

2918

THE REFORMIST



Aims, Policies and Views of the New
SOCIAL REFORM PARTY OF INDIA

PROGRESS THROUGH REASON

UNITY THROUGH LOYALTY

Preface

India's problems are the creations of its own people.

The Social Reform Party, unlike other political parties in India, does not tell you how it proposes to solve the country's numerous problems. The party is primarily concerned with people and it tells you how it intends to change people so they cease to create problems.

Because our purpose is different, we are neither for nor against any of the existing political parties in India. We have no criticism or comment to offer on what they are doing or propose to do.

Contents

PREFACE :

1 ..

PART I : THE PARTY

1.	Background	4
2.	Aims	5
3.	Seven Guarantees	5
4.	Changing a Civilization	7

PART II : CULTURAL VALUES

1.	Backward Culture Makes a Backward Society	8
2.	Loyalty and the Caste System	9
3.	Elders and their Feudal Motivations	10
4.	Wisdom is What Our Elders Tell Us!	11
5.	Corruption Made Easy	11
6.	Democracy and Indian Culture	12

PART III : SOCIAL REFORM

1.	Programme	13
2.	Removing Fear	13
3.	Religious Superstition	14
4.	New Education	15
5.	Language	16
6.	Democratic Society	17

PART IV : ORGANISATION

1.	Organising People for a Purpose	17
2.	Population Control	19

PART V : ECONOMICS

1. General	20
2. National Compensation Board	21
3. National Pricing and Standards Board	22
4. State Enterprise	22
5. Private Enterprise and the Profit Motive	23
6. Foreign Investments	25
7. Agriculture	26

PART VI : FOREIGN POLICIES

1. People Make a Nation	27
2. Views on Specific Issues :	
(a) Kashmir	28
(b) Russia and China	29
(c) Federation of South Asia	29
(d) Bhutan and Sikkim	29

PART VII : POSTSCRIPT 30

Part 1 : The Party

1. BACKGROUND

For the past 25 years, while conditions of life in practically all other countries of the world have been improving in leaps and bounds, including in those that were devastated by the Second World War, we in India have seen every aspect of our own living conditions deteriorate. Admittedly there has been progress, but National progress is a comparative term and has to be measured in relation to progress which has taken place in other countries over the same period of time. Furthermore, progress is to be assessed in terms of the amount of security and the extent of well-being there is among people collectively, and not merely by counting up the number of factories there are in the land or the number of modern gadgets in the household.

At the time of Independence, India was undoubtedly a poor country, yet it was a meaningful poverty full of hope and expectation of an early breakthrough. People, at that time, could pride themselves on the fact that they managed on whatever little they had, without begging for help or getting themselves hopelessly into debt. They could take pride in the sizable sterling reserves they had and the fact that the various instruments of Government, even though colonial, were reliable and reasonably free of corruption. But all this has changed. India's poverty today is stripped of its purpose and nobility. It is the poverty of degeneracy.

Man's first requirement in life is to satisfy his basic wants of food, clothing and shelter and to provide security for himself and his family. But what we have been doing since Independence, is not to concentrate our resources on satisfying these basic needs but on satisfying our ego. We have been trying to prove to the rest of the world that what the advanced nations can do, we can also do. And in this effort, we have put up every form of sophisticated industry and institution, most of which are irrelevant to the requirements of our people. As a result, we are further

away than ever before, from providing our people with the essentials of life.

2. AIMS

The Social Reform Party of India has been formed with the specific purpose of fulfilling the basic needs of this country. The principal aims of the Party are :

- a. To bring about social reformation in this country by changing traditional ideas and beliefs that cause corruption and impoverishment among our people.
- b. To make every one in India feel wanted, secure and cared-for, from the time they enter the world till the time they leave.
- c. To establish a democratic society that is free of corruption, based on freedom of expression, on equality, justice and loyalty to one another.
- d. To provide every one with adequate food, clothing, shelter and medical attention. Also to provide training and education for the young till they reach adulthood.
- e. To ensure that the basic necessities of life are guaranteed to every one as a **right** and not left as a privilege for those that can afford to pay the price.
- f. To organise economic activity in a manner that will ensure that every member of the community has a productive occupation, and in the event of some people falling jobless, they are not left to starve.
- g. To ensure that the individual pays to the State, in the form of Taxation, a reasonable part of his earnings in return for the benefits he receives.

3. SEVEN GUARANTEES

Provided the Social Reform Party gets national support, it pledges to fulfil the following seven guarantees to the people of India.

- a. To provide every person in India with a Basic Ration consisting of food and clothing, at a price controlled by the State. The food element of the Basic Ration will ensure a balanced diet according to the needs of the human body. Furthermore, the quantity of food

and clothing that will constitute the Basic Ration will be exactly the same for everyone, from the Prime Minister down to the humblest peasant. During the period of statutory rationing, no free sale of any of the rationed items will be permitted in the open market.

b. Every adult in India will be provided with shelter for himself and his family.

c. All aged and disabled persons incapable of work and all persons unemployed, will be given a Non-employment Allowance which will be adequate for them to buy their Basic Ration (of food and clothing) as well as all their other essentials of life. This will be in addition to any pensionary benefits they may be receiving.

d. All young people below the age of adulthood will be fed, clothed and, where necessary, housed at the cost of the State. Looking after this category of persons will receive priority over all other categories of persons. The upbringing of young people in India will be the collective responsibility of every one in the country. The Party will not allow the poverty of parents to be reflected on their children.

e. All education will be compulsory upto a given age and free of charge to those that cannot pay its price. All medical services, which include drugs and medicines, will be free for young people and those drawing Non-employment Allowance. For all other persons, the cost of medical services will be adjusted according to their paying capacity.

g. Every adult capable of work and unable to find employment for himself will be provided with work by the State. Until such time as the work is found for him, he will be paid a Non-employment Allowance to support himself and dependent members of his family.

