pasta, gravies and sauces, fruit juices, snack foods, candy, soups, and more. According to Forbes: "Monsanto is so despised by environmentalists that Google's first suggested search term for the St. Louis Company is 'Monsanto evil.' Readers ... voted Monsanto the world's most Evil Corporation in a January poll, giving the corporation

19 Studies Link GMO Foods to Organ Disruption

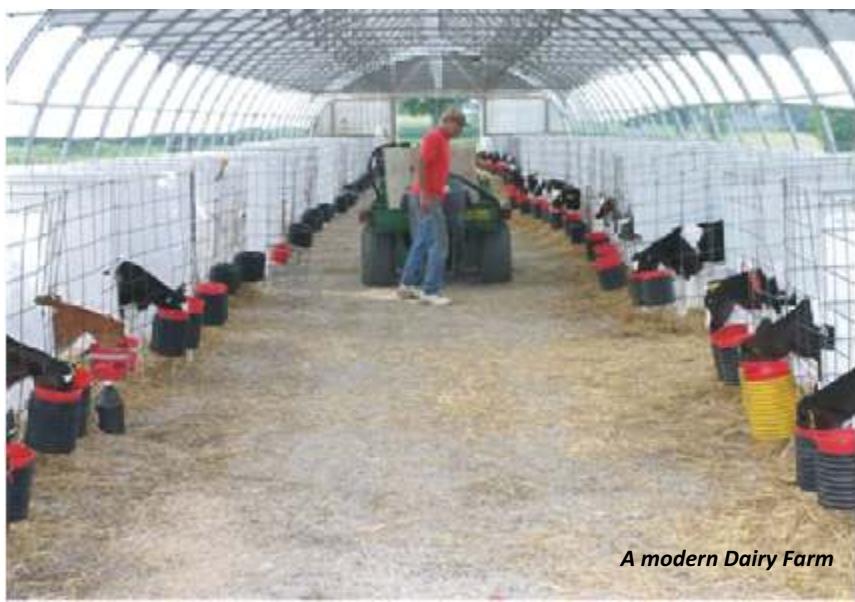
Scientists have also introduced human genes into 300 dairy cows in a process that they say will cause the cows to produce milk with the same properties as human breast milk. They believe that this could provide an alternative to formula milk for babies.

a whopping 51 percent of the vote."

Scientists have also introduced human genes into 300 dairy cows in a process that they say will cause the cows to produce milk with the same properties as human breast milk. They believe that this could provide an alternative to formula milk for babies. Critics of GM technology questioned the safety of milk from genetically modified animals, and also its potential effect on the cattle's health.

According to the Telegraph: "The researchers used cloning technology to introduce human genes into the DNA of Holstein dairy cows before the genetically modified embryos were implanted into surrogate cows ... The researchers said they were able to create cows that produced milk containing a human protein called lysozyme." Dr. Mercola's comments: In the latest review of genetically modified organisms (GMO) -- an analysis of 19 animal studies -- it was revealed that nearly 10 percent of blood, urine, organ and other parameters tested were significantly influenced by GMOs, with the liver and kidneys faring the worst.

The studies involved animals fed GM soy and corn, which comprise more than 80 percent of all



A modern Dairy Farm



Protestors marched in Katmandu, Nepal, against a proposed farmer training program involving hybrid maize from Monsanto

GMOs cultivated on a large scale, and exist in virtually every processed food sold in the United States. Clearly the danger posed by GM crops is no longer theoretical, yet because GM foods are patented inventions that are protected under copyright and proprietary information laws, the corporations controlling the seeds only allow them to be studied under very limited conditions. Rarely (if ever) do they permit them to be studied for safety by anyone but the USDA (who hasn't yet seen the need to conduct rigorous long-term studies), and rarely are they studied beyond 30 or 90 days.

The GM Foods You're Eating Have Only Been Studied for 90 Days—at Most!

As Jeffrey Smith, founder of the Institute for Responsible Technology states: "Only two studies reviewed in this new publication were over 90 days—both were non-industry research." In order to obtain the raw data from the 90-day studies, the researchers had to take court actions and make official requests, and the results suggested that the beginnings of chronic disease may have been starting in the animals' liver and kidneys. What would have occurred in six months, a year or five years down the line remains unknown, as the studies have never been done. The researchers noted: "The 90-day-long tests are insufficient to evaluate chronic toxicity, and the signs highlighted in the kidneys and livers could be the onset of chronic diseases. However, no minimal length for the tests is yet obligatory for any of the GMOs cultivated on a large scale, and this is socially

unacceptable in terms of consumer health protection."

Further, when the data was reviewed in its entirety, the researchers found serious cause for concern that appeared to be overlooked by

regulatory authorities: "Some of these tests used controversial protocols which are discussed and statistically significant results that were considered as not being biologically meaningful by regulatory authorities, thus raising the question of their interpretations." Given the obvious organ disruption that occurred in animals fed GM corn and soy for just 30-90 days, it is downright terrifying to think about what might happen to humans who eat these foods for a lifetime. The researchers state outright what the regulatory agencies have failed to acknowledge: "We can conclude, from the regulatory tests performed today, that it is unacceptable to submit 500 million Europeans and several billions of consumers worldwide to the new pesticide GM-derived foods or feed, this being done without more controls (if any) than the only 3-month-long toxicological tests and using only one mammalian species, especially since there is growing evidence of concern. This is why we propose to improve the protocol of the 90-day studies to 2-year studies with mature rats."

Why You Need to Think Twice Before Eating GMOs

There's very convincing evidence that genetically modified foods spell nothing but trouble for your health. As Smith discusses in this interview, scientists have discovered a number of health problems related to genetically modified foods in general, however, these studies have been repeatedly ignored by both the European Food Safety Authority and the U.S. Food and Drug Administration (FDA). In

the only human feeding study ever published on genetically modified foods, seven volunteers ate Roundup-ready soybeans. These are soybeans that have herbicide-resistant genes inserted into them in order to survive being sprayed with otherwise deadly doses of Roundup herbicide. In three of the seven volunteers, the gene inserted into the soy transferred into the DNA of their intestinal bacteria, and continued to function long after they stopped eating the GM soy!

There are serious medical implications to this finding. However, the GM-friendly UK government, who funded the study, chose not to fund any follow up research to see if GM corn -- which is engineered to produce an insecticide called BT toxin -- might also transfer and continue to create insecticide inside your intestines. These kinds of studies are sorely needed, and fast, because as of right now, about 85 percent of the corn grown in the US is genetically engineered to either produce an insecticide, or to survive the application of herbicide. And about 91-93 percent of all soybeans are genetically engineered to survive massive doses of Roundup herbicide. What this means is that nearly ALL foods you buy that contain either corn or soy, in any form, will contain GMO unless it's certified organic by the USDA. In this interview, Smith also mentions an Italian study where they fed BT corn to mice. As a result, the mice expressed a wide variety of immune responses commonly associated with diseases such as: Rheumatoid arthritis, Inflammatory bowel disease, Osteoporosis, Atherosclerosis, Various types of cancer, Allergies and Lou Gehrig's disease

In addition, Smith has documented at least 65 serious health risks from GM products of all kinds. Among them:

- Offspring of rats fed GM soy showed a five-fold increase in mortality, lower birth weights, and the inability to reproduce

- Male mice fed GM soy had damaged young sperm cells
- The embryo offspring of GM soy-fed mice had altered DNA functioning
- Several US farmers reported sterility or fertility problems among pigs and cows fed on GM corn varieties
- Investigators in India have documented fertility problems, abortions, premature births, and other serious health issues, including deaths, among buffaloes fed GM cottonseed products

Beware of New GMO Products: Omega-3 Soybean Oil

GM crops have already invaded our food supply, and more GM –foods are in the pipeline, but you'd never know it because GM foods are unlabeled. One of the latest creations from GM giant Monsanto is a genetically modified soybean that produces omega-3 fats. "Stearidonic acid (SDA) soybean oil, as the new product is called, is only one FDA approval away from becoming a reality, but although omega-3 fats are clearly healthy, omega-3 from GM soybean oil most likely certainly is not. Not only do you need to get animal based omega 3 fats in your diet for the most benefits, but also soybean oil is not a food you want to consume, especially if it has been manipulated to contain omega-3 fats. GM soy has been linked to an increase in allergies, as well as has the potential to cause infertility in future generations. It's also one of the polyunsaturated vegetable oils you need to cut down on in your diet if you want better health.

Unfortunately, as Forbes reported; "Monsanto plans to include SDA soybean oil in just about everything: "baked goods and baking mixes, breakfast cereals and grains, cheeses, dairy product analogs, fats and oils, fish products, frozen dairy desserts and mixes, grain products and pastas, gravies and sauces, meat products, ... milk products, nuts and nut products, poultry products, processed fruit

juices, processed vegetable products, puddings and fillings, snack foods, soft candy, and soups and soup mixes, at levels that will provide 375 milligrams (mg) of SDA per serving." It's unclear whether the new SDA soybean oil will be listed on labels, but if you see "stearidonic acid (SDA) soybean oil" on a label, now you'll know what it is so you can avoid it.

