Prof. vibhuti Patel "What is in Store for Women in The Union budget 2014-15?"

Professor Vibhuti Patel

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Emergency call from Gaza

“Our will to live and fight cannot be broken by rockets and grenades”

Martin Lejeune

Gaza City, 31 July 2014: I am in the Gaza Strip since 22 July and still cannot believe what is happening here. I am experiencing the worst days of my life. All people in Gaza experience the worst days of their lives. Such massive attacks on Gaza are without precedent. Behind these words hide human tragedies. The humanitarian catastrophe has reached its peak.

[Martin Lejeune is, currently, the only German journalist in Gaza.]

The war in Gaza is a war against civilians. I am not the only one saying this, but also the people in Gaza alongside all the journalists that I speak to, who have covered all the wars of the past 10 years (Afghanistan, Iraq, Libya, Syria, etc.). What is happening here has a new quality.

Rockets strike everywhere. In residential houses, where families are living, in mosques where people are praying. During the early evening hours of July 30 an F16 jet bombarded the residential building just across the street from our house. We were just sitting on the balcony when the rocket hit the house only 50m away. Just seconds before, I heard the donkey hysterically screaming, as if he could foresee the attacks wanting to warn us. Debris hit the walls of our house and only missing us by inches. Suddenly we sit in a cloud of dust. The dust covers my glasses and my laptop. The dust crunches between my teeth. It takes about half a minute until the dust settles. Now I can see the father, with whom I have just talked on the street, how he hides with his children behind an excavator, to look for cover if a second strike follows. The excavator is on a parking lot in front of our house and belongs to the owner of a construction company. I run immediately to the rubble of the bombarded residential house and see the injured. I have already seen the family multiple times walking down the street. With my mobile phone, I record how the ambulances arrive and transport the injured to the hospital. On just missing us by inches.

Mr. Christopher Gunnes addresses the press conference in Gaza

Black Day for Dalit Rights

Blatant act of religious discrimination

Dalit Christians and Dalit Muslims have been observing August 10 as Black Day since 2010, as it is the date on which the controversial order was signed in 1950. All Christian denominations in India plan to observe August 10 as Black Day to protest against the discrimination meted out by government to Dalit Christians and Dalit Muslims by not granting them scheduled caste status.

The Catholic Bishops Conference of India (CBCI) said that blocking scheduled caste benefits to Dalit Christians and Dalit Muslims is a blatant act of religious discrimination and in contravention of the Constitutional provision of equality. The communities are denied of their Constitutional rights for more than 64 years.

The 1950 Order made reservation in education and jobs available to those from low-caste that follow Hinduism. It was later modified to include Sikhs and Buddhists. Moreover, it was later modified to include Sikhs and Buddhists. But it still excludes Christians and Muslims.

The Christian community renewed its demand to the government of India to come forward to resolve the issue without further delay and that it should give appropriate answer to the query of the Supreme Court.

A Civil Writ petition filed in 2004 in the High Court challenged the order and asked for quick disposal of the case.

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International relations not to foster principles

The US administration that denied visa twice to Mr. Narendra Modi to visit that country has been restless to have an early meeting with him after he became the Prime Minister of India in May. Even when the election trend was found in favour of him, the US showed apologetic gestures to befriend him. This might have surprised many who believed that the Ministry of External Affairs of all countries would uphold and protect lofty values and principles in international affairs.

The rank of the Minister for External Affairs in the cabinet is graded as No.2 or 3 almost everywhere; and all governments spend considerable amounts of money to maintain Diplomatic Missions in other countries. Only a very few realize that this is being done not to uphold lofty principles in international affairs but to expand their trade interests. The much hyped 3-day visit of the US, of the Secretary of State Mr. John Kerry and the US Commerce Secretary Ms. Penny Pritzkey in the first week of August to New Delhi reiterates this. The agenda for discussion with the Prime Minister of India consisted of four items. 1. Expanding bilateral trade, 2. Improving India’s energy security, 3. Stepping up defence purchases from the US; and 4. Sharing of terror intelligence.

One has to examine these items in the context of the high level discussions scheduled to be held between Mr. Modi and Mr. Barack Obama at Washington in September. It must be noted that the meeting between Mr. Modi and Mr. Kerry took place when Israel intensified bombing on the helpless civilians in Gaza, leaving the number of the dead to around 1500. The bombing by Israel with the support of the US is a blatant violation of international law and human rights. Although the US has condemned this, India did not raise this issue in the discussion with Mr. Kerry. Such an approach is against the tradition India has maintained in similar issues. The silence of the US and India on this issue must be very strongly condemned.

