



MONETARY EXPLOITATION

A.R.ARUDPRAGASAM

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MONETARY EXPLOITATION

**The nature of its predisposition
and
an agenda for its peaceful eradication**

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Preface

The Karuna definition for sustainable development that appears in this book is the result of intense search for solutions in resolving humanity's problem for eradication of poverty, inequality and human indignity through sustainable development. The realisation of the objective calls for radical review of theories, notions and instruments that assert a growing influence on the fundamental mission of establishing a just global order achieving the desired results in economic and social sphere for the whole of humanity.

Though not trained as economist, and perhaps rightly held a contemptuous view of economics and economists, the study in a university that taught students of mechanical engineering political theory and political economy that was oriented towards third world emancipation, led me, from my student days, to an intense search for solutions to global problems.

Being a Sri Lankan and a Tamil meant a love for my community and participation in its dual struggle for its rights within Sri Lanka and a global destiny and space for integration. The problems of liberation of the Sri Lankan Tamil society, now decimated, which had the unique privilege of being cited as a noble society by the most outstanding human being of last century, Albert Einstein, provided all the challenges found among societies around the world and an ideal background for the study and search for solutions for universal problems.

Adding to the early introduction of to global issues and conflicts, involvement with dissident circles in Moscow in early seventies provided a critical relationship to Marxist world view triggering an intense interest in alternatives. This added to the opportunity for direct involvement in armed struggle and experience first hand the problems of transformation and liberation of Tamil society. It soon dawned that even a successful liberation and independence will only add to the already existing list of underdogs and real emancipation would be far away leading to a deep engagement with issues that lie at the root of global inequalities and disabilities.

By early nineties, the title Monetary Exploitation came to be coined and started to grow along with Constituted Democracy and other titles with universal relevance. Interpretations and theoretical development of the work became a major preoccupation. However, much research in early nineties went into writing the book, *The Missing Pages of Sri Lankan History. Vol. 1 The Traditional Homeland of the Tamils*, and soon after publishing the work in 1996 October, problems of global concern became the major preoccupation. These theoretical works dealing with global problems developed along with development of the subject of sustainable development, which evolved as an extension of my early interest in appropriate technology.

My going to the UK in 1997 provided opportunity for further developing the subjects, which all came to merge in the newly titled global programme, Karuna Global Sustainability Initiative, and the Theory of Monetary Exploitation emerged as one of its eight foundation lectures. These lectures are,

1. Civilisations and Ideologies of Governance
2. The Essence of Valluvam – Normative Structural Liberalism of Thiruvalluvar and the origins of true liberty
3. The Process of Power in society and the introduction to the science of Social Vector Analysis
4. The parameters of Good Governance
5. The Principles and Procedures of Constituted Democracy
6. Monetary Exploitation – the nature of its predisposition and an agenda for its peaceful eradication
7. Identifying and developing products and ventures for sustainable development
8. The Karuna Initiative for Global Sustainability

The struggle against Monetary Exploitation became one of the objectives of Karuna Initiative programme to effect global transformation.

I was surprised by the emotional outburst, even from highly placed professional people, over the issue, when the content of the book was revealed and discussed which I expect would also be exhibited in the reception to the work. There was an unanimous demand that I take up this subject first and articulate it into its book form for a global readership. I hope I have taken enough care to facilitate a peaceful evolution of the subject and a healthy debate that will lead to desired end.

Though Monetary Exploitation occupies the sixth place in the list, it has been brought forward due to its current global importance as well. The other purpose for publishing this work in the book form, which was to be delivered as a lecture, is to raise funds for the Karuna Initiative Programme. Those who are purchasing the book are making a small contribution towards the Karuna Initiative Programme.

The inclusion of Monetary Exploitation as an ideological construct of the Karuna Initiative programme in no way limits its scope as an independent subject of global concern. The publication of it in the book form, providing the contours of the subject, will pave the way for broader discussion and enable the further development of the theory through contribution from students, researchers and institutions. The Karuna Initiative will also make its own contribution in this regard.

Due to the originality of the subject, the book itself is written in the axiomatic eastern style where only conclusions are written into books. Further, there are time constraints, for both the author and readers that prevent the stretching of the work. The style has been chosen to provide an effective presentation of the work and allow for easy reading and translation.

As the interpretations in the book are mostly singular to the work, I have avoided reference to any other works, which by and large are based on conventional theories and will only confuse issues. I have also limited providing statistics in the main body as they originate from different schools of interpretation. I have used material available in the internet for research on issues of development and poverty.

Students and institutions who wish to undertake further research on the subject can contact me through e-mail for any help. This work only provides the lead for the subject. Each paragraph can be a subject for a thesis. It is for the learned and learners to judge the validity of the theory and develop it further.

Having chosen a path of research, writing and armed struggle, a difficult combination for which there is no institutional support, much sacrifice came to be shared by my family and relatives, especially my beloved parents, wife Kala and children Kalyani, Mathu and Sugumaran as well as by my brother Dr A. J. Pillai in the completion of the work. Further Dr Ponna Vicknarajah, Dr. C. S. Nachinarkinian, Professor R. Sivachandran of University of Jaffna, Dr. K. Thambiah of the Eastern University, Mr. Suresh Premachandran M.P., Mr. D. Sidharthan and Mr. M. Thilainathan have helped the work through its lean period and sustained the pursuit of the subject.

Senior Sri Lankan journalist and economist Mr. T. Sabaratnam has read through the manuscript and made valuable suggestions and helped in the publication of the work. Mr. Pon.Vimalendren of the Unie Arts and his chief printer Mr. N. Ramanathan have provided the meticulous page setting and printing of the book. My assistants at Karuna Initiative in Trincomalee V. Jayamurugan and Arun Maylvaganam have provided valuable support during the final stage of the work.

Finally, my name is the usual Tamil tongue twister. It is a combination of two names Arul and Pragasam meaning virtuous radiance. It can be respectfully shortened as Arular, keeping with Tamil literary traditions, which I have used in my Tamil writing and by which name I am known widely in the world outside. It can also be stretched as A. R. Arudpragasa Muthaliyar, adding a title of chieftainship which my family has held in the erstwhile Kingdom of Jaffna from its very inception in the 13th century.

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January 14th, 2004.

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Chapter 1

Monetary exploitation- An urgent issue for global concern

The humanity's march towards a just global order has run into considerable difficulty.

Serious reservations have risen in realising what is being attempted as new world order. The present moves to stabilise a new world order in the name of peace and security have failed to make a beneficial impact on the lives of the millions of people yearning for a decent life and to win the confidence of a vast section of the humanity.

The factors that have obstructed the emergence of a just global order need to be identified and their deceptive and corruptive influence eliminated so that the impediments can be ended, paving the way for the emergence of a just global village that can be shared and cherished by all humanity.

The identification of monetary exploitation as the prime cause that holds back the coming together of humanity will pave the way for institution of programmes for ending the present impasse and facilitate the harmonious and stable integration of global community in a new relationship of brotherhood and equal sharing.

The continued expansion of the global economy in the post colonial period is based on the strategy that the benefits of colonialism could be extracted through monetary exploitation without the hustle of directly oppressing the people through colonial rule.

Monetary exploitation is the process in international relations where one or group of countries gang up to impose their will on weaker countries and devalue their national currencies while forcing them to keep the economy open for acquisition and exploitation.

The institution and stabilisation of a new global order that facilitate the smooth flow of benefits of monetary exploitation has been pursued by Western countries with singular obsession as the terms of a free world order that was to provide security and bring development to poor countries. Economic theories were framed to justify the position that only by subjecting to the terms of monetary exploitation, development and prosperity are possible for the underdeveloped countries.

The consequences of monetary exploitation are far reaching. It has been the primary instrument through which a new colonial relationship came to be stabilised and perpetuated in the postcolonial period, binding people and nations, in an inhuman and unhealthy relationship.

The opportunity for the imposition of serious disabilities through monetary exploitation, in the way of establishing a prosperous and secure life of people, enabled the continuation and expansion of the colonial exploitative relationship in different forms and shapes, defining the relationship of nations in the modern era.

Building on the colonial gains, through the legitimisation and institutionalisation of monetary exploitation, Western nations accumulated wealth by the appropriation of value and resources from their former colonial territories in a more devious and subtle way than they did during colonial times.

Through the first and second world wars, the US placed itself at the helm of European colonial powers in a relationship that would enable her to impose her will on a global order that came to be shaped by European powers. This enabled the US to yoke successfully the decolonised free world in a relationship of monetary exploitation by building on the exploitative monetary relationship that existed between the colonial powers and their colonies. This move of the US consolidated and stabilised a new world order based on monetary exploitation with US at the helm.

The colonial monetary relationship that facilitated monetary exploitation and oppression of the colonies was raised to a new level of engagement to provide for the foundation of a new global order, facilitating the new regime of exploitation and imposition of permanent disabilities on nations. This imposed a fatalism of a different kind on decolonised nations that earnestly looked forward to a new future.

The IMF and the World Bank emerged as the foremost institutions in the institutionalisation of the dehumanising scheme of monetary exploitation. The UN, as an institution established to oversee a new world order, maintain world peace and sustain a global economic system has emerged as the major international forum that helped the stabilisation of the new regime of exploitation.

Though nationalism and communism, by asserting self-reliance and equality, resisted the imposition of the regime of monetary exploitation, with the collapse of Soviet Union that

provided the leadership of the resistance, the regime of monetary exploitation came to engulf the entire globe in a new wave of globalisation taking advantage of the earnest desire of people and nations for dignity and development.

The increased destabilisation and emergence of terrorism as a means to express the inalienable rights of people and the looming threat of disintegration of the global order cannot be divorced from the disintegrative pressure monetary exploitation imposes on the global situation. The invisibility of the mechanisms of monetary exploitation is the root cause of global frustration generating hate, suspicion, distrust and strife among nations. The global economic order and its negative impact have come as great disappointment to millions of people. There is little hope that under present conditions their vulnerability and destitution will come to an end.

The global emergency has risen in three fronts. These are (1) sharing of finite resources (2) environmental degradation (3) chronic underdevelopment. Unless solutions are found for these urgent problems, the strife and insecurity witnessed in certain parts of the world will engulf the entire world. Without addressing these issues and identifying the real cause of chronic disability of nations and restructure the global order meeting the global concerns for justice, the present order cannot be saved from collapse.

The empowerment of people and nations so essential for their self-preservation and dignified life cannot be effected without addressing the hidden schemes that impose permanent disabilities on people and nations. Monetary exploitation disempowers and denies people and nations their rightful resources and opportunities for prospering and is the number one cause of global poverty.

Except for the heat and light from sun, the world resources are finite. The population of the world has increased from around 1 billion in 1800 to its present level of 6 billion in two centuries. It was possible to go round and exploit the world's natural resources by a few Western nations two hundred years ago, as the colonised nations did not need those resources. There was enough land, sufficient mineral deposits and adequate fuel deposits, unused and uncared by the natives, which could be exploited. Colonialism could expand without an economic drain on the natives.

However, in the present era, when the awareness of the people about the opportunities and potentialities available to them to utilise the finite resources for their benefit had increased, the resources had diminished. With increased population, the pressure on land and resources and the increase of their local needs, natives started questioning the advisability of keeping vast tracts of land under export agriculture while they face serious land problems. It is so with other resources as well.

When pressure on national governments increased due to raised expectations, the failure to deliver an acceptable standard of living are ever greater and the need to make available needy resources to the whole of humanity has emerged as a problem needing urgent solution.

The catastrophic impact of limitless growth on the environment have been fully realised only after considerable damage had been done to global environment. The global warming and its impact on climatic change have led to the prospect of frequent disasters arising out of natural calamities. The consequences of allowing greed to dictate the course of human history has brought about the necessity to promote alternate paths of development, not

dictated by global predatory forces but, which take into consideration the sustainability concerns rediscovering the value of stable civilisations as expedient for human survival.

The force of equalism has driven civilisations more than any other driving force. The desire of man to have what others have and be equal with others is an inherent trait that drives the spirit of man. In an open world, a corner of the earth cannot enjoy the fruits of affluence while the vast masses of humanity struggle for their day-to-day existence. The luxury and affluence of a few can bring such pressure on governments and traditional societies generating envy and discord and disintegration of societies. The pressures of inequality and imposed disability that exists in the world today, if left unresolved, will provide the fuel for the incinerator of terrorism arising out of the clash of civilisations that will see no end in the world.

Monetary exploitation remains at the root of all evils faced by humanity. The ability to extract value by imposing conditions of inequality and permanent disabilities taking advantage of people's earnest desire for a just and dignified life is a crime against humanity which has brought untold suffering to people all over the world.

Monetary exploitation has become the latest instrument of barbarism in its quest for global domination destroying the sprit of humanity and values of civilisation. The realisation of the ideal of global village, in which a peaceful, equitable and harmonious existence of humanity can be assured, depends on uncovering the nature and exposure of the predatory disposition of monetary exploitation and its subsequent banishment form the face of the earth.

Chapter 2

Global poverty and monetary exploitation

For long, the cause of poverty had been the lack of means to provide for one's wants.

Since the beginning of decolonisation, a new era dawned with its predetermined castism, in which the existence of poor nations became a fatalistic inescapability and a necessary condition of global order essential for peace and security.

The real causes of poverty became obscure as nations rushed to cherish their newfound freedom and sovereignty.

For all their efforts, the new nations remained poor, gripped by endemic poverty and were unable to pin down and identify the real causes of their disability.

Nations groping in the dark in search of the real causes of their chronic disability, after exhausting all their efforts at self-reliant efforts, succumbed to the terms of their former masters for development.

Poverty of humanity is both absolute and relative.

Poverty absolute is caused by the lack of opportunities for earning to maintain minimum necessities of life, a state which is often called living below the poverty line.

The absolute poverty could be cyclical within developed nations and endemic in developing nations.

Poverty relative is caused by the opening up the society to inherit values the society cannot attain and sustain.

Globalisation has aggravated both absolute and relative poverty.

The enabling instrument of monetary exploitation and pretentious aid for development has brought opportunity for appropriation of vast resources and accumulate excessive affluence at the expense of misery of millions whose daily slogging does not even bring adequate meal for the family.

The process of devaluation and elimination of government subsidies which accompanies the agenda of globalisation, gradually and continuously pushes vast millions of human souls into the poverty trap.

The open economic regime contributes to the aggravation of both absolute and relative poverty in society.

The relative poverty is more acute and excruciating among the middle classes and newly employed wage labourers, as employment places additional demand on the life style and increases the expectations, which they cannot meet with their meagre earnings.

As the governments, embracing pretentious theories and claims of globalisation, become disoriented and unfocused from their commitment to sustain and advance their people's welfare and interests, people all over the world are

continuously being engulfed and subsumed by the realm of concentrated collective poverty with little hope of emancipation.

Nearly two third of humanity, numbering nearly four billion people, live on the borders of poverty line. This comprises large areas of the globe covering Asia, Middle East, Africa and Latin America.

The pretentious theories of globalisation were foisted as programme for eradication of poverty of this large chunk of humanity. This chunk of humanity continues to struggle with low life expectancy, endemic malnutrition, high infant mortality, poor level of health and housing and remain exposed to epidemics and natural disasters.

Education and government services are often unheard of in many parts of the world. Constantly hounded by epidemics like AIDS, malaria and other diseases, people continue to die in their millions for want of essential medicines which they cannot afford and their governments fail to provide.

Through the Millennium Development Goals (MDG), nations have come together through the agency of the UN, to set targets for achievement by 2015, for eradication of extreme poverty, provide primary education, end child mortality, promote gender equality, combat AIDS and malaria, ensure sustainable development and promote global partnership in development.

Without addressing the issue of monetary exploitation and the institution of a programme for its eradication, these goals could never be met on a permanent basis. With the instruments of monetary exploitation in palace and its further

consolidation under the pretext of development and international aid, it will be impossible to achieve these targets.

The one dollar a day bench mark of the Millennium Development Goals of the UN can be deceptive and misleading. Indirectly it carries a message the regime of monetary exploitation shall be in place and remain legitimate.

As long as devaluation of currencies is promoted as a means of development, and the culture of turning whole nations into cheap labour markets under the guise of globalisation continue, more people are poised to go under the one dollar a day earning. Without a radical review of the culture of monetary exploitation, lofty declarations cannot bring about the realisation of goals which are not based on proper identification of causes that have contributed to the disintegration, alienation and decapacitation of societies.

The instrument of monetary exploitation has been firmly entrenched in the global economic relationship. It is sustained through a complex web of mechanisms, visible and invisible.

The mass of statistical indicators have been invented, intended specifically to mislead and steer away from the real causes of global poverty which is monetary exploitation. The schemers are at work round the clock, giving figures and statistics as indication of global prosperity and state of global economy. But in effect these are nothing else but an indication of the play of forces of greed and selfishness that lie at the root of all evils of humanity.

While the overall objective of the forces of globalisation remains the defence of an unjust order that generates and stabilises global inequalities shrouding the real cause of poverty which is monetary exploitation, the poor would be showered with

interpretations, statistics and linguistic blanket to achieve the objective of deception and misrepresentation.

The present global efforts are aimed at achieving overall economic development while the fundamental disparity in the value of labour remains. The present positive economic development indicators are achieved by promoting an economic development based on the philosophy of monetary exploitation. As such, much of these efforts are focused on the stabilisation of the regime of injustice rather than its dismantlement. As the stabilisation of injustice is further consolidated widening the gap between the rich and poor, causes of global destabilisation and disintegration are also further advanced.

A programme for a just global order aimed at achieving equality and prosperity for all will never emerge going down and extending the path of colonialism stabilising a culture of deception and pretensions, inappropriate solutions, shrouding and sustaining the fundamental injustice of monetary exploitation.

A more realistic and realisable indication of poverty can be evolved based on the price average income ratio. Bench - marks based on price average income ratio can provide a better basis for global efforts on poverty eradication.

The price average income ratio for food, given as percentage for few commonwealth and other countries, give a better and non-deceptive indication of the state of prosperity of the countries.

Australia	13
Bangladesh	59
Canada	11

China	61
Ghana	66
India	52
New Zealand	12
Pakistan	37
Sierra Leone	56
Sri Lanka	43
Sweden	13
Tanzania	64
UK	12
US	10

The price average income ratio for food is also an indication of the health and weight of people. The higher value is linked to the extent of malnutrition of people and children and its lesser value is an indication of the extent of obesity in society. Above certain level, the physical exploitation will exceed the replenishment rate leading to the gradual reduction in the average weight of people. The average weight of people is an important indication of health and wealth of a nation.

This approach to eradication of poverty depends on the reorientation of the world economy to achieve the sustainable development goal as given in the new Karuna definition for sustainable development,

Sustainable development is a development culture that is positively engaged and focused towards assuring the sustainable existence of people and the world, by providing the necessary inputs for the achievement of a self fulfilling life, by attaining throughout the world, a uniform value for the price average income ratio, for goods essential for

human life in terms of health, comfort, security and happiness, through the promotion of social and economic activity, based on resources and endowments, that are sustainable by society and nature.

The above definition provides the basis for the reorientation of global economic development efforts based on a different philosophy of development dealing with all aspects of development.

Unless and until the mechanisms of monetary exploitation have been dismantled with a comprehensive programme for its eradication and global development effort anchored on sound objectives, there will be no arrest of the increase in global poverty, break down of social order and disintegration of nations, human destitution, environmental degradation and strife on a global scale.

Both issues of poverty eradication and sustainable development of nations are interlinked and calls for holistic solutions. These issues cannot be met through piecemeal NGO programmes or tackled independently without addressing the overarching malaise which is monetary exploitation.

Chapter 3

Classical Theories of Poverty and monetary exploitation

During the hunter-gatherer state, man continuously struggled for his daily want and his security. At times the nature was kind to him and provided his wants but was mostly cruel throwing him to all sorts of perils. As he learnt to cultivate, cook and preserve his food, he enhanced his food security. He succeeded in domestication of animals and mastered the art of fishing paving the way for year round guarantee of food security. Settled civilisations soon came to be established around river banks, based on seasonal cultivation of grains, further consolidating the concept of stable civilisations.

As civilisations expanded, larger communities and governments binding people and tribes on a permanent basis appeared. Methods of storage of grain, exchange and distribution of food came to be established. The civilisations of Indus, Sumeria and Egypt provide testimony to extensive network of arrangements that guaranteed the security of life of their people. The permanency of

civilisations came to be further entrenched through the evolution of societies based normative structuralism, which further came to be consolidated on hereditorial basis giving central importance to the cultivator.

Such entrenched structures assured the exchange of goods and services that were required by the society. The security thus achieved also led to the accumulation of wealth and inequalities. The seasonal nature of cultivation and crop failures due to a natural calamities brought serious problems of food insecurity and redistribution. Famine and poverty became major causes of strife in society.

The normative traditions and religions came to emphasise the importance of voluntary giving as a highest virtue. Though it was the responsibility of the political authority to take care of the people and provide for their wants, within the molecular normative structure which were formed as villages, virtuous giving played an important role in providing for the food security of poor.

Thiruvalluvar who rendered Thirukural, giving details of normative foundation of Tamil society two millennium ago, in his discourse on virtue, provides a separate chapter of ten couplets, emphasising the importance of virtuous giving in the following verses,

Kural-221

Call that a gift to needy men thou dost dispense,
All else is void of good, seeking for recompense.

To give to the destitute is true charity. All other gifts have the nature of (what is done for) a measured return.

Kural-222

Though men declare it heavenward path, yet to receive is ill;
Though upper heaven were not, to give is virtue still.

To beg is evil, even though it were said that it is a good path (to heaven). To give is good, even though it were said that those who do so cannot obtain heaven.

Kural-223

'I've nought' is ne'er the high-born man's reply;
He gives to those who raise themselves that cry.

(Even in a low state) not to adopt the mean expedient of saying "I have nothing," but to give, is the characteristic of the man of noble birth.

Kural-224

The suppliants' cry for aid yields scant delight,
Until you see his face with grateful gladness bright.

To see men begging from us is disagreeable, until we see their pleasant countenance.

Kural-225

'Mid devotees they're great who hunger's pangs sustain,
Who hunger's pangs relieve a higher merit gain.

The power of those who perform penance is the power of enduring hunger. It is inferior to the power of those who remove the hunger (of others).

Kural-226

Let man relieve the wasting hunger men endure;
For treasure gained thus finds he treasure-house secure.

The removal of the killing hunger of the poor is the place for one to lay up his wealth.

Kural-227

Whose soul delights with hungry men to share his meal,
The hand of hunger's sickness sore shall never feel.

The fiery disease of hunger shall never touch him who habitually distributes his food to others.

Kural-228

Delight of glad'ning human hearts with gifts do they not know.

Men of un pitying eye, who hoard their wealth and lose it so?

Do the hard-eyed who lay up and lose their possessions not know the happiness which springs from the pleasure of giving ?

Kural-229

They keep their garner full, for self alone the board they spread;-

'Tis greater pain, be sure, than begging daily bread!

Solitary and unshared eating for the sake of filling up one's own riches is certainly much more unpleasant than begging.

Kural-230

'Tis bitter pain to die, 'Tis worse to live.
For him who nothing finds to give!

Nothing is more unpleasant than death: yet even that is pleasant where charity cannot be exercised.

Coutsey;Tamilpower.com

Thus, the responsibility of guaranteeing a society against hunger and poverty was made a supreme moral responsibility of the society itself. As the normative structuralism of the civilisations further entrenched as hereditorial normative structuralism, also known as the caste system, the monopoly of functions accorded to segments provided the opportunity for bargaining the value for

labour that sustained and guaranteed the adequate distribution of needs.

As rise of civilisations provided for security, thrift and opportunity for accumulation of wealth promoting inequality and social irresponsibility, the virtue of charitable giving became central to all religions, Hinduism, Buddhism, Christianity and Islam. The institutions of Buddhism came to be sustained through the duty of the charitable giving of the lay society. The poor received exoneration in Christianity from the karmic condemnation and fatalistic relegation of earlier religions. Islam went further and emphasised the culture of sharing and equality.

When barbarism came to be contained within Europe, endemic poverty seems to have hounded the slave owning society and subsequently the feudal societies of Europe well into the seventeenth century. Though civilised life was made possible by the spread of Christianity, the basic trait of the society continued to have a destabilising effect creating large pockets of poverty and destitution.

Though colonial exploitation provided substantial opportunity for reducing poverty in Europe, the feudal foundation of society gave rise to the opportunity for accumulation of vast wealth in the hands of a few that has continued to this day. The industrialisation, which undermined the rural economy, led to the new causes of poverty which added to the demand of finding ways of eradication of poverty from society. The collapse of rural productive structures caused by the capitalist production that was able to provide cheaper goods meant new addition to urban destitution.

The availability of large pool of destitute labour meant work at minimum wages and living on brink of starvation. As

colonialism expanded also were the markets and opportunity for industrialisation and exploitation of industrial labour.

By the end of the eighteenth century, Robert Malthus, published what came to be known as Malthusian theory, arguing poverty is caused by the disproportionate increase of population and food production and population will increase at a rate food production cannot increase. However his theory became irrelevant and discredited, when it was practically proved that population can be controlled and food production can be increased to keep ahead of population growth.

Poverty often causes population increase, and makes difficult the control of population, as it undermines the mechanisms of social responsibility and control that limits population in responsible societies. The pressure poverty can exert on population growth is often higher than the pressure population growth can have on poverty. At a state of abject poverty, the belief that an increase in the number of hands around a house increases wealth takes hold, and such belief can be ended only through the increase in opportunities and empowerment and shift in social values.

With increased accumulation of wealth in the hands of ruling classes, the belief in the institution of fiscal measures of taxing the rich and giving to the poor gained ascendancy, ending in the French Revolution of 1797, replacing the ruling classes with elected assemblies of peoples representatives, setting the trend for the reform in rest of Europe. The breaking up of the feudal structures and the shift towards popular democracy that promised social justice transformed the political map of Europe.

After industrialisation has set in at the dawn of the 19th century, Karl Marx identified the cause of poverty as the exploitation of man by man. Marxism pinned the theories of abolition of poverty and the guarantee of equal distribution of wealth on socialist revolution that will overthrow of the ruling classes and pave the way for the establishment of socialist societies under the dictatorship of the proletariat within national boundaries.

However, the opportunity for transformation of trade relationships with the East into colonial relationship opened up unending opportunities for subjugation and exploitation of vast continents for the West. The exchange of value shifted from exchange of goods to the exchange of currencies. Values of goods and services as judged by one side fixed the value of goods and services exchanged between two sides. The colonial rule would decide and fix the value of exchange of the two currencies, that of the rulers and ruled, laying the foundation for monetary exploitation of people through the fixing of exchange rates.

Monetary exploitation perpetuated through the colonial relationship facilitated the exploitation of one nation by another enabling the industrialised countries to write-off the threat of revolution. Through the institution of enabling mechanisms of monetary exploitation, values were appropriated from the colonies in unfair proportion.

Colonialism came to thrive on maintaining two different values for labour, one for the colonial rulers and another for the labour of the colonised. This enabled the poverty to be exported to the colonies in return for the affluence imported effectively thwarting the possibility of revolutions in industrialised countries making Marxism outdated.

For long Marxism wrongly identified the true cause of poverty of nations as internal exploitation and postulated that a class war would help out of the situation and redeem the oppressed.

As was subsequently found, this was an incorrect notion.

In many countries of the oppressed world, eliminating the classes and dividing the wealth of haves among all the people would leave all the population below the poverty line.

Though the threat of Marxist revolutions dictated the course of history for over hundred years, the imperfections and over politicisation of class conflict found in Marxism, in the end, proved it to be an utopian idea, leading to its historical invalidity and irrelevance. Since the collapse of Marxist theories, the free market theories were promoted as a panacea for all the ills of the developing countries.

For long humanity's struggle for justice came to be engulfed by the excessive claims of Marxism that the inevitable proletarian revolution will deliver the sought after justice. However, Marxism in the wake of this assertion and excessive claims, contributed to the present aggravation of global situation, by justifying the breakdown of sustainable social order in the name of an utopia. The undermining of societal norms and dismantlement of civilisations and stable societies were justified in the name of progress of humanity indirectly strengthening the hands of global capitalism and barbarism.

The Marxist rejection of the culture of civilisations as a source of happiness and its commitment to its dismantlement in the name of progress created the opportunity for fundamentalist backlash providing

legitimacy to reactionary violence. The trail of vacuum that was created by raising the expectations of masses and failure to deliver has come to be filled by the promises of fundamentalism and barbarism. Marxism by its claims and onslaught, has contributed to the emergence of a sea of misery among humanity in which the globalising pretenders could firmly lower their tentacles and anchor themselves to advance the agenda for global domination based on monetary exploitation.

The fact that neither proletarian Marxism nor barbaric liberalism provided the ideological foundation for stable and sustainable societies has contributed to the onset of global destabilisation which cannot be reversed without a radical reorientation of global values and perceptions in favour of recognition of base values that have provided stability to humanity in the course of the march of civilisations.

The modern theories of eradication of poverty have come to depend on the opening up the economies so that the forces of globalisation shall have a free hand and would help out of the situation.

In reality, the opening up of economies could only lead to the revival of the old colonial relationship, and pave the way for one way suction of the wealth and resources of the developing economies. The dictum was that the powerless will always be at the mercy of the powerful. The pretensions of new scheme of domination are qualitatively same as those that existed during the colonial days. The predatory rights that have been wrested in the name of development have a strong parallel with the similar concessions granted to the European powers from the 16th century for their offer of assistance.

As it is now observed that the situation has become worse, not only there is no end to the plight of the poor, the new excuse is that if these prescriptions are not working, it is because the natives cannot manage their affairs or the population is out of control.

The inadequacies and the consequences of irresponsibly of capitalist development were brought to an end in two ways in the west. One was through the overthrow of capitalism and its replacement by socialism. The other was the institution of welfare state when capitalism was made to pay for the consequences of its irresponsible relationship to society.

Until the World War II, the threat of socialist revolutions loomed large over the Western industrial societies. In the post war period, the idea of welfare state was instituted into the industrialised countries. As the mechanism of monetary exploitation came to be firmly instituted in the new decolonised order, poverty in the West gradually became a thing of the past while those of former colonies aggravated. The new global order provided for the stability of the old relationship in its new formation.

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Chapter 4

Monetary exploitation as the newest weapon of neobarbarism

The primordial conflict of human history since the emergence and spread of civilised life has been the conflict between barbarism and civilisation.

As the hunter-gatherer state evolved into settled civilised life of farming communities and unsettled pastoral life of steppe nomads, the stage was set for the enduring conflict of two streams. The spread of the two modes of life overlapped into one another's territory, leading to perpetual conflict that has continued through its various manifestations to this day.

The free westward spread of civilisations that began around 5000BC came to a halt by the southward thrust of barbarism by 2000BC and clear dividing line emerged stretching from Eastern China to Britain marked by a web of fortifications and walls in an attempt keep the barbaric hordes away.

The mastering of horse riding and archery gave the barbarians an advantage. The horse riding archers of barbarism were more versatile than the chariot-riding archers of the civilisations. The incursions that sprang from the northern steppes could be met only through expanding fortifications and strengthening permanent armies.

By 1500BC the Indus was over run by barbaric hordes. The long wall of China appeared from 700 BC to keep the barbarians away. In the West, the perpetual struggle Greece waged with barbarism collapsed when it was defeated by Rome in 146 BC, which in turn was overrun by barbarism from the north. Once the northern and western boundaries gave away, the culture of plunder and enslavement and further downward infiltration could not be prevented and civilisations have to fall back on internal resistance until the advent of Islam.

In its clash with civilisation, barbarism's driving force has been its perpetual inferiority complex, and this meant a continued attempt to be superior to the civilised people. The destruction and plunder of civilised life would be followed by attempts to foist ideas of inferior nature as superior on the subjugated people.

The inner insecurity and the lack of comprehension and aversion of civilised values meant a perpetual thirst for domination and control of civilised societies. The inherent inability of subscribing to values of settled life and integrate harmoniously into its normative traditions gave rise to barbaric culture of contempt and ridicule at values of civilised societies.

The perpetual distrust and racist divide provided the basis for the continued struggle that became internalised within societies as time went on. A permanent integration into civilised societies that have shifted into hereditorial normativism remained difficult for the barbaric tribes. Going further south, the barbaric thrust defused but remained a formidable menace.

Rome was an attempt at barbaric assimilation with civilised world and a reactionary experiment at outdoing Greece, which was the frontier of civilised world. Barbarism's inner instability came to be balanced by Christianity which became the new movement for civilising the world. Rome emerged as centre of Christianity integrating the traditions of civilisation with the Roman Empire.