The Latest Creation: GM "Breast Milk" From Cows

Researchers are also trying to produce "human" breast milk using genetically modified cows. Scientists used cloning technology to introduce human genes into dairy cows to produce milk they say has the same properties as human breast milk and could provide an alternative to formula or human breast milk for babies in about 10 years. Producing GM food for babies is alarming, as the process of moving genes around carries unpredictable risks. One study that looked at the insertion of a single gene into a human cell found that up to 5 percent of the genes had significantly changed their level of output. This means that hundreds or thousands of genes could change their levels of protein expression when a single gene is inserted -- and even one change can be dangerous. As The Telegraph reported, already there were signs of trouble with the GM "human" cow milk studies: "... During two experiments by the Chinese researchers, which resulted in 42 transgenic calves being born, just 26 of the animals survived after ten died shortly after birth, most with gastrointestinal disease, and a further six died within six months of birth."

Do You Know ... You're Probably Eating GMOs?

I've gone on record saying that due to the amount of GM crops now grown in the United States (over 90 percent of all corn is GM corn and over 95 percent all soy is GM soy) EVERY processed food you encounter at your local supermarket that does not bear the "USDA

Organic" label is filled with GM components. So, you're eating GM foods, and you have been for the last decade, whether you knew it or not. You can thank Congress for this, and the USDA and Monsanto. What ultimate impact these GM foods will have on your health is still unknown, but increased disease, infertility and birth defects appear to be on the top of the list of most likely side effects. As was recently stated in the NY Times: "A majority of our foods already contain GMOs and there's little reason to think more isn't on the way. It seems our "regulators" are using us and the environment as guinea pigs, rather than demanding conclusive tests. And without labeling, we have no say in the matter whatsoever."

Are You Ready to Avoid GMOs?

If you don't already have a copy of the Non-GMO Shopping Guide, please print one out and refer to it often. It can help you identify and avoid foods with GMOs. Also remember to look for products (including organic products) that feature the Non-GMO Project Verified Seal to be sure that at-risk ingredients have been tested for GMO content. You can also download the free iPhone application that is available in the iTunes store. You can find it by searching for ShopNoGMO in the applications. If you're feeling more ambitious, you can also order the Non-GMO Shopping Tips brochure from the Institute of Responsible Technology in bulk and give it to your family and friends. When possible, buy your fresh produce and meat from local farmers who have committed to using non-GM seeds and avoid non-organic processed foods as much as possible, as again these are virtually 100-percent guaranteed to contain GM ingredients. Genetically modified foods are, from my perception, one of the most significant threats that we have against the very sustainability of the human race, so everything you can do to avoid them is a step in the right direction for humankind.



* Divyendu

As you know the Greek economy has more or less stalled, and they are at the moment negotiating more and more drastic "haircuts" to the money they will have to pay back to international lenders. They desperately need new money to keep the show on the road for a few weeks longer, but Germany and others demand more Greek Govt. cuts first. There is very little chance of cutting any more Greek gov expense without blowing up the country through a people's revolt. Many financial institutions in Europe and elsewhere have put money in Greek bonds which are quickly

Downfall of Capitalism

Don't be fooled by rising stock markets. They are kept aloft purely by artificial liquidity

progressing towards less and less real value. Many of these financial institutions have hedged or created a counter balance to their investment in Greek bonds by buying an insurance called credit default swap (CDS). 90% of the worlds CDSs

have been issued by the five largest banks in the US. If they will have to pay out on these CDSs related to Greek debt they will become insolvent.

The organization that determines if sovereign nations have

defaulted on its loans is called ISDA (International Swaps and Derivatives Association). ISDA is controlled by the large banks that have issued almost all CDSs. When the Greek foreign debt had a haircut of 50%, ISDA decided it was just a controlled "credit event" and not a default. Many analysts think Greece's debt will soon be further chopped down to 30%. ISDA will want to call that too a controlled credit event and not a default because the banks that control ISDA don't want to go bankrupt.

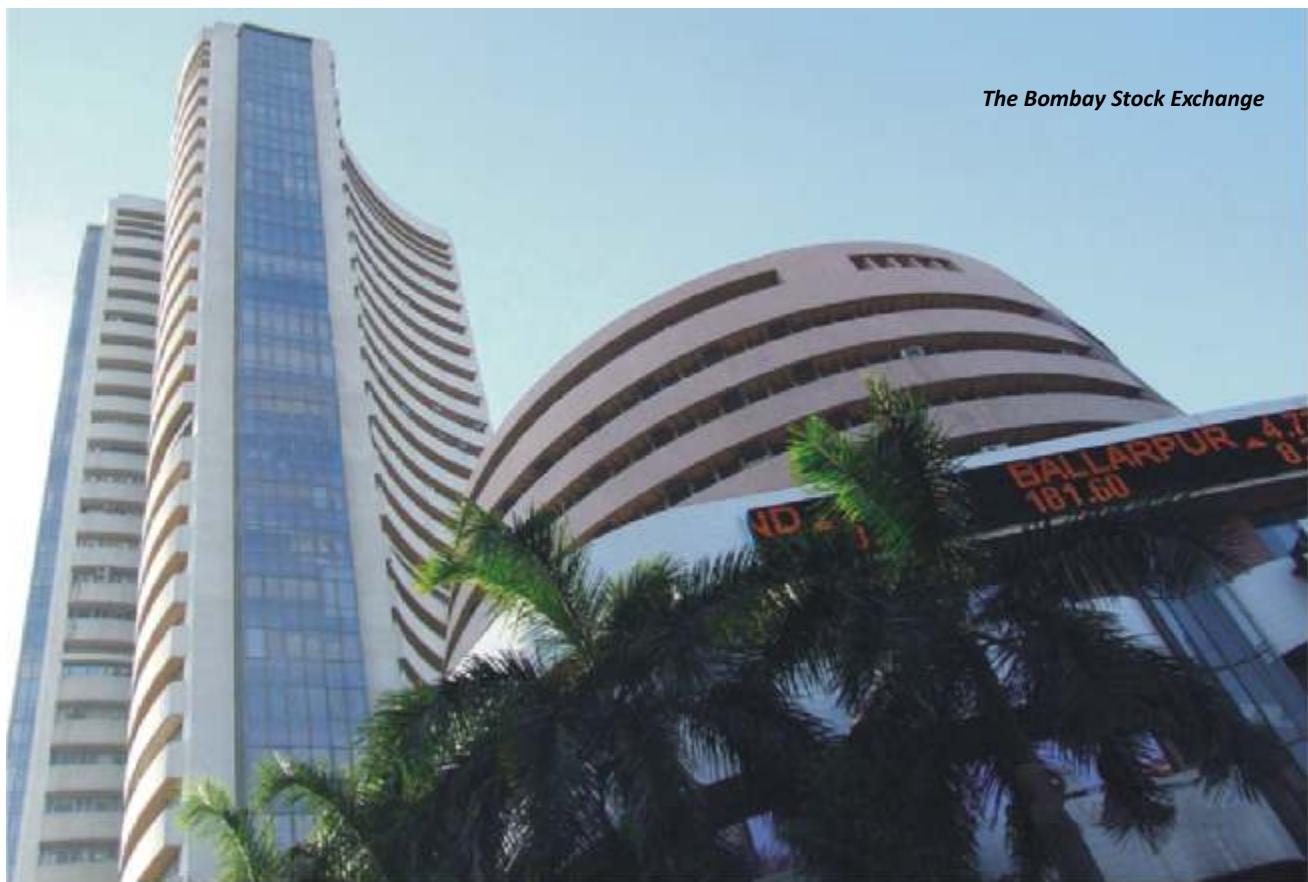
The financial institutions that bought CDSs are feeling the pinch, since the payout on this insurance is prevented by the big banks who issued the CDSs. MF Global went bankrupt when Greek debt went to 50%. More will follow when Greek debt goes to 30% without insurance payout. The assertions by Greeks and other Europeans that Greece will pay their bondholders sound more hollower for each week that

passes. When the accepted value of Greek bonds reach 15, 10, or even 5% comes a point when ISDA can no longer avoid calling it a sovereign default. When that happens the CDSs connected with these investments trigger, and the five biggest banks in the US are guaranteed to go bankrupt. Even before that time many financial institutions will have gone belly up - perhaps the institution that provides for YOUR pension?

The timescale for these events can be determined by the speed of decline of the Greek economy. Replicate this accelerating sovereign default in Portugal and these outlined events are not only highly probable but guaranteed. My personal guess is that the dominoes will start to fall in March or April. Don't be fooled by rising stock markets. They are kept aloft purely by artificial liquidity, i.e. money printing (quantitative easing), not actual value creation (leading

ultimately to loss of purchasing power by ordinary folks). The moment the US Dollar is abandoned as a world currency due to its debasement it is haircut time for trillions of dollars of US debt. The sovereign bond market is different from the stock market.

There is every possibility that The Powers That Be will start military action in Iran at this time to take people's mind off homegrown economic woes and direct their anger at an easily identified foreign enemy. The legal groundwork has already been made to allow the military policing of civilian protesters in the US, with unlimited incarceration without trial for declared terrorists. Expect pandemonium. Build self sufficiency with likeminded people now. Stop relying on large banks and their ATMs giving you your money when you want it. Stop relying on food flown in from the other side of the planet or even trucked in from the other side of the continent.