These seven guarantees of the Social Reform Party are made unconditionally. They are not dependent on the Party receiving co-operation from the people, or on National Integration *first* being achieved or on corruption

first being rooted out of our society. It will be the responsibility of the Party to create the social conditions necessary to achieve its goals.

With proper organisation and utilization of resources, India is more than capable of producing all its requirements of goods and services that make up the essentials of modern life. **But nothing is possible without first creating the social conditions required for modern development.**

4. CHANGING A CIVILIZATION

The aim of the greatest minds in the ancient world was to provide man on earth with a permanent resting place of unchangeable institutions and unchallengeable beliefs, so man could live content according to the traditions of his time. But while all others failed to obtain such a state of civilized permanency, we in India succeeded. For we have a civilization that has remained standing through the ages while all others of its time have long since passed away.

India's civilization, during the period in history when it evolved, was intended to tame the barbaric nature of primitive man through superstitious fears and primitive beliefs. *But this purpose of India's civilization is no longer relevant to a modern society that is looking for progress.* What is required today, is rational man who is able to use his brain to its maximum capacity, in order to improve himself, his society and his total environment. This, however, is not possible in India, because our society still clings to its ancient ideas and beliefs. It does not allow anyone to challenge them and shake off their stultifying effect.

The intention of the Social Reform Party is to bring about a change from within our society by challenging the fundamental ideas of our cultural heritage. The Party intends to change our way of life by changing the basic motivations and ideals of our people.

In the following pages, we describe the common traditional beliefs which we will destroy and how we propose to do it.

Part II : Cultural Values

I. BACKWARD CULTURE MAKES A BACKWARD

SOCIETY

We in India are brought up to believe that we are the products of a superior culture. A culture which makes us into a people of high moral principles, who are tolerant and considerate towards all others. Furthermore, we believe that the influences of our ancient culture could bring peace and prosperity to a world that is being led astray by the evil influences of modern civilization.

Nothing could be further from the truth.

Poor and backward societies are the products of a poor and backward culture. People brought up according to the values of these societies are lacking in moral scruples and their code of personal conduct is devoid of consideration for other people.

The culture of a society decides the way its people think and behave and this shows itself in the environment they create around themselves. People who live in an environment of poverty, dirt and dishonesty do so, because the way they think and behave among themselves collectively, produces such an environment. The more cultured people are, the less poverty, filth and corruption will there be among them, and the more clean and wholesome will their environment be.

The cultural impoverishment we have in India has not been caused by British colonial rule, or by the ignorant and illiterate masses of India. It is caused by the elders of our society, because they are the ones that influence the mind, character and social behaviour of people brought up in our society. It is from their example, their teachings and their leadership that people learn.

But by rigidly upholding this false belief in our cultural superiority, the elders of our society have successfully distorted our minds and kept us as prisoners, proud of our own degeneracy.

2. LOYALTY AND THE CASTE SYSTEM

Amidst the challenges of the present day world, no one can develop his true nature unless he can live as a part of a large community of people who will protect him and help him overcome the tremendous challenges that life presents. This type of community life can only develop if people have loyalty and regard for one another as equal human beings, recognising the fact that each has a distinct nature and identity of his own which others must treat with due respect.

India's people cannot mould themselves into a purposeful society because our culture does not teach us to have loyalty and respect for one another as equal human beings. We are not taught to see others as human beings exactly like ourselves, that have to be treated with the respect and consideration we ourselves like to receive. As a result we are not able to form any kind of national unity that will make us capable of facing the challenges of modern development.

In traditional India, everyone has an occupation according to his caste. In modern India, everyone has a status according to his occupation. Caste and status are the same, respective to their own societies. They do not indicate the relative importance of different jobs. They indicate the value of the person doing the job as a human being in relation to others of the community. Those of a higher caste or status have a greater human valuation than those of a lower caste or status, while India's lowest castes are hardly recognised to have a human identity at all.

Because we, in India, do not think of ourselves as being all equally human, social behaviour in our society, both modern and traditional, depends on the superiority of one's caste or status in relation to the other. From attitudes of imperious haughtiness before our subordinates, we switch to cringing servility before our superiors. From a total lack of civility towards those we think are less worthy than ourselves, we change to oppressive hospitality towards those we think are more worthy.

As a result of our way of thinking which reflects itself in our behaviour, there can never be any form of socialism

or national unity in India however hard we try. Because social unities and nations are founded on the mutual trust and loyalties of people. But no one gives his loyalty to those he does not respect as an equal human being, and no one trusts those by whom he is not respected.

3. ELDERS AND THEIR FEUDAL MOTIVATIONS

Because we are not a unified nation based on equality and brotherhood among people, India remains just a land of individual families. We have an authoritarian feudal society in which each family is ruled by its elders. (A feudal society is one in which social order is maintained by subordinating one individual or class of individuals to another, using fear as the principal motive of social conduct.)

To maintain our feudal autocracy, India's culture teaches us that implicit obedience to our elders is the most praiseworthy of all virtues and as soon as this ceases, the fabric of our entire society will collapse. In an authoritarian society, however, obedience is a mode of conduct which a superior obtains from his subordinate through the use of fear, and fear is undoubtedly the most reprehensible of all human motives. For those whose social conduct is motivated by fear, develop from the very start, the meanest of human instincts. Because fear suppresses all the noble qualities man possesses and brings out his baser ones.

India's social value of obedience to elders, therefore, does not produce the men of high moral principles and character that everyone in India is asked to believe. People who do not have the moral courage to say 'No' to the will of their elders will rarely have the moral courage to say 'No' to a safe bit of bribery.

Character and moral principles are formed out of a man's moral convictions. But people who are brought up to suppress their moral convictions, each time they are confronted by their elders, grow up without fixed moral principles and without any strength in their character.