With the division and separation of Eastern Christianity, Roman Catholicism came to be engulfed and internalised within the barbaric world and settled for an internal civilising mission within Northern Europe.

The initial thrust of civilising mission of Roman Catholicism did not last long. The barbaric reaction and backlash soon over ran its feeble fortifications taking over Rome and extending its campaign further south. The barbaric onslaught of Roman empire was complete by the 5th century AD. The east was open for plunder and barbarism set about systematically over running the rest of the world.

The appearance of Islam in the 7th century provided an opportunity for defence and reassertion of civilised values, succussfully halting and pushing back the frontiers of barbarism to the backyards of Europe where it remained contained through the dark ages.

The struggle civilisations waged with barbarism, remained contained in Europe, with its southern boundaries sealed by Islam, until it found opportunity to break out of its cage through the western opening in a new lease of life .

The containment of barbarism by Islam was a source of frustration for both barbarism and christianity leading to the fusion of interest of both. Christianity came to depend on barbarism to advance its own mission. Sealing a love hate relationship between both. The combination made possible the east ward thrust against Islam that extended to the entire world.

With the opportunity for discovering new worlds for plunder and subjugation, by the 16th century, barbarism that was contained within Europe for centuries, set about in its new mission for global domination.

Initially, it was trade that gave ample opportunity to learn and perfect the new strategy of subjugation that unfolded as colonialism from the 17th century onwards when native rule came to be replaced by colonial rule.

It was under colonialism, the system of monetary exchange came to be perfected where the value labour of human beings could be invested in a piece of printed-paper.

It is under these conditions, the possibility of yoking nations in a slave - master relationship through the might of arms and their subsequent exploitation gained new level of perfection, enabling the enslavement of people in a relationship of monetary exploitation by grossly undervaluing the currencies in terms of value of labour to enable their cheap exploitation.

The maintenance of two currencies one for the master and the other for the slave and the devaluation of labour value of the slave perpetuated the endemic poverty that transcended all walks of life in the colonies.

In the postcolonial period, the culture of monetary exploitation, which came to replace colonialism and imperialism, became the newest weapon of barbarism.

The global economy soon came to be yoked and subordinated to a regime of monetary exploitation built on the gains of colonialism.

The World Bank and the International Monetary Fund became the major agencies that facilitate the entrenchment of a regime of monetary exploitation, firmly binding the world in a relationship of barbaric domination through the defrauding of people's earnest desire for peace, development and prosperity. These institutions have helped to promote the myth of a global economic system in the name of development, shrouding their fundamental mission of institutionalising the new regime of global exploitation and appropriation taking advantage of the poverty of nations.

Monetary exploitation stood to negate the gains the newly free countries made by the way of exercising their sovereignty, many of whom were left with dependent economies.

With the spread of information and the greater awareness of world around, the knowledge of capabilities available to humanity has made people to exert pressure on governments to deliver prosperity and redeem from the peputual disability that has crippled all new nations.

The disability imposed on new nations through the perpetuation of a regime of monetary exploitation that were instituted under a colonial relationship in earlier times, has made the new nation states attempted march forward, to be a march with their legs bound, becoming easy victims of the new scheme of subjugation.

The former colonies and newly emerging nations that had dependent economies based on export of commodities could hardly risk the consequences of opting out of the new global regime of exploitation and have to comply with the terms offered in the name of trade, aid and assistance.

Monetary exploitation renders vast territories of human activity based on sustainable culture as nonviable and irrelevant to global economic concerns which has to be sustained by the spirit and swet of people outside the mainstream moneyed economies.

Monetary exploitation is committed to the perpetual disempowerment of people and nations and to establish a regime of subservience to the global predatory interests to sustain the affluent lifestyle of a few nations in the West.

The march of barbarism has culminated in globalisation taking advantage of the colonial currency relationship and further devaluation of currencies. The new relationship has tightened the regime of monetary exploitation as a condition of development.

Often nations look to developed economies as a role model of affluence that must be emulated. However, the relationship based on monetary exploitation renders the dream of making national economies an extension of developed economies an unrealisable illusion.

The terms of barbarism for a new global order, in which the fittest survives only traps the poor nations, screws them up and sucks in the weaker and destroys them.

The arrogant disposition of barbarism to execute its agenda of global domination by building on the colonial culture of monetary exploitation and subjugate nations has made the earnest desire of billions of people for a descent and dignified life a mirage.

So perilous and cruel is the imposition of the regime of monetary exploitation under the guise of globalisation, even the possibility of sustaining the traditional and sustainable life pattern that provided an escape during the colonial period is eliminated and whole mass of people reduced to a state of abject poverty, destitution and yoked servitude.

Since the dawn of history barbarism has waged perpetual struggle with civilisations devising and instituting one scheme after another to cream off and live off the achievements of civilisations undermining the fundamental values of civilisations that is based on a life of sharing, promoting social organisation based on normative structuralism and sustaining livelihood of people based on culture as a source of human happiness.

The inner insecurity with which barbarism has marched forward, and the lack of comprehension and respect to the fundamental values of civilisations and its destructive relationship to civilisations have come to manifest in the various interpretations and relationships that are being sought in the name of global order as needed for the survival of humanity, where the perpetual struggle of humanity between barbarism and civilisations finds new expression and attains new level of perfection.

The processes of adaptation of humanity to the surrounding nature and establishment of civilised and sustainable life have left a variety of cultures and homelands giving rise to the need to recognise and sustain a variety of nations. Since the dawn of history barbarism has suffered from an inner disability of establishing settled and contented life within a defined homeland. Instead, it has looked for pretexts to overrun and dominate settled life of civilised people.

The traditional inability of barbarism to recognise contours of homelands and cultures and uphold the rights of people and recognise the need to further the aspirations that exists within those contours has been replaced by perceptions and values that would meet the interests of barbarism. These values have come to be advanced as essential for a global order and security and prosperity which in effect is a mission to impose and sustain a world order based on monetary exploitation and achieve global domination.

The inequality in the value of the human being that monetary exploitation perpetuates as an essential way forward for the emancipation of humanity, originates in the culture of unreasonableness that has characterised the relationship barbarism has sought in its historical struggle with civilisations.

The inability to treat fellow human beings as equals and the need to subscribe to inherently racist ideology and hold in contempt the values of civilisations as irrelevant for survival of humanity has forced the world into an unstable condition. The culture of abuse of power and adherence to differing standards, finds a new expression in the agenda of global domination through monetary exploitation.

The agenda of barbaric domination imparts a role model culture that brings an unprecedented pressure on nations forcing a barbaric reduction of societies, breaking up normative structures and entrenching a process of disintegration of social formations. The significant increase of expectations leads to instability in civilised societies with substantial increase in relative poverty and its excruciating experience. Under conditions of monetary exploitation, the alternative which neobarbarism proposes is so expensive to put in place, nations can hardly afford it and are stranded in a state of destitution forever.

The inability of neobarbarism to share its wealth and capabilities and recognise the good in others and its perpetual mission to grab everything green for itself and undermine nations have made the world a perilous place. The culture of taking advantage of poverty of nations to foist and stabilise an unjust order turns the movement to establish a just global village that could be shared and cherished by all humanity into a difficult dream.

Chapter 5

The origins of monetary exploitation

During the Keynesian era in the inter war period of depression, the revelation that the benefits of colonialism could be better extracted through the mechanism of monetary exploitation came to be fully appreciated.

The philosophy that provided the foundation of post war relationship between Britain and the United States unfolded in a scheme to defraud humanity by yoking them in a new monetary relationship so as to perpetuate the exploitative relationship of colonialism by displacing it with the new regime of monetary exploitation.

The scheme gained new impetus with the need for decolonisation and grant of independence to India, the exploitation of which greatly subsidised the barbaric schemes of the West for over two centuries. The philosophy was in place for the establishment of a global order that will surpass all former schemes for global domination and exploitation in its subtlety, comprehensiveness and intensity.

The World Bank and the International Monetary Fund, the two organisations that came to be established immediately after the Second World War by the Bretton Woods Conference, also known as the UN Monetary and Financial Conference held in July 1944 at Bretton Woods in the US on the behest of United States and Britain, provided the institutional framework for the unholy alliance committed to the domination of the world through the monetary exploitation. The global order that subsequently came to be foisted on the world is subservient to this agenda of global domination through monetary exploitation.

The US effectively placed itself at the helm of global monetary system in which the separate colonial monetary regimes, which the colonial powers had with their colonies, came to be integrated as one global monetary system. As the colonial powers remain defeated, it was not difficult for the US to subordinate and impose its will on the former colonial powers who still had the power to maintain the colonial monetary relationship with colonies. In spite of independence, the former colonies were inextricably linked to their colonial powers through their dependent economic relationships.

With the establishment of the new regime for the exploitation of people through the imposition of monetary exploitation, direct colonial rule was rendered irrelevant and the time was set for the abandonment of the colonial relationship and replace it with more elusive monetary exploitative relationship. The colonial relationship through monetary exploitation transcended all the nations in the new global order in which the former colonial monetary relationship came to be fully reintegrated and attained new legitimacy.

The new monetary relationship of the post war period stood to strengthen the already existing colonial relationship that was established to make avail the cheap labour and resources for exploitation. The ideal of a new global order committed to peace and dignity of humanity came to be undermined by the ganging up of the Western nations to defraud humanity of its desire for just and dignified life by foisting a new global order based on monetary exploitation.

Though for long, gold reserves were considered to be the provider of value of money, in reality it was the labour of human being that sustained the value of money.

The system of exchange that was fixed to the gold reserves of colonial governments which were insignificant compared to the gold reserves of the colonial powers, provided the pretext for establishing the new demeaning currency relationship.

Gold played a vital stabilising role in all civilisations. It was the mother currency; it provided the metal for jewellery and an instrument of social security. In barbaric societies, such cultural embedding and value attainment of gold never took place though it was a foremost objective of plunder. Its demand in barbaric societies has always remained insignificant whereas its demand in civilised societies has been perpetual and intensive.

Bretton Woods fixed the value of gold at 35 dollars an ounce. Due to its perpetual demand, the value of gold in most of the civilised countries was higher and the availability was less and controlled by the colonial governments. Its value in terms of human labour was considerably higher in civilised societies compared to Western countries.

By adopting a system of exchange based on a fixed disparity of human labour value as determined by the price of an ounce of gold whose demand differed and value differed in terms of labour value, the gold pegging carried forward the arrangement of colonialism of maintaining different currencies and fixing of exchange rate that would assure the labour value disparity that enabled exploitative appropriation in a subtle way. This was the achievement of Bretton Woods.

The new value system that was to become the foundation of new global arrangement to be pursued through the newly established UN stabilised the new world along the tracts of the former colonial world. The Bretton Woods institutions that became the bedrock of the new world economy empowered to sustain and manage the new order of injustice by providing loans to the needy, succeeded in parading themselves as the new Samaritans of the world. The borrowing opportunity which the Bretton Woods institutions provided to nations was effectively used for the entrenchment, continuation and furtherance of colonial exploitative mechanism of maintaining human labour value disparity through exchange rate fixation.

The US, now firmly established at the helm of the world, with its formidable economic and military power and leadership of the non communist world was now in a state to undermine international arrangements for a peaceful world to further consolidate its hegemony. It soon found the Bretton Woods arrangements inadequate for the exercise of its free will over the world.

This, under Nixon in 1971, led to another paradigm shift in global currency relationship when gold pegging was done away with and the value of currencies were directly linked

to the value of dollar. This in a way, was the return of the direct colonial currency relationship, where the US could, instead of the colonial will that fixed the extent of disparity, it was a combination of inducement, bullying, speculation that fixed the value of currencies of world nations in relation to the dollar to achieve its hegemony.

The Bretton Woods institutions, now subordinated to the American will, espoused the newly established arrangement, exploiting the poor nation's desperateness for development and need for help. The new global masters utilising the opportunity for fixing the value of currencies based on colonial terms, established the new order of appropriation based on vast differences in the value of labour consolidating the agenda for global domination.

Independent countries captive of their dependent economies and in many instances ruled by collaborator layers desperate for survival, accepted the continuation of the old regime of monetary relationship re-established in the new context of global order.

The barbaric mission of enslavement and subjugation of people by availing their cheap labour and resources came to be realised through the institution of differential monetary value system that sustained the appropriation of surplus value through the exploitation of cheap labour and resources of the civilised world.

The imposition of a regime of monetary exploitation as an extension of the colonial relationship came to be sustained through the conditions that the institutions of World Bank and IMF came to impose on nations. The new nations could ill afford to question the pretentious and voluntary nature of these institutions in which, today, all nations have been compelled to become yoked participants.

The subscription to the monetary regime established for the purpose of effecting exploitation of nations through unreasonable monetary relationship was carried to new heights through the arrangement of the international monetary institutions that set the standard for global banking and transfers which determined the basis for global trade and manufacturing.

The developing nations continue to be the source of the cheap labour that sustains the affluence of the rich nations of the West long after the formal colonial relationship came to be ended.

As the former colonial powers themselves came to depend on the US for their post war reconstruction, the new global order based on the monetary exploitative regime came to be consolidated on the heels of decolonisation with the new nations inheriting the double burden of sustaining the affluence of both their former colonial powers and their new masters, the US.

While the principal function of the World Bank remained the provision of assistance to development, these programmes came to be fixed to sustaining the relative value of currencies that provide the opportunity for monetary exploitation.

The promotion of private enterprise and the funding of programmes of structural adjustments along with the modernisation of infrastructure with which sister organisations of World Bank and IMF have engaged in the post war period, is significant of the commitment of the two organisations to the new agenda of colonialism.

The assistance of the international institutions for development depended on the facilitation of the

engagement of the predatory forces to carry out the task of exploitation while the national governments in turn became indebted for the loans needed for infrastructure development which was essential for the smoothening of the process of exploitation.

There is enough money, mountains of them to go round and loans are available in plenty, but the conditions are philosophical and rooted in the agenda of realisation of the barbaric order of plunder and subjugation of nations. Giving credit and taking over nations is not a new discovery for the Western nations. The few that resist will have to face the sanction of the 'international community'.

As the mirage of affluence fell into distance, the shackles on new nations firmly yoked them into the new global caste system of nations in which the poor remain poor forever. The new global order came to be established in the post-war period, feeding the perpetual thirst of barbarism for domination and exploitation, stabilising the new regime of monetary exploitation, in the name of peace, freedom and prosperity and international security.

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Chapter 6

The superstructures of monetary exploitation

Any unjust order generates its own culture that shrouds the fundamental injustice. The opportunity for overwhelming accumulation of wealth colonialism provided, continued in the post war period through the institution of the new global order. In the postcolonial period, the tightening of the screws of monetary exploitation assured the free flow of wealth in one direction as in the colonial period. The new arrangement guaranteed the returns for investment at the same level as in the colonial period while the wage levels of the exploited were kept at levels enough for survival as during the colonial period.

In alliance with forces of greed and selfishness, a global market place has been created that keeps vast chunk of humanity out in the cold. As colonial attitudes and perceptions were an extension of barbaric values and perceptions, their extension into new global order, which too was intended to uphold and build on the colonial gains, assured new opportunity for the consolidation of barbaric grip over humanity.

In the global agenda for peace and development, the irresponsible delegation of responsibility to the predatory forces to bring about the development, eradicate poverty and transform nations into prosperity has emerged as a serious lapse on the part of sovereign nations and global institutions. In historical terms, this lapse will emerge as monumental blunder that paved the way for willing subjugation of the mass of humanity and civilised world by global barbarism.

The superstructure of ideology, institutions, mechanisms and culture that has been evolved to consolidate and advance the neobarbaric scheme of globalisation, effectively seals and shrouds any possibility of identification of the agenda of monetary exploitation. The inability of sovereign nations and global institutions to address the fundamental issue of monetary exploitation has turned them into important links in the web of the superstructure.

The urgency to defend the global order and foist an empty culture based on Western values emanates from the need to shroud the inability to comprehend a global relationship that could enable the upbringing of disabled nations and establish a world order that would assure the equal empowerment of all the peoples and nations of the world. The suffocation of nations through the institution of a regime of monetary exploitation denying the contribution each individual and nation have to make to the well - being of humanity has emerged as the foremost cause of global oppression.

Unified global market does not exist. Markets are products of cultures of people and values they sustain and generate. As cultures overlap, so do markets. The economic culture of each people satisfies the markets they generate. For their

stability, the base markets have to be regulated and protected to sustain the economic life of people. The institution of purchasing power disparity of people through devaluation of currencies as a condition for the creation of a global market and the demand for deregulation and eliminate protection opens the base cultural market for attack leading to its dismantlement and disfunctioning.

The free marketeers and proponents of global economies found ready allies in the middle native collaborator layers to sell their pretentious schemes to the natives. The dependent media with their newfound freedom supports and promotes the views of the schemers to the natives. The favourite way forward is to feed in the straw for consumption in the form of entertainment and news and promote a carefree culture that distract the attention and keep the minds turned away so that the predatory scheme can take root and become smoothly entrenched and assimilated.

As the people become subjugated to the new schemes of exploitation and domination, their capacity to resist decreases. Global barbarism cannot be party to any other arrangement. It has its inner limitations. It casts away as impossible those ideas that seek to undermine its disposition, challenge its will and endanger its scheme of relationship. The scheme it has successfully foisted also has local beneficiaries, middlemen and collaborator layers who have the opportunity to be fattened by the schemes that thrives on the starvation of their people.

The perpetuation of monetary exploitation as a necessary condition essential for the free-play of predatory market forces that is essential for development and redemption of poor has led to the emergence of a grand scheme to shroud

and cover-up the true nature of the scheme and justify its consequences.

Colonialism left behind a complex web of its own superstructure, which sustained it through centuries. The new superstructure of neobarbarism has in many instances revived the ailing structures left behind by colonialism to foist its own superstructure that would sustain its agenda. These include religious institutions, societies, educational and training institutions, media enterprises, NGO's, banks, private trading companies and infrastructure that served the colonial exploitation, which have been revived and integrated into the new scheme of globalisation and global domination and have emerged as part of the new superstructure of monetary exploitation.

The local layers that once played a collaborator role under colonialism have risen to promote the new institutions and consolidation of the new relationship of predatory forces. The milling of new economic theories in defence of the new arrangement shrouds firmly the foundations of the new arrangement. While seminars on poverty are abound, these never address the core issue of monetary exploitation while the excuses of colonial times and culture of blaming the natives are dug out and revived to provide explanation for the present day failures.

The global barbarism aligning with local forces of greed and oppression have integrated into a complex web of mechanisms and instruments leading to a global movement for subjugation of nations building the superstructure of neodomination. Policies are designed and framed up within the closed walls to be sold as panacea for all the ills to governments hooked on the pretensions of global predatory forces. Pretending to have solutions to all the

problems faced by nations, the new relationship is built on the foundations of colonialism. Promoting the newly perfected monetary exploitative relationship, the superstructural agencies, take every opportunity to strangle governments, undermine the sovereign will of people and force the disintegration of nationhoods which are the expression of the collective will of people of the world.

As the casualties of new global order mount, the escapees who migrate to the other side of the divide are subjected to barbaric reduction and turn up as agents for neobarbarism selling the hidden agendas. These immigrants, who can easily be taken for one of their own, are emerging as a new middle layer for monetary exploitation - an arrangement that was not available during the colonial period - providing the global barbarism with an important deceptive instrument. Having accumulated some wealth in migrated countries, these immigrants have become unseen partners of the scheme of subjugation of their own people. The pretensions of neobarbarism are packaged as economic truths to provide the basis for the evolution of policies for multilateral and bilateral agreements binding nations and global institutions. These assumptions are,

1. Devaluation of currencies will help exports and enable nations to achieve higher growth that in turn will raise the living standard of the people.
2. All nations must increase their GDP and achieve maximum annual growth rate and the wealth created will trickle down and bring prosperity to every one.
3. Reorienting the economies towards export led-growth, will necessarily bring development and lead to prosperity of the people.

4. Deregulation and opening up of economies to enable the free-play of global market forces will necessarily bring foreign investment that will redeem all the economic ills of nations.
5. Building infrastructure with heavy external borrowing will bring in foreign investment and lead to economic growth with which it can be re-paid.
6. Concessionary loans in the form of aid will eradicate poverty and lead to development.
7. Corruption is the main cause of economic stagnation and its eradication will lead to prosperity.

The above notions are the ideological foundations of the superstructures of globalisation and have been installed into the global economic thinking as the way forward that would enable nations to come out of their under development and poverty. On the surface, these precepts look well meaning and almost all the nations today have directed their economic programmes along these policies. Such redirection and reorientation have also been achieved as imposed condition for aid and assistance.

To this day, the miracle that these policies promised has not happened. The fundamental flaws in these policies have brought about the need for more targeted objectives in the form of Millennium Development Goals (MDG), which in a way is the result of indirect acceptance that implementing above policies alone is very inadequate to eradicate poverty. Nevertheless, the MDG are so framed that there is no rejection or critical review of the above policies. That means that MDG will be achieved while the above policies are being pursued vigorously in the name of global development.

Taking up the above propositions one by one, as has been identified earlier, the culture of devaluation of currencies can undermine and render infective even the possible incremental shifts the other precepts can produce in the nature of development. This fundamental cause is identified as Monetary Exploitation.

The notion that all nations can develop their economies and sustain an unending annual growth rate is also untenable. The demands of sustainability of the globe dictates, that a culture of stable economies be introduced so that the already developed economies put a limit to their growth, and stabilise their way of life and in certain instances cut down their per capita consumption. This is also necessary to transform the world into a global village where all nations enjoy equal standards of living.

If nations grow endlessly, there can be little doubt that the world would end soon. Even raising the standard of living of all the people of the world to that of present day USA can have a catastrophic impact on global environmental situation. Undoubtedly, this notion needs a serious review from the point of view of global sustainability so that a sustainable world can be stabilised.

If all nations are going to grow indefinitely, the conflicts arising from inequality will increase. Though poor nations may show healthy growth rate, the gap between the rich and poor may even increase in a state of indefinite growth of all nations and such a situation will not help to bridge the gap. The growth and affluence of developed countries now depend on the poverty of poor nations that supply cheap raw materials and goods to sustain the affluence and over consumption of developed nations. The development of poor nations depends on sharing and making available some of these finite resources to poor nations.

Growth rate need not be a reliable indicator of wealth and happiness of people and dependence on growth rate can be deceptive. It is perfectly possible to increase the growth rate while number of those below poverty line increase and in many instances, that has been the case under present policies. The affluence created is siphoned off by foreign interests or pocketed by a limited layer of countries, leaving the lower layers of nations and people stranded and destitute. Without a proper system of fiscal measures and a scheme for redistribution, the poor will remain poor.

The theory, the wealth created at the top will trickle down to the poor on its own has not happened anywhere. The accumulation of wealth at the top and opportunity for foreign collaboration and exploitation has only provided further opening to undermine the sustainable livelihood of people. Under conditions of globalisation, the wealth created at the top does not trickle down but goes away to the foreign-based investors.

The orientation of economy of poor nations towards an export economy is not a policy that can be pursued across the board, as it is not advisable to put someone who cannot walk on line for a hundred meter dash. This policy has only helped to turn poor nations into a source of cheap labour and resources for exploitation. As the proposition of export economy is promoted along with devaluation of currencies, the entire exercise is aimed at reviving the colonial relationship of forcing nations into to dependent economic state serving the interests of the developed nations.

The move to orient national economies towards export economy is necessarily achieved at the expense of an economic development that is focused and oriented towards

generating wealth and prosperity for their own people, as such a scheme, has to be initiated through different policy priorities which will undermine the export oriented policies.

The markets are unequal and exist with their own cultural demarcations and the global market of the affluent nations does not provide for equal competition in which the weaker nations can compete. Further, the opportunity and openings are also nonexistent to compete freely.

There are hardly any manufactured goods that are in such demand in developed countries which can be manufactured by developing countries and exported, which the developed countries themselves cannot produce. Under conditions of monetary exploitation, only developed countries can penetrate the markets of advanced countries and sustain the sale of products and services. The markets will remain beyond the reach of poor countries.

The goods that can be viably exported are the labour intensive products and natural resources. The conditions of monetary exploitation structures the markets in terms which are inhuman and colonial. The misleading talk about opening up of markets of developed countries to goods produced in poor countries cover up the agenda of monetary exploitation that has only revived the colonial relationship. It is an illusion that the third world countries in their present state of development can compete in markets of developed countries.

The deregulation and opening up of countries for foreign investment and privatisation under conditions of monetary exploitation has only facilitated the cheap acquisitions and buy-ups and re-establish the colonial relationship. The indirect arrangement and control that now prevails in many

situations through various pretexts will develop into direct control of resources and opportunities that would further strengthen the grip of exploitation.

The so-called investment that was going to create higher earning jobs to the natives will never usher. So far, cheap buy-ups of enterprises followed by job cutting and scaling down and price increases has been the achievements of globalisation and only jobs that are of labour intensive low wage category has been created by the new investment in the poor countries. The insecurity the whole scheme generates, has led to economic paralysis, political destabilisation and degeneration of national sovereignty leading to takeover of nations by proxies that would further consolidate the neobarbaric grip.

The indigenous private sector is too weak to compete with the global market forces. The native capitalist class has little space for self-development. The local enterprises could only become pilot flames indicating openings and markets that will easily be bought over or extinguished by the might of global capital as a menace.

Because of its limited comprehension, very often neobarbarism makes wild claims to things happening around the world as happening as a result of its schemes. The self-effort of people in the Far East and the playing the cold war card effectively, transformed their economies. These miracles are rarely the result of the above policies. The demand for opening up undeveloped economies as a condition for development has come about while much of the restrictions and subsidies have been in place in the developed countries. Behind the facade of pretensions lies the inability of neobarbarism to assist national economies to grow in their natural tracts asserting their individual character.

While the demeaning agenda of monetary exploitation along with its instruments and superstructure are in place, there is little hope economic emancipation of nations could be ushered. Until a comprehensive agenda for the eradication of monetary exploitation emerges as the foremost agenda of humanity, the farce of globalisation and international development efforts will continue to undermine and subsume the flowers of civilisations.

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Chapter 7

Globalisation and monetary exploitation

The surge in global activities that have led to the imposition of a new global order that would subjugate nations in a new relationship through monetary exploitation has come to be called globalisation. The much valued barriers erected for protecting national interests have now been found to be deterrence to development and has been dismantled with such arrogance, no nation on earth has the will to say no to the onslaught.

Globalisation has been defined in terms of a new internationalism, liberalism, internalisation, and westernisation. However, the core agenda of the programme remains the revival of the colonial relationship adapted to a modern age with modern methods and arrangements. While the subjugative monetary relationship is strengthened through various pretensions, a package of American values in politics and economics has also been made part of the programme as all nations strive to become a piece of America.

The promotion of multi party democracy, freedom of the individual, the idea of minimal government, private enterprise, the riddance of social guarantees and placing the economic life of a nation at the alter of market forces are some of the virtues that are promoted as part of the globalisation package. However, these ideas are unleashed on undiscerning people while the debilitation and demeaning caused by imposing a regime of monetary exploitation by further devaluing currencies is raised to a new level of legitimacy and regimentation.

Through the preaching of the gospel of globalisation and its virtues, the developed nations have opened up the national economies to such rape and molestation and have succeeded in regimenting the old colonial relationship leaving them in a state of disorientation and dispiritedness. The cheap buy ups and acquisitions have continued at an unprecedented rate during the last thirty years with little left to show in terms of national economic life, leaving the destitute economies at the mercy of global forces. The mountains of money that have piled up in Western banks have gained value at the expense of loss of assets, wealth and employment of poor nations who still long for the miracle of prosperity as in their dreamland, America.

As the new masters are invisible and work through proxies, the re-emergence of the colonial yoke under the cloak of globalisation has also come with a culture of irresponsibility that did not exist during the colonial times. The new global order is built on a scheme of hidden management. The firm foundation of monetary exploitation provides for the surplus appropriation and suction in a totally non-transparent new global order. The disparity in real value of currencies established as a condition of ushering the miracle of development would guarantee the one-way suction of wealth and resources of poor nations.

Globalisation rejects any advantage of individualism and effectiveness that national economies can achieve. All economic activities have to be subordinated, not to the national will but to the predatory global capital.

The contours of effectiveness and organisation that could be achieved by limiting legislative and economic units to political demarcations of collectivities and the opportunity for rekindling the national spirit in favour of economic development is considered detrimental by the forces of globalisation and such self assertion of economic life is seen as the cause of underdevelopment of nations. Under the new culture of globalisation, national resources have to be brought under the control of the global capital and people have to prepare themselves to become the wage earners under the management of global capital.

The production of 800 large global companies equals that of gross domestic product of 144 nations of the world. The beneficiaries of these production and profit are not national governments but investors who hold no responsibility to the exploited. The spread of these multinationals is determined by the availability of resources and cheap labour for exploitation and are not subject to any national agenda for industrial development that would create wealth and opportunity for the natives. The industrial production of multi nationals have very little to do with the industrialisation of nations which have to be effected through different priorities and programmes.

Little is told about the opportunity for monetary exploitation under colonialism which enabled poverty of Western nations to be exported to colonies, and the institution of welfare state by which capitalism was made to pay for its irresponsible behaviour and taxed to pay for the poor

and redistribution of wealth in these developed nations. If capitalism had refused to pay for its selfish behaviour in Western countries, the economic landscape of the world would have been different. However, the global marketeers have successfully shunned their responsibilities and have sold their deception as a virtue essential for ushering the miracle.

The pretensions of the globalisers turn the national state apparatus into an implementing agency and an instrument of subjugation to undermine the national will. The agenda of globalisation seek to destroy much of the achievement of revival of sustainable national values, to be replaced by a culture that would enable the spread of global consumerism and dependency.

The open culture based on barbaric modernism increases manifold the pain of excruciating relative poverty among people. The failure to note that nations are divided as consuming nations and exploited nations by the instrument of monetary exploitation and the imposition of values of consumerism under a condition of depreciation of purchasing power is a source of great pain and suffering especially among the middle class in developing countries.

The predatory profiteers have over emphasised the claim that only private sector can provide better management. What is ignored in the balance sheets are the underlying societal benefits which state sector brings, which are never the concern of the private sector.

Job cutting, management rationalisation, automation and computerisation which have been the norm of privatisation, can bring profit to a few individuals but throw hundreds on

to the street. The promoters of privatisation assume that within the state sector, it is impossible to achieve efficient management and economic rationalisation.

Even in countries like Britain where the privatisation was first mooted, the limitations and shortcoming are now increasingly recognised. The privatisation of such industries as railways and steel has led to serious difficulties in these services.

The need for a powerful state sector initiative arises when the private sector is so underdeveloped or lacks the will to engage and carry out the programmes for the realisation of national aspirations and essential services and cannot implement programmes of social responsibility.

The state sector has traditionally provided employment to many and helped to keep prices down apart from sustaining the essential production and services.

The lack of profit of state enterprises is the result of providing employment to as many people as possible, fulfilling a needed social responsibility. Taking advantage of their low profitability, state enterprises have been sold to the private sector, who as a rule, cut the number of employees and claim higher profits, failing to agree that it has been achieved at the expense of societal responsibility.

The dismantling of the state sector as an essential condition for development has been carefully framed up to remove any impediment that has stood in the way of the reinstatement of the colonial regime of monetary exploitation. The schemes to yoke the people as wage labourers of global capitalism undermining the national will for self-reliance and sovereignty of nations revives an era that was buried with great difficulty.

When colonial plunder has left nations in a state of backwardness, only the state power and initiative could implement programmes for development and realise the national aspiration of people.

Even in the case of Rolls Royce company of Britain, for whose privatisation, in the way of justification, theories of privatisation, which were subsequently deployed globally were founded, it was the state power and will that could rescue the company when it went bankrupt in 1971. When state power had rescued the company, turned it around and nursed it back to profitability, the greedy predatory forces ridiculed the state ownership and nationalisation and succeeded in privatising the company.

The myth created around privatisation as the redeemer of all the ills of the developing world provided the opportunity for predatory global capitalism to take advantage of the desperateness of the developing nations. The national private sectors as a rule are undeveloped and incapable in most instances to participate in the programme. The eagerness to achieve a decent standard of living for their people was taken advantage of, to win concessions under the cloak of globalisation and pave the way for the return of colonialism in different form and shape.

