

Rising Sun

Women
Proutists of
North
America

January 2016

INSIDE:

Womansong

Inspiring Change

CoP21: Success or Sham?

Introducing College
Students to the
Progressive
Utilization Theory

By Nada Khader



This past semester, I was invited by Professor Joan Katen of Pace University to co-teach a course entitled “Keys to Global Peace” at Pace University in Pleasantville, New York, to twenty-four undergraduate students whose majors range from Business Management, Nursing, Accounting, Sociology, Political Science and more. Overall, it has been a wonderful experience to engage with students on a range of topics including the Earth Charter, the role and importance of ethics in governance, Marshall Rosenberg’s process of Nonviolent Communication, our current agricultural sector and the food system, capitalism versus alternative economic models, among other topics. I was invited to take the lead with the students regarding alternative economic systems and am sharing reflections here on student feedback, specifically to their introduction to the Progressive Utilization Theory, or Prout.

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Rethinking Green
Economics: Beyond the
Triple Bottom Line (TBL)

By Roar Bjønnes

The popular sustainability phrase, “People, Planet, Profit”, was coined by John Elkington in 1995, and in 1997, it was adopted as the title of the Anglo-Dutch oil company Shell’s first sustainability report. As a result, the 3Ps of sustainability have become a well known icon of green economics in the Netherlands, as well as in the rest of the industrialized world. Since its coinage, many private companies and even multinational corporations pride themselves of adhering to TBL tenets.

For a company incorporating TBL guidelines, it means that all business decisions ideally combines three concerns: Are the company’s business practices financially, socially and environmentally responsible? Considering these questions, the company can continuously self-regulate its business practices and move beyond bottom-line profit motives and optimize its performance and enhance its contribution to the environment and community it operates in. Today, the 3Ps have become a hallmark of the green business movement and are largely promoted as a panacea to creating a more sustainable world.

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Editor's Reflections: CoP21 Paris Accords: Success or Sham?

By Mirra Price

James Hansen, a former NASA scientist and pioneer of climate science, isn't impressed by the agreement among the 190 nations who signed the COP 21 agreement December 12, 2015. He told The Guardian before the deal was finalized, that, without a commitment to tax greenhouse gases, any accord is just empty promises.

(www.theguardian.com/environment/2015/dec/12/james-hansen-climate-change-paris-talks-fraud)

Hansen was arrested several times in front of the White House protesting the Keystone XL Pipeline, which finally was rejected by President Obama this year. Vice President Kerry has denounced Hansen's views of the Paris Accords, which is outrageous since Hansen, a professor at Columbia, is the top environmental scientist in the United States.

(http://www.truthdig.com/eartothe ground/item/preeminent_climate_scientist_calls_paris_deal_a_fraud_-_kerry_20151213#14501234725801&action=collapse_widget&id=0&data=)

According to a December 14, 2015 Huffington Post article, there are five key facts to know about the climate agreement.

1. It isn't legally binding.
2. It could be in danger if a Republican becomes President in 2016. [Some GOP candidates are climate change deniers.]
3. The goal is to keep global temperatures from rising more than two degrees. [Two degrees global temperature rise by 2100 will make the earth unsustainable.]
4. Greenhouse emissions targets are too low.
5. Developed nations have made only voluntary pledges to help fund developing nation's measures to curb greenhouse gases. [Who will hold them accountable?]

(http://www.huffingtonpost.com/entry/paris-climate-deal-breakdown_566d9eede4b011b83a6b9718)

President Obama believes that getting 190 nations to reach an agreement is an essential first step, arguing that the provisions of the accord can be strengthened afterward. Well, perhaps the major constructive development to come out of the COP21 is that a framework was established wherein countries will meet every five

years to discuss continued reduction of greenhouse gas to roll back climate change.

(http://www.huffingtonpost.com/entry/obama-paris-climate-agreement_566c8cf1e4b0fccee16ed503)

However, some people are saying that cutting a six degree ocean warming to three degrees is merely tokenism. So argues Lidy Nacpil from the Asian People Movement on Debt and Development to a Paris COP21 crowd. She also states that the developed countries, who are the biggest polluters, have pledged the least toward controlling climate change. Nacpil says her country, The Philippines, is already suffering from super storms like typhoon Haiyan in 2013.

"For people [like us] who are really affected by climate change—we need to change the [slogan] '1.5 to stay alive' to '1.5 we might survive' because already at 0.8 degrees, we're already suffering loss of lives."

(<http://www.nationalobserver.com/2015/12/09/news/worlds-survival-table-final-hours-cop21-video>)

Charles Eisenstein, who wrote Sacred Economics and The Gift Economy, also spoke at the Paris Accords. In his blog, he argues that checking carbon emissions may not really be the most pressing measure to reverse climate change. Eisenstein asserts that quantifying global warming by measuring it in tons of CO2 produced is flawed. He also is concerned about the disastrous effects of pollution that cannot be measured, saying the following:

Such issues such as mining, biodiversity, toxic pollution, ecosystem disruption, etc. recede in urgency, because after all, unlike global levels of CO2 they do not pose an existential threat.

(<https://newandancientstory.net/what-we-do-to-nature-we-do-to-ourselves>.)

Climate change activists at the Paris Accords were in full splendor and theatrics. As climate negotiators at the Paris summit celebrated the global accords, tens of thousands of activists from all over the world gathered on the city's streets, having obtained a last-minute permit despite a ban on assembly. The disconnect between them and the high-level negotiations, was striking.

(http://www.truthdig.com/report/item/thank_climate_justice_activists_for_doing_all_they_can_to_curb_warming_2015#14501235966141&action=collapse_widget&id=0&data=)

The New Internationalist magazine reported on many dazzling demonstrations during the Accords, which were part of “The Climate Games”. Take a look at the link below for an energizing protest at a Volkswagen showroom. Protesters are targeting VW due to recent revelations that its cars were systematically designed to cheat on environmental emissions tests. These demonstrations remind me of the Yippie mock courts and burning of effigies during the Viet Nam War Protests in the 60s and 70s. Why not bring guerrilla theatre to call attention to the similarity between a circus and the Paris Climate Talks? It makes perfect sense to make a show out of the show played out on this world stage that the United States, China and the other big polluters are serious about reversing the trend of global warming.