4. WISDOM IS WHAT OUR ELDERS TELL US!

Knowledge comes from inquiry and reasoning.

But to establish the unquestionable authority of elders, it is an unchallenged belief in India, that wisdom comes only through age and experience. To question the intellect and judgment of our elders is an affront to our traditions and defiance before our superiors. Fear, therefore, makes us accept everything told to us by our elders, without an exchange of reasons or an expression of opinions.

Because we are not permitted by social custom to inquire and reason things out for ourselves, draw our own conclusions and act according to our own convictions, we are brought up in an environment of false notions fed to us by our elders. As a result we grow up with warped minds that are incapable of unbiased reasoning and devoid of independent thought.

5. CORRUPTION MADE EASY

Exploitation of the weaker by the stronger is a law of nature. The greater the weakness the more the exploitation.

Exploitation is reduced in modern societies by human compassion, which is aroused when a person sees the object of his exploitation as another person exactly like himself.

Exploitation ceases when those in a position of weakness are able to match their strength with those of the stronger.

Anyone who derives unfair or unauthorised benefit from his position of power, is corrupt.

Corruption in India is not caused by a few persons that lack moral scruples. It is a cultural tradition that allows everyone of a superior caste or status to satisfy his needs in life without concerning himself with those that are inferior to him by caste or status.

Corruption does not offend our moral sense of justice (unless it is carried to excessive limits) because in a society where there is no sense of equality, there can be no sense of justice. Nor is corruption or oppression restrained by the bounds of human compassion, because we

in India do not see those that suffer as human beings exactly like ourselves.

The vast gulf in India between the few at the top with political, economic and bureaucratic power in their hands, who have everything, and the masses at the bottom who have nothing, has occurred because corruption in our society is a tradition made easy by our religious philosophy. This philosophy teaches that each one in India is born into his position in life by Divine Will according to the sins of his past life; that it is only by conscientiously discharging the duties that have befallen his lot in life, that he can achieve his final spiritual salvation.

This philosophy encourages people to accept suffering and pain as the Will of God and as a result, exploitation and oppression in our society is made easy. Because there is no fear among those that are corrupt and cause suffering that anyone will ever stand up to punish them.

The people of India have abandoned hope, because corruption, oppression and suffering is a way of life which everyone in India, from the highest to the lowest, is forced to accept because there is no way of overcoming it. Divided in loyalties by caste and status and debilitated by his religious philosophy of fatalism, no one is able to muster sufficient courage or strength to challenge the corruption that is around him.

6. DEMOCRACY AND INDIAN CULTURE

Democracy is useless, unless it serves as a means of satisfying the basic human needs of people. The fact that after 25 years of Independence, we have still not been able to satisfy the basic needs of people, does not mean that democracy has proved its uselessness in India. It means that the people of India do not have a democracy.

Contrary to what we are all made to believe, democracy is the very antithesis of Indian culture. Our social values are the principal enemies of democratic peoples all over the world and it is to fight these values and destroy them, that millions have already sacrificed their lives.

What exists in India, therefore, is not a democratic society but only a democratic system which we use to elect

leaders that will decide our political behaviour as a State. Democratic societies, however, do not emerge out of a democratic system. Because a democratic system within a corrupt society is as corrupt as the society itself and, therefore, incapable of producing leaders that are representative of the collective will of people.

India's leaders, therefore, can achieve no unity or sense of purpose among their people, because people can only reflect the nature of their leaders. The unity that India's leaders want, comes through loyalty which people in a society show to one another, not directly, but through their leaders. And people will not be loyal to leaders, unless they are sure that their leaders are first being loyal to them.

Part III : Social Reform

1. PROGRAMME

In its programme for Social Reform, the Party intends to :

- a. Banish fear from the lives of our people.
- b. Discredit the religious theory of caste and the philosophy of acceptance.
- c. Teach fresh standards of social behaviour through organised political education, and reorientate the system of general education.
- d. Protect democratic institutions.

2. REMOVING FEAR

Fear is created in man whenever his life or physical well-being is threatened.

Because people in India are not loyal to one another and because nobody helps those that are in trouble, India's people are haunted by fear and insecurity throughout their lives. They fear being turned out of the shelter of their family homes ; they fear not getting jobs and those that have them, of losing them ; they fear getting old or sick or out of favour and many other things. But as long as fear decides what people do and how they behave, they can

never get over their primitive animal instincts and rise to the level of human beings. They will remain an emotional people governed by fear instead of being a rational people governed by reason.

The Social Reform Party promises to banish fear by providing seven guarantees that will assure each person in India, irrespective of age, sex, caste or creed, his basic means of survival and physical well-being. These seven guarantees express the love and loyalty that people collectively will give to people individually.

This is the nature of Socialism and Secularism that the Social Reform Party wants to achieve. This is the way the Party intends to get national unity, because by assuring love and loyalty to everyone equally, without bias of caste or creed or social status, the people of India will receive them back, individually, in the same manner.

By removing fear and insecurity, the Social Reform Party intends :

- a. To establish reason and example as the two principal motives of social conduct in India.
- b. To prevent the minds and character of our people from being perverted and the faculty of reason from being removed.
- c. To give courage to everyone to live according to the dictates of his own conscience and not according to the dictates of his elders.
- d. To help every new generation of people to challenge the ideas, opinions and social values of their elders so that each successive generation becomes an improvement on the last.
- e. To give courage to those of a subordinate caste or status to question the corruption of their superiors.

A life without fear is the freedom of democracy. It is freedom the people of India have never had, not because the British or anyone else took it away, but because it has been denied to them by their own society.