Government subsidies in developing countries are instituted to keep prices of goods and economic inputs within the purchasing power of people or are needed to maintain the profitability of manufactures.

The prescription of removal of subsidies which have the capacity to influence prices of essential goods and keep them within the purchasing power of people, have become a major cause for pushing people below the poverty line.

The removal of subsidies as a condition that makes the foreign investment attractive by enabling the increase of prices of goods in a free market atmosphere undoubtedly shrinks the market for goods by the increase of prices.

When subsidies are removed from essential inputs in agriculture, it consequently increases the price of agriculture produce or makes agriculture nonviable to many.

The conditions of globalisation imposed on an undeveloped economy undermine the national initiative and throws the local economy into disarray.

In many instances, the new companies are a revival of the old colonial companies which depended on the production of primary goods for processing in the industrial nations.

It is obvious, the opportunity that could be availed for the re-establishment of the colonial terms of trade as a way forward for the developing economies, will also revive the colonial attitude and methods of management which greatly depended on exploitation of the cheap slave labour.

The modern day globalisation easily tracks down and settles on the interfaces of colonialism that has been abruptly cut and builds on the revived old traditions based on disempowerment of people and imposed destitution. Availing the opportunities provided by poor nations that are in need of development, through the pretensions of globalisation, the new regime of monetary exploitation is instituted and entrenched.

The gross injustices perpetrated on humanity by the global free marketers and their local protagonists have destroyed the very resilient social security systems that have existed or built around local societal endowments.

While the economies in the West have depended on cash paying social security system to keep the people afloat from the poverty trap, this system has not been recommended to the poor in the developing world as necessary and the only way out of the poverty trap, arguing such payments would lead to inflation.

The poverty redemption has been left to trickle down theories based on the assumptions that money in possession of the upper urban classes will somehow find its way to the rural lower classes while the profit that ought to be taxed is expatriated utilising tax concessions and holidays. These theories become invalidated when monetary exploitation continuously undermines and eradicates the sustainable base livelihood economic activities.

During the colonial period, only specific sectors were subject to the cheap labour exploiting regime while substantial section remained under local enterprise. With the end of colonialism, nationalisation and self-reliant measures brought substantial sections of the colonial economy into national economy. The modern free market programme seeks the dismantling of this achievement and imposes a colonial economic relationship to the whole economic life of nations.

The free enterprise culture brings the benefits of private and individual initiative in economic life.

However, this benefit becomes irrelevant when the economy is opened up for global multinationals under the shroud of free market and globalisation.

The case for the indigenous free enterprise culture becomes obliterated and the local free wheelers join with

the global predatory forces to exploit the opportunities of global free market.

The emergence of global companies from within the opened up economies would be surmounted by the standards of global competition, which a company from the developing nation could hardly overcome.

The global participation of local economy would shrink to partnerships for the strangulation of local enterprises and facilitation of exploitation of cheap local labour.

Though manufacturing and agricultural base of newly developing nations is seen as primitive and backward, they hold the key to sustainable development as these economic productive systems have survived for centuries.

Positive actions aimed at dismantling these economic systems or their indirect subversion destroys the fabric from which a modern sustainable economic system has to be evolved and built.

The introduction of new materials and methods, which only global companies can manufacture and provide, places serious strain on the foundations of sustainable economic life. The availability of superior goods renders the producers and suppliers of local economy with no market for their products destroying their livelihood.

The open economy, under conditions of monetary exploitation, instigates a situation where only poverty trickles down while the affluence trickle up and is exported.

The hire and fire culture of the free markets adapted to a situation without the social security net keeps the workers on a suicidal hook forcing them to work in a state of permanent bondage for meagre wages.

The regime of monetary exploitation soon leaves people without money and makes them look for situation of war and draught when they will be handed down packs of dry rations containing essential supplies while the national governments and states become subsumed by a colonial relationship set in the modern era.

The proposition of structural adjustment to synchronise developing economies with global economy to effect economic development has been made to eliminate any obstacles and facilitate the imposition of a free regime of monetary exploitation through the devaluation of currencies.

The structural adjustment brings further subordination of the national economies in a restructured colonial relationship. The structural adjustments dictate necessary changes to a developing nation's economic regulatory regime enabling the free-play of predatory forces whose only mission is global domination and profit. What remains hidden behind the facade of global free market theories is the scheme to take advantage of the earnest desire of the poor nations for development to impose a colonial relationship in its new form.

For the multitude of people living in the developing nations, numbering nearly two third of humanity, who live outside the global money economy with their earnings barely exceeding the capacity for subsistence, the dream for achieving affluence through global market remains a distant dream. These billions of masses, due to their lack of purchasing power, under the present conditions, will continue as outcasts in the global economy and remain disappointed and frustrated souls emerging as a source of defiance.

The availability of vast pool of cheap labour which globalisation avails of, is exploited to create wealth for the affluent nations. Such is the discrepancy in the value of labour, in terms of labour needed to purchase a product, a labourer may have to put a hundred times more work than his Western counterpart who does the same work. Such is the degree of injustice perpetuated by the monetary exploitation in the name of a global order essential for peace and security.

Since the entrenchment of globalisation as a panacea for development and an answer to the ills of humanity, the promotion of globalisation has proceeded with the aggrandisement of the virtues of keeping the economies open and devaluing national currencies and further demeaning the value of human being and his labour and re-enacting the colonial grip.

The selected and impartial nature of the agenda of globalisation is seen in the agricultural world where great efforts are being made by the developed countries to maintain subsidies to keep out the exports of developing countries and make money out of dumping the surplus in developing countries undermining the livelihood of millions marginal farmers.

Unless people are made equal players in a global market, the pretensions of the free market theorists will leave the poor nations poorer with the only option of eventual surrendering of their national sovereignty and becoming colonies again.

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Chapter 8

Free trade and monetary exploitation

The foundations of international trade that exist today emerged during the colonial times when colonial powers developed a system of trading that served their trading interests. Minerals, oil, and labour intensive commodities were extracted from the colonies and the benefit to the natives were in the form of salary and manufactured goods that were imported from the colonial powers.

When monopolies emerged, wars broke out between the colonial powers for the control of resources and consolidation of markets.

First and Second World Wars brought major changes to geographical divisions of national boundaries and set in a process of decolonisation leading to the emergence of the UN that sought to stabilise and regulate international trade so as to prevent future wars for resources and profit.

Self-reliance and import substitution in economic development became a norm in the post-war period. Though some countries, notably India and China with their large internal

markets, made notable strides in self reliant economic development, there was little hope for them to catch up the with the developed economies. Their exports were limited to exporting the marginal cost advantage generated by their cheap labour value. The barriers put up by all sides for protecting their national economies limited the international trade.

The ideological struggle that ensued between the Soviet Union and the US and its allies in the post-war period, defined the contours of markets within which free trading camps emerged. The US and its allies which consisted of former colonial powers, with the help of already gained advantage, could ward off the ideological challenge and could prevail in the cold war, to regain their position as colonising powers through the agenda for globalisation.

The virtues of export-led growth as a panacea for poverty eradication was thrust down on developing nations with other articles of faith originating from Bretton Woods institutions, leading to the opening up of economies and turning away from self reliance and export substitution leading to a new era in global trade, interdependence and exploitation.

The new turn of events called for global regulation of trade and there was the need to meet the inadequacies in institutional framework for regulation by the Bretton Woods institutions, the World Bank (WB) and International Monetary Fund (IMF) whose main role was to maintain and forge the colonial exchange rates through inducements like loans and aid to governments. The World Trade Organisation (WTO) emerged as an extension of Bretton Woods institutions cementing and regimenting the revival and furtherance of colonial trading relationship.

The WTO became the newest instrument of yoking nations in the relentless pursuit of neobarbarism at global domination and subjugation of nations. Though the fundamental objective of the WTO is proclaimed as openness, fairness and predictability in international trade, in reality it has become a forum that just promotes the opposite with almost all decisions taken behind the scenes by powerful national interests that are imposed on poor nations who have flocked into the halls of WTO with their begging bowels looking for the miracle of economic development.

The organisations like the World Trade Organisation (WTO), whose Articles of Association uphold their commitment to Bretton Woods mission, work hard to stabilise the regime of monetary exploitation and establish rules for the game of trade played between unequal teams on an uneven field.

The new rules are designed to stabilise the advantage of the developed nations in a permanent relationship that would yoke the millions into the new but cruel relationship of subjugation of cheap labour and resources.

The interests of a few developed nations and their defence through the establishment of new international norms based on the mission of disempowerment and servitude, serves the interests of a regime of global domination based on the revived values of colonialism.

The levelling of the field of international trade that could come only based on equality of value of labour will remain forever unacceptable to the free marketeers and their globalising mission. Under the conditions of monetary exploitation, free trade exists for the export of affluence and import of poverty to the poor nations.

The free market theories ignore the cultural foundation of markets. The markets of civilisations are culture bound. Any presumption that there exists a uniform global market and promotion of schemes and programmes for the consolidation and exploitation of such markets can bring disappointment and backlash with catastrophic consequences to global peace.

There are perceptions, prejudices and cultural boundaries that define markets that can be undermined through organisations like the WTO. Its mission of establishing a trade regime based on further devaluation of currencies, availing the instrument of cheap labour exploitation, and orienting economies towards export smoothens the process of consolidation of economic strangulation of nations.

Though WTO has been dishing out substantial rhetoric about opening up the markets of developed countries for goods from the developing countries, the wide gap that has developed between pretension and reality can never be filled without addressing the issue of rectifying the fundamental injustice of monetary exploitation.

WTO has become a forum that protects the economies of the developed nations. Wherever necessary WTO will provide loopholes that will enable developed countries to protect the economies from entry of cheaper goods that would undermine production in the developed countries threatening jobs and income.

Agriculture in the West remains heavily subsidised. A cow in Europe gets an average of 2 US dollars per day. The cotton producers of America gets 50% subsidy. The surplus produced due to these agricultural subsidies that covers almost all aspects of agriculture are dumped on the international markets which non-subsidised produces of developing country farmers have to fight against not only in international markets

but within their home markets as a consequence of fulfilling the conditions of the WTO rules.

This makes large areas of agriculture in the developing countries non-viable. If cotton subsidies were abolished in the USA, cotton would become a profitable crop not only in West Africa, where it is traditionally produced, but also in other parts of Africa as well. This applies to heavily subsidised dairy products as well.

In 1998, the Western countries spent 353 billion US dollars in subsidies protecting agriculture, seven times the official aid to developing countries which was around 50 billion US dollars. The barbaric game of devaluation of currencies has been carried with the argument that such devaluation would bring market opportunities in developed countries for the cheaper produces of the developing countries. These subsidies are essential to offset any benefit going to the developing countries through devaluation. The tariff and non-tariff barriers of developed countries cost developing countries nearly 170 billion US dollars a year.

Very often free market for many goods only runs through the extent of spread of tribes on global plane that takes with them the cultural markets. Wherever there are Chinese, Pakistanis, one can find markets for Chinese or Pakistani goods. The market depends on their number and density of their spread. Outside this cultural perimeter, the free market remains impenetrable for developing countries. The walls of perception and prejudices renders the market non-existent. Globalisation of these cultural markets is possible only by granting visas to Chinese and Pakistanis to go and settle everywhere, a move the Western nations will resist with all their means.

The failure to take cognisance of cultural coefficient provides a highly distorted value of goods irrespective of their quality and cost, especially when they originate from former colonies.

The return of indirect colonialism through the imposition of a colonial monetary relationship also revives the colonial relationship in the cultural field in a modern setting.

The disempowerment, master-slave attitudes, attitudes and values asserting racial superiority that accompanies Globalisation along with the negation of self-confidence and imposition of inferiority complex affect and condition markets.

The reinstated values of colonialism do not support the inventiveness, research, development, and manufacture of products that originate from the native spirit. The products manufactured by the former colonies have to be inferior and the perception remains well entrenched. Such is also the impact of imparted inferior complex in the former colonies - the people due to the lack of self-confidence go after products made in a foreign country. The free market has to flourish in a constricted market set on the culture of colonialism.

The unevenness of markets is further aggravated for the poor nations by the non-affordability of services that are essential for sustaining markets like developing brands and promotion and after sales services etc due to the imposition of a regime of monetary exploitation.

These services are relatively expensive for products from developing world by the degree of devaluation.

About 80 percent of the cost of produce of agricultural products, originating from the developing countries is

accumulated through value addition originating within developed countries. The English people are not going to swallow the chocolates made by Ghanaians. Chocolates have to be produced in England with Ghanaian cocoa.

The expensiveness of the market makes it impossible for promotion and introduction of products, which alone provide the capacity for reciprocal payment and provide the basis for sustainable export earning and economic relations. This disability along with the cultural constrictions of markets makes the arguments in favour of reciprocal opportunity that exists for trade in a global market for developing countries an unrealisable illusion.

The colonial culture of imposition of two monetary value systems that enabled the exploitation of human beings by maintaining a devalued regime of value of labour has given way to maintaining such differential value of labour as a necessary condition for the stability for international monetary relationship and free trade to be protected and safeguarded by a global policing system.

In the present context, the colonial terms of valuation, that came to be established through the imposition of the will of one over the other, continue to dictate the global valuation system with little need for change and restructuring of the international monetary system on a basis of parity of value of human being.

The dignity of human being and nations continue to suffer, as there has not been a necessity to change the attitude perceptions and values of barbarism that came to be expressed through colonialism. The present regime of globalisation and free trade has only rejuvenated the

continuation of imposed disability of nations achieved during the period of colonialism.

Global trade today is almost based on exploitation of cheap labour availability bringing little wealth or self esteem to the developing nations. Substantial investment has been transferred to large cheap labour countries like India and China to take advantage of the vast pool of cheap labour in these countries. In terms of industries, mostly, those that are labour intensive have been transferred to developing countries.

A deeper insight of the situation reveals that there is no basis for international trade other than on colonial terms and conditions. The over preaching of virtues of export-led growth has disoriented the economies of developing countries to establish and revive the colonial conditions. The nations are disempowered and lack the will to reorient their economies toward creating wealth for their own citizens.

The World Bank, IMF and WTO continue to mill out volumes of literature that they are there to end global poverty and every nation yearning for development has taken their word for truth and are doing every thing to comply with the terms and conditions laid by these institutions. On the ground, there has hardly been any marked improvement. Almost half of humanity struggles for their day-to-day existence with income less than the two-dollar a day subsidy earned by European cows.

Chapter 9

Aid and monetary exploitation

Aid is the process of mutual help among nations given in the form of loans at concessionary terms. Since the end of Second World War, the content and substance of aid has varied. The end of cold war and dawn of globalisation has radically changed the purpose of aid. Aid is a major instrument in the promotion of the process of globalisation and recolonisation of poor nations.

Aid as a an instrument of subjugation came to be perfected through the Marshal Plan that was put in place in the aftermath of the Second World War, assuring the hegemony and yoking of the former colonial powers to the finance capital of the USA facilitating the US dominance over the free world. Though the plan, which lasted between 1948 and 1953, helped the reconstruction of Europe, it also paved the way for US dominance over Europe. The crucial fact of its success was that it only revived the former imperial and successful economies of Europe.

However, the claims of Marshal Plan were applied overboard to the issues of development to the rest of the world and attempts to apply this experience elsewhere have been a total failure in many instances. However, where there have been serious ideological compulsions like South Korea, Taiwan, Hong Kong, when these showpieces were necessary to undermine socialist economies, the situation was made different.

The decolonisation that intensified since the sixties was set in an anti imperialist programme of national revival. The intensified cold war led to the emergence of non-aligned nations, which minimally appreciated the advantage for tying with the USA in a scheme like the Marshal plan. This led to the consolidation of initiatives of the UN increasing the importance of the Bretton Woods institutions at the expense of bilateralism.

This made the US to advance her agenda of hegemony through Bretton Woods institutions turning them into virtual instruments of her scheme of global domination. As the Bretton Woods institutions of World Bank (WB) and International Monetary Fund (IMF) were expanded with opportunity for membership to all nations of the world, they emerged as the dominant institutions that set the rules for global aid and monetary integration sealing the new scheme of global exploitation.

The programme of aid managed and sustained by IMF and WB stabilised the global monetary relationship by fixing the exchange rates based on the colonial currency relationship and committed to a programme of devaluing of currencies against the American dollar in the name of maintaining a strong dollar.

Though numerous countries were part of the free world, in the case of many countries which had the capacity for development without aid, development would have been greater if not for their subjugation to monetary relationship of exploitation imposed through Bretton Woods institutions. As the strangulation was more severe in the case of former colonies, aid could only further consolidate their cheap labour status and intensify the monetary exploitation through further devaluation of their currencies.

While the real cause of post-war affluence of the Western world has come from monetary exploitation, aid continue to be projected as panacea for the ills of the vast number of developing nations and its availing would enable them to consolidate their freedom. In reality, it served the opposite purpose of yoking nations in an indirect relationship of servitude to neobarbarism.

Aid today takes many forms and it comes from many sources. Aid is loans with low interest rates with long-term repayments. The international financial institutions like World Bank, the IMF and cartels like the OPEC and ADB provide loans to meet budgetary short falls, infrastructure development and other development programmes. The international banks and financial institutions are also a source of aid.

Lately, poverty reduction programmes and post conflict and post disaster reconstruction have become major concerns of international aid. Massive aid is promised by developed nations collectively for reconstruction which is mainly spent on relief and infrastructure development in post conflict situations.

After the programme of decolonisation in the form of globalisation started in eighties, substantial aid has gone into the programme for structural adjustment and privatisation programmes enabling the private finance

capital to take effective control of the economies of developing nations. This has enabled cheap buying of assets and resources and exploitation of cheap labour of poor countries yearning for social and economic justice.

The structural adjustment initiated by the World Bank has enabled foreign direct investment that has increased hundred fold during the last three decades whereas aid has remained stagnant facilitating the takeover of weaker economies by foreign private capital. Today the value of assets of Western countries in developing countries exceeds manifold compared to their asset value during the colonial period.

Today the role of aid in development has been so hyped to the extent aid occupies the central role in economic policy thinking of the developing countries and the future survival of many nations have come to depend on it. In many instances, the process of governance has become management of aid. The departments and administrators have become captive of aid and spend their entire time writing projects reports to obtain aid. As disempowered nations continue to yearn for a decent living of their people, the pretensions of aid has become the major instrument of yoking and binding of nations into the regime of monetary exploitation.

The overemphasis of the role of aid in post-war reconstruction and the failure to appreciate the real sources of Western affluence led to the firm belief that the emancipation of poor nations lies in the emulation of Western nations. As recolonisation and plunder brought more affluence and full employment to the West, the run to emulate the Western nations also intensified. More and more developing nations became amenable to imposed conditions

and submissive to regimentation into monetary exploitation through aid.

The number of countries faced with sovereign debt crisis has steadily increased since the eighties. Both low and middle-income countries have been in trouble unable repay the debt. Among the middle income countries were Brazil, Argentina, Turkey, Mexico and Russia. Some of the East Asian countries that have fallen into the debt trap are unable to maintain repayment schedules. However, restructuring and debt relief to poor nations have become a central subject of Western benevolence and help and there is hardly any sign that the trapped nations could be rescued. Over fifty low-income countries are struggling to meet repayment schedules.

Such is the nature of debt burden, that sectors like education, health, nutrition, and basic infrastructure and amenities are starved without funds, as the funds are allocated to repay aid with the hope that such repayment would enable governments to obtain more aid. Aid as an instrument of new barbaric arrogance intended to subjugate and destroy nations to achieve global domination, will continue to undermine the yearning of nations for self-expression and dignity.

Behind the farce and façade of aid lies the mission of neobarbarism of stabilisation of an unequal world based on the regime of monetary exploitation. Aid has accompanied a process of devaluation of currencies and conditionalities that have challenged and undermined sovereignty of nations from the beginning. The process of aid will continue as a needed exercise that would further facilitate the takeover of economic life of poor nations by finance capital on cheap terms. As nations struggle with

conditionalities and rescheduling, the stabilisation of open global regime of monetary exploitation would further disempower and debilitate nations to a state of abject poverty.

The relentless pursuit of dismantling of public sector and their cheap buyouts by foreign companies has been achieved without any resistance by national governments and it has been achieved through the conditionalities and inducement that accompanied aid. The globalisation and privatisation and the return of foreign capital has been promoted under the pretension that such moves would turn developing country economies into prosperous Western economy. This has brought about the collapse of national economies in many countries without having brought any significant change in the wealth of developing nations.

The aversion of neobarbarism to sharing the technology for development, empowering of nations to become equally prosperous has only resulted in a deceptive programme of development that has come as a trap for much of the civilised world. The celebrations of affluence and full employment in the US and Europe has been the real result of globalisation and what it is capable of effecting under conditions of monetary exploitation. The 'never had it so good' feeling that prevails in the west today, is the result of gains made through the criminal foundations of agenda of globalisation anchored on perpetuation of monetary exploitation.

Entire effort of the Western nations have gone into stabilising and successfully instituting a global trading and economic relationship based on monetary exploitation in which the aid programme has played an important role as

inducement and stabilising agent. Under such regimentation of monetary exploitation, where the aid programme has been a moral shroud, the poverty and disappointment of many nations will be a permanent feature of the new fatalistic global order of permanent disabilities and inequalities.

In recent times, international institutions like the World Bank are directly involving themselves in implementing poverty reduction programmes. The thrust of the programme has been promoting micro credit as well as risk management to sustain the state of poverty. The poverty reduction strategies of the World Bank will take the exploitative regime to rural societies that have been slipping into poverty traps because of debilitation and dismantling of their sustainable livelihoods by forces of globalisation.

While real cause of poverty is the reinstated colonialism and monetary exploitation, the present activities of the World Bank on poverty reduction and development further dismantles sustainable societies and integrate them as cheap labour at the mercy of predatory forces.

The excessive pretensions of state have been replaced by excessive pretensions of aid agencies that have little idea of the real causes of poverty or have a realisable programme that would end poverty. Poverty is the direct result of the reduction of purchasing power of people as a result of the devaluation of currencies to which programme the World Bank is ideologically committed.

The World Bank's prescription for poverty reduction remains 'sound macro economic policy, stable financial markets, enforcement of property rights, respect for basic labour rights, and growth oriented policies that are the

best ingredients for dealing with risks and enhancing welfare'. In other words, what the World Bank is saying is, subject the economy to conditions of monetary exploitation and open up the economy and allow the free-play of predatory forces by facilitating cheap exploitation labour and resources, poverty will disappear.

The arrogance and determination to impose the will of barbarism on civilisations through the institution of a regime of monetary exploitation makes all actions of international financial institutions an expression of this barbaric will imbued with a mission of subjugation of civilised nations. The continued suction of the essence of humanity and its disempowerment through the instrument of monetary exploitation has been the main cause of underdevelopment of civilised nations.

The underdevelopment and the resulting poverty of people originates from the commitment of the Bretton Woods institutions to the ideology of devaluation of currencies and maintaining the disparity in the human value of currencies which is the root cause of dehumanisation and debilitation and degradation of human lives from which arises poverty.

While World Bank builds on the disability of nations, its structural adjustment programmes have facilitated the free run of predatory forces which pay scant respect to the social problems that arise as a result of their actions. While aid conditionality as well as direct engagement in managing aid has been on the ascendancy, further devaluation of currencies brings under the control of the predatory forces more cheap labour and resources for direct exploitation.

Substantial aid is being channelled to pay for the consequences of subscribing to an agenda of globalisation.

The non viability of labour imposed by monetary exploitation and the dismantlement of normative structures and the collapse of sustainable economic life of people has given rise to the growing new problems. The disintegration of rural sustainable societies lead to urban migration and aggravation of problems like AIDS, child labour, and a new form of patronage through international NGO activism which consume much of aid money.

The struggle for limited resources among communities has often led to wars. Substantial aid today is spent on post-war reconstruction. However, the cause of many wars is the neobarbaric agenda for global domination. Support to governments and prescription and backing of military solution to constitutional problems provide the opportunity for foreign interference and aid would facilitate the post-war takeover of territories whose natural resources and strategic benefits and advantages can be availed for global domination. The repayment terms would yoke the nations in a long-term bonding.

Under the theme of development, the development consultants are able to prescribe the solutions of developed countries to backward countries. Some of the projects, like infrastructure development, hardly reflect the local need. As a result of the over capacity that exists in infrastructure development in developing countries aid today is the sale of projects conceived by foreign countries, implemented by foreign countries using foreign labour and machinery . Local governments are only called to foot the bill.

The absence of a holistic programme of development that has to move forward as incremental projection of existing conditions makes many projects built on aid unsustainable under local conditions making aid a colossal waste in many

instances. The attempts to fill the gaps that exist between the developed and developing countries through aid and patch work programme of transferring developed country experiences has neutralised the need for integrated national projection of development and its implementation.

In recent times, Malaysia has emerged as a country that could be emulated in the utilisation of aid and foreign direct investment without surrender of sovereignty. The uphill struggle of Malaysia indicates the nature of resistance that would arise from global predatory forces in seeking a path of self-assertion. On the other hand, emulation of ideological proxies like South Korea, Taiwan or Singapore, which still remain as an outpost of imperialism, can be fatal to developing nations, unless the new nation has decided to play the role of outpost and a proxy for the agenda of global domination.

Aid today serves many strategic purposes and strategic considerations. Fundamental to this strategic purpose is the agenda for global hegemony and domination, the right of the free-play of predation and the stabilisation of an order of inequality. If development is an objective that will be a chase to become the developed countries, as it is today, nations are bound to be trapped in regime of monetary exploitation and aid will be the saline that will keep the chase alive until the victim falls dead of exhaustion.

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Chapter 10

Technological blackmail and monetary exploitation

The constricting influence of monetary exploitation is felt considerably in the field of technology needed for the economic development essential to achieve a decent standard of living of the people of the world.

Monetary exploitation acts as added barrier to the spread of technology while the intellectual property rights (patenting and copyright laws) remain the cornerstone of the process of denial of technology to the third world.

The culture of technological blackmail under the free market regime has come to be implemented thorough a stricter regime of copyrights and patents which provide a monopoly ownership of technology by foreign multinationals in a developing country.

The acquiring of technology on a profitable basis remains beyond the means of developing nations due to the imposition of a regime of monetary exploitation. Support and encouragement of a national inventive culture would

remain negated as the lack of incentive and empowerment of such endeavour cannot be sustained in the context of monetary exploitation. The free market regime does not see these endeavours as healthy development in a national context, while the local ideas gets filtered away for development elsewhere.

The regime of monetary exploitation imposes its own restrictive condition by making the technology expensive in comparative terms to the needy. The developing countries need technology at low cost for bettering the lives of the destitute. Monetary exploitation maintains such disparity in prices of capital goods, in terms of price income ratio, the introduction of new technology can only be a cause for chronic indebtedness.

Though the origins of modern technologies are in the civilised world, the period of colonialism has given the opportunity for technological plunder and destruction of the knowledge systems of civilisations and in the present stage, the agenda of barbaric domination is rooted in the culture of withholding technology from the civilised world.

The beginning of much of the technology of modern world was developed through theft, usurpation and copying the know-how and techniques of civilisations. Today the lands of ancient civilisations are struggling to establish a reasonable technical base that could sustain a decent livelihood of their people. The dominating predatory culture of barbarism continues to obstruct any emergence of capability of peoples of the civilised world that would enshrine the values of permanency and sustainability to the global order.

The free market conspiracy and its agenda of recolonisation has sought to undermine and destroy the traditional

technical base whose recognition, nursing and development alone would have provided a solid base on which a sustainable national economy could be constructed.

The reduction of people to wage labourers for producing the cheap goods for the affluent by availing the cheap labour and resources also comes with its own technology over which the people have no knowledge or control. The technology creates its own regime of dependency other than the dependency caused by the captive markets as new nations have little control over the technology that accompanies the exploitation of resources by the free market.

The sustainment of a decent human existence rests on the identification of the unique contribution every culture makes to the experience of human civilisation.

Economic development has to be seen as an act of modernisation of each society and giving new capabilities within a sustainability context.

Technology should strengthen the sustainable foundation of society. The economic culture of a society has to serve this paramount interest of self-preservation of traits and ingenuity of people.

The skills development and investment process, which characterises the free market regime, fails to recognise the processes that have to be an integral part of a traditional foundation if they are to be sustainable.

The pretentious claims of free marketeers resulting from their non-recognition and limited reach of their comprehension, disempower and destroy even the minimal initiatives that naturally emerge in a society.

The technological capabilities that are discarded and destroyed annually in the developed countries in the name of maintaining competitiveness and increasing productivity, if given to poor nations could play a significant role in economic development in the developing countries. These technologies have to be destroyed so that market monopoly and technological domination can be retained.

The free market theories by their lack of focus on a comprehensive internal industrialisation programme directed at generating wealth and raising the living standard of people, instead, advances an unhealthy and uneven programme of industrial development that serves its own interest of profit. Neither the skills nor the investment could be directed to such a comprehensive programme, as the new focus does not subscribe to such an agenda.

It is contended that unequal partners could equally and freely compete on a global market place.

The opening up of the economy would harm even the minimal industrial capabilities that existed as national industrial capabilities. The demand for deregulation that accompanies free markets strips any capability that could protect the local industries. In few instances, they fall victim to cheap takeover bids that provides a launching pad for global predatory forces.

Gearing the education and skills training to global needs and standards only accentuates the subservience. The financial incentive to serve in a national economy for the skilled and capable are minimised due to the imposition of a regime of monetary exploitation. The consequence of this is the drain of skilled people to developed nations.

A productive engagement and sustained contribution could only come thorough one's extraordinary commitment to the national engagement where one has to put up with excruciating comparative poverty and demeaning outlooks.

The arrogance in reviving and foisting the colonial order as globalisation has provided opportunity for a few who play useful role as middlemen in exploiting their own people as it existed under conditions of colonialism.

The advent of global consumerism in the context of monetary exploitation means the availability of goods for all but affordable by a few. To own a computer an engineer in a developing country will pay, in relative terms, as percentage of his salary, many times more than his counterpart in the developing county due to the prevalence of the regime of monetary exploitation. While the computers are a norm in any middle class home in the affluent world, it can only be an exception in the developing world. This imposes the disability and uncompetitiveness of economies and perpetuates an injustice against humanity.

To state that the internet and modern information technology could pave the way for development as UN claims, while such relative disparity in costs exist, would be tantamount to leading the poor nations into a world of illusion. The relative cost of computer is linked to relative cost of services as well as the general standard of living of the people.

While the unevenness in the playing field exists and sustained through the imposition of a regime of monetary exploitation, embarking on a path of development shown by the globalising trendsetters will only lead to the breakdown of social order resulting in chaos.

The levelling of the field as a precondition for any global relationship can alone pave the way for a just world. But exploiting the desire of people for development and dignified life imposing a modernised colonial order will only lead the world into a state of siege and collapse.

In the human of history of inventions and innovations, the system of patenting is a recent arrangement. Its inception during the colonial period gave the opportunity for West to patent vast number of ideas that have existed in the East for many centuries.

The traditional knowledge system and its intuitive traditions continue to be the source and idea bank for developed country companies which are in a position to avail the patenting system to establish monopoly rights over knowledge that has been part of the traditional knowledge system for centuries.

The patenting of genetic resources, which are the creation of nature and God, and other known substances, which were in use in civilised societies for ages, have become the newest programme for guaranteeing the technological hegemony. The continuing culture of piracy and extraction of benefits from the base civilisations and preventing the benefits going to the true owners of knowledge is enabled by the conditions of monetary exploitation where the indigenous research and development remains unaffordable to many nations which are struggling to establish their basic infrastructure.

The availability of funds for further research in the Western universities enable the funding of knowledge acquirement and transfer from the traditional knowledge systems. By providing funding for third world scientists as well as

exploratory work within the third world, the resources of traditional knowledge systems are turned into commercial secrets for international companies.

The applications made to Western universities by research scientists from the developing world itself are a source of revelation and a way of transfer of knowledge and ideas that originate in the developing world. Monetary exploitation imposes conditions that provide minimal incentives for inventions and innovation in the third world in comparative terms. The lack of necessary research support in developing countries forces a good new idea to find its way to the developed world adding to the culture of domination and exploitation.

The governments and research institutions suffer from chronic shortage of funds in developing countries and the minimal opportunity there exists for research only provides enough for the basic work that will subsequently be useful in the project being bought over or pirated by the West.

The other sources of research funding is the private sector and funding for innovation that are usually availed through venture funding, banks and government sources will remain in their rudimentary state under conditions of monetary exploitation as resource drain leaves these institutions incapable of meeting the challenge of innovation and development.