(<https://www.facebook.com/newint/videos/10153277662438461/?theater>)

If the corporations can find a way to profit from curbing greenhouse gases, then we will see big change! Can we wait for that to happen? The only way to ensure proper environmental stewardship is to change the current economic system that is based only on profit to one that is designed for the welfare of all human beings, animals, plants and the environment—Prout (Progressive Utilization Theory). The only real potential gain from continuing to hold these UN climate talks is that it keeps

the climate conversation going, and possibly gives pause to the climate change deniers. However, we may experience some difficulty finding actual concrete positive results as takeaways from the accords. Did we expect them, anyway? As Bob Dylan says, “It doesn’t take a weatherperson to know which way the wind blows.”

Mirra Price, a retired English teacher, currently is a writer, editor and copyeditor. An activist and Proutist, she has worked in cooperatives, for many social justice causes, and has advocated for women’s rights and gender equality since the 1960s.

Rising Sun

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What is Prout?

PROUT is an acronym for the Progressive Utilization Theory which was propounded in 1959 by Indian philosopher Prabhat Ranjan Sarkar. PROUT presents a viable alternative to the outmoded capitalist and communist socio-economic models. Neither of these theories has adequately met the needs of humanity.

Proutists are seeking to convey the comprehensive and visionary goals of PROUT theory, which combines the wisdom of spirituality, the struggle for self reliance and the spirit of economic democracy. As women who are Proutists, in this magazine, we are attempting to focus on the particular struggles that women face in attaining self reliance in society. However, we also wish to present the complete vision of Prout as a new ideology for a new world.

Toward the goal of being inclusive, we invite Proutists and others who are interested in providing a platform for social change to submit articles, letters to the editor, poetry, blogs, and other writings to Rising Sun. We want to take the pulse of the 99 percent and to try to reflect in some small way the voice of the people.

Key Principles of PROUT and 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 theoretical base for creating a new era of ecological balance and planetary kinship.

Basic necessities guaranteed to all: In order to be able to actualize their highest aspirations, people need to have their basic needs met. Access to food, shelter, clothing, education and medical are fundamental human rights which must be guaranteed to all.

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

Women’s Rights: 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 common penal code.



By Jody Wright

This article is based on a presentation by Jody Wright at the Women's Welfare Department Golden Jubilee Celebration in Ananda Nagar, Bengal, India on November 8, 2015.

Change is the way life happens. Most change is evolutionary—adjustments made in small increments as a result of circumstances. But some change is revolutionary. It happens so much faster than the pace of the surrounding culture, that we can easily see the amazing results.

Amazing change can happen through a tipping point, when small changes suddenly become the norm. According to author, Malcolm Gladwell, "The tipping point is that magic moment when an idea, trend or social behavior crosses a threshold, tips and spreads like wild-fire" (<http://gladwell.com/the-tipping-point/>).

In social change, there is often a person or group who sees a problem or situation, takes it upon themselves to make a change and, if they can stick through all the challenges and resistance, push this tipping point to happen, and help society through to a new level of consciousness.

Often the impetus for change is close to home. Erzebet Szekeres' son, Tibor, had microcephalus, an abnormal smallness of the head, with severe mental retardation. She was pressured to put her son in an institution. In Hungary, the state solution for people with disabilities was institutionalization for life. Seeing the effect of these institutions on her son, led her, against many odds, to start her own center. Eventually she created more than 20 Centers that provide vocational training, work opportunities, and assisted living to hundreds of developmentally-challenged residents. The centers are light-filled, involved with their local community, and respect each resident as an active working member of society. (*How to Change the World: Social Entrepreneurs and the Power of New Ideas*. David Bornstein.)

Our own inner attractions often present us with an issue that we can pursue to help the world change. Jeroo Bil-



limoria trained as a social worker in India and the USA. She found herself attracted to the young homeless children in Mumbai, whom she met on her way to and from her work. She would give out her phone number to children so they would have someone to call in an emergency. She and her staff would dash across the city to help out a child in trouble somewhere. Sometimes they just called to talk, to have someone on the other end of the line. Soon she found herself organizing the children to support each other, and worked to establish "Child-line" a hotline that homeless children can call when they are abused, hungry, or need someone to talk to. This Childline 1098 toll free service is now available in 346 cities in 33 states across India. The organization provides both individual help and rescues children who are being trafficked for commercial or sexual exploitation. (<http://www.childlineindia.org.in/cif.htm>)

Sometimes the work we need to do comes to us whether we want it or not. Nujood Ali was just nine when she was married to a man three times her age in Yemen. She was continually raped and abused, and could find no one to help her. She was expected to endure whatever her husband demanded of her. She found her way to a courthouse and told the judges she wanted a divorce. They helped hide her away until legal proceedings could be implemented by a lawyer who was known for her fights for women's rights. Nujood's book, *I am Nujood, Age 10 and Divorced*, has enlightened the world about the challenges of girls who are married off at a young age. (*I am Nujood, Age 10 and Divorced*. Nujood Ali with Delphine Minoui.)

Social entrepreneurs are often individuals who feel frustrated with the limited work they can do in their paid professions and leave a traditional career to follow their internal calling. Dr. Vera Cordeiro was a physician on

Continued on lower part of next page

Movie Review: “Suffragette”

By Jyoti Wind

In 1912 England, women were still the property of their husbands. A wife's family money was given directly to her husband to manage and own. The children were his, as were decisions of any worth.

Women fought to be heard. And fight, they did. From breaking storefront windows to bombings, to mass protests, they stood for their beliefs. They wanted the right to vote.

