

Rising Sun

Women
Proutists of
North
America

Standing with Standing Rock

By Mirra Price

January 2017



Photo by Ryan Redhawk

On December 1, 2016, the Sioux Nation sent a letter, signed by 13 tribal chairpersons, to President Obama demanding that he halt construction of the Dakota Access Pipeline. In the letter, the elders of the Lakota, Nakota and Dakota tribes explain that even though they own the river, they were never consulted about the construction of the pipeline. They had been given until December 5th by the Army Corps of Engineers to leave the land where over 300 tribes, numbering thousands of people, had been camping for many months, to protect the water.

Emergency supplies were also being blocked from entering the camps. On December 5th the Army Corps of

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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, cooperatively 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.

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.

Visit our website:

www.proutwomen.org

Or Facebook us at:

Women Proutists of North America

Submissions: We invite you to submit articles 500-1000 words, poetry, photos, graphics and news of your projects. Deadlines are six weeks before publication—May 15th for the July 1st issue and November 15th for the January 1st issue. Send to mirraprice@gmail.com. Content from this newsletter may be used in any Prout publication with credit given to Rising Sun. We suggest you contact the authors of articles for specific permission to use individual articles. Thank you.

Standing with Standing Rock

Continued from front cover

Engineers would stand back, allowing North Dakota law enforcement officials to attack the water defenders with water cannons, mace, concussion grenades, and rubber bullets.

Then the unbelievable happened. On December 5th, the U.S. Army Corps of Engineers legally blocked the construction of the Dakota Access Pipeline, denying Energy Transfer Partners an easement to drill beneath the Missouri River.

The corps will now investigate for an environmental-impact statement, a two-year process that will assess the risks of building a pipeline so near the Standing Rock Sioux's water supply, determining whether the pipeline should be moved or cancelled.

How did this happen? How did this momentous victory happen against powerful energy interests and banks who have lent billions of dollars to back the building of this pipeline?

Some say that this is merely a temporary battle won, because when Trump takes office, he may try to reverse the decision against the pipeline, especially since he

owns stock in Energy Transfer Partners. Hopefully, the decision to uphold the 1851 Fort Laramie Treaty with the Sioux and to honor the terms of the Historic Preservation Act and the National Environmental Policy Act, will stand, despite a change of administration (Meyer, The Nation, Dec. 5, 2016 <https://www.theatlantic.com/science/archive/2016/12/the-historic-victory-at-standing-rock/509558/>).

For now the victory is heartening and is owed to the thousands of brave water protectors from over 300 first peoples' nations and their supporters, including over a thousand veterans who came to be human shields for the protestors, many of whom had suffered tear gas,

water canon attacks and rubber bullets shot at them.

Standing Rock was a victory for all those who oppose the exploitation of natural resources, global warming, and the breaking of treaties with sovereign nations. This is what organized resistance to capitalist exploitation looks like. One battle has been won; however, the larger struggle against capitalist exploitation remains. Who will join in this sacred struggle?



From the Standing Rock Rising Facebook page.

Check out this beautiful Standing Rock anthem by Eve of Eden and an insightful film about Standing Rock by the water protectors themselves.

https://youtu.be/XTuzE_p0p4E

<https://youtu.be/4FDuqYld8C8>

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Rising Sun January 2017

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Neohumanist Leadership

A regular column by Satya Tanner

Neohumanistic Leadership in an Age of Donald Trump and Polarization

With the election of Donald Trump to the position of President of the United States (POTUS), many people are understandably concerned about the rise of racist and sexist behaviors and policies permeating US society. However rather than remaining "like frogs in a well" (as Sarkar would say, *Liberation of Intellect: Neohumanism*, 1999, p.74), we as leaders have an obligation to first conduct a proper analysis in order to rescue the people from the tightening noose of exploitation.

On that basis, I will describe some of the frameworks behind theories of prejudice so that it is easier to understand what sexism and racism is, and then briefly analyze what this means for the US election and ongoing narrative we see in the media. It is a topic that generates its fair share of confusion and where there is psychic exploitation or poor education, people will chase after policies that harm them in the long run. Most notably (in my mind), are the numerous women who supported the anti-suffragette movement to deny themselves and other women the right to vote, and the worldwide economically depressed 'peasants' who often vote for plutocratic leaders, i.e., the wealthy elite) on the misguided coat tails of racist sentiment.

Stereotyping:

For ease of processing we like to categorize information and this tendency is what can lead to stereotyping if left unchecked. I may observe that in a particular culture there are some common traits. For example average white Americans from the Midwest wear baseball caps and have a lower education than other areas, or those men on average run faster than women, or that city folk are arrogant and rude, and so forth. However, the problem with stereotyping is that it ignores the full spread of people who belong to a particular group.

If on average men run 10% faster than women, it ignores the perspective that approximately 90% of women run faster than the slowest men. It also has

the harmful effect of implying that to be a man you have to run fast and can potentially create some kind of inferiority/superiority complex around this. Likewise, we have labels like feminine (empathetic, soft, emotional) and masculine (hard, rational, strong) which imply that in order to be a 'real man' or a 'real woman' you have to fit into one of these pigeonholes. It ignores the fact that we are whole human beings having a diverse set of skills and traits and that we are impacted by our culture (and biology where applicable) to varying degrees. Women have babies, but not all women. And so does being unable to have a baby make one less of a woman or human being? Likewise, I am Australian and while I have some clear Australian traits, I don't have others. It might be correct to say that women's culture is more empathetic, but we should never assume that a woman will be more empathetic than the man sitting next to her. It disturbs us when people tell us who we should be because of our gender and they don't treat us foremost as human beings.