Globalisation will continue to serve the one-way exploitative purpose until the developing nations are able to launch their own products that will compete in a global market. While in theory, the conditions of monetary exploitation should enable the developing countries to sell cheaper products, the disabilities imposed in the way of cultural divide and expensiveness of assuring the intellectual property rights,

research, innovation and services will continue to negate any possibilities of success for the developing world.

The desperation with which globalisation has set about imposing the intellectual property rights in the developing countries clearly demonstrates that intentions of the predatory forces will prevent any diffusion of capacity for research and development under conditions of monetary exploitation. There is little space for development of products and services indigenously or their marketing in the developed countries under conditions of monetary exploitation effecting virtual surrender of initiative and opportunities to the developed world.

Many discoveries in the field of medicine and biotechnology, on which lies the solutions of problem of humanity, cannot be utilised in developing countries without sound investment and base capacity in fundamental research. The barbaric paranoia and its inner sense of insecurity which would see this as undermining its technological superiority will prevent the emergence of a strong foundation fundamental research in developing countries.

The direction of intellectual resource flow will remain one-way under conditions of monetary exploitation. The lack of resources, incentives and the stamina needed for innovation will continue to ensure the brain drain in one direction with little hope of emergence of any foundation of self-expression of nations in science and technology under the existing conditions.

Even the process of transfer of available technology and adaptive research will remain expensive for the developing countries. The present trend of foreign direct investment are directed at acquiring assets that were put in place with great effort and facing many challenges,

availing the opportunity for exploitation of cheap labour and resources.

The capacity building and empowerment of nations depend on substantial transfer of technological capacity to the developing nations. The breadth of modern knowledge system is so complex and broad, only a positive and willing movement for transfer of technology and capabilities can meet the challenge of technological empowerment of improvised nations which alone can lead to the development and bring prosperity to almost half of humanity that lives below poverty line.

There is no doubt the objective here cannot be to build such capabilities that will add to the over capacity of many nations. As the present global trade and globalisation are intended to exploit cheap labour and resources down the revived colonial order, the ending of this order and emergence of a new global economic relationship will be based on sustainable development and deployment of technology for its achievement. One can foresee the possibility for global trade that is not based on the appropriation of cheap labour and resources but trade in technology for manufacture and know how for sustainable development of nations.

Chapter 11

The real cause of global refugee and terrorist crisis

The inequality in the value of earning for the same work that exists in the global plane imparts a negative influence in generating and sustaining higher value labour in a developing society that is subject to monetary exploitation.

The possibility of earning more money for high and low paid jobs through migration destabilises any economic system forcing its disintegration, making impossible the establishment of sustainable and viable economic systems that could meet the aspirations of the people.

The demeaning of value of labour and dismantling of livelihood economies perpetuated by monetary exploitation and the resulting degradation of self-esteem and dignity in society that is derived from the dignity of labour brings about the disintegration of societies reducing them to a state of destitution. With the advent of modern communication the pressure as increase many fold.

The demeaning of value of labour, to which monetary exploitation is perpetually committed, leaves societies in a state of poverty and strife where the values of humanism and human rights cannot be sustained.

The value one could appropriate to his labour by shifting to a territory of higher labour value for the same labour creates a migratory pressure and forces the shift of quality labour to developed nations.

The possibility that a sweeper in a developing country can migrate to a developed country and earn more than a surgeon in his home country renders non-viable the work of both the surgeon and the sweeper in a developing country. This forces both to flee to a developed county by claiming to be refugees while leaving the hospital empty in their native country.

The disintegrative pressure monetary exploitation imparts on societies splits families, encouraging disloyalty and corruption that eventually disables the society and forces it on a course of perpetual dependency on foreign sources.

The extreme self-interest of nations that guides the conduct of international relations does little to help to reverse the trend.

The loss of dignity of labour arising from the loss of value of labour, leads to the loss of dignity of human being. The vacuum created by the loss of self-esteem and power, leads to a surge of criminal ways of seeking livelihood that eventually pulls down the social structure and forces it down the path of slide into a state of disorder. The corrupt order takes over the civilised order radically lowering the standards and values that a society upholds to maintain the quality of life.

As monetary exploitation undermines sustainable societies, the economic reasons that would provide higher earning for the same work overwhelms the societal benefits of living in ones own homeland.

The disintegrative and migratory pressures soon undermines and disorients the base normative value system, turning societies into breeding grounds for violence to be exploited by forces of trafficking, terrorism and war that promises a new life, generating and aggravating a refugee problem.

The migratory pressures instigated by monetary exploitation has uniformly forced developed countries to curtail migration to developed countries leaving only the option of gaining access to these countries by seeking asylum as refugees. The refugee problem has become a threat to the social stability of developed nations, which are forced to impose ban on asylum seekers, violating international norms.

The regime of monetary exploitation and the inequality it promotes aggravates the siege mentality in the developed countries further restricting the legal venues of integration of humanity.

In spite of the resentment against and alienation in the host countries against the migrants, the migrant has no escape from the resulting dilemma of circumstances generated by the maintenance of a regime of monetary exploitation which has demeaned the value of his labour in his native country.

The mutually conflicting or dependent conditions whereby the migrant hopes to earn more and more before he returns to his native country and enjoy the accumulated savings, places him in a state of limbo and he hangs on in this state unable to find the peace of mind anywhere.

The migrant having to live with his guilty complex of failing his own society now looks to venues for overcoming this moral dilemma. One tendency is to attempt to call in more of his compatriots by which exercise he also hopes to fill the vacuum that surrounds him. As immigration laws are selective and directed at skimming the skilled and the like, the only avenue available to call in the compatriots would be as refugees.

The instigation of conditions conducive for such migration, which also would justify his own state, becomes an attractive engagement for the escapee. This includes supporting terrorist movements and backing projects to discredit the social and political institutions of his native country which contributes to the destabilising process. In this process the migrant emerges as an important partner and collaborator of the predatory barbaric forces whose agenda is to undermine and subjugate the peaceful nations of civilised world.

The migrant skilled worker looks to availing himself the advantage of monetary exploitation now that he has crossed the side. He becomes an important instrument in perpetuating monetary exploitation as a middleman.

Nations would be told his money as investment can do the trick in ushering development. The illusion helps to entrench further the regime of monetary exploitation, as the migrant too would like to see the currency of his native land devalued further.

The investment of the non-resident and the expatriate becomes the new tool for exploitation and appropriation of affluence and value from his own native people who would toil receiving the meagre wages.

The engagement of the expatriate investor smoothen the process of monetary exploitation and shrouds the true nature of injustice.

While monetary exploitation shifts the territory of viable employment to one side, it also creates vast territories of nonviable areas of employment as no one from the developed world want to place him to be exploited as cheap labour in a developing country.

The quality labour cannot be shifted to areas where it is most needed due to the institution of the regime of monetary exploitation.

The fatal impact of monetary exploitation on humanity remains the foremost obstacle to the realisation of values of humanism and achievement of the ideal of global village that could be shared by all humanity with an equal footing.

As the flight of people from conditions created by monetary exploitation is accompanied by the disintegration of societies, the reinstatement of these societies becomes impossible as long as the regime of monetary exploitation is sustained.

While the real reasons for global strife remains the political and social destabilisation caused by monetary exploitation, the pretext and presumed causes for the flight of people to the developed nations are varied. As long as the real cause, which is monetary exploitation, remains outside the preview of international concerns and deliberations, the flight of refugees to the developed world would continue under different pretexts and modes.

It is not possible to seek a stable international order while the international societal system of nations collapses under the pressure of monetary exploitation.

Only the institution of a global regime based on honesty and equality of value of human labour eradicating monetary exploitation and reinstatement of the dignity of the human being upholding the values of civilisation and sustainability, on an equal footing throughout the world, can lead to a stable global order bringing an end to the global refugee and terrorist crisis.

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Chapter 12

The impossibility of development under conditions of monetary exploitation

The world faces a growing number of bankrupt states, which are at the mercy of global capital. The income that states acquire through taxes and duties has become minimal, as these have been identified as barriers to development. The diminished earning of national governments have brought grater dependency on borrowing from foreign and international agencies and the governments are left with little resources for fulfilling their social responsibilities. This gradually brings about an end to the institution of state as an instrument of self-preservation and collective assertion of the people's will.

It is true many national governments have been unable to provide for the wellbeing of their people. In many instances, national governments have been brutal, corrupt and inefficient. However, the solution to this problem does not lie in their subjugation by global predatory forces and takeover of national economies.

The disability of nation states has to be traced to the continuation and institution of the regime of monetary exploitation that has continued long after ending of the colonial rule and its further entrenchment and legitimisation now being sought through globalisation. Very often excessive pretensions of state which they could not fulfil due to monetary exploitation are now being replaced, by excessive pretensions of forces of globalisation, which are accountable to no one, with promises which will never be realised under the present global system.

As the national markets are obliterated by global markets dominated by global capital, the vast economic activity that evolved around national markets disappears. The obliteration leaves behind a trail of destitution, poverty and abandoned sustainable livelihoods, dismantled power and security structures. The society is left with no option but to reorganise itself at a lower level of subsistence very often at the expense of environmental degradation. As governments loose initiative and the will to nurse and sustain and provide for the growth of national economies, people descend to a new culture of survival and servitude.

In the name of a miracle that would never usher, predatory forces have succeeded in destroying the national initiatives for development to place nations and people at the mercy of unseen forces which bear no responsibility to the negative consequences of free market. The underlying notion that capitalism alone has triumphed and brought about the affluence of America and the West, has enabled the opening up of economies and promoting the belief that by providing for the free-play of the global market forces, poor nations would achieve similar affluence and opportunities.

The debt crisis that has arisen as a result of the impossibility of achieving sustainable repayment capabilities by the disabled economies, has become the newest strategy of subjugation and takeover of national economies and bind people in a more excruciating and deceptive relationship than those that existed during the era of colonialism.

The agenda of structural adjustment first subordinates the national banking system to a regime of monetary exploitation. It sets and implements the imposed unequal relationship in value of currencies through the national banking system.

By their obligation to the global monetary system, from which they have to borrow, national banking system emerges as the foremost implementing agency for the execution of the cruel regime of monetary exploitation of their own people.

Subscribing to colonial culture of banking, national banking cannot trust their own people or take risks or promote local enterprise. The World Bank sets the agenda and opens up the economy for the global forces to take over and control the local economy. The political leadership has to endorse the programme set by the predatory forces and step aside.

The real mission of the World Bank has been to stabilise a global order through the institution of an indirect colonial regime. It avails every opportunity to further perpetuate the regime of monetary exploitation and bind nations into the new system of yoking.

The indicators on which the World Bank has come to rely so heavily such as Gross Domestic Product and Growth Rate are hardly indicators that reflect the wealth of the people and nations. The increase in GNP can be achieved by the increase in

production of goods, which are subsequently exported to sustain the affluence elsewhere. Secondly the incremental GNP increase occurs in the moneyed economy which has now been geared to service the debt and provide return for the investment and without increasing the wealth of the poor of a country. The actual wages remain stagnant at levels just enough to survive or falls in value.

The increase in the GDP due to foreign investment can also be achieved by destroying the non-moneyed sustainable economies bringing more people into cheap labour trap. This negating influence remains unaccounted for, in the calculations of GDP. Very often, the increase in export earning is an indication of increase in poverty while the pretensions of the proponents of export oriented economic growth keeps the national governments unfocused on the real causes of poverty and the need for the projection of alternate programmes for development essential for generating the needed wealth of nations.

One of the main causes of poverty in adopting a path of development based on a regime of monetary exploitation is the aggravation of inflation.

The inequality and the overvalued goods imported as against those exported, in a regime of monetary exploitation, makes the export-import trade, a trade of export of affluence to advanced countries and import of poverty to the developing countries.

Further, the obligation of national economies to exchange large amount of currency in return to an overvalued foreign currency contributes to the build-up of inflation.

The conventional economic wisdom simply closes its eyes to this fact and assumes an inflow of foreign currencies on whatever

the terms would increase the wealth and raise the standard of living. In the context of a regime of monetary exploitation, this has a reverse meaning and contributes to the reduction in the purchasing power of the people through inflation.

The governments that issue the currency are under obligation to their people to sustain the value of money and are called upon to provide value to their currency to compensate the overpayment of value they have to make to the overvalued foreign currency they have inherited. This shortfall is often augmented through borrowing further from foreign sources aggravating the debt crisis.

The furtherance of colonial currency relationship as a condition of development not only increases the relative cost of products and makes people poorer by reducing their purchasing power, it also further exorbitantly increases the cost of capital goods, which are essential for the realisation of development models prescribed. The impossibility of acquiring the technologies as a result of their high cost negates any possibility of industrialisation of nations as an expression of their free will but only allows a subjugated economy effected by the predatory capital and its takeover culture.

The extension of markets on an uneven keel destroys the local initiative in economy turning local entrepreneurial capabilities to subserve global predatory forces by becoming suppliers of cheap wage labour. There is hardly any possibility for the emergence of adequate local capabilities, from within, that could compete and match the global forces nor there is any basis or possibility for harmonious integration of the two poles, local and global.

The developing economies are too weak to sustain the culture of developed free market economy. Their

regulatory and infrastructural arrangements could hardly cope with such an open arrangement. Much effort and energy are spent by national governments to meet and match the demands of globalisation needs and conditionality. There is little recognition that these efforts will create the framework for the culture of dependency and pave the way for permanent subjugation of nations under conditions of monetary exploitation.*

The market of the free market does not exist within developing nations to make success of global commercialism, as the people have no money with which they can compete and participate in a global market. If they have money, its purchasing power is negligent and if the purchasing power is exercised, the remaining few also would be rendered poor. The exploitative relationship only permits only a one-way flow of wealth and resources.

The pretensions of globalisation would only further provide value for the accumulated 7mountains of money in the Western countries and lead to accumulation of wealth and capital and not enable the industrialisation or effect development of developing countries. Only countries like Malaysia that have successfully taken note of the content and orientation of predatory global capitalisation, that has come to be foisted as globalisation and panacea for all ills of the poor nations, have succeeded in meeting the challenges of development and self-preservation. Those who capitulated to the pretensions of subjugative neobarbaric agenda and its programme of globalisation are doomed as nations.

Chapter 13

Monetary exploitation and its consequential ramifications on global peace and international security

The historical aversion that barbarism has shown to civilised and settled life of people and the perpetual struggle it waged to undermine civilisations through plunder and subjugation has come to be institutionalised through monetary exploitation in the new world order.

The pursuance of globalisation as a panacea for the ills of humanity came on the heels of the victory celebration in the cold war over communism, in which struggle, the defiance of the forces of civilisation against barbarism came to be submerged for over a century. Communism was seen as the number one enemy of humanity. It was assumed that that the entire humanity values individual freedom and democracy the way West valued it.

The premature celebration that followed the collapse of Soviet Union gave an unethical and immoral justification for the foistation of the new variant barbarism and advance its perpetual struggle for global domination through the agenda of globalisation based on the effective deployment of the instrument of monetary exploitation.

The unassuming millions of down trodden who earnestly looked to a new future were soon to be disappointed for what would dawn is another bout of colonialism.

In countries of West, the global capitalism survived the onslaught of collectivism and communism only by agreeing to institute an elaborate social security system and the creation of welfare state through which it agreed to subject itself to the scrutiny of the state and its regulations and pay for the sustenance of the social security system which alone saved it from extinction.

However, this arrangement to which the global predatory forces agreed in their countries of origin was never extended beyond the Western national boundaries.

The condition of free repatriation of profit to the parent companies and fatten share holders earning and fill national coffers marked the predatory globalisation a very irresponsible and immoral arrangement that leaves the nations of the poor in a very vulnerable and precarious state. The institution and creation of opportunity for practice of global capitalism, on which the agenda of globalisation has come to rest, has not only failed to institute the social security system which alone could have provided a safety net for the affected.

The immorality of the scheme came to be drowned in the chorus of cry for the protection of human rights and pretentious tears for the plight of poor which became part of the culture of free exploitation.

The inflationary pressures generated by opening up national economies for monetary exploitation and the progressive dismantlement of the traditional social endowments continued to force societies into a state of abject poverty.

Globalisation by entrusting the responsibility for humanity's development in the hands of global predatory forces has reinstated colonialism in a modern context.

While the needy nations struggle with the debt crisis in the hands of the new gentry, the sucked out riches has created the celebrations of affluence and full employment in Western nations and especially in the US and Britain, in a way that could not be achieved even in the era of direct colonial rule.

The effective integration of the instrument of monetary exploitation through the mission of Bretton Woods institutions and the entrenchment of the new exploitative relationship, the character of which is one-way suction of affluence through the exploitation of cheap labour and resources, has left many nations nonviable and ungovernable.

The compliance with the terms of instituted regime of monetary exploitation as precondition for aid and assistance, which effectively destroys the national resolve for self-preservation and exerts a destructive pressure on the cohesiveness of nations, has turned the global marketplace a graveyard for many nations.

The power that has come to be deployed in the wake of foisting the new world order has also brought with it new perils which engulf humanity in the way of global warming, hunger and degradation of environment, epidemics, global terrorism and disintegration of nations.

The openness that has been sought in the name of freedom and development creates the ascendancy and engulfment of barbaric values and a culture of selfishness and irresponsibility under the tag of modernism essential for the spread of global markets.

The natural instinct for disrespect and undermining of values of civilised societies that accompanies the globalisation and the disregard it has for the traditional values is the latest threat to peaceful and sustainable life of people. In desperation to defend the values of civilisation in the face of relentless neobarbaric onslaught, civilisations have fallen back on fundamentalism and terrorism in which the hapless people are increasingly taking refuge.

The demeaning and degradation of the value of human being that accompanied the agenda of monetary exploitation has also brought with it the need for struggle for self-preservation and reinstatement of traditional values.

The promotion of selfishness and individualism and breaking down of social structures under the cover of human rights without an alternate social net, provide the conducive atmosphere for undermining existing social order and spread of barbaric values.

The pretensions under which globalisation has come to engulf the world legitimised the monster of monetary exploitation which remained contained through the programmes of self-reliance and independence in the postcolonial period. The moral aggrandisement with which the globalisation came to be promoted shrouded in stealth the degree of fraudulence which distinguished the new agenda for global domination.

The perpetual demand for the devaluation of currencies as a condition for aid based on the argument that such devaluation would enable increase exports of cheaper goods helped the advancement of the new regime of exploitation. The increase in the relative disparity in the value of labour and hence the value of human being imposed through the imposition of a

regime of monetary exploitation became a norm and a condition to avail the opportunities of globalisation.

The perpetuation of disparity became a condition for human existence imposed by the new moguls of monetarism who found the pretext of poverty alleviation and desire for development provided a justifying patent to institute the new colonial relationship by effectively deploying the instrument of monetary exploitation.

The pretensions with which the agents of globalisation have gone about imposing conditions and opening up national boundaries and with a culture of barbaric intolerance of seeing everything substandard in need of reform and change, have generated an opportunity for patronising and undermining the national resolve for development in ways barbarism never had in its struggle with civilisations.

The openness and structural adjustment globalisation has demanded as condition for availing its capabilities and benefits of Western economies raises aspirations which cannot be met by national economies and aggravates the excruciating experience of relative poverty and the need for dismantling the national foundation of economies.

The pressures of relative poverty aggravated by rising expectations and the reduction in real earning which the society as a whole experiences as a result of devaluation, is the fundamental cause for endemic corruption that besieges poor nations.

The culture of corruption that prevailed during colonial times and which subsisted in the postcolonial period became aggravated in the new global order where expectations are high while real value of earning continues to fall.

The living standard of the middle classes cannot be maintained at levels of earlier times due to the shrinking value of their earning as a result of devaluation. With the middle classes debased, the resulting pressures lead to the disintegration of the ethical foundation of society, permeating the regime of endemic corruption in society.

Under the onslaught of monetary exploitation, as the currency loses value, the society slides into a state of abject poverty leaving governments incapacitated and state institutions paralysed opening opportunity for taking control of national economies by external interests.

As society slides into abyss, people lose confidence in the state and governments, undermining the constitutional and political foundations of nations, leading to the ascendancy of dictatorial and armed forces in the affairs of state.

The paralytic influence globalisation and monetary exploitation has on the process of legitimate government in developing countries, generate lack of confidence in the state, the democratic process and political parties, forcing a shift of the power base to traditional and fundamentalist and revolutionary structures generating a rupture with the legitimate government leading to strife and destabilisation.

The absence of political stability would become the new pretext for the non-appearance of the never dawning miracle that was to usher the era of affluence.

Very often, the threat the state faces have to be diverted by the creation of diversionary conflicts and aggravation of existing conflicts. The entanglement of societies in conflicts would only further facilitate the realisation of conditions that would make the strangulation of nations through economic and military relationships that would turn nations into geostrategic bases for the agenda of global domination.

The onset of loss of confidence and trust in the governmental process shifts the power base to repressive structures in the name of maintenance of law and order.

The sectarian programmes offering a dignified way out gets their recognition aggravating sectarian tendencies.

The government itself becomes prisoner of forces that are inimical to stability and peaceful life. Where there is a robust multiparty democratic system in place, the real causes of poverty very often gets drowned in the internal strife for power among parties making people believe that change of political parties will usher the Promised Land under globalisation. However, as people become more enchanted with the party politics which cannot deliver the Promised Land, people look elsewhere for a redeemer.

The globalising process through its irresponsible relationship to national economies generates revolutionary pressures which threaten to engulf the globe on a different plane.

The origins of endemic poverty and endemic backwardness of many nations are the result of years of colonial oppression during which time the traditional economic life became disempowered and strangled, when there was little scope for enterprise and development. The moneyed economy was limited to the colonial economy directed at exploitation of labour and resources to create affluence elsewhere.

The new global order exhibits the same incapacity to provide for the generative empowerment and focus, which would engineer the development of indigenous economic power through its own modernisation.

Further, the absence of a programme for their integration into the mainstream economics through their empowerment and

modernisation turns subsistence economies into a trap for famine and mortality.

The need to fall back on hunter gatherer state and scrape the environment for survival have their own consequence for the degradation of global environment adding to damages of flooding and erosion.

When a section of a society is condemned to a state of poverty and low income, the tendency for the population increase becomes higher. The economy of scale is reduced to the reality, that the increase in the number in the household alone increases the earning capacity of families by multiplying their earning to meet the needs of the household.

The demeaning of human value that monetary exploitation perpetuates reduces the social responsibility of people to their communities. The breaking down of societal endowments of social and food security and the helplessness and insecurity that pervades the society as a result of its breakdown, increases the population pressure.

The governments that cannot provide for the social security and decent living standard of their people cannot be expected to provide for the family health care. People fall back on an economic and cultural regime in which the increase of population is an investment that provides for security of life.

The culture of domination and ridicule and living off civilisations by plundering and overrunning them has attained new heights in the postcolonial new global order. The institution of a regime of monetary exploitation has been built on a system of international relations that sustains it in the name of global peace and order, strangling nations and people and placing the future of humanity in peril.

The disappointments and frustrations arising out of the programme of consolidating a global order based on and building upon the values and attitudes of colonialism has created a world of tension and distrust. The increased sense of the repressiveness and the helplessness felt by nations because of the new scheme of appropriation through monetary exploitation has brought about the condition of a collapse of international order which in the end, will drag many nations to war.

The difficulty the Western nations have in perceiving the injustice of monetary exploitation stems from the extension of values and perceptions of colonial past and the culture of domination and ridicule which has been carried into the foundation of new global order as a historical extension. The new world order came to be built on the achievements, relationships and ideals that permeated the era of European colonialism since the 17th century.

The notion that global peace and the emancipation of humanity is contingent on an unreasonable foundation of global order based on a relationship of monetary exploitation and the perception that the injustice can be sustained through maintaining the status quo in the name of global peace underscores the wilful scheming and commitment of specific nations to undermine the values of human brotherhood and sharing.

As long as such conspiratorial scheming designed to undermine the will of humanity underpins the international order, there will be little opportunity and possibility in the international forums to address the real causes of global poverty and grievance of people and nations. This inbuilt resistance and denial and their subjugation to a naked agenda of defence of self-interest of few nations that have come to

benefit from the present dishonest arrangement will eventually lead to the loss of authority of international institutions.

The frustrations expressed at identifying the cause of their disabilities and instituting a programme of its eradication will eventually lead to the abandonment of many of the international institutions that are part of the superstructure of monetary exploitation. The ability of these organisations to maintain the peace of the world too would be eroded.

The disintegration of nation states resulting from their non viability as a result of monetary exploitation will be accompanied by a shift and reorientation of their power structures to revolutionary and fundamentalist structures distinguished by a commitment to opt out of the present international system rejecting its immoral foundation and seek a relationship based on identity factors that assert the values of equality of opportunity, dignity and sharing.

As much as monetary exploitation imparts a disintegrative pressure on poor nations, it also imparts an integrative pressure within affluent countries. As the disintegrative pressure dismantles nations, the accumulation of wealth facilitated by monetary exploitation enables the expansion of Western nations with a renewed programme of global domination.

The process of disintegration of nation states will be accompanied by migratory pressures in search of greener pastures, gripping the world in a scare originating from the possibility of tilting of humanity to the side of affluence. The opposition to the barriers and protective measures that will be essential for the defence of the gains of barbarism and sustainment of the regime of affluence will be one sided. The preventive assault will further aggravate international

strife, break down of social order and aggravation of global refugee crisis.

As the conventions and legitimacy accorded by the present order would favour the perpetuation of the status quo, the emerging power structures will advance their claim for legitimacy through force and resort to armed struggle to establish their credentials. The legitimate coercive instruments will assert themselves in defence of the status quo facing attacks from the emerging power structures claiming legitimacy and recognition.

The UN which is committed to defending the order of neo-colonialism will emerge as the forum through which the concerns and interests of Western nations will be advanced supporting the move towards deploying aggressive force and state terror in defence of present order.

The non-comprehension of the real nature of the issues and the emergence of symbolism of terrorism as the only option of democratic expression of aggrieved people will engulf the world in a struggle against state terrorism backed by neobarbarism. The agenda of defence of the global order based on the supremacy of barbaric values based on domination and exploitation of civilisations will be drowned in this struggle against terrorism aggravating the global security situation leading to the collapse of the global order.

Depending on whether nations take an antagonistic stand or willingly submit and become outposts, the hegemonic powers will seek out new rights for direct military deployment in defence of barbaric interests while the

underlying humanity's struggle for justice will remain outside its comprehension and sphere of concern. The fundamental human right to revolt and eliminate causes of perpetual oppression and the supreme sacrifice of life for the sake of fellow human beings will be reduced as an expression of terrorism and the struggle against this terrorism will emerge as the new moralising mission of barbarism in its struggle for global domination.

The thrust of barbaric values in the name of global peace, individual freedom and democracy and their subordination to the agenda of global domination will aggravate the process of disintegration of nations. The elimination of the opportunity for progressive and democratic articulation of aspiration of the masses that has risen in the wake of the collapse of the Marxist ideology and leadership the Soviet Union provided, has significantly contributed to the possibility of the emergence of chaos on global scale brought about by unidentifiable forces and invisible leaders waging an unwinnable war.

As the ability to comprehend a just world order will lie beyond the comprehension of the dominant forces, the anxiety and sense of insecurity resulting from the onset of global disintegration will grip the world and the siege will overshadow the importance of evolving and advancing a well considered, just and long lasting solution to the oncoming problems.

Chapter 14

The UN and monetary exploitation

It is a tragic experience for humanity that the UN and its agencies have ended up as the major defenders and promoters of the agenda of monetary exploitation choosing to ignore its own proclamations that could have provided for its identification and eradication.

The UN has become the forum that legitimises the new agenda of domination. The alternative to the UN system and the global order it sustains, is the fallback to direct colonial rule replacing the indirect colonial rule that is embodied in the new global order.

Through its concerns for the plight of the poor and future of humanity, the UN has come to foist over the post war global order a moralising shroud which has contributed to the consolidation of the neobarbaric global order of monetary exploitation. The embedded regime of monetary exploitation, which UN legitimises, will forever stand to strengthen the barbaric foundation of the present global

system in which poverty, destitution, inequality, strife, and suffering of majority of humanity will remain a permanent feature.

The mission of maintaining of global peace has also become a mission to perpetuate monetary exploitation. The NGO movement that now receives the patronage of UN has come to play the role once religion played in the era of colonialism in providing an additional moralising shroud that masks the real cause of global poverty, strife and degradation of humanity.

Today monetary exploitation stands as the number one crime against humanity and the crime that is the mother of all crimes, yet it remains unidentified and undeclared as a crime against humanity.

Following is the,

Universal Declaration of Human Rights adopted and proclaimed on the 10th December 1949 in the General Assembly of the United Nations.

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realisation of this pledge, now, therefore, The General Assembly Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it is independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and the security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, or to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each State.

2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.
2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

1. Everyone has the right to a nationality.
2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

1. Everyone has the right to own property alone as well as in association with others.
2. No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

Article 21

1. Everyone has the right to take part in the government of his country, directly

or

through freely chosen representatives.

2. Everyone has the right of equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realisation, through national effort and international co-operation and in accordance with the organisation and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. **Motherhood and childhood** are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realised.

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Monetary exploitation is specifically a violation of Article 23 and its subsection (2) that categorically states that,

Everyone, without any discrimination, has the right to equal pay for equal work.

The regime of monetary exploitation is perpetuated by maintaining different pay for equal work. The failure of the UN to emphasise the importance of promoting this article of faith, especially in the interrelationship among nations, has made the UN an institutional co-traveller in the scheme of monetary exploitation of nations.

The agenda of globalisation based on the perpetuation of monetary exploitation and appropriation of cheap labour value further directly impinges on Article 1, that states,

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

The institution and promotion of the instrument of monetary exploitation to effect fundamental disparity in the value of human beings which monetary exploitation perpetuates, undermines almost every single article of the above declaration whose foundation is universal brotherhood and justice with direct infringement of articles 2, 4, 5, 22, 24, 25, 28, 29 and 30.

The conspiratorial foundation of monetary exploitation and the inequality it perpetuates and thrives upon, virtually renders UN a morally defunct organisation, which is fundamentally dishonest in its predisposition.

The two sister organisations of UN, International Monetary Fund (IMF) and the World Bank (WB) are the foremost international institutions that are positively engaged in implementing and sustaining the agenda of monetary exploitation through their programme of aid and global economic development.

The UN, through its global mission and indirect promotion of conditions of monetary exploitation, turns out to be a frontal organisation that perpetuates monetary exploitation through a broad system of agencies and commissions that promotes and shrouds the consequences of monetary exploitation. The UN's mission of stabilising an unequal and exploitative global order violating the dignity of the human being, which it proclaims to uphold, undermines the foundations of peace, global stability and international security.

With this background the UN agencies have engaged in a broad programme of global management stabilising and sustaining the order of inequality, operation and degradation of humanity. With little scope for change the UN will continue to be the forum that regulates and controls the fatalistic destiny of humanity where injustice and inequality predetermines the conditions of peace and globe stability.

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Chapter 15

Monetary Exploitation is a crime against humanity

The decision of the Western nations to replace colonialism with subtler regime of monetary exploitation and perpetuate a world order based on imposition of permanent economic disabilities and inequality has brought great disappointment to those who seek justice in global village of humanity.

The conspiracy to defraud humanity of its earnest desire to achieve a dignified life has emerged as number one crime against humanity. The perpetual conspiracy to undermine the will of humanity and the political and institutional process of global integration and in palace revive the colonial order in its new form and shape has made inevitable the onset of a process of disintegration of the global order.

While human brotherhood remains the cornerstone of UN Declaration of Human Rights, the ability to maintain and further perpetuate the disparity in the value of earning for the same work and in that arrangement, the poor nations

are the marginalized victims, monetary exploitation emerges as the mother of all crimes against humanity. Whether it be the child death caused by want of medicine or milk powder or the mother's death due to the lack of hospital facility or AIDS, the perpetrators are the men with bow ties who sit in the board rooms of federal reserves and treasuries of Western nations who scheme up policies to maintain a strong dollar, pound or euro against currencies of poor nations.

The slow death of millions on a daily basis perpetrated by murderous schemers with their culture of devaluation of currencies and the demeaning and debilitation of the whole nations and people who have been deceived with the promises of economic prosperity have only seen the depletion of their resources and blood and ended up as helpless walking corpses. This is a testimony to the crime against humanity committed by the agents of neobarbarism, by their culture of devaluation of currencies of poor nations.