Carey Mulligan brought life to herstory. Her portrayal of a woman caught between right, the future of women, and her own family, brought anger and tears to the audience. She fought because she needed to. There was nothing left to lose.

I thought I would emerge from this movie angry, ready to take on injustice in the world. However, as the movie ends, before the credits, they roll the list of countries in the world and when women's right to vote was enacted. I left the theater sobered and in shock. I remember only a few.

1918 - Great Britain--for particular women over 30

1920 - United States

1928 - Great Britain--All women 21 and over

1945 - Italy

Late 70s - Switzerland (I was shocked at that.)

2015 - Saudi Arabia, December 12, 2015

I would love to have every women see this movie, especially young women, so that they know the price that was paid, and in some places, continues to be paid for women's freedoms and equality. [When the U. S. suffrage movement was stalled, Alice Paul visited Great Britain and learned some



of the tactics of their British counterparts—getting jailed, hunger striking and parading their demonstrations onto the world stage. They demonstrated in front of the White House when President Woodrow Wilson was trying to get world leaders to join the League of Nations, embarrassing the United States government abroad to the point that President Wilson finally gave up his opposition to women's suffrage, paving the way for American women getting the right to vote in 1920. (Ed.)

“Suffragette” (2015) stars Carey Mulligan, Marie Duff, and Meryl Streep. Written by Abi Morgan and directed by Sarah Gavron. Executive Producer is Nik Bower and music is by Alexandre Desplat.

the pediatric ward of the Hospital da Legoa in Rio, Brazil. She could not bear to see so many children discharged back to their urban slum, only to return a few weeks later, sick again. She developed an organization that supports children and their families after their children are hospitalized in a public hospital, through education about healthy living and medical care, and work to increase the income levels and better meet the needs of the family. 50,000 Brazilian children have been helped, there has been an 86% decrease in re-hospitalization, and the families they work with have an average 92% increase in family income.

(<http://www.saudecrianca.org.br/en/>)

The change we can help make in the world is right at our doorstep. It may be something we are already involved in. Taking it further, spreading the information, working with others, may be what we need to do to go from evolutionary change to revolutionary change.

Resources:

<http://gladwell.com/the-tipping-point/>

<http://www.childlineindia.org.in/cif.htm>

<http://www.saudecrianca.org.br/en/>

How to Change the World: Social Entrepreneurs and the Power of New Ideas. David Bornstein. Copyright 2007 Oxford University Press.

I am Nujood, Age 10 and Divorced. Nujood Ali with Delphine Minoui. Copyright 2010 Broadway Books.

See a you tube of the WWD Golden Jubilee
<https://www.youtube.com/watch?v=Npof3Kt5av0>

Jody Wright (Didi Devanistha) is a Women Proutist in the USA, a parent educator and a meditation teacher. She can be reached at dididevanistha@gmail.com.

Women Proutist Profile

Alanna Hartzok

In 1972 I was living in Atlanta, Georgia, getting a master's degree in humanistic and transpersonal psychology and seeking a meditation pathway. I chose Ananda Marga because it contained teachings for political and economic change as well as individual transformation. On retreat in Louisiana I heard my first Prout (Progressive Utilization Theory) lecture. I found it to be such a beautiful philosophy and world view that it brought tears to my eyes. I had wanted to find ways to help alleviate the suffering in the world and here was a way forward.

Previous to this I had worked at a daycare center for children of migrant workers in Pennsylvania; as a volunteer in an Appalachian village in an impoverished area of West Virginia; at a school for Palestinian refugees in Beirut, Lebanon; and in the inner city of Atlanta. I was so happy to discover PROUT in my search for fundamental change necessary in order to build a world that works for everyone.



I lived in the Ananda Marga jagriti (spiritual center) in Montreal when I moved there to train in psychosynthesis in 1974. Keeping in mind that Shrii P. R. Sarkar, propounder of Prout, said that specific policies to bring in Prout should be determined by "time, place, and person," I kept searching for such policies.

After completing the very intensive psycho-spiritual psychotherapy training, I moved to San Francisco to enter a doctoral program. I stayed in touch with Ananda Marga and it was in California that I first heard about "Girls' Prout." I tried unsuccessfully to communicate to the males in the organization why calling it "Girls" anything if trying to appeal to adult women in the United States was definitely not politically correct.

While studying at the California Institute of Integral Studies, I took a class given by the Henry George School of Social Science of Northern California, in which I learned much about the root causes of poverty. I dropped out of the Ph.D. program to pursue the eco-

nomic teachings of Henry George, who wrote Progress and Poverty, Social Problems and other books.

Fast forward and I am now the Executive Administrator for the International Union for Land Value Taxation, the International Liaison for the Robert Schalkenbach Foundation, and co-founder/director of Earth Rights Institute. I am also a United Nations non-governmental organization representative and have participated in many global conferences as well as meetings at the UN in New York. My book, a collection of 30 of my articles and essays, is titled The Earth Belongs to Everyone, and received the "Radical Middle Book Award".

I have been a Green Party candidate for Congress (2001) and in 2014 was the Democratic Party nominee for the same position, receiving 36% of the vote with only \$22,800 in campaign funds against a six-term incumbent.

What I most appreciate about Prout is the understanding of levels of consciousness and the evolution of the social cycle as well as the emphasis on cooperatives. A great insight is that the values oriented intellectuals and the high-minded military people need to come together to overcome the bad, greedy vaeshyan monopoly capitalists in this day and age.

My attempt to combine Prout and Georgist economics can be found in a teleseminar series titled "Sustainable Economics for the 21st Century" here:

<http://www.earthrights.net>

The series has speakers on Prout and other speakers, and addresses these topics: commons trusts, the wealth divide, earth rights, jubilee laws, the end of poverty, earned versus unearned income, cooperatives, sharing the world's resources, new land ethic, person/planet finance, ethical markets, new economics, Prout, resource rent and land value taxation, environmental justice, common assets funds, from war to peace, from crisis to transformation.