Prejudice:

You are a woman, therefore you can't (do math, run, fly a plane; insert anything here). This is the essence of prejudice. We pre-judge someone without knowing them and often this is unconscious. You are Muslim; therefore you are a terrorist. You are a Margii; therefore you must by default already be a neo-humanist (not true!). You are a man; therefore you can't take care of children. You are a woman; therefore you are weak and need to be told what to do because you can't make decisions about reproductive control on your own. These labels limit us from being who we can really be, either through inferiority complexes, or just a tremendously dogmatic belief in the society that results in all sorts of structural barriers to fulfilling our dreams. In its worse form, we pre-judge people and blow up mosques, or abuse others on the bus for speaking different languages, or accuse Mexicans of being rapists, or treat women like objects (psychic exploitation) and say how we just want to grab them on the pre-judgment that they are there for our personal selfish pleasure. We fail to have humanity and see the human in the 'other'. Thus we also 'other' them.

Structural Racism/Sexism:

Aside from our individual behaviors toward others, there are structural barriers or inequality regimes that prevent us from fulfilling our potential. For example, in men's culture, there is usually a type of pecking order which is particularly harmful to women and to men who are on the bottom half of the pecking order. It's what creates glass ceilings and prevents candi-

dates with real merit from getting to the top, because it depends on being similar to the in-group in some way. It usually fails to value diversity of mindset and instead relies on homosocial reproduction (where like promotes like). This pecking order mentality is referred to as 'patriarchy'. It is a type of subordinated cooperation that assumes superiority and inferiority. Not all men subscribe to this mentality, and likewise not all women abstain from it. That is why many people scoffed when Madeleine Albright and Gloria Steinem implied that voting for Bernie Sanders over Hillary Clinton was not helping feminism. Yes, it is true that the sign of a more balanced society is one where its leadership is more diverse and representative of the people in the society. Thus to have a woman elected to the post would be a significant step in an election where the same old kinds of candidates are in the race. However, Bernie Sanders represented an actual structural solution to the problem of sexism and racism, and was thus a better driver towards a neo-humanistic/feminist society.

When Structural Prejudices Collide:

We are seeing a lot of reports in the news saying that the white Midwest base who voted for Trump are not racist or sexist, rather they are economically disenfranchised. However, this is in my view, a superficial analysis. We need to understand the main inequality regimes at play. First there is a class inequality regime evidenced by the coastal/city elite vs. non-college educated rural folk. Secondly, there are sexist undertones which Michael Moore refers to as the "The Last Stand of the Angry White Man" (<http://michaelmoore.com/trumpwillwin/> accessed 12 Nov 2016) that have mixed up the gender roles and let women out of the kitchen/bedroom and nearer to the Oval Office. Not to mention Trump's infamous 'locker room talk' that objectified women and made it clear the ways in which he (de)values women. Finally, there are the clear racial prejudices and fear based sentiments whipped up by Trump's implication that Mexican immigrants are criminals and rapists, and that Muslims are terrorists.

Divide and conquer is age old technique for getting control. And so while it might be true that some people voted for Trump purely because of economic inequalities, a real neo-humanist perspective is one that takes all of the inequality regimes into account.

You don't level the economic playing field at the expense of women and/or minorities. It is perplexing that a billionaire can claim to be a man of the people and promise to solve the economic woes of the US,

yet has had at least four bankruptcies and squeezed small business sub-contractors to soften his financial blows. The evidence is in opposition to his claims. I propose that he was successful because he activated the (perhaps unconscious) biases of voters in the swing states of the Midwest.

They may not be conscious of it, but Trump got them fired up about their economic situation, pointed the blame at immigrants and Muslims. Then he tapped into the outrage against that 'nasty woman'—Hillary Clinton, who despite her flaws, certainly sustained far more scrutiny than both Barack Obama or her husband during their own election campaigns. Thank you, sexism.

Hence, divide and conquer helped him win the popular vote. By contrast, unlike Hillary or Trump, Bernie Sanders addressed the root cause of economic woes, and did not set people upon each other. This is what neo-humanist leadership looks like: where the rule of social equality (how can we uplift everyone?) presides over the rule of selfish pleasure (I'm better off if I step on you).

In conclusion, it is important to understand what prejudice is so that we can ensure that neo-humanist leadership and policies have a chance of survival in society. In understanding prejudice we must remember that it is not only individual, but that it can also be unconscious and structural. Un-neo-humanist leaders can activate our unconscious prejudices, which bypass rationality on a wave of outrage, and goad us to vote for leaders or policies that promise to make our situation better at the expense of someone else. However, if we study the inequality regimes at play and conduct a proper analysis, then we have taken the first step in liberating our intellect towards neo-humanism. Only then can we rescue people from the ever tightening noose of exploitation.

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.



News from New York Sector Sisters & Beyond

Compiled by Nada Khader & Mirra Price

We welcome submissions and photos to include in this new regular feature.