If the purpose of UN Charter on Human Rights is to provide the fundamental law that upholds the brotherhood of nations and provide for the equal empowerment of human being, of the UN should realise, the culprits who have undermined all its earnest efforts are the barbaric forces who have worked under the cover of the UN to foster their own agenda domination undermining its activities by perpetuating permanent disabilities on nations taking advantage of their weaker positions, through the effective deployment of the instrument of monetary exploitation, the western national have grossly undermined the UN's mission of human brotherhood.

The neobarbaric mission imposes a process of devaluation of human value, undermining the intrinsic value of individual human which should remain the same through out the world. The need for the devalued human being to labour as many times by the ratio of differentiated value of labour to attain his real value in the end drains and depletes him. He could have been better off by taking refuge in the non-moneyed subsistence economy, as this would have left him with his integrity and dignity intact as the poverty of primitiveness is a virtue that preserves the intrinsic value of the human being.

While poor nations struggle to provide a nutritious square meal to their citizens, monetary exploitation and appropriation has led to the explosion of obesity in the developed nations and their health systems cannot cope with the diseases of affluence. The need to export food items to earn foreign exchange needed to keep the repayment schedule, has left mountains of fruit pulp, prawn heads and tea dust for the natives to fill their stomachs and survive while the balance have been exported to adorn the dining tables of the affluent West.

The crime of monetary exploitation and its strangulation transcends all walks of human endeavour and existence. The fact that through the repayment of loans that the value is exchanged in a highly disproportionate manner bankrupts nations and makes them nonviable. The extension and legitimisation of the colonial culture of devaluation through the establishment of Bretton Woods institutions is a scheme of unprecedented criminality perpetrated against humanity.

A poor country wishes to engage in global trade so that its citizens will attain a standard of living equal to the developed nations. Maintaining the strong dollar, the pound, euro or

the yen, because a developed country has all the affluence, opportunities and economic power and to use this as a basis for fixing the exchange rate that will further improve the poor nations and disable them, defies even the primitive sense of justice in human beings and challenges the fundamental principles of brotherhood enshrined in the UN Charter on Human Rights.

While maintaining the current level of exchange rates, the developed nations can generate enough money to buy-up most of the nations and hold them in servitude. As nations collapse under the present scheme of exploitation, the UN itself will emerge as a forum that will facilitate this process of recolonisation and dispute arbitration in sharing the gains of monetary exploitation among few powerful nations.

The hidden mission of neobarbarism, of which the UN has become the vehicle, is at considerable variance with its proclaimed mission of upholding the interests of sovereign nations, which the UN proclaims as a protector. The instituted regime of monetary exploitation will create a free world of free colonies where the claim of independent sovereign nations will remain on paper while the entire humanity has been yoked in servitude to the forces of neobarbarism. The stabilisation of the exploitative regime through the pretensions of globalisation will drain the poor nations further through the one-way suction and accumulation of wealth in favour of developed nations.

The legitimisation and institutionalisation of monetary exploitation through the Bretton Woods institutions and their pretensions as the redeemers of human suffering, disempowerment and destitution, has enabled the integration of new global order of domination and exploitation. In its subtlety and breadth, the present global

order of exploitation surpasses all other imperial orders of human history. The firmly entrenched global structures of exploitation and debilitation of humanity is the cause of all human suffering and sadness.

The disintegrative pressures of monetary exploitation that arises out of the frustrations, disappointments and break up of normative structures caused by the demeaning of the value of human labour will engulf nations and continents that have become the speechless victims of the barbaric scheme of domination and subjugation.

The intrinsic value, inherent dignity and inalienable rights of the human being are devalued through the devaluation of currencies and impose severe disability on people in exercising their rights and opportunities. The subjection to the regime of monetary exploitation continuously depletes the intrinsic value of nations and their citizens rendering them worthless. In today's world, fighting against this cruelty is possible only at the expense of costly defiance, self-sacrifice and struggle against sanctions and blackmail.

So hidden and natural have become the mechanisms and arrangements of the methodologies and culture of monetary exploitation, nations have become incapable of resisting their subjugation. The strangulation takes place through such magnanimous acts and benevolence there is hardly a clue that a scheme of gross injustice and criminality has been instituted.

The fact that barbarism cannot seek a relationship with the civilised world outside this arrangement of exploitation has imprisoned global peace and security to subserve its agenda of domination. There has existed only a nominal commitment to the equality of human beings and equal opportunity for exercising the inalienable rights of humanity.

The oppressiveness of the regime of monetary exploitation and its aggravation of relative poverty is a cause for generating the frustration arising from the helplessness of humanity. It is this sense of frustration and the dearth of viable opportunities for a dignified life that is being converted today into militancy and terrorism by forces seeking to establish justice. The war against terrorism cannot be won without the identification of the source of human inequality and universal injustice, which is the instituted regime of monetary exploitation and ending of the extension of this colonial arrangement in the name of international peace, security and development into the modern era.

The agenda of globalisation has further shrouded the true disposition of the scheme and the perpetrators of this crime against humanity. The whole world is transformed into a theatre of resistance through the natural instinct to rebel against a scheme that is a source of disempowerment of people, perpetual loss of dignity and human degradation especially when the perpetrators still remain unidentified. The heavy burden that the nation states have to bear in order to defend a global order that generates the causes of disorder and strife is threatening their survival and cohesion of nation states and their stability.

The friendly and equal partnership assured to sovereign nations by the UN is turning to be the graveyard for many nations. The stifling experience of monetary exploitation and the indebtedness that cannot be serviced has condemned many nations to an eternal pariah status and sustaining the relationship between nations has become a peril that will drain even the little that is left of these nations.

While there is a firm commitment to the maintaining the regime of monetary exploitation that survives on imposing the disparity in the value of human labour and human being, the desire to maintain the intrinsic value of human person and equality between men and women also become irrelevant as monetary exploitation is effected by assuring the different value to the worthiness of human beings. The social progress and larger freedoms will only help the consolidation of global culture of predation and barbaric domination.

The human rights and fundamental freedoms can be won from oppressive states, oppressive movements as well as through breaking up of traditional normative structures. But what will be the worthiness of the freed citizen who has the human rights and fundamental freedoms if all what he can do is to turn him into a cheap wage labourer who will be paid 2 US dollars per day by a multinational and work under a threat of being fired any time for the rest of his life.

The social structure that has collapsed may have provided less than the 2 US dollars per day. However, it provided a security and safety net as an extension of societal endowments and an economic life based on sustainability, and a peaceful cultural and social life based on centuries of experience of human intuitiveness.

The freedom from monetary exploitation and subjugation to a barbaric scheme of domination and plunder has not been recognised as a fundamental human right of humanity. Hence, monetary exploitation which is the single most perpetrated crime against humanity not only has survived the censor of human conscience but continues with its agenda of slow annihilation of humanity.

There is no purpose in giving rights to people unless they are equally empowered to exercise those rights. The freedom of having rights and being unable to exercise them only contributes to the excruciating relative poverty and mental agony. To promote values which are barbaric in origin but to expect to exercise those rights under a condition of blood sucking monetary exploitation and the great disparity in the value of human labour turns these lofty ideals into another shroud to cover the fundamental crime of monetary exploitation.

All human beings are born equal and free and have an intrinsic worthiness and that has been the decree of God. However, children are born today with a head tag of indebtedness, as a result of the barbaric scheme of monetary exploitation, from which he may not redeem himself by the entire labour of his lifetime and he may go to the grave with larger tag of indebtedness.

The institution and legitimisation of monetary exploitation has also regularised slavery in modern context by making the old slavery of direct exploitation irrelevant. Cheap production of commodities can be effected in the native lands through the instrumentality of monetary exploitation and have them exported without the need for direct slavery. The exploitation of girl labour and their export as maids today has emerged as a new form of slavery and a source of servitude and the exploitation that has been made possible by the opportunity for sustaining cheap labour value in their native countries.

In recent times, the world has witnessed the intransigence and lack of cooperation of the US to the issue of establishing an international criminal court. The culture of making human beings unequal in terms of the dollar note and undermine their existence by

schemes of plunder and domination is a crime against God's will and the wilful conspiracy to defraud humanity is also a wilful conspiracy against God's will.

The crime of monetary exploitation perpetrated against humanity is committed through a web of global players and institutional mechanisms backed by strong international governments. Tracking them and bringing them to book can be a project many times harder than the global fight against terrorism. However, before any scheme to eradicate the curse of monetary exploitation can be put into place it may be necessary to find out whether there has been a wilful criminal conspiracy to defraud humanity by setting up a special court, if possible, under the auspices of the UN.

The suspicious and erratic behaviour of successive British Primer Ministers and American Presidents since the Second World War and the evil axis that has prevailed between the two nations point to the existence of wilful conspiracy against humanity. The desperation with which the two nations have worked to throw diversionary dices and bogus threats to human civilisation, first with communism and secondly with global terrorism point to the existence of a wilful conspiracy to defraud humanity.

The nervousness that compounds the global perception of these two nations and their allies when any change is proposed to the present global order, points to the prevalence of anxiety in protecting and shielding a known scheme. The uncovering of the nature and content of the scheme, that is geared to the exploitation and appropriation of human value through unjust means which is now identified

as a crime against humanity should have priority in global problems needing urgent solutions.

The theoretical foundation of the heinous scheme to defraud humanity has to be looked in the discussions which Maynard Keynes had with the British and American Treasuries that formed the basis of Bretton Woods conference that led to the establishment of the institutions of World Bank and International Monetary Fund. But if there is no wilful conspiracy but if the scheme has emerged naturally, one has to look for the origins of the scheme in the genetic causes that gives rise to the culture of Barbarism.

Whole nations are guilty of the fundamental crime against humanity, which is monetary exploitation. Many of these guilty nations are so desperate to engage in charity and exhibit their benevolence to help the poor of the third world. There is no doubt as long as there is a wilful scheme to defraud humanity through monetary exploitation, only a positive and focused effort at total eradication of monetary exploitation will end the root causes of global poverty and lead humanity towards prosperity, peace and true emancipation. The promotion of barbaric values and shrouding charity will have no impact on the deteriorating global situation.

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Chapter 16

The moral shroud of monetary exploitation

The perpetuation of monetary exploitation as a global instrument of exploitation and subjugation of nations has emerged as the most dehumanising act humanity has ever experienced.

The immorality of monetary exploitation surpasses the immorality of colonialism by leaps and bounds.

Monetary exploitation is sustained through a much stronger and hidden network of instruments and global institutions whose shrouds are more difficult to uncover than the imperialism of the nineteenth and twentieth centuries. Under this shroud, monetary exploitation is perpetrated on a formidable moralising agenda than the moralising mission of colonialism.

The global promoters and agency houses of monetary exploitation have built on the foundational culture of collaborator layers left behind by colonialism and have consolidated the new regime of monetary exploitation in

the name of globalisation. The global order and its globalising culture based on monetary exploitation has been consolidated on the footsteps of colonialism generating more and more interpretations, theories, and institutions and strengthening the exploitative channels.

In the history of mankind, any oppressive system comes to settle down and makes itself permanent by erecting its own superstructure of values, perceptions and institutions, providing for the moral shroud and the culture of patronisation, obliterating the evidences of its parasitic and alienated relationship to the base culture of civilisations.

In the era of monetary exploitation, the true dimension of the barbarism's predatory relationship also came to be shrouded in a complex web of philosophical and moral structures foisted to cover-up the extent of this crime against humanity creating its own vocabulary and language.

The agenda of global domination has a three dimensional programme; economic, political and military. Monetary exploitation remains the core instrument of the economic domination. The military and political programmes facilitate and consolidate the power relationship of domination and stabilise the regime of monetary exploitation.

The march of new agenda of global domination has not hesitated to build on the culture of colonialism of promoting discord and destabilisation within and among nations creating the necessary conditions and generate the invitations for its involvement that will lead to dependency and eventual subsumation.

Taking advantage of poverty of people and nations, the civilising mission of colonialism has attained new heights in

the era of monetary exploitation. The Western values of freedom, democracy and liberalism have only provided the opportunity for foisting the global order that is fundamentally committed to inequality and subjugation. The adoption of these values has only contributed to the breaking down of barriers and defence mechanisms inbuilt in societies for their self-preservation.

The mechanisms of monetary exploitation have fully availed of the opportunity of exploitation that were established under colonialism and built up during the modern era taking full advantage of the earnest desire of the people for a just and dignified life within their homelands. The nation states that came into being based on realising the colonial interests and ambitions, due to their inner instability, have come to provide a platform for discord and strife that could be taken advantage of to engage, expand and consolidate the agenda of domination on the footsteps of colonialism.

The fundamental nonviability of these nations whose foundations are based on colonial agenda of exploitation and domination has provided easy opportunity for external and internal destabilisation that could be a launching pad for all series of assistance, military, political and economic, shrouded on a moralising mission of bringing peace and stability and values of civilisation.

The role of religion as a vehicle of the civilising mission of barbarism has not diminished in the era of global domination through monetary exploitation. Religious missions takes full advantage of the disintegrative process imposed by monetary exploitation and inequalities that are found within structured societies to further undermine societies and disempower people, facilitating their subjugation and march of forces of domination and exploitation.

The religious dimension of programmes of global domination has re-emerged as a valuable shroud immensely helpful in mobilising the spirit of man in service of programmes of expansion and domination. The culture of intolerance advanced through the arguments of heathenism and infidelity of religions provides a readily available moralising shroud to forces of barbarism.

Religions provided a valuable programme of pacification through the subtle institution of its own programme of power vectoring in the name of morality and spirituality, dismantling the traditional authority structures in favour of the new agenda of domination and subjugation.

The sea of genuine concern and goodwill towards the poor that manifests itself as charitable exercise can have little impact towards making a permanent change towards bettering the life of millions of disadvantaged people and end their antagonism and hate, as long as the fundamental cause of poverty, which is the instituted regime of monetary exploitation, remains unidentified.

The overwhelming commitment of Western nations to a relationship of domination renders these charitable efforts irrelevant and counterproductive. Their role as deceptive shrouds hides the arrogant disposition of Western nations in stabilising the regime of monetary exploitation by taking advantage of humanity's desire for coming together as one village.

The promotion of values of individual freedom and democracy and human rights without dismantling the regime of monetary exploitation, accentuate internal strife through the breaking-up of sustainable social existence of societies and entraps people in a regime of exploitation as cheap labour.

The promotion of values that are otherwise unachievable due to the prevalence of imposed permanent economic disabilities, leads to the emergence of a dependency culture that shall be turned into an opportunity for consolidation of the regime of monetary exploitation and eventual erosion of sovereignty and self-preservation of nations.

The promotion of values of democracy and human rights clouds the focus of human concern and enable the promotion of alternate causes and interpretations of poverty while the real cause remains unidentified. The shrouding of the real cause of perpetual disability of people and nations, which is the monetary exploitation, in debates of deception, misrepresentation and irrelevancies in numerous seminars throughout the world puts the nations and people in total darkness.

As the national will remains undermined and disempowered by the instrument of monetary exploitation, aid and relief for the sustenance of societies becomes the only way forward for survival. The culture of aid and relief has emerged as a major shroud for instituted regime of monetary exploitation and a means to its furthering.

The dependency on the present aid and relief system promotes and facilitates the melting away of resistance against the imposition unilateral conditions of bondage and binding, leaving little room for self expression of nations and the exercise of their freedom in economic decisions.

The open economic system built on a unilateral imposition of values and perceptions leaves the nations breathless. The foisted virtues of free market on an exploitative culture of monetary exploitation built on the tracts of colonialism provides little scope of eradicating poverty and increasing the standard of living of vast millions of people who live below poverty levels.

The surrender of national sovereignty, that characterised the era of colonialism, gets submerged in the modern era in the arguments in favour of globalisation that is supposed to usher the miracle of America, shrouding the calculated programme of subordination and subjugation facilitated thorough monetary exploitation.

The demeaning of value of the human being instituted by monetary exploitation has legitimised the return of slavery in different forms as the only viable way of earning foreign exchange to pay for the debt incurred to rich nations.

The modern communication and media power has been very helpful in foisting an illusion of a world of opportunities as an extension of Western world while for the vast chunk of humanity it is life in a sea of misery. The media power provides a pain killing temporary relief through distraction while the condition of misery becomes more acute.

The affordability and availability of internet and communication to a few has made the equal opportunity non-existent on a global plane while the demand and expectations have risen considerably increasing the excruciating pain of relative poverty. The few who can afford such lifestyles as in the West emerge as defenders of the faith of the open economic system in which suction through remote control rather than direct suction that existed during the colonial regime, has emerged as the order of the day.

The inability to identify and eradicate the real enemy, which is monetary exploitation, and its drivers and beneficiaries, leaves the developing societies in a state of frustration where, the societies having been misdirected and forced to march into a state of strife and revolt as a needed exercise of self preservation. The struggle for the preservation of global order based on deception and cheating ends up as a struggle against

terrorism. The culprits and their local agents would now adorn the mask of saving humanity from terrorism and continue with their agenda of domination and debilitation of humanity, destroying the peaceful life of people and nations throughout the world.

The promotion of military solutions to internal constitutional problems aggravates the conflicts bringing about the collapse of constitutional order and imposition of military rule that further contributes to the weakening of states providing opportunity for further tightening the grip of dependency and exploitation.

The strife and prescription of militaristic solutions to constitutional problems and the destabilisation of nations comes as a bonus in advancing the programme of dependency aimed at disintegration of nations that will create the opening for the forces of global predation.

The process of disintegration of societies make impossible the stabilisation and reconstitution of nations. The deployment of militarism leads to the only option of invitation of foreign powers and the takeover of nations through the direct deployment of foreign military power as the only way out. The UN which is intractably bound with the new agenda of domination can only provide for the necessary legitimisation of the process of recolonisation in the modern era.

The contextual relationship that exists between imposed economic disabilities and disempowerment and disintegration of nations can be observed throughout the world. The strangulation perpetrated by monetary exploitation has led to the upsurge of pretextual opportunities and invitations for intervention which barbarism has sought since the Roman times.

The generation of strife and discord and the prescription of militaristic solution to political problems provide the window of opportunity of invitations that is essential for the direct intervention and takeover of nations. The shift away from the path of peace and finding consensual political solutions to a culture of militarism has led to the upsurge of armed struggles of resistance and legitimised their deployment which fundamentalism takes advantage of.

While there are enough peacemakers and conflict resolution experts staging seminars after seminars and telling and lecturing people about how to resolve conflicts and achieve peace and eradicate poverty, the mother of all causes of conflict and strife, which is monetary exploitation, remains well shrouded, unidentified and untalked of.

Upsurge of the culture of crowd journalism has only furthered the traditions of barbaric reducible of civilisations and promote a world of illusion that legitimise the agenda of domination emerging as an important shroud for the real game of monetary exploitation. The limited reach of barbaric comprehension is submerged in the culture of crowd journalism dedicated to sensationalism and discord.

The culture of journalism that has emerged as compensation of an inherent sense of insecurity and intellectual weakness has distinguished the media culture that does little to promote to appreciate the values of stable and sustainable societies and shroud well the agenda of monetary exploitation. The inherent insecurity of barbarism and its arrogant refusal to culturally develop to provide for a life within one's own homeland from which it has continuously suffered with its culture of transgression, domination, subjugation has provided the foundation for the present day values of globalisation.

The consequence of the present disposition of global order to the historical struggle between civilisations and barbarism can be far-reaching. Only the reassertion of values of civilisation providing for the establishment of stable and contented societies can lead to a peaceful world.

The reassertion of values of civilisation and their reinstitution in a modern context to provide for stable and sustainable societies should accompany the process of identification and dismantling of the barbaric conspiracy of monetary exploitation and the eradication of this injustice from the face of the earth. The survival of humanity and the prevention of its demise through strife and war depend greatly on the coming together of international community on such an agenda for a new global order.

The global NGO movement with its non-bearing excruciations and pretensions has come to replace the religious movement of the colonial era. NGO movement has emerged as a very useful tool in pacifying the resistance, sustain the culture of subservience and dependency and smoothen the pain of disintegration of traditional societal endowments in a way that could not be achieved in the era of colonialism.

The NGO movement has come to thrive off the destitution and strife ably shrouding the true dimensions of the crime of monetary exploitation. By living off a programme of disempowerment of people, it sustains and institutionalises the life of destitution and poverty of the condemned millions. Disempowerment of one is empowerment of another.

The Global NGO movement has come as an additional suctional mechanism of power and it competes with the old

religious traditions of scooping up power from dismantled societies through the management of poverty and destitution.

The breakdown of social order that results from screwing up of structured societies through monetary exploitation is seen as a human rights problem that can be solved through charitable piecemeal exercises.

The failure to trace the roots of the problem to the economic and political origins of imposition of a regime of monetary exploitation leaves the UN and its agencies, global religious and NGO movement as co-travellers and indirect agents in a scheme that perpetrates the misery of poverty and destitution of humanity.

It is not surprising the new global economic order and its agenda of globalisation has come as a great disappointment to humanity.

The West has abused the opportunity created by the earnest desire of nations for a dignified and honourable life by choosing to re-enact the colonial order in a different form and structure it through its mission of globalisation.

Fundamentally, there has been no institution of a value system and reorientation of mindset inherited from colonial times that could pave the way for a just global order.

The instinct of barbarism for subjugation, domination and plunder has usurped the opportunity for creating a just global order and reached new heights under the modern arrangement.

The new order is distinguished by the same old ideal of one-way suction of affluence. Wanting to give away nothing and constantly fearing and apprehensive of a global order

that could still be sustained on a foundation of equality, mutual respect and righteousness, barbarism continues to persist with its agenda of domination based on unjust values, effectively shrouding its true disposition through various deceptive pretensions and refuses to embrace the global village ideal. All indications are that it is inherently impossible for the Western nations to embrace such an order of justice and equality.

Chapter 17

The definitions and terminology for the study and eradication of monetary exploitation

The study and eradication of monetary exploitation calls for the better understanding of the process of monetary exploitation, its impact and manifestations, defined and measured so that the bench - marks for the process of eradication can be fixed and the parameters of the world without monetary exploitation spelt and realised.

The important parameters of the state of the economy are the revenue and expenditure of nations as shown in the national budget, public debt, the value of Gross National Product (GNP) and Per Capita Gross National Product. The annual percentage of growth of Gross National Product, called Growth Rate, has become an important indicator of the health of the economy. In some instances the average income, the Household Income and Expenditure, Value of Exports and Imports are also considered important parameters of economic development.

The other indicators of quality of life are the birth rate, population density, health given by life expectancy, infant mortality and people per physicians, and calorific intake of the population, education given by literacy rate, number of students in schools and higher institutions of learning. These indices are promoted by the United Nations as indication of economic and social wellbeing of nations.

However, these indicators in themselves are reasonably good indicators of economic wellbeing, taken independently and their annual percentage increase gives some indication of the change in the wellbeing of nations but in comparative terms their distortion and deceptiveness can be overwhelming.

The comparative distortions in terms of quality and value arise when the values are referred to one currency usually in terms of American dollar which has a beefed up overvalue in terms of most other currencies. The over valuation can also lead to absurd figures as families living off monthly wage less what an American would spend on a single meal. The distortion caused by the over valued currency relationship that has been the foundation of sustaining the regime of monetary exploitation permeates all other parameters giving a highly distorted picture of realities in any comparative analysis.

Furthermore, the present indices are based on the assumption that an unending increase in the indices such as Gross National Product (GNP) is the way forward for humanity. The achievement of a sustainable (continued) growth rate remains an important objective of governments. This assumption totally discards the sustainability factor and the stabilising values of civilisation which seek a stable regime of economic life where people can lead a happy life by

establishing a pattern of life cyclically sustained within their cultural fabric.

The marginal growth may improve the situation of poverty but not necessarily as in many open economic situations. The significant increases in Gross National Product go as export, piling on the affluence of the already affluent. Further, the increase in Gross Domestic Product while maintaining the open economy can be a cause for the increase of relative poverty and suffering by inviting new values that society can ill afford or sustain without causing indebtedness.

When a country is subject to severe monetary exploitation, in any export oriented economy the increase in value of Gross Domestic Product increases the quantity of monetary exploitation through the appropriation of cheap labour bringing little improvement to the quality of life of indigenous people. The value of exports and imports, though balanced, would not give the extent of export of affluence and import of poverty that is effected by maintaining the regime of monetary exploitation.

The traditional societies have long life expectancy based on the culture of people. Very often the pretensions of state breaks down these lifestyles giving a highly distorted picture of health that is claimed as an achievement of subscribing to global economy.

The other considered economic indicator is the showing of the stock market. The turnover in the share market and the appreciation of stock values are portrayed as an indication of the health of economy. This may be so in the case of highly privatised developed markets that enjoy the gains of monetary exploitation.

The indicators can have the opposite meaning in the case of developing economies. The performance of stock markets is an indication of extent of cheap buy ups by foreign interests that extends the reach of monetary exploitation.

The increase and decrease of share value are an indication of the greed factor that drives the predatory global private enterprise. Often these values are affected by calculations based on non-existent markets due to diminished purchasing power of the people, which eventually leads to the fall in the value of shares and the collapse of markets. When state companies are privatised, the changes in the stock market values and increased activity in the stock exchange do not indicate that no additional wealth had been created within the nation and hence give little indication of the change in the overall economic situation.

These indicators do not take into account the sustainability factor and the quality of life and happiness of people that could exist outside the moneyed economy. The process of dismantling of these lifestyles in favour of cheap labour exploiting regime, which has become the norm of the globalisation process, though, would positively show on the indices as increases in per capita income and expenditure drives millions into misery.

The present indicators, by their absence of reference to the parameters of poverty, also promote misconceptions as to the real causes of poverty. One such tendency is the justification of poverty of nations in terms of population explosion or corruption, which are only consequences of poverty and monetary exploitation and the resulting breakdown of social endowments and cultural constraints that uphold sustainable livelihood economies.

The failure to trace the causes of poverty to monetary exploitation and to identify the parameters of monetary exploitation remains a major obstacle in addressing the real causes and eradication of poverty on a global scale.

The present indicators will continue to be useful in knowing the state of the economy of the nations limited to the moneyed economy, though true prosperity of nations cannot be achieved without understanding the process of monetary exploitation and the conjunctuality that fixes the exchange rate relationship between currencies that determine the extent of monetary exploitation. The present exchange rates are the result of imposition of barbaric values and standards on civilisations to which the humanity do not have to subscribe or is necessary for its survival.

The struggle against monetary exploitation cannot be waged without further understanding and identification of the origin, mechanisms, and parameters that will enable the quantification of the extent of the monetary exploitation and without the establishment of indicators, definitions, and benchmarks that can be useful in the programme of eradication of monetary exploitation.

The following definitions are some of the important parameters that would establish the benchmarks and guide the drive to eradicate and abolish monetary exploitation. These terms are being defined here for the first time. These parameters are:

1. Monetary Exploitation
2. Colonial Factor
3. Quantity of Monetary Exploitation

4. Siphoning Coefficient
 5. Absolute Poverty Index
 6. Relative Poverty Index
 7. Real Growth Rate
 8. Real Exchange Rate
 9. The Price Average Income Ratio for Food
 10. The Life Opportunity Cost Table
 11. Sustainable Livelihood Profile
 12. Attainable Livelihood Profile
 13. Human Value Parity Monetary Relationship
 14. Positive Development Relationship
 15. Discounted Disparity Index
 16. Period of Integrative Discounting
 17. Unilateral Positive Valuation
 18. Human Value Parity Region
 19. Average Weight of Citizens.
 20. The Global Village Agenda
1. Monetary exploitation (ME)

Monetary exploitation is the exploitative process in international relations whereby one or group of countries gang up to impose their will on weaker countries and devalue their national currencies while forcing them to keep the economy open for acquisition and exploitation.

The present regime of monetary exploitation has come as a legitimate extension of the regime of monetary exploitation that was put in place during the colonial era whereby the colonial powers dismantled the national economies of people in favour of subject economies that enabled the appropriation of surplus value by assuring a disparity in the real value of currencies in terms of value of labour.

2. The Colonial Factor (CF)

The Colonial Factor (CF) in a relationship between two nations is the ratio of average earning between the two nations.

For example if the annual average earning of one country is 24000 US Dollars and another is 800 US Dollars, the colonial factor of the relationship between the two nations would be $24000/800$ which equals 30. The colonial factor indicates the extent of power the citizen of one country would wield over the citizen of another nation, which would be instituted in an open economic relationship between the two countries. The CF provides an indication of the extent of the inherently colonial nature of relationship between two nations and the degree of subjogative power of one over the other.

3. The Quantity of Monetary Exploitation (QME).

The Quantity of Monetary Exploitation (QME) is the surplus value appropriated by the imposition of a regime of monetary exploitation.

This is measured by calculating the man-hour value of total export and its cost in terms of labour value not of the poor country but of importing country minus man-hour labour value of goods that have been exported in return to the

exploited country. QME gives an indication as to how much affluence is appropriated through maintaining a regime of monetary exploitation that enables the availability of cheap goods to the developed countries while at the same time making goods expensive for the poorer countries.

$$QME = (MHE1 - MHE2) \cdot MHLV2$$

4. The Siphoning Coefficient (SC)

The Siphoning Coefficient (SC) is the ratio of the average cost of one hour of labour between two countries.

This coefficient is indicator of the profit that could be earned by shifting a labour intensive industry to a cheap labour country. This coefficient would nearly equal the colonial factor.

5. The Absolute Poverty Index (API)

The Absolute Poverty Index (API) is the ratio of families below the poverty line to the total number of families in a country given as percentage where the poverty line is determined by the minimum earning that is required to meet the average cost of living that could sustain a family without causing indebtedness and malnutrition and provide primary education of children and minimum health care and housing.

6. The Relative Poverty Index (RPI)

The Relative Poverty Index (RPI) is the ratio of the number of families who cannot maintain the standard of living compared to their counterparts in the developed countries

across the professions to the whole number of families in each category given as percentage which is calculated by the cost of living for different classes of people and the number living below the poverty line set for each profession and this number finally totalled to provide the ratio with the whole number of families.

7. The Real Growth Rate (RGR)

The Real Growth Rate (RGR) is the annual change in Relative Poverty Index.

The Real Growth Rate gives more accurate rate of growth in prosperity of nations than the present measurement of growth rate as given by the incremental change in Gross National Product which gives a highly distorted picture as there can be a positive change in GNP while there is across the board reduction of standard of living of people due to many factors. It is also possible to effect improvement in the living standard of people without improvement in the Gross National Product or with negative value for Growth Rate.

8. Real Exchange Rate (RER)

The Real Exchange Rate (RER) of two currencies is the ratio of equal opportunity cost in terms of the respective currencies within their own nations.

This will be the ratio of absolute cost of sustainable livelihood in the two countries which will be given by the monthly value of the cost of sustainable livelihood as given in respective currencies. This system of fixing the exchange rate eliminates the culture of fixing the exchange rates between currencies as a continuation of the colonial demeaning relationship and in accordance with the dictates of modern

day predatory instincts and determinants perpetuating the regime of monetary exploitation and not relatively valued in terms of opportunities that a currency can make available within one (developed) country of origin. This exchange rate is based on the capacity of money to assure the essential needs and opportunities within the respective societies and gives the true value of global currencies based on their purchasing power.

9. The Price Average Income Ratio for Food (PAIRF)

The price average income ratio for food is the percentage of average income spent on food by a country.

The comparison of price average income ratio for food for a basket of countries gives an indication of poverty and malnutrition prevalent in a society and the degree of affluence as only the balance would be spent on rest of amenities. This would also indicate the state of affairs in many other factors such as child mortality, life expectancy, productivity and other indicators.

10. The Comparative Life Opportunity Cost Table (CLOCT) The Comparative Live Opportunity Cost Table (CLOCT)

is the comparative costs of life essentials as percentage of average salary between a standard developed nation such as US with the nation in question.

The materials selected for each country may differ but should have functional correlation, as what is considered essential for life for each society may differ. The average cost expressed as a percentage thus would be reasonable indicator of comparative life standard of the two nations.

The life opportunity cost table is a better indicator of life standard of people than per capita income as per capita income gives a highly distorted view of living standard of people due to the over valuation of Western currencies.

The average monthly earning of daily waged labourer is considered as the average salary of the nation.

11. The Sustainable Livelihood Profile (SLP)

The Sustainable Livelihood Profile (SLP) is the detailed projected sustainable livelihood pattern of various sections of people such as farmers, fisherman, herdsman and workers taking into account the traditional endowments and economic life of each section providing the minimum standard of living of the people that governments are under obligation to provide.