My book and a number of articles and presentations are here: <http://www.earthrights.net/docs/>

This year those of us working for justice in land tenure and transformation in public finance policy as a basis for a new economic system will be launching land value tax policy implementation projects worldwide. Those wanting to stay in touch with this movement are welcome to enroll for a free membership in the International Union for Land Value Taxation here:

<http://www.theiu.org/>

Continued from back cover

Womansong of Asheville: Creating Community Through Song, Caring and Service

Linda Metzner, Womansong founder, director from 1987-1994, explains: "The thought of women singing together in harmony filled me with delight...forming community for each other, and that feeling of "village" is sorely missing in many women's lives today."

In 1994 Debbie Nordeen became director of Womansong, and is still serving in that position. She discusses her goals for the chorus: "to continue to sing songs together that stir the soul—that bring harmony to the soul and shine light on issues of social justice." Womansong also has two assistant directors, Althea Gonzalez and Sarah Rubin.

Womansong performs two major public concerts a year and sings at several local events. The experience of rehearsing the music for these concerts is sometimes joyful, sometimes tiring, but it is always rewarding. Patty Chakales says, "We have such good leadership that my fears seem to melt away when we take our positions and Debbie gives us a great big smile and Lyte plays our first chord."

Besides rehearsals and performances, Womansong is also a village, a community of women who help one another, providing support, offering encouragement and assistance to our sisters in song.

Roberta Newman, a founding member, states, "We find comfort, support and healing for one another in times of illness and/or grief. We have social events...We share plants for our gardens... clothing, books..."

Assistant director Althea Gonzalez says, "When one has a strong nest, one can fly confidently. Knowing that I have this nest helps me in other parts of my life."

Part of Womansong's mission is to work for social justice through song.

Assistant director Sarah Rubin says, "I was in consciousness raising groups. I think there are similarities—the sense of sisterhood, in Womansong the bonds we have are similar to the bonds I felt within these groups."

Another way that Womansong works for social justice is with direct support through its own charity—The New Start Program. Begun by Linda Metzner, it has expanded to giving not only small grants to women in the community who are in transition, but also to giving scholarships to women in local colleges. Marilyn Hubbard, New Start Program Co-chair, states:

I really feel [The New Start Program] is what sets Womansong apart from most other choruses... We have in the past ten years given over \$100,000...We are giving funds to three area institutions: Haywood, Blue Ridge and AB Tech Community Colleges.

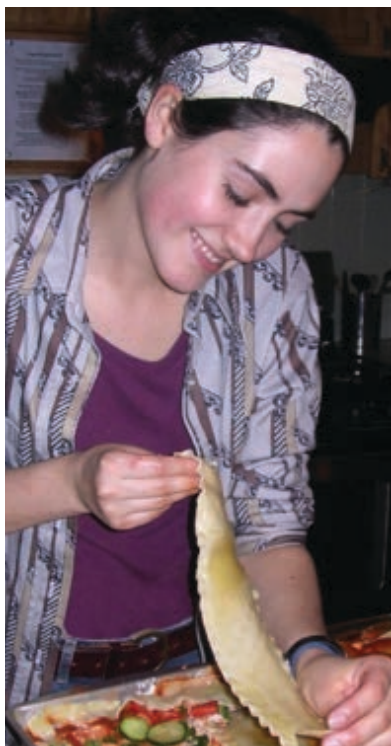
Womansong's repertoire is varied, consisting of light hearted, fun songs and some with serious themes.

Local composer, Robin Cape's Zen Cowgirl", Dale Evan's "Happy Trails", and Erik Lane Barnes' "Caffeine Overload Polka", are fun and light-hearted. More serious themed songs include: "Tender Lady" by Margie Adam, "I Come From Women" by Amy Carol Webb, and "My Sisters" by Womansong's own accompanist and songwriter, Lytingale. See the Womansong NC YouTube Channel to view these performances.

Womansong carries a powerful message of concern for the well-being, empowerment and leadership of today's women by its support of feminist messages through a strong cohesive, supportive community, also bringing inspiring music and a feeling of oneness to its audiences and to the larger community through beautiful, uplifting performances.

Mirra Price, a retired English teacher, who, besides loving to sing, currently is a writer, editor and copyeditor. An activist and Proutist, she has worked in co-operatives, for many social justice causes, and has advocated for women's rights and gender equality since the 1960s.





Recipe Corner

*A regular column
by Liina Laufer*

Devanistha's Cheesy Vegetable Pie

This is my mother Devanistha's classic savory holiday pie — a warm, cheesy pie that is filling and comforting on a cold winter night, and perfectly for a breakfast of leftovers. A great

alternative to pot pie or quiche for vegetarians such as myself who avoid eggs but love cheese.

To start, make a batch of White Sauce. (See recipe.) I also like to pre-bake my crust for about 10 minutes before filling to keep it crispy.

Ingredients

- 1 pie crust (make your own or get a premade crust)
- vegetables of choice: potatoes, carrots, broccoli, yams, parsnips, squash, cauliflower, peas, etc. (Avoid juicy vegetables such as zucchini or tomato.)
- 1 batch White Sauce (see recipe)

Directions

Wash, pare, and peel vegetables of choice to fill up a pie crust. For example, I recently made a pie with 3 carrots, 3 potatoes, and a small head of broccoli. You can use an empty pie tin to measure out the vegetables, keeping in mind that they will compress after steaming.

Steam the vegetables until tender and drain well, and then mix into White Sauce. Pour mixture into pie crust. Top with grated cheese. Bake in oven at 350°F until cheese is golden and bubbly. Usually takes 1-2 hours. Serve hot.

For a Vegan Pie

For a vegan pie, use an oil-based crust and make white sauce with oil and water or unsweetened non-dairy milk instead of butter and milk. Top with a crust, ground cracker crumbs or chips, or vegan cheese.

White Sauce

- 1 cube (1/2 cup) butter
- 1/2 cup plus 1 T white flour
- 3 1/2 – 4 cups milk
- 1 tsp salt
- 1 cup grated cheese

This white sauce can be used in pies or casseroles, and as a gravy.