The intention of the US was very clear in the discussions: expanding her trade with India and increasing her export to India. Ms. Sushma Swaraj, Minister for External Affairs, mentioned the country’s objection to NSAs surveillance of Indian leaders and consulates. But, Mr. Kerry did not take that issue into discussion. Although the government of India refused to sign the Trade Facilitation Agreement of the WTO prepared in the Bali meeting; the discussion did not seek to bring any change in the agenda for the discussion between the Prime Minister of India and the President of the US in September. Raising of the FDI (Foreign Direct Investment) cap in more areas is a long standing demand of the US. The new government conceded this demand. Still the US wants more from India to expedite the revival of her economy. It must be appreciated that India is now taking a strong stand on the WTO agreement. But the indications are that Mr. Modi would yield to the demands of President Obama when they would meet at Washington in September, by opening the Indian economy more to the benefit of the US. Because of the influence of the corporates, on the government, there is every change India would yield to the American pressure.

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Nature of his ministry, Jesus was arrested, convicted and hung. Jesus did not die offering himself to God as a sacrifice for the forgiveness of sins as Paul, working out his theology irrespective of the evidence of Jesus’ life, claims. Jesus died because of his integrity, as many of his followers have down the ages. The Parable of Prodigal Son seems authentic not least because its message is so distinctive and different from what was believed in much of the early church. At its heart is Jesus’ trust in the love of God. The unquenching welcome, forgiveness, reinstatement and love shown to the wayward son by the Father is a clear challenge to those who believe that the forgiveness of God is won only through the sacrifice of Jesus. God is generous love in action. The lines in the hymn, ‘There is a green hill far away’ reflect so much popular theology: ‘He died that we might be forgiven. He died to make us good.’ But such magical sentiments would have been unintelligible to the Gospel writers, not excluding the Johannine community and the reference to the lamb of God.

Many people experienced Jesus as a transfiguring or resurrecting influence. In the story of the transformation it was not he who was transfigured but the watching disciples. The ‘penny dropped’ for them, as the philosopher theologian Bishop Ian Ramsey might have said. They saw the glorious reality of the man they were following and the meaning of their daily lives was transformed. Transfiguration is another way of speaking of resurrection as a principle of life.

In these seven characteristic ways the first Christians perceived and experienced Jesus! I suggest we can find an approach to Christology which relates to the lives of ordinary people and portrays a Christ who is the power of salvation for the nations. In Jesus’ emphasis on human responsibility, his caring for people, his understanding of God, his commitment to a new social order, his inclusiveness, his integrity and his transforming influence, are pointers to experiences which people can see are common to their lives, to their aspirations and to the ambiguities of experience. This common experience seems unrelated to the traditional creeds of the churches and can be expressed without the use of traditional religious language.

Ordinary people finding themselves in Jesus’ experience and finding Jesus in their experience might be the basis of a down to earth, dynamic and liberating people’s Christology.

Dr. Vibhuti Patel noted that 'liberating people’s Christology' is a political word. Thus on three counts all related to his integrity and unworldliness to modify the nature of his ministry, Jesus was arrested, convicted and hung. Support services like crèche and hostels and also water supply sanitation and schemes on fuel and fodder, which contribute significantly to women’s empowerment, either directly by building their capacities and ensuring their material well-being, or indirectly through reducing domestic drudgery.

For example, the Integrated Child Protection Scheme (ICPS), Indira Gandhi Matritva Sahyog Yojana (IGMSY), General Grant-in-aid (GIA) Scheme for Assistance to Voluntary Organisations in the field of Women and Child Development, General Grant-in-Aid Scheme in the field of Women and Child Development, Family Counselling Centre Scheme, Rajiv Gandhi National Creche Scheme for the Children of Working Mothers, Nutrition Education and Training though Community Food & Nutrition Extension Units(CFNEUS), Kishori Shakti Yojana (KSY), Nutrition Programme for Adolescent Girls (NAPG) etc.