3. RELIGIOUS SUPERSTITION

The people of India are not brought up to behave with equal respect and consideration for others, because accord-

ing to their religious beliefs, all men are not created equal but by caste and status. Furthermore, our people do not reject suffering and corruption in our society because they believe that the misery in their lives has been pre-ordained by the Almighty.

For those that know God and have faith in Him, these two religious beliefs desecrate his very name. For God is not a God of vengeance or injustice. He is a God of Love, of Mercy and Forgiveness. He will not punish people for misdeeds of which they are not even aware, for this would be criminal injustice.

God, on the contrary, created man according to his own image so that we may live according to His Spirit and make ourselves worthy to enter into His Presence. The human body is a shrine into which God has placed a little of Himself, thereby making all men equal. By glorifying suffering and degradation of the body, the people of India have defiled the House of God. By allowing filth and corruption to exist in their midst, they have rejected a life that is according to His Spirit and have made themselves unworthy to enter into His Presence. With these perverse philosophies, the people of India have degraded their God, and by degrading Him, they have degraded themselves.

The Social Reform Party intends to destroy these false beliefs by changing the image of God, from one of vengeance and injustice to one of Love and Forgiveness. It will use every instrument of publicity and institute of education to discredit those that perpetuate these tragic philosophies. With its seven guarantees for social security, the Party will encourage people to rise up and unite against every form of corruption and suffering so as to drive fear into the hearts of those that cause it. By this means, the party intends to change the nature of our society from one that passively accepts evil, to one that actively rejects it.

4. NEW EDUCATION

Politics concerns itself with the collective behaviour of people and the manner in which a human being should behave as a part of society, cannot be taught by the elders

The Party intends that everyone in India, irrespective of age, will have the right to learn through the medium of whatever language he chooses. The compulsory second

Loyalty and not language leads to national unity. Loyalty does not express itself in what people say, or the language they say it in, but in how much people do to help one another. The Social Reform Party will stand by and help everyone in the country irrespective of what language they speak.

5. LANGUAGE

The new education will require people to think for themselves, to express their own opinions, reach their own conclusions, exercise their own judgment and make their own decisions. It will not be enough to simply read and remember what they are told without being able to express a single piece of original thought or take the responsibility of a decision unaided.

made and what the effects are going to be. Apart from the introduction of Political education, the general educational system will also be changed to conform to India's new social needs of not blindly accepting everything people are told by their elders or everything they read, without enquiring or reasoning out the truth for themselves.

The Political Education Board will instruct people on every aspect of individual behaviour in a collective society, based on consideration and loyalty for one another. Where drastic changes in behaviour are required, the Board will explain what changes are to be made, why they are to be made and what the effects are going to be.

The Social Reform Party will make political education compulsory under an autonomous Political Education Board. The purpose is not to obtain conformity through fear and brute force, as in totalitarian states, or to let loose revolutionary violence by arousing people's emotions. The aim is to get co-operation from everyone and to ensure there is uniformity and fairness in the standards of behaviour among people.

of each individual family. It has to be taught to him by his society.

language in schools and colleges will be English which will be the link language between the various people of India and also the language of central administration. English will continue as the second language until such time as the people decide to replace it by another that is equally progressive.

The Party does not consider English a foreign language, since languages do not have nationalities, only people have them. And languages acquire the nationalities of their people.

6. DEMOCRATIC SOCIETY

By abolishing fear and religious superstition and establishing reason and example as India's two principal methods of social motivation, the Social Reform Party intends to establish a democratic society. Further, by guaranteeing complete social security to everyone, the Party will encourage throughout the country discussion and debate, so that ideas and opinions go through a continuous process of change and correction.

To protect the right of free expression in India, the Party will give full freedom to the press to express its views and opinions. It will also establish public autonomous bodies, independent of Government controls, to run the Radio and Television services in the country.

Having lived through centuries of being told by our elders how we should think and behave, the Social Reform Party wants democracy and a democratic system for the people of India. Because only democracy can finally give us the freedom to be what we want to be and not what others think we ought to be.

Part IV : Organisation

1. ORGANISING PEOPLE FOR A PURPOSE

At present the vast majority of India's people are sprawled out over the length and breadth of the country. Uncared for, and in many cases unwanted, they are left to their own

- devices to scratch whatever living they can from out of the soil. Dispersed as they are, the law cannot reach them, they have no means of getting the social security the Party promises them and there is no possibility of anyone helping them to organise themselves for modern productive activity.
- In order to carry out its social reform programme, the Party will set up new, conveniently located townships throughout the country where modern civic amenities can be made available. Within these townships, the Party intends to :
- Provide everyone with employment and social security to the extent it has promised.
 - Carry out its programme of political education and social reform.
 - Help people get organised for collective economic and social activity.
 - Organise public works and help people to help themselves satisfy their needs of goods and services.
- By establishing these centres of collective activity, the Party will :
- Attract the vast mass of rural and urban subsistence-level population, away from their villages, hamlets and city slums, into areas where they can be cared for and organised for purposeful collective effort.
 - Thin out the population of India's heavily congested cities so that the filth and decay in these cities can be cleaned up and efficient civic services introduced.
- Further organisational measures the Party will take are :
- Place a limitation on the amount of accommodation each family can occupy, depending upon the family size and the amount of income tax the members pay.
 - Move all senior Government officials and political leaders out of their stately official residences into modest and functional dwelling houses so that they cease to offend the sensibilities of fair-minded people.
 - Requisition all surplus property and use it for public purposes. (The Party, however, does not propose to deprive people of the ownership of property.)
 - Register all citizens of the country and issue everyone

with identification so that dishonesty is made difficult to get away with. By maintaining computerised records, the Party will stop people from assuming multiple or fictitious identities, obtaining ghost ration cards, evading personal taxes, putting illegal gains onto the names of unsuspecting family members and practising other forms of dishonesty.