Melt the butter in the bottom of a saucepan (use a pan with a sturdy bottom so that the heat is distributed evenly). Just as it dissolves, stir in the flour. Let it cook, stirring, for about one minute. Before it starts to brown, turn off stove and add the milk. Stir immediately with a wire whisk until all lumps are gone. (If you can't get all the lumps out, you can use an immersion blender or put the sauce in a blender and blend until smooth.) Turn on stove again and bring to a boil, stirring constantly all the way to the bottom of the pan. Take off the heat.

Vegan White Sauce: Use oil instead of butter and replace milk with water or an unsweetened vegan milk.

Please see Liina's blog at recipesdeliina.wordpress.com



Come see our website:

www.proutwomen.org

Or Facebook us at:

Women Proutists of North America

Cooperative Leadership

A regular column by Satya Tanner

Effective Leadership: People Oriented Versus Task Oriented Leadership Styles

Leadership is a tricky subject. Firstly, it is difficult to get agreement on the definition of 'leadership' and secondly, questions arise on how to evaluate leadership. For example, what constitutes effective leadership?

What can be said is that leadership generally relates to some kind of influence or power, group processes, and goal. I personally like to think of leadership as a kind of journey—one with a goal, and a navigation device. And it's worth noting here that leadership can be over one's self or others; it can be individual leadership or collective leadership; and it normally relates to a change in direction rather than maintaining the status quo.

For example, if we want to see neo-humanism manifested with a specific focus on addressing social barriers for women, then that is the goal. But it's not just about the goal. People will often have either a task or people orientation when it comes to leadership. Task oriented leaders tend to focus on the task over the people; whereas people oriented leaders tend to focus on the group processes and how people are feeling. I like to think of this in terms of navigation. In some contexts (e.g., emergency situations requiring quick action) a task orientation will be most helpful. But in other contexts (e.g., starting a social movement), a people orientation is more helpful. While there are no hard and fast rules, the key here is the wisdom to know what style to employ when, rather than favoring one over the other.

That brings us to the next question, when is leadership effective? Many will say that leadership effectiveness can be assessed based on the performance of the group/team. However, I would say that leadership is effective based upon whatever underpinning values are being measured. For example, if the goal is to start a social movement that addresses inequality for women, then we might choose to achieve that very rapidly through intimidating power tactics and other undesirable coercive means. Does this mean that we have had effective leadership? Probably not! Although it might achieve the task at hand, it would not be sustainable and represents hypocrisy and dissonance from the underpinning values of the goal.

As far as neo-humanism is concerned, the ethic of universal love is dominant. Therefore success is determined by the extent to which the movement is able to live up to the values it espouses.

Here the group process and conflict management style will be key. How does it manage dissenting views and power structures? Having no structure can result in a lack of speed; too much structure can result in oppression.

Once again there is no hard and fast rule here because it depends on the context and sometimes you have to just try something out to obtain that wisdom.

However, based on my experience I would say that collective planning with hierarchical execution is usually a good model that can span the divide of task vs. people orientation.

With pre-planning, you can get collective agreement for those emergency situations where certain persons get to make decisions but not others. Because of the pre-agreement, conflict is minimized. Likewise, a large project may find that a more lengthy collective process around the vision will result in fewer problems during the execution phase, where people are delegated the authority to quickly make the vision a reality. Here it requires a lot of patience in the beginning, but the results will pay off in the long run because the goal and power have been the subjects of the group processes, anyway.

Thus, while leadership is a tricky subject, I like to think of it as related to a goal, processes and power. Leadership effectiveness is measured based on our underpinning values and in the case of neo-humanism, that means the ethic of universal love.

Fortunately, that doesn't necessitate that we give up our power, but it does require a sensitive approach to conflict and oppressive power structures.

Satya Tanner had a 16-year career as a pilot and aerospace engineer in the Royal Australian Air Force, leading people and managing projects. She has studied Prout at a post graduate level and has a passion for helping organizations and communities that are in search of innovation, leadership, healthy cultures and conscious business principles.



Oh Sister, My Sister Interview with Jyoti Wind

By Nina Shapiro

Jyoti Wind is an astrologer, writer and feminist, who lives in Colorado. She wrote a book of poetry, One Small Sip, in 2014, and this year has edited an anthology of poetry, Oh Sister, My Sister: An Anthology on Sisterhood, about the bonds of sisterhood.

Below are a couple of reviews of Oh Sister, My Sister.

Reading this fresh, exciting book, *Oh Sister, My Sister: An Anthology on Sisterhood*, opens that secret door, showing us what it takes to become a sister in addition to being blood related... This is a must-read book for both men and women who want to understand sisterhood.

- Arlene S. Bice, Author of several books on history, memoir, poetry, and the metaphysical.

Jyoti Wind has pulled together a poignant collection of writings on the complex connections we have with our sisters. From the depths of love to the far reaches of pain, whether by blood or by divine choice, the relationships women share with their sisters touch us in all the deepest places.

- Cindy Morris, MSW Astrologer, Author, Presenter
<http://IgniteYourSoulPotential.com>

Nina Shapiro of Women Proutists interviewed Jyoti about this inspiring women's poetry anthology.

Interview with Jyoti Wind

Nina: What inspired you to create this project?

Jyoti: As I sat at my sister's hospital bed, I wrote a poem as I held her hand, knowing she had about 24 hours to live. The week after she passed, I decided that would be the title poem of an anthology and I would dedicate it to her. I invited others to write about their sisters, blood or heart, and their experiences together.

Nina: What does sisterhood mean to you?

Jyoti: In this case, it meant the person I knew the longest in my life, carrying the same family patterns and history, memorable experiences that we talked about. On another level, sisterhood represents to me women who are trusted allies who care for me and have my back.



Nina: How has this book affected you personally?