The stock market crash

* Wakeen Edmonds

But how exactly did the Mortgage Market “Meltdown”?

The primary cause of this economic crisis is what is known as a “Bubble” that occurred in the Mortgage Market. Speculative Market Bubbles are caused when speculators, in the pursuit of profit, pile onto a particular asset class without regard to the economic fundamentals regarding the particular investment. A certain mania ensued as other speculators also invest in the particular asset because they see the price going up. The particular merits of the asset

Mortgage Market Meltdown

A Meltdown caused by speculative excess and greed. The Political Economy that allowed such Speculative Excess has to be scrutinized and a new paradigm is needed

class, i.e. whether or not there is a strong need or want (demand) for this particular product or service associated with the particular asset is not considered and greed for even

more profit drives the price up even further. Eventually the demand subsides as people realize that there is no longer an economic reason to pay such a high price for the

investment in question and the price rapidly falls as people sell the asset...

In the specific case of the Bubble associated with the mortgage market capital had already began to flow out of the market for stocks and bonds (the so called Capital Markets) and began to flow into the housing market, as investors began to lose faith in the capital markets they began to invest in their homes via restorations furnished by home equity lines of credit due to the false belief that "Real estate always appreciates". More and more people began looking for properties to buy as an investment beyond their primary residence and this speculation caused a Bubble to form as more and more people wanted to invest in homes that were rapidly increasing in value at that time. All of this speculation was fueled by easy credit, as banks charged high fees and interest rates (which is essentially a payment that the borrower makes to the lender for the use of their money) without even verifying the ability of the borrower to repay the loan (the so called No-Documentation Loans). This scenario was further exacerbated by derivatives that were created such as Collateralized Mortgage Obligations (CMOs), and Real Estate Investment Trusts (REITs) and such by Investment firms. A derivative contract (which is traded in the open market) is based on the value of an underlying asset, in this case a bundle of mortgage loans. The value of the contract is "derived" from the value of the associated asset, as demand increased for a share that received payments from a pool of mortgages to investors the value of the contract increased. This was made even worse as some companies and large hedge funds used leverage (putting up a small amount of capital to hold a large position in the market, essentially borrowing money to speculate). After years of this the ability of borrowers to repay these loans began to come in question; and the

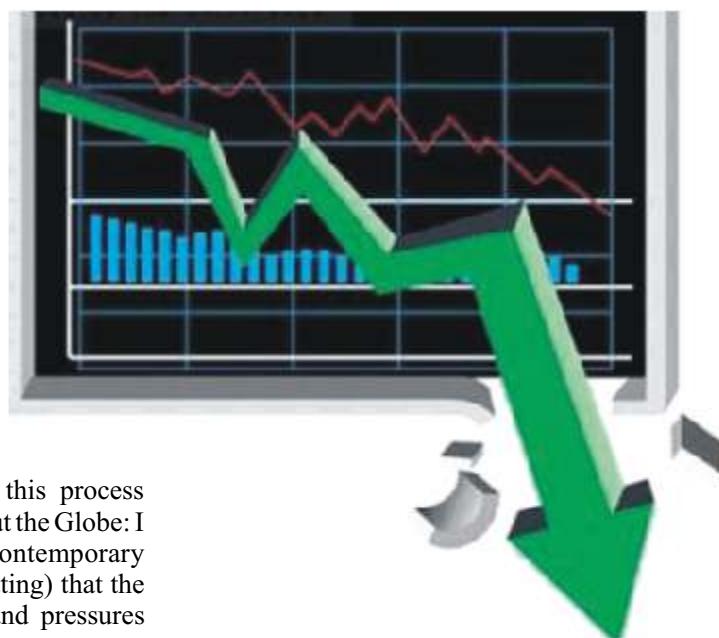
bubble burst. This caused the value of homes to fall; creating a domino effect as demand dried up for Mortgage based securities as less people were getting mortgages and the ability to repay the mortgages that were hastily granted during the speculation became doubtful. Literally billions of dollars were lost as the Markets for Homes, Mortgages and their Derivatives crashed simultaneously. Lenders tightened credit (that is, they were no longer willing to lend as freely as they had during the Mortgage Mania, greatly scrutinizing the credit of potential borrowers and only lending to people with the highest credit category, and even then many lenders were not writing any new loans out of concerns for their current exposure to this particular type of debt). Many firms had so much exposure to this type of debt (because for a time it had become so lucrative that they threw caution and the concept of diversified revenue streams to the wind, focusing on mortgage revenue) that they collapsed as well, right along with the Mortgage Market... A Meltdown caused by speculative excess and greed: A Bubble.

The Solution to our Contemporary Economic Woes Involves A Structural Change.

The Political Economy that allowed such Speculative Excess has to be scrutinized and a New Paradigm is needed: A Synthesis of the salient and feasible aspects of Capitalism and Communism into a new and more beneficial framework. We see this process happening throughout the Globe: I am saying (and contemporary events are demonstrating) that the dialectic processes and pressures

of the economic systems are creating hybrid economic allocation systems that utilize what works (the salient features such as free markets and central planning boards) from each economic system for their respective society, and also that Prout philosophy, in an anticipatory fashion has already defined the economic system and structure that will result from this process in a transcendental way, giving us something that is beyond either of these two attempts at Political Economy, but still retaining the salient features of both in a more "beneficial framework"...

PROUT, the Progressive Utilization theory is founded on the postulate that society should employ a Rational Distribution of its resources to provide the minimum necessities of life for all (that is, food, clothing, shelter, healthcare, and education). Once society has achieved this it should Progressively Utilize its resources to increase the provisions and standard of living that each member of society enjoys, all the while providing an incentive to those gifted and talented contributors in a society with perks relative to their merit and contribution to the societal collective writ large. It has been suggested that the income of such



people be capped at 100 times the basic sustenance level where the minimum requirements of life are granted. Above and beyond the minimum necessities of life one who benefits the society will be provided amenities beyond what others receive to continue to encourage individual achievement and initiative (this feature is lacking in many Communist Economies and this is what has historically crippled such Command Economies as its best and brightest went elsewhere in search of a higher wage and therefore a higher standard of living). It is also the society (the collective body) that decides how much each individual is allowed to receive so as to ensure that no individual in society receives so much that an unnatural scarcity is created elsewhere in the society; i.e., if many individuals receive millions or even billions of dollars in compensation the society has failed to rationally distribute its resources: those billions utilized for the pleasure of a handful of people could feed, clothe, shelter, provide health

care and educate thousands... Contemporarily the attempt of Government Regulators in The United States Banking System to reign in the compensation of Wall Streeters is an implicit realization of this principle that PROUT anticipated when it was propounded by Shrii Prabhat Ranjan Sarkar way back in 1959!

The two earlier mentioned salient features of PROUT are known as Rational Distribution and Guaranteed Minimum Requirements. Some other salient features or "specialties" of PROUT are Increased Purchasing Capacity, The Cooperative System, Industrial Development, Decentralization, Developmental Planning, Trade and Commerce, and the crucial concept of "Economic Democracy": The people of a given society as a collective should control the factors of production and resources in a respective society rather than an elite few as exists in both Communism (the Politburo) and Capitalism (CEOs and Corporate Board members). Knowingly or

Unknowingly, the Evolution of the Modern Political Economy is moving towards a Paradigm that already exists; now is the time to consult the PROUT blueprint and amend our contemporary allocative systems...The PROUT Economy is the New Structure that is needed.

One Aspect of The Solution: Decentralization Via Socio-economic Units

One Aspect of the Solution, according to the Progressive Utilization Theory, involves Decentralization of the Economy: More Specifically the formation of "Socio-economic Units". "PROUT advocates a new and unique approach to decentralization based on the formation of socio-economic units throughout the world. Socio-economic Units should be formed on the basis of factors such as common economic problems; uniform economic potentialities; ethnic similarities; common geographical features; and people's sentimental legacy, which arises out of common socio-cultural ties like language and cultural expression.

In the area of trade, state governments must have the right to take action against those involved in black marketeering, speculation, adulteration, illegal misappropriation and the creation of artificial scarcity, but broad-based autonomous bodies (such as district boards or municipal corporations) should also have sufficient power to act. This is because if ordinary people want to take action against a local offender they may have to register their complaint with an individual police officer, then with the police station, then with the sub-divisional administration and finally with the district administration, the entire process taking about six or nine months, and when they reach the state capital, they learn that such matters come under the jurisdiction of the central government and not the state government. This type of situation is certainly not desirable. The state government must have the right to pass and enforce anti-corruption laws. To eliminate dishonesty in business, free trade should be established throughout the world as far as possible and the speculative markets of all countries should be immediately closed down.

Shrii PR Sarkar

Each socio-economic unit will be completely free to chalk out its own economic plan and the method of its implementation."