Where these lifestyles fall below the criteria of sustainability, the lifestyles will be projected with added and expanded inputs resulting in projection that would transform the pattern of life to the newly projected lifestyle through necessary improvements and inputs. The SLP is an extension of existing economic and social life. Where such lifestyles would have a negative impact on environment, regenerative programmes would be integrated into SLP. The sustainable livelihood costs provide the basis for the establishment of social security system of a nation.

12. Attainable Livelihood Profile (ALP)

The Attainable Livelihood Profile (ALP) is the profile of average middle class life as defined by the line between the upper and lower middle

classes, which any government would place as its target of livelihood pattern of its people which would be the upper limit of livelihood content that would be the government's obligation and objective of achievement for each household.

Unlike the sustainable livelihood profiles that depend on economic culture of different sectors, the attainable livelihood profile is the standard based on the costs of attainable aspirations and enablement that could be established as common for all the citizens while at the same time taking into account the sustainability need. This projection allows governments to objectively focus on achieving the welfare of their people and avoids the dangers of governments being hooked to chasing the lifestyle projected by global commercialism of advanced nations and the endless chase, in the end, entraps them perpetually into the regime of monetary exploitation and indebtedness.

The projection of Attainable Livelihood Profile (ALP) enables the focus of government programme to the achievement of this life standard in a concrete manner through wealth creation directed at improving the lot rather than blindly allow itself to be carried away by the pretentious theory that life standard can be raised by entrusting the responsibility to the predatory forces and facilitating their free run.

The Attainable Livelihood Profile (ALP) and Sustainable Livelihood Profile (SLP) within developing nations will determine the upper and lower limits of life standard of the people, the maintaining of which shall be the responsibility of governments, avoiding the unlimited over consumption

patterns of life resulting from the usurpation of human life by commercialism which threatens the survival of humanity.

13. Human Value Parity Monetary Relationship (HVPMR)

The Human Value Parity Monetary Relationship (HVMPR) is the economic relationship between two nations when the rule of equal pay for equal work is implemented maintaining the parity value of labour between the two currencies.

The attainment of HVPMR would accompany the parity in the other areas of life indices such as living standard, life expectancy, mortality etc. The economic foundation of single nations are integrated on the basis of Human Value Parity Monetary Relationship. When two nations have between them established a HVPMR the quantity of monetary exploitation QME is reduced to zero and consequently creates a single nation relationship between the two nations. HVPMR is achieved through the progressive discounting of the colonial factor CF to unity.

The above definition within it contains the definition of the terms, Human Value Parity Relationship (HVPR) and Human Value Parity (HVP) which define the same subject.

14. Positive Development Relationship (PDR)

The Positive Development Relationship (PDR) is the relationship two nations enter into by establishing an agenda for eliminating the Colonial Factor (CF) and achieving the Human Value Parity Relationship.

The Positive Development Relationship (PDR) will be

distinguished by programmes for the transfer of technology and institutions and enhancement of skills that enable the industrialisation and increase of productivity and create markets with uniform purchasing power without imbalances enabling the discounting of the colonial factor and negate monetary exploitation between two nations.

15. Discounted Disparity Index (DDI)

The Discounted Disparity Index (DDI) gives the annual deduction or target in the reduction of colonial factor that would eventually lead to the achievement of HVPMR.

This target would be set because of an agreement between the two nations to eliminate the colonial factor from their mutual relationship and achieve HVPMR within a stipulated period. The total gap expressed as colonial factor would be spread over a period and target set for filling the gap on annual basis. This deduction can also be effected as a target for the achievement between group of nations that have come together to achieve HVPMR within the region implementing collective programmes for the achievement of HVPMR.

16. Period of Integrative Discounting. (PID)

The Period of Integrative Discounting (PID) is the number of years within which a Human Value Parity Monetary Relationship would be established between the partners who have come together for the purpose of establishing a Human Value Parity Region.

This will be determined by the capacity of developed partner to carry the cost of achieving the value parity. The size of the

economies and the extent of the disparity gap will influence the Period of Integrative Discounting (PID).

17. Unilateral Positive Valuation (UPV)

The Unilateral Positive Valuation (UPV) is the act of unilateral valuation of currencies increasing the value of one's currency in respect of its value against other currencies as opposed to the agenda of negative valuation of currencies that are now being promoted as the way forward for development by institutions like the World Bank and IMF.

Nations will engage in Unilateral Positive Valuation (UPV) as the condition of keeping the economy open and engaging in structural adjustment for economic engagement and such a move as necessary for preventing the open economic relationship not turning into a colonial relationship as pursued in a different era and historical context.

18. Human Value Parity Region (HVPR)

Human Value Parity Region (HVPR) is the region established by the coming together of many nations with the objective of eliminating the colonial factor and establishing Human Value Parity in their economic relationship.

It is imperative the world will not readily commit itself to the achievement of a human value parity regime and one way forward is to achieve this within specific regions as a first phase programme and implement second phase programme integrating the regions. The special agreements would enable the free market regime within regions as opposed to the globalisation based on monetary exploitation and appropriation of affluence through the exploitation of cheap labour and resources.

It is imperative that international obligations such as patent laws and intellectual property rights will be applied to such regions based on HVPMPR eliminating the opportunity for technological blackmail.

19. Average Weight of Citizens.

The average weight of people of fixed age at 20 for women and men taken separately and randomly in equal numbers among the students to arts faculty in universities where people across the social divide come together.

The average weight of people provides a better indication of health of nations and their over-consumption and the degree of disempowerment and malnutrition than any other indicator.

The weight will be dependent on the food intake and price average income ratio for food. The monitoring of average weight of people will end people becoming smaller due to less food intake and over exploitation. To establish a healthy world citizenry it is essential the world strive towards maintaining an equal weight of its citizens.

20. The Global Village Agenda (GVA)

The Global Village Agenda (GVA) is the mission to achieve Human Value Parity on a global basis and achieve a zero value for the monetary exploitation by achieving equal pay for equal work as stipulated in Article 23(3) of UN Declaration of Human Rights making the world an uniformly developed entity and end the injustice of monetary exploitation through cheap labour appropriation and its consequences such as degradation of value of

human being, destitution, strife and eliminating the advantage of migrating to change side in an unequal world making the world a lot more happier and freer place to move about, live and cherish the worthiness as a global citizen.

The above definitions identified and defined here as benchmarks in interpreting the economic relationship of nations and people and are essential for developing a new economic worldview that will eventually end the injustice of monetary exploitation. The understanding of these identified and quantifiable parameters and the interpretation of economic phenomena in terms of these parameters will pave the way for the emergence of an enlightened worldview of real issues facing humanity and recognition of underlying causes of poverty and her other difficulties.

The introduction of the new parameters into the economic science opens up the opportunity for studying the global economic realities in a new light based on newly established bench - marks enabling the opportunity for new studies of the past and projection for the future. This also will enable the critical analysis of the past theories from a different angle. The new projections can be a cause for expression of extreme reservation, pessimism and prognosis of doom and gloom from the benefactors of present order of things.

The investigation of economic phenomena in terms of these bench - marks will give national decision-makers a better tool for assessing the state of their economies facilitating mutually beneficial relationships among nations that will usher an era of a just world order.

Chapter 18

The economic theories of poverty and development interpreted using new terminology

The failure of the economic theories of development to take cognisance of the monetary exploitation has been the major cause of their incapacity to guide poor nations towards development. The attempts to transfer the experience of developed countries as role model for the underdeveloped ignores the realities of the consequences of monetary exploitation that has been the real cause for the development of the developed and the underdevelopment of the underdeveloped.

The theories of development that has come to guide the economists of the developed countries and the developing countries have attempted to treat newly independent entities as absolute entities where the experience of one can be emulated in the context of another. These notions fail to recognise the nature of yoked colonial relationship that is perpetuated by maintaining the siphoning relationship based on value disparity on which the living standard of the developed nation rests upon.

In a situation where the siphoning coefficient would be unity which is possible when there is human value parity, the two economies would naturally be balanced and provide for a uniform development. It is possible to achieve this by maintaining the living standard of the developed nation and improve the living standard of the weaker by progressively discounting the human value disparity.

In the absence of such arrangement and while maintaining and increasing the disparity through devaluation, which has been the World Bank prescription, the increase in the siphoning coefficient would cream off any benefit of economic development and instead perpetuate the colonial relationship by increasing the colonial factor.

The Western economic theories of development, by assuming that the development of the developing economies has to be achieved by attaining the same lifestyles of developed countries further consolidate indirectly the conditions of dependent relationship and legitimises the perpetuation of the colonial relationship.

The current economic theories, by their failure to identify the role played by the linkage of nations in colonial relationship that enabled the increase in the money supply of developed countries and the sustainment of the value of currencies, which was derived by the extraction of additional value through maintaining the disparity in human value, have given rise to the illusion that the development of the developed economies were the achievement of the Western nations themselves that could be emulated elsewhere.

The fact that many Western nations like the US have developed without the colonialism and the former colonial powers have developed after colonies were granted independence shroud carefully the appropriation of surplus

value that continued unabated in an accelerated phase through the sustainment of a regime of monetary exploitation in the money relationship that existed during the colonial period and in many instances with increased colonial factor and the US colonising the former colonial powers using the two world wars.

The maintenance of the colonial factor enabled the developed nations to transfer less productive labour consuming work to developing countries availing the opportunities of monetary exploitation to lower prices of goods which otherwise would have led to increased prices contributing to cost of living increases and inflation in the developed world.

The newly introduced garment and electronic industries and other labour intensive industries into the developing world, in addition to the already existing labour consuming commodities like tea and coffee and other agricultural products enabled apportioning of additional value to the currencies of developed world and further strengthening the value of their currencies by bringing into the fold of exploitation layers of society that were spared by colonialism.

The development theories failed to take into account the success of the developed economies is greatly derived from their ability to export their poverty in return for the affluence they extract from the developing economies.

It was the consolidation and perpetuation of the colonial relationship in different forms and shapes through the effective deployment of instrument of monetary exploitation that enabled the institution of the welfare state and the prevention of the loss of value of currencies that would have accompanied such handouts and the loss of colonies.

The singular obsession and engagement of the World Bank and the IMF in devaluing currencies and the continued generation of economic theories and prescriptions to poor nations that the economic development can only be achieved by further devaluing currencies was a mission intended at stabilising the colonial relationship in which the US emerged as the new colonial superpower.

The real path to prosperity of developing nations rested in the movement in the opposite direction positively valuing the currencies in relation to the currencies of developed nations to achieve the Human Value Parity Relationship.

The economic theories stipulated that the way forward for achieving the same standard of living of the West rested in the gearing up an export led growth model by committing to sell goods at cheaper rates by devaluing the currencies. These theories failed to take notice of the fact that workers in the producing country have to work harder by colonial factor to gain the same amount of wealth as his developed country's counterpart.

If say, the colonial factor between two nations is 30, to enjoy the same affluence as his Western counterpart, the slogging worker of the developing country has to work 30 times his lifetime. If the average working life is 40 years, a man in the developing country has to work 1200 years to enjoy the affluence of his Western counterpart.

It is by sitting firmly and expanding on this unjust dehumanising colonial relationship that West has come to celebrate its newfound affluence. The World Bank and the IMF through their pretentious theories and stipulations and conditions, exploiting the yearning of people for a dignified

life, through a mission of deception and misrepresentation, further consolidated the colonial and inhuman relationship in the context of modern era.

Though Marx spoke of appropriation of surplus value through exploitation of colonies, he failed to foresee the on coming mechanisms of monetary exploitation and neo Marxists failed to foresee the emergence of a global relationship that is specifically linked to the mechanism of monetary exploitation.

The imposition of the disempowering relationship of monetary exploitation would be seen as a necessary condition for pursuing development. The over emphasis by Marxism of class contradiction within the developed and developing nations and their dependency on industrialisation as a way forward for the achievement of a fulfilling life, naively assumed that the triumph of socialist revolutions would lead to a just world order.

The implementation and achievement of equality and the institution of welfare state came about by further extending the international exploitative relationship achieved through the perpetuation of a regime of disparity in the value of currencies which could have continued irrespective of socialist revolutions taking over nations. There can be little doubt that much of Marx's preconditions for successful revolution came to be thwarted by the opportunity for monetary exploitation and transfer of poverty of the West to the East by maintaining the colonial relationship.

The failure to fix the problems of underdevelopment to monetary exploitation and define its parameters and quantify the extent of monetary exploitation by both neo

Marxists and free marketeers has made their theoretical recommendations for development into misleading prescriptions that can be fatal to nations.

The myth that East Asian economies developed by leading an export led growth fail to take into account that the efforts put into their achievement could have been much less if the colonial factor between the exporting country and the importing country have been maintained at unity and consequently the standard of living of these nations could have been much higher than what it is now.

The development theories while failing to fix the real cause of endemic poverty also failed to see the importance of establishing the sustainable and attainable livelihood patterns of nations, the achievement of which through the correct orientation of national economic effort would have led to the right path of development.

The trap was laid to the developing countries by showing the path of perpetual chase that can never be bridged like an eagle in flight with its legs tied from behind. Form Marx onwards, economists have seen the breaking down of traditional economic systems and the imposition of Western models of development as a vital condition for progress and looked positively at endless industrialisation and the breakdown of structured societies into classes.

Apart from the contribution that this theoretical assumption has contributed to the development of capitalism and exploitation of wage labour by supporting the breakdown of social structures as a necessary condition of development, justifying the entrenchment of Western social values and promoting the dependency culture that necessarily led the poor nations into the trap.

The new bench - marks provide the opportunity for reorienting the economies towards creating wealth internally and better the life and security of the people in a focused manner, without being trapped in an export economy that creates affluence to the already affluent and hopes the fallout would improve conditions through trickling down.

The introduction of these new bench - marks will also set aside the terminology of both the free marketeers as well as fill the gap in the terminology of neo Marxists who have in the past drowned their intellectual efforts at finding a way forward for just society in a chorus of infighting and irrelevant recriminations preventing the identification of real cause of human poverty.

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Chapter 19

A world without monetary exploitation - The parameters of the just global village

The opportunity to exploit people taking advantage of their poverty has been a human engagement from the dawn of human history. Its legitimisation and institution in the form of monetary exploitation, surpasses all previous forms of exploitation by leaps and bounds. However, it is the responsibility of moral forces to struggle against these crimes so that humankind can lead a dignified life in a just world.

The inequalities in society cannot be entirely eradicated. The hierarchical order of things enables the integration of humanity within fatalistic systems that sometimes condemns humans into a state of permanent disability. The advent of colonialism and the introduction of paper money broadened the opportunity for exploitation of far-flung areas of the globe with impunity condemning vast millions into abject poverty.

The new found opportunity ushered in by the advancement of science and technology provided added opportunity for the institution of a regime of monetary exploitation that

gave unprecedented opportunity for appropriation of wealth and affluence from all parts of the world to provide for the enjoyment of a few. The awareness of opportunities the better off have, has permeated all societies bringing added pressure on governments to meet the new wants through development. This has only provided the opportunity for forging the new exploitative relationships in the name of development.

However, the identification of the real nature and content of the economic relationship the forces of globalisation have pursued can have catastrophic backlash with far reaching consequence for future international relationship. If the issues of poverty are not addressed honestly and remedied appropriately, the unfolding chaos will pull down the international order and bring down with it the entire achievements of humanity.

The humanity is still left with enough resources, capabilities and technologies and if shared and judiciously deployed, can assure a fulfilling life for all humankind making the world a better palace to live and move about. However the perception that wealth is limited and not enough to be shared by all and plunder and hoarding is the way forward still conditions the instincts of many who are guided by their inner sense of insecurity and have asserted a corruptive and misleading influence on the forward march of humanity.

There is a steady flow of perceptions and beliefs emanating from the culture of predation that find their way as theories of economic wisdom, leaving vast sea of humanity in a state of condemnation. The one-way appropriation of affluence asserts disintegrative pressures on nations forcing people to move to the affluent side of the world threatening to pull down the delicate balance of the globe.

The need of the hour is for a radical overview and reassessment of the current notions of international trade and economic relationship and its restructuring based on a new philosophy that will uphold the value of equality of value of human being. The inequality of people and the forces that perpetuate the idea that inequality should be the foundation of global economy should realise the dangers of turning inequality into advantage for exploitation. The forces of greed and self-interest will always want to have their way and would persist with their agenda of domination and undermine the fountains of virtuous life. But human will cannot surrender and capitulate to these evil forces.

The will of humanity shall be deployed to realise the programme of eradication of monetary exploitation and achievement of a human value parity relationship among nations.

It should be a universal human endeavour to set the global development efforts on a path that will eventually destroy the misery of poverty and want from the face of the earth bringing a sigh of relief to humanity and pave the way for the flowering of smiling faces in all the four corners of the earth.

The realisation of the objective of equal pay for equal work that had remained a dead lettered article on the UN Declaration of Human Rights should take centre stage in the agenda of international organisations. The attempt to realise some of these objectives piecemeal without addressing the real cause of poverty and strife, which is monetary exploitation, has been the major cause of degradation of human beings and violation of human rights. This omission can only be seen as an act of wilful deception and irresponsibility on the part of the UN.

The identification and declaration of monetary exploitation as the foremost crime against humanity and its eradication made the foremost objective will give UN a new sense of purpose and empowerment which it has been searching from the days of its inception.

The world without monetary exploitation will definitely be a better place to live than a world that lives off the agenda of monetary exploitation and deceptive human exploitation. The world of sharing and equality will be a much freer and secure place to live and move about where one can easily find peace and serenity.

No doubt, such a transformation would threaten the lifestyle of a few who have lived off the affluence of injustice. But the disappearance of opportunity for accumulation of the excessive affluence through monetary exploitation will be compensated by the freedom of a sharing world that will open limitless opportunities for humanity as well as capacity for better appreciation and cherishment of many different ways of life.

The inverse flow of capability to the needy and exploited will broaden the opportunities now limited to a few countries that feel so insecure about the future like a criminal running away with loot. In a world where the real causes of poverty is properly identified and eradicated, no one needs fear their wealth and future.

Ten to fifteen years would be sufficient to transform the world into global village of human value parity provided there is a total and fully committed engagement of all nations in the programme. The failure to put such a programme into effect will see the continued aggravation of the global situation.

Each positive development relationship will have its peculiar problems that will be overcome by joint efforts of partnering nations. The period of discounting and the benchmarks of achievement will be set by engaging countries that will also be a model for others.

The failure to recognise the virtues of Positive Development Relationship will forever postpone the realisation of a sharing and caring world.

Now the needed articulation of the subject of monetary exploitation is in place through this work which is also the authoritative working paper on the subject, its the responsibility of all the concerned persons among the international community and especially the academics and students to focus on this issue, review the past notions and theories and their lapses and provide the intellectual and political support and leadership by positively engaging in the noble agenda for the eradication of monetary exploitation.

The international organisations and the UN and its sister organisations will redefine their roles by committing themselves unequivocally to the agenda of eradication of monetary exploitation and provide the pivotal role in the global transformation programme.

Nations will breathe fresh air by opting out of a path of criminality that has been pursued as globalisation. The NGO movement and the religious missions will abandon their path of indirect collusion of shrouding criminality. The new mission of realising the equality of value of the human being can only be the noble mission to which every holy mission was predestined to engage in.

The programme for the eradication of monetary exploitation will eradicate, along with it, many evils humanity faces. It will

end the threat of global warming and population explosion. The threat of disease and hunger will end forever and banish evils of racism and castism. The ending of a criminal relationship to hold to ransom the will of humanity by the forces of greed and predation will leave every one with an opportunity to stretch out their hands of friendship to follow human beings in earnestness.

The new culture of togetherness will pave the way for the deployment of the creative spirit of humanity to flourish with new vigour and sprit. The realignment of the foundation of the international order on a basis of nations of equal human beings will open up unparalleled opportunities for greater integration of mankind. The eradication of monetary exploitation, the root cause of all the evils, will pave the way for the institution of common values and moral foundations that would integrate the humanity into one family which all share.

The determination of sustainable livelihood patterns and the eradication of monetary exploitation and the establishment of human value parity relationship will eliminate the disintegrative pressure monetary exploitation imparts on nations ending the refugee and terrorist crisis. The realisation of the global village agenda through the eradication of monetary exploitation will end the political destabilisation that is caused by the run down in values and moral standards ending the fall of nations into endemic corruption, abject poverty and social disintegration.

When economies are reoriented on their natural tracts expanding the opportunities on a sustainability path without creating dependency and disintegration of societies, the source of happiness that is found in the stable societies of civilisations will re-emerge providing for a secure and

contented life at much lower level of consumption sparing the world of her environment and resources. The cheap labour based industries, which are an extension of colonial relationship, would be replaced by value generating industries that would lead to the accumulation of wealth within nations enabling the elimination poverty of the people.

Strangely, the opportunities would arise for wealth generating capitalist economic development especially through the enablement of the national industrialisation effected through the reduction in cost of capital goods greatly contributing to the raising in standards of living of the people.

The rise in the value of money and the elimination of colonial factor and the establishment of human value parity in international relationship through the progressive discounting of disparity will integrate global markets on terms that exist within developed nations giving rise to ideal markets enabling the free-play of market forces bringing the benefits of scale for the purpose of achieving equality of all human beings.

The cause for the affluence in the West would be genuine and honest labour that would enhance self-esteem and dignity of human beings replacing the culture of fraudulence, dishonesty and criminality that characterises the present affluence. The never had it so good celebrations of the Western countries and the desperation with which the present order has to be defended will give way to an atmosphere of peace, mutual respect and trust in an atmosphere of brotherhood of nations.

The eradication of monetary exploitation will pave the way for the flourishing of many cultures that have come to be undermined by the present barbaric agenda of globalisation. The gradual increase in the purchasing power of people that

will be effected through the implementation of equal pay for equal work will broaden the opportunities for people for employment.

The empowering of markets through the positive valuation will create extensive markets for Western goods making many industries that have become unprofitable due to the shrinkage of markets caused by the increases in relative costs of goods. The recession that gripes the developed world will be a thing of the past as empowerment of people worldwide will broaden the markets with endless opportunities.

The pressure on migration will disappear as benefits of human achievement and intellect will be made available evenly facilitating the flourishing of variety of cultures and people bringing peace of mind and a contented life to millions.

The deliverance of justice through the eradication of monetary exploitation and anchoring the values of humanity's mutual relationship on righteousness and political correctness with necessary mustering of the will for its realisation would undoubtedly pave the way for the emergence of world of unprecedented opportunity, equanimity and togetherness.

Chapter 20

The agenda for peaceful eradication of monetary exploitation

The harmonious and sustainable process of wealth creation of humanity greatly depends on the eradication of monetary exploitation from the face of the earth. The reorientation of national economies to generate wealth and prosperity of their own people will be possible only if the opportunity for globalisation based on the exploitation of cheap labour and resources is ended to pave the way for a just global order based on human value parity.

The realisation of a global village agenda that will end the injustice of monetary exploitation will have to be forged on many different fronts simultaneously. Firstly, the theoretical foundation expounded in this disclosure should be further developed and elaborated to engulf the entire sphere of development and the parameters of a new economic relationship defined.

The current economic theories of development and their shortcoming should be further exposed on the basis of the

parameters expounded in this book and the theoretical work with necessary introduction of mathematical models representing various scenarios of the process of eradication of monetary exploitation should be developed by the academic community. Secondly international development institutions should revise their present policies, abandon their commitment to Bretton Woods conspiracy and join in the programme for levelling the field before the game of globalisation could be continued further.

The temporary suspension and postponement of the programme of globalisation until such time the world would attain human value parity status will radically transform the present programmes of international institutions. Organisations, captive of the barbaric mission of global domination, will adjust and transform themselves redefining the mission acquiring new outlook, values and programmes directed at achieving human value parity on a global platform.

However, if by their inability to comprehend and rise to the demand of values of humanism, they will condemn themselves to the dustbin of history giving rise to new international institutions and initiatives that will carry forward the programme of realising the Global Village Agenda.

Though the culture of international relations has come to settle on this immoral foundation of monetary exploitation, it has to be noted that there is also a genuine concern among developed nations for the plight of the poor nations. This concern is very often turned into a charitable act for poverty alleviation spearheaded by the global NGO movement and handing out the concessionary loans as aid with their griping claws of conditionality.

However, these concerns cannot be transformed into programmes that will bring permanent benefits, as long as the global community remains insensitive to the real cause of the problems which is monetary exploitation. These piecemeal and charitable exercises can only be seen as specifically intended to deceive people and shroud the real nature of injustice. It is imperative that the genuine Samaritans would find a new role in the fight against the eradication of monetary exploitation, once the problem is recognised in its true dimension and programmes put in place for its eradication.

The present efforts at international development, while not being able to address the issue of monetary exploitation as the primary cause of poverty of nations, is also carried out in a counter productive manner often harming the process of development taking over programmes that has to be pursued by national governments.

Any development initiative, if it is to be sustainable, has to integrate the national peculiarities and perceptions along with indigenous resources putting in place a system of institutions, laws and culture that can guarantee its continuity. Until the issue of transfer of experience in a holistic manner adapted to specific conditions is fully appreciated and implemented, increased trade and aid can only have a counter productive effect on the process of development.

The involvement and participation of many developed nations with different background economic culture and regulatory regimes leads to a paralysing experience for the developing countries. Nations compete with each other for involvement and the poor nations consider broad basing the support and encouraging competition, a healthy symptom of development.

However, such diverse participation makes difficult the task of putting in place a unified infrastructure and a holistic programme for development that would lead to a sustainable regime of national economic culture.

This task of uplifting new nations and their economic well-being very much depends on putting in place the base infrastructure that consists of institutions, laws and regulatory regimes and physical infrastructure like roads and communications, integrated as the national economic system that would support the realisation and sustainment of a higher order economic activity. This programme can be best accomplished by identifying one developed country that would engage in development of the base structure, transfer its experience and institutions to the developing partners.

The present situation is such, developed countries are running all around the developing world with multitude of programmes competing with each other creating a burdening situation which the developing countries are ill equipped to deal with. The muddle extends even in the NGO field. In the end, the experience leaves the developing nations confused and the developed countries frustrated blaming the locals for their ineptitude, prevarication and corruption.

The precarious situation that arises from many nations working at cross-purposes leads to wastage of poor nation's energy and resources, leading to mutual acrimony and disappointment. Though there are instances of co-ordination and mutual accommodation, the overall dilution that originates from a global presence agenda of each developed nation catering to the global interest of each nation and the expenditure on such deployment

considerably weakens the overall capacity for constructive and effective engagement.

The feeble regimes of infrastructure available in developing nations can hardly cope with the responsibility of supporting the involvement of many different countries in the economic development of an emerging country. The multitudinous approach of developed countries is an obstacle to the evolution of a coherent and sustainable national economic programme within a developing nation.

The international institutions like the UNDP and ILO are comparatively weak organisations that cannot challenge the more elaborate programmes of individual nations that have a self-interest factor and many international organisations cannot overrule the programmes of their member states whose national interests depend on pursuing the individual programmes. Very often, these development programmes are linked to strategic programmes of global domination.

Time has come to bring this confusion to an end. This can only be done by abandoning the present multitudinous non-effective approach and replacing it with the programme of establishment of the special mutual relationship between a developed nation and the developing country. The developed nations should seek Positive Development Relationship with one developing nation of their choice, or in case of federal countries, each constituent state can enter into a special relationship with a developing state which the people of both countries would agree by their free will and commit themselves to the realisation of Human Value Parity Relationship within a stipulated period.

Such a relationship need not be an obstacle to international trade. However, the levelling of the field programme and the realisation of Global Village Agenda (GVA) would

involve the reorientation of trade as the existing markets may shrink initially as the present global markets established on the foundation of monetary exploitation has to give way and open new markets and opportunities that would unfold through the expansion of GVA.

The establishment of human value parity regions as a condition for development and globalisation is not a new programme as far as human history is concerned. It has been successfully implemented within nations where there exist human value parity and a basis of sovereign nations. However, the experience that is being called upon to be emulated can best be drawn in analogy in the process of unification of nations.

The establishment and expansion of United States of America with its gradual programme of annexation of different states into the union has been accompanied by a programme of creating human value parity between states of the United States. This is so with other federal unions such as Canada and Australia.

One of most recent example is the unification of Germany where the programme of eradication of monetary exploitation and stabilising the human value parity region as one German nation is still in progress. The German unification is also having a bumpy ride, as there are additional factors that seem to have conditioned the decisions of unification, which are political and emotional. As a result the one to one levelling in terms of human value parity was raised as a condition for unification by less developed German Democratic Republic (former East Germany) and the more fortunate brothers of the Federal Republic of Germany (West Germany) have conceded to this demand and have set about restructuring and

harmonisation and integration of GDR with West Germany for a total integration of the two as one Germany.

The cost of unification of Germany has been high in terms of investment by West Germany. But the emotional gains and the future prospect for a reengineered Germany are so overwhelming, in spite of little resentment, the agenda for eradication of human value disparity is being forged with full vigour along with unification in all other fronts like political, social and economic spheres.

As equality of two people in terms of human value parity has emerged as a condition for unification, the agenda for the abolition of disparity in the value of human being was in place receiving top priority in their unification programme. The wage synchronisation and the extension of the West German welfare system and the expansion of the monetary union that abolished the East German currency and replaced it with it with the German Mark enhanced the purchasing power of the East Germans expanding the West German market. The German experience of unification was accompanied by a formidable programme for the achievement of human value parity region established as a precondition for the unification of Germany. When there is a political will that has its origin in German nationalism, for the irrevocable union of Germany, the cost of the programme became irrelevant.

Though a programme of total unification as in the case of two Germanys retains as its core objective the creation of human value parity, the eradication of human value disparity thorough special relationship between two sovereign nations has to proceed much more cautiously so that the programme of eradication of monetary explanation does not end as annexation of poor nations. The systematic process with

gradual reduction of colonial factor will be a more viable proposition in the case of sovereign nations than the German methodology, which is affordable in the case of unification.

The special union for the eradication of monetary exploitation and human value disparity is a temporary arrangement in the case of sovereign nations. However, the eradication facilitates the integration of sovereign nations as global village opens unending opportunities for humanity. It will be for the mutual partners to decide how the temporary union will be projected and at what level the interfacing will be established. This can be at cabinet level where there will be joint cabinet commission established to administer the programme of transfer and reengineering to be establish human value parity between two nations.

While the theoretical foundation is being put in place and initiatives will have to be taken at various levels such as the UN to work out the programme of transformation and bilateral relationships. However, if the present international organisations by their commitment and subservience cannot rise to meet the demands of universal justice and human dignity and engage in a programme of eradication of monetary exploitation, these international organisations should be bypassed to put in place new international organisations that will guide the global programme of eradication of monetary exploitation.

The concretisation and reorientation of international relations with the objective of achieving Human Value Parity Relationship among nations and people can only be achieved through the total commitment and engagement of humanity in the programme of Global Village Agenda. The international organisations will reorient their programmes to provide the initiative and leadership in the

transformation process to realise the Global Village Agenda through which every human being will emerge victorious, empowered and a winner.

There can be three distinct strategies for the implementation of the programme of discounting of disparity for the achievement of human value parity. These are,

1. Through the establishment of Human Value Parity Regions.
2. Through the establishment of bilateral and trilateral agreements on Positive Development Relationship.
3. Through Unilateral Positive Valuation.

The success of the eradication programme will usher in a new world that will empower all nations and people equally to pursue programmes for their sustainable existence in an atmosphere of human brotherhood. The levelling of the field can take place between ten to twenty-five years provided the will of humanity is marshalled and deployed to achieve the objective of a world free of monetary exploitation and human degradation.

The reestablishment of a more responsible relationship between nations for ending the monetary exploitative relationship in international relations in the immediate period would generate a sense of disempowerment and a feeling of loss of empire in the West. However, once the initial sense of withdrawal and perceptions of loss of power and influence based on a global domination could be endured successfully, a new meaning for human life would be established in an era of unending opportunity for all.

The appreciation of values of civilisation and move towards more stable and sustainable ways of human existence would

open up the opportunities of secure and sustainable life based on a culture of more intimate human relationship and togetherness, which many barbaric nations, due to their wired nature, have difficulty comprehending. The present system of international relations which emerges as an extension of barbaric schemes of domination and exploitation has to cater to the inbuilt sense of insecurity and paranoia of neobarbarism and holds the danger of dragging the whole of humanity towards the doomsday.