2. POPULATION CONTROL

Every effort the country makes to improve its economic standards is vitiated by the excessive growth of population. The Social Reform Party has in its social security programme guaranteed equal opportunity to everyone by paying for the complete upbringing of young people and ensuring that their fate is not decided by the paying capacity of their parents.

Whilst people might have the freedom to have as many children as they choose, the Party will restrain people from the irresponsible exercise of this freedom since it can interfere with the rights of other people in the country to get a proper livelihood.

The social security measures the Party has taken will cut the growth of population. But further measures that will be taken to lower the birth rate will be as follows :

- a. Family planning and birth control will be a part of political education.
- b. All marriages will be contracted under licence before an officer of the law after fulfilling all the conditions that may be prescribed. This will have to precede any religious ceremonies of marriage.
- c. All persons intending to get married will be required to attend classes on marital education which will be organised by the state.
- d. All birth control devices will be provided as a part of the national medical service.
- e. Personal income tax will be adjusted according to the number of children people have so that the state is compensated for the expenditure involved in the upbringing of children.

Part V : Economics

1. GENERAL

The Social Reform Party will adjust all economic activity in the country, both public and private, so that it is directed at fulfilling, before anything else, the Party's seven basic guarantees.

All plans and projects involving public expenditure that either do not have a bearing, or have only a distant bearing on the aims of the Party will be scrapped. Similarly, all plans and investments which are intended to improve the general economic conditions of people, will be suspended till the social reform measures are complete and the Party is sure that the benefit of the country's investments will reach those for whom it is intended.

The Party, however, will not interfere with industries that are in the main supplying overseas markets.

All national policies, especially in matters related to foreign affairs, will be subordinated to the economic and social needs of our people.

In order to conform to the requirement of the new society, example and not precept, will provide the principal motivation in economic activity. Political leaders, therefore, will be required to live at the same economic level and under the same conditions of social hardship as the average person in India.

The Party intends :

- a. That the economy of the country shall be based on a mixture of public and guided private enterprise both functioning under the same rules and both being assessed for their performance, relative to one another.
- b. That there should be no state or private monopolies in any industry. An attempt will be made to keep a competitive situation in all industries whether public or private in order that people connected with a monopoly industry do not become corrupt through unchallenged economic power.

In order to obtain fair-play in the economic activity of people, between the supplier, consisting of capital and

workers on the one side, and the consumers on the other, the Social Reform Party intends to establish two autonomous national bodies as a part of the State Judiciary as follows :

- a. National Compensation Board.
- b. National Pricing and Standards Board.

2. NATIONAL COMPENSATION BOARD

The N.C.B. will ensure that every working person in India, whether in Government, business or industry, whether management or non-management is justly compensated for the work he does. Compensation will be adjusted according to the nature and value of work, qualification required to do it and according to how everyone else in the community is being compensated. The N.C.B. will lay down wage and salary scales, commissions, value of perquisites and all other forms of compensation paid for work done, for every description of job and every category or kind of worker. All employers will be required to compensate their employees according to the national grades laid down by the N.C.B. Any new job position not categorised by the N.C.B. will be referred to them for evaluation. All disputes in compensation for work done that might arise out of change in job status or requirement or any other reason, will be referred to the N.C.B. for decision.

The Party will not allow compensation for work done to be arrived at by individual or collective bargaining. Compensation agreed upon in this manner is exploitative and unfair, since bargaining allows the stronger party to force his will on the weaker party. And injustice caused in this manner among people in one industry upsets the balances of justice among people in all other industries.

The N.C.B. will also check any attempt by capital to exploit market weaknesses. It will decide ceilings on profits and dividends. It will ensure that the benefits of modern machinery and techniques do not result in greater profits alone, but that a fair portion is passed to both workers and consumers.

3. NATIONAL PRICING AND STANDARDS BOARD

The purpose of this board is to prevent exploitation of consumers by labour and capital due to ignorance of the product or shortages of the goods and services being provided. As far as practicable, all goods and services that are marketed to the public, whether by private or state enterprise, will have their quality tested and the price approved by the Board. The N.P.S.B. will assess the value of goods and services according to the quality and in relation to similar goods on the market.

4. STATE ENTERPRISE

The Social Reform Party policies with regard to State Enterprise and public undertakings are as follows :

a. Nationalisation of industries will not be undertaken as a means of rooting out corrupt practices within any industry nor as a means of achieving any form of undefined socialism. Nationalisation does not stop people from being corrupt. At best, it puts a stop to individual corruption but leaves the field wide open for the more insidious collective or public corruption to begin. Furthermore, socialism is a state of society that is organised for co-operative living, based upon principles that everyone is prepared to accept. It does not come by industries being nationalised, but by people being re-organised to live and work according to these principles.

b. As a general rule the public sector will confine its activities to industries :

i That require heavy capital outlay and a long period for gestation.

ii That are being inadequately tackled or not tackled at all by private entrepreneurs.

iii That will have to be established in the Public interest in order to fulfil the Party's promises and programme for Social Reform.

c. All Public Enterprises will be put under professional management contracts to be run as autonomous public companies.

5. PRIVATE ENTERPRISE AND THE PROFIT MOTIVE

The Social Reform Party is aware that capitalism and the profit motive is unacceptable to a large section of our population in the belief that :

- a. Owners of capital exploit the economic weakness of their workers ; and
- b. Profit is the outcome of their exploitation.

Both these beliefs are an anachronism in present day industrial societies.

Capital is an instrument of production. It can be immobilised or wrecked by disgruntled and unco-operative workers. In developed industrial societies the owners of capital are, therefore, no longer in a position of strength in relation to workers acting in union. Furthermore, in these societies, profits, as will be explained later, is not the outcome of exploitation, nor does an increase in the exploitation of labour lead to greater profits. Increased profits are caused by such factors as, better management techniques, improved machines and equipment, new inventions and renovations, better working conditions, more reliable market intelligence, lower operational costs, more efficient utilisation of men and materials, improved quality in goods and services and at better prices and a host of other reasons—none of which are in any way connected with workers or their exploitation.