When one ponders small wars and regional conflicts around the World contemporarily and historically and realizes that all war has as its fundamental cause chiefly economic causes it is readily apparent that Socio-economic Units around the world can negate and contravene a large portion of the world's strife. The conflicts in Sri Lanka, The Sudan, The Congo, The Problem between Ethiopia and Eritrea, The Kurdish Problem in both Turkey and Iraq, The Basque Separatist Problem in Spain, The Balkans, The Palestinian Problem with Israel, North and South Korea, Pakistan and India, West Bengal and Bangladesh and many other problem areas have been created with the collapse of a strong regional power and the failure to form relevant and just socio-economic units.

Often the case was that the Colonial Empire or Imperialist/Regional Power encouraged "fissiparous tendencies" in order to "divide and conquer" their spheres of influence, dividing similar groups in order to destroy their solidarity rather than forming cohesive units of similar (as in the quote above) people to facilitate trade and cultural harmony and eventual synthesis.

The solution to this localized/regional warfare that is beginning to characterize the 21st century is the unique approach to Decentralization as per PROUT:

"PROUT advocates the formation of self sufficient socio-economic units through out the world. They will work to enhance the all-round welfare of the people in their respective areas and unite humanity on a common ideological base. The interests of all local people will be guaranteed and gain proper recognition. As each unit becomes strong and prosperous it will merge with other units."

Another Aspect of the Solution: Increasing Purchasing Capacity A specialty of the PROUT Economy that distinguishes and characterizes it as an allocative structure is its Increasing Purchasing Capacity phenomenon: "Increasing the Purchasing Capacity of each individual is the controlling factor in a Proutistic Economy. The purchasing capacity of common people in many undeveloped, developing and developed countries has been neglected; hence the economic systems of these countries are breaking down and creating a worldwide crisis. The first thing that must be done to increase the purchasing power capacity of the common people is to maximize the production of essential commodities, not the production of luxury goods. This will restore parity between production and consumption and ensure that the minimum requirements are supplied to all."

It has been the erosion of The Real Purchasing Capacity of the global consumer due to inflation in the price of goods and also the falling of real wages internationally that has crippled the ability of the

global consumer to procure the necessities of life. Wages have failed to keep pace with corporate profits as miserly corporations have retained and reinvested their profits for the expansion of their businesses or paid them to their Executives in the form of bonuses rather than passing through those profits to their employees. At the same time they gradually raised the price of goods and the combined effect of these actions taken in tandem is why people with jobs and working class families have difficulty in making ends meet. PROUT remedies this by focusing on shifting resources within its economy towards the production of essential commodities for consumption (rather than on producing luxury goods for conspicuous consumption):

"To increase people's purchasing capacity, the easy availability of the minimum requirements, stable prices, progressive, periodic increases in wages and salaries, and increasing collective wealth must be ensured." In a Proutistic economy, there will be no limit to purchasing capacity- that is, purchasing capacity will be ever increasing. The minimum requirements must be guaranteed and should always be increased according to time, space and person, and this can be done by continuously increasing the purchasing capacity of the people in relation to the economic development of the concerned socio-economic unit. The greater the purchasing power of the people, the higher their standard of living."



The economy depends about as much on economists as the weather does on weather forecasters.

Jean-Paul Kauffmann

How Far True?

In his forthcoming book, *Casino Capitalism: The Collapse of the US Economy and the Transition to Secular Democracy in the Middle East*, Dr. Susmit Kumar suggests Buddhism may be in for a comeback as the world's largest religion: "All religions are officially banned in China at present but it is said that nearly half of Chinese population practice or believe in Buddhism. Until the 1949 communist takeover, Buddhism had the largest number of followers in the world, with Christianity as the second largest. Hence once China starts to move away from the communistic ideology (that considers religion as "the opiate of the masses") we will see the revival of Buddhism."

According to PROUT, a world constitution should guarantee the fundamental right of spiritual practice to every individual, among other essential rights.

Kumar writes: "As China is poised to be the world's military and economic superpower in very near future, Buddhism may eclipse all other religions and regain the position of the world's leading religion. It may even make an inroad into India at the expense of Hinduism. During the heyday of Buddhism in India, from 3rd century BC to 12th century AD, there were several large universities like Taxila (4th century-6th century) and Nalanda (5th century-12th century) that attracted scholars and students from such faraway places as Greece, Korea, Japan, China, Tibet, Indonesia, Persia and Turkey. Nalanda University was one of the first great universities in recorded history. It had eight separate compounds, ten temples, meditation halls, classrooms, lakes and parks. It had a nine-story library where monks meticulously copied books and documents so that individual scholars could have their own collections."

"At its peak, Nalanda provided dormitories for nearly 10,000 students, perhaps a first for an educational institution, and also accommodations for 2,000 professors. It was devoted to Buddhist studies, but it also trained students in fine arts, medicine, mathematics, astronomy, politics and the art of war. In 1193, it was sacked by an invading Muslim army of Bakhtiyar Khilji, a Turk. The invading army burned thousands of Buddhist monks alive and beheaded thousands in order to uproot Buddhism. They also set fire to the nine story library that continued to burn for three months and the smoke from the burning manuscripts could be seen from hundreds of miles afar. Now efforts are underway to revive this grand old university. A consortium led by Singapore and Japan, with funding from India, China and other nations, have collected \$500 million for this purpose."



The Future of Growing Old in America

In these budget-strapped times, seniors are seen as freeloaders – when many are poor or exploited. They deserve better

* James Ridgeway



In her remarkable book *The Coming of Age*, Simone de Beauvoir observed that fear of aging and death drives younger people to view their elders as a separate species, rather than as their own future selves: "Until the moment it is upon us," she wrote, "old age is something that only affects other people. So it is understandable that society should prevent us from seeing our own kind, our fellow-men, when we look at the old." This disconnect has, no doubt, been helpful to those who favor cutting the so-called old age entitlements, social security and Medicare – which, these days, seems to include just about everyone in Washington. Now that the congressional super committee charged with reducing the federal deficit has gone down in flames,



some are calling for a return to the plan proposed by Obama's Simpson-Bowles deficit commission last year. Amidst all the bipartisan warring, one thing most of these committee members agree upon is that the budget will, in large part, be balanced on the backs of old people, through cuts to social security and Medicare. The only differences are over how these cuts should be made, and how large they should be. In the unlikely event that the rich are made to pay something toward deficit reduction, in the form of increased taxes, their contribution will pale in comparison to the share paid by elders in the form of reduced benefits. In part, that's because the enemies of entitlements have succeeded in depicting these lifesaving government programs as the cause of our economic woes – a myth that has been repeatedly debunked, to little avail. By

extension, they depict our current fiscal crisis as a standoff between the old and the young, rather than the rich and the poor. Former Senator Alan Simpson, handpicked by Obama to chair his deficit commission, was fond of talking about perfidy of 'fat cat geezers' who dared to oppose entitlement cuts at the expense of his – and everyone's – grandchildren. Simpson's image of old people "who live in gated communities and drive their Lexus to the Perkins restaurant to get the AARP discount" seems to have gained traction as the dominant view of elders in this country. This belies the reality of the lives lived by millions of older Americans, for whom a comfortable retirement was never more than a distant dream. For them, old age means work or poverty – or, sometimes both.

Recently, I attended the annual meeting in Boston of the

Gerontological Society of America, a research and education organisation whose members study all aspects of aging. With 3,500 people in attendance, hundreds of sessions and a teeming exhibit hall, there was plenty of upbeat talk about the "encore years". But there was also a body of research and discussion that presented a more rounded picture of old age in America – a place where "fat cat geezers" are far outnumbered by elders who, like Americans of all ages, are struggling to get by.

In one exhibit on "The Economics of Aging", researchers from Wayne State University presented a study published earlier this year called 'Invisible Poverty', which found that one in three elders – including many living in middle-class suburbs – cannot fully cover their basic living expenses, including food, housing, transportation and medical care. It also found that certain shortcomings in the way federal poverty statistics are compiled meant that poverty among older people was more likely to be underestimated. "This widespread economic struggle faced by Michigan seniors is fairly hidden from public sight, making it an invisible poverty that takes its toll on older individuals, their families and caregivers and the community at large," says the study. Among the elderly poor are large and growing numbers of women. Consider the figures: over 40% of black and white women are over 65, and over a quarter of these women are poor. They are likely to be isolated and they, too, are invisible. Also below the public policy radar, according to another study presented at the conference, are lesbian, gay, bisexual and transgender elders – who are now counted at over 2 million, and are expected to double in number by 2030. These people are far less likely to have partners or caregivers of any sort, because society banned or discouraged them.