Jyoti: This book helped me to make sense of my relationship with my sister and to eventually come to a place of deep grief that I hadn't know was there. My father had said to me when I was a kid and not being particularly kind to my sister, Kathy: "Some day you'll really appreciate having a sister." I finally did, near the end of our journey together and wished it had come sooner. I also was very touched by the submissions I received from other writers.

Nina: What's next in terms of your writing, other projects?

Jyoti: Last year I put together a book of contemporary poetry, *One Small Sip*, and now this year, this anthology. What calls to me is an anthology about transformation and how one overcomes the immense challenges that sometimes find us.

Nina: Any additional thoughts on the feminine/sisterhood in society today, and what we are evolving toward as a human family?

Jyoti: It's been hard for women to trust one another in a patriarchal world.

I think every time we find a woman of like mind, like heart, we strengthen the collective relationship between women.

The feminine is rising this time to balance with the masculine and become friends/equals. Personally, I believe friendship is the ultimate relationship. All other interactions evolve into that place.



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Terrorist Soldier

By Alanna Hartzok

I gaze at your photo
young handsome soldier in Syria.
In your arms, a gun.
I think of your mother.
Her pains of birth.
Her happy greeting as you arrived on earth.
She held you in her arms, close to her heart.
She gave you your life.
Who gave you the kiss of death?

<http://www.veteranstoday.com/2015/10/25/sunday-a-doomsday-for-terrorist-leaders>



Prout Strategic Planning Seminar

May 6-8, 2016

Prama Institute, Asheville, NC

*Ideas matter; how we present them matters;
and how we materialize them matters.*

At the Prout Strategic Planning Seminar, we will dedicate ourselves to developing a collective strategy for presenting Prout in the United States and to planning effective projects on which we can collaborate.

Over the last few years, progressives have been advancing the debate around social and economic issues. Terms like local food, employee ownership, economic democracy, sustainability, wealth distribution and accumulation, and fair trade are now discussed in the media, researched by academics, and used to mobilize activists throughout the globe. Our challenge is to popularize Prout by contributing to this global conversation and providing working examples.

The program for this seminar will attempt to answer three questions:

1. What is the most effective way to present Prout in this country?
2. What collective Prout projects should we be undertaking, locally and on a national level?
3. How can we recruit and train more Proutists?

The program will begin with short presentations by participants that address one of the above three questions. During the following sessions, we will discuss these ideas and develop strategic plans for each question.

Call for Proposals

Proutists are invited to submit one or more written proposals (maximum 750 words) for the short presentations. Proposals must be emailed to proutusa@prout-global.net by March 15, 2016.

Who Should Attend

The Prout Strategic Planning Seminar is a retreat for those who have at least some understanding about Prout and are interested in planning practical ways to promote it.

Registration

Early bird discount (before March 1st): \$100

Regular cost (after March 1st): \$120

To register, please go to prama.org/proutusa-seminar (PayPal or debit/credit card) or send checks to the Prama Institute, earmarked "Prout Retreat"

Introducing College Students to the Progressive Utilization Theory

Continued from front cover

After introducing students to the concept of worker-owned cooperatives and giving examples by inviting a guest speaker from Equal Exchange, the students read several articles and watched video clips about the actual and potential benefits of worker-owned businesses. They were exposed to the Mondragon Cooperatives in the Basque Region of Spain, the Evergreen Cooperatives in Ohio as well as several other worker-owned cooperatives in the United States. The study of the Evergreen Cooperatives was especially important for students since Cleveland represents an urban area, which, like several other U.S. cities, has been devastated by the decline in our industrial manufacturing base. This decline is due in part to corporations transferring manufacturing operations overseas because of cheaper labor and less stringent environmental standards.

In this context, I was able to show a clip of Paul Narada Alister's video, *Economics of Prout: Economic Democracy in Practice*. I noticed that all the students were paying close attention to the video content. After all, everyone is concerned about one's economic livelihood, especially college students who are very often taking out loans to afford a college education and are graduating without a guaranteed prospect of finding relevant, meaningful employment that pays a living wage. The students were asked to reflect upon some of the challenges that we will face in implementing some of Prout's basic principles, particularly the first principle that states every person's minimum necessities of life must be guaranteed by our economic system.

Here are some of their thoughts:

African American male student: "I think that one of the biggest obstacles getting in the way of Prout's first principle is unchecked corruption. Our current system leaves the majority of our wealth in the hands of a minority of people whose sole interest is to make it for themselves."

White female student: "CEOs and the members of corporate companies would most likely be resistant to implementing this (first principle of Prout). They would claim that they deserve the salaries that they currently make. People have become very materialistic these days, and dragging them away...would be a difficult challenge."



WESPAC members and students worked together writing letters to prisoners.

Latina student: "There are people opposing this first principle because they do not agree that these people should have ... access to the same minimum necessity; these people usually are the ones who have more power in the area and want to keep the unfair distribution going."

Asian female student: "In order to achieve this first principle, there should be more stable prices for everyone and an increase in salaries, where everyone will be able to comfortably obtain the minimum requirements."

White male student: "Without taking money from the wealthy, it would be impossible to implement this system, because there is not enough money to do it without taking from the wealthy."

The reason I break down the responses according to ethnic and gender make up of the students is because there have been very difficult conversations in class that expose the gaping chasm in socio-economic realities and understanding between the white dominant culture and the African American Community.

According to the Fiscal Policy Institute, the number of black men above the age of eighteen that are unemployed in parts of New York City exceed forty percent of the adult black male population:

<http://visual.ly/new-york-citys-black-male-unemployment-numbers>

Contrary to mainstream opinion, these men are not unemployed because they are "lazy" or "unintelligent". These figures are staggering and are caused in part by employers being more willing to hire whites with felony records than blacks with no criminal record (2003 University of Chicago study by Devah Pager where young white and black "testers" with randomly assigned "felony con-

victions” went out to apply for jobs and discovered that whites with felony records were more likely to be called for interviews than blacks with no criminal records).