The basis of a down to earth, dynamic and liberating people’s Christology

Ministries/Departments have confirmed setting up of a cell nominating a nodal person. This could materialize because the previous government’s Ministry of Women and Child Development, in collaboration with UN Women, had developed a Manual and Handbook for Gender Budgeting for Gender Budget Cells for Central Ministries and Departments. The current Union Budget of 2014-15 has seen that the Gender Budget Cells play a major role in budgetary allocations.

What is gender budgeting?

Gender Budgeting does not relate to a separate budget for women but involves comparative analysis and construction of general budgets from a gender perspective. It helps governments to decide how policies need to be made, adjusted and reprioritized. It is a tool for effective policy implementation where one can check if gender commitments are translated into financial commitments. The Gender Budget Initiative is a policy framework, methodology and a set of tools to assist governments to integrate a gender perspective into the budget as the main national plan of public expenditure. It also aims to facilitate attention to gender analysis in review of macroeconomic performance, ministerial budget preparations, parliamentary debate and mainstream media coverage. Budget impacts women’s lives in several ways. It directly promotes women’s development through allocation of budgetary funds for women’s programmes or reduces opportunities for empowerment of women through budgetary cuts.

The Union Budget 2014-15 has retained all schemes for empowerment of women and girls of the last decade under the Women & Child Development with Rs 16891 crores allocated for Integrated Child Development Services, Rs. 715 crores for National Mission for Empowerment of Women (NMEW) and Rs. 400 crores for Integrated Child Protection Scheme. A new scheme was launched also – ‘Beti bachao Beti padhao’ with Rs 100 crores.

The schemes can be classified into 4 categories: Protective Services: These include allocations on women’s homes and care institutions, rehabilitation schemes for victims of atrocities, pensions for widows and destitute women etc. which are aimed at mitigating the consequences of women’s social and economic subordination, rather than addressing the root causes of this subordination.

For example Saba, Swadhar-scheme for women in Difficult Circumstances, Ujwala Comprehensive Scheme for Prevention of Trafficking and Rescue, Rehabilitation and Re-integration of Victims of Trafficking and Commercial Sexual Exploitation, Scheme of Short Stay Homes for Women and Girls, Scheme for Welfare of Working Children in Need of Care and Protection.

Social Services: These include schemes for education and health of women, support services like crèche and hostels and also water supply sanitation and schemes on fuel and fodder, which contribute significantly to women’s empowerment, either directly by building their capacities and ensuring their material well-being, or indirectly through reducing domestic drudgery.

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A people’s Christology?

PAGE 3 AUGUST 10 - 25, 2014

People’s Reporter

Gender Non-inclusiveness

Vibhuti Patel

The Union budget 2014-15 offers old and new schemes but fails to address macro-economic and social causes of exploitation and subordination of women.

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A people’s Christology?

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A people’s Christology?
Voluntary Guidelines for Securing Sustainable Small-scale Fisheries

A Significant Achievement for the Small-scale Fisheries

On June 9, 2014, 116 member countries out of 143 that met at the FAO – 31st Committee on Fisheries adopted the Voluntary Guidelines for Securing Sustainable Small-scale Fisheries in the context of Food Security and Poverty Eradication. These Guidelines are voluntary and hence are not binding but as a complement to the Code of Conduct for Responsible Fisheries of 1995 which has grown to be a standard for fisheries management globally. These Guidelines hopefully will grow to be a standard for sustainable fishing and livelihoods at the national level.

In content, these guidelines are ‘radical’. For the first time there is a UN document that relates to food production not only in terms of its economic value and role in alleviating hunger, but highlights its importance as a way of life that has evolved over time sustaining communities that have developed their own traditional knowledge in utilizing and managing the coastal and inland water resources.

Gender Mainstreaming

Gender Mainstreaming is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels.

The ultimate goal is to achieve gender equality.

It is a strategy for making women’s as well as men’s concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated.

The Union Budget 2014-15 has provided Rs. 100 crore for schemes that are critical to women’s economic independence and autonomy.

For example, the STEP Support for Training and Empowerment of Girls, General Grant-in-Aid Scheme for innovative projects, working women’s hostel.

To be continued
In the context of the 100th Anniversary of the National Council of Churches in India (NCCI) we are publishing a few articles on ‘Ecumenism in the 21st Century’ with the objective of inspiring and re-capturing the original vision and to relevant and meaningful reformulation of its concerns and priorities for the 21st century.