Food for All: Hawaii

By Ana Anandii Phillips

We are preparing food for 40 to 60 people in two sites, one in Wailuku and one in Lahaina. We prepare vegan food from the Farm to the Table. All the produce is fresh and delicious and of course local. We usually choose a theme such as yesterday we prepared Indian Food; we served delicious Mung Dhal with rice, mixed vegetables, massaged kale with cabbage and tomatoes and a great fruit salad with papayas, pineapples, star fruit, Apple bananas, strawberries, mangoes and whatever other fruit is in season like rambutans, chicos, blueberries, and there are two bakers that make cakes and cookies for everyone.



Syria Radio Interview with Didi Anandarama and Mirra Price

On August 15, 2016 Didi Anandarama and I were interviewed on Jeff Messer's progressive talk show on 880 The Revolution radio station in Asheville, North Carolina. Didi discussed the political situation in Syria, which is quite difficult, resulting in many having to flee and become refugees. What began as another Arab Spring uprising against an



autocratic ruler has mushroomed into a brutal proxy war that has drawn in regional and world powers. Didi, who is posted in Egypt, spoke from personal experience as she has visited Syria and has seen first-hand the devastation caused by the war there. We discussed Prout and what a Proutistic solution to the crisis might involve.

Community Organizing: White Plains, New York

By Nada Khader

Nada is director of WESPAC Foundation which is a coalition of community groups working for social change. Check out this article from The Journal News about one of her projects to call for a White Plains police board.

<http://lohud.us/2de4jqz>

Home Birthing: New Zealand

By Madhumita

Here I am with my two daughters, one of them four years old, the other born the previous night. I had read in *Awakening of Women* that if you repeat one of your mantras in a particular way during birth, your bleeding won't be a dangerous level after birth. I was keen to find out more about this practice before the birth of my second child, and was very fortunate that the Women's Proutist e-mail list I sent my question to, has a member whose acarya was present when Baba gave this particular use of mantra. Our plan was for a water birth at home.

We are very fortunate in New Zealand with our maternity service. Every woman who is a citizen or resident, or whose partner is citizen or resident, is entitled to free maternity care. We can choose any available midwife for our care, and they look after us from when we find out we are pregnant until the baby is six weeks old, visiting us monthly at first, weekly leading up to the birth and daily just after the birth. Some midwives offer home births, as well as at hospitals or birthing centers. The midwifery model is different from the medical model in that it views pregnancy and childbirth as a normal event, rather than an illness. Women who have special circumstances such as a medical condition or complications with their pregnancy also get free obstetric care, but healthy women with a normal



Madhumita with her four-year-old daughter and her newly-born, home-birther baby sister.

pregnancy would have to pay for obstetric care or to have an elective caesarian.

I was never interested in having an elective caesarian, but I hadn't heard much about home birth. I joined the local homebirth group to find out more, and the more I found out, the more it seemed like the right decision for me. Hormones play such a critical role in birth, and the more comfortable and empowered you feel, the better your hormones will be for birthing. I felt that I would be more comfortable and empowered at home than in hospital.

Homebirth midwives carry some emergency supplies with them, but not pain relief. I found the sacral acupressure points amazing to reduce pain during both births. During Aria's birth I used the birthing mantra as a focal point, and it really helped me be present and ride the surges. I was very happy with her birth—she was healthy and it never got beyond what I felt I could cope with. For a first birth it was also relatively quick, taking three hours from the start of active labor.

With my second birth, I am happy to say that I did achieve my goal of not having the injection as with my first birth—my midwife was happy with the amount of blood loss and I didn't need to take the shepherd's purse. I held my beautiful new baby in our candlelit lounge with soft kiirtan playing and my husband, midwife and couple of friends with us.

Purchasing Capacity

Part Two

By Jagatbandhu John Gross, Ph.D.

"The first thing that must be done to increase the purchasing capacity of the common people is to maximize the production of essential commodities ...

"(P.R. Sarkar, "Some Specialities of Prout's Economic System", June 1979, Calcutta). Purchasing Capacity or Purchasing Power is Prout's basic outcome measure. It is an indicator of the ability of individuals or families to acquire economic goods and services.

Prout encourages growth in minimum necessities (MN) and overall standard of living. So, in a healthy Prout economy Purchasing Capacity will be increasing.

Purchasing Capacity is not the only economic indicator needed. Measures of sustainability and productivity as well as more traditional economic indicators will be necessary in order to understand how the economy and society are progressing.

Almost anything can be measured in a broad array of possible units, but chosen measurement units imposes no limitation on what is true in the present nor on that to which society can aspire.

An initial task for a Prout economy is defining minimum necessities for its people. Considerable variation in the defined MNs will be necessary both across and within regions. These calculations will be challenging, but a vital first step for any Prout economy.

Once MN definitions are available, our Purchasing Capacity Index (PCI) is computed in these terms. So, our proposed PCI can only be computed after clear and specific MN definitions exist.

A Purchasing Capacity Index

The PCI works as follows: If an individual's PCI is 1.0, she is able to obtain exactly her MN as defined by Prout, but if she does this, she can acquire nothing else. Nothing will remain for luxuries, savings or any extras whatsoever. A PCI of 1.0 is the Prout poverty line, and perhaps provides a lower bound on a minimum wage. A society with a significant proportion of members with PCIs below 1.0 is failing in a basic duty.