Having heard a handful of insensitive remarks from both male and female white students regarding the socio-economic conditions and reality of the African American Community, it is clear to me that those of us anxious to transform our current system to one that more clearly reflects Proutist principles will not be able to work successfully without having an analysis and understanding of how race works in our world. Prabhat Ranjan Sarkar was always concerned with the most vulnerable groups of people in our society. With almost half of adult black males in certain areas, out of work, the African American Community needs immediate urgent and sustained attention. These very high unemployment rates represent a gross violation of basic human rights. The indigenous communities in the United States are also facing severe economic deprivation, cultural appropriation, language loss and legally binding treaty agreements with the U.S. Government that are not being respected.

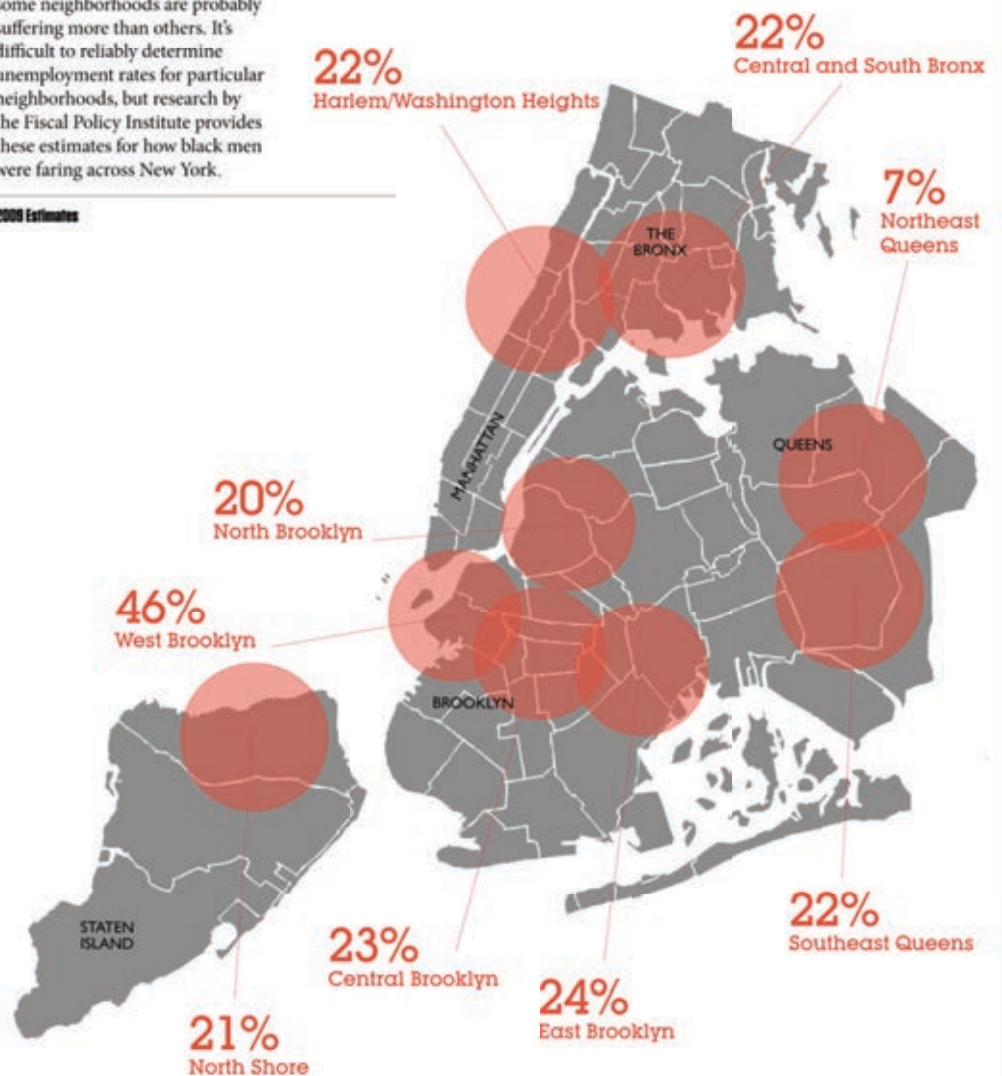
In closing, my perception of working with students this past semester is that today students understand that we need to make serious changes in how we operate as a society in order to reclaim a sustainable future. No one objected to Proutist principles, goals and values. These principles were perceived to be very valuable, but students were keenly aware that there will be major push back in collective attempts to enforce these principles. However, I remain hopeful that this next generation will work to bring us closer to implementing an economic system that works for all people, everywhere in the world.

Nada Khader has been the executive director of WESPAC Foundation, a peace and justice action network in Westchester County, New York, for the past 14 years – wespac.org.

Black Male Unemployment Rates Non-Work Zone

Just as the recession has hit some demographic groups harder, some neighborhoods are probably suffering more than others. It's difficult to reliably determine unemployment rates for particular neighborhoods, but research by the Fiscal Policy Institute provides these estimates for how black men were faring across New York.

2008 Estimates



Mission Statement

Women PROUTists are working together to create a world in which all people have the opportunity to develop their full potential.

We educate and organize our communities to resist oppression, exploitation and discrimination. Women PROUTists support the all-round physical, economic, intellectual and spiritual development of women.





Rethinking Green Economics: Beyond the Triple Bottom Line (TBL)

Continued from front cover

The following is a short review of TBL and how the concept differs from the old business model, where financial profit generally is the sole indicator of a company's success.

"People" refer to a company or corporation's fair and beneficial business practices toward the employees, people and community in which it is conducting its business.

In practical terms, a TBL business would strive not to hire child labor, would pay fair salaries to its workers, maintain a safe labor environment and reasonable working hours, and would not otherwise exploit a community or labor force.

"Planet" refers to all natural resources utilized by a business and thus to its sustainable, green, or environmental practices. A TBL company endeavors to minimize its environmental impact, or reduce its ecological footprint by, among other things, carefully managing its consumption of energy and non-renewables and reducing manufacturing waste as well as rendering waste less toxic before disposal or recycling.