However, in socially and industrially under-developed countries like India, workers in all industries, whether state or privately owned, are exploited because of the extreme shortage of capital and an abundance of disunited labour, all prepared to pay any price in order to earn their livelihood. Similarly, the public as consumers, are also exploited, again both by State as well as private enterprise, each taking advantage, whenever possible, of monopoly positions and scarcity conditions.

To safeguard the people of India against exploitation, the Party, beside guaranteeing the basic means of livelihood to everyone, will establish the two boards referred to earlier, viz. :

- a. National Compensation Board.
 b. National Pricing and Standards Board.
- The Social Reform Party, therefore, does not disapprove of guided private enterprise and the profit motive. Its views on the subject are :
- a. That any person using his hands and brains in order to provide goods and services that people need and are prepared to pay for, is using capital.
 - b. That if the same person is able to save money, after paying for operational costs, depreciation, transfer to reserves and all other incidental expenses involved in the use of his limbs and brains, he has made a profit.
 - c. That when profit is made productive by ploughing back into the same business, or in starting a fresh business of providing goods and services that people need and are willing to pay for, it becomes capital.
 - d. That profit which relates to business is similar to savings which relates to individuals. That the profit motive on the part of businesses is the same as saving motive on the part of individuals.
 - e. That in a developing society, private enterprise has several advantages over state enterprise. The principal advantages being :
 - i It allows for the maximum use of individual ingenuity and enterprise for satisfying the needs of people.
 - ii It allows people to organise themselves to produce the things they need without delay.
 - iii It brings about a faster rate of capital growth and greater productivity.
 - iv It ensures maximum utilization of resources with greater savings and less wastage.
 - v It provides people with a means of self expression through service.
 - f. That there are certain serious defects in a totally free system of private enterprise which have to be removed through guidance and control. As already stated, the Party will protect people from exploitation through the N.C.B. and the N.P.S.B. Furthermore, the Party will direct the employment of capital in directions that

will bring maximum benefit to the people of India according to their priority of needs. Under no circumstances will it allow capital, public or private, to be used for "luxury" industries that satisfy the whims of a small upper section of the population, when the vast majority of the people are on the verge of starvation.

6. FOREIGN INVESTMENTS

The Social Reform Party will welcome foreign capital investments in India either exclusively or in collaboration with local investors. The Party will allow foreign investors :

- a. Full freedom to appoint their own management, either foreign or Indian, or both.
- b. To make profit, declare dividends and repatriate their dividends within limitations that may be laid down in the interests of the country.

The Party, however, will regulate the type of industries to be set up by foreign investors, so that :

- a. It conforms to the Party's economic and social policies.
- b. The country does not become dependent on any one foreign nation or investor for the total needs of any one industry.

The Party's other views on the subject are that :

- a. Foreign capital investment in this country will be of incalculable benefit to the people. The more the capital investment, whether Indian or foreign, the greater will be our productivity and greater the number of people employed.
- b. The more people that are productively employed, the more the amount of fresh capital that will be created.
- c. The more employment there is, the more employment is created to satisfy the needs of those that are employed and have money to spend.

The belief that foreign capital investment in India will lead to the country's economic subjugation is not considered by the Party to be correct. On the contrary, countries investing capital in India place themselves and their

It has already been explained that the Party will create conditions that will attract population away from rural areas to townships where people are able to live and work together as a part of a community, satisfying their individual and collective needs. It now remains to be explained how agriculture is to be organised, since this is today the principal occupation of over 80% of our population. In order that the country may produce the different kinds of food the human body requires and in sufficient quantities, the Social Reform Party intends :

a. To plan India's agricultural land surface on a national basis so as to obtain balance between cultivable land, forest, pasture, plantation and water reservoirs.

b. To reclaim all barren and arid land and make it productive.

7. AGRICULTURE

The Social Reform Party cannot provide the social welfare it has promised unless the productivity level of every working individual in India is raised a great many times higher than what it is today. This, however, is clearly impossible as long as individual productivity of the bulk of our population is limited to the extent of scratching the soil for subsistence.

It is the investor's prerogative to look after his own investments, to choose the management he wants because security, profitability and growth rate of investments depends entirely on management and its control. Interfering with this prerogative only results in the lack of foreign investments in India and the loss to millions of our people of finding gainful employment.

but India's people can exploit the high vulnerability of investors cannot exploit the collective will of India's people, behaviour. In the context of the present day world, foreign capital, at the mercy of India's people and their political foreign capital.

The Party will not compel foreign investors to hand over control of their investments to Indian management, even though our management may be as capable as any they may bring in.

- c. To ensure that all agricultural land follows a planned pattern of hedging, ditching and drainage into water reservoirs so that the top soil is not continuously removed by wind and rain and seasonal rainfall is conserved in reservoirs for the dry months of the year.
- d. To collectivise all uneconomic farm holdings and organise them into modern industrial farming units to be run by professional management as either public or private limited companies, with present-day farmers as their principal shareholders.
- e. To organise maritime resources for harvesting the vast areas of ocean around the Indian subcontinent.

Part VI : Foreign Policies

1. PEOPLE MAKE A NATION

It is essential that there is peace and security in India so that the Social Reform Party can carry out its programme.

India, however, has not been able to find peace since Independence because it is not a nation. Nations are made up of people united by loyalty, not by territories being joined together as India has been. We lose a part of India when we lose a part of our people, not when we lose a piece of our territory. We can negotiate or compromise *over the ownership of territory, especially when it is valueless*, but we cannot negotiate or compromise the lives of our people.