An individual with a PCI of 2.0 would have sufficient resources to obtain her MN twice. The index is not an indicator of how Purchasing Capacity is or should be used. It only indicates available purchasing power, denominated in MN units. A PCI of 2.0 only indicates that she could easily acquire her MN with considerable resources to spare.

Why index the PCI on MNs and not on monetary units?

One reason for using a MN denominated PCI is that Prout encourages in-kind compensation. Goods and services may be a sizable portion of compensation for many Prout citizens. A monetarily based PCI would require computation of the cash value of all such compensation.

A second reason for a PCI computed in MN terms lies in easy comparison. As noted, different people and different regions will have different MNs. By computing each person's PCI according to their applicable MN, comparison is immediately possible without the need for conversion.

The most important reason for computing the PCI in MN terms, however, is that by indexing the PCI to MN we have an instantaneous read on how well Prout is doing with respect to providing minimum necessities. Any shortfall is instantly obvious. Excessive inequality also is easily seen and it should be clear when a rescaling of the definitions of MN is due.

Economic indicators are often reported as a single number, but in Part One of this article in the last newsletter edition, we saw that such single number measures of income hide distributional information. The same is true of a PCI.

PCI data are best reported as a distribution. There are a number of ways to do this. For reporting to the public, easy to understand bar graphs are probably best. Policy makers and academics will need complete and thus more finely granulated data so the same distributional data should be made available in complete form for anyone, but for the same reason that most individuals don't currently download publicly available detailed economic data, such complete data will probably not be of general interest.

We motivated our proposed PCI as a measure for a

Prout economy, but if we compute MNs for any economy we can then compute the relevant PCIs. Defining MNs within a capitalist economy may prove challenging, but it is a worthwhile effort and once completed, the necessary data to compute PCIs almost surely already exist in some localities.

Defining MN definitions for any economy or locality is a significant effort and should be undertaken by a group of Prout researchers, rather than any individual. As this has not yet been done we cannot provide actual PCI distributions but below we show three hypothetical PCI distributions to give a sense of what these data might show.

Table 1, labeled “Poverty and Inequality” shows, as indicated in the title, the PCI distribution for a hypothetical society that is far from ideal. Over 20% of the population is incapable of obtaining its MN. The last category, 6.0+ may include those whose PCIs are in the hundreds of thousands or even millions, as it probably would if these were data for a capitalist economy. To know the extent of inequality we would need the more complete data mentioned earlier.

Table 2 shows a hypothetical PCI distribution for a society with only moderate poverty and some inequality. Inequality to some degree is not only to be expected in a Prout economy, but encouraged as appropriately applied economic incentives are a fundamental element of Prout. One of our Prout Economists, Mayatiita (Mark Friedman, Ph.D.) has done some work on optimal inequality (“Living Wage and Optimal Inequality in a Sarkarian Framework”, Friedman, Mark, Review of Social Economy, VOL. LXVI, No. 1, March 2008).

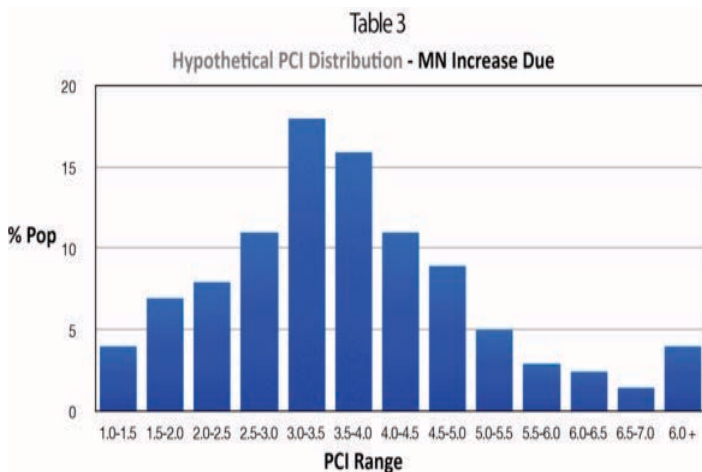
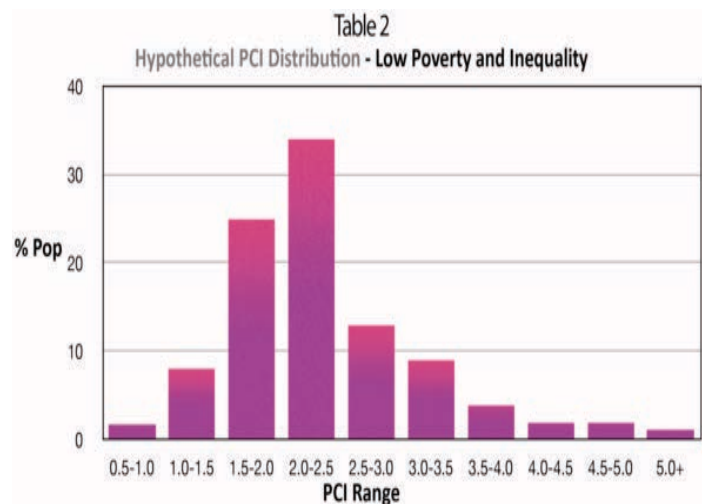
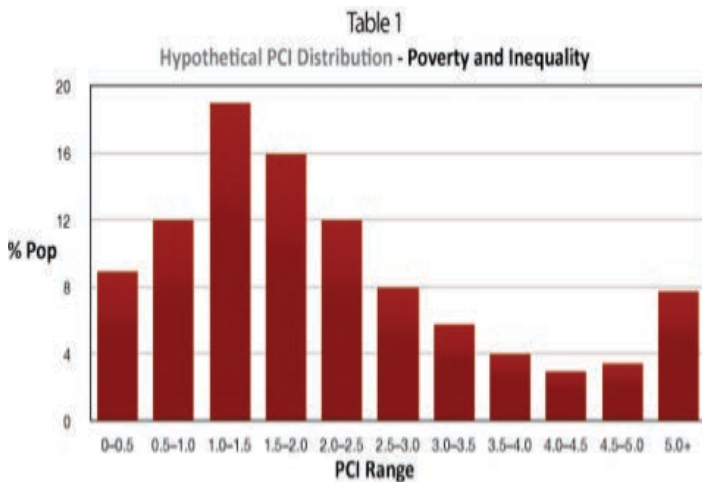
Consider the hypothetical society whose PCI distribution is shown in Table 3, labeled “MN Increase Due.” In the fictional economy represented in this table no one has a PCI below 1.0 and 96% of this population has a PCI of 1.5 or greater and 89% have a PCI of 2.0 or greater. This society has the resources to increase its definitions of MN and should do so as soon as possible.