For these elders, and millions of others, social security is more

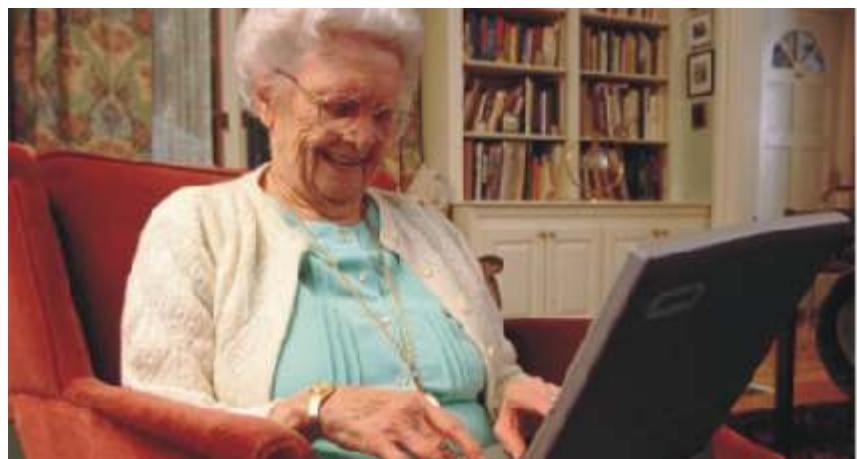
than an "entitlement" – it is a lifeline. According to a recent report by the Centre on Budget and Policy Priorities, social security alone keeps 20 million Americans above the poverty line. It's hard to argue that social security benefits are too generous, or that retirees enjoy extravagant lifestyles. The average social security benefit currently stands at just over \$1,100 a month. As the Center for Economic and Policy Research's Dean Baker notes, "More than 75% of benefits go to individuals with non-social security income of less than \$20,000 a year and more than 90% of benefits go to individuals with non-social security income of less than \$40,000 a year." In addition, Baker points out:

"The private pension system has largely collapsed and the current group of near retirees saw much of their home equity disappear with the collapse of the housing bubble. As a result, the situation of retirees is likely to be worse in the near future, especially after taking into account the growing burden of out-of-pocket healthcare expenses projected in the decades ahead."

So it is the search for work, not cleaning one's fingernails, or studying French to stave off dementia, that is now a major concern for many older people. Historically they have been fired from long-held jobs because of their costly benefits and diminishing ability to handle the job, but now employers are taking a fresh look at this situation. Business, as it turns

out, may very well embrace the old – because they often come at lower wages, with no benefits and scant legal protection. Given US supreme court rulings, the prospect of any of these people filing old age discrimination suits is unlikely. Rather than knocking them out of a job, it may turn out to be less expensive to keep on a skilled, elderly employee, perhaps at reduced salary and reduced hours, than go through the rigamarole of hiring a young, inexperienced person who must then undergo training. As the GSA conference showed, there is no point in cutting entitlements to the elderly when, in fact, so little is known about their lives and their emerging future. It means there must be a full, open debate – not backdoor political manoeuvring – on the issue. What may be happening here is the emerging outlines of a much different society than the one we now know: a society that, for example, will require a new service sector, a different slant towards medicine, which uses the old to assist the young, as friends and caregivers – instead of pitting generations against one another.

The late Theodore Roszak, who described and named the "counter culture" that took shape in the 1970s, thought old people were anything but a selfish bunch of useless geezers waiting to die, but an "audacious generation", opening a new world of energy and hope. Let us hope, in de Beauvoir's words, that moment is upon us.





The Alternative

PROUT economic model calls for a decentralized and democratic economic system in which cooperatives would have an important role

* Acarya Vedaprajinananda Avadhuta

"If you don't like it here you can go to Russia, China or North Korea." That is what Mitt Romney told someone who challenged his economic and social positions during a primary campaign rally in South Carolina last month. Romney and many others in mainstream politics paint this picture of stark alternatives when they talk about the USA. They contend that we have to accept the inequalities and defects that we have today in America because the only other alternative is the misery and drudgery of the old Soviet Union or present-day North Korea. This kind of approach ignores the fact that all social and political systems undergo change. The march of history will not stop just because we would like it to. Why can't we improve on a system which concentrates wealth and power in the hands of a few? Why can't we improve on a system which worships the military-industrial complex and is geared to a perpetual war with overseas enemies? I am sure that this is what the young man who challenged Romney had in mind. I would agree with Romney and would not want to live in North Korea or any country which suppresses basic human rights. However, just because past attempts elsewhere to change things failed does not mean that we should give up on seeking change and improvement today. Recently Noam Chomsky was asked if there could be any alternative to corporate capitalism and he was at no loss of words and started explaining how



cooperative ownership of workplaces could change things. In his film "Capitalism, A Love Story" Michael Moore comes to a similar conclusion and stated that employee ownership of economic enterprises would be better than the present corporate model. Taking this even further, the Indian philosopher Shrii P.R. Sarkar outlined an alternative to corporate capitalism which he called the Progressive Utilization Theory (known by its acronym, PROUT). Sarkar said that the need of the hour is for people around the world to establish economic democracy. His PROUT economic model calls for a decentralized and democratic economic system in which cooperatives would have an important role. There definitely are

alternatives to the economic system that we have in the USA today. However, when the political debate gets rough here, the politicians like Romney try to scare people with the bogeyman of North Korea or the old Soviet Union. Sometimes they even warn people by telling them that we will end up like Sweden if we make changes! This is patently ludicrous, as many Americans would love to have the social benefits provided by the Swedish model. This kind of discourse is simply dogmatism. If we truly want to pursue happiness, which is nominally the American creed, then we have to start considering rational alternatives to an economic and political system that is so badly in need of fundamental change.



* Sohail Inayatullah

ASIAN FUSIONS

Is a new Asia emerging? Growth rates are important. Even with the European debt crisis, the long-term expansion is expected to continue and foreign reserves (over 6 trillion just for East Asia) continue to accumulate. Equally significant are changing frames of reference: the rise of China and India or Chindia. In 1990 bi-lateral trade between India and China was just \$US270 million, by the end of 2011, it had reached \$US60 billion. But it is not just the trade that is significant but that the US dollar is no longer the sole intermediary currency. For instance, as one future sign, the

Fusion and Innovation or Copy Cat and Snakes and Ladders Alternative Scenarios for Asia

I Yoga is now linked not only to wellbeing but to productivity – Yoganomics

Bank of India is offering direct settlement between the rupee and the Yuan. With China and India likely to have the first and third largest GDP by 2050, the political, economic and cultural shape of the world will certainly be dramatically

different. While the economic trajectories are clear, the question remains: will Asia become transformed as well, creating a unique alternative modernity. A new fusion Asia – traditional but far flatter than Confucian (or Hindu,

Muslim, Buddhist) hierarchy – may be possible. This Asia would continue to learn from others, but instead of only copying, innovation, even creative destruction, would lead the path forward. Instead of relying on traditional “dirty” energy sources, Asia in this future, explores, invests and invents newer clean, green and glo-cal technologies. With trillions of dollars assets at risk from climate change, a great deal is at stake. But solving challenges such as global warming and sea level rise require a foundational change in culture and creativity. Prior to changing energy regimes, mind regimes have to shift. We can see hints of this in South Korea, where there is already heavy investment in the creative industries – connectivity through the eyes of the artist not just the corporate executive or the appropriate Ministry. They have rightly understood that there is a direct correlation between culture, creativity and economic growth, what has been called by commentators as the Gross National Cool and the Dream Society. And with South Korea having quickly moved up the ladder to near the top in new patents - joining the USA and Japan at the top - new futures are indeed possible. More recently, and not surprisingly, China is poised to lead all nations in patent filings. Asia may be able to innovate by using tradition and not be weighted down by history, but uplifted by the past. Having noted that the USA and Europe do not have answers to the global financial crisis, South Korea, and other nations, seek to imagine a new future that is no longer solely based on “catching up” to the West.

Along with green investments and cultural change is the primacy of education. Learning, in the sense of capacity building, is the key component in the transformation of Asia. Education and culture in Asia can become the new growth engine, joining manufacturing and high-tech. Yoga is already a twenty-seven billion dollar industry in the USA.

The rediscovery of Asian thought (in its varieties) in almost every field – biotech, management, mind/body, transpersonal health, IT – provides renewed confidence. It is thus in tradition, critically reconstructed, wherein the future of Asia lies. Meditation, yoga, tai-chi, feng shui, Jain paradoxical logic, future generations thinking all are part of the solution to a sustainable and transformed Asia and planet.

Yoga is now not only linked to enhanced wellbeing but to productivity –Yoganomics. For example, in a recent study using Magnetic resonance spectroscopic imaging, regular Yoga practitioners exhibited higher levels of the amino acid, GABA, which is linked to a reduction in anxiety. Meditation also can lead to dramatic reductions in health costs. Indeed extensive scientific studies tell us that that regular meditators experience 87% less heart disease, 55.4% fewer tumours, 50.2 less hospitalization, 30.6% fewer mental disorders, and 30.4% fewer infectious diseases. The potential cost savings are enormous, that is, if citizens were willing to meditate on a regular basis. As important as inner

changes are external changes such as micro-credit.

Grameen Bank's micro lending program was a dramatic innovation and yet at the root of it was a depth understanding of community, the local village economy, and Muhammad Yunus' realization that the dignity of the poor and their desire for a better material life were both necessary factors for change. In this future, along with changes in inner health and community economic power, green cities and buildings would become the norm, enhancing productivity and reducing illness. Health innovation would emerge from using the best in all medical traditions, Western to Chinese to Ayurvedic, and always, the patient at the centre.

DIVIDED ASIAS

The “Asia Fusion” scenario, however, disowns geopolitics – hard state power. This alternative scenario – the “great game” of statecraft is the “Divided Asia” future. In this future, conflicts between the two Koreas, between China and Japan, China and Taiwan, India and Pakistan, to mention the crucial fault lines, will continue, if not expand. China’s strategy to

Swamp in Taiwan





control naval routes in the Asia-pacific suggests the rise of hard realist politics.