The second article in the series by the Rev. Dr. (habil) James Massey. He is the Director of the Centre for Dalit/Minorities Studies and the Director of the Centre for Dalit/Minorities Studies. The National Committee for Minorities (NCM) Government of Delhi; and former Member of the Council of Churches in India (NCCI) we are publishing a few articles on ‘Ecumenism in the 21st Century’.

It is unfortunate to note that in the final statement of the WCC 10th Assembly held at Busan in November 2006, some Dalit Christians and Dalit Muslims of India was left out, because “it did not meet the necessary criteria” for the inclusion of the issue in the statement. It indicates that for the WCC, the so-called “the necessary criteria,” is more important than the issue of justice’ involved in the particular issue.

Now what was this necessary criterion? It was that three official representatives of Indian churches have to endorse the issue with their signatures.

But the sad thing is that in spite of more than a dozen Indian representatives were present; any three of them could not come forward to endorse the issue on behalf of the Dalits in India. I was also told at Busan itself that some Dalit leaders approached the then moderator of the Church of South India. He refused to sign. Here the point to be made is that both the WCC at Busan and the Indian moderator seemed to forget the theme of the 10th assembly: “God of life lead us to justice and peace.”

With the exclusion of the Dalit issue the WCC as well as the representatives of 345 member Churches left it to the victims of the unjust society to deal with their issues themselves. It seems they also have forgotten ‘God’ whom they referred in their theme as the one “who takes the side of the oppressed and poor” (Exodus 3: 7-8) and also the same God who “liberates the oppressed and poor” (Luke 4: 18-19). In the light of the WCC experience, the question that haunts me is: What is the space and future of ecumenism in the 21st century?

Ecumenism is understood as unity of churches for the welfare of Christian community in all aspects. It focuses on the relationship of different churches as well as the world in general.

It has been observed that ecumenism in India is often strengthened to fight against the State, to establish the privileges or to uphold the issues related to Christian community. In the etymological sense, ‘ecumenism’ is supposed to concern the whole, not only human beings, but also everything that God has created (Genesis 1: 1-31). This, as a process of transformation, enables all the created things to be restored once again to the status of ‘good’ which God himself in the beginning affirmed with his divine word (Gen. 1:28). We see in Eph. 1: 9-11, St. Paul’s vision of cosmic unity in Christ, which not only goes beyond the churches’ boundaries, but also goes beyond the human boundaries. This in fact once again poses a major challenge to the ecumenical movement to develop a ‘life-centered’ understanding of the oikoumene, which embraces all God’s people as well as the wrongs of his creations.

A serious analysis of our society will inform us that human community is under the threat of life-negating forces. ‘Caste’ continues to dominate in all spheres of society. Corruption has become a daily reality. Poverty still grips the weaker sections of the society. Racial and ethnic discrimination is unabated. The Culture of ‘otherness’ against ‘beastliness’ is becoming a common theme in the society.

Gender sensitivity is getting diminished. The ‘dailiness’ of Dalits, ‘blurriness’ of ‘backwardness’ of Backward Communities are being perpetuated in the present scenario. No religious/fait community in India can proclaim these issues with themselves. On the one hand, they try to cover up those issues; on the other hand they are not being motivated to combat life-negating forces. Faith communities also perpetuate the culture of status quo. In short, we are not living in ‘just’ and ‘human’ community today.

In the light of the global and local challenges, the ecumenical movements should be redefined as ‘Convergence of all Life-Affirming Forces.’ It underlines the life-centered understanding of oikoumene. The convergence of all life-affirming forces can be made possible at two levels: Micro and Macro.

**People's Reporter**

**10 tips for peace and happiness**

1. **“Live and let live.” Everyone should be guided by this principle, he said, which has a similar expression in Rome with the saying, “Move forward and let others do the same.”**

2. **“Be giving of yourself to others.” People need to be open and generous toward others, he said, because “if you withdraw yourself, you are at risk of becoming egocentric. And stagnant water becomes putrid.”**

3. **“Never become a ‘home’ to those who use the term ‘home’ to mean a place of comfort for their own ideas.”**

4. **“Need to talk badly about others indicates low self-esteem. That means, ‘I feel so low that instead of picking myself up I have to cut others down,’” the pope said. “Letting go of negative things quickly is healthy.”**