Only a shift to the Human Value Parity Relationship and ending the perception that the establishment of such a relationship would undermine the national interests of developed nations would save the world from the chaos and collapse which the present arrangement is leading the world into.

The recognition of more peaceful and secure way of life without having to live with a siege mentality and fear can have profound impact on the mutual relationship of nations. The rediscovery of normative structuralism as the foundation of human civilisation and sustainable human existence would lead to the re-emergence of lasting civilisations which would enable the maximisation of happiness with less expense of resources.

The promotion of sustainable regimes of human existence and the guarantee of a social security system that will provide for the cash payment to those below the poverty line will eradicate poverty for good and stimulate the grassroots' sustainable economic life patterns of humanity preventing the breakdown of social structures and move toward urban centres.

The focussing of government programmes to modernise the sustainable livelihood as well as transfer industries and

promote development based on traditional endowments and renewable resources would assure a reduction in the emission of greenhouse gases and global warming. The identification of societal endowments and empowerment of indigenous initiatives through the projection of sustainable and attainable livelihood profiles would enable the regeneration of values of stable civilisations in a modern context, without their struggle for survival.

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Chapter 21

The establishment of Human Value Parity Regions

The human value parity regions are the extension of the regions of economic cooperation like the South Asian Association of Regional Cooperation (SAARC), and Association of South East Asian Nations (ASEAN) established where nations come together with a focused agenda for the eradication of value disparity and creation of unified markets. Within the regions, free flow of technology and capital integrate the markets with the new objective of raising the value of labour through equalisation and raising of productivity and living standards of people to attainable livelihood standard and equalling comparative opportunity costs with developed nations.

Subsequently, a Human Value Parity Region can come together in an agreement with another Human Value Parity Region on a programme of integration of the two regions creating one Human Value Parity Region. Through a programme of discounting the value of disparity, the relationship will not be limited to open trade, which is the

basis of many of the groupings in the present era, but objectively focused in achieving a developed status based on the parameters set for equal relationship.

The regional grouping can be useful if the major nation in the group is developed and powerful enough to uplift the weaker nations. On the contrary, if the major partner is less developed the relationship will have the effect of lowering the standards of more developed smaller partners in the initial stages.

However, the grouping as a region can be useful in redefining and refocusing the markets to the creation of wealth of the people rather than an economic relationship based on export that requires the maintenance of the cheap labour regime to obtain marginal advantage over competitors and continue to subject the poor nation to the perpetuation of colonial relationship.

Inter regional relationship can be useful if two regional groupings find a balanced capability to forge a positive development relationship. This could take place between, say Russia and France or United States and states of the Indian subcontinent, or between Europe and Africa or between China and Japan. These larger relationships can pave the way in raising the living standard of people and the establishment of a healthy relationship between nations within a short period of time.

The groupings of nations should facilitate a more focused agenda of development, expansion of welfare states, and where there is federalism, constituent state to state relationships for the transfer of development experience to weaker states.

The establishment of Human Value Parity Regions will end the culture of blackmail that pervades the present regime of development that has come as an extension of the colonial culture. Such a regime of dependency that has been forged by the multinationals to exploit the feeble economies of the developing nations will be replaced by the programme of development to achieve the Human Value Parity.

The respective regions of positive development relationship will emerge as free trade zones that will facilitate the expansion of markets and spread of technologies with equal empowerment of people through the raising of their purchasing power, without the inhibitions imposed by the self-interest of the predatory forces. The increase in the value of currencies and achieving Human Value Parity will enable and empower developing nations to acquire as well as develop new technologies that will sustain their economic life.

The integration of larger free markets as human value parity regions and their empowerment will open unending opportunity for trade and provide the opportunity for ending the degrading cheap labour export regime of the present international trading system and enable the empowerment of people and their purchasing power without fear of loss of export earnings.

The Human Value Parity regions can limit the patent rights of inventions to the boundary of the region so that no one shall hold to ransom the progress of humanity utilising undue advantage of knowledge attained through colonialism and monetary exploitation. Patent and copy rights should be limited to manufactured products that are marketed within the region and available to people. Global patents should be limited to products whose price average income

ratio are made uniform throughout the world and it should be made a responsibility of patentee to provide for this.

As language can have profound impact on such intense close relationship and transfer of national experiences, it is recommended that the partnerships be established where language commonness already exists.

The US and the commonwealth countries could come together into one grouping while the Francophile countries could come together separately in a Positive Development Relationship. Europe will have to enter into Positive Development Relationship (PDR) with Africa and Latin America individually or collectively. The US and Canada should link with the Indian subcontinent and Sub Saharan Africa while Japan takes on China and Russia re-establishes her relationship with her former partners by including Germany into one Human Value Parity Region while Australia and East Asian developing economies come together in the Far East and the Middle East come together as one region establishing human value parity.

Once the Human Value Parity Region is established, the system of progressive discounting of human value disparity would be in place as programmes extending to about ten to fifteen years. Within these groupings, the states would collectively enter into agreements for establishing Human Value Parity Relationship. Nations would enter the special relationship that would raise the living standard of people to a level where the parity of value of labour is assured. The focus of development will recognise the special values each society has and would be geared to establish sustainable economic life of each nation, which the present global engagement of development has failed to address.

Chapter 22

Eradication of monetary exploitation through Bilateral and Trilateral Positive Development Relationships

The bilateral agreements can be very useful if nations could find partners among developed nations that would agree to an economic integration which would enable the developing country to raise its standard of living by establishing a positive development relationship. The average period for disparity discounting can be ten to fifteen years and within that period the colonial factor should be eliminated and human value parity established between the two nations so that both could emerge as developed sovereign nations.

The nature of this relationship can best be described as the expansion of the developed country and its market by linking with the underdeveloped region and the developing region rising to compete as equal partner with its powerful partner on equal terms enlarging its opportunities without having to surrender its sovereignty. Once this happens, the new nation will be in a position to trade as an equal partner on a global platform and the global trade will not be based

on the predatory colonial culture and agenda of subjugation of nations taking advantage of their underdeveloped state. The immoral foundations of the present globalisation programme would be ended in the process.

The development process will not be just limited to creating free market for goods but will be more focused on transferring institutions, technology, skills and the service regime essential for sustaining a developed economy that would enable and empower the weaker partner to achieve the same standard of living within the period of integrative discounting.

The Positive Development Relationship established between a very underdeveloped nation and a very developed nation will be the more effective way forward than the interregional grouping with less relative disparity as the developed nation will be in a position to transfer the resources and capabilities and pull up the less developed nation through a more intimate programme of discounting the disparity.

The shortfall in the number of developed nations has to be compensated by enabling the constituent individual states in many developed nations with federal constitution like US, Canada and Germany as separate nations that would each enter into a positive development relationship with another weaker partner. Larger developing nations like India with many states will enter into relationship with different states of developed nation like US on a state to state basis.

It has to be noted the present order of trade and international relations cannot become the basis of a focused and consorted effort at development of nations. The transfer of a deeper experience of one nation to another has to be initiated on a different platform. Furthermore, the power of

pursuance and sustaining the economy is in the provincial and peripheral state governments that have little to do with central foreign ministries which handle international affairs and run embassies with little capacity for the transfer of development experience.

By constitutionally providing for the establishment state to state economic relations between developed and developing nations on a one to one basis between two states and by making necessary provision in international law to recognise such special and intimate relationship without impairing the international conventions on independent nations, the effective relationship for development can be achieved. Only by legitimising such state to state relationship at constituent state level, through necessary laws without the hindrance of central governments, it will be possible to bring the necessary expertise and focused relationship that will facilitate development and end the curse of monetary exploitation and perpetuated injustice of human value disparity from the face of the earth.

The possibility of defining the special relationship between two decentralised states and enabling the working together of two states providing the opportunity for the transfer of experience of development in holistic and focused manner will lead to effective and total enablement of underdeveloped economies within a short period.

Such more binding relationship gains added significance in the development of war-ravaged territories. Most wars are fought for independence and self-rule from unitary states and subjugative powers. In many instances, the establishment of regional governments with autonomous powers for the economic development is the solution to the problem. The best way for recovery from such war-ravaged situation is the

establishment of a positive development relationship with a developed partner and emerge out from the ashes into statehood and prosperity.

For example, the province of Tamileelam in the North-East of Sri Lanka has seen one of the bloodiest battles for self-rule in human history. The further realisation of the aspirations of people who have made such sacrifice for their freedom is to tie up with, say a province of Canada, like Ontario or Quebec or a state of United States like California or a Scandinavian country like Norway or Sweden or an Asian country like Japan in a positive development relationship in order to achieve development, human value parity and prosperity.

The programme can continue with the following benchmarks:

1. Extension of welfare system (1 year)
2. Political and Legislative synchronisation (3 years)
3. Human Value Parity attainment (5 years)
4. Institutional Synchronisation (7 years)
5. Economic and productivity synchronisation (10 years)
6. Detachment (15 years)

All developed nations should create at provincial and national level structures through legislation that will provide the interfacing and bring into close focus and deal with the problems of the pairing nations and work out in consultation with the host the programme for the integration and transfer of development experience.

The devolved state powers be such it should be possible for the provincial or state governments to enter into the necessary agreements that will see the establishment and extension of welfare systems along the lines that exist in the

partner state, transfer the legislative, institutional and infrastructural regime to the developing state and lift her in a concerted manner to the standard of the developed state and detach her to be full-fledged member of the global village. The temporary sharing of sovereignty should in no way hinder the emergence of a free nation in its natural setting.

The new relationship will permit the tie up of village with village, district with district and people with people that will enable the coming together of nations in a special relationship which the present international relations do not provide for.

The cultural and religious unity can be an added facilitator in positive development relationship. So is also the possibility of positive development relationship between two federally structured nations when each constituent state can tie up with constituent states of the other and the two central governments also can come together in a special relationship. It will be advantages for the Sinhala Ratta of Sri Lanka to tie up with a country like Japan or China with a common Buddhist heritage where each province can tie up with a prefecture.

The special nature of positive development relationship can bring substantial benefit to a developed country in the form of guaranteed markets for its goods. The opportunity for cultural union and social integration will provide vast opportunities which are not possible under the present international relations. It provides expanded space for both partners through a preferential relationship as equal partners that will last forever.

There is no doubt the people of both nations will soon rise to cherish the new special relationship and realise the benefits of their statehood and sovereignty. The special

relationship will in no way hinder the existing international relations. This new relationship is established filling an existing vacuum over and above the present international relations which is ineffective in ushering development and end inequality, exploitation and recolonisation.

However the new relationship will end the present parade of international Samaritans of development and their facade. In a positive development relationship, it will not be possible to exploit the development needs of poor nations for further disempowerment and degradation and use it as platform for global strategic expansion and plunder.

The trilateral agreement between a developed state, and a less developed country and a middle-income country can be a better form of arrangement than bilateral agreement between two countries or states. India and countries up to the income level of Malaysia can be considered to be middle-income countries. The three states of one less developed, say a Sub-Saharan country and a state in India will be linked to a state in USA bringing the three states together in a positive development relationship.

The middle-income countries have a formidable infrastructure base and in many instances have sustainable development capacities that can be emulated by the less developed countries and developed countries. The survival of humanity will depend on enhancing the sustainability of economies rather than emulation and attaining the standard of living of the affluent countries. In the levelling process the middle income countries may have more valuable experience to be shared by both advanced and underdeveloped country.

The positive development relationship between nations adds a new dimension to international relationship guiding their economic development. The legitimisation and establishment of standards for positive developments relationship between nations will relegate the present international relationship between nations to secondary importance giving primary role to the new partnership.

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Chapter 23

The abolition of monetary exploitation through Unilateral Positive Valuation

As it would be expected, any reform of the global order would invite resistance and non-cooperation from those who are benefiting from the present order. The affluence and benefits that few nations are reaping from the present order are considerable and an attempt to change its foundation to that of justice and equal empowerment will be met with great resentment, resistance and reaction. The entire system of global governance and regulation is subordinated to the agenda of monetary exploitation. The needed changes and reform will put enormous pressure on many nations to abandon their present disposition accompanied by pain of withdrawal from a culture of domination and usurpation.

The values of brotherhood and equality have been cast aside to provide for the superstructure of a world order of inequality based on hidden agendas of racism, exploitation and domination. Numerous arguments that have sustained and justified the ignominious global arrangement will have to give way to the values of a new global order.

The culture of thinking and action that had evolved as a supportive local collaborator arrangement within the poor world too will generate its resistance. These outfits in the form of foreign funded government programmes, education, training programmes, NGOs, revived colonial outfits, the new media culture, the expatriate interests and all these personalities who will share the feeling of loss of their kingdom in a programme of eradication of monetary exploitation can be a cause of organised reaction and resistance. A formidable reaction and resistance can be expected from these agents of neobarbarism against a movement to eradicate the fundamental crime against humanity.

The world would also see a more intricate effort at charity, aid and extension of attempts to overcast the global focus on monetary exploitation as a fundamental cause of global ills. The doomsday scenario will be foisted as a consequence of a concerted effort at eradicating the monetary exploitation. The barbaric intolerance could even lead the world into a third world war incinerating the globe in defending the present global order of injustice and human degradation.

The global institutions, which have subserved the interests of the monetary exploitation, will become disempowered and struggle to defend the status quo. Even after full realisation, and acceptance of the need for transformation, the global institutions can become a major obstruction to change, as they will be pulled down by the inertia and reaction to change and resist the programme of transformation. The danger is that the global order, instead of transforming itself into a new global of order of progress and equalism, will see a period of collapse of international relations either withdrawing into a state of strife and war

or the world would stabilise into an order of absolute isolationism when self-reliance and mutual exclusion sets the standard for international relations instead of the desired global village.

However, the world has become too interdependent for it to resist the change forced on it by the forces of justice that will prevent the return to reclusion and isolation. The ideal of global village will emerge triumphant outmanoeuvring the forces that are committed to its abuse and subordination to values of barbarism. The global strategic interests and freedom of movement and trade will generate powerful reasons in support of continuation of a policy of open world forcing nations to come to terms with an agenda of eradication of monetary exploitation.

The inter dependence and the need for global presence will offer the poor nations the opportunity to institute a regime of unilateral positive valuation and as a way forward for eradication of the colonial factor in international relations, which will be a price that will be paid by developed nations for keeping the economies open. The gradual elimination of the strangulation of economies through monetary exploitation by unilateral positive valuation of currencies, as a price for keeping the economies open, will lead to a new path of development and liberation of nations.

Nations can come together in forums like the UN and in groups to work out their own agenda for discounting the disparity through unilateral positive valuation between developed and developing nations as condition for keeping the economies open.

Though it is difficult to predict the extension of possible non cooperation of developed countries to an agenda of

eradication of monetary exploitation, the experience the developing countries have had in demanding reforms in the World Trade Organisation, World Bank and the UN have led to serious resistance from the developed countries indicating the possible resistance of developed countries to any paradigm shift. The arrogance seen in subsidising and stabilising an unjust world order based on monetary exploitation is indicative of the extent the beneficiaries would resist and undermine any tangible move towards eradication of monetary exploitation and creation of a world based on human value parity.

One can foresee more intensified selling of deceptive programmes in the name of poverty reduction and development and a concerted attempt to disregard and ridicule any demand for putting in place an agenda for the eradication of monetary exploitation. The corrupt native layers who have benefited from the institution of a regime of monetary exploitation selling cheap labour and resource of their country too will be out to paint a doomsday scenario as a consequence of dismantling the order of injustice.

The demand by the developing countries for justice has been there for a long time. The resistance to an agenda of eradication of monetary exploitation can be overcome only through collective assertion of will of destitute nations in forums like UN and WTO. It is for the developing countries to prevail upon developed countries the necessity of liberation and detachment from Bretton Woods conspiracy and appeal to their sense of justice to enable the movement towards a global village, free of monetary exploitation, that will provide the freest space for all humanity.

If sense cannot be instilled in the minds of the people in developed countries to realise the real nature of injustice

faced by developing countries, the developing countries would have to think of sending retaliatory shock waves expressing the grievance and frustration of poor countries so that the humanism within every human being would be prodded to ponder about the origins of the affluence of affluent countries.

This can be in the form of ban on tourism, cancellation of World Bank programmes, non payment of debt, ban on import of luxury goods and many other forms of protest by developing countries until the institutions like UN and World Bank are turned into forums that will evolve a comprehensive agenda for the eradication of monetary exploitation and its implementation.

The clever ideas that have been sold as foreign exchange earners are in effect a source of providing value for the mountains of money at the expense of poverty of poor nations that have turned their economies captive to a regime of monetary exploitation. Bringing an end to the schemes that are the source of affluence of developed nations will hit the conscience of affluent nations and force them to address the issue of monetary exploitation.

If it is not possible to prevail upon the developed countries to accept the fact that there exists a new world of humanism and brotherhood, a global village of equalism and prosperity beyond what they have set out to create as global order, the developing nations must empower themselves to take the bold and risky path of unilateral resistance and retaliation aimed at the eradication of monetary exploitation from the face of the earth.

End privatisation with foreign participation and selling cheap the national assets and embark on a path of re-nationalisation, tax on foreign direct investment and

profit repatriation that will lead to open economies within national boundaries and return to self-reliance that will send the right signals to the developed world. This will enable the predatory forces to realise that globalisation cannot be recolonisation but should be a movement towards a global village where the intrinsic value of every human being will be empowered equally and where the free world and affluence shall not be a privilege of a miniscule section of humanity.

The initiation of the reorientation of economies towards creating wealth of their own people can be carried out without waiting to establish a positive development relationship with a developed country. The projection of sustainable and attainable livelihood and its realisation will empower nations to stand up to the neobarbaric agenda of subjugation, uphold their sovereignty and self-esteem. The civilised nations have enormous capacity to fall back on many centuries of experience to revive their sustainable existence.

If unilateral positive valuation would be the only way forward for the developing countries, it will be possible for the developing countries to evolve many programmes among themselves and march towards a new world order. There is no need for a rush to become America. The world can afford only a slow movement forward. Many nations today are exhausted, have lost their trust in themselves, and are disempowered and drained of their will due to overexploitation and debilitation of monetary exploitation.

However, nations that are struck at the crossroads must fall back and without hesitation seek refuge in their own civilisational and sustainability experience. Erect protective barriers to defend the sustainable livelihoods and life patterns, keep out undesirable values that add to the relative

poverty and cause social and political destabilisation and strife.

The reorientation of economies towards internal wealth creation and empowerment of national enterprise culture to achieve this in a sustainable manner will lead to numerous ideas and projects in wealth creation. The capacity building and increasing productivity and production through adoption of new technologies will maintain the value of money without inflation and this can be achieved by empowering banks to engage in production and productivity increase within national boundaries.

The closer cooperation with countries that support unilateral positive valuation will expand markets and generate opportunities for economic development. The corrupt international order will give way to a new culture in international relations that will be driven by the values of stable and contented societies based on civilisational experience of sustainable societies with less consumption and less uncertainties where people will feel more secure and happy.

The speedier course for levelling the playing field of international trade exists by opting to adopt a process of inverse negative relationship, where the currency of the developing country is overvalued to provide a condition of inverse negative relationship while benefits of monetary exploitation is transferred to the developing country and effect the affluence flow from the developed country to the developing country. In this situation, the developed nation becomes a colony of the developing country. This will enable the raising of the standard of living of the developing country within a short period, though much of it may be spent in conspicuous consumption. A regime of discounting disparity can be instituted to stem the flow from the opposite side to reach the level ground.

The different regime of discounting disparity will be suitable to differing situations providing a variety of opportunity for ending the injustice of monetary exploitation through unilateral action by developing nations.

The eradication of all myths that have been erected as virtues and magical precepts for economic development, which are nothing else but deceptive concoctions foisted in defence of the order of injustice based on monetary exploitation, cannot take place overnight. It can be achieved only through sober thinking and comprehension of the immoral foundation of the present global order based on monetary exploitation and committing sincerely to a programme of its eradication and banish the scourge of monetary exploitation from the face of the earth.

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Chapter 24

The gearing of sustainable welfare states through eradication of monetary exploitation

In spite of all the global concerns of poverty and engagement of international financial institutions especially the World Bank to eradicate global poverty, there is no traceable achievement in poverty reduction. It is amazing to note for all the novel methods that are being proposed for social protection and risk management, as it is called in the jargon of World Bank, there seems to be no seeming change in the life of nearly half of humanity who are poor and struggling for their day-to-day existence.

However, what is to be realised is, similar conditions that existed in the Western countries, especially after the Second World War, were overcome by instituting a comprehensive welfare state that eradicated poverty and ending the risks and strife left behind by the onward march of capitalism.

The instituting of welfare states that started in Germany in 1883 with the introduction of compulsory national accident and sickness insurance law, came to be further pursued

through the new deal and fair deal of American Presidents, Roosevelt and Truman, perfected in Scandinavian countries through the forties as state support from 'cradle to grave' taken up wholesale by Britain after the report of Sir William Beveridge, *Social Insurance and Allied Services*, published in 1942 establishing the comprehensive social security system in that country from 1946 onwards.

The welfare state was a form of Christian socialist answer to socialism of Marx that required the total state monopoly over production to provide cradle to grave welfare. The welfare system of the Western democracies required insurance payments and taxation as a means of redistribution of wealth and protection against risks in a hire and fire capitalist economy. The welfare state was based on making money available and much of it paid as cash for a range of social services, like unemployment benefit, family welfare, housing benefits, student grants and pensions, with free health, education and skills training that sustains a capable and healthy work force and society.

In the ideological struggle between socialism and capitalism that subsequently became a cold war, little was told of the fact that it was the welfare system that helped capitalism to triumph in the end. The social democrats who ruled much of Europe during the last century not only castigated capitalism for its avarices, it was also made to pay for its irresponsible and selfish orientation bringing about the balanced integration of the collective and the individual to create the successful economies of the West.

The welfare system sustained the capitalist economies, protected them from a revolutionary takeover by the proletariat and stabilised and strengthened the markets in which a capitalist economy could thrive. The cash payment

to the needy sustained the purchasing power of the people and provided the opportunity for a capitalist economy to grow. The state executes its responsibility to provide for and guarantee the minimum livelihood and purchasing power of the people who have agreed to face the consequences and risks of private enterprise.

What triumphed in the West was state welfare capitalism and not the free wheeling free enterprise capitalism as claimed by the American conservatives and liberals since the end of cold war. The state plays important role in assuring redistribution of wealth and social justice as well as regulating a free running capitalism in a welfare state. The free running capitalism, before the advent of welfare state, for a century from the middle of the nineteenth to the twentieth, faced crisis after crisis bringing untold suffering to humanity, bringing death to millions through war and starvation, before it was tamed by the collective will of people led by the European Social Democrats. Only the institutions of social welfare states, since the Second World War, made the nations of the West stable and prosper peacefully.

However, the World Bank and new theoretical Samaritans of poverty reduction have first taken refuge behind the trickle down theories. As opposed to the trickle up theories that provided the foundation of welfare states in the West, the trickle down theories provided the cover for the promotion of globalisation and global capitalism in the developing countries. It was a very deceptive and irresponsible theory sold to non-discerning poor countries by predatory schemers. It is clear the predatory forces that have the capacity to grab hold of the money in a free running private capitalist culture will not allow anything to trickle down to the needy.

Many developing countries have some form of social security system. Added to this are the traditions inbuilt as means for providing social security that lie outside the state social security system as community endowments that sustains societies through lean periods. However, the arrangements such as investment in jewellery and cattle remain rudimentary, cash strapped and not affordable by all. In many instances, payment of state benefits for poverty eradication is in the form of dry rations and food for work, which maintains the livelihood base economy cash staved and stagnant.

The cash payment to the lower ranks of society as welfare payment contributes in many ways for its upward mobility and security and enhances the base economic dynamism. Unlike the trickle down condition, behind which the World Bank and the predatory forces have taken refuge for ending poverty of poor countries, and which has not worked, the trickle up condition that is found in welfare states in the West maintains the right regime of social justice and a balanced economy as the haves always know how to get at the pockets of the poor.

There are many reasons why the cash paying welfare system has not been promoted as a viable arrangement for ending poverty that results from promoting the free running capitalism in developing world as it happened in the West. Under conditions of monetary exploitation and conditionalities of globalisation, the economic equations do not balance in favour of instituting a comprehensive welfare state. The non-taxation has been made a condition for bringing in foreign direct investment while the wages have to be kept low for the predatory capitalism to take hold and there is no space for taxation to sustain a welfare system.

The sustenance of the comprehensive welfare system has emerged as the primary objective of the state in many European countries while developed system of governmental care provides for the vibrancy of the economies of the nations where nearly half of government income is spent on maintaining the welfare system. The social democrats whose ideology provided for the institution of the welfare states have greatly integrated the free economies as an integral harmonised whole with agenda of total social justice.

The racist and colonial attitudes that guide the forces of globalisation sees this option as unworkable, little realising that the globalisation without the necessary agenda for guaranteeing social justice will face serious reversals and their programme of recolonisation will lead to a movement for decolonisation and nationalisation as in the past. There is little realisation that capitalism and free enterprise culture cannot be promoted and will not succeed without a comprehensive scheme for welfare and social justice in the modern world.

Welfare dependency and fraud can have a cancerous impact on welfare systems. Its possible abuse has been a major pretext that has prevented the implementation of a comprehensive welfare system in the developing countries. The strong community endowments that sustain the base normative foundation of structured societies are the best protection against abuse of welfare system. Raising the calibre of social responsibility of citizens will eliminate the abuse of welfare system.

Only a comprehensive system of welfare provides opportunity for government moulding of society in a free society and the opportunity for raising its calibre and capabilities. In the absence of a welfare system that transcends the needs in all walks of life, government programmes will die for the want

of beneficiaries. Only a welfare system that provides the opportunity for assessment and orientation of human resource potential and its enhancement of skills training will pave the way for the profitability of investment in human resource in a modern economy.

The arguments advanced to substantiate the nonviability of instituting welfare states in developing countries are rooted in outdated classical theories in monetarism and inflation and persisting colonial thinking that guides economic relations with the developing world. Today's world has wide experience in managing inflation. Under a system of open economy, both national capitalism and global capitalism are capable of increasing production and productivity to sustain the value of money and purchasing power of the currency making irrelevant much of the classical theories and apprehensions.

Knowing the gearing of the welfare states in the West took place when Europe saw one of its worst times after the Second World War, when industry was in ruins, people faced severe hardships and uncertainties, national stabilisation and rebuilding of economies would not have been possible without the institution of welfare states. Welfare states created and stabilised the markets in which the free enterprise could succeed.

In a state of free capitalism and trickle down prescription for eradication of poverty, people are in a perpetual struggle for day-to-day existence. The conditions would only contribute to the revival of feudalism in Western societies, and in the East people have to fall back on traditional survival existence. There is little opportunity for alternate engagement to disengage from the day-to-day struggle for subsistence. The engagement in the battle for survival is so

overwhelming people have no time to lift their heads. Under such situation, no programme for economic development can be effectively instituted.

The welfare state has to be in place as a precondition before instituting any scheme for comprehensive development. The German experience is a good example. Only such a system in place will give people the necessary breather before they can consider alternative economic engagement or become participants in a capitalist economy as its waged workers. The predatory globalisation has taken advantage of the poverty of the people to open up economies for its preying without providing opportunity for people to be free participants in a global economy.

The institution of a welfare scheme is more important in a post disaster recovery situation. The international Samaritans headed by the World Bank have developed a habit of descending on such areas with all their novel ideas and jargons, while the attitudes are not much different from the Samaritans of colonialism patronising and taking advantage of the destitution of people to impose their will in the name of help. For any recovery programme to succeed, the cash paying comprehensive welfare scheme should be in place as a first condition.

The costing and funding and the institution of the welfare system should take priority in any programme of relief and rehabilitation. When war leaves even the sustainable livelihood in tatters, without a continued support for the people to recover, only option people have is to remain in refugee camps and relief centres and endure the state of destitution. The option for those seeking a dignified life is to join militant and terrorist groups.

Wars also create a cycle of dependency often on remittances from kith and kin engaged in menial jobs in foreign countries that cannot be broken to facilitate their return to a new life in their homeland without a comprehensive welfare system in place.

As a result of the commitment of the of institutions like World Bank and the IMF to stabilise world order of inequality and exploitation taking advantage of poverty of nations thorough a programme of aid, there is little hope that poverty of nations can be ended unless there is a radical break away from today's programmes. The colonial tracts and collaborator layers will make irrelevant the need for eradication of poverty on a permanent basis as that would negate the opportunities neobarbarism creates for them in exploiting their own people.

One cannot see the possibility of IMF or World Bank or other international financial institutions that have taken over the control of development policies of poor nations rising in support of instituting a comprehensive welfare system as a condition for opening up of economies for global predatory capitalism whose promotion has become the central theme of development assistance.

In their helplessness, the governments and the ruling classes themselves have become carriers of barbaric inadequacies subscribing to its values and share the sense of inner insecurity and end up with policies based on distrust of their own people, unable to comprehend their strengths and difficulties. The empowerment process and the opportunity to usher transformation and advancement to prosperity through the institution of a comprehensive welfare system cannot come from institution whose agenda is to stabilise an unjust order of inequality in a regime of monetary exploitation.

The experience of United Germany that has instituted a comprehensive welfare system and human value parity as a condition for pulling the former East Germany to a state of development on par with West Germany is an example the West will want to hide to the rest of the world. The mission of filling large gaps in purchasing power and ideological differences that has led to serious differences in mindset orientation and culture and attitudes of people has demanded a comprehensive agenda of reorientation, retraining and restructuring of the East German economy creating uncertainties of gigantic proportion.

The programme of transformation could not have been possible if West Germany has not agreed to foot the bill for the extension of its comprehensive welfare system into East Germany conceding a precondition for reunification. Promoting free enterprise and neobarbaric conditionalities without the welfare system in place would have led to total breakdown of the process of reengineering and transformation and would have forced all East Germans to flee to West Germany. The alternative would have been the collapse of the economic integration and unification programme.

What the West is prepared to institute for its own emancipation, which alone ended the abject poverty and gross inequalities in the Western societies, cannot be seen by the West as a way forward for the developing countries in overcoming their difficulties. The destabilisation and helplessness felt by over 100 poor nations and half of humanity of the world can never be overcome without overcoming the underlying prejudices that cannot comprehend or feel at ease with world where people will be equally empowered to cherish the benefits of prosperity.

It is inevitable that any development and attainment of prosperity has to be accompanied by process of replacing the rudimentary sustainable livelihood economies, and the institution of sustainable productive structures with higher productivity which will increase production and productivity. The shifts that are called for will be preceded by scheme of relegation and demolition resulting in serious causalities in the transformation process. Only a comprehensive welfare system that can sustain the casualties and help in effecting considerable shift in skills will enable the economies to rise to a new level of sustainable existence.

In a post conflict situation, one can see the demolition is total. When the social and physical infrastructures and the economy are in ruins, only the institution of a comprehensive welfare system as engine of rehabilitation and reconstruction can provide an opening for building a new life. In a struggle for self-rule where the destruction has been borne by a particular territory and people, the immediate need is to institute a comprehensive welfare system to that region that has to be rehabilitated.

As people have made sacrifices and asserted their right to exercise their free will in establishing statehood, the international responsibility is to provide for the institution of a welfare system that will provide relief and opportunity for slow recovery and enable the reorientation and realisation of statehood. Only the institution of the comprehensive welfare system will expose the natural tracts of society when people will have the opportunity to breathe their life and lift their heads.

The international effort at poverty reduction should turn its focus and address the issue of institution of

comprehensive welfare system as a self-imposed condition for its own engagement in poverty reduction and development. The funding and financing the welfare system should occupy the centre stage before infrastructure projects such as building dams and roads and imposing conditionalities for opening up economies for globalisation.

The international financing is only envisaged as an intermediate precondition as the final objective is to see the national economies developed and their productivity and taxability increased so that the system will be self-financed by national economies. As welfare capitalism has emerged as a compromise between socialist command economies and free capitalism, expansion of insurance and taxation to pay for the sustenance of welfare state is a national obligation and an expression of the collective will of nations.

The gearing of welfare system in a positive development relationship between developed and developing nations emerges as the foremost programme of the agenda of integration of positive development relationship. The developed country can meet the initial bill of expanding the welfare system by sharing the similar experience of expanding the welfare system of German unification. The attainment of parity in per capita production and productivity should provide the equally empowered base that will withstand the payment for meeting the expenses of welfare state in a developed state.

