



# AURO SOLVO

N.Nandhivarman  
General Secretary Dravida Peravai

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**BBC to BLOGS**

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Our campaign .....

Aringnar Anna taught us to defend Tamils caught in midst of neo-colonialism, and urged us to dedicate our lives for the uplift of our kinsmen. The era of colonialism had come to an end but neo-colonialism thrives in new garb and in guise. Dravida Peravai had exposed the evil designs of these forces, and had subjected to scrutiny all unfair practices aimed at making Tamils second class citizens in their own soil.

BBC in its News night programme brought our campaign to global attention. Defending our campaign many articles were written and published in blogs. These are compiled here so that in nutshell readers can understand the logic and reason behind our campaign against neo-colonialism in Tamil soil.

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# Colonization- Decolonization and Recolonization

N.Nandhivarman General Secretary Dravida Peravai

*(Paper presented in the SEMINAR ON INDIA AND FRANCE-PAST-PRESENT AND FUTURE organized by Center for Nehru Studies and School of International Studies Pondicherry University, sponsored by Government of Pondicherry and Indian Council for Historical Research New Delhi held on 26-28 October 2004)*

Introduction: History is still shrouded in mystery. Selectively people cling to certain cliché and try to define history as they conceive it. The mindset of the general mass is tuned to listen to one-sided views that put a lid on the truth. Parrots repeat what is taught, and people conditioned to colonial reflexes, sings lullabies for their colonial masters. It is true all humans and rulers are not bad, but to differentiate between bad and good rule, a true historian has a unique role to play. We live in an era of information technology transforming towards nano-technology era. This era of global village brings to us many painful stories of the past, when as bonded labors and slaves our people faced the wrath of colonialists.

Indian born Kumud Merani had produced a documentary titled *Girmit Ki kahani* in Hindi and *Sweet Sorrow* in English on the injustices meted out to Indian labourers who were duped and sent to Fiji between 1879 and 1916. This documentary had won the Asia Pacific Broadcasting Union Award in the News and Current Affairs category for the year 2004. Similar travails of Pondicherrians taken to French colonies are yet to be compiled from archival materials. These pages need not be kept in dark. What has happened has happened. We have no prerogative to portray what we want to, instead of telling what really happened. India obtained freedom at midnight, but Pondicherry at one fine dawn. Yet there is no comparative study on Pondicherry's decolonization in comparison with other French colonies. Nor there exists a comparative study incorporating Pondicherry's freedom struggle with other freedom movements in former

French colonies. There is need for India centric comparative study on British, Portuguese and French colonialism. These remarks are aimed at scholars and Institutions of Pondicherry intending to stimulate and activate them to rectify these lapses in our historical thought. Let us think about our past, present with dreams for future.

### **Decolonization Drive of 20 th Century:**

Decolonization became the societal goal of the peoples under colonial regimes aspiring to achieve self-determination. It reflected in the United Nations General Assembly's proclamation on 14 December 1960 of the Declaration on the Granting of Independence to Colonial Countries and Peoples - resolution 1514 (XV). The Declaration states that *"the subjection of peoples to alien subjugation, domination and exploitation constitutes a denial of fundamental human rights, is contrary to the United Nations Charter, and is an impediment to the promotion of world peace and cooperation, and that steps should be taken to Territories so that they might enjoy complete freedom and independence transfer, unconditionally, all powers to the Trust and Non-Self-Governing "*. Also in 1960, the Assembly approved resolution 1541 (XV), defining free association with an independent State, integration into an independent State, or independence as the three legitimate options of full self-government

**Liberation of Colonies:** Let us have a look at colonies that attained liberation. A British Colony and Protectorate Togo land united with the Gold Coast in 1957 to form Ghana. French administered Togo land became independent as Togo in 1960. Italy ruled Somaliland joined with British Somaliland protectorate in 1960 to form Somalia. French colony of Cameroon's gained independence as Cameroon in 1960 while British ruled northern territory of Cameroon's joined Nigeria and southern territory with Cameroon in 1961. British administered Tanganyika became independent in 1961. In 1964, Tanganyika and the former protectorate of Zanzibar, which had become independent in 1963, united as a single State under the name of the United Republic of



Tanzania. Belgian administered Ruanda-Urundi voted to divide into the two sovereign States of Rwanda and Burundi in 1962. New Zealand ruled Western Samoa became independent as Samoa in 1962. Australia administered Nauru attained independence in 1968. Australian ruled New Guinea united with Papua and became the independent State of Papua New Guinea in 1975.

That is how the fresh air of freedom was breathed by various colonies in the previous century. Now let us have a look at the time- table of French colonies on their road to independence.

### **French Colonies towards liberation:**

Indo-China gained Independence as Viet Nam (1945) Laos (1949) and Cambodia (1953). French Establishments in Oceania & French Guiana, Martinique, and Reunion, St.Pierre & Miquelon, Guadeloupe and dependencies underwent change of status in 1947. Morocco in 1956 and French Guinea obtained Independence, as Guinea in 1958. French Sudan became independent Mali in 1960. Ivory Coast after Independence changed the name to Mauritania in 1960. French West Africa gained Independence as Dahomey (now Benin) in 1960. Niger Colony became Niger and then gained Independence as Senegal in 1960. French Somaliland attained Independence as Djibouti in 1977. Madagascar (1960) and Comoros (1975) gained independence. New Hebrides is under Anglo-French Condominium. Tunisia attained independence (1956), Cameroon (1960), Togo (1960), and Vanuatu (1980). Italy Somaliland Trust Territory got Independence as Somalia (joined with British Somaliland) in 1960.

**Others:** East Timor attained independence in May 2002 and joined the United Nations in September 2002 as Timor Leste. In 1963, the Federation of Malaya became Malaysia,

following the admission to the new federation of Singapore, Sabah (North Borneo) and Sarawak. Singapore became independent in 1965. Following the ratification in 1964 of Articles of Union between Tanganyika and Zanzibar, the United Republic of Tanganyika and Zanzibar was formed and later changed its name to the United Republic of Tanzania.

**Colonies of Today:** United Nations documents issued in 2002 lists the following areas as ones still considered being without self-rule. That means colonialism is yet to be completely wiped out. In AFRICA Western Sahara is first in that list alphabetically. In ATLANTIC AND CARIBBEAN United Kingdom administers Anguilla, Bermuda, British Virgin Islands, Cayman Islands, Falkland Islands (Malvinas), Montserrat, St. Helena, Turks and Calicos Islands whereas United States of America rules United States Virgin Islands. In EUROPE Gibraltar is under the control of United Kingdom.

In the PACIFIC AND INDIAN OCEANS American Samoa and Guam are with United States. Pitcairn under United Kingdom and Tokelau remain with New Zealand. Since on 2 December 1986, the United Nations General Assembly determined that New Caledonia was a Non-Self-Governing Territory, we can say that New Caledonia is the only colony under France even in this century.

### **The Catalyst for Change: Decolonization British style:**

The aftermath of Second World War, led to rapid disintegration of the European empires. Colonialism downed its shutters. A salubrious breeze of freedom swept colonialism. Colonies became independent states.

**Decolonization and the British Empire 1775-1997** by Professor of Political Theory in University of Wales D. GEORGE BOYCE analyses the ideas and policies that governed the British experience of decolonization. It shows

how the British political tradition, with its emphasis on experience over abstract theory, was integral to the way in which the empire was regarded as being transformed rather than lost. This was a significant aspect of the relatively painless British loss of empire. It places the process of decolonization in its wider context, tracing the twentieth-century domestic and international conditions that hastened decolonization, and, through a close analysis of not only the policy choices but also the language of British imperialism, it throws new light on the British way of managing both the expansion and contraction of empire.

With India's declaration of independence it became apparent that it was only a matter of time before Britain's other colonies demanded their own independence. By 1957 only two of Britain's colonies in Africa had gained their independence they were the Gold Coast and Sudan. The rest were to quickly receive their independence between 1957 and 1964. The characteristics of these independences were the methods with which they carried out by the British. They followed the same plan in each colony, which was to prepare the colony for self-rule by training people for the new positions within government and in other sectors which the British settlers had dominated in. This meant the new independent country would be able to support her. It also meant that the likely hood of a power vacuum would be reduced after the British left, opines a comparative study.

### **Decolonization French way:**

France was another great imperial power who decolonized after the Second World War although her reasons and methods were quite different from Britain. Whereas the British realized the colonies were beginning to become a burden the French believed they had to re-assert their national prestige by keeping control of their colonies. This may explain why the French experience of decolonization was so different to Britain's. French decolonization was bloody and bitter whereas Britain's was quite peaceful and

quite painless. France fought two costly and bloody wars over her colonies. The first of these was in Indo-China, which had been under French rule since the 19th Century. During the Second World War Indo-China was invaded and occupied by the Japanese. Vietminh led by Ho Chi Minh fought a guerrilla war against the Japanese. At the end of the Second World War the French intended to retake control of Indo-China but before they could the Vietminh declared independence. Fighting broke out in 1946 and continued for eight years before the French suffered a massive defeat at Dien Bien Phu. This was the decisive point of the war with an armistice being signed soon after. France had lost much in the war including 91,000 men and their colony. France's African Empire started to decolonize after the humiliating defeat at Dien Bien Phu as riots spread across the French African states. France realized she could not hold her empire together anymore and begun decolonizing. All the French African colonies were granted their independence between 1956 and 1960 with the exception Algeria. Algeria held a unique place within the French Empire as it had been formally integrated into France thus making it not a colony but a part of France itself. An armed rebellion led by the F.L.N. (Front d'Liberation National) in 1954 led to bloody civil war in Algeria. In 1958 General de Gaulle was persuaded to come out of retirement to end the conflict in Algeria. Charles De Gaulle realized that France could not win the war and that it would be a major strain on the economy to continue it. He begun talks for independence and he and the F.L.N. leader signed a settlement in 1962.

### **French dream to colonize Pondicherry:**

History of French in India is a monumental work written by Colonel G.B.Malleson, which narrates the events that lead to

the founding of Pondicherry in 1674 to the capture of that place in 1761.

In the reign of Louis XII, in the year 1503, two ships of the merchants of Rouen took to seas and were never heard thereof. This marks the first French attempt to set foot on Indian soil. Though many had the urge nothing concrete emerged. On June 1 1604 a company was established under Kings letters patent, granting it exclusive trade for 15 years. This also failed to take of due to faction feuds among the founders. 7 years later Louis XIII tried again in vain to activate the company. During 1615 two merchants sought transfer of the company to them, which was stiffly opposed by the company. Hence as compromise formula the King created a coalition of both sides and conferred on July 2, 1615 letters patent. The next year two ships set to sail to India. Commodore de Nets was in charge of the big vessel and Captain Antoine Beaulieu of the smaller vessel. The Dutch crew in Beaulieu's ship obeying the diktats of their government left the vessel of Beaulieu. And Beaulieu had to dispose the ship and join the vessel of Commodore de Nets. In spite of all such travails the venture was profitable. So the company launched 3 more vessels on trip to India. Mont Morenci with 162 men, 22 guns with 450-ton capacity, L'Esperance with 117 men, 26 guns and 400-ton capacity, L'Hermitage with 30 men, 8 guns and with 75-ton capacity, were placed under Beaulieu's chief command. In that trip the Dutch sank L'Hermitage. Next 20 years no further efforts to reach east were undertaken. In 1642 a new company La Compagnie des Indes with Richelieu was launched but before ships could set to sail he passed away. A resting place mid way to Indes became their passion. The first French vessel to Madagascar reached its shores in summer of 1642. The local people resisted French settlers. The company had to incur heavy losses in combating local people and

ultimately gave up its claims to Madagascar in 1672. In 1664 French Compagnie des Indes with a capital of 15,000,000 livres was formed. A charter by the Government granted the company exclusive rights for 50 years to trade with India with total exemption from taxation. Government also agreed to reimburse all losses if any. They first went for Madagascar, on March 7, 1665 with four ships and 520 men. They changed its name to Isle Dauphin. Earlier Portuguese had called it Saint Lawrence. The local revolt against French occupation continued and culminated in the fierce massacre of almost all within the walls of Fort Dauphine. These abortive attempts gradually led to French setting foot on Indian soil and making it a colony of France.

### **Reason for India becoming a destination:**

Why do all colonialists set their eye on India? It is needless here to narrate how French obtained a foothold on Indian soil and how they later became rulers. It is vital to know why India was colonized, be it by the British, French and the Portuguese? The East India Company was founded in 1600 to sell British woolen cloth to India. Their ships arrived in Surat in 1608 with vast quantities of broadcloth but the trade soon faltered and died out. What changed their fortunes was the discovery of cotton, which was completely unknown in the west, says Ms. Crill who had coauthored a book **Trade, Temple and Court: Indian Textiles from Tapi Collections**. Another author of the same book Ms. Ruth Barnes states that Textile trade surfaces repeatedly in the social and economic histories of these times. For centuries textiles were crucial currency in the Indian Ocean trade. If you wanted a piece of the spice trade in the 14 th century, you did not have a chance unless you showed up in the Eastern Indonesia with high quality textiles. Well these textile scholars have stated one reason for India being a popular destination for colonialists. Colonialists came to market their products but were drawn towards buying Indian fabrics. ?

Millions of Indian cotton arrived in England at that time, so much so that the wool and linen weavers began to protest and a law prohibiting Indian textiles was passed in 1700 says Rosemary Crill of the V&A Museum, London in her book.

### **Decolonization of French India:**

Let me quote verbatim the last rituals performed for decolonizing Pondicherry as written in the book ***Decolonization of French India***, since I do not want to be drawn in controversies by writing a new version myself. The procedure incorporated into the joint communiqué— which was simultaneously published from New Delhi and Paris, ran as follows Desirous of reaching a final settlement on the question of the French establishments in India, The government of India and the Government of the French Republic through their representatives in Delhi has engaged in negotiations. As a result of these negotiations the two governments have agreement on the following procedure. All elected members of the representative assembly and the Municipal Councils of the establishments will be met at a Congress on October 18 in the settlement of Pondicherry to consider the joint proposals of the two governments for a final settlement of the future of the settlements and record their decision on these proposals as an expression of the wishes of the people .An arête of the Commissaire de la Republique was published on 11 October in the Journal official of Pondicherry with a view to acquainting the people the conditions of the consultation. The Pondicherry Government issued summons to the elected municipal members of the south Indian settlements and the Representative assembly to meet at Kizhur about 10 miles on the border of west of Pondicherry on 18 October at 10 o'clock to decide the future of the French settlements in India. The members of the four settlements whose election was valid up to 1 st January 1954 had been asked to vote on

that day either for the continuation of French rule in these settlements or for merger of these settlements with the Indian Union. The importance of the Congress and the necessity of the members to attend the Congress were expressed in a circular, which was signed by the Secretary General for French India and dispatched to the elected members accompanied by the topographical map of the place where the congress was to be held together with the admission card. There was a proposal to hold the congress at Karaikal, but that was set aside. Kizhur, a tiny hamlet situated in **Indian Territory** was finally chosen in order to avoid the disturbances, which the presence of Goubert and Muthupillai might have provoked if the congress had been held at Pondicherry. Balasubramanian, President of the Representative Assembly acted as presiding officer of the Congress. Out of 178, 170 members voted overwhelmingly in favour of the merger with Indian Union and 8 voted against. The results were declared in the presence of Pierre Landy and Kewal Singh. The period of suspense was over.

The usual scene of excitement tension and violence, which had tainted previous elections in French India, was totally absent here in this hamlet. It was so to speak a parody of consultation. France had to agree to this as a sop to satisfy her constitutional requirements and India had to accept this verdict given by the members of the municipal councils and representative assembly whose elections she had protested as irregular. The signing of the treaty at New Delhi on 21 October followed this. The remaining 10 days witnessed the French India authorities make hectic preparations for total withdrawal from Pondicherry and Karaikal. As fixed earlier Escargueil left Pondicherry for France on 31 st October handing over charge to Pierre Landy. The French national flag was removed from the top of the Governors house in the evening of the same day.



On 1 November of 1954 at 6.45 in the morning a document of transfer was signed between Pierre Landy representing France and Kewal Singh, Indian Consul general and Indian Commissioner designate in the official residence of the former. In Karaikal too Boucheney aided by Duvauchelle, an Officer of the foreign department who had recently arrived here, handed over power to the India administration.

Immediately after this the Indian national flag was unfurled over the government house to the tumultuous ovation of thousands of people who had gathered there marking the close of seven-year tortuous negotiations. Throughout the day there was jubilation everywhere in Pondicherry, In Karaikal, in Mahe and in Yenam and the rest of India in this hour of joy. As a result of the historic decision taken at kizhur more than 3 lakh people rejoined their mother country India at the dawn of 1 November thereby ending 240-year-old French rule on the four settlements of South India. The people of India welcomed the residents of the erstwhile French settlements into the larger fold of Indian citizenship. A part of India separated from the motherland is coming back to us on its own freewill Prime Minister Jawaharlal Nehru and President Rajendra Prasad said we should be equal partners in a common endeavor to work for the progress and prosperity of India. The congress of Kizhur facilitated the dissolution of French colonial rule in the French pockets, but French sovereignty over them continued legally till de jure transfer had taken place in 1962.

**FRENCH AND FRENCH CITIZENS IN INDIA PRESENT STATUS:** The colonial rule created a new class of citizens, Indian born yet French citizens by option. These Indians have roots in Pondicherry but have their work and homes in France. For those left in the soil of Pondicherry France has constitutional arrangements to look after the interests of

Indian born French citizens. This arrangement is unique and deserves close appraisal. The notification issued by the Rastrapathi Bhavan few years ago had stated that hereafter the Ministry of Non Resident Indians will be named as Ministry of Overseas Indian Affairs in English and Pravasi Bharatiya Karya Mantralaya in Hindi which has come into operation now. But within our country we have residing Non Resident French citizens but who Indians by birth but French citizens are by option. It will be interesting to compare with what French does for Overseas French affairs. When French left their former colonies, they left large sections that opted to become French citizens.

There are more than 20 million French citizens living abroad in various former French colonies including Pondicherry, which is a Union Territory under Indian Union. One hundred and fifty five delegates are elected by direct universal suffrage by the French communities abroad for a period of 6 years and this body is presided by the Minister of Foreign Affairs of France. French citizens in America elect 32 delegates and from Africa 47 seats thus the total of A series of constituencies is 79. In B series there are 76 seats and the break up is 52 seats from Europe and from Asia-Oceania and the Orient 24. Within these 24 seats two are chosen from Pondicherry. Half of the Electoral College is renewed every 3rd year. All former colonies are divided into 52 electoral districts, with one or more delegates per district. A country may have several electoral districts, just as an electoral district may cover several countries. French people residing abroad through their 155 representatives elect twelve Senators to French Parliament.

They get elected one-third at a time for 8 years in 2004 and for 7 years in 2007 and for 6 years from 2010

The Constitution of 27 October 1946 (IVth Republic) stipulated that the new Parliament would comprise a National Assembly and a "Council of the Republic" (as the Senate was called until 1958) within which "the French of the Exterior" would be represented. This may be like our lower and upper houses in Parliament. The National Assembly pondered and decided how to effect this representation. It decreed, in a resolution dated 13 December 1946, that three "Councilor of the Republic" seats (out of 320) would go to personalities representing Non Resident French citizens living in Europe, America and Asia-Oceania-Orient respectively.

For more than two decade the following associations were looking after the interests of Non Resident French citizens in Paris. They are the Union of French Chambers of Commerce Abroad, the French Overseas Teachers Association, the Non-Resident French War Veterans Federation, and the Overseas French Union (Union des Français de l'étranger, UFE), founded in 1927. These four bodies mooted a suggestion for creation of a "high council" by the Ministry of Foreign Affairs. The then Prime Minister, Robert Schuman, and his Foreign Minister, Georges Bidault signed a Decree setting up the High Council for French People residing abroad. On 7 July 1948. The first High Council was composed of 55 members: 8 ex officio members (the three Senator-Councilors of the Republic, the president and director of the UFE, the presidents of the Chambers of Commerce, of the Teachers Association and of the War Veterans Federation, 42 elected officials, and 5 members nominated by the Ministry of Foreign Affairs." The first CSFE elections of 1950 were held in seventy countries of Europe, America, Asia and Oceania, according to a protocol defined in a Ministerial Decree dated 10 December 1949 and signed by Robert Schuman.

Article 24 of the Constitution of 25 September 1958 states, "French nationals settled outside France should be represented in the Senate." Two Executive Orders were issued, on 15 November 1958 and 4 February 1959 respectively, for organizing this representation and providing the CSFE with new status. The CSFE, while retaining its advisory role, became the sole Electoral College for electing Senators from abroad. Their numbers increased from three to six, two representing Europe and America, one representing Asia-Oceania and three representing Africa. It was thus divided into three sections for the Senatorial elections of 23 April 1959. The CSFE had 84 elected members but it became clear that Europe and America were under-represented in comparison with Africa. The number of Senators was therefore brought up to nine for 1962 elections.

After the creation of the Democratic Association of French Citizens Abroad (Association Démocratique des Français à l'Étranger - ADFE) in 1980, the CSFE was reconstituted in 1982. The Act of 7 June 1982 paved way for the election by universal suffrage of Delegates to the CSFE, which (with the exception of twenty-one members chosen for their competence but not having Senatorial voting rights) was no longer a body of appointed personalities. And the election of twelve Senators thereafter is only by the elected members of the CSFE.

The Minister of Foreign Affairs defines the objectives and priorities of the assembly chaired by him. The Senators place before the Senate, the National Assembly and the Economic and Social Council the propositions, motions, resolutions and wishes expressed by their electors. The twelve Senators, ex officio members of the AFE, can introduce Bills or legislative amendments reflecting the hopes and needs of French

people living around the world. The French Minister of Foreign Affairs on the basis of their particular qualifications designates the appointed councilors. The members of the Council may form political groups. The college of Vice-Presidents (or conference of Vice-Presidents) enacts the work of the Council and reports back to the President. The plenary assembly, attended by the ex officio members, the appointed members and the elected members, meets once a year in Paris at the beginning of September.

Members are divided among specialized committees, which prepare reports for submission to the plenary assembly.

The AFE exercises real political authority at the moment when Senators representing French people abroad are elected. Elected AFE members can sponsor a candidate for the French presidential elections. The AFE is "called upon to give the Cabinet opinions on matters and projects of concern to French People residing abroad and on developing France's presence abroad". They are not prior opinions, however. The AFE could rather be said to fulfill the role of a specialized Economic and Social Council. The Cabinet may consult it, or it may intervene at its own initiative. AFE members, as elected representatives of the various French communities abroad, are concerned to defend the interests of French People residing abroad. They study matters relating to the education of French people abroad, their rights, their social situation, and their economic and taxation problems. The AFE may use background studies to inform the French authorities on specific problems (education, law, social affairs, foreign trade, taxation, etc) affecting the interests of French People residing abroad.

This French experience is novel and it must be studied by the Government of India to evolve novel methods to solve the issues that haunt the Overseas Indians and the newly

formed Ministry must emulate the representative system followed by France. British left India satisfied with getting 2 nominated M.P Seats in the Loksabha for Anglo-Indians. France did not plead for seats in the legislature for Franco-Indians. It worked out the above stated arrangements to manage the Indian born French nationals. From Fiji to Srilanka people of Indian origin are there. Will it be advisable if a similar arrangement is made for them under the aegis of the Ministry of Overseas Affairs? Union Territory Act has provision for 3 nominated members but it should be done according to the procedure adopted for Rajyasabha nominations i.e.: educated and social activists alone are nominated. That is another story.

### **Problems galore left by colonial legacy:**

Colonial policy had a couple of goals: (1) to control the supply of valuable raw materials, such as minerals, petrol, wood, plantation crops such as rubber, sugar, pepper, cotton etc., (2) to secure a market for the industrial exports of the colonizing country, (3) country to settle in for the colonizing country's emigrating population, (4) strategic importance. Let us have a look at the problems left over by the colonial legacy. In the colonies, decades, in some countries centuries of colonial rule had resulted in major changes. In many cases, the borders of the colonies had been unilaterally drawn by Colonial powers with little regard for ethnicity and history. The border dispute India has with its neighbours is a left over of the colonial legacy.

The contiguity of Pondicherry is missing and the enclave territories separated by miles scattered as dots remain in Indian map, which is also an issue of the colonial legacy and poses problem for gaining statehood to be on par with other Indian states. The infrastructure established by the colonial administration served mainly the interests of the colonial

administration. There are many fields that warrant a study. More information may be in French and their archives. It is high time our scholars scan all such information to provide an in-depth study of Pondicherry's colonization and decolonization.

While such study into past is also needed, there is greater need to study how decolonized nations have faced the challenges in the post-colonial era. We in India are still facing the issues left by the colonial legacy. Let us see the experience of Singapore and Malaysia and the issues, which will be of importance too from our standpoint. Lee Kuan Yew of Singapore stated once that empires never last forever, that either the master and subject races finally merged to a unified society or the empire ends with subject races clashes violently and finally emerging as separate nation and entity. Ironically, his statement can equally be applied to the independent country of Malaysia where race and racial issues are still a sensitive and election issue. Ethnocentrism was and is still not something that can ever be stamped out.

**The Kingdom at a Crossroads** written by Marijke van der Meer tells the story of Surinam. In the late 18th century the British swapped their South American colony now known as Surinam for Manhattan, and then controlled by The Netherlands. For many years the Dutch reckoned they had the better of the deal, after all the British lost Manhattan quite quickly, while Surinam only gained its independence in on November 25 1975.

Professor Oostindie opines that there was not enough time to find solutions too many of Surinam's long-standing issues.

"The Dutch government did whatever was necessary to accomplish independence," he says, "basically this was done by not solving several problems such as the border dispute with Guyana. They offered more development aid than had been conceived of before and they said that all Surinamers,

even five years after independence, would be eligible for Dutch nationality, stimulating an exodus to The Netherlands. Today there are just over 400,000 people in Surinam but there are 300,000 people of Surinamese descent in The Netherlands. The whole demographic growth of this nation has been in The Netherlands rather than Surinam.

The offer of French citizenship to people of Pondicherry origin by the French created a similar exodus, which needs a comparative study.

**Reports from a wild country: Ethics of Decolonization** by Deborah Bird Rose explores some of Australia's major ethical challenges. Written in the midst of rapid social and environmental change and in a time of uncertainty and division, it offers powerful stories and arguments for ethical choice and commitment. The focus is on reconciliation between Indigenous and Settler? Peoples, and with nature.

The above stated problems are just examples and lot remains to be studied about the postcolonial problems left over of the colonial legacies in all former colonies.

### **Recolonization and Neocolonialism:**

Colonization and decolonization could be understood easily as that process is over and a post mortem is possible. But what about recolonization? This word entered the political discourse in the aftermath of Iraqi invasion by America. America of the 20 th century was not in favour of colonization. But in 21 st century doubts over its moves aimed at recolonization exists in peoples mind. Neo colonialism needs a fresh study. Now we are one in India, and we cannot think Pondicherry in isolation from rest of India and its burning issues. We live in an area of free markets. You should remember that the drive to market their products and purchase our raw materials only opened the doors to colonial rule few centuries before. History is repeating in a different form. The export and import of toxic wastes justified in the name of recycling is now one of the biggest threats to global environment. The import of toxic



wastes by Third World countries is cause of grave concern. Take for example the Ship Building Yard at Alang in Gujarat. 350 ships are scrapped in India every year. According to Central Pollution Control Board 12,428 metric tons of hazardous and non hazardous waste is produced in Alang, which seriously affects soil, water and air.

Dr. Wishwas Rane of All India Drug Action had brought out a comprehensive guide called Banned and Banable Drugs. That guide lists out 23 out of 80 top selling drugs as irrational and hazardous. While our country becomes dumping ground for hazardous pills banned in West, Indian Council for Medical Research has clearly established that an herbal product Vijaysar obtained from a bark of a tree Pterocarpus marsupium helps control blood glucose levels, yet it has to take off and enter the markets. Neocolonialism rules the roost, and we fail to resist recolonization by west, which is trying to capture our medical market.

You may be aware that the Suez Canal (1869) and Panama Canal (1915) Sethu Samudram Canal (1860) and Tenth Degree Canal have been mooted to create short navigational routes to bring prosperity to their respective regions and countries. The French initiative to build Siene\_Norde Canal is an example for the keen interest evinced by developing countries to promote trade and overall development. You must go back to the pages of history to know that Thailand then known, as Siam is an enemy country of the British and an ally of the Japan during the World War II. On the conclusion of the Second World War II, one of the last secretive acts performed by the colonial Government of India was the signing of a Peace Treaty with Siam (Thailand). A Peace Treaty between her Majesty's Government and the Government of India on one hand and the Kingdom of Siam on the other, on January 1, 1946 at the Government House Singapore. The signatories were for the Britain Mr. Moberly Denning, Political Adviser to Lord Louis Mount batten, for Government of India Mr. M.S. Aney and for Siam (now

Thailand) Prince Viwat Anajai Jaiyant, Lt.General Phya Abhai Songgram and Nai Serm Vinichayakul. This treaty contains 24 articles. Out of this Article 7 assumes importance in the context of this letter.

Article 7: Siam undertakes to construct no canal linking the Indian Ocean and the Gulf of Siam (i.e. across the Kra Isthmus) without British consent. (Keesing's Contemporary Archives 1946-48 Vol VI, p 7695).

This article had done great havoc to Indian shipping costing our nation billions of extra money by way of fuel imports, in view of shelving of the Tenth Degree Canal project with the imposition of a condition in this Peace Treaty. It has also blocked the economic prosperity of Thailand and held up the development process by half a century and more.