"Profit" is the economic value created by a business after deducting the cost of all inputs, including natural resources, cost of pollution, capital, etc. Profit within a TBL framework, therefore, differs from traditional accounting definitions of profit, which would take for granted the free

services rendered by nature and not account for the company's environmental impact. Normally, profit is limited to the monetary profit made by a company or organization, but in the TBL approach, profit also refers to the positive economic and service impact a company has on people and planet.

The TBL formula quite effectively points out the essence as well as main defect of capitalism: that the totality of the private business enterprise, even the totality of the goal of economic life itself, can be reduced to one word: profit.

"This means," wrote economist E.F. Schumacher as early as 1973 in his monumentally influential book *Small is Beautiful*, "that an activity can be economic although it plays hell with the environment, and that a competing activity, if at some cost it protects and conserves the environment, will be uneconomic."

In other words, according to capitalist economics rather irrational economic philosophy of selfish needs creating altruistic results, money is the highest of all values, and profit is the driver of progress, indeed of civilization itself.

Schumacher understood the inherent flaw in this theory and the market on which it is based, and which he aptly described as "the institutionalization of individualism and non-responsibility."

Building upon Schumacher, the green movement of the 1980s until today has carefully developed a new economic reform-model, which some call sustainability and others call green capitalism. The value system of green reform-capitalism strikes at the heart of the simplistic errors of classical capitalism, as well as those of neo-capitalism, and points out that the pursuit of profit takes nature for granted and avoids the negative effects business can have on people and the environment. With these defects in mind, TBL was developed to right the wrongs of business as usual. But is reforming this staggeringly flawed system enough?

Is it indeed possible to reform an economic system that has brought us an increasingly divided world of rich and poor nations, that has given us a financial system run amok in speculative ventures creating mega-profits but no real jobs, while affecting nature so nega-

tively that many scientists think we are on the brink of world-wide collapse?

The green movement surely thinks so. Green reforms can indeed tame the capitalist beast, the movement bravely claims. Since Schumacher's influential book came out in the 1970s, the greens have been busy implementing all kinds of economic, political and activist ventures in pursuit of a market system that is benign for people and planet while also good for the bottom line. But one of green capitalism's most ardent proponents, however, popular writer Paul Hawken, admits that progress has been small. So small, in fact, that Hawken likens its impact to mere "drops in a bucket."

The reason green capitalism has so far made very little impact is partly political—lack of comprehensive changes in environmental and economic policies—and partly economical—corporate capitalism is still the predominant economic system. And as long as we have an economic system acting as a predator in relation to nature and politicians acting as its ombudsmen and spokespeople, we can only expect cosmetic change to the status quo. We cannot wait, in other words, for the corporations to voluntarily change their habits; it is simply unrealistic to expect them to voluntarily change their economic practices quickly without mounting public, political pressure.

We need to implement systemic and lasting green reforms in general and, more specifically, we need to restructure the economy so that it can better serve both people and planet.

And for that to take place, we need to demand political and economic changes. We need not just more reforms, we need systems change.

Notes

1. Schumacher, E. F. *Small Is Beautiful*. Vancouver, B. C.: Hatrley and Marks, 1999.
2. Hawken, Paul, *Blessed Unrest*, New York: Penguin Books, 2008.

This article is reprinted with permission from the author from a new book on Prout giving solutions to the world's four main economic and environmental crises: the debt, inequality, resource and environmental crises.



Gentle Songs

By Jiivadhara

gentle songs
came to open
they carry a key
to the door of devotion
opposites vanish
filled up with love
the river keeps flowing
carries nectar
to be shared and given
freely - to all
everywhere

Roar Bjornes is co-founder of the Prama Institute, a holistic retreat center in the Blue Ridge Mountains of North Carolina. He is a certified yoga health educator, a popular yoga columnist and a lecturer on yoga philosophy and history. He has been a Proutist for several decades, giving

“Who cares about the clouds when we’re together? Just sing a happy song and bring the sunny weather.”

—Dale Evans, “Happy Trails”

Womansong of Asheville: Creating Community Through Song, Caring and Service

By Mirra Price

In today’s fast-paced, complex society in which there doesn’t seem to be time enough to do everything, people may feel stress when trying to balance work, family, and other responsibilities. We may sometimes identify with Sisyphus of Ancient Greece, who was perennially trying to roll a boulder up a hill, but which always fell back down again. It is easy to feel like we are just going through the motions of living, caught up in activities, but not feeling authentic connection with others.

Even after winning the vote in the 1920s, organizing the women’s liberation movement of the 1960s and 1970s, getting legislation passed which helps to give social equality to women, women are still oppressed. We earn much less than men; we are less represented in high-level management positions; we make up less than 20 percent of Congress; we are still victims of domestic violence and rape in alarming numbers; we still have most of the responsibility for children; and many of us feel isolated and marginalized.

In the 1960s and ‘70s, many women felt invisible, locked into traditional gender roles. Nowadays women do work outside the home, have entered the military, and have more opportunities than did women in the past; however, women are sometimes alienated from one another, keeping up with the demands of our lives by trying to be Superwomen.

When women gather together, whether it’s for quilting,

playing cards, having book clubs, or making music, bonds of connection, love and support are formed among participants. There are similarities between women singing together and with the consciousness-raising groups of fifty years ago.

In Prout (Progressive Utilization Theory), we speak of this community-building among women who work for social justice as an example of cultural grass roots organizing. Local, cohesive, socially and politically active grass roots groups can serve as a base to connect with other such groups for networking with larger movements for equality and social justice.

Womansong is Asheville, North Carolina’s largest and longest-running community chorus. While the main purpose of the chorus is

to be a choral singing group, it serves many other functions for its members, some of which are: community, social service and advocating for social justice. In a series of interviews with chorus members this past spring, the women who make up Womansong of Asheville have expressed their feelings about the chorus we all love.

Continued on page 7



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