5. **“Consumerism has brought us anxiety and stress, causing people to lose a ‘healthy culture of leisure.’ Their time is ‘swallowed up’ so people can’t share it with anyone.”**

6. **“Even though many parents work long hours, they must set aside time to play with their children; work schedules make it ‘complicated, but you must do it,’ he said.”**

7. **“Even though television is useful for keeping up with the news, having it on during mealtime ‘doesn’t let you communicate with each other, the pope said.”**

8. **“Stop being negative. ‘Needing to talk badly about others indicates low self-esteem. That means, ‘I feel so low that instead of picking myself up I have to cut others down,’” the pope said. “Letting go of negative things quickly is healthy.”**

9. **“Don’t proselytize; respect others’ beliefs. ‘We can inspire others through witness so that one grows together in communicating. But the worst thing is religious proselytism, which paralyses: ‘I am talking with you in order to persuade you. No. Each person discusses, starting with his and her own identity. The church grows by attraction, not proselytizing,’” the pope said.”**

10. **“Work for peace. ‘We are living in a time of many war,’” the pope said, “and the call for peace must be shouted. Peace is not just the absence of violence, but the impression of being quiet, but it is never quiet, peace is always proactive’ and dynamic.”**
Women are still singing their songs

I simply cannot understand the motivation of the Israeli armed forces. Why would they intentionally aim at civilians targets and bombard large gatherings of people. Precise knowledge of the targets in the cross thread should be available through the surveillance drones, which deliver high resolution imagery. Why are the pilots in their fighter jets deliberately killing women and children. Which ethical standards do these lords of the skies follow that decide over life and death?

Since I have arrived, countless civilian targets have been bombarded in broad daylight with clear sky and in free sight. Amongst them are a primary school for girls from the United Nations in Beit Hanoun where hundreds of refugees have taken shelter, in spite of the UN having sent the GPS coordinates of the school to the general commandment of the Israeli army. I cannot even recall the exact number of deaths and don’t want to look up the numbers. Moreover, a park in the refugee camp Schatti has been attacked.

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The verse, "Then he opened their minds to understand the scriptures", Luke 24: 45, as it was shared in the last reflection, is of supreme importance in our faith journey, it is not at all understood adequately. It is unmistakably written that he opened their minds.

Because of its critical importance let me repeat certain things.

Have we ever cared to stop for a while and think whose mind was it that he opened? Had we done that we would have been surprised to know that it was the mind of those followers who had gathered there, including the eleven who had been specially chosen "to be with him, to preach the good news" Mark 3: 14, 15. And who themselves had said "The Lord has risen indeed, and has appeared to Simon!" Luke 24: 34 (KJV). It is very revealing, the eleven and those who were with them, themselves, said that Jesus had risen and Simon had seen him. It means that their mind was, already, open to the fact of Resurrection. In fact, opening their minds to the fact of Resurrection had been very difficult for them. They had seen Lazar and a few others being brought back to life. So someone coming back to life after dying was not an issue incomprehensible for them. Then what was it to which their mind was still shut? What was it to which the Risen One had to open their minds?

The same problem, the two followers who walked to Emmaus.

It was the same problem that the two followers who walked to Emmaus faced. The two followers said to Jesus that they had believed that he would redeem Israel. What was it that happened in between? The Cross, They could not believe at all the Cross, the way of the Cross, would lead to the redemption of Israel. The military and might, arms and force would redeem Israel. How can the Cross? Again, they could not see at all that the Risen Lord would walk as a very ordinary, totally unrecognizable man! Had he come in chariot and in glory, the two would have easily recognized. The Risen Master had to open their eyes. Luke 24: 21. Here too, the eleven and the others did not believe that it was the way of the Cross that would redeem Israel. "At that hour Jesus said to crowds, "........." But all this has taken place, that the scriptures of the prophet might be fulfilled. "then all the disciples forsook him and fled." Matthew 26: 55, 56. The disciples had, already, forsaken and fled, from the way of the Cross - for the fulfillment of the prophet! Again, they found it absolutely incomprehensible that the Risen Lord would ask such a thing! "Have you anything here to eat?" It was not a ceremonial begging! "They gave him a piece of broiled fish, and he took it and ate before them." Luke 24: 41, 43. Even in their wild imaginations they could not think that the Risen Lord would be hungry and ask for something to eat at transept all their capacity for comprehension.

Fulfillment of the law of Moses and the Prophets.