Government of India and Government of Thailand must look into the unfavorable conditions imposed by a colonial rule, that too at the threshold of a defeat in Second World War II on Thailand, an ally of Japan. It is in the interests of India and Thailand that a Canal be cut across the Isthmus of Kra where the isthmus narrows to just 75 miles and to develop this canal vigorously so that a detour of 1500 nautical miles down the Malayan Coast via the Straits of Malacca and up the Gulf of Thailand in the South China Sea is avoided. The proposed Tenth Degree Canal will be an extension of the Tenth Degree channel in between Andaman and Nicobar islands.

The opening of Tenth Degree canal will result in saving millions of tons of fuel for world shipping. The Tenth Degree canal reduces the importance of other major canals of the world namely Suez Canal and Panama Canal. The Tenth Degree Canal would develop Andaman & Nicobar Islands and bring prosperity to its economy.

But instead of thinking on these lines to develop Andaman Nicobar islands, the colonial mentality makes us think of

bartering away 23 remote Lakshadweep and Andaman islands to foreigners. In Kerala people had to resist moves to hand over rivers to multinationals. This how our Moghul rulers, Sultans, Nawabs, Nayaks and other Indian kings opened the doors to colonialism in yesteryears. Let not our soil become a breeding ground for neocolonialism. Let us not welcome recolonisation.

# **THE BUSINESS EMPIRES OF GODMEN:**

## **A STUDY ON AUROBINDO ASHRAM**

N.Nandhivarman General Secretary Dravida Peravai

Every bearded person with a saffron dress could become a saint in India. These pious men show the way to God, most theists' think. But in reality they portray them as God and in that process fleece money from public and build their business empire. A freedom fighter Aurobindo Ghosh who fled from Bengal landed in Pondicherry as refugee. He came under the influence of Paul Richard, a philosopher whose works he ventured to translate from French. Mahakavi Bharathiar introduced to Aurobindo Ghosh the literature of Tamil Siddhars especially Thirumoolar who wrote Thirumanthiram. As a blend of these influences with the mastery Aurobindo had over English he could write many books. Because he had been elevated to God status, no one dares to research the origins of his philosophy and the sources of his inspiration. But the learned judges of the Supreme Court had in their verdict admitted him to be only a philosopher and nothing more. Yet his followers propagate the idea that he is an avatar, which is an affront on the decision of the Supreme Court bench. In a bench judgment in the S.P.Mittal versus Union of India (AIR 1983) case Chief Justice V.Chandrachud, Justices P.N.Bhagawathy, V.Balakrishna Erady and R.B.Mishra with the exception of dissenting O.Chinnappa Reddy have made it clear that Aurobindo is only a Poet and Philosopher.

The Encyclopedia Britannica (1978 edition) describes Aurobindo Ghosh as " seer, poet and Indian nationalist who originated the philosophy of cosmic salvation through spiritual evolution, a divine experience that will appear through the development of Gnostic mean to usher in a

transcendental spiritual age in which man and the Universe are destined to become divine. Aurobindo's theory of cosmic salvation, the paths to Union with Brahman is two way streets or channels. Enlightenment comes to man from above while the spiritual mind (super-mind) of man strives through yogic illumination to reach upward from below. When these two forces blend in an individual a Gnostic man is created. This yogic illumination transcends both reason and intuition and eventually leads to freeing of the individual from the bonds of individuality and by extension all mankind will eventually achieve mukthi (liberation) Thus Aurobindo created a dialectic mode of salvation not only for the individual but also for all mankind", says the definition.

Karl Marx and dialectical materialism stands proven in the test of times whereas those who tried to rope the word dialectical for salvation stands proven to be false prophets.

Under the head History of Hinduism, Encyclopedia Britannica says, "Another modern teacher whose doctrines have had some influence outside India was Aurobindo, who began a career as a revolutionary. He with drew from politics, however, and settled in Pondicherry, then a French possession. There he established an ashrama (a retreat) and achieved high reputation as a sage. His followers looked on him as first reincarnate manifestation of super beings whose evolution he prophesized and apparently he did not discourage this belief. After his death, the leadership of the Ashram was taken over by The Mother Madame Mira Richard, a Frenchwoman who had been one of his leading disciples" Well it is the Mira Richard's husband Paul Richard, whose works Aurobindo translated were one of the reasons for his philosophy to blossom. Let impartial researchers dig deep into the writings of both to arrive at a conclusion who influenced whom?

Aurobindo Ghosh, the reincarnation of Lord Krishna according to his followers could not prove his philosophy while he lived. He could use the mastery of the language to mesmerize people but he failed to become a Super human being. He passed away like other mortals. While he passed away rumours were spread that there will be a resurrection, a feeble attempt to equalize with Christian beliefs. That too failed, and he is laid to rest at Ashram. His philosophy also is laid to rest there. Yet even after God-man fails in his claims the spiritual business empires built by their followers are keen to keep alive a falsity and a failed promise.

After the original prophet failed, then French woman Mira Richard became the Mother to lead the Ashram. Did she succeed? She succeeded Aurobindo as Spiritual Master but did she succeed in proving the philosophy? Let us think this aspect here. The collected words of Mira Richard had been published and recorded in audiocassettes. Mother's Agenda as the book calls itself claims that "This tremendous document 6000 pages and in the 13 volumes is the day to day account over twenty two years of Mothers exploration into the body consciousness and of her discovery of a cellular mind capable of restructuring the nature of the body and the laws of the species as drastically as one day the first stammering of a thinking mind transformed the nature of the ape. It is a veritable document of experimental evolution. A revolution in consciousness that alters the laws of the species. And it is the question of our times, for whatever appearances, we are not at the end of a civilization but at the end of an evolutionary cycle. Are we going to find the passage to next species.... or perish? As scrupulously as a scientist in his laboratory, Mother goes back to the origins of matters formation to the primordial code, and there by chance stumbles upon the very power that changes death and upon a new energy which curiously parallels the most

recent theories on the subatomic nature of matter. The key to matter contains the key to death and the key to next species”

The spiritual lady prophet who found the key to death is dead. Perhaps she had lost that key. And Aurobindo Ashram all these years had been searching for that key, and none found. Mira Richard did not succeed in altering the laws of species. And yet why she should be revered? Why should there be an ashram to propagate a failed theory? And why Ashram has no Guru after her? Why her followers failed to identify one successor to her seat? An ashram or mutt without a Guru in the own definition of Aurobindo had only to down its shutters. What exists is a mere Trust and subsidiary trusts.

About the Trust and its subsidiaries we had complained to the Government of India. Dravida Peravai complained to then UNION FINANCE MINISTER YASWANT SINHA on 10.10.1998. UNION DEFENCE MINISTER GEORGE FERNANDES had forwarded that complaint on 14 th October, and the Union Finance Minister had replied on 2nd November 1998. We reproduce that memorandum here.

“Poorest of the poor too are contributing their mite via indirect taxes. In such a situation, planned tax evasions and abuse of exemptions amounts to gravest of the crime. Finance ministry must monitor the end use of exemptions, at least in cases where its attention is drawn. Motive: The motive to float a Trust must not be for tax evasion. Let us have a look at the resolution-dated 19.12.1975 of Sri Aurobindo Ashram Trust. The opening lines are given in quote:

“It has been decided in the interest of ashram that in order to be free from Income Tax on its business incomes that

would otherwise be attracted inevitably because of the new Income Tax Amendment Act 1975 and the recent decisions of Supreme Court on Trusts doing business, the Ashram shall stop doing business and its existing businesses shall be taken over by Aurobindo Ashram Harpagan Workshop Trust.....”

It is becoming crystal clear to one and all that the very name WORKSHOP in the TRUST sounds odd. It is similar to accosting a person as Mohammed Ibrahim Iyer. Management: It is to be noted that Mr.L.M.Pinto, a Goan is the founder of Aurobindo Ashram Harpagan workshop Trust. When SAAT transferred its business units to this Trust, as stated above to evade TAX, the names of the new Trustees of this Aurobindo Ashram Workshop Trust need to be mentioned. They are Udar alias L.M.Pinto, Pradyot, Harikant.C.Patel, Dyuman, and Counama. SAME PERSONS WHO ARE TRUSTEES IN THIRU AUROBINDO ASHRAM TRUST HAVE OVERNIGHT BECOME TRUSTEES IN AUROBINDO ASHRAM HARPAGAN WORKSHOP TRUST. Old wine bottled in new bottle is clearly for tax evasion and nothing else, it will become proven without an iota of doubt...so continues the memorandum. That is tax evasion.

There are more than 48 civil and criminal cases pending in various courts of the land against Ashram. If the Center is concerned about the reputation of the Ashram, it is high time that it decides to intervene decisively. At the time of passing the Auroville Foundation Act, Mrs.Indira Gandhi sent her Home Minister to solicit opinion from within and came to the right conclusion .If the Center is blind to the on goings in ashram let them regret at a later date when things will go beyond a stage of redemption. Various agencies of the Center are regularly getting information on the scandals inside the ashram, and yet if Center pretends that all is well



there, they will be blamed by the public for their inaction and passive submission to the criminalized management at the helm of affairs. This is with regard to ashram and its subsidiary trusts.

But there exists a so-called international city, a dream of the Late Mira Richard, known as Mother of Aurobindo Ashram. That can be said to be the story of deceit. Right from the beginning their aim is to establish a Vatican type of autonomous state.

1. Fact: NEW CITY STATE: Dr.Kirit Joshi Chairman of Governing Board with an Auroville delegation met Dr.Murli Manohar Joshi Minister for Hinduvta Development and Dr.Jagmohan Minister for Urban Development and presented the Master Plan ratified by the Governing Board in 18 &19 of December 1999. Earlier Residents Assembly had approved. (Source: Auroville Land Fund News Letter Number 12 April-May 2000) Question: Assembly in lexicon may mean different, here it seems Auro-villians consider it a city-state like Roman city-state.

2. Fact: RE-COLONIZATION A global campaign to raise \$ 1 million or 5 crores by Mother's birthday on 21 st Febraury 2004. (From 1 st January to November 2003 \$ 550.000 has been donated) This is twice the amount Land Fund usually receives in a year. An excellent boost for Land Fund, and the equivalent of about 65 acres of precious land for Auroville. (Source: Land Fund News Letter number 31 November-December 2003). Question: If \$ 550,000 dollars can buy 65 acres what price is for 1 acre, and whether that price goes to the actual owner?

3. Fact: POLITICS OF ANARCHY: What political organization do you want for Auroville? To this question Mira Alfasa replies: An amusing definition occurs to me: A divine

anarchy. But the world will not understand. Men must be conscious of their psychic being and organize themselves spontaneously, without fixed rules and laws- that is the ideal. (Source: Draft II of a working paper on an international organization for Auroville September 2001)

Question: Mira Alfasa, as you said world in your time may not understand the DIVINE ANARCHY let loose by you, but in present day even a LKG child will understand that you are against the laws of the land and want to create a lawless society.

4. Fact: A SEPARATE CURRENCY for a community within India is the first step to establish a city-state like Vatican here. Out of 191 member states of the world in United Nations, Vatican has opted out to remain outside the purview of UN, in spite of enjoying a status of a separate country. Similarly Aurovillians want to keep Auroville outside India and its constitution. THE FIRST STEP TO INTRODUCE AUROSE, a legal tender for Auroville is in place. (Source: Auroville News April 7 th 2001) Question: Who is the Finance Minister of this new state, not born out of Tamil extremism but a product of Auro extremism?

5. Fact: EMBASSY IN DELHI: The newly yet to be independent country or a princely state or a colony of Kashmir Maharaja Hari Singh's son Karan Singh intends to open an embassy in the National capital of Delhi. "There is a possible opening for an Auroville "embassy" in Delhi through the possible help from Indian Habitat Centre." (Source: Auroville News Feb 19 th 2000) Question: Before attaining freedom from India Auro extremists want an embassy. Will government of India allow Nagaland and other claimants of separate nations to open an embassy in Delhi? Well all that is said are with regard to one Godman, the so-called reincarnation of Lord Krishna namely Aurobindo Ghosh.

There are many Godmen in India like the Jayendra Saraswathi swamigal of Kanchi kamakodi peeth. The very foundation of this mutt is shaky, not because of tsunami but because of the castles of lies over which it rests. A 1933 Bombay High Court judgment said "It is not disputed that the religious reformer Shankara, about the 8 th century A.D established four mutts or monasteries for sanyasis and ascetics in the North South, East and West of India."

Patna High Court in 1936 also had only recognized 4 mutts. During 1972 the Supreme Court of India stated that Sankara established four mutts as seats of religion at four ends on India, The Sringeri mutt on the sringeri hills in the south, the Sharada mutt on the Dwaraka in the west, the Badrinath mutt at Badrinath in the north and the Goverdana mutt at Puri in the East. Each of the mutts has a sanyasi as its head who bears the title of Shankaracharya in general. Sankara is said to have had 4 principle disciples who were all Brahmins. The orthodox Hindu recognizes no other sanyasis"

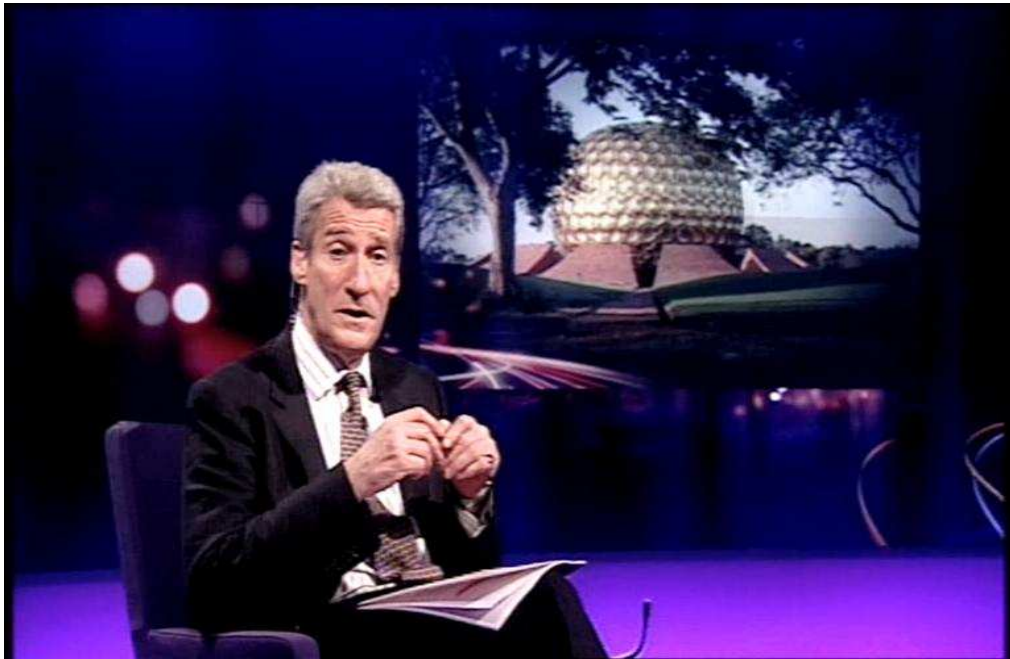
In a land governed by a constitution and rule of law, even after High courts and Supreme Court had said that only 4 mutts were created by Sankara, how come Kanchi mutt be a Shankara mutt and the daytime sanyasi and night time samsaris can hold the tag of Shankaracharya? Is it not a fraud committed on the people of India?

To claim a status of Shankaracharya to a mutt head, which has no true inheritance of that mantle, is a daylight fraud over which till now no punishment is meted out. Quack Shankaracharyas too can roam as Godman and build business empires, all ends well for the spiritual capitalists. Let us expose all Indian Godman living or dead!



*[Paper presented at the 5th World Atheist Conference organized by Atheist Center Vijayawada at Siddhardtha Stadium on January 7, 8, 9 of 2005]*

[Also Indian Rationalist Association President Premanand published in his English monthly Skeptic]



**Our grateful thanks to Mr.Peter Barron**

## **INTERNATIONAL TOWN OF IN-EQUALITY**

The sovereignty of India and the sanctity of the Constitution of India must be borne in mind before the Ministry of Human Resources continues to support an international city project called Auroville within Indian Territory. To generate employment various Special Economic Zones are being set up, and whatever may be the initial hiccups, ultimately it provides employment to our people and helps them come out of poverty. Any government on Earth will naturally moot out and support projects that will better the lives of the people. But the international city being set up in Tamil soil marginalizes Tamil people in their own soil, tries to make them second class citizens in their own homeland, while select few harvest profits without paying minimum wages or taxes, and under the guise of being a trust, organization, association, under the umbrella provided by Auroville Foundation.

Here the loophole in the Act needs to be plugged and lacunae removed will be the main thrust of our memorandum .It is high time the Ministry of Human Resources Development takes stock of the situation and evaluates the purposes and results achieved in order to affect corrective steps for proper functioning of Auroville Foundation.

The Auroville, international city on Indian soil aimed at bringing 50,000 people into its fold, and here it must be understood that the people must be of foreign nationality or racial superiority and not the backwards and downtrodden living in villages around Auroville centuries, neither the fishermen living in coast from time immemorial. This itself is Social Injustice. Instead of integrating all people living in the area, where international city comes, to use philosophical

phrases like an ideal society needs ideal men, as claimed by an Aurovillian in BBC interview, is aimed at keeping Tamils as outcasts in their own soil.

The greatest achievement of Dr.Kalaignar M.Karunanithi is the introduction of Samathuvapuram, a Town of Equality, integrating all castes and bringing social harmony. Many such Samathuvapurams have come up in Tamilnadu. It is a goal rest of India should follow suit to bridge the gap between caste divide, a curse in our society. The Auroville Foundation, must use the funds it gets from various donors and agencies, to make AUROVILLE as Samathuvapuram, and also canalize funds to develop all Samathuvapurams of Tamilnadu.

The Residents Assembly of Auroville has only 1700 people, that too half of it being foreigners .It is strange that even after 40 years the Auroville could not become a full fledged town of 50,000 people, but remains with only 1700. This means it has failed to achieve its goal. Then the need arises for the Ministry of Human Resources Development to bring in remedial measures. We have an international town. We have it under Indian Ministry of Human Resources control. When it slips into the downward slide of failing in its goal, Indian government has all rights to intervene. We, Dravida Peravai, urge Government of India to bring suitable amendments to the Auroville Foundation Act, to make it a town of internationally displaced Tamil people, who have been driven as refugees. If the word Tamil refugees may sound harsh to the ears of the bureaucracy, it can be a town where Tamil refugees put up in various camps, Burma Refugees, and Tibetan refugees are rehabilitated, thereby the Refugees will be rehabilitated in Auroville.

Dr.Kirit Joshi Chairman of Governing Board with an Auroville delegation met Dr.Murli Manohar Joshi Minister for Hinduvta

Development and Dr.Jagmohan Minister for Urban Development and presented the Master Plan ratified by the Governing Board in 18 &19 of December 1999. Earlier Residents Assembly had approved. (Source: Auroville Land Fund News Letter Number 12 April-May 2000). Our Question: Assembly in lexicon may mean different, here it seems Aurovillians consider it a city-state like Roman city-state. The Resident Assembly represents only 1700 people, but leaves 45,000 people living in 14 villages. Giving government land on 99 years lease to the 1700 people dominant group while not elevating the economic status of 45,000 Tamil people by assigning lease of government lands to them in their traditional soil, amounts to be like fostering re-colonialization. The Honourable Members of Parliament while the Auroville Foundation Act was introduced as bill in Parliament had suggested that the Member of Parliament in whose constituency Auroville comes up must be made a member in the Governing Board.

Dravida Peravai urges not only The Tindivanam, Puducherry Members of Parliament but the Members of The Legislative Assemblies under whose jurisdiction Auroville comes up also be inducted into the Governing Board. The Local Body Chiefs too must be made members to ensure Indian sovereignty is safeguarded, to smell the foul play if a Vatican type city state seems to be the goal towards which Foundation is drifting driven by vested interests, making government appointed Secretaries mute spectator, while few Financial Officers defying the periodical mandatory transfer policy to ensure clean administration, stick to their chairs and powers, inviting Dravida Peravai to demand a CBI enquiry into the disproportionate assets accumulated by officials continuing there for decades. Unfortunately like absentee landlords, though they may be men of eminence, few people adore the Governing Board. The Ex-Maharaja of Kashmir, Mr.Hari Singh



had left Dr.Karan Singh to shed midnight oil to resolve the Kashmir issue, where thousands of Indian soldiers have shed their blood since Indo-Pakistan war broke out. Instead of devoting whole time and effort to solve Kashmir problem, Dr.Karan Singh is wasting his precious time to adore the Chairman's Chair of Auroville Governing Board. The Indian Constitution has a special clause Article 370 for Kashmir, which protects Kashmiris. In Kashmir no Indian citizen can buy or own land, but the Kashmiri Leader Dr.Karan Singh comes to Tamil soil to preach "Divine Anarchy" advocated by French lady and occultist Mira Alfasa, and uses his political clout to get government lands leased to Foundation, which will in return pass on to private trusts of foreigners. This is outrageous. If this practice of Tamil lands assigned to foreigners does not stop, we will demand that under Article 370, Tamilnadu too should be brought under.

A global campaign to raise \$ 1 million or 5 crores by Mother's birthday on 21 st Febraury 2004. (From 1 st January to November 2003 \$ 550.000 has been donated) This is twice the amount Land Fund usually receives in a year. An excellent boost for Land Fund, and the equivalent of about 65 acres of precious land for Auroville. (Source: Land Fund News Letter number 31 November- December 2003) Question: If \$ 550,000 dollars can buy 65 acres what price is for 1 acre, and whether that price goes to the actual owner? Are they giving proper price to the land, or are 192 units in Auroville paying proper wages to Tamil workers. The Leftists have left out Auroville from their watchful eyes. Nowhere in India are wages given, according to age, the study by Pondicherry University Sociology Department will reveal.

To a question what political organization do you want for Auroville? Mira Alfasa replies: An amusing definition occurs to me: A divine anarchy. But the world will not understand.

Men must be conscious of their psychic being and organize themselves spontaneously, without fixed rules and laws- that is the ideal. (Source: Draft II of a working paper on an international organization for Auroville September 2001).

Mira Alfasa said world in her time may not understand the DIVINE ANARCHY let loose by her, but in present day even a LKG child will understand that anarchy means to create a lawless society. A freedom fighter Aurobindo Ghosh who fled from Bengal landed in Pondicherry as refugee. He came under the influence of Paul Richard, a philosopher whose works he ventured to translate from French. Mahakavi Bharathiar introduced to Aurobindo Ghosh the literature of Tamil Siddhar's especially Thirumoolar who wrote Thirumanthiram.

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Karl Marx and dialectical materialism stands proven in the test of times whereas those who tried to rope the word dialectical for salvation stands proven to be false prophets.

Under the head History of Hinduism, Encyclopedia Britannica says, "Another modern teacher whose doctrines have had some influence outside India was Aurobindo, who began a career as a revolutionary. He with drew from politics, however, and settled in Pondicherry, then a French possession. There he established an ashrama (a retreat) and achieved high reputation as a sage. His followers looked on him as first reincarnate manifestation of super beings whose evolution he prophesized and apparently he did not discourage this belief. After his death, the leadership of the Ashram was taken over by The Mother Madame Mira Richard, a Frenchwoman who had been one of his leading disciples" Well it is the Mira Richard's husband Paul Richard, whose works Aurobindo translated were one of the reasons for his philosophy to blossom. Let impartial researchers dig deep into the writings of both to arrive at a conclusion who influenced whom?

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and upon a new energy which curiously parallels the most recent theories on the subatomic nature of matter. The key to matter contains the key to death and the key to next species”

The spiritual lady prophet who found the key to death is dead. Perhaps she had lost that key. And Aurobindo Ashram all these years had been searching for that key, and none found. Mira Richard did not succeed in altering the laws of species. And yet why she should be treated as a successful scientist or spiritualist, and to commemorate her memory, why an International City should come up in Indian soil. Has any other country allowed such projects that erode their sovereignty?

We who are used to colonial rule still dream that white men have descended from heaven, even after Spencer Wells proved in his book Genetic Odyssey that all men gave common roots and are equals furthering the cause of social justice movement.

Dravida Peravai urges to amend the Auroville Foundation Act, giving backwards and downtrodden place of equal importance, curtailing the powers of foreigners, economically empowering all Tamil villagers and all refugees in this land to live in harmony in a city that should practice brotherhood instead of carrying dead wood of a failed philosopher’s dream.

*[Letter written to Tamilnadu Chief Minister Dr.Kalaignar M.Karunanithi and marking a copy to Indian Union Minister for Human Resource Development Mr.Arjun Singh on 2008]*

## **PLIGHT OF AUROVILLE WORKERS.**

DR.KARAN SINGH, The Honourable Chairman of Auroville Foundation, one day in recent past appeared in CNN-IBN Television or NDTV, my memory is not clear, wherein I heard him lamenting that the monthly rent for their ancestral Kashmiri Palace was only Rs 64,000 per month, which needs to be hiked. I did not hear why he sought the hike, or is it linked to price rise over which whole country is debating.

I thought if an Ex-Maharaja could find it difficult to tide over the problems caused by price rise, then what would be the fate of the poor Tamil labourers who are toiling in the 200 or so units run directly or through Trusts under Auroville Foundation?

In 1999, a Dutch Foundation, Stichting de Zanier sponsored a survey "to obtain a socio-economic profile of the employees in Auroville and to learn about the dynamics between Auroville and the villages that surround it." Professor S.Gunasekaran, a specialist in demography, family formation and research methodology, who had worked among other positions, as Consultant for the World Health Organization before becoming the Head of Department of Sociology in Pondicherry University, conducted this survey with his team from Feb to July of 2000.

The report states "Our first job was to find out who, from among the respondents was truly an Auroville employee. Eventually we came to a number of 3762 persons employed in the period February to July 2000. The other interviewees were only incidentally working for Auroville. From these 3762 people, 33% said they were employed permanently, 50% replied that they were employed temporary but full time, 14 % did not know their status, 2% were contract workers and 1 % was working part time. We found that the average age of those working in Auroville is young 29.7 years. When we

looked at the wages paid, we were amused that they were lower than we had expected. *The average income was Rs 1545 a month. The total amount spent by Auroville on wages was about Rs 57.6 lakhs a month and we found that the 10 % of the employees in the highest income bracket took approximately 23 % of the total wages, while the 25 % in the lowest income bracket took only 10 %. This points to a lopsided distribution.*"

This is a survey of 2000. The Report was filed in a publication by Mr.Carel Thieme of BBC interview fame. There was a proposal to have the next survey after 7 years, the report said at that time. The BBC News Night of May 21<sup>st</sup> of 2008 among other things clearly mentioned the paltry pittance paid to workers in Auroville, thereby indicating even after 8 years of the survey the pathetic condition of Tamil workers in Auroville remains same.



Multinationals have come and if you compare the salaries with those under the management of the foreigner controlled Trusts and units within Auroville; you can evaluate the

difference between both. Auroville, though its nomenclature remains as international city, remains a feudal village. The kind of infrastructure development near Industrial Parks or Special Economic Zones and the sleepy villages connected with dusty roads in Auroville needs comparative study to tell the world about the exploitation of Tamil workers in Auroville. The labour disputes pending before conciliation officers in Villupuram District for years, with arrogant white-men refusing to attend whenever called proves the inefficiency of Tamilnadu Government in protecting the interests of Tamil labourers. No where in India wages will be fixed by age wise except in Auroville, where these people claim they are creating an ideal society, and reaching the next stage of evolution by becoming Supermen with Super mind, but in reality they slide backwards in evolutionary ladder.

N.Nandhivarman General Secretary Dravida Peravai



# TO PREACH LIFE IS DIVINE

## DEVIL'S GRAB

### AUTHORITY IN AUROVILLE AND ASHRAM

*[Thavathiru. Aurobindo's Thoughts and Aphorisms were written during the early part of his stay in Pondicherry, certainly before May 1915, and very likely just before this date. Never revised or published during his lifetime, were the aphorisms first brought out in 1958 under three headings Jnana [Knowledge] Karma [Works] and Bhakthi [Devotion] Says the publishers note of the book The Mother's Commentaries on Aurobindo's Thoughts and Aphorisms were given over a twelve year period extending from 1958 to 1970. From that book we reproduce few messages, which should be debated]*

Thavathiru Aurobindo had made fun of Adisankara, and this lady had added her comments to the original criticism. This news flashed when a learned Brahmin, devotee of Ramana Maharishi was having heated debate with a staunch disciple of Aurobindo Ghosh. To find out what was said I quote from the book above mentioned.

**“ 307 : Three times God laughed at Shankara, first when he returned to burn the corpse of his mother, again, when he commented on the Isha Upanishad and third time when he stormed about India preaching inaction” ..... Aurobindo**

**Mira Alfasa: The Lord laughed when this man, who thought himself so wise, complied with conventions, wrote useless words and gave an example of over-activity to preach inaction.**

How could followers of Adi-Shankara assimilate such criticism? I was wondering why so long they remained silent,

but now slowly it becomes evident to me, that a top level media magnate, who happens to be a Brahmin, masterminded the plot to depute a journalist to me, so that I can for sake of Tamil interests, fight out Auroville and Aurobindo Ashram. Years had passed since Adi shankara was ridiculed, but they waited for an atheist to fight for avenging their humiliation.

Coming to the curse hurled upon me for my atheism by a stooge of Ashram Mr.Aju Mukopadyaya, I thought it necessary to quote from Aurobindo Ghosh.