Internally, for many states it is the military and bureaucracy that continue to dominate. They suck up resources and capacity leaving the markets in a wasteland. It is red tape that rules not green tape – regulation that creates innovation. Entrepreneurial spirit dries up and the best leave for the West. To keep national coherence the Other of the West is used. Take away this bogey man and the likely future becomes endless conflicts between the many Asias. In this future, the deeper problems – the geopolitical and ethnic fault lines, the traumas from the past - facing Asia(s) keep Asia from realizing its cultural and economic potential.

CONFEDERATION OF ASIA

A way forward is likely not just bilateral cooperation but a full move to a confederation of Asia, an Asian Union. Aspects of the European model may be instructive. First find a core group of nations and develop regionalism, and then as rules (trading, standards, regulation, energy and water regimes) begin to yield positive results, invite other nations. And if an Asian currency does develop, the European experience is a cautionary tale –

fiscal discipline is required! Of course, this will be difficult, if not impossible, but the “Divided Asia” scenario leading to endless wars is far worse, and an Asian Union or some similar sort of governance structure may be a way forward for Taiwan, Tibet or Kashmir.

ASIA AS SECOND BEST – THE COPY CAT FUTURE

While an Asian Union will certainly resolve the inability of the nation-state to deal with global and regional territorial, financial, health and environmental conflicts, Asia still needs to rid itself of the used and often discarded future of the West – the big city endless growth future. If it is unable to do so, then bigger buildings, endless shopping malls, obesity, and the attendant problems of pollution, congestion (billion dollar problems), and water shortages will continue. The Used future of “Asia as second best, as copy cat,” will continue. With more and more evidence demonstrating that car exhaust, the effects of suburbanization are bad for your heart, for your breathing and for your immune system generally, something has to give. It is thus not sustainability that captures the Asian imagination but endless growth and the resultant “slumization” of Asia. But the cost of that growth is a

population that is getting fatter and sicker. For example, by 2015, the number of overweight and obese adults in China and India will have grown by “66% and 44%, respectively. In India, the share of deaths from chronic disease is expected to increase from 40% in 1990 to 67% in 2020, and spending on cardiac-related treatments is expected to grow annually by 13%.” Even today, “India has the largest and fastest-growing diabetic population in the world, and obesity is believed to be one of the causes. The number of diabetes sufferers in India has grown tenfold since 1971.” And far worse than obesity is the number one killer of Asia’s future –smoking and tobacco-related illnesses. The World Health Organization has estimated that one billion people will die from smoking related illnesses. - making it the most effective weapon of mass destruction ever invented. Most of these will be Chinese, Indian (and Africans). Three-quarter of all Chinese men are smokers and studies predict that one third of young Chinese men will be killed from smoking related illnesses such as tuberculosis, emphysema, stomach cancer and liver cancer. And the system does not support change as 10% of national revenues

come from tobacco related taxes. The cost on the health system in the next decades will be enormous. Not only will the public system be strained by the Asian family health system will not have enough young people to care for seriously ill elders. Worse, in China, 66% do not believe smoking can cause any harm.

SNAKES AND LADDERS

The problems likely to beset Asia may lead to a potential fall. After all, the demographic dividend – many economically active adults with fewer young and elderly – will not continue forever. Indeed, the demographic dividend in Asia has now nearly ended, with the beginnings of an ageing society in motion. The dependency ratio which as been low in China and other parts of Asia is now reversing. By 2025, three hundred million Chinese will be 65 or older and by 2020, instead of the earlier seven, there will be two workers for every retiree. By 2029, for the first time in Chinese history, the elderly population will exceed the child population. As the problems of patriarchy (men first), environment (growth first), and

feudalism (the big man first) have not been resolved, the snake is next – the slippery road back to poverty.

STRATEGIES AND NEXT STEPS

For Asia to avoid the worst case and move toward the Fusion transformational future, the following are pivotal.

1. Design cities that are green – that create community, that are soft on the earth, that recycle at every level and even as they grow financially, retain equity.

2. Move toward resource taxes in order to promote sustainability. This means making the transition to sustainable energy regimes and becoming carbon neutral.

3. Develop a dynamic maxi-mini wage structure, so that all benefit as Asia rises.

4. Transform bureaucracy from red tape to green tape – rules that help innovation. To do this, governance is required – transparency, fairness and the legitimacy of institutions especially an independent Judiciary.

5. At the institutional level, new Asian financial and energy agencies need to be created. Current

global institutions need far more representation of Asian nations and communities. 6. New forms of governance are required. Crucial elements include deep democracy (not just voting, but using new technologies to have more inclusiveness in decision-making) and civil liberties and rights (including economic rights) – essentially moving towards the peer to peer model of governance and economy. 7. Move toward increasing cooperative enterprises of all sorts (academic coops, food coops, for example).

8. Globalizing but enhancing local and regional economies to protect local food, bio and cultural diversity - glocalization.

9. Integrate consciousness technologies in education – meditation and yoga for primary and secondary schools, in government and certainly in business.

10. Heal the wounds of past genocides – focus on desired future, not who was right or wrong – transcend peace solutions, as in South Africa. 11. Create reflective learning in universities and in organizational culture not just efficiency but learning about learning

12. Create free trade zones for consumable commodities, and as regionalization and digital technologies continue to shrink distance, create Asia as a trade zone.

13. Create gender partnerships – women and men working together.

Without this last point, nothing will be possible.

If change can move in this direction then an alternative Asia is possible. 2032 may look wonderful indeed – financially, ecologically, socially and spiritually. Asia will have made the transition.

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REMEMBRANCE

Remembering Sister Gayatrii* A Son's Tribute

* Taraka



I am sorry to tell you that on February 21, 2012 in the morning, my mother passed away. By a series of Baba's (Her Spiritual Master) miracles without any money she died in a beautiful place in southern Germany.

I have never seen someone so dedicated to Baba's work. In her last days in Siliguri, West Bengal, India, she had terrible pain even on turning in bed and could not walk, still she continued to do publication work.

In Germany she continued the work. Even when she went to the hospital she was upset that she could not work. I asked her if I should return the Prout in a Nutshell series. She strongly said that Prout was her baby and even wanted to work on it when she was transferred to the hospice (hospital for the dying). She strongly wanted to work while dying like Master said but unfortunately did not get the chance.

Proutist Economy says that there should be an economic sub-plan for Western Rarh and for North Bengal. She was working on the book to fulfill this dream. She loved North Bengal and Siliguri tremendously. She was very upset at how

Prout's plan for industrial development in North Bengal was not possible because the rivers could not generate any current for electric power generation. She even wanted to talk to the mayor of Siliguri to implement Prout's plan of riverside plantations along the Mahananda and then other rivers of Siliguri and combine this with dredging of the rivers. This could be a major source of employment for the unemployed in Siliguri. She had big dreams for a home for destitute women and a big kitchen for feeding poor people in Siliguri and would look at land even though she had no money for survival let alone for a project. The last time she returned to Siliguri from outside Bengal she was crying because she was so happy to be in Siliguri and North Bengal.

It deserves mention that she was very upset that she could not see Prout revolution in her lifetime. She had desired that she should be reborn as a girl in Bengal as a revolutionary and fight for victory of oppressed and suffering humanity.

*Her original name is Garda Ghista. She was a native of Germany and after being initiated into Ananda Marga Yoga meditation she was given the sanskrit name Gayatrii by her spiritual master.

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PBI Cadre Training Programme of Haryana State



Faridabad :Proutist Bloc India, Haryana State organised its cadre training programme at Dhauj village of Faridabad District. About hundred selected cadres coming from far off villages had attended it . Yuvraj Singh Raghav , the executive member of the State Committee was the main organiser and he succeeded in his efforts to set immaculately every item of the programme.

Sant Lal, President of the Valmiki Samaj---an organisation of the oppressed and suppressed people---of Haryana state, was highly inspired by the training classes and joined PBI and vowed to work for the implementation of Proutist ideals. Subhas Chand Tyagi, the National Chairman of PBI appointed him the head of the Dalit Cell (the downtrodden people wing).

Jamalluddin, a social activist of Dhauj Village volunteered to work for PBI, and the Chairman appointed him the incharge of Faridabad Assembly Constituency. Suresh Saini another good activist of the same village joined PBI and offered to extend full cooperation in organising this party in this district. Trainers included Subhash Chand Tyagi, the national chairman, Rajesh Singh, the national general secretary and Acarya Santosananda Avadhuta.

There were classes on the indispensable need of Prout today to grapple with the various multiplying complicated problems. If we have to rid people of the sufferings due to the all pervading influence of the monster of capitalistic exploitation, Prout holds the only key to their solutions, declared the trainers. They emphatically said the PBI will a trend setter by initiating a moralist political movement hitherto unknown in our country.

The cadres dispersed with determination to root out immorality from politics and to bring moralists to power.