Then, the Risen Lord, standing in the midst of the eleven and the others said to them, "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled". No, the eleven, even then, could not believe that everything written about him' would be fulfilled that way. Even at that stage the eleven refused to believe. Rather, they found it absolutely impossible to comprehend it. Then he opened their minds to understand the scriptures." Luke 24: 25.

How can we?

If it was impossible even for the chosen eleven who had walked with him, who had been taught by him, who had witnessed the miracles, to comprehend the way of the Cross and the cry for bread, how can the believers who live two thousand years away and in a radically different economic, socio-political and religious context. But it must happen. Then Risen Lord would intervene and would act.

To be continued...
India tops in South Asia’s human trafficking

"India is a top destination for human trafficking in South Asia. People are trafficked from Nepal, the Gulf, Bangladesh and so on," Albertine told IANS in an interview at the UNODC office. Albertine said that there is no exact figure on human trafficking in India as only a few studies have been done. "Even within India, there are a lot of human trafficking victims. They stay within India. Not everybody is trafficked in Gulf state and across international border," she said.

As per the UNODC, hundreds of Bengali-speaking Muslim women are being trafficked from Bangladesh. "Usually what we use for South Asia is that every year at least 150,000 (0.15 million) people are trafficked across the international borders." Of the 150,000, Albertine said 80 percent are women. "Fifty percent trafficking are done for forced labour," said Albertine.

Asked about the comparison of the continent with other ones, Albertine said: "It is very big region because one-sixth of the world’s population lives here. It ranks quite high. "Talking at the UN’s India office here, Albertine informed that Nepal and Bangladesh are the source countries while India and Pakistan are source and destination for trafficking.

The UN official hails the effort by Non Government Organisations working to help the victims. "There are very, very good NGO’s who are working on that issue.

"After the rescue, the victims need a safe place. Once they get a safe place, they need medical facility and psychological support. We also need the legal testimony of the survivors to submit the details of the traffickers to the court." 

"Repatriate them in their home country is another issue, concealed by the media. Let us see this below:

Foreign investments are categorized into two: Foreign Direct Investments (FDIs), and Foreign Institutional Investments (FII). FDI refers to that investment used to acquire at least 10% of the ordinary shares or voting power in a public or private enterprise by non-resident investors. Those investments for 10% or less in a company are FII. While FDI seeks ownership and management of companies, FII is indented to buy securities, shares and debentures of companies for resale to make profit. Whereas FII is a 'shady' business in the company, FDI is used as parking funds to make quick profit. While FDI promises contribution to the productive capacity of the economy, FII promises dynamism in the capital market. But, in reality, both these promises are realized rarely. In fact, the committed FII is 3% that is provided 48 per cent returns to FII. How FII make such a big profit? Definitely, by pauperizing small and medium investors who are lured to test their luck in the stock market. The more FII play game in the stock market, the more middle class people lose their savings.

Another problem with FII is that it is highly volatile. Money taken to a country by FII are called parking funds. Because, they come in and go out quickly without any notice. For example, in March 2012, net FII in India was $387 million. In April, this increased to $926 million; and in May it came down to $597 million. In June it came down to $209 million. Because of such volatility, FII cause constant instability in the economy. It is the sudden departure of FII's that create financial crisis in Latin America in 1980s and 1990s, in the South East Asia in 1997-98, in Russia in 1992-93, in Brazil and Argentina in 2001. The next may be India. Sudden departure of foreign investment leads to devaluation of the currency, inflation and unemployment.

We have witnessed a report over inflow of FII and FII, the fact that much of these funds from abroad, instead of funds earned in India, taken to offshore tax havens, and taken back to its source. These persons have already found that 42% of the 'foreign capital' comes from Mauritian FII. Per cent of FDI has come from EU countries, 7 per cent from the US, 5 per cent from UK and 4 per cent from Japan.

All the five articles on this issue in this column, show how false is the propaganda about the magical power of foreign capital. Also that the concealed intention of our ruling class is to help the Indian businessmen to launder the black money they heared abroad. How successful are the ruling class, the ‘experts’ and the media in deceiving the people.

"People’s Reporter"

The writer wishes to record his profound thanks to the readers for their encouragement for the articles in this column for the last 12 years, and regrets his inability to continue this column owing to certain constraints.

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Editor
Prof. Mammen Varkey