**241: Atheism is necessary protest against the wickedness of the Churches and the narrowness of the creeds. God uses it as a stone to smash these soiled card-houses.**

**242: How much hatred and stupidity men succeed in packing up decorously and labeling "Religion " Which is better: religion or atheism ... Aurobindo Ghosh**

Mira Alfasa: So long as religion exists, atheism will be indispensable to counter balance them. Both must disappear to make way for a sincere and disinterested search for Truth and a total consecration to the object of the search..... 21<sup>st</sup> December 1970.

By these words of Aurobindo Ghosh, the pseudo-scholars who get recommendations to grab space in leading dailies, where they conspire to ease out other scholars, thanks to the institutional clout , must realize atheism is not without purpose, Mr.Aju Mukopadyaya.

Then we have to turn towards our Hinduvta friends who hate Christians, and who happily endorsed my remarks against all trustees under Auroville Foundation to be Christians. I am against foreigners dominating Tamil people be it Kashmiri or

European. I have to recall the words of Mira Alfasa, here to drive home the point to Hinduvta brigade.

**38: Strange! The Germans have disproved the existence of Christ, yet his crucifixion remains still a greater historic fact than the death of Caesar. ?.....  
Aurobindo Ghosh**

To what plane of consciousness did Christ belong?

Mira Alfasa: **In the essays on Gita Aurobindo Ghosh mentions the names of three avatars, and Christ is one of them.** An avatar is an emanation of the Supreme Lord who assumes a human body on earth. **I heard Aurobindo himself say that Christ was an emanation of the Lords aspect of love.** The death of Caesar marked a decisive change in the history of Rome and countries dependent on her. It was therefore an important event in the history of Europe.

But the death of Christ was the starting point of a new stage in the evolution of human civilization. That is why Aurobindo tells us that the death of Christ was of greater historical significance, that is to say, it has had greater historical consequences than the death of Caesar. *The story of Christ, as it had been told, is the concrete and dramatic enactment of the divine sacrifice: Supreme Lord, who is All Light, All Knowledge, All Power, All beauty, All Love, All Bliss, accepting to assume human ignorance and suffering in matter, in order to help men to emerge from the falsehood in which they live and because of which they die.*

BJP, VHP, RSS and Mr.Murli Manohar Joshi who thought Auroville as symbol of Hinduvta and had backed the Master Plan to create a Neo Colony, must now realize why Christians flock in Auroville.

Dr.Karan Singh in his visit had green signaled the international city in which majority will be Christians, so that it can become another Vatican. Christians in India had done yeomen service in educating our people, and we respect all of them. But the man who cannot go to Kashmir uses his clout to thrust an international city, which I oppose because it erodes India's sovereignty and Tamils are made second class citizens in their own soil. After reading the above said article Murli Manohar Joshi's will regret that they were misled by Dr.Kireet Joshi.

A devotee of Ramana Maharishi made one remark on ashram, which speaks for itself? He chided his friend to quit ashram since only sudhras rule there and no Brahmin could become Trustee? This may be spoken out of caste affiliation or interest but what baffles me is how Brahmins lost the race, they head Indian Rationalists Association, one party of Dravidian movement, and had infiltrated even in BSP. Aurobindo's master piece is Life Divine, how come Devils rule Aurobindo Ashram and Auroville?

## **BIHARI'S PROTEST DISCRIMINATION:**

### **TAMILS MUTE SPECTATORS**

The separate city state of Auroville had debated its Official Language issue too, as per Auroville News dated December 21st 2002.

"Regarding the language issue, I would like to notice that the Entry group recommends also to foreigners the knowledge of the English language. The official papers, the meetings, the assemblies, etc are in English, most of the people in Auroville speak English, so it would not be possible to interact with many members of the community and participate to what goes on in Auroville without knowing at least English. Let us face it, of the four official languages of Auroville, English is the easiest to learn, that's why it is considered the international language of the world "wrote Claudio Djaima, an Italian. This brings to light that Auroville has 4 official languages, contrary to the three-language formula at Indian national level and the two-language policy at Tamilnadu state level. A community of foreigners living in Aurovillage naturally will speak their mother tongue.

After all the French woman, Mira Alfasa, who is The Mother to Aurovillians, spoke everyday in French her views, which are in audio form as well as book form titled "Mother's Agenda" compiled by Satprem for 22 years running into 6000 pages of 13 volumes. In that 13th volume in her own words, she had told how people surrounding her are cheating her because of her fading eyesight. Our charge here is that this city state has its own official language policy.

The same Claudia Djaima in his reply to one Thiru.Gnanavel, who fortunately became Aurovillian but not his wife, writes "About institutionalized discrimination, I don't understand whom you refer to. If I am right, 30% of Aurovillians are

Tamils, in fact if you divide the Aurovillians by nationality, Tamilians are the largest group. So where is the discrimination? By the way you surely know Auroville should be a universal city or at least international. What kind of universal city will it be if 90% of inhabitants come from one single country and only the remaining 10% belong to other 185 countries of the world? Every big city around the world is like that, most of it made up of native population, and only a small part is made up of immigrants”

Dravida Peravai draws the attention of Tamilnadu Government to this statement, which clearly reflects the policy of Auroville IS NOT TO ADMIT TAMILS AS RESIDENTS. EVEN IF HUSBAND IS AUROVILLIAN, HIS WIFE WILL NOT BE MADE AUROVILLIAN. This was in 2002, and I am not clear about this individual Tamil's case today. But the brazen manner in which an Italian state to a Tamil that his wife need not be made Aurovillian proves the Mother's dictum that Auroville belongs to nobody but to everybody as failed promise. How can Indian Government or Tamilnadu Government allow the growth of a city, where its own sons of the soil will be shown the closed door?

We all are aware of the Amarnath row, even if we have missed it, the Chairman of Auroville Foundation Dr.Karan Singh, being a Kashmiri first and Universalist next, would have taken note of. " The Jammu and Kashmir Government on Friday 27th June 2008 said that notwithstanding noises being made about the Government order diverting 39.88 hectares of land under compartment No: 63a /Sindh in Sindh Forest Division to Shri Amarnathji Shrine Board, the fact of the matter is that the Government order No.184/FST of 2008 dated June 26th issued in this regard says in unequivocal terms that the diversion of land is for raising pre fabricated structures only for camping purposes of pilgrims without going in for construction of permanent structures at Baltal

and Domain by Shri Amarnathji Shrine Board. The order lays down specific terms and conditions that the property status of the forest land shall remain unchanged and the land so diverted shall be utilized only for the purpose for which it has been diverted. It shall not be transferred to any other agency without approval of the Forest Department, the order further says. The land shall not be mortgaged, re-assigned or sub leased by user agency in any manner whatsoever to any other agency, adds the order” says Deccan Chronicle.

People’s protests and Jammu and Kashmir Government changing its decision are issues not related to the subject of this salvo against Auroville Foundation. Even for a temple, that too pilgrimage purposes, people of your Kingdom are not allowing Government to allocate land, Dr.Karan Singh, how come you are not going there, to gain Hindu land, in spite of you being a former Prince of Kashmir. All the way you come to Tamilnadu to grab our land to set up a neo-colony, we are sorry to pinpoint your double standards, since democracy considers a king or a cobbler, a prince or a beggar as equals.

“Auroville is situated in Vanur Taluk, Villupuram District and is comprised of the Panchayats of Irumbai and Bommayarpalayam. Small extent of this land is in Kattukuppam, Rajapudupallam, and Mathur Panchayats and in Melankuppam within the Union Territory of Puducherry.

In view of the difficulties in declaring the area- Auroville, under Town and Country Planning Act consequent to the Auroville Foundation Act 1988, envisaging autonomy to the resident’s assembly of Auroville, it was suggested to protect the area by separate legislation as that of Kalpakkam [Tamilnadu Nuclear Installation Authority ] or on the lines of proposals of heritage sites, towns declared by Tamilnadu” so goes on one of the proposals in the Report of Special

Commission of Town and Country Planning dated 1st July 2002.

The Central Act itself needs review. It was done to take over the project from a mismanaged society, but its aims run contrary to Tamilnadu Town Country Planning Act. Yes, how can Tamilnadu call a VILLAGE of 1619 people as TOWN? So the master minds of this neo-colony want to give Auroville, the status of Kalpakkam. Kalpakkam Atomic Power Plant generates power for our country, but Auroville through its sub trusts generate money for foreigners, who live in bungalows worth 3 crores, whereas all the Tamil villagers live in huts getting less than 30 \$ per month as wages, as rightly pointed out by Ms.Rachel Wright in BBC.

The Auroville Foundation Act spells about Resident Assembly. "The resident's assembly shall consist of all the residents of Auroville who are for the time being entered in the register of residents maintained under this section. The Secretary of the Governing Board shall maintain the register of residents in such manner as may be prescribed and all the persons who are residents of Auroville and who are of the age of eighteen years and above are entitled to have their names entered in the register on an application made to the Secretary in such form as may be prescribed".

The Secretary, who as Carel Theime proudly proclaimed is Joint Secretary Grade. He has right to enter register of residents. It may appear as per the above clause that he has powers to admit residents once they are 18 years old. But this power is mirage, as next provision will establish.

Under functions of Residents Assembly, it has powers to allow the admission or Cause the termination of persons in the register of residents in accordance with the regulations made under Section 32". This power of the Resident Assembly should be withdrawn. The Resident Assembly can



only be a Community debating Integral Yoga; it should have no statutory role to confer citizenship of Auroville city-state, a historical legacy of the Roman city state. These powers are used by foreigners to deny wife citizenship while husband is resident, in case if he happens to be Tamilian.

Let me revert back to the Italian friend who sermonizes to Tamil Aurovillian. "One question arises in me. Your wife has been living in Auroville with you all these years, what will the big difference be for her if she will become Aurovillian? I always saw the status of Aurovillian as a help from Indian Government with visa for those people that are really dedicated to Auroville "says Claudio Djaima.

The cat is out of the bag. Visa to Auroville. Who recommends? Is it Secretary, an Indian Government servant answerable to Indian Parliament, in view of himself holding office in a Parliament created Foundation? NO. NO.NO. The so called resident's assembly, its working committee, literally foreigners recommend visa for fellow foreigners. This power poses grave dangers to Indian security, yet Indian Government is in slumber.

Having said that Tamils face discrimination, the rest of Indians should not think that the neo-colony will welcome them with red carpet. Let me reproduce news from THE HINDU:

Row over carrying bags inside Auroville: [By our Staff Reporter] Auroville Dec.26: Visitors to Matrimandir in Auroville were engaged in a scuffle with volunteers over an alleged racial discrimination this evening. As per instructions at the entrance, visitors have to leave their belongings at a counter before entering to the Matrimandir. Trouble started when a group, which was not allowed to carry its bag inside, pointed that the authorities were allowing foreigners in with bags, but not Indians. "We have so much cash in the bag

but they did not allow us to take it in. So we asked our servant to stay here with the bag but we spotted a foreigner inside with a bag. How can they treat us like that? Asked Shubhara Singh.

Accusing the authorities' discrimination, her husband U.K.Singh asked other Indians in the crowd to stage a dharna. His father K.K.Singh, the BJP Gaya District President from Bihar, challenged the volunteers saying "we will show them what BJP's dharma means. Let them realize what Indians are"

The volunteers meanwhile tried to shut the gates and directed visitors who still wanted to go through another path. A scuffle emerged when the visitors attempted to keep the volunteers from shutting the gates and some were pushed around..... So reports national daily The Hindu. Hats off to Biharis, they protested for entrance but we Tamils denied resident status just murmur, which never could reach the ears of Government of India, through its eyes, namely Intelligence Bureau.

Meanwhile most of my blogs are getting good responses. Let me quote one response.

Sampradayak June 24, 2008 at 6:21 am

You are correct: The Act has entrusted the primary responsibility for organizing various activities, formulating the master plan, rising of funds to the Residents Assembly. But what mess is there in reality?

Several criminal clans have illegally shared between them the powers and functions of the Residents Assembly. These criminal groups have effectively kept the Residents Assembly's meetings to 1-2 times a year, and restricted it to some general policy-making.

The Residents Assembly in the past 20 years has not organized any activities, has not formulated (but ratified only) the master plan, has not raised any funds. Everything has been privatized.

A thorough investigation is needed in SAIIER's criminal activities. Crores of the central government grants received specifically for research has been misspent: where are the reports of this research and what kind of research is it if there are no results, no publications of such "research"? It is fraud: grants were spent on anything but research. Grants were spent on salaries, tuitions for Aurovillian children, feeding them, taking them on tours, buying them expensive equipment.

**LET SUCH RESPONSES TRIGGER NATIONAL DEBATE  
ON AUROVILLE**

## **UNESCO AND INDIAN GOVERNMENT: RECONSIDER FUNDING AURO-VILLAGE**

**The Other side**, journal for Socialist Action and Thought Volume 17, Number 9 of October 1997 edited by Comrade George Fernandes published my interview titled ***Aurobindo Ashram Takeover by Central Government demanded*** and a sub title Dravida Peravai General Secretary Speaks, wherein the editor gave his introduction as follows:

“There has been a persistent demand for the take over of the Aurobindo Ashram in Pondicherry by various individuals and institutions. In the forefront of this campaign is the General Secretary of the Dravida Peravai N.Nandhivarman.

Nandhivarman has over years been exposing for public view the unsavory goings on in the Ashram, which have brought this once hallowed place into disrepute. We are publishing here below a question answer report which is an interview with Nandhivarman. We hope the authorities will take note of this report and take action in the matter before it is too late to stem the rot.”

***Aurobindo Ashram is a religious institution. The demand of various political parties for take over of the Trust by the Government amounts to interference in religious matters. What is your comment?***

In the Shirur Mutt Case [AIR 1954 SC 282] the convention is laid down. “The Court noticed that while cl[b] of Article 26 guaranteed religious denomination to manage its own affairs in matters of religion, other clauses of the Article dealt with the right of a religious denomination to acquire and own property in accordance with law.

The administration of its property by a religious denomination having thus been placed on different footing

from the right to manage its own affairs in matters of religion [page 290 of AIR] .The latter is a fundamental right which no legislature can take away, whereas the former can be regulated by laws with legislature can validly impose.

Mr.F.S.Nariman argues that Aurobindo Society was registered under Societies Registration Act 1960, and purely a religious society could not have been registered under Societies Registration Act. Section 20 of Societies Registration Act provides what kind of societies can be registered under the Act. It does not talk of religious institutions. Of course it includes a society with charitable purposes. The Memorandum of Association does not talk of any religion.

The Society professed to be a scientific research organization to the donors and got income tax exemption on the footing that it was not a religious institution. The Society has claimed exemption from income tax under section 80 for the donors and under section 35 for itself on that ground. Aurobindo Ashram was different from Auroville. The Ashram Trust had applied for Income Tax exemption and got on that very ground. The teachings of Aurobindo only represented his philosophy and not a religion.

It is evident from the excerpts of the Supreme Court judgment in the S.P.Mittal vs. Union of India [AIR 1983], that the teachings of Aurobindo are not religion. Hence we cannot be accused of attacking religion. Tax exemptions were obtained for specific purposes and we are within our limits in demanding the Government to oversee whether the exemptions availed is put into proper use. And if found contrary, cancellation of exemptions and take over of the trust is demanded.

Further Aurobindo in his writings categorically states: "An ashram means the house or houses of a teacher or master of

spiritual philosophy. All depends on the Teacher and ends with his life time, unless there is another Teacher who can take his place. The Ashram is not a religious association [16th February 1934]

After Aurobindo and the Mother there is no Ashram. The Ashram ceases. The question before us is concern about mismanaged trust and its tax evasion. The responsibility of the Government to monitor conditions is a political affair and parties are within their rightful limits in raking up issues pertaining to Ashram..... so Nandhivarman continues the interview in The Other side. Like commercial break in TV serials, let us take a break here to know tampering of Aurobindo's lines quoted above by two Americans.

Let me quote from OUTLOOK dated 15<sup>th</sup> March 1999 titled Editing Aurobindo: The Trustees of the Aurobindo Ashram are accused of tampering with his original works.

"SAAT was formed in 1956, six years after Aurobindo's death and the copyright was obtained much after the death of the author, and hence SAAT has no authority to tamper with the original versions. The main grouse though is in the deletion of a sentence that actually calls for the ashrams winding up. Pranab Bhattacharya, the ashram's physical education director, points out in his book *I Remember* "The editor must have thought, himself to be very clever in avoiding one line and bringing changes perhaps thinking that it could change the Ashram's fate. The line in question is in The Teachings of Sri Aurobindo and Sri Aurobindo Ashram" first published in 1934. In that Aurobindo explains his concept of an ashram. "An Ashram means the house or houses of a Teacher or Master of spiritual philosophy in which he receives and lodges those who come to him for the teaching and practice. An ashram is not an association or a religious body or a monastery, it is only what has been indicated

above and nothing more. Everything in the Ashram belongs to the Teacher. The sadhaks [disciples] have no claim, right or voice in any matter. They remain and go according to his Will. Whatever money he receives is his property and not a trust or fund, for there is any public institution. Such ashrams have existed in India for centuries before Christ and still exist in large numbers. It all depends on the Teacher and ends with his lifetime, unless there is another Teacher who can take his place. By deleting the last line, which actually means the ashram's rationale for existence ended with the passing of the mother, the trustees, say opponents are sustaining an institution against the teachings of Aurobindo. They point out that till the 1972 birth centenary celebrations; there has been no tampering with Aurobindo's works. [Courtesy: outlook]

So far we have dealt on our party and other 10 political parties joint demand for takeover of the Ashram Trust, please note not the Ashram but Ashram Trust. We are not going into the debate whether ashram exists or not, as debated in OUTLOOK and later in Courts of this land up to Supreme Court. As public we know there is a *samathi*, which attracts his followers. It has been the practice in Tamilnadu over the burial places of **Siddhars**, idols of Gods will be installed and made into temples. In famous Palani Murugan Temple, the *samathi* of **Bhogar**, one of the 18 **siddhars** of Tamilnadu remains. Over that *samathi* the idol of Lord Muruga, made out of a combination of 9 poisons, known as *navapashanam*, was installed by that *Siddhar*. The idol contained medicinal properties, the blessed water cured diseases, people say.

Nearer to Aurobindo Ashram in the famous Manakula Vinayagar Temple beneath has the *samathi* of **Thollaikathu swamigal** .So we are questioning the existence of samathis, temples and its worship.

We are attacking the mismanaged Trusts. Let us go back to continue from the break of the earlier part of my interview in The Other side.

***Power corrupts, absolute power corrupts absolutely. The Trust Board is trending the wrong path, inmates lament, and any comments?***

Nandhivarman: Lawrence Marshal Pinto son of Lawrence Belarmino Pinto is 90 years old. On 18<sup>th</sup> December 1967, he was instrumental in floating Sri Aurobindo Ashram Harpagon Workshop Trust, which now is known as Sri Aurobindo Udyog Trust. All business units of erstwhile Aurobindo Ashram come under this umbrella organization. Still at 90 he wants to cling to the managing trusteeship of Udyog Trust. Apart from this he is also a Trustee in Honesty Engineers and Contractors Trust. [The word Trust will become lackluster in its usage. At the Ashram every activity needs only the suffix trusts] List of positions headed by the dreaded 90 year old L.M.Pinto alias Udhar Pinto is endless.

In Pre-cast Concrete work Trust also he holds a position. The complete control of the major businesses by an old man who refuses to retire proves the power craziness of the Ashram ruling clique. Oriya writer Manoj Das for undisclosed reasons resigned from the post of Aurobindo Ashram Trust. But he remains Trustee of Udyog Trust. Mr. Manoj Das Guptaji is against one-man one-post principle. He is the scheming Trustee who has his eyes on the coveted Managing Trustee's post. He is also the Registrar of the Aurobindo International Center for Education. He is Chairman of Agricultural Coordination Committee in charge of all farm lands and agricultural activities of the Trust. He is in charge of Shantiniketan at Bengal. Manoj Das Gupta is also a Trustee in Auro Travels Trust. He is the Chairman of the Technical coordination Committee, even the president of USA has only



2 terms. Lifelong positions for Ashram Trustees only. Auroform Trust, Aurofurn Trust, Fragrance and Perfume Trust and numerous Trusts are there. In all a handful and their coterie will rule the roost. Manoj Das Gupta controls all farm lands. [Break]

This is in 1997. Currently he is the Managing Trustee of Aurobindo Ashram Trust, wherein the President post occupied by French woman Mira Alfasa is kept vacant. So a decade ago we campaigned against power mongers grabbing positions and multiplicity of sub trusts within Aurobindo Ashram Trust first initiated by Lawrence Marshal Pinto, a Goan. Now we see similarity in Auroville Foundation too. The information provided to us under Right to Information Act is given below, so that you can arrive at your own conclusions.

1. Artisana Trust: Mr. Michael Hutin and Ms. Mariam Isaac
2. Ankur Trust: Ms. Abha Tewari, Ms. Suzane Sabatier
3. Filature Trust: Ms. Valerie Anne Tait, Mr. Michael Tait
4. Free Flow Trust: Mr. Frederic Laurent Codonnier, Ms. Martina Anna Maria Lj, Mr. Oliver Hetzel
5. Toujours Mieux Trust: Mr. Robert Leo Trunz, Mr. Jan V.D. Dikkenberg
6. Auromics Trust: Ms. Roberta Keeping, Mr. André Deplechin
7. Auroville Export Trust: Mr. Jan Imhoff, Mr. Hemant Lamba
8. Health and Healing Trust: Ms. Hilde D'Hiedt, Mr. Albert Zwaan, Mr. Jacques Verre
9. Auroville Service Trust: Mr. M. Ponnusamy, Mr. Ulrich Wolfgang Bretschneider
10. Arvinda Trust: Mr. Paul Pinthon, Ms. Laura Reddy

11. Kalki Trust: Mr. Paul Pinthon, Ms.Laura Reddy, Ms.Adelina Intanno, Mr. André Hababou
12. Altecs Trust: Mr.Clement Gruttman, Mrs.Christa Gruttman, Mr.Bernard Grenier
13. Guest House Trust: Ms.Simonette Smits, Ms.Srimoyi Rosseger, Ms.Afsaneh Bader
14. ABC Trust: Mr.Carsten Michelsen, Mr.Marco Feira
15. Kattida Kalai Trust: Mr.Moreno Jean Marc, Mr.Herrea Carlos, Mr.M.Palani
16. Discovery Trust: Mr.P.Karuna, Mrs K.Uma, Mr.Jean Francois Bertaux
17. Mereville Trust: Mr.Ragnetti Gianfranco, Mr.Pratap Chatterjee
18. Auromitra Trust: Mr.Peter Clarence Smith, Mr.E.Rathinam, Mr. Joss Brooks, Ms.Dee Decew
19. Inside Trust: Mr.Klaus Onken, Ms.Shama Dalvi
20. Auroville Village Action Trust: Ms.Dee Decew, Mr.M.S.Subhashchand, Mr.Alain Bernard, Mr.D.Selvaraj, Mr.L.Dhanapal
21. ADPS Trust: Ms.Van Der Vlugt, Mr.Franz Fassbender, Mr.Bobby Patel
22. Aurore Trust: Mr.Hemant Lamba, Mr.Theo Hekena Baetens, Mr.Gilles Alex Andre Guigan, Mrs.Suhasini Ayer Guigan
23. CSR Trust: Mr.Gilles Alxe Andre Guigan, Mr.Theo Helena Beatens, Mr.Hemant Lamba, Mrs.Suhasini Ayer Guigan
24. Aurosarjan Trust: Mr. Wolf Pfeifer, Mr. Stephen Himmer

25. Auromode Trust: Ms.Adelena Intannio, Mr. André Hababou
26. New Engineering Trust: Mr.Pierre Elouard. Ms.Joy Choudry
27. for all Pour Tous Trust: Ms.Francoise Gabelle, Mr. Oliver Hetzel
28. Swagatham Trust: Ms.Judith Robinson, Mr.Jean Francoise Bertaux
29. Sangamam Trust: Ms.R.Meenakshi, Mr.Joseba Martinez Burdaspar, Mr.Sanjeev Agarwal, Mr.M.Ponnusamy
30. Animal Care Trust: Ms.Shivaya Ruth, Mr.Kalyan Nag, Ms.Bhavana Dee Decew
31. Palayam School Trust: Mr.V.Gunaseelan, Mr.Jurgen Putz, Mr.Anto Keulaars.

**APPEAL TO UNESCO and INDIA's HRD MINISTRY TO  
INTROSPECT:**

These are the sub trusts under Auroville Foundation and its Trustees. We have nothing personal against any one of them with clean records and service record to people. While I was discussing this with a BJP leader, he wondered, how come all Trusts have Christians as Trustees, and to him I told it surprises me why your Murli Manohar Joshi backed up these Christians and gave approval for the Master Plan , which will make Tamils or Indians second class citizens in Auro-village of 1619 citizens. If for 1619 people there are 31 Trusts, what for, what purpose it serves for, why a Government of India organization under Human Resources Ministry should keep under its umbrella so many trusts, and do they have any relevance to the Integral Yoga of Aurobindo or any of his teachings ?. It is crystal clear, that as in Aurobindo Ashram Trust where in 1967 a Goan Christian, if that will be a word

nice to the ears of next ruling aspirant party in Union Government, here also creation of sub trusts are for tax exemption and nothing else. These are commercial enterprises, said bold officials of Income Tax department and waged legal battles against Ashram sub trusts in various courts, before decades Courts gave favorable verdicts in favor of the Income Tax department.

Dravida Peravai demands abolition of so many trusts under Auroville Foundation. There is no need to have so many sub trusts; they can be managed by Auroville Foundation as ONE DEPARTMENT under Human Resources Development Ministry. UNESCO and other donors, who get carried away by the beautiful language of Aurobindo and his teachings, should not encourage the set up of an international city in Indian soil.

If an international city is to be set up, for just 1619 people it is criminal waste of public money which no way benefits local people. Let UNESCO spend money on the poorest of poor in Zimbabwe or African nations. Let donors around the world fund projects that will convert all coastal fishermen villages as modern mini towns with all infrastructures. Let world bodies fund Government of India to make all colonies of dalits better places to live with hygiene. If this mushroom growth of Trusts under the umbrella of Auroville Foundation is encouraged further, someone will come forward to create more and more sub trusts with high sounding words and phrases, which has no relevance to the teachings of Aurobindo or for betterment of the Tamil villagers under the clutches of poverty.

It is high time Human Resources Development Minister Arjun Singh takes note of this Social Injustice, and order for a high level probe into the working of these sub trusts, in order to abolish them and merge them under Auroville Foundation,

which will have government control and accountability to Indian public, and I am exercising my birthright as Indian to appeal to Indian Government, and no foreigner can snatch that right from indigenous people in any country of our civilized world



We thank the freelance journalist Ms.Racheal Wright

# THE LONG DRAWN STRUGGLE AGAINST AUROVILLE

The Government of India and International donors must take note of the words of appreciation my blogs and statements are receiving from the followers of Aurobindo Ghosh. All the mails we got and comments we received had been a source of strength to us. Mr.Tushar N.Mohapatra, a dedicated follower of the Aurobindonian family had posted on June 24 th of 2008 the following comments : [Tuesday, June 24, 2008 [N. Nandhivarman is doing a yeoman's service for propagation of the Savitri Era Religion \[DRAVIDA PERAVAI 23 Jun 08 SAVE AUROVILLE FROM FINANCIAL IRREGULARITIES\]](#) By [Nandhivarman](#) ]

[N. Nandhivarman](#) is doing a yeoman's service to the evolutionary revolution that was launched by The Mother and Sri Aurobindo. By turning the searchlights upon Sri Aurobindo Ashram and the Auroville, he is generating a lot of awareness as well as curiosity among the public. It is good for the hospitality industry in Puducherry and also for the propagation of Savitri Era Religion. If this nexus can work more openly and systematically, then we shall really be able to take the idea of Human Unity very far. All kinds of issues besetting a globalized world will look forward to a Puducherry rendezvous for their solution. [TNM] Posted by Tushar N Mohapatra at [10:40 AM 0 comments Links](#) Tuesday, June 24, 2008

But I must place before the world his views much before I started the recent open debate on Auroville. Though I had spoken against Auroville in the Atheists Conference of 2006 and had written in Sinthanaiyalan Pongal issue of 2005, there had been voices within Aurobindonian family to show the door to the Ex-Maharaja of Kashmir Dr.Karan Singh, who like absentee landlord manages Auroville. Also other demands raised by Tushar N.Mohapatra are given in his words below including the date, year of those demands.

Sunday, July 22, 2007 [A resident of Auroville should become the President of Auroville](#)

The President of India, the Prime Minister, and the members of his Cabinet reside in India. The Chief Minister of Puducherry is a resident of the State. But most of the persons nominated to the [Governing Board](#) of [The Auroville Foundation](#) are not residents of [Auroville](#). This is untenable; they must resign forthwith. A resident of Auroville should become the President of Auroville. [TNM] Posted by Tusar N Mohapatra at [9:44 AM](#) [1 comments](#) [Links](#)

Wednesday, July 18, 2007 [They have no business to continue in such positions](#)

[For first time, govt to choose IIM directors [The Times of India](#) 18 Jul 2007 MUMBAI: This could be the final blow to the long-held autonomy of the Indian Institutes of Management (IIMs).]