The institution of the legal framework and transfer of the institutional arrangement to administer the welfare structure will strengthen the base that will carry the agenda for development. Any programme for development based on free enterprise will come only through the careful study of

the resource base of the society, human and natural, on which a comprehensive programme of economic development can be anchored. The reorientation of the society towards a projected envisioning has to be anchored in a welfare facility that will provide an intermediate platform before moving towards full employment. The developed nation will transfer its own capabilities to assist the developing host in realising the aspirations of people through a welfare system.

If the present multilateral and international engagement cannot be restructured to manage the interim welfare system, a new international institution can be put in place by the international community that will assist the institution of welfare system as a condition for integration of a global economy based on free enterprises as well as its institution in post disaster recovery. Only the promotion of welfare state as a basis for global justice will end poverty and usher development in earnest and end the rivers of crocodile tears that are shed in the name of poverty eradication.

In the global programme for eradication of monetary exploitation in conditions of open economy, the institution of welfare state emerges as the necessary precondition and it is the moral responsibility of developed nations to find the means of sustaining the system until the poor nations are restructured and reengineered to provide for sustaining the system.

The developing countries that are victims of colonial exploitation and conspiratorial economic theorising should reorient their economies to provide for the welfare system before marching further on the tracks laid by predatory forces. The stability of nations and their self-assertion and self-expression greatly depends on the institution of welfare

state before the integration with global economy. The welfare budget will prevent the colossal wastage that will be incurred by the way of footing the bill for state security and fighting terrorism that will be the result of blind promotion of predatory global capitalism as panacea for economic ills of poor countries.

The empowerment of markets by the cash payment to the needy will create the necessary atmosphere for private enterprise to grow and forge ahead the agenda of a healthy nation free of want and strife ending the causes of destabilisation. The insecurity generated by global poverty can be ended only by reorienting the economies of poor nations to achieve human value parity and the institution of a comprehensive welfare state before marching along the path of development ending monetary exploitation.

Chapter 25

The expansion of markets and opportunities under a programme of eradication of monetary exploitation

The imposition of permanent disabilities on nations to maintain and broaden the colonial advantage has prevented the expansion of markets and opportunities to benefit all equally. The markets and opportunities themselves have remained disempowered and stagnant due to the drain of purchasing power through devaluation of currencies.

The expansionism and struggle for markets that existed in the colonial era gave way to recession and economic cycles that brought downturn in economic activities that threatened to bring massive unemployment in industrialised countries. This downturn is effected by the conflict that arises between production and consumption and lifecycle of products.

Though the way out of economic downturn is to expand markets, this has become impossible under conditions of monetary exploitation as it obliterates the purchasing power of the people and nations throughout the world. The conflict

that exists between expansion of markets and intensification of monetary exploitation that shrinks the markets has intensified.

The positive valuation for currencies, which empower people through the increase in their value of their earning, will enormously increase the global markets for essential goods. This gradual gearing of the global economy to attain parity of purchasing power will generate unprecedented demand for goods which can be filled either by supplying the manufactured goods or the capital goods that will produce the goods locally.

The gradual increase in the purchasing power of the people will empower the markets that will expand opportunities by widening the local demand as well as the global demand. As the earnings will rise to become uniform throughout the world, the opportunities and full employment that were the privilege of developed countries will spread throughout the world lifting the poor nations to prosperity and economic freedom.

The dismantling of the Bretton Woods conspiracy that has been the cause of all ills of humanity will open unending opportunities for people and nations to persevere and prosper as empowered people. Monetary exploitation has generated overvalued opportunities within Western countries and undervalued opportunities within developing world. This has forced people to seek opportunities elsewhere in the developed world, especially the quality high-end opportunities. The non-viability of labour and earnings because of its low value curtailed the expansion of opportunities in the developing world driving people and resources to the developed world.

The change in the value of labour and empowerment of people and markets will expand the opportunities in creative pursuits were similar earnings in developed countries would be possible, providing and assuring a competitive edge of developing economy. As the markets open up opportunities in investment, the viability of high investment in research and development too will be on the ascendancy.

The open capitalist economies without the sustainability constraint has led to excessive competition in research and development and over sciencing that has led to undesirable, unpredictable end results like feeding beef to cattle leading to mad cow disease. The utilisation of science to sustain profits at whatever the cost has led to the possibility of global panic as consequence of unpredictable combination emerging out of excessive scientific tinkering with nature in such fields as genetic engineering.

The scientific capabilities of humanity are more than adequate to meet humanity's wants and establish stable and sustainable civilisations where humanity can live in peace and happiness and share the culture of global village. What is needed is the liberation of science from greed and its imprisonment by the neobarbaric agenda for global domination and subjugation of civilisations.

The agenda for the eradication of monetary exploitation and the creation of a world with human value and purchasing power parity will open unparalleled opportunities in application of science in transforming the world for the better as the global markets shift from trade in commodities and manufactured products to trade in technology of manufacture and capital goods and service products that will sustain the global village.

The world now sees only a one-way pressure for migration in search of opportunities. This is because of the disparity in labour value. Once the human value party is established and the viability of earning the same money exists everywhere, there will be massive outflow of people with specialist knowledge and capabilities to the developing world where these services are most needed. The migrant labour will happily return to their native lands.

The reduction in the relative cost of capital technology, technology deployment for ending poverty and generating prosperity will become a viable proposition of global trade ending the regime of technological blackmail of poor nations. The developing nations will be in a position to invest in new technology development as well as buy the necessary technological know-how from the developed countries without the need for foreign direct investment.

The expansion of enterprise opportunities in the developing world will lead to substantial opportunity for profitable investment in value addition. As nations are empowered to raise production and productivity through empowered people and market, poverty and insecurity will give way to prosperity and fulfilment. The enhancement of sustainability and promotion of values of stable civilisations will lead to the emergence of a harmonious world where each culture will make its own profound contribution to the enrichment of human life.

The raising of aspirations of people in a globalised world with permanent disabilities imposed on nations through the disparity in the value of human being and the resulting rise in the excruciating relative poverty has been a major cause of political destabilisation and strife leading to the emergence of terrorism. The harmonisation and empowerment of individual human being will lead to the

eradication of relative poverty and its negative consequences leading to a peaceful world.

The promotion of sustainability and values of stable civilisations and definition of sustainable and attainable livelihood for all the peoples of the world will give clear direction and objectives to government policies ending the present wild goose chase in the name of development. The values and opportunities created by sustainable existence agenda will enable the achievement of a happier life with less consumables and energy.

The programme of transformation to a world without monetary exploitation will create a world where people can cherish their affluence without fear and terror. The abandonment of the neobarbaric agenda and the Bretton woods conspiracy will open unending opportunities for the developed world. Without getting trapped in reaction and subversion, the positive attitude of the West will play a vital role in transforming the world into a global village with human value parity and equal prosperity which all humanity will cherish in end.

The efforts in the West in meeting the environmental concerns of humanity have been phenomenal and exemplary. Similarly, a shift to a more comprehensive sustainability demands will open unending opportunities though this can be seen as a negative process similar to what the environmental movement brought about. However, the result will benefit all of humanity as well as future generations in a profound way.

The limiting value of sustainability and prosperity to all generates its own opportunities and service providers,

experts and promoters. The promotion of values of stable civilisations in a neobarbaric world itself would open unending opportunities for humanity.

Recession in economies will become a thing of the past, as entire humanity will be equally empowered to participate in a global market. Crisis of overcapacity that often led towards recession will be ended, as constrictions in the global markets will disappear. The promotion of values of stable civilisations and sustainable societies in a world of human value parity will end the domination of greed as the driving force of human existence.

The gap generated by aspirations and realities under conditions of monetary exploitation that led to wide gaps between the two and increased the relative and absolute poverty would be filled through a positive development relationship. The rise in living standards will be accompanied by rise in opportunities and gainful employment to vast sections of people. The half of humanity that lived below poverty line will see a progressive increase in their purchasing power augmented by goods in the intermediate period through imports at cheaper prices.

China, that has now gained considerable technological capabilities will leave behind its subservient relationship to Bretton Woods conspiracy as a result of which it has kept considerable number of her people under poverty line. China will reorient its economy towards generating wealth for her own people, empower them by increasing the value of their earning, establish a welfare state and pay cash benefits to her people, empower the base market and increase production that will raise the standard of living of her people. This will create vast markets for essential and

consumer goods as well as for technology that will expand international trade.

South Asia that still contains the maximum number of poor people below the poverty line will see vast changes taking place through the institution of welfare state and eradication of monetary exploitation in her relationship with other economies. The export regime of South Asian nations is bonded to the Bretton Woods scheme of cheap labour export continuing from colonial times. As a result, millions of people have remained disempowered and poor. The empowerment and expansion of markets in India will open vast opportunities in wealth creation and viable employment.

The countries like India have the necessary know-how to provide for the expansion of internal markets through the gearing of welfare states and empowerment through the increase in value of earning. If these nations are going to be bound by the thinking that their cheapness is their survival, there will be no opportunity to break out of the imposed disabilities that binds vast sea of people. Without being conditioned by the opportunities of cheapness, the export market economy should respond to the empowerment of internal markets that will be created by the institution of welfare state and empowering people by providing real value of their earning which the Bretton Woods conspiracy has robbed.

The poor in Africa are at a loss as to what should be done to get over their present plight. The imposed disabilities of Bretton Woods conspiracy have caused most damaging debilitation in Africa. Poverty and disease have really taken their toll on the people whose only crime has been to submit to the terms of global order that has been foisted upon them in the name of prosperity and peace. The reorientation and empowerment that will raise the human value will bring

sense and stability to African economies whose vast potential and opportunities are yet to be identified.

The projection of sustainable and attainable livelihood for each community and tribe and territories within nations and the institution of welfare states and eradication of monetary exploitation and establishment of human value parity region will empower the nations to realise their potential and enjoy freedom with real meaning. There is no hope for many nations that are sinking due the weight of debt burden unless they choose to breakout of the shackles and stand up against the Bretton Woods conspiracy that has depleted them.

Africa will work out its own programme of attainment of human value parity either through the establishment of bilateral positive development relationship with their former colonial powers or with states of US or take its destiny into its own hands and come together to establish human value parity region, establish welfare states, empower her people, reorient her economy to create wealth for her own people. The establishment of sustainable and attainable livelihood parameters will lead to the establishment stable societies assuring the prosperity of her people without running behind international advisors who can only bring more misery to Africa.

The expansion of markets through the empowerment of people by instilling their due purchasing power and gearing of welfare states will open unending opportunities for Africans in their own homelands gradually overcoming and eliminating the forces of destabilisation and debilitation. The sustainability experiences built into the African life that is threatened today by the forces of globalisation and indiscriminate spread of barbaric values has to be nursed

to provide the foundation of sustainable and stable societies in Africa bringing peace and security of her people.

The purchasing power empowerment will also enable the institution of consumer credit systems that will further expand markets opening expanding opportunities in manufacturing and services. If bilateral positive development relationship can be instituted, the challenges of global poverty will soon disappear ending the despair that has now descended over the whole of humanity.

The emergence of the new world order empowering all nations and people will not be possible without identifying the Bretton Woods conspiracy as the root cause of humanity's ills and dismantling it in favour of a new global order based on human value parity. Those who have benefited and are benefiting from the criminal scheme of monetary exploitation will emerge as the enemies of a new global order built on the just value of each human being. The mobilisation of the will of humanity against the injustice of monetary exploitation and its eradication will alone lead humanity towards freedom and prosperity.

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Chapter 26

The agenda for political mobilisation for the creation of a just world and dealing with reaction.

In the historical struggle between civilisations and barbarism, today, civilisations have been totally undermined by barbarism through its agenda of militarism and monetary exploitation. The dominance of barbaric values has led to great disparity in wealth between nations leading to strife and despair. The lifestyle of a few nations threatens the survival of humanity.

The survival of humanity greatly depends on transforming the world relegating the barbaric dominance and shift to values of stable civilisations. The regeneration of civilisations anchored on transformed normative structures meeting the demands of survival and permanency will lead to the desired global order based on justice and sharing.

The failure to recognise the root cause of humanity's ills, which is the imposition of a regime of monetary exploitation, skilfully and deceptively instituted, using every opportunity that came in the way of establishing a just world order has led to an

unstable world with permanently disabled nations and people.

The eradication of poverty, inequality and strife arising from the conflict between barbarism and civilisations is possible only by the subjugation of barbaric will to the common will of humanity and its subordination to the values of civilisations on a permanent basis.

The transformation of societies which are dominantly barbaric not only is an external process, it is also an internal process where the submerged civilisations and foundations of societies re-emerge from within and take a dominant role relegating barbarism to its subjugated role within nations. All European nations are in a position to revive their normativist roots of permanent civilisation, which remain subordinated to the barbaric will.

The emigrant countries like US, Canada, Australia too have the potential to transform themselves into permanent civilisations by going for the civilisational roots of its migrant population and emerge as new civilisations anchored on sustainable normativist foundations.

The comprehensional conflict that exists between barbarism and civilisation due to differences in the values, priorities and perceptions has led to the civilisational conflicts of today's world. The perpetual modernism and inner instability and insecurity of neobarbarism and its undermining of normativism of civilisations with its subjugative mission have reached new heights through the institution of newly acquired weapon of monetary exploitation.

The conflicts in values between civilisations and the disposition of neobarbarism, unless amicably resolved,

leaves the advancement of the objective of achieving a peaceful and just world with serious challenges of reaction and resistance that cannot be overcome without a struggle between the forces of neobarbarism and civilisations. The possibility of dialogue and consensus are remote needing positive effort and effective mobilisation of the will of humanity to end the domination of the world by barbaric values and return to the values of stable and sustainable societies based on civilisational values.

The end of colonialism has seen the return of more subtle global order of injustice based on monetary exploitation and all efforts at rectifying the inequalities are tuned into acts that carefully defend the gains of colonialism and further the consolidation of the order of inequality through the perpetuation of the instrument of monetary exploitation. Vast mass of humanity numbering nearly two third is trapped in the new scheme of exploitation with little opportunity for emerging out of the trap.

The scheme has regimented the world into an order of relationship that will sustain the regime of inequality and exploitation and any attempt by nations to break out of the trap is bound by the dangerous consequence of isolation and militarism. The moralising shroud of neobarbarism comes with the championship of human rights and democracy and help to the poor. The real mission of neobarbarism remains the defence and perpetuation of its fundamental objective of domination, subjugation and the defence of order of injustice and inequality by furthering the entrenchment of the regime of monetary exploitation.

As the enemy is hidden, the struggle for justice turns out to be a struggle in darkness often mistaking the conflict as

internal struggle for self-rule and overthrow of existing governments, where neobarbarism subtly intervenes to defend the subjugated order that benefits itself in the name of peace and human rights. The collective assertion of nations to seek justice and level the field is also met with equal determination and subversion of the collective expression of nations.

The post Second World War institutions set by the Western countries have uniformly committed to the Bretton Woods scheme of subjugation of nations through devaluation of currencies. Maintaining the imposed disparity in the value of currencies has been the source for maintaining the cheapness of the human being and his intrinsic value as a means of exploitation and subjugation of nations. Any attempt to rectify the situation will meet with resistance and be portrayed as a threat to the global order that is essential for global peace and security.

The criminal foundation of Bretton Woods institutions which are a source of untold suffering of humanity cannot be uncovered and dismantled without the collective effort of humanity and the deployment of its will in totality to the process of dismantlement. The possibilities are that any move forward in this direction will see the worst form of global gangsterism and blackmail by developed nations where the benefits of neobarbarism has been accumulating over three centuries, first under colonialism and during the last fifty years, through the institution of instrument of monetary exploitation.

As the initiator of the scheme of Bretton Woods, one can expect Britain to be in the forefront of subversion and resistance to any decision of humanity to move towards the eradication of monetary exploitation and the establishment of just world order. Its capacity to deceive and divert

humanity's attention remains formidable. Its ability to manipulate and nose-lead America that has greatly undermined the goodwill and intensions of American people and made their efforts to establish a just global order ineffective, can be expected to further poison the global atmosphere so that no collective effort of humanity can take shape to eradicate monetary exploitation.

The European nations too would be trapped in a culture of reaction and resistance where again Britain can be expected to play a subversive role forcing both US and Europe to emerge as double engines of resistance. A moral build-up against Bretton Woods conspiracy will invite the spread of wars against terrorism and a chorus of irrelevant issues drowning the movement for the eradication of monetary exploitation. The reaction will intensify its abuse of UN and disorientation of global institutions so that these institutions will not be in a position to address the issue of monetary exploitation, identify its mechanisms and eradicate it from the face of the earth.

The global search for the causes of poverty should end in the vaults of International Monetary Fund and World Bank and other global banks and institutions, which have collaborated and lived off the scheme of devaluation of currencies. While the scheme of maintaining the disparity exists and is in place, the foreign direct investment is nothing else but return of colonialism and it should be halted until monetary exploitation ended and human value parity established. If foreign direct investment could stop under such conditions then such investments will be unnecessary, as nations would have been empowered to make their own investments.

The global movement to end the scourge of monetary exploitation will lead to specific programmes and agreements that will end the search for the causes and means to eradicate poverty. The foremost mission of humanity has to be, not open economic development directed at increasing the GDP but defend the values of stable and sustainable civilisations, rediscover their normative foundations and regenerate them for meeting humanity's current aspiration of sustainable development. The global order thus enacted will be based on the parity of value of the human being and will open unparallel opportunities and freedom of movement and living in a just global village.

The competing for markets and spheres of influence as an objective pursued by diplomatic missions has made many of the diplomatic missions dens of conspiracy and scheming intended to undermine the sovereignty of nations. Engagement in development has become the major programme through which the benefits of monetary exploitation have to be extracted and entrenched. The developing countries are flooded with scores of advisors and consultants whose luxury lives are supported by the loans, which the poor nations cannot repay.

The activities and pretension of many diplomatic missions contributes to the disability and paralysis of nations and make them ripe for total takeover. The governments, institutions and departments have become totally dependent on the programmes and advice given by foreign experts and are nose- led leaving little room for self-expression.

As neobarbarism cannot exist outside its agenda of ridicule of civilisations and their normative foundations, it will make every attempt to persist with its agenda of global domination, debilitation and subjugation of nations and peoples, and

use the diplomatic privileges and immunities as a conduit for the implementation of neobarbaric global agenda.

It serves no purpose to have diplomatic relations with nations, however powerful they may be, if they cannot cooperate in a process of eradication of colonial relationship and the establishment of human value parity in the mutual relationship of nations. Nations that refuse to move towards fundamental justice of human value parity should have their diplomatic presence curtailed and their influence reduced in decision-making and involvement in national life.

There has been a systematic scheme with numerous seminars and training programmes for reorienting and subordination the native spirit to the new scheme of subjugation which is intended to smoothen the yoking process and casting a mindset that is non resistive. This calls for intense retraining of persons and restructuring of mindsets to be able to engage in a process of reversal and eradication of monetary exploitation and achieve a just world order.

As neobarbarism cannot comprehend a sustainable world based on the reasserted values of civilisations, it will only see the doomsday and the end of the world in any tangible move towards establishing a new world order based on universal justice. The political leadership of many nations have become so corrupt and subservient to the barbaric agenda they will be handicapped in providing a new leadership to deal with the gross injustice against humanity, turn things around and re-empower their people to revive and regenerate their national existence through a programme of eradication of monetary exploitation.

The values of neobarbarism and its purported universalism have attempted to cloud the foundation of sustainable civilised societies and have painted a free world out of its

own unsustainable value system as a model. The reorientation of values towards recognising the foundations of civilised societies and comprehension of the integrative contours of societies within their territorial homelands can only be effected through education reoriented to recognise the values of sustainable societies.

The policy process of eradication of monetary exploitation will commence with a nation's commitment to the process and its realisation has to proceed along the choice of entering into relationships for positive development and achievement of human value parity. The second preference is to create human value parity regions and the third being the unilateral positive valuation path if the resistance and non-cooperation of the developed nation would be insurmountable.

As the economic thinking has been conditioned along the colonial opportunities and subsequently on the prescriptions of the IMF and World Bank, substantial theoretical and procedural literature has to be written to overcome the culture of captivity and dependency and subjugation to existing schemes. The psychological war that would be directed in painting a picture of doomsday in any attempt to break away and chart a different course in economic developed has to be overcome to take forward the agenda of eradication of monetary exploitation with courage.

The institutional resistance from the West can be seriously compounded by their local agencies and proxies joining in to provide a complex web of resistance undoing any process of transformation that would eradicate monetary exploitation. The projection of sustainable societies and instilling confidence in the programme will be a responsibly

of the leadership, new and traditional, that will identify the hidden agents of subversion.

The barbaric scheme of dismantling civilisations and their assimilation under the dominance of barbaric world has continued unchecked for nearly 300 years. A return to the civilisational agenda requires a turnaround of considerable proportions. The colonial barbarism has left behind a world arrangement that needs considerable restructuring.

The inner insecurity of neobarbarism which has driven the agenda of modernism will see any attempt to institute an alternate arrangement of humanism and justice based on human value parity as a threat to its existence. Formidable obstruction will be created in the way to defend its unchallenged reign. Any move to alter the existing order will be painted as a challenge to the march of civilisation utilising its usurped leadership of humanity.

Any scheme that seeks total overhaul of the existing order will also invite reactionary resistance from all levels of society, an issue which Marx failed to foresee in his agenda for transformation of human society. People adapt to any scheme of existence however unjust it may be, generating its own culture filling its negative features and utilising its loopholes. As the screws of oppression are tightened, people fall back to past times of civilisation to draw from its experiences and practices that were left behind to compensate for the present inadequacies. Any state of human existence generates its own beneficiaries.

The export- import trade under conditions of monetary exploitation generates millionaires whose successful business has been made viable by the opportunity for export of cheap labour of their own people. Unless a system of

subsidy is put in place to protect these industries, these industries will be threatened with closure with a scheme of positive valuation and will throw millions out of work. The workers and managers and the service providers could all be found on the side of reaction and resistance.

Any move forward, however desirable, will be faced with organised reaction from vested interests. In a state of poverty, people are guided by their day-to-day existence, their survival needs and security concerns would defend their dependency links. It will be difficult to prevail on the ordinary worker that their cooperation to a programme of transformation would bring benefits of a different kind. Only a welfare system, in place before-hand, will enable the taking forward of the programme to end cheap labour exploitation and eradicate the crime of monetary exploitation.

The obliteration of value of labour through the institution of a regime of monetary exploitation has turned many Western countries multi ethnic and multi cultural states as people have migrated to these nations to take benefit of the comparative advantage of the value of their labour. Though many of these alien races still long to return to their homeland, in terms of adopted values they have undergone a barbaric reduction, especially the second and third generations who subscribe to Western values of freedom. The danger is, as much as the migrants have emerged as an intermediate layer in the scheme of monetary exploitation, these layers can also become a tool in the scheme of resistance to the eradication of monetary exploitation. However, due to the continued discrimination they face they could emerge as champions of eradication of monetary exploitation.

Monetarism has worked only in developed countries because the developed countries have made it work by artificially maintaining the value of their currencies through devaluing the currencies of developing countries. The same has not brought prosperity to the people in developing countries because of the inverse reason.

The fundamental crisis of Marxism originates from its failure to see the history as a continued struggle between civilisation and barbarism; it saw it as struggle between classes. We now know the division and contradiction between classes is a transient and subjective one and any programme based on their objectivity can be easily undermined. The over-projection of class conflict found in Marxism led to misrepresentations as to the real causes of exploitation and miscalculations in identifying revolutionary vanguard who would radically transform the world. Marxism overestimated the potential of the working classes to create a world without exploitation.

Through the imposition of the regime of monetary exploitation, every citizen of a country can be made to pay for the benefits of people of another country when every citizen of one country become oppressor and every citizen of the other become oppressed. So as to maintain a steady supply of cheaper goods, neobarbarism has chosen to institute a scheme that demeans the entire population to bring the value of labour to the desired level. By its failure to identify the real sources of oppression, which is monetary exploitation and by its misrepresentation, Marxism misdirected the struggle for universal justice by pointing at the wrong enemy. The end result is, in spite of the enormous sacrifices, struggles, and wastage of human energy, Marxism's contribution to the emancipation of workers and the poor remains dismal.

However, the over-projection of the potential of the working class by Marx as vanguard of revolutions indirectly contributed to the emergence of the welfare state in the West ending for good any hope of working class revolutions. Though Christian socialism which also contributed to the emergence of Marxism, provided the foundation of the welfare systems, the over-projection of revolutionary potential of the working classes remained a formidable threat that made the ruling classes relent and pay for the welfare state.

The neobarbaric disposition to undermine civilisations and its agenda of domination and subjugation has invited and generated the fundamentalism and Islamic reaction. The helplessness felt by humanity by the agenda of neobarbarism is nowhere expressed so profoundly as in the fundamentalist backlash of Islam. The direct confrontation threatens to engulf the entire globe. The reaction in Islamic countries to West's crusade is an expression of the historical mission of containing barbarism that is inbuilt into Islam from its inception. However, the neobarbarism and its present disposition are not what Islam was geared to face in its inception.

The Islamic reaction is more emotional and is an act in desperation. Terrorism is not the answer to the neobarbaric disposition. Terrorism only justifies more organised global terrorism in collusion with state terrorism deployed in defence of neobarbaric agenda of subjugation and debilitation of nations. Though terrorism delivers some effective blows at the enemy, in the end it brings more harm to the people whom it wants to liberate.

The present inadequacies in meeting the challenges faced by civilisations can be overcome only when the Islamic world joins the global struggle against neobarbarism and support

the agenda of establishment of stable and sustainable civilisations. Islam should play its historical role of struggle against barbarism by joining the forces of civilisation to end its scheme of undermining and defying the will of humanity by eradicating monetary exploitation and empowerment of all nations equally in establishing universal justice.

The blind industrialisation of the West has led to the environmental damage which has seen powerful environmental movements and green parties coming to the forefront as champions of environmental causes. It is necessary to broaden the agenda of such parties to a holistic agenda of sustainable development and global social democracy that will eradicate monetary exploitation, institute welfare states and create stable civilisations.

The chronic poverty of Latin American peasants can be ended only through an agenda of establishing sustainable civilisations rediscovering the sustainability mechanisms which are still left intact in Latin American societies, project the sustainable and attainable livelihood for each village and community, bring in the required amount of science and technology to achieve the attainable livelihood and transform the society anchoring them to the foundations of stable civilisations. The gearing of welfare states and eradication of monetary exploitation will lift the people to a new level of freedom which will be generated from within their cultural context.

The fundamental message of civilisations to neobarbarism today is that neobarbarism when it is harmoniously integrated into the agenda of stable civilisations will find a new role in the service of humanity. It will still be in a state to engage in the service of humanity and support its modernisation and provide it with new capabilities and

facilities. The transformation of barbaric societies which are sources of over consumption, waste and misappropriation of resources and wealth, degradation of humanity and environment, will lead to the emergence of stable civilisations that would have a responsible relationship to nature and rest of humanity.

The objectives of the new movement for the emancipation of humanity through the eradication of monetary exploitation that can be adopted or included in the existing mission objectives of organisations that want to join the struggle against monetary exploitation could be,

1. As monetary exploitation is the primary cause of human poverty and degradation and is effected by maintaining a discrepancy in the value of human labour and is identified as the cause of social ills, strife and debilitation of nations, it is an urgent need for humanity, its political parties and governments and NGOs to come together to eradicate human value disparity perpetuated through the instrument of monetary exploitation and create a new world order based on equality in the intrinsic value of every human being.
2. Establish positive development relationship between developed and developing countries to eradicate monetary exploitation.
3. Reorient economies to generate wealth for their own people rejecting the idea that exports will automatically lead to prosperity of people.
4. Institute comprehensive cash paying welfare states as in the West in countries that do not have them.
5. Identify and eradicate the institutions committed to the execution of the Bretton Woods neobarbaric scheme

of monetary exploitation, domination and subjugation of nations.

6. Uphold and promote the values of stable and sustainable civilisations based on normative structuralism and harmonious relationship with nature and attainment of greater happiness with less consumption.
7. The international manufacturing and trade based on availing the cheap and oppressed labour of people especially women and girls be ended.
8. Provide goods essential for humanity's needs and comforts at prices that will have a uniform value for price average income ratio throughout the world.
9. Promote international trade in technology for development and manufacturing that will end poverty and promote sustainable development.
10. Bring together the humanity for the achievement of the above objectives.

The above mission objectives for the new struggle of humanity to end the injustice of oppressive scheme of monetary exploitation will lead, in the next ten to twenty-five years, to a world of peace and development that provides the wants of humanity. The above objectives should be adopted by the existing and the international institutions that will be created to guide the programme of transformation of the world to a just global village.

The environmental movement and the green parties, the Christian socialist and social democrats, labour and conservative democrats, republicans, communists and liberals should redefine their objectives to harmonise with

the above objectives for a new global order. Nations should stop the double standard in international relations where they promote equalism and prosperity in their country and piracy and plunder in poor nations.

The world has shrunk and become more inter dependent, and it has also become dangerous because of the widening disparity in the availability of wealth to be shared between nations. It is time for humanity to come together in a unified political movement to find solutions and implement them with urgency.

The international institutions that have been part of the global scheme of monetary exploitation should institute the new objectives that will direct their new activities in service of humanity, global peace and understanding between nations. They have a dynamic role to play in promoting the new ideals and generate policies and programmes for the implementation which will guide the world thorough her programme of transformation.

The governments of the developing countries would be able to meet the aspirations of their people only after the establishment of new global order that terminates the present order geared to perpetuating exploitation and inequality. It is the duty of developing countries to reorient their policies and transform international organisations towards the agenda of a human value parity world, look for partners for positive development relationships, project sustainable and attainable livelihood of their people and execute the programme of transformation with confidence.

The NGO movement, in spite of its noble foundations and honest intentions, only serves as a shroud for the

neobarbaric agenda of monetary exploitation and subjugation of nations and people. The NGO movement cannot afford to run round, with their pretentious programmes, and scoop out what is left of the already disempowered and debilitated people of the third world. The international NGO movement should reorient itself and become partners in the global programme of transformation. They can play a vital role in creating awareness of monetary exploitation, in mobilising world opinion in favour of the new agenda for global transformation and in speeding up the effective implementation of the agenda for a new world order.

The coming together of world youth is important for the successful implementation and execution of the programme as old people are usually conservative and less enthusiastic about change. The American youth, should join hands with the African youth to transform the world. The European youth should link hands with the Indian youth to transform the earth. The world youth should link up with each other to transform the globe.

The women have a special role in the process of transformation and in rediscovering the virtues of civilisation and in restoring less expensive but more secure integrated societies. Women are the providers of civilisations and their stable foundations. Their inspirational role will provide energy and confidence for people to move forward into a new era that would end the misery of exploitation and oppression and ensure the cherishment of family values.

The academic community should reorient its programmes to support and provide for the implementation of the new agenda of global transformation. They should reorient their mindsets to enable them to rediscover the civilisational values that would

meet humanity's concerns for survival and security and the creation of a peaceful and prosperous world. Their role is important in the eradication of the exploitative currency relationship and in the preparation of their people to adapt themselves to the new opportunities that would unfold when monetary exploitation is ended.

The role of religion in sustaining the order of injustice has been considerable. The religions have been the pain killers suppressing the pain monetary exploitation create in the minds and body and have been providing the soothing balm for a fundamentally flawed and unjust global order. The religious leaders should channel their energy to campaign against the scourge of monetary exploitation and see a Godly mission in the crusade to eradicate monetary exploitation from the face of the earth and end the gross injustice against humanity and lead the world into a new era of brotherhood.

Only the emergence of unified and coordinated movement towards the idealisation of the basic objectives and deployment of humanity's will towards the execution of a concerted programme for the eradication of monetary exploitation will enable the realisation of the objective of a just global village where the humanity can come together in harmony and brotherhood and live in accordance with God's will.

Monetary exploitation.....

Monetary exploitation is the exploitative process in international relations whereby one or group of countries gang up to impose their will on weaker countries and devalue their national currencies while forcing them to keep the economy open for acquisition and exploitation.

The Karuna definition of sustainable development.....

Sustainable development is a development culture that is positively engaged and focused towards assuring the sustainable existence of people and the world, by providing the necessary inputs for the achievement of a self fulfilling life, by attaining throughout the world, a uniform value for the price average income ratio, for goods essential for human life in terms of health, comfort, security and happiness, through the promotion of social and economic activity, based on resources and endowments, that are sustainable by society and nature.

Now read on to uncover the fundamental cause of global poverty and ways of eradicating it.....



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