The PCI proposed here is relatively easy to compute, is easy to compare across regions and time (though lack of space prevents discussion of intertemporal comparisons) and is grounded in basic Prout principles. It easily provides the most fundamental answers we need about any Prout economy. Specifically:

1. Are society’s members currently able to obtain minimum necessities? 2. What is the

overall standard of living and how are consumption resources distributed? 3. How does the standard of living vary from region to region and over time?

Jagatbandhu (John Gross, Ph.D.) is an economist and long time Proutist living in central North Carolina. His interest in PROUT inspired him to obtain graduate training in economics.



Ireland Sisters

by Jyoti Wind

Our second Ireland Tour of the sacred sites began with 13 women boarding a 14-seater bus, luggage stowed in the back amidst extra wellies [Wellington boots] for the rain and mud. Some of us traveled with a friend, some singly, and most were unknown to the others.



Ireland Field

We began with Brigid's Well and the stories of Brigid as Goddess and St. Brigid and how the old ways were woven into the coming of the patriarchy. We blessed ourselves with the well water and prayed for those not present. At the Grange circle, we stood with the ancient stones, hearing the stories of the spirits of the place, sang in the center, meditated and joined hands in the circle of women we were slowly becoming.



Brigid's Well



One woman became feverish the next day and a clinic and antibiotic prescription was found for her. Vitamin C, essential oils, herbal formulas had all been dug out of everyone's suitcases the evening before in an effort to help. We were beginning to care for one another. She recovered.

At the Neolithic Cemetery, we all bonded through ancestry work, letting go of the fears and separateness our ancestors had carried, some across the sea. We freed them and ourselves from the continuous loops of our unconscious memory patterns.

We all ate together, slept in shared rooms, and traveled aboard the bus each day, even changing seats to get to know another woman better.

Our morning attunements before the day took us across the countryside, and became a place to air our stories and experiences; tears at times, and laughter mostly. There was a sense of the sacred and respect carried throughout.

From the Isle of Healers to Galway's Shop St. for lunch in a pub, to our last night's circle and deep embraces, we were a cohesive group of sisters ready to be of help and service to one another. We carried those transforming experiences home to share with others.

Personally, it is beautiful to watch women bond with one another, bringing their differences to the table like a precious shawl and covering someone else's chilliness with it.

Women Stepping Forward

A New Column by Jyoti Wind

Standing Rock, North Dakota A Conversation with Theresa Small

In late September I spoke to Theresa Small who had traveled to North Dakota to stand with her people against the continued building of the Dakota Pipeline, designed to go under the Missouri River, which provides water for 18 million people. If there is a leak, everyone would lose.

Why did you go to Standing Rock to be with the Protectors of the Water?

It was a calling. I didn't know what we were going into. We needed to be there. I felt so grateful to go.

Wherever we go, we take an offering. No matter where we go or how long we stay, we are there to show support; we're there to assist the energies. So I took three five-gallon bags of chokecherries and some elk meat. That's what I was able to give of myself.

It was dusk when our charter bus pulled in. The crowd is right next to the road, in the Red Warrior camp with the flags that line the entrance in, the fire and camp crier, check in tent—all is right there. AIM (American Indian Movement) is security and they have to make it their business to know who is entering the camp, and they were there.

I had put my Northern Cheyenne Morning Star flag out the window for all to see, and a voice went up from the crowd: 'The Cheyenne are here!' This was followed by hollering from men and lulu's from women throughout the camp. It was such an honor to be acknowledged.

We pulled up near the Chief's Council area not really knowing where to go. I felt we were being guided. A lady came up and told us that we were in the place we were supposed to be. It was our place.