NEO HUMANIST EDUCATION PAPERS Presented in the International Seminar On Teacher Education for Peace & Harmony

An International seminar on Teacher Education for Peace & Harmony (www.iaseve.org.in) was conducted at Gandhi Darshan, Rajghat in New Delhi, India from 11 to 13 Feb 2012 and the Post Seminar Workshop on the same was held on 14-15 Feb 2012 at IASe Deemed University, Sardarshahar, Rajasthan, India. The Seminar was

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organized by IASE (Institute of Advanced Studies in Education) Deemed University (<http://www.iaseuniversity.org.in/>), a constituent of Gandhi Vidya Mandir (<http://www.gandhividyamandir.org.in/>).

The supporting organisations of the seminar were Gujarat Vidya Pith, Ahmedabad, Gujarat (<http://www.gujaratvidyapith.org/>), Jain Vishwa Bharti, Ladnun, Rajasthan (<http://jvbi.ac.in/>), Temple of Understanding, India (<http://www.templeofunderstanding.org/>) , National Spiritual Assembly of the Baha'is of India (<http://www.bahai.in/>) and the International Support was given by GLOBAL HARMONY ASSOCIATION(GHA) (<http://www.peacefromharmony.org/>).

This seminar was dedicated to Late Dr. L.M. Singhvi, former Hon'ble Chancellor of Gandhi Vidya Mandir who was also High Commissioner to UK. About more than 250 delegates from India and USA, Russia, Switzerland, Spain, UK, Brazil, Romania, Rwanda, Nepal, Bangladesh, Iran and others participated in the seminar. Amongst them from different schools of thoughts working on Peace and Harmony, Teacher Education Laureates and Educationists, the prominent were Dr. Charles Merceica, the President of International Association of Educators for World Peace (http://www.earthportals.com/Portal_Messenger/mercieca.html), Dr. Leo Semashko, the President of Global Harmony Association (http://www.peacefromharmony.org/?cat=en_c&key=253), Dr. Nina Meyerhof, the President of Children of the Earth (<http://www.coeworld.org/nina-meyerhof-edd>), Avadhutika Ananda Rama



Acarya of Ananda Marga Gurukul (www.gurukul.edu, www.anandamarga.net, www.anandamarga.org), Acarya Vandanananda Avadhuta, Global Worker of PROUT and Neo-humanism (www.prout.org, www.proutworld.org, www.ru.org), Swami Chidananda Muniji of Parmarth Niketan, Rishikesh(<http://www.parmarth.com/>) , Dr. Samdhong Rimpoche, former PM of Tibetan Govt. in exile and many other Gandhian activists, Peace workers, former Vice Chancellors, Education Directors and others.

The seminar commenced from Feb 11, 2012 with the Inaugural Session at 11am. There were overall four Plenary sessions and twelve Thematic Sessions concluded with a Valedictory Session with Dr. Karan Singh as the Chief Guest.

Didi Ananda Rama and Vandananandaji presented the ideas of Neo Humanist Education in the Plenary session. Vandananandaji along with co-chairing one of the Plenary sessions also became the Guest of Honour in the



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special session on Value Education held by Sanskaram (<http://www.sanskaram.com/>).

Amongst the other speakers who gave their presentations on Neo Humanist Education were Acarya Jyotiprakashananda Avadhuta who co-chaired the Thematic session on Preparing Peace Teachers and Peace workers in the community.

Ajay Pandey also gave his presentation on the Neo Humanist ideals of Shrii Prabhat Ranjan Sarkar.

Acarya Kishan Sood gave his presentation as Lead Speaker in a Thematic session on Ecology in Education for Peace: Implications for teacher education.

Avadhutika Ananda Jyotirekha Acharya and Smt. Moksha and Antarang Anand Yogi gave their presentations on Neo Humanist Skills and Activities for Teacher Education for Peace and Harmony on the ideals of Shrii Prabhat Ranjan Sarkar.

Acarya Amrtaksarananda Avadhuta gave his presentation on "Role of teachers in multicultural and multi-ethnic society".

Along with these Plenary and Thematic sessions there were special sessions on Global Harmony Text Book Release known as "A B C o f H a r m o n y" (http://www.peacefromharmony.org/?cat=en_c&key=478), a book written by 75 co-authors from 26 countries and Chiefly edited by GHA President, Dr. Leo Semashko of Russia. The other special sessions were a book release of English version of "Manava Vyavahar Darshan"(Holistic view of Human Behaviour) by Baba A. Nagraj and finally a media session on "Role of Media for establishing Peace & Harmony Globally" in which more than 100 journalists attended.



In the Post Seminar Workshop at IASE University, Sardarshahar, Rajasthan where a curriculum for making of

Peace Teachers was drafted by the Educationists and a declaration of making a International Peace and Harmony Institute in the structure of IASE, Gandhi Vidya Mandir was made under the leadership of Chancellor of IASE, Kanakmal Dugar and Dr. Laj Utreja, the President of GHA-USA and Dr. Leo Semashko, the GHA Global President.

In the presentations at the workshop Acarya Jyotiprakashananda Avadhuta spoke on "how to establish ideal Human society based on moral and spiritual values with the ideals of -Morality as the Base, Sadhana(Intuitional practice) as the means and Life Divine as the Goal". Dr. Laj Utreja supported these Neo Humanist ideals for making of Peace Teachers in the proposed Peace and Harmony Institute to be based on Yog-Sadhana.

After the post seminar workshop Avadhutika Ananda Rama gave her special presentation amongst the Teachers and B.Ed. students of IASE on 16 Feb. Later, on 7 Feb accompanied with Didi Ananda Jyotirekha, Didi Ananda Rama conducted one day workshop on Neo Humanist Education for Peace at Jain Vishwa Bharti Deemed University at Ladnun, Rajasthan (<http://jvbi.ac.in>).

Kanak Mal Dugar – Chairman of the Seminar Organizing Committee, who is the President of Gandhi Vidya Mandir and Chancellor of the IASE Deemed University, stated that there is an urgent need of giving a fresh look to the teacher education curriculum, so that the teachers with the vision of Peace and



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Harmony are produced to make a deep and lasting impression on the personality of the children who are the future of this world. Teachers like Buddha, Mahavir, Jesus Christ, Guru Nanakdev, Swami Vivekanand and Bishop Vincent have proved it. The founder of Gandhi Vidya Mandir, which was established in 1951 at Sardarshahar, Kanhaiyalal Dugar who subsequently donated all his wealth and became a Sanyasi (ascetic) known as Swami Shri Ram Sharan Ji Maharaj always believed in the power of teacher as the strongest tool to carve the future of the society.



The Institute of Advanced Studies in Education (IASE) was sponsored by Gandhi Vidya Mandir(GVM). The Government of India has accorded it the formal recognition of Deemed University, in 2002. The University is nestled like an oasis in the Thar desert, in the outskirts of the town of Sardarshahar in India's north-western state of Rajasthan. IASE is India's premiere Institute in the Faculty of Education; facilitating teacher's training from primary level up to the doctoral stage. Distance Education Programme was started here in 2003 with the objective of bringing education to a larger populace. Over a period of time, thousands of students have benefited in diverse fields of Education, IT and Management, Engineering, Paramedical, Bio-Technology, Science and Humanities and Chetna Vikas Mulya Siksha (Value Education) from certification upto post-graduate programmes.

PBI Cadre Training Camp To Be Held at Ghatanji (Vidarbha, Maharashtra)

Madhukar Nistane ----Organiser of Proutist Bloc India in the Vidarbha region of Maharashtra ---with his team of strong social activists is going to hold a cadre training camp from 17th March to 21st March at Ghatanji, Yavatmal. Potential cadres are expected to arrive from entire Vidarbha region who are anxious to do something concrete for alleviation of the sufferings of the common man.

Veteran Proutists such as Subhas Chand Tyagi, Shyam Bang, Rajesh Singh, Naiim Khan are to give classes on various aspects of socio-economic vision of Prout. They will also do their best to groom cadres to acquire eligibility for bringing a Prout wave in the Vidarbha region. Hopefully Quality Proutist Cadres will come out as the product of this training.

Vidarbha is a glaring example of the negligence and callousness of the State Administration which always plays the role of an insensitive exploiter. This region is socio-economically backward and the experience shows that

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it can not expect justice in present dispensation. Therefore the people of Vidarbha demand creation of a separate Vidarbha State. Proutsists support this demand of the Vidarbha people. This training programme will accelerate the movement of this genuine people's demand and an alternative leadership is likely to emerge which will be known for its selfless dedication to the cause of the people of Vidarbha.

Conference on “Future Education: Philosophical Perspectives and Programs”

Conference on “Future Education: Philosophical Perspectives and Programs” was held at Utkal University Auditorium on Feb 22,2012 and sponsored by Center of Advanced Studies in Philosophy (Utkal University) and Neo-humanist Education Research Institute, Sweden.

Keynote address by Dr. Shambhushivananda

It is an honour for me to be present here today to partake in the academic deliberations on the challenges of future education. Future is always uncertain. Yet future is always in our hands. We make it by what we do and what we do not. We are going through difficult times in the world when not only individuals face economic collapse but the entire nations face bankruptcy. The “peak of everything” scenarios are quite real and billions of people face daily hardships. A critical evaluation of current pedagogy at this time is therefore very befitting for all of us. In order to make it even more meaningful, it is important to remember the old sayings of the ages : Sa’ Vidya’ Ya’ Vimuktaye : Knowledge is for liberation: physical, mental and spiritual. If we can begin to align our educational endeavors with the perennial search for human liberation and social justice, we may come closer to establishing “heaven on earth”- a peaceful, productive and prosperous world for all its inhabitants.