Are the 5 nominated members of [The International Advisory Council](#) of the [The Auroville Foundation](#) well versed with the teachings of The Mother and Sri Aurobindo? If not, they have no business to continue in such positions. There are lot many others among the devotees with records of life long dedication to the cause of the Life Divine. The Government must not impose its bureaucratic whims over the organic growth of Auroville. [TNM] Posted by Tusar N Mohapatra at [6:39 PM](#) [1 comments](#) [Links](#)

Thursday, June 12, 2008 [Savitri Era Party welcomes N. Nandhivarman's 100 Questions](#)

N. Nandhivarman, General Secretary, Dravida Peravai, in his article, "[AUROVILLE'S MATRIMANDIR: AN EYE OPENER](#)," has promised that he will raise "[100 Questions for generating awareness about the happenings in Auroville](#)" and to ensure Government of India intervenes to effect amendment to Act and initiate corrective measures." [[7:06 AM](#) & [12:22 PM](#)] [Savitri Era Party](#) welcomes this. [TNM] Posted by Tusar N Mohapatra at [6:26 PM](#) [0 comments](#) [Links](#)

Saturday, June 14, Saturday, June 14, 2008 [Savitri Era Party demands free elections, accountability, and transparency in Auroville](#)

[\[THANKS FOR BBC INITIATED DEBATE ON AUROVILLE - indiainteracts.com](#) By Google Inc. THANKS FOR BBC INITIATED DEBATE ON AUROVILLE indiainteracts.com, India - The New Age commune revealed on TV is guiltier of child neglect than abuse, says Loic Rich. "I was not surprised by the allegations of child abuse at. ...[The New Age Living Blog - http://newagelivinblog.com](#) [THANKS FOR BBC INITIATED DEBATE ON AUROVILLE](#) indiainteracts.com - Chennai, Tamil Nadu, India "I was not surprised by the allegations of child abuse at Auroville – a progressive European community in India- that BBC news team made this week. ...[See all stories on this topic](#)]

The recent BBC (un)coverage on Auroville is admittedly low on propriety but compensating high priority. Probably, years of good work get a bad name all of a sudden, but simultaneously, some sordid goings on also come under scrutiny, which otherwise would not have happened so easily.

The Congress has the satisfaction that it rules at least a tiny patch of Tamil Nadu through Dr. Karan Singh. But the 1988 Act, without territorial demarcation, deems to be in fructuous as of today. As such, continuation of the present Governing Body is not only illegal but also illegitimate. Matrimandir is the sacred shrine for the innumerable adherents of Savitri Era Religion. It is painful for the Savitri Erans to learn that certain high-ranking persons are colluding with nefarious activities and indulging in falsehood. Savitri Era Party wants change and demands free elections, accountability, and transparency. [TNM] Posted by Tusar N Mohapatra at [6:41 PM 0 comments Links](#)



## THE CULTURAL SHOCKS OF AUROVILLE

Let me quote from my article in Voice of Voiceless 2006 issue <http://www.voiceofvoiceless.com/current/m2.asp>

Jahaji Bhai" is a documentary film with an Urdu title, which means brothers of the ship. These are not sailors of the same boat as the English idiom indicates but literally are slaves taken away in the same ship. These are bonded labour taken 167 years ago in ships to erstwhile colonies of the Caribbean region. Suresh Kumar Pillai had tried to capture their miseries in this documentary on a totally forgotten peoples. Why did people from India go to Caribbean's? The historical necessity arrives with the abolition of slavery in the nation ruled by white colored people. After the black race got reprieve from slavery, to work in the sugar plantations Indians from Chota Nagpur areas, mostly tribal people were lured into. The first ship left Calcutta in February 1838 and reached Guyana on May 5 th 1838. There were 420 hill coolies, as they were called; out of which 50 are women and 10 children. Many succumbed to diseases in mid way and those who reached there had either to perish under stress and strain within the 5-year contract period or to be killed for so called violations.

In fact many ships went missing and no one was there to shed a single drop of tear. If an Indian coolie absented for 7 days he was fined \$24 dollars, which is equivalent to 6 months wages. These Indians lost their roots and culture. While liberated Negro slaves climbed in the social ladder, Indians filled that vacuum at the rock bottom of society. They were induced to become addicts to alcoholism. With few women around polyandry became the order of the day. Africans joined Europeans to suppress the brown race. Picturing their everyday lives and showing lot of documentary proof with regard to their plight from various sources, Suresh Kumar Pillai in this documentary records an unknown chapter on Indian migration. Ravi Dev, Leader of the Roar Guyana Movement speaks for his fellow brethren and a 103 old man tries hard to recollect his fellow

passengers of the ship that carried them from India, all shown in the documentary.

While British India stopped labour supply due to awareness and campaigns, French India provided a fertile ground for hunting neo-slaves. Suresh Kumar Pillai had shot another documentary on these pathetic brethren. "Songs of Malabaris" is a film on coolie migration from Pondicherry and its enclaves towards Caribbean sugar plantations. All South Indians are called as Malabaris or Madrasis it must be remembered. The French recruited the labourers mainly from Pondicherry, Karaikal, Chandranagore and Mahe and between 1854 and 1920 around 50,000 Indian labourers were taken to Guadeloupe and Martinique to work as coolies. It should be stressed that only Mahakavi Bharathiar immortalized the woes of the sugar plantation labourers in his poem "karumbu thottathile". No one else bothered about our unfortunate kinsmen.

The Indian labourers in French colonies had to face stiff resistance from the Africans because the Indians had to work for paltry pittance, which freed Africans refused to comply. Thus Indians occupied the lowest of the low position in the French Caribbean society and called as "Cooli Malabarise" or "Chappa Coolies". Indian coolies were never allowed to practice their religious faiths or to speak their native tongues on the plantations. The labourers had to be French in every sense. This was in sharp contrast to other Dutch colony of Suriname or British colony of Trinidad and Guyana where the Indians had some amount of freedom to retain their language and culture. The film looks at the history of migration of Indians to French West Indies and their struggle to retain their religion and culture against the French policy of assimilation.

THE QUESTION NOW HAUNTING US? WHY DOES WESTERNERS CHOOSE AUROVILLE. OUR PEOPLE WENT TO CARRIBEANS TO EARN A GOOD LIVING WHICH TURNED OUT TO BE A MIRAGE CHASE. THEY LOST THEIR CULTURE. HERE WESTERNERS HAVE COME TO MAKE A GOOD LIVING

BETTER THAN WESTERN STANDARDS. THEY ALSO HAD ADMINISTERED CULTURAL SHOCKS ON OUR SOCIETY.

### **GAY SEX:**

One person talks about his homosexual relationship in a letter with us. He says since 1977 he was having homosexual relationship. His Indian male partner had sent 120 love letters to this western male, as per his letter dated 6<sup>th</sup> October 1996. The westerner had given 19 lakhs to the homo-partner, and to earn this the German had worked in petrol bunks during his visits to his home country Germany. It appears that the innocent Indian polluted by this German also cheated Dieter Wilm of Germany. This German tells in his letter that his Indian contact gave him marijuana to sell in Germany and it was found by German police. This Germans letter speaks of a triangular homosexual relationship. It also mentions about many western names, of Aurovillians of those days. Later this German went to live in Puducherry. His name is Volker A. Annuss. Auroville had such people, it is history. It is their duty to weed out such crimes if it exists now instead of barking against citizens who voice concern for public good.

### **LESBIAN SEX:**

We gave a CD which was sold in free markets titled Auroville Beauties, wherein a western man will be watching two poor young Tamil girls made to perform lesbian acts before the camera. Also in another clipping a western man will be making sex with a Tamil girl before the camera. This indicates shooting of such scenes for selling in abroad. Dravida Peravai gave those CD's to the then Superintendent of Intelligence Bureau Mr. Ramdass for forwarding to Government to take stringent action. There ends the matter. What action government took it is only known to Government of India. Such CD's were given to BBC, but due

to ethical standards British press did not publish nor did BBC telecast such porn videos.

The Tamil boys who had made it regular hobby to chase white girls, and Tamil women falling prey into contracts to live with westerners in exchange of monetary gains only to be ditched sooner, and a story of one Tamil's wife got married to a westerner without divorcing the husband, all such real happenings undermining our culture and society, the free media of our country must come forward to expose through investigative journalism.

N.Nandhivarman, General Secretary, Dravida Peravai

## **FAILED PROPHECY AND FAILED CITY**

Dutchman Carel Theime gets angry if I refer Mira Alfassa as Frenchwoman. Let me quote from Mother's Agenda. "Born in Paris on February 21, 1878, in a very materialistic middle class family. She completed a thorough education of music, painting and higher mathematics. A student of French painter Gustave Moreau, she befriended the great Impressionist artists of the time. She later became acquainted with Max Theon, an enigmatic character with extraordinary occult powers, who for the first time, gave her a coherent explanation of the spontaneous experiences occurring since her childhood, and who taught her occultism during two long visits to his estate in Algeria. In 1914 she visited the French colonial city of Pondicherry in India and met Aurobindo who had sought refuge there from British. She returned permanently to Pondicherry in 1920 via Japan and China, and when Aurobindo "withdrew" to his room in 1926 to devote himself to the supramental yoga, she organized and developed his Ashram, and tried in vain to awaken disciples to a new consciousness. In 1958 after Aurobindo's departure, she in turn withdrew to her room to come to terms with the problem, in the cells. From 1958 to 1973, she slowly uncovered the great passage to the next species and a new mode of life in matter, and narrated her extraordinary exploration to Satprem. This is the Agenda"

I am a Tamil, Indian Tamil, and she is a French, French being her mother tongue. After all she spoke only in her mother tongue to Satprem, who recorded it for 22 years. I wonder why Mr. Carel Theime gets angry when I say her or BBC describes her as Frenchwoman. It becomes evident from Satprem's words that she "uncovered the great passage to the next species and a new mode of life in matter". Mr. Carel Theime is in India to finish her unfinished agenda.

Then Indian people expect that the so many trusts Mr.Carel Theime and his friends from overseas have created should have some connectivity to the purpose of tracing the next species and new mode of life. It is not so. A forestation, environment, solar energy, natural farming etc for which these trusts have mushroomed here can be undertaken by Indians. These are global issues and in every country non-governmental organizations are working on these themes. We require Mr.Carel Theime and company here only to find the passage to next species or the new mode of life in matter. Indians know for centuries to build temples, and all goddesses in India, are due to Indians being matriarchal society. Hence to build a Matrimandir, we don't need foreign expertise. We need these foreign species here to find out the passage to next species. If for that purpose they are here, we can welcome. But to teach Indians agricultural farming, which Indians knew for centuries before west knew, if these foreign species create non-governmental organizations here, we don't need them. We say to them Go Back!

In the wrapper of Mother's Agenda, Satprem says: "This tremendous document- 6000 pages- is the day to day account of over 22 years of Mother's exploration into the body consciousness and of her discovery of a cellular mind capable of restructuring the nature of the body and the laws of the species as drastically as one day the first stammering of a thinking mind transformed the nature of the ape. It is a veritable document of experimental evolution. A revolution in consciousness that alters the laws of species. And it is a question of our times, for whatever the appearances, we are not at the end of civilization but at the end of evolutionary cycle. Are we going to find the passage to next species.....? Or perish? As scrupulously as a scientist in his laboratory, Mother goes back to the origin of matter's formation, to the primordial code and there, by chance stumbles upon the

very power that changes death, and upon a new energy which curiously parallels the most recent theories on the sub atomic nature of matter. The key to Matter contains the key to death.... And the key to next species" so says Satprem.

After Aurobindo, Mira Alfassa became Guru. Thereafter there is no Guru. If Mr. Manoj Das Gupta is a Guru or real inheritor of his Mother's mantle, he must have inherited the key to death. With that key, while Ashram inmate Kamal Shah raped and attempted to murder Paravathi Shah, his own brother's wife, Mr. Manoj Das Gupta who deputed 8 of his men, who silently delayed taking her to nearest hospital, could have sent that key to death to save Parvathi Shah. After all the God of Death, Yama has not bought modern cars, yet he uses old aging buffalo from the times of Sathyavan and Savithri. He could not have dared to take the life of Parvathi Shah, if the key to death is in the custody of Mr. Manoj Das Gupta. There would be no deaths in Aurobindo Ashram. But what happens is shocking. There has been deaths, which means, whatever the Gurus told as theory, their disciples failed to research further and prove scientifically, what their Masters visualized. Let us go back to hear Mira Alfassa's own words, on what went wrong. After all as Mother she knew what fault is behind her children's failures.

*"You no longer knew where you stand; there is Sri Aurobindo Society, Sri Aurobindo Action, and Sri Aurobindo this and that.... The result is dispersion. Yes but when you tell them that especially if you put it that way to Navjatha of Sri Aurobindo Society he will say all right, Sri Aurobindo Action had to go... Each one says I am the one who should stay... That is no solution. You have hit the point; lack of unity is the cause of all difficulties. Even the ashram has been contaminated by the disease; each department considers itself a separate entity. And since there is no more cohesion,*

*nothing works. That is the situation.* [Mothers Agenda volume 13 page 84]

You would have read our demand for bringing all sub trusts under Auroville Foundation as one entity, one department under the Indian Government controlled Auroville Foundation. The reason why we made such a demand stands proven from the words of the Mother of Aurovillians and Ashramites. The creation of Trust after Trust is a disease which started in Aurobindo Ashram Trust and spread to Auroville Foundation. The motive behind so many trusts is tax evasion. Let us go back to 1975, when Sri Aurobindo Ashram Trust passed a historical resolution. "Resolution dated 19.12.1975: It has been decided in the interest of ashram that in order to free from Income Tax on its business incomes that would otherwise be attracted inevitably because of the new Income Tax Amendment Act 1975 and the recent decisions of the Supreme Court of India on Trusts doing business, the Ashram shall stop doing business and its existing businesses shall be taken over by Aurobindo Ashram Harpagon Workshop Trust.... By this precedent, Ashram created Trust after Trust with the motive to evade tax. The irony of naming a Workshop as Trust sounds like Mohammed John Iyengar, if any person could imagine of such a name, which proves its hollowness. This precedent is followed in Auroville Foundation. Dravida Peravai had submitted a memorandum to then Union Finance Minister Yashwant Sinha on 10.10.1998, for which the reply came on 2<sup>nd</sup> November 1998.

Tax exemptions to perform scientific research were obtained by ashram. Had any research been undertaken? No we can say. Let them refute. Our humble submission is when that Frenchwoman who claimed to have found the key to death, what happened?



Satprem reports: Before my eyes they drove twenty five screws into her coffin. There was a ray of sun on the nape of her neck, her hands were tightly clasped together, and there was such strength in those hands. Such power in that supposedly dead body. And then that fierce concentration..... Already night and silence have fallen over the little actors, their good and evil, their sorrow and petty affairs. Tomorrow this scribe too will return to the flame of love whence he came, and she to the sweetness of Ganges. But what about men? What about history? Still millions and millions of men destined to die? Still sorrow upon sorrow? When there will be undying love? When a lovely earth? Is it once again put off? "A new way of dying ought to be possible" she said in 1963. She spoke so much to me about death. Savitri too went to death to release Sathyavan....

So Death had won. The Key to Death could not save Mira Alfasa. This is truth. And if at all those who believe in her had faith in what she spoke or wrote, they must have carried forward from where she left. They would have undertaken scientific research to prove her theory or to realize her dream. Neither the business trusts of ashram nor the eyewash trusts of Auroville Foundation are pursuing the goals of their prophets. If Mr. Carel Theime finds our criticism on failed prophets to be harsh, he must vow to do research and find the key to death or guide the humanity to the next evolutionary cycle. We don't question anybody's faith. Let them believe that key to death could be found. If it is faith, let them have their faith. The followers of Jesus Christ till day even after 2000 years believe resurrection will take place. Like that for 2000 years let these people search the key to death. But till the prophecy stands scientifically proven, rationalists have the liberty and freedom of expression to call the failed prophets a failure.

N.Nandhivarman General Secretary Dravida Peravai

## **DOES PROGRESSIVE SUPER HUMANITY LIVE IN AUROVILLE AS MOTHER OF ASHRAM VISUALISED?**

Source: [Extracts from Auroville Prosperity, Auroville 17<sup>th</sup> to 24<sup>th</sup> 1999]

"Auroville is not meant for the satisfaction of desires but for the growth of true consciousness" The Frenchwoman Mira Alfassa, the Mother of Aurobindo Ashram had issued these guidelines in 16.6.68. Our Dutchman Honorable Carel Theime in his reply accidentally points out that there exists 163 guest houses around Auroville and they cannot be responsible for anything that happens there. Deccan Chronicle dated 3<sup>rd</sup> August 2008; Chennai edition in its front page report reveals that 1 in 5 girls may fall into flesh trade. " A shocking UNICEF report has predicted that at prevailing rate of child trafficking in India, one in five female children could fall into prostitution by the year 2025 { *Ironically the year of Auroville Master Plan completion* } , it was announced. Prostitution is a billion dollar industry in the SAARC region. At conservative estimate about 200 girls and women enter prostitution daily, but this is only the tip of the iceberg" said a Report released at the Consultation on Methods to combat trafficking of children and women for commercial sexual exploitation in Tamilnadu organized jointly by Tamilnadu State Commission for Women and Tamilnadu State Judicial Academy. So our Dutchman Carel Theime would lean upon this report and say why single out Auroville, while the disease is wide spread in Tamilnadu. **We** are singling out because you belong to progressive superhuman community and all your 1619 residents must not be average human beings. They must be above all vices.

They must be selfless and they must be seekers of spiritual goal. Hence within or in the 163 guest houses, if spiritual seekers drift towards animal pleasures, these residents with inner vision, must flush those evils out. In fact they must inculcate their super-mind in the Tamil villages and also elevate fellow Tamils to super-man status. This answers his query why Rachel Wright singles out Auroville, while child abuse is common all over the world and Tamilnadu.

Mr.Carel Theime! Others are mere human beings, but you belong to the Superman category which has a super mind looking for the next evolution to happen. Hence from your tribe world expects miracles and not scandals. Your Mother also told "Unselfishness is the first need to participate in the creation of Auroville." Hence world expects these unselfish people will wound up their numerous trusts and sub trusts, and adopt simple living under one department called Auroville Foundation. "The fulfillment of one's desires bars the way to the inner discovery, which can only be achieved in peace and transparency of perfect disinterestedness" said your mother on 13.6.70. Comptroller and Auditor General of India audit the accounts of various government departments from Central to State Government including Union Territories and publish them in web site. That is transparency. Why should Auroville Foundation and its numerous sub trusts maintain secrecy, and who prevents the transparency in publishing the Audit Reports in its web site. It is an Indian Government organization not a Dutch Government organization, hence instead of listening to the Dutchmen there this organization must obey to the public demand of Indian citizens, and make all audit reports accessible by web.

"Is it to satisfy little personal needs that you have come to Auroville? That was not really necessary. The ordinary world is there for that. One comes to Auroville to realize a divine life, which wants to manifest on Earth. Each one should

make earnest effort in this direction and not remain hypnotized by the so called needs which are nothing but personal fancies. Look upward and forward; strive to surmount the animal human nature. Make the resolution and you will see that you are helped on the way "said your mother on 3.3.71. "Auroville has been created for a progressive super humanity, not for an infra-humanity governed by its instincts and dominated by its desires. Those who belong to the infra-humanity, the animal humanity have no place here. Auroville is for those who aspire for the supra-mental and make an effort to reach there." said your mother on 1.12.72

By this yardstick if you are admitting residents, who is the deciding authority? The Secretary? A Joint Secretary level I.A.S officer as Dutchman Carel Theime proudly proclaimed in BBC? Is that Secretary empowered to admit residents or recommend for visa? The Resident Assembly of 1619 less 472 Indians, with a majority of foreigners, is to decide admitting residents, who belong to progressive super-humanity, under which scanner, these progressive super-humans are selected? Without a criteria, or rule, a government organization cannot select citizens to its assembly, if Auroville is not a city state like the Roman city states, or if it is not Vatican, the resident status must be legally defined, procedures laid or if a scientific way to measure the spiritual level of consciousness through any scanner invented by researches in ashram or Auroville, for which Income Tax exemptions exists from the time Dr.Karan Singh was Union Minister, had been invented and copyrighted.

N.Nandhivarman, General Secretary, Dravida Peravai

## **KASHMIR IS BLEEDING**

### **KARAN SINGH IS HIDING**

Professor Rattan Lal Hangloo, Reader in Department of History of Hyderabad University wrote in The Hindu dated September 12 of 1995 on the chronological sequence of Kashmir problem. There he makes a valid point. "The think tank of Government of India, among others, comprised mostly those Kashmiris who had left Kashmir a century ago or even earlier or had shifted to various parts of India directly from Lahore during partition and therefore were never equipped with the understanding of changing trends in Kashmir's policy, society, economy and culture." It will be crystal clear that within these parameters, the Chairman of Auroville Foundation Dr.Karan Singh will find his place in history. He is in Congress and he is the topmost beneficiary of Kashmir's accession with India, enjoying all through his life, the fruits of office. It would be natural to expect him to be one among the think tanks. Today when JKLF leader is fasting and people of Kashmir reeling under economic blockade are in streets protesting, while Amarnath Sangarsh Samiti battles with Army in Jammu, where has Dr.Karan Singh gone?

If he is in think tank, what solution he offers to present politics of hate and complete divide between Kashmir and Jammu? Why not television channels that invite eminent persons to debate call Dr.Karan Singh before camera and ask him what panacea he offers to the present turmoil? After all he is not only a Kashmiri but also is a head of a Foundation that is preaching Human Unity. Will Dr.Karan Singh lead a Peace March with all his foreign friends in Auroville from Jammu to Kashmir and usher in human unity in his home

territory. Time has come for acid test. All the Foreign Saints that had descended in Auroville are having Super minds and are Super Men. The Government of India must utilize their expertise to preach and practice human unity in Kashmir valley.

The Kashmir Palace owned by Dr.Karan Singh is only getting 64,000 rupees monthly rent, as lamented by Dr.Karan Singh in a TV Channel. The Government of India through Auroville Foundation acquire that Palace and airlift some or all Foreign Saints who want to build moneyless economy in Auroville to go to Kashmir and carry out their experiments. Their presence is needed only in Kashmir where human unity had become a dream of past.

Prime Minister Manmohan Singh must tell Ms.Sonia Gandhi, who tried in vain to secure the services of BJP leader Mr.Rajnath Singh, to turn her attention to depute the Former Maharaja Hari Singh's son Dr.Karan Singh to the valley to quench the riots and bridge the divide between people. Hope in the All Party meeting convened by the Prime Minister, a consensus evolves around choosing Dr.Karan Singh as mediator between Kashmir militants and Jammu Hinduvta forces.

The historian recalls the root cause of the unrest. "Even though the Bill for Land to the Tiller was signed by Sheikh Abdullah in 1948, landlordism with its centuries old exploitation and associated feudal obligations had not been wiped out. The full rationalization of land to tiller programme and its implementation had been hampered at various levels by political uncertainties which also gave allowance to militancy in recent years." This is one of the reasons culminating in current turmoil. When Sheikh Abdullah was imprisoned at kept in Kodaikanal, I had the chance of meeting him in his daily walk around the lake followed by

security guards, in 1968, when I went to speak at a Conference there, wherein Tamil Nadu Chief Minister Aringnar Anna was the Chief Guest.

Land to Tiller is not only a Kashmiri problem. In Tamilnadu too we want land to the tiller, and Dr.Karan Singh must have the maturity to accept the fact that land to Tamils is the natural law, instead of becoming an advocate to get land to imported foreigners.

## **BEFORE PREACHING HUMAN UNITY DR.KARAN SINGH USHER UNITY AMONG 1619 AUROVILLE RESIDENTS and 1282 ASHRAM INMATES**

First time in its history Auroville Foundation had realized that it is answerable to Indian public and is a Government of India organization and not one run by a neo-east India company. Under Right to Information Act they had partially provided the information sought, for which we thank the Secretary Mr.Ramasamy I.A.S, whose continuance irritates the whites conspiring to remove him. The rule by in-charge, who it seems, had amassed income beyond known sources of income dancing to the tune of the neo-colonialists suits vested interests who try always to clip the wings of clean officials.

Auroville Foundation in its reply No AF/G/4-A/2054 dated 23<sup>rd</sup> June 2008 States that "most of the areas of Auroville area lies in Villupuram District of Tamil nadu and comprises the Panchayats of Irumbai and Bommayarpalayam. Small area of this Auroville lands are in Kottakuppam, Rayapudukuppam, Mathur Panchayats and Alankuppam within the Union Territory of Pondicherry"

Thanks for the information given by Auroville Foundation. But we want to give additional information to Indian Government and Indian public.

The villagers of Irumbai, Bommayarpalayam, Kottakuppam, Rayapudukuppam and Mathur Panchayats coming under Tamil Nadu Government had given representations to the District Collector of Villupuram District of Tamilnadu protesting the action of Tamilnadu Government giving in long lease government puramboke lands of these villages to Auroville Foundation. These representations are numerous



signed by most of the villagers. For example to cite few representations, we would recall the memorandums dated 5.08.1998, 11.02.2002 and 20.10.2002. Not only memorandums, a peaceful Protest March also took place and in end a Memorandum was given to the famous Secretary-in-charge of Auroville Foundation. A copy of that memorandum was given to the District Collector. On that basis a tri-partite talks took place between the villagers and Auroville Foundation in the presence of Vanur Taluk Tahsildar, which ended in reaching no agreement. This is history of the continuing struggle of local Tamil people. Meanwhile Supreme Court Advocate Dr.L.M.Singhvi M.P writes a letter to then Chief Minister of Tamilnadu Selvi J.Jayalalitha on 16<sup>th</sup> February 2002. In his letter it is said:

Dear Dr.Jayalalitha

I would like to call on you, inter alia, with regard to the project of Auroville, which has rendered great service to the neighbouring villages of the Villupuram District of Tamilnadu.

The Auroville project has received an accolade and endorsement from UNESCO. It aims at Education for Human Unity. It has a spiritual dimension and provides for unprecedented experiments and innovations in science of consciousness and pedagogy, which have a national and international importance. A large number of children in Villupuram District will also be receiving quality education under the project.

Auroville Foundation enshrines the vision of Aurobindo, which was elaborated by the Mother as a concept of collective yoga. That vision is embodied in the Master Plan of Auroville, which had now been prepared and approved in consonance with the mandate of the Auroville Foundation Act 1988. The Master Plan was prepared with the active participation of Ministry of Urban Development, Government

of India and has already been adopted and approved under the provisions of the Auroville Foundation Act. I am sending herewith a copy of the Master plan for your ready reference. I would request you to consider promulgating the Auroville Master plan and entrust the task of implementing all follow-up liaison measures to a designated officer of the Government of Tamilnadu.

As a Member of the Governing Board of the Auroville Foundation, I feel that this Master Plan will provide an excellent example of development and will benefit the entire bio-region in and around Auroville.

The development of Auroville, however, requires protection of the area from potential speculators, who want to take undue advantage of the ecological development made by Auroville. In order to achieve that objective the Tamilnadu Government has been approached by the Auroville Foundation for protection and help. It has been suggested that the Tamilnadu Government could issue an order in favour of Auroville Foundation similar to the one that had been issued, no one may develop, buy or sell any area, which falls within the Master Plan of Auroville, unless the Auroville Foundation gives a No Objection Certificate.

It would be gracious of you to extend your whole hearted support to the Auroville Project and its development which would be crucial at this juncture.

I would like to call on you personally to congratulate you and to explain the representation made by Auroville in the afternoon of March 2<sup>nd</sup> or March 3<sup>rd</sup> , if any of these dates is convenient to you.

I would also like you to visit Auroville whenever you can.

Yours sincerely

L.M.Singhvi

Addressed to: Dr.J.Jayalalitha, Poes **Garden**, Chennai [as spelt in his letter]

In the party letter head of ALL INDIA ANNA DRAVIDA MUNNETRA KAZHAGAM dated 1<sup>st</sup> March 2002 J.JAYALALITHA, General Secretary A.I.A.D.M.K party, Chief Minister Designate of Tamilnadu, 81/80 Poes Garden, and Chennai 600086 replies:

Dear Dr.L.M.Singhvi

I received your letter dated 16.02.2002 and thank you very much for the kind sentiments expressed therein.

I wish to inform you that I am in total agreement with you on the need to preserve the ecological balance attained in Auroville over the years, through its diverse and sustained efforts in fields such as development, environment, education and spirituality. I assure you that I will give my serious consideration to the request you made in this regard.

However, I think I may have to deny the pleasure of meeting you on March 2<sup>nd</sup> or 3<sup>rd</sup> in view of other occupations. I am sure we will be able to meet later. With kind regards, I remain. Yours sincerely J.Jayalalithaa

Addressed to: Dr.L.M.Singhvi M.P Senior Advocate, Supreme Court of India, Formerly India's High Commissioner in U.K. 18 Willingdon Crescent, New Delhi.

**BIG NAMES AND REPUTED MEN ARE ADVOCATING THE AUROVILLE CAUSE BUT THERE IS NO MAHATHMA GANDHI TO SPEAK FOR THE TAMIL VILLAGERS.**

In whole of India only Mehta Patkar comes to memory, when it matters fighting for displaced people. In big dams though

people are displaced, the benefits reach millions of people who get water and electricity out of such projects. But from Auroville project is anyone in nearby villages benefited? Take for example the condition imposed on villagers that they should get No Objection Certificate from Auroville Foundation if they want to sell their lands. The fundamental right is curtailed to benefit a single buyer, who can dictate the price. And while an area develops people living there for centuries in poverty get a centuries chance to get a good price for their lands to redeem their families from the clutches of poverty. This chance is curtailed by the neo-colony set up here in Tamil soil.