We put up the tent. The next morning I went to the main tent in the main camp, sang with the drummers for a bit, prayed and gave thanks, anchoring Light. I found an elderly woman and introduced myself, kneeling down where she sat. "Hello Grandma," I said. She introduced herself and I listened to her. Then I met a young woman cook. I needed some-

thing to eat. She said she had been called, too. I felt it was an honor to meet her.

Tribal Chairman David Archambault II, went to Geneva to talk to the UN about Standing Rock. That must have taken a lot of courage.

Even though we are warriors and protectors, we don't have to be in an aggressive force of protecting like warriorship. There's another way you can just be in peace and love and have space. Just doing what we are doing is already moving the energy of what needs to be done. The way they are leading; they have such intensity about this, but they lead with compassion, too.

When the Native American man from Denver spoke at the Boulder Rally for Standing Rock, he said that every morning there in North Dakota on the land, people prayed for the new day, prayed for the bull dozer driver, prayed for his family. I was really taken with what he said.

We're not separate from those who are driving the bull dozers nor the ones who are in the banks and backing this. We can't say we are separated from them because we're whole, we're one; we're all on the Earth.

To arrest them for the roles they are playing for the Native Americans to stand up, standing in solidarity, to have that calling...how many times have we been called. As an individual, we're afraid of what others think—that we're crazy.

I prayed for this for years. Ever since I woke up, I've been praying for this...how...when.

This is huge. All the tribes coming together. This is historic.

It just speaks to humanity; they have the same feeling of protecting the Earth.

So when you say historic, the word itself—when you break it down, his-story, her-story, this one that we are currently telling is an us-story. We're creating it. We're the authors.

Thank you so much, Theresa.

Jyoti Wind is a writer of personal narrative, poetry and memoir, and leads women's writing groups. She lives in Boulder, CO.



The Economics of a Three-Tiered Economy

By Mark Friedman

PROUT advocates a three-tiered economy, including a privately-owned small business sector, a sector of cooperatives where most production and commerce will take place, and a sector of large government owned and operated firms. Let us look into the rationale for each sector.

Size Matters: Small Business

Under a PROUT system only small firms can be owned by individuals or small partnerships. There are several reasons to restrict private ownership to small firms, involving both economic efficiency and economic justice. But some private ownership helps create a lively and varied economy.

Private ownership is not unjust in a small enterprise that depends on its owner to establish its character and direction. That point was explained well by E. F. Schumacher, the great British economist who pioneered “economics as if people mattered” in the 1970s. In a small business, the involvement of the owner in most aspects of the operation is critical for the success of the firm. However, once a firm attains medium-size, the connection between the owner’s contribution and the firm’s success becomes less clear. Salaried managers may even make the presence of the owner unnecessary. Excessive salary that she or he may extract becomes exploitative. Under these circumstances, Schumacher writes, “High profits are either fortuitous or they are the achievement not of the owner but of the whole organization. It is therefore unjust and socially disruptive if they are appropriated by the owner. They should be shared by all members of the organization.”

Furthermore, once a firm exceeds small size, its potential impact on its community grows as well. If the firm is poorly managed and loses business or fails, many people will lose employment and the community will feel the impact. In another case, the owner may capriciously decide to move the firm to another region or country. No firm should be allowed to pollute, but if a firm that has achieved medium size or larger pollutes, its impact will be great. Negative consequences may arise even if the firm is very successful, as great wealth falling to an individual allows that person to wield dangerously great economic influence.

All these examples suggest the need for greater

community accountability and control for all but the smallest businesses than is available in the “private property” model of business organization.

The Cooperative Sector

In Proutist industrial organization cooperatives of various kinds make up the great bulk of the economy. Producer cooperatives are governed by boards elected by workers at the firm. Consumer cooperatives are composed of consumers who band together to acquire goods and services they desire. There is nearly no limit to the kinds of goods and services that can be produced by cooperatives, but in the PROUT system of localized economic planning, the production of essential commodities is reserved for cooperatives.

Economists have found the cooperative model to provide numerous benefits to society, foremost being social and economic justice. Human beings should not spend their lives serving the interests of other individuals, and have their livelihoods subject to their whims. A producer cooperative provides every worker with an effective voice over their work conditions and the direction of the firm. It overcomes the strange irony in advanced countries today where citizens will expect and demand a vote in a democratic government, yet submit to complete dictatorship in the workplaces where they spend most of their waking lives. Experience in cooperatives shows that having a voice in the affairs of the coop improves workplace morale. Morale and productivity is further enhanced not only by the feeling that one is working for one’s own benefit but also a sense of responsibility toward one’s fellow workers.

The Proutist cooperative sector will help end the social fissures and pathologies that result from wide income and wealth inequality. All salaries in a cooperative will not be equal, but will reflect the market costs of attracting workers with needed skills. However, the gaps will not be extreme, as workers will only vote to allow pay differences if they are likely to result in higher incomes for all workers. Cooperatives are more imbedded in communities than corporations simply because their workers, and

members in the case of consumer cooperatives, have established their lives there, with strong family and social ties. There will be no question of moving a firm to a faraway country. While coops will have to follow pollution laws, members are less likely to want to endanger their own natural surroundings and the health of their neighbors with toxic waste. Finally, with greater stakes in their communities, the coops are more likely to contribute to local charitable drives, schools, festivals, and other social activities.