But because we lack loyalty for our people, our main concern is for our territory. We have made every single inch of Indian soil sacred, instead of making every single human life in India sacred. We spend a large part of our valuable resources, fighting for worthless bits of territory, instead of spending these resources to improve the lives of our people. We demonstrate the full fervour of our patriotic zeal, whenever any useless bit of disputed territory is threatened by occupation, but very few are moved to demonstrate their patriotism when millions of our people are about to die of hunger and starvation. We are obsessed by the need to defend the freedom and independ-

Nations are not formed by holding title deeds to territory. The territory of Kashmir belongs to the people

a. Kashmir

lined below :

The Party's policies on certain important issues are out-

2. VIEWS ON SPECIFIC ISSUES

subordinates to be adopted when dealing with smaller or younger nations.

c. Will respect and treat all smaller nations as India's equals. The Party will not allow India's traditional social behaviour of arrogance and haughtiness towards

d. Will settle all boundary disputes with neighbours with due respect to their national interest. Where there is a clash of interest, the Party will work towards a compromise, based on the principle of "give and take".

c. Will stay out of and, as far as possible, reserve comment on all international quarrels where India's national interests are not involved.

b. Will remain equally friendly with all nations, without getting involved in their private affairs.

a. Will not publicly condemn any nation that has helped our people and stood by them during their time of need. Such graceless behaviour is unworthy of a people.

The foreign policies of the Party will be related to the interests of the people of India and will be subordinate to their economic and social needs. The Party :

to the people of India.

The Social Reform Party regards territory as being property that belongs to the people of India and where territorial disputes exist, it will negotiate or compromise, depending on the value of the property as a means of survival

on the good-will of other nations for their survival.

and independence when they made themselves dependent people have them. And India's people lost their freedom do not have freedom or independence to defend, only

ence of our territory at all costs, even though territories

of Kashmir and they must decide where their loyalties lie. In the event they decide that their loyalties do not lie with the people of India, it can only be because they feel that the loyalties of the people of India do not lie with them.

The Social Reform Party promises its loyalty to the people of Kashmir, and it will help them achieve for themselves whatever they want.

b. Russia and China

The party intends that India should have friendship with both Russia and China so that India's people :

- i. Can find out from these countries how their people are tackling their social and economic problems.
- ii. Remain exposed to the various world ideologies and ways of life without closing their minds against any one of them.

c. Federation of South Asia

Our policies in South Asia will aim at forming a Federation of all the independent states lying south of the Himalayas including Afghanistan, Pakistan, Nepal, Bhutan, Sikkim, Bangladesh, Sri Lanka and India. A Federation of this kind will lead to greater unity among people with common economic and social problems without loss of national independence. Furthermore, a Federation that is united in defence, in communication, in the pooling of common resources and in the adoption of a common policy of neutrality would lead to faster economic growth in the entire region and a saving in valuable resources.

Without such a Federation, the individual countries of the region are geographically indefensible. Defence of the Federation can be secured by seeking guarantees of neutrality and non-interference from the major world powers. With these guarantees, we can stop dissipating our resources on meaningless defences that have no economic or social foundations.

d. Bhutan and Sikkim

We propose to help the Himalayan Kingdoms of Bhutan and Sikkim obtain full international status. We want the

Despite centuries of contact with the West, we in India, have rejected all the finer values of Western culture in the mistaken belief that it will "spoil" the purity of our own "superior" culture. What we are interested in acquiring is the material prosperity of Western civilisation without considering the ethical values which make such prosperity possible. People in India desperately want Western standards of material comfort and well-being but are not prepared to accept Western standards of fair-mindedness and consideration for their fellow countrymen. The wealth of a nation lies in the mind and character of its people. Removing India's poverty, therefore, is not a simple matter of drafting 5 year plans for economic revival or carrying out a programme of nationalisation, however bold or radical these plans and programmes may be. India, quite simply, does not have a society in which modern economic development through collective effort can take place. Equality, fair-play, loyalty and consideration for one another provide the basic foundations for co-operative human effort, irrespective of whether the State is to be Socialist, Communist, Capitalist, Democratic or a bit of everything. Unless we in India are prepared to start a new way of life for ourselves, based on these principles, all our efforts to achieve economic progress will be no more successful in the future than they have been in the past. Throughout history, societies changed only when those at the top were made to change—usually after a considerable amount of bloodshed. However, in India's existing democratic system, a peaceful and dramatic change can occur, provided the people on the upper strata of India's society are prepared to promote the change.

The kind of changes that are required have been des-

VII : Postscript

security and economic development of these countries to be an international responsibility as this will be in the interest of these two countries as well as in our own.

cribed in the preceding pages. None of them require that the rich should be made poor, or that those at the top of our existing society should be levelled down to the bottom. However, it is necessary that we accept :

- a. That we in India are all equally human.
- b. That life and security is equally important to all of us.
- c. That we can help ourselves only if we are prepared to help one another on the basis of equality, fair-play and consideration for our fellow men.

It is also necessary that those in India that have everything, are made to exercise restraint and moderation in their way of life, in order to show respect and consideration for those of their countrymen that have nothing.

The Social Reform Party introduces a new dimension to India's political thinking. How far the Party will succeed depends on how much the people will want it to be a success.

HOW IT STARTED

The Social Reform Party has grown out of an Army career.

Sankar Prasad Barua, who started the Party and is presently acting as its Honorary General-Secretary, spent the early part of his life in Britain. He was commissioned into the Indian Army in December 1949 and soon discovered that the problems of India were not that of economic poverty, as everyone seemed to think, but of social degeneracy, which no one was prepared to believe. However, the social problems of India did not make sense till many years later.

In the meantime, Barua had done several years Regimental soldiering, been an Instructor at the Indian Military Academy, Dehra Dun, served on the Indian High Commissioner's Staff in London, graduated from the Defence Services Staff College, Wellington and had taken command of a Regiment in Kashmir with the rank of Lieutenant-Colonel.