Dr.Kalaignar M.Karunanithi, current Chief Minister of Tamilnadu is a vociferous champion of State Autonomy. I would like to recall the State Autonomy Conference held at Annanagar of Chennai in 1970, wherein Punjab Chief Minister Gurnam Singh participated, in which I as Student DMK leader along with 4 other party functionaries of Puducherry handed over the State Autonomy Torch in the hands of Kalaignar.Kalaignar. He must know how East India Company obtained concessions from Indian Maharajas, who were blissfully unaware what future holds for their lands.

It may sound harsh statement. But I am duty bound to explain the reasons to Indian public.

To my question on how many Tamils are given citizenship in Auroville, or if this usage is not to your liking, how many Tamils are made Aurovillians, i.e. residents, the answer given by the Auroville Foundation is: "There is no separate enumeration of Tamil people of Auroville. Out of total 1619 Aurovillians, 472 are Indians" is the reply. Going through the information provided,

The approximate nationality wise break up is as follows :  
Americans 71, Argentinean 9, Australian 13, Austrian 9, 1

Bangladesh , Belgians 22, Brazilians 5, British 52, Canadian 27, Columbian 2, Dutch 72, Ethiopian 1, French 278, German 219, Hungarian 3, Israeli 6, Hungarians 3, Italians 79, Japanese 4, Kazak 1, Korean 11, Lithuanian 2, Moroccan 1, New Zealand 1, Russian 38, Ukrainian 21, Spanish 31, Srilankan 4, Sweden 11, Swiss 45, Tibet 7, Tunisia 1, Finnish 1, Bulgarian 1 Ethiopian 1, Irish 1. The Indians as per the statistics given are 472. [This will be corrected and updated soon]

**1. Indian voter lists are available freely in internet.** There never exists secrecy. Similarly instead of politicians like me seeking information under Right to Information Act, the Auroville Foundation must publish its residents list in its websites. It need not shy or avoid transparency. We have nothing against all foreigners staying there; our Tamil soil nourished in universal out look for centuries by our poets and philosophers considers humanity as one. "All country is our country, all men are our kinsmen" said our Great Poet Kaniyan Poongunran 2000 years ago. But we have strong reservations about some people sneaking into Tamil soil to make our sons of soil as second class citizens. The foreigners, few with criminal background, wanted in other countries, land here from countries with which India has no extradition treaty. They assume Indian pseudonym and their original names not known. Further Interpol red alerts or warnings are not updated in our CBI websites, neither the local police are aware of such Interpol warnings. The open admission by the BBC fame Mr.Carel Theime, of Auroville Working Committee that they just sent out only and one and only paedophile with a honourable farewell instead of handing over to Police thereby giving breathing time of few more years to Mr. Didier Kieme to continue his atrocities against children of Pondicherry till he was nabbed 4 more years after being sent out by Auroville, necessitated us, to

campaign for publishing the original lists of Auroville residents with their nationality. It will help Intelligence Bureau to scan the list or it will help CBI to track down wanted criminals. Other foreigners who have clean records and original passports, who are really doing well to Tamil people, need not have any phobia about our campaign.

2. The admission by Auroville Foundation that it has only 472 Indians as its residents raised serious questions. The Aurobindo Ashram issues a Prosperity card to its inmates, which are more or less its membership list. As per 1999 list available with us the Ashram inmates are 1282 people. These 1282 people, if we take all of them as Aurobindo's disciples in general, must have sought admission to become residents of Auroville. Naturally, Auroville is a dream of a French woman, they worship as their Mother, and Aurobindo Ashram inmates must have sought residence in Auroville. If they had sought, was it accepted or vetoed. If vetoed who vetoed it, and for what reason? Is Auroville exclusively a town for foreigners who are disciples of Aurobindo? Does it have place for Indian followers of Aurobindo or not? These questions the big names that associate with Ashram and Auroville must ponder and introspect.

3. Auroville has 1619 residents and Aurobindo Ashram has 1282 inmates. Is it written by Brahma in the head of Tamil people that they should become refugees in their own soil, parting their traditional lands, so that 3000 people can set up a colony in their midst ? They speak about human unity, and how can human unity be achieved by keeping away local Tamil people. Mother Theresa helped all the poor, why not such noble spirits exist in the Super minds of Aurobindonians? I have repeatedly charged that All Mutts in India are doing charity and only one ashram that does no charity is Aurobindo Ashram. Like Pakistan occupied Kashmir, the Ex-Kashmiri Maharaja ruled Auroville and like Indian side

Kashmir, the Indian followers led by notorious egoist Mr. Manoj Das Gupta controlling the areas in Pondicherry, which they still proudly proclaim as white town, always feeling that colonialist are superior to Indians. Why this division? The Aurobindo-Mirra Alfasa samathi with Aurobindo Ashram, The Matrimandir with Auroville. After all both belongs to the followers of Aurobindo. I am not his follower. I am the follower of Aringnar Anna, wanting to establish Aringnar Anna Rationalist University under Aringnar Anna Foundation. I will not aspire anything within Aurobindo circle. But as rationalist, I could not see why there exists two Trusts one Government controlled Auroville Foundation and one Aurobindo Ashram Trust headed by the President's chair that is kept vacant.

If only foreigners understand Aurobindo's philosophy, as it appear out of 1619 Auroville residents except 472 Indians, majority being foreigners, why not set up international city in a foreign country, than in a remote Tamil village?

4. The Chairman of the Governing Board of Auroville Foundation Dr. Karan Singh, who hails from Kashmir owns Kashmiri Palace and he recently appeared in television and told that the rent he is getting is not lucrative. Dr. Karan Singh, my humble request to you, is please donate your Kashmir Palace to Auroville Foundation, set up an University there to propagate the philosophy of Aurobindo Ghosh, and people say you are a great scholar in that subject and can become the Vice Chancellor of that University. Instead of uprooting Tamil people from their traditional soil, go to your own soil where terrorism had wiped out all human unity from the minds of people filled with hatred towards each other; preach the gospel of human unity unmindful of terrorism. Mahatma Gandhi visited riot affected regions preaching the message of love and human unity. Why not you, after adoring so many posts under Government of India, lucky in a

way from rest of the Maharajas who faded into oblivion with the abolition of privy purses by the Iron lady Indira Gandhi, spend rest of your life in your Kashmir teaching Aurobindo's Human Unity concept, as you try to do here in a remote village called Auroville? A city which was originally planned for 50,000 people has only 1619 residents. It is less than miniature village. Hence I won't hereafter call it international city, it is an international village, where so many trusts, sub trusts, show case their achievements with grandiose phrases and get all exemptions under the Sun in India, making us think it is tax haven that is why it attracts foreigners. We all know that only pirates searching for loot in mid seas and new lands were the early settlers in all colonies of the colonial era, subjugating indigenous people. Hence, sorry if we are suspicious about the real intention of the foreign settlers in our vicinity. We are cautious that history should not repeat. Should we remain nincompoops just because Dr.Karan Singh, who had not rehabilitated even his Kashmiri Pundits in Auroville, gives a clean chit to all Trusts, which are out of control by the Government created Auroville Foundation.

5. The larger question before Aurobindo's followers is: The heirs of Mahatma Gandhi did not reap political benefits but other Gandhi's, not his kith and kin, enjoyed uninterrupted power. Similarly the blood relatives of Aurobindo Ghosh were denied admission in Aurobindo Ashram, and they fought legal battles over Tampering of Aurobindo's works by two Americans. It is a curse in India that all movements of great leaders and philosophers are hijacked by others who nourish their dynasties. I am not a warrior of your cause. All great names, which had filled their brains with every verse of Aurobindo, fight the colonial mind and their commercial trusts hidden under the guise of Auroville Foundation, masking their material aspirations under a spiritual



camouflage. Liberate the Aurobindo ashram from the clutches of mismanagement and egoist life long Trustees, make it a place that treats Tamils too as human beings before they preach human unity to hoodwink the donors and world.

N.Nandhivarman General Secretary Dravida Peravai

## **HAND OVER MATRIMANDAR**

### **TO AUROBINDO ASHRAM**

#### **CONSTITUTE JOINT PARLIAMENTARY COMMITTEE TO AMEND AUROVILLE FOUNDATION ACT**

We have seen many temples vested with Archeological Department of India had not been maintained properly. Usually a Government organization should function effectively and that is the order of the day in all countries except in India. That is Indian people had lost faith in Indian bureaucracy. Similarly the dream project Auroville taken over from the hands of a Society had failed miserably in the matter of accountability. The mismanagement by Sri Aurobindo Society only led to the take over of the Auroville project by an Act of Indian Parliament called as The Auroville Foundation Act 1988. The same circumstances with regard to mismanagement prevail now, as would be known from the highlights of the Internal Audit Report of Institute of Public Auditors of India, Chennai chapter. Hence we urge the Ministry of Human Resources Development of Government of India to constitute a joint enquiry by a team comprising Comptroller and Auditor General of India, Central Bureau of Investigations and Enforcement Directorate .Based on the findings of such a team A Joint Parliamentary Committee should be constituted to bring in suitable amendments in The Auroville Foundation Act 1988. We feel Matrimandir must be

handed over to Aurobindo Ashram, and as devotees they can manage their Mother's Temple with dedication. This demand by Dravida Peravai which is fighting for the removal of the Aurobindo Ashram Trustees might surprise everyone. We want removal of Trustees, but most of the Ashramites are real devotees unlike the foreigners who use the mask of a Government Foundation to further their vested interests. The International Town which remains hidden amidst villages undeveloped to international standards must be made a Town where Tamils are in majority. Like Dr.Karan Singh's Kashmir we are not saying other state people or other country people should not buy property here or live here. In Tamil soil making Tamils as beggars and bonded labourers foreigners should not establish a neo-colony, we are vigilant in this, and no Indian citizen will find fault with our approach. I had the Pondicherry Government Budget for 1974 in my hands before its presentation in Assembly by the 21 day Ministry headed by AIADMK's S.Ramasamy. In my capacity as Propaganda Secretary of DMK for 1974 polls I worked hard but only 2 DMK legislators won, including Former Chief Minister M.O.H.Farook Maricar.The budget was read by Mr.M.O.H.Farook Maricar before then Chief Minister could read culminating in the defeat of 21 day Ministry. Similarly the Environment Impact Assessment ordered by Government of Puducherry about ground water pollution in Bahour-Kirumampakkam areas by Pondicherry University Professor Abbasi for years was not released, and people

within Administration gave me the copy of the Interim Report which was released by Dravida Peravai, forcing Government to publish full report. Hence for public good, to generate awareness, and to draw the attention of the Government, in the absence of transparency in a Government organization answerable to Indian Parliament, we are reproducing the highlights of the Internal Audit, and it cannot be stated to be a secret, nor should it be kept in cold storage. For years same official remains Finance Officer defying the customary transfer in Government department to keep the administration clean, and a probe into Auroville functioning is necessary including transfer of officials who had remained for decades, working for their self Interest.

N.Nandhivarman, General Secretary Dravida Peravai



# THE AUROVILLE FOUNDATION

## INTERNAL AUDIT REPORT 2004-05

### HIGH LIGHTS

- 1) In spite of enormous responsibility vested on the Foundation and high volume of transaction carried by about 192 units, the Foundation has no internal mechanism for periodical inspection of books and records of the units to ensure that they are functioning properly within the autonomy given to them.(Para 2.03)
- 2) There is no centralized accounting of income reflecting totality of income and expenditure. There is no overall budget for Auroville. Foundation has no system to ensure that all money received through various channels have been properly accounted for and utilized.
- 3) The Foundation has not prescribed any regulations for fund raising.(Para 3.1.1)
- 4) No regulations were framed u/s 32(2) of the Act 1988 regarding maintenance of accounts.  
(Para 3.1.2)
- 5) There is no system of physical verification of assets to ensure their existence in good condition. (Para 3.1.3)
- 6) There are no regulations for borrowings. (Para 3.1.4)
- 7) No investment policy has been laid down. (Para 3.1.5)
- 8) There is no system in the Foundation office to watch compliance of various duties assigned to the executives / Trustees (Para 3.1.6)
- 9) There is no mechanism in the Foundation Office to ensure proper accounting and utilization of donations received.  
(Para 3.1.7)
- 10) In the absence of any regulations there were cases of disposal of movable property without the approval of Foundation Office.  
(Para 3.1.8)
- 11) Some of the provisions in the Trust Deeds are at variance with the delegation of powers approved by the Government.

(Para 3.1.9)

- 12) The Income and Expenditure Account of Foreign Contribution Account does not reflect the total foreign contribution received during a year. As per FC 3 return submitted to the Government of India under FERA the foreign contribution received in 2004-05 was Rs.13.95 crores as against Rs.6.38 crores shown in the Income and Expenditure Account.(Para 3.2.1(b))
- 13) Foreign contributions of Rs.10.16 lakhs received in kind were not accounted for in FC 3 return submitted to the Government of India.(Para 3.2.10(a))
- 14) As per Foundation Rules 1997 approved by the Government all monies received in Auroville are to be kept in a bank account with State Bank of India. It is observed that bank accounts were maintained in other banks also.  
(Para 3.2.1(d) 3.2. (b) 3.2.4 & 3.2.6(g))
- 15) Some of the receipts issued for foreign contributions received were subsequently cancelled by pencil and in some cases in ink. In none of these cases competent authority has authenticated the cancellations.

(Para 3.2.1(k))

- 16) The Income and Expenditure Account (Indian Donation) does not indicate the actual donations received during the year. The Indian donations received during 2004-05 amounted to Rs.1.67 crores as against Rs.2.00 crores shown in the Income and Expenditure Account.

(Para 3.2.2 (a))

- 17) The cash and foreign exchange transactions handled by the Auroville Maintenance Fund ranged from Rs.78.49 crores to 149.33 crores during the last 5 years. However, no rules and regulations were framed for administering the Maintenance Fund.

(Para 3.2.4(a))

- 18) As per Delegation of Powers the Finance Committee and the Secretary are empowered to make long and short term investments. However, the Executive of Maintenance Fund made investments without their approval. Such investments for periods ranging from 91 days to 6 years stood at Rs.15.66 crores at the end of 31<sup>st</sup> March 2005.

(Para 3.2.4(e))

- 19) The Trust deeds do not contain any provision or authority for the Foundation to select auditors for the trusts. As the Settler of the Trusts the Foundation should have the right to appoint or prescribe a panel of Auditors and review their performance

(Para 3.10.c)

- 20) Consolidated Receipts and Payments Account as required in the format of Account prescribed by Central Govt. has not been prepared  
(para3.10.i)

- 21) There is no system of ascertaining the reasonableness of the prices paid for the land acquired by the Foundation.  
(Para 3.2.5 (a))

- 21) There is no practice of obtaining prior sanction of the competent authority before incurring expenditure on stamp duty, commission paid to intermediaries and other related expenses while purchasing the land for Auroville.

(Para 3.2.5(b))

- 22) No enumeration has been done of the trees available/ planted in the geographical area of Auroville at a cost of Rs.73.62 lakhs.  
(Para 3.2.5 (c))

- 23) The loss on sale / exchange of land is not accounted for.

(Para 3.2.5(e))

- 24) Approval of the Government is not being obtained for purchase of land wherever the cost involved is more than Rs.1 crore value. (3.2.5 (i))

- 25) No master plan based on "Mother's vision of Matrimandir" detailing its implementation and monitoring mechanism, mobilization of resources, time schedule for completion, etc. has been prepared for systematic and speedy execution of the project.(Para 3.2.6(a))

- 26) Refund of customs duty forgone due to non adherence of the prescribed

Procedures amounted Rs.27.68 lakhs. (Para 3.2.6 (b))

27) Indigenous and foreign contributions received for Matrimandir during 2004-05 were not released in full for the purpose. (Para 3.2.6 (d))

## 1. THE FOUNDATION

1.01 Auroville founded by the 'Mother' In Feb. 1968, developed as a cultural township with the aid of funds received from organizations in and outside India as also from substantial grants received from the Central and State Governments and the United Nations Educational Scientific and Cultural Organization, contributing to international understanding and promotion of peace. For the purpose of encouraging, continuing and consolidating the aforesaid activities of Auroville it became necessary, in the public interest, to acquire the undertakings of Auroville. Auroville was vested in the Central Government under Sec.3 of the Auroville Foundation Act, 1988 and was held by the custodian till the 31<sup>st</sup> March, 1992 on behalf of the Central Govt. together with the right, title and interest. Thereafter the said undertaking was vested in the Auroville Foundation established by notification dated 29<sup>th</sup> January 1991 of the Govt. of India with effect from 01.04.1992 together with the right, title and interest.

1.02 The Auroville Foundation constituted under the Act comprises of three principal authorities via. (i) The



Governing Board, (ii) The Resident's Assembly and (iii) Auroville International Advisory Council.

1.03 The Governing Board consisting of members nominated by the Central Govt. have the power for general superintendence, direction and management of the affairs of the Foundation and exercise all the powers and discharge all the functions which may be exercised by the Foundation under the Act; *inter-alia* including :

- a) reviewing basic policies and programmes and giving necessary directions for the future development of Auroville
- b) according approval to the programmes drawn up by the Residents Assembly and
- c) Monitoring and reviewing the activities of Auroville to ensuring proper management of the properties vested in the Foundation. The Act also envisages that the Foundation shall prepare a master plan of Auroville. The Act envisages that the Foundation shall be accountable to the Govt. and the Parliament and for the purpose shall have Annual Accounts prepared and duly audited by the Comptroller and Auditor General of India (C&AG). The form of

Accounts shall be as prescribed by the Central Govt in consultation with the C&AG.

#### 1.04 Present Status

There are at present about 200 units/entities engaged in various activities, some commercial in nature, some service oriented including research, some in manufacture. They are not easily correlated to the main objectives of the Foundation, There does not appear to be any long term policy or plan for these units. They however, are entrusted with the assets of The Foundation, deal with the public and their relationship and accountability to the Foundation and to the Govt and the Parliament is informal and not often enforced. While it may be desirable to democratize various activities in Auroville with the Residents Assembly as the fountainhead of legitimacy, there are serious deviations from the accepted canons of propriety and public accountability as enumerated in the succeeding parts of this report. This raises legitimate concerns about the compliance not only with the letter and spirit of the Act and the Rules, but also the appropriateness of the Foundation acting as an umbrella for organizations that have very little to do with the "Vision". The manner of appointment of Trustees and supervision over the operations of TRUSTS handling large sums of public moneys need a

close review. Selecting a few individuals who are not employees of the Foundation and who are not treated as public servants with no defined accountability or fiduciary responsibility, and entrusting large sums of public moneys, without the discipline of well defined financial rules and procedures appear to be hazardous and certainly not in public interest.

If it is considered that the Foundation should have a minimal role in the operation of Trusts that use its resources (including land), alternative systems including statutory changes are required .This may involve a deliberate and systematic delinking.

- 1.05 The Residents' Assembly consisting of all the residents of Auroville advises the Governing Board in respect of all activities relating to the residents of Auroville including admission of persons in the Register of Residents of Auroville. A Working Committee of the Residents' Assembly has been constituted under the Act. The Working committee is empowered to create or constitute other organizations, trusts, societies or associations to carry on activities relatable to Auroville, with the approval of the Governing Board of the Foundation. They are subject to their commitment to the ideals laid down in the charter and are mandated to function in conformity with the decisions of the Governing Board.

- 1.06 The Auroville International Advisory Council consisting of nominated members by Govt. to advise the Governing Board on any matter relating to the development and management of Auroville.
- 1.07 The Powers to make Rules governing the operations and management of the foundation and its organs vests in the Central Govt. The Rules currently in force are given in Appendix. The Rules vests the authority to deal with the assets of the Foundation exclusively in the Governing Council. The Governing Council may refer matters relating to Funds and Assets to a Committee called Finance Committee comprising the Financial Adviser to the Ministry, as the Chairman, the Secretary of the Foundation and other representatives of the Govt and the Governing Board as members.

Under the Rules another body constituted by the Residents Assembly - Funds and Assets Management Committee has been empowered to decide on all issues related to funds and assets of the Foundation, subject to a Veto by the Finance Committee or the Board.

## **OCCULT USED TO CREATE A CULT:**

### **AUROVILLE EXPERIMENT IS DIFFICULT**

Race has no genetic base. All are equals. The racial superiority is a myth. Times of India dated 1st November 2004 wrote: "The genetic basis of race and the superiority of one of them over the other died a sudden death during the 1936 Aryan supremacy Olympics in Berlin. That was when Jesse Owens, a black US athlete, exploded in the track and field events. He won four gold medals and broke a number of world records simultaneously. Hitler refused to shake hands with him and instead stormed out of stadium in disgust at the star's triumph over his much hyped Nordic Caucasian team. This opened the most disastrous chapter of the modern 20th century eugenic movement. It also led to the renewed politicization of race."

Hitler might have been defeated but his mentality of imagining that his race is superior over others is still a disease not erased from human minds. The Aurobindonians imagine they are superior human beings, having got the visa to enter the land of super men and super women. Even in the defeat of Hitler it is not the armed forces of the combined democratic forces that were responsible, these men in ashram, will write their own World History. The lady with occult powers flew in her wings, all the way from Pondicherry to Berlin, sneaked into the mind of Hitler and made him open two fronts against Russia and America at the same time instead of defeating one after the another, and this occult powered master-plan, led to the defeat of Hitler the Auro-dreamers will write in their own version of world history. Their history cannot be accepted as truth. Similarly their dream to attain superman status just by chanting, praying and yogic exercise and sexercise is not realizable.

Scientists have recently proved, particularly neurologists that with non-invasive brain computer interfaces, a person can perform an action just by thinking about it. This is how this seemingly fantastical innovation works: A person wears an electrode cap which detects electroencephalographic [EEG] activity in the brain from the scalp. The electrodes are placed over the sensory part of the brain. In other words we can now turn to technology to help us mind control. This would enhance the quality of life for people with severe spinal injuries or illness like cerebral palsy, affording them greater independence. Jonathan Wolpaw and his team, invented the early invasive brain computer interfaces said that they are giving the brain the opportunity to develop a motor skill” Science and scientists alone are doing yeomen service to humanity, not the yogis. Yoga is just like physical exercise, nothing more. All yogis have perished, none conquered death. They may have preached noble goals but that were never attained. Yet the Aurobindo Ashram Trust got tax exemption for “scientific research” thanks to the unscientific approval of people like Dr.Karan Singh. All these years what research they did? What is the result? In what way it benefited society? Similarly they are behind the dangerous concept of creating an international city called Auroville. These day dreamers club thinks that the occult powers acquired by Mirra Alfassa, who is no more will prove all their dreams as scientifically viable, possible and attainable. The human unity is not possible as long as anyone thinks he is an Arya, a race superior on earth like Hitler imagined.

The question will arise, and then how come you call yourself as Dravidian? The inception of the Dravidian movement started with the coining of the word Dravida to denote a language group. Then it became a word to counter the word Arya, which claimed superiority over other human beings. Now we live in a world where race is proven to be a false

notion. In Front Line magazine [July 18-2003] my friend Dr.Subramanian Swamy wrote a hard hitting article against Dravidian movement. Only two Dravidian parties replied. The General Secretary of Dravida Kazhagam Mr.K.Veeramani and me, General Secretary of Dravida Peravai. Let me quote from my reply:

“So to accept humanity is one and the world is one, science had to unearth mysteries. The common gene in every human being had also proven that the theories of race are culture oriented. While race is disproved, both Aryan and Dravidian theories have to die. Perhaps Dr.Swamy wants the Aryan concept to die, and if that were the case, one can welcome to some extent his wishful thinking. The Second World War waged by Hitler propounding the supremacy of the Aryan race, which he demonstrated by the killings of millions of Jews, still remind us that whoever claims supremacy over fellow human beings in the name of the race of his birth will be taught a befitting lesson by mankind.” This is what I wrote. Give up the racial superiority notion and the connected word Arya, used by Aurobindo Ghosh. We will shed the counter-word, the armour against superiority among human beings theory, namely the Dravidian shield. As science progresses when our intellect gets enlightened why cling to words and wrong notions. Similarly the word Hindu. Today it denotes only a religion. It was derived from the word Indus, denoting the people of Indus Valley Civilization. We believe that Indus Valley Civilization is Dravidian civilization. Then the word Hindu should only mean us the Dravidians. If we concede, the invasion, in larger context it will also include Aryans, but now it is being used as a word only to describe a religion. Religions had different names. Saivism, Vaishnavism, Buddhism, Sikkism etc. The common word to mean Indian people, Indus Valley people is in usage narrowed to a religious context. Otherwise we have

no enmity to any words. Its meaning, its usage and how it fits us in the humanity, alone matters. If we are to be slaves under the Order of Manu, if few claim they are above all in humanity, there comes the conflict. The Dalit uprising seen all over India is our fault. We, Dravidians separated them from our villages and built caste walls. We borrowed the Aryan mentality, degrading our kinsmen, which now witnesses Dalit assertion in Indian politics and society.

In Srilanka, a group thinks they belong to a separate race. There is no Sinhalese race, yet on that basis human sufferings continue for decades, about which the recent book narrates:

### **'Conversations in a Failing State'**

Towards the end of 19th century, the renowned American writer Mark Twain visited Colombo. While he was admiring the plurality of colour in the native dresses, somewhere in Pettah, he saw native children coming out of an English school, in line, in white uniform and in the same hairdo. 'What an ugly scene', he wrote, being sad at the way colonial institutions depriving natives of their pluralism. More than a century later, Patrick Lawrence, another American, comes to Sri Lanka to record the net results, a failed nationalism and a failed state, as consequences of the loss of pluralism.

Almost unbelievably for a nation with so many advantages and so much promise, it was a legitimate question by 2006 whether Sri Lanka could be called 'a failed state,' writes Patrick Lawrence in his recent book 'Conversations in a Failing State', brought out by Hong Kong based Asian Human Rights Commission (AHRC) in March 2008.

Mr. Patrick Lawrence was correspondent, commentator and editor in Asia for more than twenty-five years working for the International Herald Tribune, New Yorker and the Far



Eastern Economic Review. The present publication is a result of his study as Senior Rapporteur for the AHRC.

Excerpts from some of his interesting observations follow:

Back: Back to Tamil Nadu, to southern India.

Going back is a recurring theme among some Sinhalese. In 1981, just after the burning of the Jaffna Library, a legislator from the U. N. P. said of the Tamils in a parliamentary debate, "If there is discrimination in this land, which is not their homeland, then why try to stay here? Why not go back home, where there would be no discrimination? There you have your culture, your education, universities, et cetera. There you are masters of your own fate... It would be advisable for the Tamils not to disturb the sleeping Sinhalese brother.... Everyone knows that lions, when disturbed, are not peaceful."

### **On Sri Lankan historiography**

The past in Sri Lanka has been both despoiled and neglected. And it is the despoiled and neglected past, not history, which Sri Lankans carry in their minds. The paradox is plain: History matters in Sri Lanka, but there is no history.

Instead there is a mythical past, the past of Vijaya, the legendary voyager from northern India who, with seven hundred companions, is said to have come to Sri Lanka sometime in the fifth century B. C., whereupon the Sinhalese became Sinhalese. This is the past of great kings and great stones and great tanks. It is the past of we-were-here-first and ours-was-the-great-civilization. It is not a human narrative; it is not inhabited in the way history is by definition and certainly not by those we now call the indigenous, who arrived at least ten millennia before Vijaya. There is Vijaya, of course, who enters the narrative by way of a text on a plaque [in the National Museum, Colombo]:

The transition from Pre- and Proto-history to the historical period in Sri Lanka begins with the Indo-Aryan settlers headed by the legendary ruler Vijaya from North India around the 5th century B. C., thus commencing the Sinhalese race.

This is sloppy logic and very sloppy writing—sloppy and provocative. There is the problematic word “legendary.” Are we acquiring a notion of history in these galleries, or a creation myth?

Then the problem of “the Sinhalese race.” By even the most lenient of definitions, the Sinhalese are not remotely a race. And the scholars of our time are moving further and further away from any such notion: Contemporary thinking is such that the very notion of race is losing its validity. In any case, one has never heard of a heroic adventurer arriving somewhere and “commencing” a race. It is, *prima facie*, an impossible idea. [Chapter 11]

### **On Burning the Jaffna Library**

The most fateful fire in Sri Lankan history occurred in the city of Jaffna, in the far north, in 1981. It was set on the first of three nights of anti-Tamil violence and destruction that resembled a pogrom, in the center of the Tamil community. Apart from the death toll, which was six, the greatest casualty was the Jaffna Library.