But there are purely economic benefits as well. Theoretical and empirical studies have repeatedly shown that cooperative firms can be as productively efficient as capitalist firms, and frequently more so. Economists studying labor-managed firms find that a worker coop will adopt more technology than a comparable capitalist firm. Workers in coops welcome new technology that can make their work easier and safer. This not only boosts productivity, but it can also increase the amount of leisure available to the workers without reducing their income, a near impossibility in a capitalist framework.

As we emerge from a global recession, we should not ignore that an economy based in labor-managed firms will be more stable. If there is a downturn, a worker cooperative will not lay off workers who are also the owners of the firm. Rather, workers will choose to reduce work hours and dividends. A recession will not be allowed to fall as deeply, and recovery will be quick, as workers are not forced to find new employment and worker skills do not atrophy due to long stretches of unemployment.

The Sector of Large Government-Owned Enterprises

Economists have identified kinds of firms that must be very large in order to operate efficiently, known as natural monopolies. A classic example is an electrical utility that benefits from having an ever-larger number of users because the cost per customer for maintaining its basic infrastructure will decline.

Left to itself in a pure market economy, the power company will display all of the evils of monopoly – exorbitant prices, lack of innovation, waste, and poor service. For an essential service like electricity, that will be devastating to the rest of the economy. Consumers will have less to spend elsewhere and businesses that rely on electricity for their own production

will see their own ability to operate viably diminish. However, it can be beneficial for society to allow a natural monopoly to exist. To continue the example of the power company, it will be inefficient to have more than one firm wire a whole city with their separate infrastructures. Most market economies address this problem by regulating the monopoly, monitoring its operations and controlling the prices the utility may charge. The government regulators will have to allow the power company at least a normal profit, otherwise a private firm will not make the investment necessary to provide the service.

The Proutist three-tiered economy solves the problem by keeping such large firms, that are essential for the operation of the rest of the economy, under the ownership of the local government. The government will not require even a normal profit, and can therefore charge a price that just covers the cost of operation. This is the most socially efficient price, providing for an ample supply of the good at the minimum possible cost to consumers. Such a scheme is not without precedent, as we notice that most cities have their own water and sewer systems.

The three-tiered economy as envisioned by PROUT can provide the economic base for a flourishing culture. Basic life requirements are met for all, leaving all forms of severe economic insecurity to a dark past. The creative and diverse private small business sector brings delight to communities. The cooperative sector, where most economic activity takes place, also provides innovative goods and services along with the necessities at competitive prices. It also provides secure employment that is meaningful and fulfilling as workers take emotional as well as economic ownership of their firms. Society is also served well by having its businesses deeply invested in the well-being of communities. The local government-owned sector of large firms will help the rest of the economy run smoothly.

Mark Friedman teaches economics at South Central College in southern Minnesota. A longtime student of PROUT, he has also written and lectured on the connection between income inequality and the recent financial crisis, and the economics of cooperatives.



Wages for Housework?

By Alanna Hartzok

There is a reason that when women birth babies they are said to be “in labor.” Producing people is hard work and birth is just the beginning. Yet even in countries that give the most paid time off to mothers (and sometimes even fathers) to take care of their newborns, there is still a push to get back to the “work force” and dump the child in daycare when he or she is not yet even walking. Sadly, many women now miss the joy of seeing their children take their first steps or say their first words.

If we had a fair economy rather than monopoly capitalism, perhaps women in their role as mother could receive payments for their home labor. There are movements for this, for instance, the International Wages for Housework Campaign was formed to raise awareness of how housework and childcare are the base of all industrial work. The campaign pushed to compensate this work as paid wage labor. Were PROUT to promote such a view, we would need to suggest the proper source of payment for women in their working roles as mother and homemaker.

The biological nature of the mother/infant bond places the responsibilities of childrearing primarily upon women. Many people now attain less than their full potential because as children they are not given the right kind of stimuli and guidance at the proper moments in their neurological development. The first five years of a child's life require great amounts of love, attention, and skill.

Women once enjoyed a special relationship to the land when nomadic tribes shifted to an agricultural way of life. Plants and children were viewed as gifts from the gods and women were the medium for both. A woman seemed to have the ability to summon ancestral spirits into her body, and cause fruits and grain to spring from planted fields. In a mystical sense, the earth belonged to the women and they had a religious and legal hold on the land and its fruits.

The human worldview then moved from an awareness of the interconnectedness of all through the female to the individuality and separateness of individual beings, which is the emphasis of the male principle. As women's role in procreation was demystified, so were our ties to the earth cut. Land no longer was held in common under the care of the women, but could be acquired by male conquest. Individual landholdings were justified under the Roman law concept of dominium, which gave absolute power

to the title-holder to control, use, and abuse. Under Roman law women were not generally allowed to own land. This was once true in Western countries and is still the case in some areas of the world.

The majority of mothers are now wage earners as well. They are caught, along with men, in a web of economic injustice in which their wage earnings buy less of the basic needs each year. This injustice stems from the Western land tenure system that has led to the ownership and control of the earth by a small number of people along with the holding of land as a market commodity. This in turn is rooted in a deeply ingrained metaphysical error in Western civilization, which sees human beings and the earth as distinctly separate systems.