I laud the pioneering efforts of CASP of Utkal University- a leading center of advanced studies of philosophy in India for hosting this international conference and to go beyond the old traditions and rope-in perspectives which may seem a little far-fetched and beyond the current map of ideas. It is here that creativity may unleash and enable us to see the world with new lenses than what we are ordinarily used to. Information is not knowledge and not all knowledge is essentially endowed with wisdom. There cannot be a better forum than the faculty of Philosophy to culture this search for wisdom in the educational and related scientific domains.

We now know that one human brain, which runs with less than 25 watts of electrical power, is potentially capable of storing information equivalent to 10¹⁹ bits of information. So if even one brain could be properly harnessed, it could make the entire information-networks superfluous. Despite the advancements in the quantum of information, knowledge and analytical abilities, we are still like infants trying to fathom the wisdom of the unseen power, to understand the unexplained regions of the seemingly limitless mind and the physical world spectrum lying beyond the known bounds of relativity. At this crossroads of this world of ignorance lies our pathway for further human advancement. It is indeed the challenge of each generation to bridge this gap between

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the known and the unknown; between matter and abstract; and, between crude, subtle and the causal worlds. This work cannot be the prerogative of a few research institutes or a few lone worshippers of the spirit but must be shared by the enlightened human beings endowed with a searching mind. In this group effort of the human species lies the seed of an emerging renaissance for a happier and a progressive world. It is here that a reflection on our educational principles, curricula, methodologies and reforms of all sorts can be immensely useful.

While on the one hand, we are the embodiments of the Cosmic Spirit capable of all that can be called Divine and Good, we are also the creatures of eccentric force (avidya-shakti) that takes pride in snatching the rights of others and mis-utilizing the bounties of nature irresponsibly for personal gains. The dogmas faced by our present society are a constant threat which in the garb of pseudo-truths tend to lead the human beings astray on the path of exploitation, suppression, oppression and destruction of fellow human beings and other species. It is unfortunate and educational systems cannot continue to remain a mere silent witness and continue to allow the avidya-maya to play havoc on innocent beings. The greatest challenge for the education today is to find ways to empower the Good over Evil; Rationality over Dogma; Culture over brute force; Truth over falsehood ; and, Spirit over Matter.

The materialist culture of today has placed moral values on the back burner. The custodians and guardians of education traditions have the first and foremost duty to revive the ‘awakened-conscience’ – the essential ingredient in liberating the human intellect from the shackles of geo-socio-sentiments, metamorphosed sentimental strategies, vocal-revolutionaries, and, intellectual extravaganza of pseudo-intellectuals who shield those in power irrespective of moral stance. This would be no easy task. It requires iron-will, indomitable courage, supreme surrender, fearlessness and a flaming love for all animate and inanimate creatures. It is also a task, which cannot be the responsibility of a few sages, but the entire community of educators (acaryas) must imbibe this ideological spirit and come to the rescue of the faltering society. In the words of my mentor Shrii P.R.Sarkar, “without psycho-spiritual guidance, human beings tend towards exploitation and exploitation can be more dangerous in the psychic level than the physical level. In order to avoid physical subjugation and intellectual extravaganza, human beings require proper physical, mental and spiritual training”. Educators must come forward to provide such training.

In summary, I can say that three challenges haunt us as we look into the future:

First, how to save the society from extinction due to rising “peak of everything” scenarios? This is an existential question and we all need to face it. The industrial revolution was devoid of higher moral compass and the combustion engine based industrialization has brought us to the brink of a cliff –beyond which lies the dark gloomy scenarios. I am glad that persons like Khun Krisada Kampanatsanyakorn are trying to offer a paradigm shift to enable us to leap-frog into a renewable energy age and are giving us practical solutions to bring energy self-sufficiency, affordable habitats, food security and above all, show us an alternative mode of thinking for global sustainability. This is no small achievement and educators must become familiar with their philosophical approach. Our educational curricula may need to reflect such alternative paradigms.

Second, we must recognize that humans embody a complex galaxy of emotions and propensities that make them the most intriguing creature on this planet. They also create a society which is equally complex and colorful. Social Scientists, therefore, must come forward to unravel the dynamics of social-evolutionary changes. The dualities of confrontation and compassion; love and hate; war and peace; conflicts and resolutions; affluence and poverty; ugliness and beauty- all these remind us constantly of the great challenge of education – to abridge the gaps of disparities while preserving the diversities of complex systems and to equip us to move towards a world of peace, harmony, affluence and contentment.

Finally, we should have no illusions that our past has been bleak. We have witnessed both wonderful and not so pleasant times in human history. We can neither avoid the past, nor ignore the present. Any discussion about the future should, therefore, begin from glancing back with the objective of reflection, reconciliation and observing the burying rituals of the past that is behind us. We cannot change the past and we are caught in the present which is the product of our past realities and visions. To acknowledge the past and all its pitfalls is a brave step to face the future. Hence, a constructive glance at the past may not be out of place in this futures-oriented seminar. We may however, be constrained by time factor and so we may need to be brief and focus on most essentials. Yet, we need to focus on future possibilities rather than lament over lost opportunities. How do we translate our hopes, longings, aspirations into reality? How to prevent falling into the same pitfalls and traps, as we had in the past two millenniums. These challenges will require deep philosophical introspections and dialogues.

It is exciting to have great scholars and thinkers at this international seminar/conference and I am as excited as all of you to go ahead with exchanges and deliberations without further adieu. Perhaps, we may rediscover the messages of the Messiahs of the past in a new way and come to the old conclusion that: Knowing Oneself is the Real Knowledge and to attain it we need a balanced pursuit of “Inner and Outer Ecological Harmony”.



In the darkness You came

KÁJAL ME-GHE--- VAJRE DÉ-KE- AMÁNI-
SHÁ-Y KE TUMI E-LE-
BHAYÁL VE-SHE-- KISER Á-SHE- DAYÁL
A-BHI--SÁRE MÁTI-LE-
AMÁNI-SHÁ-Y KE TUMI E-LE-

A-VAHE-LI--TER HÁHÁ-KÁR PA-SHILO-
KII-- KARNE TO-MÁR
A-SURER DHA--NUKER TÁUNKÁR
RODHAKARI-TE-E-LE- CA-LE-
AMÁNI-SHÁ-Y KE TUMI E-LE-

ARTHA BA-LE-BUDDHI BA-LE-
JÁRÁ ARTHABA-LE-BUDDHI BA-LE-
KORATO SHO-ŠA-NÁ-NÁ CHA-LE-
TÁDER Á-SHAY- BHASMA DHE-LE- DE-
VE BA-LE-- SABE DÁKI-LE-
AMÁNI-SHÁ-Y KE TUMI E-LE-
KÁJAL ME-GHE--- VAJRE DÉ-KE- AMÁNI-
SHÁ-Y KE TUMI E-LE-

With thunder crashing in dark clouds,
In the darkness You came
In a fearsome manner, hoping for what
O merciful One, so engrossed, enchanted
By this tryst of divine love.

Screams of the despised and destitute
Have entered into Your ears.
The twanging of the demon's bow
You came to silence and to move onward.

Those who were exploiting in countless ways
With money power and mind power
You have called them all to let them know
You will be pouring ashes upon all their
hopes.

(Translated from Bengali original)

ETERNAL SONG OF The Proutists

- Shrii P.R. Sarkar

Morality is the demand of the day.

'Prout' - the cry of the suffering humanity.

Wise you be, may not or may,

If sincere, success a certainty.

Fee fy fo fum.

Expel the demons from physical stratum.

Fee fy fo fum.

Expel the exploiters from economic stratum.

Fee fy fo fum.

Expel the brutes from psychic stratum.

Fee fy fo fum.

Expel the parasites from spiritual stratum.

Human body is to serve one and all,

Human mind to attend Cosmic Call,

Human spirit at the altar Supreme,

Surrender and be Supreme.



In many countries a well-knit and prosperous society could not be built in the post-revolutionary phase due to defective leadership. Concepts such as Plato's philosopher king, Confucius' sage, Nietzsche's superman and Marx's proletariat dictatorship were propounded to develop ideal leadership, but all these concepts have failed. There is a vast difference between the theory of leadership and the practical, human qualities of a leader. Due to intelligence, acumen, social awareness, oratory skill and certain other qualities, a few leaders were successful in instigating revolution, but later on they became the objects of slander because they were unable to guide society along the path of real progress. They were unable to solve the pressing problems confronting the people or to eradicate exploitation.

Sadvipra leadership is the ideal form of leadership. Such leaders will be physically fit, mentally developed and spiritually elevated. With their help and guidance, revolution will be materialized in many countries.

- Shrii Prabhat Ranjan Sarkar

Sadvipra Revolution

Shrii Prabhat Ranjan Sarkar



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of all the problems
of the world.**

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