It is natural that those of Tamil extraction would mourn the loss of their library for many years, as many Tamils did. But the true loss was larger still than it was commonly understood to be. Jaffna Library was not only, or even primarily, a Tamil institution. Understood properly, it was Sri Lankan. It stood for the multicultural mosaic of the nation. As a national treasure, Sinhalese ought to have celebrated it

just as much as Tamils did. In the burning of the Jaffna Library we must recognize not only an attack on an ethnic population, but the annihilation of public space. [Chapter 4]

### **On the Upcountry Tamils**

As the founding prime minister he quickly turned government into a kind of family business. Senanayake himself was also minister of defense and foreign affairs. His son, Dudley, was agriculture minister; his nephew, John Lionel Kotalawala, was commerce minister, and his cousin J. R. Jayewardene, the future president, held the finance portfolio. One of the first important acts of this family enterprise came in a series of three bills enacted in 1948 and 1949. These laws effectively disenfranchised Tamils working on the tea estates in central Ceylon. [Chapter 1]

The plantation workers are still predominantly Tamil—poor, mostly unorganized, living in minimal conditions on the estates. Once you know the immense suffering that made these places what they are, it is impossible to drink tea again in the same way, or to look in the same way at the rows of tea bushes as they roll over the hilltops like the undulations of ocean swells. They are a beautiful sight, but too much pain and deprivation has been sacrificed for them to be beautiful and nothing more. [Chapter 7]

Conclusion: Tamils are the worst sufferers of the racial supremacy theory. For centuries we have suffered and still bleeding under the war machine of genocide. Let the curse called race be sent to catacomb. Let us all unite as human beings. But let Indian government not allow a group to imagine they are super species experimenting to reach the next ladder in evolution and further push Tamils in their own soil into slave mentality and make them second class citizens. [N.Nandhivarman, General Secretary, Dravida Peravai]

## **AUROVILLE: THE MIRAGE CHASE**

The Matrimandir Workers Team brought out an article on The Present Situation: An Analysis dated October-November 2002. That paper opens with a quote from Thiru. Aurobindo Ghosh. "India of the ages is not dead nor has she spoken her last creative word, she lives and has still something to do for her and the human peoples. And that which must seek now to awaken is not an anglicized oriental people, docile people of the west and doomed to repeat the cycle of the occident's success and failure, but still the ancient immemorial."

Docile people of the west are ruling the roost. So it becomes evident that he forewarned importing western people to illuminate our civilization. We don't have a west-phobia. We know how west wants to deny east its due. In this connection let me quote from the center page article of Times of India [August 17th 2004] written by Ameresh Mishra. Circle of Reason: Roots of Western Rationalism lie in the East, is the title of that article. "Ancient India and China had systems of rational philosophies and social conduct in the marrow of religious beliefs. Moreover the struggle between orthodoxy and progressive innovation was a constant theme. Islam had Mutazilites [rationalists] as early as 10th century. Islamic empires produced scientists, scholars and philosophers like Ibn Sina, Ibn Rushd, Al Farabi and Al Kindi. Known as Avicenna in West Ibn Sina laid the foundations of modern medicine. Ibn Rushd rediscovered Plato and Aristotle, Al Kindi and Al Farabi broke new ground in hydraulics and discovered the symphony, the cornerstone of western classical music. These four scholars represent just a tiny spectrum of intellectuals who created the Arabic Renaissance and enlightenment. Western societies were barbaric, superstitious and bigoted at that time. The Arabic Renaissance laid the basis of western renaissance,

something recognized by Dante, the father of western renaissance. Everyone knows that modern science evolved out of the helio-centric concept of the Universe. If Galileo had not challenged the Christian idea of Geo-centric Universe, the West would have been grappling with the absurd notion of the sun revolving around the earth. But was Galileo the first helio-centrist?

“The earth rotates around its axis [27:88] rotates round the sun [7:54] is not flat but is like a ball [39:5] an egg [79:30] .This QUR’AN quotation predates Galileo by eight hundred years. The Qur’an also says: The heavens are expanding [51:47]. The picture taken by Edwin Hubble in Mount Wilson observatory in 1929 showed universe was expanding, which led to the Big bang theory. The Qua’ran anticipated this by 14 centuries. Similarly Indians even before Islam were aware that universe is helio-centric. Arab and Iranian adventures refined the knowledge gained basically from India, China and older pagan western civilizations. In contrast to the west, Arabs and Iranians never hid their sources. Algebra was called Al Hind and Arabic prescriptions Unani [Greek] medicine. The democratic idea in the sense we understand it was expressed first by Emperor Akbar’s Sulh-i-kul [Peace and Fraternity with all]. ..... The game played by the West has been to deny the East its own science, its own rationality “so goes on Amaresh Mishra.

This passage was reproduced here because people who follow Islam live under siege mentality. We all know they were our kinsmen who opted for Islam during the rule by Islamic Emperors. To sum up West had always denied East its due, be it Islam or Indian. And the opening quote of Thiru.Aurobindo Ghosh also stresses the greatness of India and its Indianized people. He warns against Anglicized oriental people, then why should western people be imported to create anglicized oriental people in Auroville?

The international city should be a city to uphold the greatness of India or the East; it should not be a colony of the west.

The opening note by the Matrimandir workers team states: "The present imbroglio surrounding Matrimandir has unfortunately clouded and hidden the deeper and more central issues of direction both for Matrimandir and Auroville. Contrary to the popular belief that the current impasse has been created because of a conflict between matrimandir workers team and the Follow Roger Faction, the actual dimension of the problem is more serious. The Matrimandir Workers Team has chosen to take a firm stand against all attempts of removal because it perceives that the Mother's vision of Auroville as a spiritual township and cradle of the New World is at stake from the threat of a conventional Master Plan based on a politico-economic approach"

By this paper prepared by one Deepti and sent to the Secretary Auroville Foundation on 16th November 2002 [Ref: 23/21/2002-2003] signed by Arjun Puri, it becomes clear that a section is against the Master Plan. They want their Masters Plan, i.e. of Aurobindo and Ashram Mother's plan. Here we have debated about Mirra Alfasa's divine anarchy. Now let us go through another paper towards the city of Aurobindo.

"It is obvious to all that the present Foundation is a temporary frame work. [Government of India particularly the Human Resources Development Ministry must take note of the hidden and open meaning of this line. Like Maoists who want to be within Parliamentary system and subvert from within, the Aurovillians want always to weaken the Government run Foundation] As Aurobindo wrote: .... In an entirely right and sound condition of man, individual and collective, a condition typified by the legendary golden age,

Sathya Yuga, Age of Truth, there is no need of any political government or state or artificial construction of society, because all then live freely according to truth of their enlightened self and God-inhabited being and therefore spontaneously according to their inner divine dharma. The self determining individual and self determining community living according to the right and free law of his and its being is therefore the ideal.

Sorry, for our comments. We cannot but laugh within ourselves on the City suitable for Age of Truth. If Age of Truth arrives, will it only descend on this city or on the entire earth? If such an age arrives, let whole humanity get benefited, why should Indians import foreigners, give them land and resources, provide all governmental help and prepare 1619 residents to benefit on the arrival of sathya yuga. Is it not illogical?

Karl Marx too dreamt of withering away of governments, but only Soviet Russia withered. Aurobindo too wants no political government, let Government of India think deep. They want no government, and you are a government chosen by Indian people. Are you going to declare a town as no governance zone, like litter free zones?

N.Nandhivarman General Secretary Dravida Peravai

## **DREAMS CANNOT BE BASIS TO BARTER NATION'S SOVEREIGNTY**

In the days of British colonialism, Indians led by Mahatma Gandhi dreamt that with India gaining independence there will be total prohibition. The Constitution of India could only make Total Prohibition as one of the directive principles, it could never be realized. If that being the case of a constitutional goal, it is reality to admit that the dream of the Mother of Aurobindo Ashram, Ms.Mirra Alfassa, to set up a city surrounding a pyramid like temple named after her, but not exactly like pyramid, but a globe like golden temple, is also an unrealizable and impractical goal.

The Auroville Prosperity [November 17th to 24th 1999 published from Auroville in its introduction says: "The early messages for Auroville given by the Mother may appear very general, so as to attract a large variety of people on the basis of goodwill and human unity. But as the abyss between vision and reality kept widening the messages became more and more sharp, till in the latest years the focus shifted overtly to the real purpose of Auroville, the cradle of superman, the advent of the supramental world and a society governed by it. This is Auroville and the consciousness to be achieved. For Auroville named after Aurobindo, is the avatar's model town, the sought down ages city of God. But the avatar cannot fulfill his message alone, a preliminary nucleus is needed. This was the function of the Aurobindo Ashram, a spiritual sangha. However Auroville exceeds the sangha's dimensions, conceived to be a town of 50,000 inhabitants, Auroville is meant to be the incubator of the ideal society, the new sathyayuga or golden age that a spiritualized humanity alone can make true. It is that determines the realization of Auroville, the spiritual awakening, or its failure.



Human unity does not say human beings who come from abroad. It also must have taken into account the human beings living where Auroville is set up, for centuries. Even the caste divide is yet to be bridged and unity within villages had be blossom. Nearby every village there exists a 'colony' where the so-called untouchables live. Who made them untouchables, the noble minds that thought of human unity, must have applied their mind, to erase that evil where a city of human unity is built up. It is irony of fate that instead of addressing the disease in the society where the city is set up, a utopian dream to bring foreign settlers or seekers had been made the agenda. To bring human unity the Tamilnadu government headed by Dr.Kalaignar M.Karunanithi made earnest attempts in right direction. Yes, the Samathuvapurams, where all castes live in harmony. Those Samathuvapurams must receive the UNESCO funds and not Auroville, which keeps locals at bay, without absorbing them as residents, in face where their families reside for centuries. Every religion or teacher who preach spirituality does them at their own devotee's moneys, not at state expense. A government had to be neutral; it cannot work for one teacher's dream and create a state or city. It can name cities, erect statues, create universities naming the spiritual masters but cannot ignore Sikh gurus, Buddhists, Hindus, or Muslim saints and go after spending crores to realize the unrealizable goal of a French woman.

The dream is further explained: Behind the simplest messages, those quoted over and again is the same truth, the truth consciousness or super mind, the gnosis. As any adept immediately recognizes the guidelines given by the Mother, in their crystalline purity, are those of a spiritual society. The Constitution of India aims at a secular and democratic society, not a spiritual society. Such spiritual societies may be the goal of individual religions, sects,

creeds or groupings, and it is for them to strive for it, without evacuating indigenous people from their traditional soil. The birth place of Aurobindo or the birthplace of Mira Alfassa could be ideal locations for setting up such a city, as in the case of other heads of religion. Quit Tamil soil!

“A spiritual being has no material needs, he will sleep on the floor and live in few square meters, and the treasure is within, a jewel that no outer reaches can buy. Did not Mother say that the first necessity is inner discovery, and that ideally should have happened before coming to Auroville? Then everything would make sense, even the 42,000 people packed in a residential zone. The smaller surface they occupy, the closer to Matrimandir could they live “

According to the Mother of Aurobindo Ashram, the spiritually realized person should have no material needs. Has it happened within Aurobindo Ashram? Is the Managing Trustee Manoj Das Gupta sleeping in the floor and lives in a small room. He lives in a palace like bungalow, when the head of her ashram itself cannot sleep in floor and forgo material needs, how can Mother dream that westerners imported from abroad are spiritually awakened species or will help her dream city come up treading her path of simple living. If these 1619 residents have to live near Matrimandir, a residential complex with 1619 flats is enough, they need not even live in few square meters, and the French lady wanted them to live. There are no 50000 people even after 5 decades. Let Government of India restrict the population with the figures so far grown voluntarily. Governments need not give concessions as in the case of Special Economic Zones. This is a special spiritual zone where our people are not qualified, or though qualified not admitted by the vested interests that had intruded the Auroville. Out of 1619 only 472 are Indians and this shows that by refusing resident

status to most Indians foreign vested interests want to keep their numerical advantage within the so-called resident assembly.

“It is within this context that the Mother’s guidelines unveil their true dimension, the building of a new society through its group soul. Where there are no taxes and no Police, where the money circulation, private property and servitude [where servants of hired labour] have no place.”

NO TAXES, NO POLICE, NO MONEY: Can anyone say whether this had been realized anywhere in the world? Is it not foolishness for a sovereign Indian government to financially back a project, wherefrom it has no revenue by way of taxes? The no police slogan is only to create their Auroville Security system, which can conceal all crimes, till date the no police slogan had only frightened our police from exercising its duty.

There should be no money all voluntary work within Auroville. Does it mean apart from the Government officials who man the Auroville Foundation, others are doing voluntary service? For example is the Honorable Chairman of Auroville Foundation foregoing his honorarium if any or traveling expenses? Are all members of the Governing board not claiming single paise and doing their duties voluntarily? As heads of a moneyless economy they should eschew interest in money. As their Mother dreamt they should sleep in the floor not own property at least within Auroville? Ram Manohar Lohia, a socialist leader received one rupee as token salary for being a member of parliament. Why cannot Dr.Karan Singh accept only one rupee or due to inflation Rs 100 as honorarium and come in Second class compartment as Mahatma Gandhi traveled, and eschew money to create a moneyless spiritual society here in Auroville. A leader is one who leads following what he preaches. It is necessary at

least Governing Board or Trustees practice what their Mother preached. George Fernandes washes his clothes for many years and we hope that from now onwards since we have pointed out all inmates of ashram or residents of auroville will end servitude or servants or hired labour. Then only they are ripe for the spiritual society here, otherwise they should accept they are running only Business Empire and not spiritual empire. Whole world knows that in order to avoid paying minimum wages if they employ Tamils Ashram is importing poor people from Orissa and keeps them as bonded labour. The President of Sri Aurobindo Ashram Inmates Association Mr. Kamal Dora wrote to then Indian Home Minister Comrade Indrajit Gupta on the bonded labour status of Oriya people. An enquiry was ordered by the Home Minister, which was buried by the local police, thanks to the clout of spiritual empire.

Due to the dilly dallying of then Maharaja of Kashmir to decide which side to cast his trust vote, as in recent trust vote in Parliament, half of Kashmir was captured by Pakistani army. In the war of Kashmir caused by this historical blunder thousands of our soldiers lost their lives. Any patriotic Indian would think and thank for their sacrifices. If I had been the Prince of Kashmir and if in independent India got positions of power, the first thing I would have done is to bring the families of who have lost their lives in Kashmir war and had given them resident status in Auroville. Even if I had not done that at least when Kashmiri Pundits were uprooted from their soil due to terrorism, I would have offered asylum in Auroville. Even if I have not contributed to spiritual cause, towards humanitarian and patriotic causes, I would have done something to end human misery. It is mere dream. If I am a Kashmiri I would live there when my kinsmen get killed everyday. Will never look for utopian dreams to secure personal safety. If only the human consciousness instead of

spiritual consciousness prevails in those who back Auroville dream, they must think of Indians first instead importing foreigners and elevating them as Supermen with Super Mind. Tamils know only a Super Star; let Dr.Karan Singh get elevated as Superman with Super mind finding the key to death and to show the next species in evolutionary cycle. We wish him all success, with the help of a Dutchman.

N.Nandhivarman General Secretary Dravida Peravai



[Murasoli Maran, the one man think tank of DMK who inculcated in me the analytical mind is with me in the picture taken in 1974]

## **DR.KARAN SINGH INITIATE CORRECTIVE STEPS: PONDER THE ISSUES**

You remain in ivory towers and have no touch with ground realities, I am sorry to point out. Let me quote from The First Post, the online daily magazine dated 24th May 2008 published in United Kingdom.

My Bizarre childhood in Auroville

The New Age commune revealed on TV is guiltier of child neglect than abuse, says Loic Rich.

"I was not surprised by the allegations of child abuse at Auroville – a progressive European community in India- that BBC news team made this week. As a 9 year old boy I lived there for three months in 1982. The place is a religious sect which shows up the arrogance, naivety and denial of liberal middle class values. It puts children in serious danger.

A town of great temple like structures set among palm trees in Tamilnadu region of south –east India, Auroville promotes a humanist philosophy, elements of Indian mysticism and a US frontier –style attitude. This either wore you down or toughened you up.

Adults work in construction, farming or even a newspaper, parenting is pretty low priority. Anyone could be a guardian, and children were left to run from the age of six. My own mother left me and my 7 year old sister to fend ourselves and disappeared to a remote section of the community to be with her lover. We had somewhere to sleep, a well managed primary school, and day trips on week ends. At meals time children ate by themselves, with a set of unwritten rules-if you got your hands on sweets you shared them with the group, else you ate outside.

Adults seemed to be there to provide for us, but with complete emotional disengagement. When the infection from a blister spread throughout my arm and I sought my mother for help, she just dismissed me as an attention seeker and I had to cycle to the doctor on my own. He rushed me to a hospital that had run out of anesthetic. I remember being held down by six medics while one made an incision with a scalpel and another squeezed the poison out of my arm.

I learned to fit in with the other children and we became emotionally dependent on each other, a kind of family, with the older children looking after the younger ones. Sex was a hot topic of discussion. Being only 9 I knew little of the facts of life, until they were graphically, alarmingly described by my Auroville peers. I heard of acts between fellow pupils, acts with children from the surrounding Tamil villages, and even what I would now regard as serious child abuse by adults.

Indeed, my sister twice had to fend off an attempted attack by an adult who persistently tried to get her to accept a lift home on his bicycle.

There were terrifying incidents of indecent exposure. We children rationalized the alleged abuse as something-along with snakes, monsoons and scorpions- that you just had to deal with in Auroville.

The solidarity among us was part Lord of the Flies, part Jonestown cult. Together we shared a hatred for local Tamil children, who would apparently engage in sex for as little as five rupees, and those who had been excluded from school for various misdemeanors. I suffered this fate myself when I was wrongfully convicted of stealing a purse by a self appointed council of children. I was banned from the primary school, no longer welcome in my lodgings, distrusted even by the adults and sent to live in an isolated hut on stilts in a

wood. I found the solitude strengthening, I made friends with two other exotically named outcasts-Gandalf and Mooney. Despite the horrors, there was something hopeful and well meaning about the place.

After my mother separated from her partner and fell ill we returned to the UK. Naïve young people come to Auroville searching for spiritual contentment. Although it espouses a seemingly charitable philosophy of living in harmony with Nature and your neighbours, and although it attracts support of the United Nations and Indian Government, the community fails in its most basic purpose. Auroville just does not know how to care for the people who come there.”

***Courtesy: THE FIRST POST.***

This is the first confession which spontaneously came out from a British in the aftermath of BBC news night.

Adecom Network, an non-governmental organization based in Puducherry in its Report on Women and Child Trafficking in Pondicherry released in 13th February 2003 .Adecom is a social voluntary organization registered in 1991, which stands for Animation, Development, Employment and Communication. Instead of quoting the full report let me quote the paragraph wherein Auroville finds mentions.

“Places like Auroville woman were exploited by the tourist people. They keep the woman for housemaids and using for indulging in sex activities also for a minimum salary. Some of the older tourists in the age of 60 or more marry very young girls in the age of 16 to 20. Because of poverty the young girls accept for marriage and lose their future. The foreigners called as Aurovillians take more advantage on widows for sexual abuse. Some women become drug addicts and underwent treatment too. In Auroville they have nice buildings for childcare and hostel for boys. In these places



the boys were misused by the foreigners. For any awareness creation or rehabilitation the Foundation does not allow outsiders or sectors to their place. The information we collected is that Auroville itself did not take any effort to reduce the above mentioned problems.”

**Courtesy: Report on Women and Child Trafficking in Pondicherry by Adecom.**

The language of the report may not be scholarly but it conveys the message. This is published in Tamil in book form by an NGO from Bangalore known as Equations.

These will not be sufficient to convince our Dr.Karan Singh, who always thinks that curbing such crimes or weeding out weeds are not his job, and his duty is to ensure all such crimes should not tarnish the image of the institution. He is furious with the BBC reporter, conveniently forgetting that when his views were sought there was no response from his side, and after repeated attempts, emails to his official and personal ID did not bring the replies sought, it is reliably learnt. Ample opportunity was given to the self appointed spokesperson of the Auroville Foundation Mr.Carel Theime, and we leave it to those who saw the BBC to arrive at their own conclusion, when he said Didier Kiem was asked to leave, when he was suspected to be a pedophile. No other pedophile, he asserted. The question that haunted the minds of the viewers is instead of handing over to Police, why such pedophiles were just sent out?

Let me quote a letter in verbatim, [the signed copies are available], a letter written by Mr.C.Balakrishnan, Joint Secretary [P] Tel: 3381096 Letter marked as Confidential/Most immediate Ref: No.F-27-39/2003-UU dated 30th June 2003, addressed to Dr.Kireet Joshi Chairman Auroville Foundation 36 Tuglabad Institutional Area, Near Batra Hospital, MB Road New Delhi.

Dear Dr.Kireet Joshi

It has brought to the notice of this Ministry that the Ashram inmates of Auroville Foundation, Pondicherry including foreigners are corresponding with the Ministries/Department of GOI directly to elicit favorable decisions.

It has also been brought to our notice that in the absence of Secretary Auroville Foundation, the Ashram inmates, especially foreigners are indulging in undesirable activities including acquisition of BENAMI private properties around the Ashram taking up commercial ventures, involvement of ANTI SOCIAL ACTIVITIES INCLUDING CRIMINAL GANG ACTIVITIES.etc.

Further it had been suggested that with a significant number of inmates being foreigners, there is an urgent need to fill up the post of Secretary to ensure proper monitoring of foreigners and their activities.

I shall be grateful if you could kindly look into these serious issues for immediate action and take appropriate security measures under intimation to this Ministry, while giving permission to foreigners in Auroville Foundation.

With Regards

Yours sincerely

C.Balakrishnan

I hope that Dr.Karan Singh will now feel relieved that such complaints had been aired even during his predecessor's time, and his tenure is not the starting point of such crimes.

The BBC carried my interview, where I told "Till one gets exposed they shield them, and once exposed send them out. These people come to Pondicherry and continue there abuse against children. I had to take it up at national level". In

order to throw more light on this statement let me quote in verbatim a letter written by then Defence Minister of India, Comrade George Fernandes. {Ref: D.O No.99/RMR/VIP/868 dated 26th October 1999 addressed to Home Minister L.K.Advani.

“Dear Lalji

Enclosed herewith in its original a letter from Mr.N.Nandhivarman, General Secretary of the Dravida Peravai along with the enclosures attached thereto. As you can see the letter is addressed to you and has been sent to me only to forward to you.

The documents sent by him provide evidence of the practice of paedophilia in Pondicherry.It also appears that the law enforcement authorities have turned a blind eye to what is happening.

I hope you will direct the concerned authorities to take necessary action against all those involved in this crime against our children.

With Kind Regards

Yours sincerely

George Fernandes

### **HOME MINISTER’S REPLY:**

Ref: No.U-677/HMP/99 dated 29th October 1999

Dear Shri Fernandesji

I am in receipt of your D.O. letter No: 99/RMR/VIP/868 dated 26th October 1999 enclosing therewith a letter addressed to you by Shri.N.Nandhivarman, General Secretary Dravida Peravai, 28, Romain Rolland Street, Pondicherry regarding alleged practice of paedophilia in Pondicherry.

I am having the matter looked into.

With Regards

Yours sincerely

L.K.Advani.

These letters prove my statement I took the issue up to national level culminating in the arrest of Didier Kiem in 2002, a man honorably sent out of Auroville without being handed over to Police, finally got the punishment.

In blogs so many people have started to debate about the happenings in Auroville, in response to my blogs. Let me quote a few here.

1. Sampradayak Says: June 11, 2008 at 11:48 am e

You are so right!

Auroville is a neo-colonialist village occupied by the foreigners who enslaved the local Tamil populations! Every foreigner has a personal Tamil amma or gardener now.

But the French woman Mira Richard who founded Auroville said that there must be no personal servants.95% of Matrimandir was build by the hands of hired Tamil workers from villages.

But Mira Richard said that Matrimandir must be built by Aurovillians. Not by hired labor. Bharath Nivas, Pavilion of India, was to showcase the best of India culture. The Central Gov. spends crores of rupees each year on it.

At the cost of Indian tax-payer the French and Germans do their salsa, jazz and western ballet/theater shows&workshops.The French Aurovillians occupied Pavilion of India. There are almost no programs about Indian culture. But even these rare Indian cultural programs mostly are

staged by foreigners who can pay the rent! SriAurobindo auditorium rent fee for showing French and German films is 10 times more than the rent fee for Indian cultural programs!!!!!!

2. Joywave77 Says: June 11, 2008 at 3:42 pm e

It's a bit more complicated, there are progs about Indian culture, -what progs, eh? Are they the best of India culture? no, 1 French told me frankly - they don't want the best, they allow only the worst (uncultured locals, awkward oldies, graceless v.i.p.'s from Delhi), to show that Indian culture is junk!

Balachander cv said... 11:16 AM | 7/Jun/08 | |

It is true. Tamil culture is very much discriminated against in Auroville. Proof of it is for example this. The Central Government gives generous grants to maintain the Bharat Nivas complex, and to conduct activities in Sri Aurobindo auditorium. Jazz, salsa and hip-hop workshops? In Bharat Nivas, pavilion of India, only 5% of activities have some connections with Indian culture. But even in these 5% mostly foreigners are allowed to perform Indian cultural shows! As per Bharat Nivas rates, for showing a French movie, the French managers of aurofilm pay rs.400. For organizing bharathanatyam programmes it costs rs.4000 -10 times more than for showing a French movie!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!Is Auroville is still a French colony????????????????

## **THE RIVAL OF VATICAN: AUROVILLE**

We want the Government of India to withdraw the approval given to the Auroville Universal Township Master Plan by the Ministry of Human Resources Development vide letter dated No: F 27-3/2000 UU dated 12th April 2001. The people's revolt in Nandhigram of West Bengal over setting up of an industry acquiring lands indicates that even if employment opportunities knock their doors, people are not willing to barter their traditional right over their soil. The Amarnath land row is a head ache for our nation. In both cases after things went beyond control, Government of India is now frantically searching for a panacea. The Master Plan [Perspective 2025] brought out by Auroville Foundation and Town and Country Planning Organization, Government of India Ministry of Urban Development and Poverty Alleviation, needs intensive scrutiny before agitations erupt.

1. The publication under the heading ORIGIN OF THE TOWNSHIP: THE VISION Says : " In 1954 [ coinciding with the end of French colonial rule in Puducherry] The Mother had envisioned that " There should be somewhere upon Earth a place no nation could claim as its sole property, a place where all human beings of goodwill, sincere in their aspiration, could live freely as citizens of the world, obeying one single authority, that of Supreme Truth, a place of peace, concord, harmony where all the fighting instincts of man would be used exclusively to conquer the causes of his suffering and misery, to surmount his weakness and ignorance, to triumph over his limitations and incapacities, a place where the needs of the spirit and the care for the progress would get precedence over the satisfaction of desires and passions, the seeking for pleasures and material enjoyments."

Dravida Peravai comments: The Honorable French Lady Mira Alfasa during the French colonial time would have easily set up such a Utopian City in the French colony of Pondicherry. Why this vision did not appear to her at that time? All these experiments she could have carried within Pondicherry with French Government support. Further she could have made Aurobindo Ashram as laboratory where all fighting instincts of man could be conquered? If she had succeeded within Aurobindo Ashram, she could have argued we have succeeded here and this experiment we want to carry on wider scale, hence we need a township.

I can quote her from her own words recorded in cassettes in French and brought out in 6000 pages of Mother's Agenda in English. Did she say that when her eyesight became dim, all around her are cheating her? She had said. When she was in her old age, she had cited many examples on how people around her betrayed her? A Goddess in her lifetime cannot even reform her followers, wants Government of India to sanction a Universal Township, where "over the satisfaction of desires and passions, the seeking of pleasures and material enjoyments, need of spirit will take precedence. In Puducherry people throng due to the need of liquor based on rectified spirit, and her vision, mission and ashram had not lifted Pondicherry from the bane of alcoholism. Her own comments in 13th volume of Mother's Agenda that if I build hospital for people's benefit, illicit children are being delivered there, proves the Poet Bharathidasan's poetic attack in his epic Kudumba Villakku on the immorality prevailing there to be truth. When she cannot succeed in creating a new species in the ashram, what need arises for a Universal Township. Unless it is for creating a neo-colony nearby with French leaving their original colony Puducherry, there is no need for a universal township to import people from abroad. British, French and Portuguese colonialism

ended, and Indian people were happy. Why should we import people from various countries unless it is for creating a neo-colony? If the noble goals of Auroville are for humanity, Indians too are part of humanity, not all are atheists like me, and most are spiritual guided by various saints and gurus over centuries. Are these people unfit to become supermen and women?

The Mother left a will in cassette and writing on how Ashram should function after her, and the ninety year old Pranab Kumar Bhattacharya, Director of Physical Education of Aurobindo Ashram in his words had said that after mourning period they will listen to that cassette and run the Aurobindo Ashram according to her directives. Till date where that cassette had vanished is mystery, and years back investigative Tamil journal Nakkeeran had exposed this mystery. Our question is if the sadaks trained by Thiru.Aurobindo Ghosh and Ms.Mirra Alfasa failed to run an ashram as per her last will, how can Government of India expect a Universal Township will be run in accordance with her dreams.

2. The Ministry of Urban Development, Government of India, is a ministry under a cabinet elected by the people of India. It should be impartial. It must plan for the development of all urban cities in India, and not shower its grace to only one Universal Township. Does the Government thinks all Indian cities should stink and Indian people breathe polluted air, while a town of 1619 foreigners including 472 supporters of those foreigners, should have a green belt evacuating Tamil villages either forcibly or cunningly purchasing the lands to ease the locals out of their soil. The Government of India is representative of Indian people. It must think of Master Plans that will beautify all Indian cities, and not show undue partiality to support only one township comprising people who will not vote in Indian elections, who



are not tax payers but are people to avail concessions in the name of so many activities, which thousands on non-governmental organizations in India are already pursuing. Puducherry is on the verge of losing all cultivable lands. In future the Union Territory is not going to produce even a bagful of food grains. All lands are becoming concrete jungles. Same is the case of Chennai and most cities in India. The Government of India wants Indian citizens to live in congested concrete jungles, but it wants a green jungle belt to shield a town of special species from pollution. It is shameful and ridiculous.

3. The Ministry which has Poverty Alleviation in its title must visit the Tamil villages where the Auroville Universal Township will come up, and see the poverty in which neck deep these Tamils have sunk with no one to redeem. There is nothing to do with poverty alleviation, and it is whimsical to sanction a township that never will work for poverty alleviation.