However, PROUT understands that The Cosmic One is the Creator and hence the “owner” of every object. We deduce that human beings as the children of the Supreme Progenitor are all entitled to utilize the properties of the entire universe as our common patrimony.

Is there a practical policy approach based on this spiritual worldview that can enable women to receive cash payments for their work as mothers and homemakers?

The German economist Sylvio Gisell proposed that the economic surplus or “ground rent” should be the source of payments for the support of women in the role of mothers and homemakers. Thus, ground rent payments would be an equivalent to the use of the soil by primitive women. As he put it:

Every woman could bring up her children without being forced to depend on the financial support of a man. Economic considerations would no longer be able to crush the spirit out of women. A woman would be free to consider the mental, physical, and race-improving qualities and not merely the moneybags of her mate.

Thomas Paine, one of the great intellectuals of the American Revolution, after learning the fundamentals of economics from the French Physiocrats, said that “every landowner owes a ground rent to the community for the land which he holds.”

A fascinating point about the ground rent policy approach, sometimes referred to as “land value taxation” or “commons rent” is that it has been traced back thousands of years to a key principle of Vedic economics in the Indus River Valley civilization.



Recipe Corner

A regular column by
Liina Laufer

Broccoli Cheese Chowder

This broccoli cheese chowder soup makes for a warming, cozy dinner as the days get shorter and colder. Delicious with biscuits or grilled cheese. Adapted from my mom's recipe.

Ingredients:

- 1 ½ C soup stock or water
- 4-5 C of peeled potatoes cut into ½ inch cubes
- 1 C chopped broccoli
- 1 ½ C milk
- ¾ C grated cheese (cheddar or jack)
- 1 t salt or to taste
- dash of cayenne

Optional additions:

- ¼ C corn
- ¼ shredded carrot
- 1 t butter
- Garnish with cilantro or parsley



Put soup stock or water and potatoes in a pot and bring to a boil. Turn down heat and add broccoli, carrots, and corn. Simmer until both potatoes and broccoli are tender.

Mash slightly so that about half the cubes are mashed. Add milk, salt, and butter; well and bring almost to a boil. Take off heat and stir in grated cheese. Do not bring to a boil again after adding cheese or the texture will change.

Add more milk if it is too thick.

Makes about 7 cups of soup.

For a vegan soup, replace milk with water and skip the cheese or use a vegan cheese.

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

Current calculations of this unearned income or surplus value that accrues to the land and resource gifts of the Creator is that it is 25 to 30% of GDP in most countries. Ground rent, when not collected for the community as a whole, adds to the concentration of wealth and builds fortunes for a few individuals.

[Ground rent as taxes is currently not part of Prout policy; this is, instead, a proposal by this author. (Ed.)]

A corollary of this policy approach is to remove taxes on labor, which will increase purchasing capacity, as well as production, which furthers maximum utilization without dead weight loss. The tax base should be shifted to the ground rent which can finance public goods as well as pay women for their work as mothers and homemakers. People as wage earners would reap the full rewards of their labor while women as "the producers of the producers" would be financially supported in this role.

Alanna Hartzok is the international liaison for the Robert Schalkenbach Foundation, a United Nations NGO representative and the author of The Earth Belongs to Everyone which received The Radical Middle Book Award. As co-director of Earth Rights Institute, she was given the International Earth Day Award.

Alanna was the Democratic Party 2014 candidate for Congress in the 9th District of Pennsylvania and in 2001 for the Green Party. Contact her at: alanna@centurylink.net or mobile: 717-357-7617



Women Proutists of New York Sector Form Board

By Nada Khader

We are very pleased to announce that at the recent strategic planning meeting that took place at the Ananda Girisuta Master Unit in Madison County, North Carolina, a Women Proutist Sectorial Board was formed. These senior Proutists have produced a newsletter biannually for the past several years and have been meeting on a monthly basis. Future plans include strengthening social justice work in units across the Sector with special emphasis on issues that disproportionately impact women and children, including human trafficking and maternal mortality and health issues among low income communities of color. Included on the Board are:

Acharya Ananda Candrasekhara's first experience with the Progressive Utilization Theory (Prout) was in 1983 in India. She became an a'carya (meditation teacher or 'one who teaches by example'), also called a 'didi' (sister) in 1979. Her first posting was in Jamalpur, India, for one year. After many postings in India, South America and Africa, Didi came to NY Sector in December, 2014, and she is now GP, or Women Proutists' Sectorial Secretary, as it is called in New York Sector. (photo to right)



Nada Khader has been a student of Prout since her initiation into Ananda Marga in Cairo, Egypt, in 1989. She currently directs a social justice organization in Westchester County, New York, where she works as a community leader on a wide range of social, economic, environmental and racial justice issues. (photo below)



Mirra Price, a retired English teacher, is a writer, editor, copyeditor, and budding filmmaker. She also enjoys singing in Womansong of Asheville Community Chorus. An activist and Proutist, Mirra has worked in cooperatives, and advocated for many social justice causes, including women's rights and gender equality since the 1960s. (photo to left)



Jody Wright has worked with Prout for over 35 years and brings 25 years of business experience to our organization. She travels extensively as a parent educator and infant massage trainer for Infant Massage USA, and as an a'carya and meditation teacher for Ananda Marga. (photo to right)



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