In 1967, Barua asked for his release from Service on grounds that he could not reconcile his views with the policies of the Government and that he felt that the efforts he was making in the Army would not in any way benefit the people of India.

Leaving the Army, Barua was not able, till 1970, to prepare the literature for the new Social Reform Party which he planned to establish. However, the snap General Elections of 1971 and the war with Pakistan that followed, soon scotched all ideas of a new Party.

The Party has now finally been formed, and it looks towards all those who read these pages and agree with what has been said, to make a positive response by taking out membership and giving the Party the widest possible publicity.

THE REFORMIST

A Supplement of Questions and Answers

Several questions have been asked by those that have already read "The Reformist". In this supplement we try to answer five of the questions most frequently asked and hope that they will help to clarify any doubts that may exist among our readers.

Question 1

When so many political parties have failed to provide an intelligible solution to India's problems, how does the Social Reform Party propose to provide one.

Answer 1

Other political parties have no solution to India's problems, because we do not think they have yet been able to identify what India's problems really are. As we have said in the main text, other parties are concerned with India's economic poverty whereas we are concerned with India's social degeneracy. We have no cure for the former ailment but we do have a cure for the latter. And we believe that once we clear the latter ailment, the former will begin to clear itself.

Question 2

Is the Social Reform Party a "Leftist" or "Rightist" Party?

Answer 2

The Social Reform Party is a Socialist Party to the extent it applies Socialist Principles to all its policies. But unlike most of India's socialists, we do not believe that the way to bring in Socialism is by adopting the Socialist system of running the economy.

What we have said earlier, about a democratic system within a corrupt society being as corrupt as the society itself, applies to the socialist system as well. And just as we have found that democracy does not come merely because we use a democratic system, we will find that socialism does not come merely because we adopt a socialist system.

The socialism that the Social Reform Party is trying to

1

apply to India is not a blind copy of the system intended for Western societies. It is modified to suit the nature of our people and takes into account the weaknesses of the socialist system discovered in India and abroad, as well as the finer points of the system of free enterprise. Out of the whole, we have evolved a socialism that is neither "Leftist" nor "Rightist" but an improvement on both.

Question 3

The promises contained in the Party's seven guarantees are Utopian and unpractical. They cannot be fulfilled among the vast and unruly masses of India.

Answer 3

As we said in reply to the earlier question, we intend applying the socialist principles of collective living to all our policies. Towards this end, we are going to behave like people marooned on a desert island with limited quantities of food, water, clothing, medicines and other essentials of life. Until we produce everything in abundance, we are going to strictly ration out whatever of the essentials of life are presently available so as to ensure that everyone gets a fair share, irrespective of what his position in life may be or how much money he has in his pocket. We are going to look after the children, the sick and the aged and organise productive work for everyone capable of work.

These are our promises and they have been made, because they constitute the minimum requirement of our people without which we can expect no co-operation from them. These guarantees do not express what *we* think ought to be done in India, but what we *know* people want done. And these promises can be fulfilled, however vast or unruly the population may be, because the people of India want them to be fulfilled.

Question 4

Where will the Social Reform Party find so many jobs to

give to people and where will it get the money.

Answer 4

Except to a limited extent, the Party will not find jobs for our people. It will create conditions where collective human activity is set into motion and jobs become freely available. Two of the more important ways jobs become available have already been described in the main text. Firstly, we have said that one of our major organisational tasks is to get people away from rural areas into townships where people can live and work collectively. Secondly, in our economic policies we have said that we have no bias against guided private enterprise and the profit motive, or against foreign investments in India—provided they all conform to the Party policies. With this bias removed, we will find India entering into a new era of industrial growth, expansion and diversification, thus creating an unlimited number of new job opportunities.

Question 5

How do you expect the villagers to give up the land they have been living on for centuries in order to concentrate at the new townships?

Answer 5

People automatically move towards places of greater security. At the present moment, land provides the only means of livelihood for the Indian peasant and it is unthinkable that he should abandon it and move out. But the Social Reform Party guarantees the peasant his livelihood, in most cases, far better than what he is able to scratch from out of the soil. Besides, the Party promises him a job, education for his children, medical facilities for his family and a host of other social benefits, that will give him and his family total life-long security. We believe that these attractions are strong enough to pull people towards the new townships.

INDIVIDUAL MEMBERSHIP FORM

To,
The Regional Secretary,
Social Reform Party of India.

Kindly enrol me as a member of the Social Reform Party of India.

I have read the Party Aims, Policies and Views and agree with them.

I am over 15 years of age.

I enclose a membership fee of Rs. _____ (Rs. 5/- per half year).

I require _____ copies of "The Reformist" for which I enclose Rs. _____ (Rs. 1.25 per copy plus Re. 0.25 postage on each copy).

My Name _____

My Address _____

_____ Tele No. _____

My Occupation

(Say briefly the kind of work you do)

I can actively help build up the Party in the following way :

(Briefly say here what function~~al~~ part can you play in organising a Party group in your area)

Signature _____

Place _____ Date _____

Note :

1. Individual membership forms should be completed and sent to **Social Reform Party of India,**
L-4A South Extension Part II, New Delhi-110 049.
2. All money must be sent by crossed postal order or cheque/draft drawn in favour of the Social Reform Party of India and marked a/c payee only.
3. Members of the Social Reform Party of India may retain membership of any other political party to which they already belong.

Published by

Social Reform Party of India

L-4A South Extension Part II, New Delhi-110 049

Price Rs. 1.25

Designed and Produced by PRINTMAKERS
218 Raja Rammohan Roy Road, Bombay-400 004

Printed by V. P. Bhagwat
Mouj Printing Bureau, Khatau Wadi, Bombay-400 004