Auroville belongs to nobody in particular, by these words Tamils are kept away, saying "to live in Auroville one must be a willing servitor of Divine Consciousness" The imported foreigners only are willing servitor to Divine Consciousness, and Secretary of Auroville Foundation had to just rubber stamp that certificate issued by the residents assembly comprising the foreigners with more than two thirds majority. The words of their Mother that there has to be a place that no nation could claim its property, clearly indicates, that like Vatican, they want city state status, keeping all sovereign countries out of reach. For this only fools in Indian Government could nod like the Sultans and Maharaja's of past who extended red carpet welcome to East India Company and French India Company.

N.Nandhivarman. General Secretary Dravida Peravai

## **AUROVILLE: LET GOVERNMENT OF INDIA ORDER A PROBE**

[In a letter dated 07.10.2006 to the Secretary-in-charge of Auroville Foundation, the President of Institute of Public Auditors of India, had spelt out his comments on the working of the Auroville Foundation. Dravida Peravai urges the Government of India to institute a high level multi pronged probe into all the aspects and functions of the Auroville Foundation. When China could construct rail and road in the Himalayan heights, the Matrimandir constructed for 4 decades is not an engineering marvel. The Aurovillians themselves in their in house publication displayed a cartoon, wherein two Aurovillians near Matrimandir site will be looking at ants will and commenting if only the contract had been given to ants, Matrimandir would have been completed]

### **The Report says:**

*We wish to submit that our proposals were aimed at strengthening the Administration/ management of the Foundation, a statutory body, to enable it to be fully informed, exercise vigilance over entities that are not legally recognized/or incorporated and be accountable to the Govt. and Parliament on the one hand and the Donors and the Public on the other, It is for this reason that we recommended an examination of the relevance of the present system of Trusts and Units and, the manner of incorporation of their financial results in the Foundation's Account. This was in the context of a not so well defined supervisory role for the Foundation and the dilution of financial controls, reporting systems etc, our misgivings were confirmed during the course of the internal audit of a few entities and the preliminary systems review (Report dated 12<sup>TH</sup> May)*

We accept that the Organizations owe their existence to the ACT must satisfy the following basic requirements:

- Conform to the ideals set for the Auroville Residents Promote the aims and advance the Vision given to Auroville by the Mother. (Some of these are based on the principle of renunciation of ones needs and rights for common good)
- Meet the expectations of Donors and supporters.
- Be responsible for discharging the obligations to the Govt. / public institutions in respect of Grants and Assistance for various public purposes.

*All these obligations have to be discharged within the strict requirements of the laws of India.*

**We have serious doubts about the appropriateness of the present arrangement to the basic functions of the Foundation in carrying out the objectives of the Act.** The Act envisages that the Foundation will be primarily a facilitator and exercise control and supervision to the extent required to stay on course. Additional obligations on the Foundation, its organs and officials arise due to the legal and contractual requirements such as accounting for public moneys. Foreign donations, to appreciate the needs for supervision and control or guidance to the entities functioning it will be useful to classify their activities:

- a) Social and Cultural including the promotion of the ideals of Auroville Services to residents
- b) Education including research and training technology development and
- c) Scientific research, Trading and manufacturing emphasizing local/ethnic products and crafts development of an international village emphasizing unity in diversity
- d) Providing opportunities for the residents to be usefully engaged.

*Some of these activities are supported internationally and are primarily non-profit though they may be commercial in the sense of defining the relationship of the unit with the public. Given these attributes it is important to reexamine the nature of organizational arrangements, management and reporting relationship and above all enforcing their public accountability.*

Firstly, when the Foundation promotes a Trust as a settler (after following the requirements of sponsorship by the Residents Assembly) it can not have any link with the Trust except as stated in the Deed of Trust. There is therefore no place for incorporating the financial results of their operations in the Accounts of the Foundation.

Secondly, there are a large number of units that are treated as part of Trusts, some in large numbers. These have apparently no legal status and are not incorporated. At the most they can be division or Branch of a Trust. It is understood that these units have been set up at the initiative of individuals. In that case they are either

proprietary or partnership concerns or have to be treated as such. The Act has entrusted the primary responsibility for organizing various activities, formulating the master plan, raising of funds to the Residents Assembly.

**The responsibility for constituting various bodies including trusts has been given to the Working Committee. This is of course subject to the approval of the Governing Board. The role of the Governing Board, it appears, is one of guiding the Residents Assembly rather than act on its own behalf in establishing the organizations required for furthering the objectives of Auroville.** The establishment of new trusts with the Foundation taking the role of a settler is perhaps to ensure some minimum norms in the running of the Trusts keep a watchful eye on their activities and intervene where necessary through disciplining the Trustees. This is easily done by removing and appointing Trustees, introduce the concept of Managing Trustees responsible to a Board, their rotation etc. **Where necessary, the Foundation and the Residents Assembly should initiate legal proceedings against the erring trustees.** The power of review of performance and directions to the Trustees must be with the Residents Assembly.

[These extracts and many more reports aimed at bringing the trusts run as private empires without no accountability enriching the vested interests under the guise of being protected by the umbrella of a Government Foundation, must force the Government of India to intervene, and effect a complete overhaul of the Foundation and its activities detrimental to the Indians living there from ages..... N.Nandhivarman, General Secretary Dravida Peravai]

## **Auro ville: The End of A Dream?**

Auroville was created as a 'universal city' free of discord, but is riven by allegations of paedophilia, dubious land purchases, and racism, discovers PC VINOJ KUMAR

THERE SHOULD be somewhere on earth a place where no nation could claim as its own... a place of peace, concord and harmony... In this ideal place money would no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social standing."

Such was the dream of Mirra Alfassa, Sri Aurobindo's spiritual partner and successor, known to her followers as The Mother. In 1968, five years before her death, the dream led to the establishment of Auroville, a "universal town" as it calls itself, currently home to around 2,000 residents from 40 countries. Located 8 km from Puducherry, Auroville is run on government and UNESCO grants and the proceeds of its commercial projects. Best known today as an offbeat tourist attraction, deep rifts with the local community have, however, seen serious charges leveled against the community, ranging from allegations of certain residents sexually abusing children from nearby villages to claims of extortionate land acquisition. Local resentment has now burgeoned into an active campaign to have the town shut down, with some opponents even decrying it as a threat to national security.

Auroville started out as part of the Puduchery- based Sri Aurobindo Society, under Mira Alfassa's direct control. Following her death in 1973, divisions between residents and the Society resulted in almost two decades of wrangling over the town's administration. Ultimately, in 1991, the Auroville Foundation (AF) was established by Parliament.

Not all who live in Auroville agree that this has worked. Some are frustrated and feel that the community's original ideals

and freedoms are fading. The AF is optimistic, though, and its Master Plan predicts Auroville's population will reach 50,000 by 2025. In its design, however, the plan included several acres of yet-to-be acquired land belonging to nearby villages. While expansion of the 20 km campus has been sluggish, current AF secretary M. Ramaswamy, a senior IAS officer, has made land acquisition a priority, and, by January 2007, as reported then in community bulletin Auroville Today, purchased around nine acres for the town. This more than tripled in the following year, with the creation of the Auroville Land Fund, whose April-June newsletter states that 31.97 acres had been bought during 2007-08.

Villagers, however, allege that not all these purchases have been conducted on an entirely principled basis, and accuse the AF of using strong-arm tactics. S. Mathialagan of Edayanchavadi village says he ran foul of the AF after he refused to sell his land and accuses Ramaswamy of behaving like a property broker. "Ramaswamy uses the police to intimidate villagers who don't want to sell," Mathialagan told TEHELKA. "When I turned them down, they lodged a complaint against me and I was taken to the police station. I was only freed after the villagers protested." Villupuram SP A Amal Raj, however, denied any villager had lodged any complaint on the issue.

Villagers are also unhappy with Auroville's attempts to regulate land transactions in the area. In 2002, the late LM Singhvi, then an MP and a member of the AF governing board, wrote to the then chief minister of Tamil Nadu, J. Jayalalithaa, proposing an order that would bar land development or sale of areas that fell within the Auroville Master Plan, unless under AF approval. The order did not come through, but Ramaswamy is said to be pursuing the matter.

While a land tussle could be said to be a purely local issue, far more serious are the charges of abuse. M. Kandavel, who

leads a 'Ban Auroville' movement, alleges the place has become a haven for paedophiles. To back his claim, he quotes an August 2001 issue of Auroville News, in which a resident writes: "How many of us know that there are Aurovillians who have sexually abused their maids that Aurovillians have sexually abused village children; that Aurovillians have funded political gangs and allegedly incited violence in the villages?"

The child abuse charges got additional attention following a BBC report in May, which, while acknowledging Auroville's endeavors in education and reforestation, reported the community authorities as admitting that it "did in the mid-90s include a convicted paedophile". Talking to TEHELKA, Auroville Working Committee member Carel Thieme placed the number of Aurovillians asked to leave because of suspected involvement in paedophilia at three.

As Aurovillians themselves ruefully admit, not all who come here in pursuit of the 'ideal' life are themselves ideal. Residents and visitors have been known to overstep the bounds of decency, as evidence of which Kandavel cites a 2002 incident involving the wife of Tathagata Satpathy, a Biju Janata Dal MP from Orissa's Dhenkanal constituency. When contacted, Satpathy, a devotee of Sri Aurobindo and the Mother, told TEHELKA he had planned to spend New Year's Eve in Auroville but was repulsed by the atmosphere. "I had gone there hoping for a spiritual experience. What I encountered was the opposite. People were drunk. Many were high on drugs. My wife wanted us to leave, but as we were doing so, some foreigners misbehaved with us."

Adding to local animus are the state benefits Auroville receives, including a fairly sizeable grant, with Rs 5 crore allotted for 2008-09. Its commercial units also enjoy tax exemptions. The Chief Income Tax Commissioner has reportedly argued for having these enterprises taxed, but Auroville has managed to retain the exemption. The

arrangement requires owners of commercial units to pay 33 percent of their profits to the AF while keeping the rest. AF members, however, claim that these profits ultimately return to the community.

All Aurovillians work in one or the other of the town's commercial units or in its administration offices. A maintenance stipend is available, though not all Aurovillians avail of it, particularly Westerners. Of those who do live on the stipend, some maintain that the stipend of Rs 5,000 to Rs 8,000 is insufficient. "The cost of living is quite high in Auroville," rues resident Ramachandra Mohanta. Other Indian Aurovillians echoed his views, saying life here is difficult if one does not have sound financial backing. AF member Sanjeev, however, points out that residents and their families get several facilities free, such as education and healthcare. When asked about the economic disparities among Aurovillians, he wryly remarked, "Auroville is not an egalitarian society." The realization of the equality the Mother envisioned is still some way off.

WHEN TEHELKA visited Auroville, this reporter stayed four days in 'Aspiration', one of the community's oldest settlements, and also one of its poorer ones. Members share food expenses and have a common kitchen and dining hall. Though it is claimed that Auroville fosters human unity, complaints of racial discrimination persist and rarely did we see people of different nationalities interact.

Critics also disapprove of Auroville's financial handling, which, in keeping with the way the rest of the community runs, is relatively unstructured. The Auroville internal audit of 2004-05 practically concedes this — while bringing no charges of funds mishandled, it made reference to several irregularities and systemic deficiencies in financial management. "There is no centralized accounting of income reflecting the totality of income and expenditure," it said. "There is no overall budget for Auroville. The Foundation has



no system to ensure that all money received through various channels is properly accounted for and utilized.”

Aurovillians will tell you their community is a “living human laboratory” and should be looked at with sympathy, not critically or analytically. However, while local antagonism toward the town and the resultant criticism of its practices and philosophy does not abate, it is perhaps time Auroville took heed and looked to ways of reaching greater accord. •

**From Tehelka Magazine, Vol 5, Issue 37, Dated Sept 20, 2008**

# **COMPLAINTS THAT WENT TO DUSTBINS**

**12.06.2008**

Hon'ble PRIME MINISTER OF INDIA

Thiru.MANMOHAN SINGH

7 Race Course Road

NEW DELHI 110001

Respected Prime Minister

**URGENT APPEAL TO NAB A PEADOPHILE CRIMINAL  
WANTED IN VARIOUS COUNTRIES.**

We appeal to the Prime Minister to forward the enclosed memorandum to Central Bureau of Intelligence, since it involves tip off about a peadophile criminal wanted in western countries. Once I got reasonable information, I sought the appointment of the newly posted Superintendent of Police [law and order],Puducherry, who had known me for decades and who used to respect me a lot for my public service. Since for reasons best known to him, he avoided meeting me, when I sought appointment.

The possible reason that I assume is Police Officials of Puducherry, even those who have clean track record, are hesitant to accept such complaints, and invite the ire of the Chief Minister, who wants to maintain his Mr.Clean image by all costs. If an internationally known and wanted criminal is arrested in his territory, it may sully his image. So I could not trust any official here, thereafter I had complained to the American Ambassador in New Delhi. It is shame for an Indian citizen to tell another country's Ambassador that Indian system needs his intervention to activate the Police of Puducherry.

I would appeal to you to order to the CBI to get in touch with Interpol, know the details about this criminal, specifically named in the file enclosed with proofs including his musical CD and poems and take surprise action of nabbing him in Puducherry, where he was hiding till recently. The delay of Puducherry Police may have caused him alert to escape from our soil.

As an Indian citizen, I took the extraordinary step of complaining to Indian Prime Minister, because I could not trust local police stations.

With Regards

Yours fraternally

N.Nandhivarman

**General Secretary**

THE AMBASSADOR

AMERICAN EMBASSY

NEW DELHI

Dear Sir

HIGLY CONFIDENTIAL

Subject: Information about a wanted peadophile American citizen regarding

I humbly wish to state that the BBC News night programme carried my interview on 21st May 2008; the CD is enclosed, on peadophiles in the so called international city of Auroville, which is in midst of poverty stricken villages comprising Tamil people.

This generated public awareness about the grave crime of child abuse, and good citizens of our country had started to provide me with information, which I felt the throb to share with you since it involves citizens of your country, learnt from reliable sources to be wanted ones in western countries.

Subsequently when I was arranging the unorganized papers in my room I found a musical CD and poems by one Agni, which was given to me years back around 2005. Two years ago one white man was seen fasting in the sands of Puducherry beach next to Puducherry Distillery and he came to my house and told me to repent his past mistakes he is fasting but people do not trust him and gave his musical composition a CD, as well as printed text. I told few journalists to find out from him but nothing was reported about that, thereafter I left the matter and forgot about Agni. The text he gave, to my utter surprise, mentions the act of peadophile indirectly, and other sexual acts with minor boys hidden in poetic verse. However he was never seen

again and vanished. I am enclosing the poems he gave to me.

Then alarmed at the list of names of children, nearly 8 being mentioned in his poems, I started gathering more information about him. The spiritual ashram or foundations based on well known philosophers do not have the moral courage to face truth and weed out criminals who seek asylum in their fold, instead imagine if such criminals are caught it will bring their spiritual empire in adverse publicity, hence the hands of the law of this land hesitates to nab such criminals. I am trying my best to convey to some clean officials in the police set up and today had given written complaint to one top cop in Puducherry and one top cop in Tamilnadu. This information pertains to so called Agni, a nick name, whose real name I don't know.

This Agni publishes an internet magazine, The Chipmunk Express, which may appear as philosophical magazine, which carries his poetic and philosophical confessions. I am enclosing his poems and his musical CD, wherein hidden confessions are recorded.

You know in past my letters to Union Defense Minister George Fernandes and Union Home Minister Advani, acted as alerts and wake up call, which are enclosed, to prove that I am the whistle blower in exposing peadophile in this part of South India. At that time belatedly when evidences surfaced towards a particular Didier Kiem living since nineties here committing the crime but was arrested in the year 2002 in Puducherry and convicted for peadophile. Press report enclosed.

After that conviction also in 2004 a minor child went to a hospital bleeding, it is alleged. The doctors questioning the child had been told that he was sodomized by Dunnel Duke, who was working in New Creation School which is run by

Auroville Foundation. He was taken to a Kottakuppam police station in Villupuram Police Station and his passport was taken as a bond for his appearance for interrogation, whenever needed, it is mentioned in his poems by himself. When he was summoned for interrogation, he did not appear and his whereabouts remained unknown, it is allegedly told by people. He may be on fake passport, if his passport had been confiscated by Tamilnadu Police, but he shifted to Pondicherry and worked in the dining hall of Aurobindo Ashram for some time.

BBC story was further conveyed by The Deccan Chronicle English daily Chennai edition regarding paedophiles and based on this media exposure, I was anonymously tipped regarding the fact that Dannel Duke, who is also known as Agni, David Watson, and Douglas McElheny was residing in Puducherry and associating with small children. Upon learning this information, I realized that this was the same individual who had provided me his musical CD and poems as well as being arrested in 2004. Currently I had learnt that Mr. Duke is in the process of moving from the area, however makes routine visits to the children of Kuruchukuppam area of Puducherry, to a specific street. In his poems if analysis is made his guilt about all the children he abused is recorded, as well as in the musical composition, which is likely to bear his finger prints, as well as few of us who used it to find hidden truth.

I would urge your Embassy to take it up at the highest level all necessary steps to arrest him, since it appears he is a link in the chain or network of paedophiles centering India, Srilanka, Thailand and other countries, about which FBI or Interpol may have more information, than my allegation.

Hoping you will strictly confidentially handle this case and act in humanitarian interest and arrest a criminal wanted by

various countries, and save our children from the beasts that roam on Earth.

With Regards

Yours sincerely

N.Nandhivarman General Secretary Dravida Peravai

2.06.2008

## **LOCAL POLICE CHIEF TURNS BLIND EYE**

**The Senior Superintendent of Police**

**[Crime and Investigation]**

**Mr.Srikanth**

Dear Sir

HIGLY CONFIDENTIAL

Subject: Information about a wanted peadophile regarding

You may be aware that the BBC News night programme carried my interview on 21st May 2008, the CD is enclosed. Subsequently when I was arranging the unorganized papers in my room I found a musical CD and poems by one Agni, which was given to me years back. Last year or before one white man was seen fasting in the sands of Puducherry beach next to Puducherry Distillery and he came to my house and told me to repent his past mistakes he is fasting but people do not trust him and gave his musical composition a CD, as well as printed text. I told few journalists to find out from him but nothing was reported about that, thereafter I left the matter and forgot about Agni. The text he gave, to my utter surprise, mentions the

act of peadophile indirectly, and other sexual acts with minor boys hidden in poetic verse. However he was never seen again and vanished. I am enclosing the poems he gave to me.

Then alarmed at the list of names of children, nearly 8 being mentioned in his poems, I started gathering more information about him. Through my friend an American lawyer, who holds a high position in a company here, approached the American Embassy in New Delhi and passed information about this so called Agni, whose real name I don't know. Shocking information trickled in, that he is wanted for crimes against children in USA and Western countries. Federal Bureau of Investigation working in tandem with Indian counterpart CBI at highest level, not local level, is after this man, but buying time to track the network. This Agni publishes an internet magazine, The Chipmunk Express, which may appear as philosophical magazine, but in West they have found out his crimes, in his poetic and philosophical confessions.

You know in past my letters to Union Defense Minister George Fernandes and Union Home Minister Advani, acted as alerts and wake up call, which are enclosed, to prove that I am the whistle blower in exposing peadophile in this part of South India. At that time belatedly when evidences surfaced towards a particular Didier Kiem living since nineties here committing the crime but was arrested in the year 2002 in Puducherry and convicted for peadophile. Press report enclosed.

After that conviction also in 2004 a minor child went to a hospital bleeding, it is alleged. The doctors questioning the child had been told that he was sodomized by Dunnel Duke. He was taken to a police station and his passport was taken as a bond for his appearance for interrogation, whenever



needed, it is mentioned in his poems by himself. When he was summoned for interrogation, he did not appear and his whereabouts remained unknown, it is allegedly told by people. He may be on fake passport, if his passport had been confiscated by Tamilnadu Police, you can cross check after arresting him.

This month BBC ran a story which was further conveyed by Deccan Chronicle regarding pedophiles. Based on this media exposure, I was anonymously tipped regarding the fact that Dannel Duke, who is also known as Agni, David Watson, and Douglas McElheny was residing in Puducherry and associating with small children. Upon learning this information, I realized that this was the same individual who had provided me his musical CD and poems as well as being arrested in 2004. Currently I had learnt that Mr. Duke is in the process of moving from the area, however makes routine visits to the children of Kuruchukuppam area of Puducherry, to a specific street. In his poems if analysis is made his guilt about all the children he abused is recorded, as well as in the musical composition, which is likely to bear his finger prints, as well as few of us who used it to find hidden truth.

I would urge your department to arrest him, to be ahead of CBI or FBI and after great hesitation placing this before you, hoping you will strictly confidentially handle this case and act in national interest and arrest a criminal wanted by various countries, thereby restoring the credibility of Puducherry Police, and save the 8 th child, a 4 year old, which his writings reveal, is his current passion and prey.

Yours sincerely

N.Nandhivarman

General Secretary Dravida Peravai

1.06.2008

## **UTOPIA:**

### **ALL BROUGHT MISERY TO PEOPLE**

Paul Johnson wrote in Spectator on utopians. In that article he defines "an intellectual is someone who thinks ideas matter more than people." This is the problem with all Aurovillians headed by the Maharaja Karan Singh. They live in ivory towers, talk about noble ideals but shut their eyes, heart, brain and minds towards the poverty-stricken indigenous Tamil people in whose land they want to colonize to realize a utopian ideal.

"If people get in the way of ideas they must be swept aside and if necessary put in concentration camps or killed. To intellectuals, individuals as such are not interesting and do not matter. Indeed individualism is a hindrance to the pursuit of ideals in an absolute sense. The individual with his quirks and quiddities, has mixture of good and bad, intelligence and stupidity, longing for justice but anxiety to promote his own selfish interests, does not fit into a utopian community. Hence utopians, if they are in earnest, tend to become terrorists. A significant case was Robespierre, who invented both utopianism and terrorism in their modern forms."

"On February 17, 1794 he outlined : In our country we want to substitute ethics for egoism, integrity for honour, principles for habits, duties for protocol, the empire of reason for the tyranny of changing taste, scorn of vice for the scorn of misfortune, pride for insolence, elevation of soul for vanity, the love of glory for the love of money, good men for amusing companions, merit for intrigue, genius for cleverness, truth for wit, the charm of happiness for the boredom of sensuality, the greatness of man for the pettiness of the great and magnanimous , strong happy

people for an amiable, frivolous, miserable people, that is to say, all the virtues and all the miracles of the republic for the vices and all the absurdities of a monarchy.”

This is Robespierre who created Utopian dream. Going by this definition what strikes us is that a monarchy comprises all vices and all absurdities. If so a monarch former or present cannot be liberated by the ingredients of a monarchy. So it becomes imperative that for realization of Utopian dream that monarchs must be kept out. May be in spiritual empires monarchs like Karan Singh are given visa and permit to stay and rule.

Tsarist Russia was a cruel and merciless society, but it was also, in its own way, a Christian one. In the 80 years before 1917, an average of 17 people was executed every year in Russia, virtually all of them convicted for murder. By 1918-19 with Lenin firmly in power, his prime instrument of terror, the Cheka, was executing 1000 a month. The methodology of the terror was explained by a senior official of Cheka. We are not carrying out war against individuals. We are exterminating the bourgeois as a class. We are not looking for evidence or witnesses to reveal deeds or words against the Soviet power. The first question we ask is: to what class does he belong, what are his origins, upbringing, education or profession? The answers to these questions decide the fate of the accused. This is the essence of Red Terror” wrote Paul Johnson.

Dravida Peravai comments: In Aurobindo Ashram and Auroville, being spiritual empires executions are ruled out. The comparison should not be literally lifted to suit with the situation here. The Auro-Dream is a Utopia. In pursuit of that utopia, ashram has inmates, whom they call as sadhaks. There are around 1200 sadaks in Ashram. All cannot be calculated as members of the utopian brigade. Most of them

are poor people from Orissa, who have been brought here on the promise of secure life, shelter, food etc. The reason for this import is to gradually eliminate all Tamil workers from the ashram business units, to avoid minimum wages payment to Tamils. The elimination is like filtering of people belonging to one class. The fact that the top most rowdy of Ashram is an Oriya is enough to indicate that to rule Oriya workers, a rowdy had been groomed among them. That rowdy once vowed to eliminate me, which led to my complaint to the then Police top cop, Shivaji Sinha I.P.S, who persuaded to pacify me and made the complaint sent to cold storage, a decade ago. Five women from Jharkand, just because they complained of sexual harassment, are on the verge of being thrown out, and as far as inside news we have is they will commit suicide if they are thrown out. All through their life they dreamt of the utopia, even know they are not willing to go anywhere to make a living, but want to end their life here, and this blind faith in Mother and Thiru Aurobindo, is what emboldens the Trustees to carry on their autocratic rule eliminating all dissidence, while keeping Tamils at bay.

Paul Johnson continues: Stalin's Great purge raised the execution rate, in the years 1937-38 to 40,000 a month. But the principle was the same. Those executed, whether prominent ex-comrades or simply party officials were not judged on account of actual deeds, albeit in certain show trials evidence and confessions were extracted under torture. They all belong to the categories, enemies of USSR or counter revolutionaries, Trotskyites etc. When it comes to killing in pursuit of their respective utopias, Hitler and Stalin were essentially the same. Hitler killed counter revolutionaries and enemies of his state on the basis of individual guilt, but most of his victims fell into racial categories: gypsies, Jews, and Slavs. Unlike Stalin who was

building a class-utopia and killed or caused to die a likely 20 million people in pursuit of it, in the process of killing six million Jews, women and children, judged worthy of death on account of their birth, in accordance with the Nuremburg laws”

Dravida Peravai comments: These are violent utopian dreams, what we see in Auro-dream is peaceful pursuit to keep Tamils away. Why should 1619 people, mostly foreigners be chosen as residents to pursue the utopia, while 45,000 Tamil indigenous villagers kept out of this? Is it a class-utopia? Is it a cult-utopia? Is it a creed-utopia? Much before Auroville take over by Government of India, while it was under Mr.Navjata of Aurobindo Society, I went to meet him along with a delegation of foreigners from the movement Moral-Rearmament in which the grandson of Mahatma Gandhi and Rajaji, Mr.Raj Mohan Gandhi was active leader. During our conversation one member of the delegation asked Mr.Navjatha, why it is so many hippies are seen around Auroville, to which Mr.Navjatha answered “Our philosophy attracts them”. Intervening I said, “Yes their philosophy only attracts hippies and not Tamils.” Now years had passed, Auroville is under a Government controlled foundation. Even now if Mr.Carel Thieme and his company say that we foreigners alone will be majority in this utopian township, is it not the duty of the Government of India and Government of Tamilnadu to lay down strict conditions that all 45,000 villagers who live within the Auroville Master plan area must be made citizens of Auroville, so that another Dutch India Company or French India Company will not try to hijack the city claiming Vatican-like status?

ASSAULT ON INDIAN MEMBER OF PARLIAMENT:

## **STORY OF DEPORTATION OF AUROVILLE UKRANIANS**

[All people who come to Auroville are not saints. Indian government now and then had issued leave India notices to foreigners. These deportations done on the reports of Intelligence Bureau should not remain secrets. The list should be made public. Then only foreigners who set their foot in Indian soil will be alert and will not arrogantly pursue their animal instincts, hoping their skin colour will shield them from all crimes. The fate of a Former Chief Minister Ms.Nandini Sathpathy's son, current Member of Parliament from Dhenkanal of Orissa Mr.Tataghata Sathpathy and his wife, who were assaulted by Ukrainians of Auroville, is another proof of the arrogance of foreigners in Indian soil. The High Court of Madras heard this case, and its judgment will speak about the incident.] N.Nandhivarman General Secretary Dravida Peravai

IN THE HIGH COURT OF MADRAS

Writ Petition Nos. 983 to 985 of 2005 and W.P.M.P. Nos. 1113 to 1115 of 2005 Decided On: 17.01.2005

Appellants: Zhovtan Dmytro, Boris Ahmed Mabilat and Hadju Krisztan Vs. Respondent: Government of India rep. by Chief Immigration Officer (MHA)

Hon'ble Judges: Justice: K.P. Sivasubramaniam,

Counsels: For Appellant/Petitioner/Plaintiff: Ar. L. Sundaresan, Advocate.

For Respondents/Defendant: V.T. Gopalan, Additional Solicitor General

Gilles Preiffer v. The Union of India and Ors., 1996 W.L.R. 386; Hans Muller of Nurenborg v. Superintendent, Presidency Jail, Calcutta and Ors., A.I.R. 1955 S.C. 367

Case Note: Criminal – notice -Sections 294, 354, 323 and 506 of Indian Penal Code, 1860 – Petitioner challenged impugned notice directing petitioners to leave India within 15 Days – petitioners were Ukrainian nationals – convicted under Sections 294, 354, 323 And 506 Part II – offences for which petitioners stand charged cannot be said to be Minor charges which can be easily ignored -no valid ground to interfere with Order Passed by respondent – Court directed to respondent not to enforce Order for period Of two weeks.

ORDER: K.P. Sivasubramaniam, J.

1. These three writ petitions have been filed by the respective petitioners for a certiorari to call for the records of the respondent/Chief Immigration Officer dated 30.12.2004 and to quash the same. It is sufficient to extract the statement of facts in W.P.No. 983 of 2005 in view of the fact that all the three writ petitions proceed on the same background of facts.

2. The petitioner claims to be a Ukrainian National and he is staying in Auroville, Pondicherry since 1992. According to him, his stay in India is lawful with the permission of the concerned authorities duly obtained from time to time. He was peacefully living at the above address and he was engaged in the activities of the Auroville Foundation.

3. A criminal complaint came to be filed against him and three others by the Station House Officer, Kalapet Police Station, Pondicherry for the alleged offences under Sections 294, 354, 323 and 506 Part II read with Section 34 I.P.C. The said complaint was given by one Thathagate Satpathy

and his wife Adyasha Satpathy alleging that on 1.1.2002, when they came to the New Year Get-Together in the premises, the petitioner along with three other persons used abusive language against them, assaulted them and also threatened them with dire consequences. They are also alleged to have caused simple injuries. The said complaint was registered by the Station House Officer as Crime No. 2 of 2002. A charge sheet was filed before the learned Judicial Magistrate No. II, Pondicherry as C.C.No. 129 of 2002.

4. The proceedings were defended and the learned Magistrate, by his judgment dated 10.12.2004, found the petitioner and others guilty of the offences and they were sentenced to undergo simple imprisonment till the rising of the Court on each count and to pay a fine of Rs. 750/-or in default to undergo simple imprisonment for a period of three months. The said fine amount was remitted without prejudice to the rights of the petitioner and the others.

5. The petitioners contend that they have not committed any offence and they have preferred appeals before the learned Principal District Sessions Judge, Pondicherry in C.A.No. 3 of 2004 and the matter were posted for hearing on 28.1.2005. The petitioners contend that they have got fair chances of success in the appeals. While so, the petitioners have received the impugned notice under clause (c) of Sub-section 2 of Section 3 of The Foreigners Act, 1946, directing the petitioners to leave India within 15 days after the receipt of the order. The said order was received by the petitioners on 3.1.2005 and the petitioners also approached the respondent to ascertain the reason why they have been directed to leave India. They have been informed that the authorities had information of conviction of the petitioners in C.C.No. 129 of 2002 on the file of Judicial Magistrate No. II, Pondicherry. Hence the above writ petitions.



6. Mr. AR.L. Sundaresan, learned counsel appearing for the petitioners contends that when once the petitioners are convicted for an offence under the Indian Penal Code, they have got a right of appeal before the appropriate appellate Court, which they have availed by filing an appeal. Therefore, in order to wipe out the stigma against them, it has become necessary for the petitioners to remain in India and to pursue the appeal. No prior notice was issued before the impugned order was passed. However, when they have enquired the respondent, they were positively informed that the impugned order has been passed only as a result of the conviction by the criminal Court. Therefore, though the Supreme Court has held that the foreigners have no fundamental rights, in the peculiar facts and circumstances of the present case, the petitioners are required to pursue the appeal filed by them. It is also stated that their visa is valid as on date and hence their stay in India is valid.

7. Mr.V.T.Gopalan learned Additional Solicitor General, appearing for the Union Government contends that the orders have been issued under the provisions of the Foreigners Act and there is no requirement to issue any prior notice or to provide any opportunity to show cause against the proposed order. The executive has full powers to use their discretion and, if in their opinion, the petitioners' presence is found to be objectionable, the action of the executive in directing their deportation cannot be called as illegal. Though the impugned order does not disclose the reasons, learned Additional Solicitor General was fair enough to state that the reason for serving the 'Leave India Notice' was due to the fact that they had come to adverse notice as a result of their own conduct resulting in registration of a case in Crime No. 2 of 2002 and the ultimate punishment which was awarded against them.

8. Learned Additional Solicitor General also relies on the judgment of this Court in "GILLES PREIFFER v. THE UNION OF INDIA and Ors." reported in 1996 W.L.R.386, in support of his contention that the foreign nationals have no right to claim to continue to stay in India when the conduct of any foreigner comes to the adverse notice of the Government.

9. Reference is also made to the judgment of the Supreme Court in "HANS MULLER OF NURENBURG v. SUPERINTENDENT, PRESIDENCY JAIL, CALCUTTA and Ors." Learned Additional Solicitor General also state that the judgment of the learned single Judge of this Court referred supra was also subsequently confirmed by the Supreme Court.

10. in reply, Mr. AR.L. Sundaresan contends that the facts of the case reported in 1996 W.L.R.386 will not apply to the facts of the present case. That was a case in which the accused was found to be indulging in activities adverse to the security of the country, whereas in the present case, the petitioners have been charged with criminal offence and pursuant to their conviction they have also preferred an appeal. Therefore, the rights of the individuals to pursue the appellate remedy cannot be barred by directing them to leave the country.

11. I have considered the submissions of both sides. A perusal of the provisions of the Foreigners Act discloses that no reasons are required to be stated while directing deportation of the foreign citizens. Section 3 of the Foreigners Act, 1946 reads as follows.

"3. Power to make orders:

(1) The Central Government may by order make provision, either generally or with respect to all foreigners or with respect to any particular foreigner or any prescribed class or description of foreigner, for prohibiting, regulating or restricting the entry of foreigners into India, or their departure there from or their presence or continued presence therein.

(2) In particular and without prejudice to the generality of the foregoing power, orders made under this section may provide that the foreigner(a) shall not enter India, or shall enter India only at such times and by such route and at such port or place and subject to the observance of such conditions on arrival as may be prescribed.

(b) Shall not depart from India, or shall depart only at such times and by such route and from such port or place and subject to the observance of such conditions on departure as may be prescribed;

(c) Shall not remain in India or in any prescribed area therein;

(cc) shall, if he has been required by order under this section not to remain in India, meet from any resources at his disposal the cost of his removal from India and of his maintenance therein pending such removal.

(d) Shall remove himself to, and remain in, such area in India as may be prescribed;

(e) Shall comply with such conditions as may be prescribed or specified-

i. requiring him to reside in a particular place;

ii. Imposing any restrictions on his movements;

iii. requiring him to furnish such proof of his identity and to report such particulars to such authority in such manner and at such time and place as may be prescribed and specified;

iv. Requiring him to allow his photograph and finger impressions to be taken and to furnish specimens of his handwriting and signature to such authority and at such time and place as may be prescribed or specified;

v. requiring him to submit himself to such medical examination by such authority and at

Such time and place as may be prescribed or specified;

vi. Prohibiting him from association with persons of a prescribed or specified description;

vii. Prohibiting him from engaging in activities of a prescribed or specified description;

viii. Prohibiting him from using or possessing prescribed or specified articles;

ix. Otherwise regulating his conduct in any such particular as may be prescribed or specified;

x. otherwise regulating his conduct in any such particular as may be prescribed or specified.

(f) Shall enter into a bond with or without sureties for the due observance of, or as an alternative to the enforcement of, any or all prescribed or specified restrictions or conditions;

(g) Shall be arrested and detained or confined.

And may make provision for any matter which is to be or may be prescribed for such incidental and supplementary matters as may, in the opinion of the Central Government, be expedient or necessary for giving effect to this Act.

(3) Any authority prescribed in this behalf may with respect to any particular foreigner make orders under clause (e) or clause (f) of Sub-section (2)." 12. While interpreting the said provisions, the Supreme Court in SC/0074/1955 cited above, has in clear terms, stated that the Foreigners Act vests the Central Government with absolute and unfettered discretion and, as there is no provision fettering this discretion in the Constitution, an unrestricted right to expel remains with the Government.

13. SHIVRAJ PATIL, J. as he then was, in GILLES PREIFFER v. THE UNION OF INDIA and Ors." reported in 1996 W.L.R.386, has dealt with the said issue in a very detailed manner and after considering the various judgments of the Supreme Court had ultimately held that the claim of rights by the petitioner cannot be sustained.

14. It is no doubt true that the learned counsel for the petitioner seeks to distinguish the facts of the said case with the present case and contends that the petitioners in this case have got a fundamental right to pursue the appellate remedy. I am unable to accept the said contention. The fact remains that it is open to the petitioners to pursue the appeal before the appellate Court through their counsel and their personal appearance is not required. The petitioners have come to the adverse notice of misbehavior and had been prosecuted under Sections 294, 354, 323 and 506 Part II read with Section 34 I.P.C., which are serious offences. The offences for which the petitioners stand charged cannot be said to be minor charges which can be easily ignored.

15. Therefore, I do not find any ground to interfere with the order passed by the respondent. It is, however, made clear that the observations made in this order shall not prejudice the case of the petitioners in their appeals before the

appellate Court and the appellate Court is directed to deal with the merits of the appeals without K.P. SIVASUBRAMANIAM, J. being influenced by any of the observations made in this order.

16. Learned counsel for the petitioners prays that this order may be suspended so as to enable the petitioners to file an appeal. The learned counsel relies on the very judgment of the learned single Judge in GILLES PREIFFER v. THE UNION OF INDIA and Ors." reported in 1996 W.L.R.386. Though I am not inclined to suspend this order, the respondent is directed not to enforce the order for a period of two weeks from today.

17. With the above observations, the writ petitions are disposed of. Consequently, connected W.P.M.P.Nos.1113 to 1115 of 2005 are closed. No costs.

# **OPEN LETTER TO MR.ARJUN SINGH**

## **ON MATRIMANDIR SCAM**

The Indian citizen is the Supreme authority in Indian democracy. To empower Indian citizens with powers to act as checks and balances against misuse of power, the greatest achievement, is arming the Indian citizen with a Right to Information Act. Auroville Foundation is answerable to Indian Parliament; thereby it implies it is bound to answer any Indian citizen. Under Right to Information Act, as per the website of Auroville Foundation, in past three years only one had asked information, but they say that application is disposed of instead of being transparent whether answer is provided or not. All other years only "Nil" is shown against all columns. Hence I had sought information, and awaiting answers, since the stipulated time to reply has not come to an end.

Matrimandir, the temple which is being built from 1971 to 2008, yet to get completed, is one of the main areas, where Indian Human Resources Development Minister Mr.Arjun Singh must focus his attention. We in South India know that one Golden Temple had come up in Vellore and another in Andhra Pradesh borders, built by Indian God-men. We wonder why the foreign brains which live under the illusion they are superior on Earth had not completed the Matrimandir for nearly 37 years. We suspect corruption. To substantiate our suspicion, we are quoting in verbatim the concerned pages regarding Matrimandir prepared by Institute of Public Auditors of India, as internal audit. We urge that in Foundation's website the Reports of Comptroller and Auditor General of India, since Auroville Foundation Act came into existence, should be uploaded, after all this Institution is not for foreigners and by the foreigners. The Chairman must answer, or the Secretary of the Foundation

must answer to Indian public, and they cannot shirk responsibility and pass the buck to some foreigner, who is not answerable to Indian Parliament. This is the first of the 100 Questions we will raise for generating awareness about the happenings in Auroville and to ensure Government of India intervenes to effect amendment to Act and initiate corrective measures.

N.Nandhivarman

General Secretary Dravida Peravai

### **3.17 MATRIMANDIR**

The Matrimandir, a huge sphere which contains a white chamber in which sun light pours down upon a glass globe, is both the geographical and spiritual centre of Auroville. The Matrimandir is a place of silence and concentration. The Mother approved the model of Matrimandir and the foundation stone there for was laid on the 21st February 1971. The major areas of work on the structure are under completion and attention is being given to the development of surrounding garden and a lake. Completion of main structure alone (sans lake and garden) is scheduled for completion in February 2007. The Matrimandir together with its gardens extends over an area of 28 ha. Mr. Roger Anger a close disciple of Mother has been named by her as Chief Architect of Auroville Town Ship and Matrimandir. It was stated The Mother has explained her vision of Matrimandir to Mr. Roger Anger and Matrimandir is being executed as per her vision.

A perusal of records made available revealed the following:

a) No Master plan based on Mother's vision detailing implementation and monitoring mechanism, mobilization of



resources, time schedule for completion etc. has been prepared for systematic and speedy execution of the project.

b) Before a project is taken up for execution, a project report is to be prepared containing inter alia,

i) detailed estimate indicating the nature and volume of work to be done. This should be supported by designs, plans and other related documents.

ii) The approximate cost of execution based on the above estimates indicating the cost of the materials to be purchased, labour charges to be incurred and administrative / other incidental expenses. The rates adopted would be supported by schedule of rates prevailing in the locality; and

iii) The time schedule for the completion of each activity and the project as a whole.

Once this is prepared, this should be scrutinized by a competent technical authority who would examine its technical viability and its cost effectiveness. After the technical sanction, financial sanction of the nominated authority is to be obtained before the work is taken up.

c) It is observed that no such procedural formalities indicated in (b) above were adhered in the case of Matirmandir.

It is observed that the Matirmandir project cost would work out to several crores of rupees. A sum of Rs. 26.60 crores has been spent on the project to end of March 2005.

d) In spite of the huge volume of work and cost involved no detailed procedure has been laid down for preparation of estimates, getting technical and financial sanctions, fixing norms for calling for tenders/quotations and placing of purchase orders for procurement of materials, etc. The system of maintaining Measurement Books to record,

measure and check measure the work done, which is a requisite in the execution of civil works is also not in vogue.

On 26th August 2003 the Matrimandir core group appointed a Consultant Engineer for Matrimandir Project and decided that henceforth all work proposals should be presented to the core group after they are approved by the Consultant Engineer. The Consultant Engineer desired that all work proposals sent to him for approval should be accompanied by:

- i) sketches/drawings approved by Shri Roger Anger, Chief Architect or site architects.
- ii) detailed estimated quantities of various items of work
- iii) detailed financial estimates supported by enquiries, quotations etc.

The Consultant Engineer also named three site engineers for the project.

In July 2004 a cost estimate for completing the remaining works of Matrimandir building structure at cost of Rs.506 lakhs was prepared. It could not be ensured whether the approval of Consultant Engineer was obtained after following the above procedure laid down by him as the relevant records were not made available for verification.

It is observed that there was no provision in the estimate to incur expenditure on "Water proofing of hemisphere". However, an expenditure of Rs.32.03 lakhs has been incurred to the end of October, 2005 on this item of work. Further, there was an excess expenditure over the provisions made in the estimate to an extent of Rs.62.30 lakhs to the end of October 2005 in respect of other items.

It is observed that monetary resources were not a constraint in the execution of the project as seen below:-

Year	Fixed Deposits	Donations received (Foreign & Indian)	Expenditure
2000-01	75.16 lakhs	3.31 crores	2.99 crores
2001-02	88.17 "	1.84 "	1.71 "
2002-03	89.02 "	1.36 "	1.20 "
2003-04	95.39 "	1.99 "	1.33 "
2004-05	68.57 "	2.41 "	3.23 "

The work started in February 1971 involving an investment of Rs.26.60 Crores up to the end of March 2005 still remains incomplete and the Mother's wish that "the Matrimandir will be the soul of Auroville" is yet to fructify even after 34 years.

Other observations:

a) Refund of customs duty not obtained - loss of Rs.27.68 lakhs.

Matrimandir is eligible to import goods without the payment of customs duty on the production of essentiality certificate. It is observed that the goods were cleared by paying customs duty due to delay in the receipt of essentiality certificates from DSIR of Science and Technology Ministry, as non-clearance of goods would result in payment of demurrage charges. Under Section 27 of Customs Act, one year time is allowed in such cases for filing applications for the refund of customs duty already paid. In the case of materials listed out in annexure, it is observed that the Matrimandir lost a sum of Rs.27.68 lakhs on account of

(i) belated receipt of essentiality certificates and

belated filing of return for refunds Rs. 1, 94,124

(ii) essentiality certificate recd. in time but filed belatedly  
Rs. 8, 50, 954

(iii) essentiality certificate applied for in 1999-2000

but not received so far Rs. 17, 22,459

Total Rs. 27, 67,537

There is no mechanism for effective follow up of receipt of essentiality certificates and refund claims.

b) Non-Maintenance of FC 6 Register.

As per FERA, organizations receiving foreign donations in kind should maintain a separate stock register of such donations in FC 6 format. It is however, observed that Matrimandir receiving foreign contributions in kind directly is not maintaining FC 6 register. Further there is no system of intimating the receipt of foreign contributions in kind to Auroville Fund (Foreign Contribution Account) which complies FC 3 return of foreign contributions received in Auroville for submission with Government of India. As a result foreign contributions of Rs.12.09 lakhs received in kind during 2003-04 to 2005-06 did not figure in the FC 3 returns of respective years.

c) Non-releasing of funds.

Foreign and Indian contributions received for Matrimandir during 2004-05 were not released to Matrimandir in full.

Received

Released

	Rs.	Rs.
Foreign contributions	98, 62,282	65, 91,770
Indian contributions	96, 74,503	49, 73,661 *

\*including Rs.60, 660 relating to 2003-04

The reasons for short release of funds are not on record. Matrimandir is also not being informed about the total contributions received so that it could plan the execution of works in time.

d) Gliding Equipment returned not reflected in the accounts.

On the recommendation of FAMC gliding equipment with accessories worth of Rs.8, 00,806 received was returned in 2003-04 to the donor as they are not required at Matrimandir. However, this Transaction was not reflected in the accounts for the year 2003-04.

e) Materials lying outside Auroville not reflected in the accounts.

A perusal of the Balance Sheet as at 31.03.2005 revealed that an amount of Rs.3,50,000 advanced to M/s Hindustan Safety Glass Ltd. paid on 24.04.1998 was shown as outstanding advance and the value of materials amounting to Rs.9,30,909 unloaded on 20.09.1997 at the premises of the company has not been disclosed in the accounts.

f) Depreciation of assets

Matrimandir has been under construction from 1971 and the work is still in progress as it involved different kinds of works viz. Inner Chamber, Inner skin, construction of petals, completion peace trees, etc. The cumulative cost of this

project from 1971 amounted to Rs.26.60 crores as on 31.03.2005 and no depreciation have been provided on this asset. Though the project has not been completed as a whole and in principle no depreciation is chargeable, the assets created during the last 34 years would be subject to wear and tear due to efflux of time. Hence, non-provision of depreciation is not in accordance with the generally accounting principles.

g) Banking transactions

i) As per Auroville Foundation Rules, 1997 all monies are to be kept in a bank account with State Bank of India. It is however, observed that Matrimandir is having bank account with Karur Vysya Bank, Vysya Bank, and State Bank of India which is against the Rules of the Foundation.

ii) It is observed that Matrimandir requested the Foundation Office on 11.08.2004, to release a sum of Rs.25, 00,000/-. As there were no sufficient funds in the account of Foundation, over draft facility was availed and Rs.25 lakhs was released to Matrimandir. For availing the overdraft the Foundation incurred an interest of Rs.47, 470. It is however, seen that on 14.08.2004 Matrimandir deposited this sum of Rs.25 lakhs in one of its bank account for 3 months. Obtaining an over draft and depositing the same in term deposit account is not justified.

iii) It is also observed that moneys were transferred from one account to another in the last week of a month vide instances given below:-

Date of Transfer Vysa Bank	Amount Transferred Date	Balance available with S.B.I.	From Karur To S.B.I (Rs.)
27.05.2004	1, 50, 000	31.05.2004	2, 25,634

30.07.2004	1, 50,000	31.07.2004	1, 75,700
27.08.2004	2, 50,000	31.08.2004	2, 72,655

Note: There were no transactions in between these dates.

As transfer of funds after 10th of every month results in foregoing interest such transfers are to be avoided except in case of actual need.

For Institute of Public Auditors of India

Dated: March 22, 2006

(John Varghese)

Secretary, Chennai Chapter

## **INTEGRAL YOGA SETS GOAL:**

### **SCIENCE ONLY WORKS OUT THE WAY**

The workers of Aurobindo Ashram Hand Made Paper unit wanted to take out a procession to press for their demands including the minimum wages, but the police which had permitted numerous processions since independence, where slogans will be raised, insisted no slogan should be raised. To show to the world that freedom of expression is curtailed, I led the procession with covering my mouth with black flag. Thereafter in every given opportunity I had questioned the rationale of giving income tax exemptions to Aurobindo Ashram Trust, which runs numerous sub trusts, which are commercial in nature but where minimum wages prescribed in law is not paid. They enjoy concessions by never give due concessions to working class. In 1996 when the current phase of internal strife started, I supported the Aurobindo Ashram Inmates Association, which broke into two resulting in creation of Aurobindo Ashram Beneficiaries Association. Then some well wishers of Aurobindo Ashram approached me with requests not to hit at Ashram and wanted to know what my grievances are. To them I told that "the ashram is availing income tax exemption on the pretext of doing medical research but till date ashram had not constructed a medical hospital with update technology to cater to the people of Pondicherry. Let them start constructing a hospital, I will shelve other issues and observe silence. Ashram was not willing to build a hospital at that time.

Later when SUN TV interviewed for a 30 minutes programme against Ashram, there too I stressed that all people of Pondicherry are going to Chennai Apollo or Vijaya hospital, and Ashram should build ultra modern hospital for people of Pondicherry. In the same interview I revealed that the devotees of Aurobindo Ghosh, from Madurai were looking for



a suitable place within the city to construct the Eye Hospital, and they approached Ashram, which had taken government land for 99 years lease in many places of the city, to provide them land at concession price. They were told to cough up market rate, so the current Aurobindo Eye Hospital is situated 12 kms away in a village called Thavalakuppam. There I said Ashram never does philanthropy on its own or help Aurobindo devotees in their philanthropic acts. In my interviews in media I had compared the yeoman service rendered by Mother Theresa and all mutts in India, and had attacked Ashram to be the only one that never does philanthropy.

This selfishness of Ashram in not being of anyway helpful to people only invites public ire whenever any issue crops up in public against Ashram. Thereafter I started questioning that yoga is mere mental exercise like physical exercise and it is not a matter of medical research, and all exemptions given on that pretext are withdrawn. Physical Education Department headed by Pranab Kumar Bhattacharya exists, but there is no Spiritual Education Department, if at all their goal is towards that. It is widely reported struggle of flower vendors, Tamil women, who were first prevented from selling flowers to make a living because Ashram Trust wanted to sell flowers from their gardens, and their ultimate partial victory, is another example of the immature minds that rule the ashram currently.

To re-open the debate on exemptions, I would like to bring to public notice that the Director General of The Indian Council of Medical Research in its letter dated 27th December 1976, Ref: No: 18/1/74-AA [II] had raised valid objection for the continuance of exemption given to Aurobindo Ashram under section 35[1] [ii] of the Income Tax Act 1961. To that letter P.Counama, then Managing Trustee replied on 2nd March 1977. Let me quote in verbatim

selected passages, where Mr.P.Counama argues for continuance of exemptions.

P.Counama states "Aurobindo Ashram was organized to realize the distinctive aim of Aurobindo's yoga which is radically different from the aims pursued by the traditional yogic system. Stated very briefly, the difference consists in fact that Aurobindo does not consider the spirit as something separate and antithetic to life in world, but as its source and sustaining principle, as an omni-present reality which, though now hidden behind a veil of ignorance, is yet pressing for its progressive evolutionary manifestation in life itself. The aim of Aurobindo's yoga is to completely remove this veil and seek the fullest manifestation of the spirit in life and in matter so that earthly life, instead of remaining dark and dolorous as it has been till now, turns into a perfect image of spirit by its own spiritual transfiguration. The traditional yogas, on the contrary consider life, to be an illusion or a vanity, see no connection between the life and spirit admit no possibility of life shedding its age old burden on suffering and evil, offer no hope of a divinely perfect life on earth "

### **Dravida Peravai Questions:**

1. They had sought exemption to do medical research, which aims at proving Aurobindo's yoga, is radically different from traditional yoga. The letter of Counama is dated 1977 and we are in 2008, so far 31 years had passed. What research the Ashram had done to prove all other Yogic systems in this country, while its yoga alone is scientifically proven to be the best? Have the debated with other ashrams or have they published scientific literature to prove other yogis are wrong or have they done any research at all?

2. The belief in this country, not by us but by theists, is that on death spirit departs from body, and reincarnation or

rebirth will follow, for spirit ceases to evaporate with death of body .Have the ashram trust in this 31 years done any medical research availing income tax exemptions to life this veil of ignorance and to illuminate the minds of people that spirit and matter are inseparable, and with body laid to rest spirit also is laid to rest?

3. By what kind of medical research under which scientist's guidance did Aurobindo Ashram Trust in 31 years made life shed its age old burden on suffering and evil? Have they brought divinely perfect earth into a reality by their researches, if any?

4. The life on earth is dark and dolorous, so Aurobindo Ashram was exempted from tax to carry out medical or other researches. Have they illuminated Pondicherry during power cuts? Have they found out a spiritual power that can replace nuclear power to produce electricity for our country? There would be no necessity to India to go after nuclear deals, if only Aurobindo Ashram Trust had obtained a spiritual deal to drive darkness on India, if not on Earth.

## **RAY KURZWEIL: FANTASTIC VOYAGE: LIVE LONG ENOUGH TO LIVE FOREVER**

Ray Kurzweil, the recipient of the \$ 500,000 Lemelson-MIT prize, which is billed as a sort of Academy Awards for Inventors, is a 65 year old scientist, who wrote the book " Fantastic Voyage :Live Long Enough to Live Forever " He sees " human intelligence not only conquering its biological limits, including death but completely mastering the natural world. In my view, we are not another animal subject to nature's whim, he said. This inventor and computer scientist in his book is serious about seeing humanity attain immortality, a seismic development; he predicts is no more than 20 years away. His predictions, Kurzweil said, are based

on carefully constructed scientific models that have proven accurate. In 1990 he wrote a book "The Age of Intelligent Machines ", wherein he predicted the development of world wide computer network and of a computer that could beat a chess champion.

Kurzweil writes of millions of blood cell-sized robots which he calls nana bots that will keep us forever young by swarming through the body, repairing bones, muscles, arteries and brain cells. Improvement of our genetic coding could be downloaded from internet. We won't even need a heart, so goes his theory.

Dravida Peravai comments: Aurobindo Ghosh dreamt but did not scientifically prove in controlling human cells by integral yoga. He and his companion wanted to defy nature, control the mind in cells and arrest aging to live forever. Both failed. Their followers who got tax exemptions must have done scientific researches to prove their dreams turning them into realities acceptable and beneficial to society. The Aurobindo Ashram Trust or its brainchild Auroville, so far had created numerous trusts only to avail tax exemptions. Most of the objectives of these trusts have no relevance to the dreams and goals of their Masters. Just like any other non-governmental organization they thrive here, with no connectivity with either the philosophy or the goals of their Masters. Hence we can only advice them to accept Ray Kurzweil as their Guru, since he had at least attempted to prove scientifically a goal beneficial to humanity.

The remarkable difference in Ray Kurzweil's approach is his noble mind to make his research downloadable by internet and to benefit whole humanity. This nobility stands in contrast with the selfishness of the super humans with super mind who live in Ashram or Auroville only to keep all fruits

for themselves without openly sharing with humanity, if not at least with Tamils who live in their nearest vicinity.



**President Clinton presented Ray Kurzweil with the National Medal of Technology, the nation's highest award for technological achievement.**

N.Nandhivarman General Secretary Dravida Peravai

## **AUROVILLE COMPLAINT AGAINST BBC NOT UPHELD**

**[With gratitude and thanks we reproduce the relevant portion of the Ofcom Broadcast Bulletin Issue number 157 10 May 2010 rejecting Auroville complaint against BBC.]**

Fairness & Privacy cases Not Upheld

Complaint by The Auroville Foundation and the community of Auroville made on their behalf by The Working Committee of the Residents' Assembly of the Auroville Foundation through its authorized representative, Mr. Carel B Thieme News Night, BBC2, 21 May 2008

### **Introduction to Of Com**

The Broadcast Bulletin reports on the outcome of investigations into alleged breaches of those Ofcom codes which broadcasting licensees are required to comply. These include: a) Ofcom's Broadcasting Code ("the Code") which took effect on 16 December 2009 and covers all programmes broadcast on or after 16 December 2009. The Broadcasting Code can be found at <http://www.ofcom.org.uk/tv/ifi/codes/bcode/>. Note: Programmes broadcast prior to 16 December 2009 are covered by the 2005 Code which came into effect on 25 July 2005 (with the exception of Rule 10.17 which came into effect on 1 July 2005). The 2005 Code can be found at [http://www.ofcom.org.uk/tv/ifi/codes/bcode\\_2005/](http://www.ofcom.org.uk/tv/ifi/codes/bcode_2005/). b) The Code on the Scheduling of Television Advertising ("COSTA") which came into effect on 1 September 2008 and contains rules on how much advertising and teleshopping may be scheduled in programmes, how many breaks are allowed and when they may be taken. COSTA can be found at [http://www.ofcom.org.uk/tv/ifi/codes/code\\_adv/tacode.pdf](http://www.ofcom.org.uk/tv/ifi/codes/code_adv/tacode.pdf). c) Other codes and requirements that may also apply to broadcasters, depending on their circumstances. These include the Code on Television Access Services (which sets out how much subtitling, signing and audio description relevant licensees must provide), the Code on Electronic Programme Guides, the Code on Listed Events, and the Cross Promotion Code. Links to all these codes can be found at <http://www.ofcom.org.uk/tv/ifi/codes/> From time to time

adjudications relating to advertising content may appear in the Bulletin in relation to areas of advertising regulation which remain with Ofcom (including the application of statutory sanctions by Ofcom). It is Ofcom's policy to describe fully the content in television and radio programmes that is subject to broadcast investigations. Some of the language and descriptions used in Ofcom's Broadcast Bulletin may therefore cause offence.

**Fairness and Privacy Cases Not Upheld Complaint by The Auroville Foundation and the community of Auroville made on their behalf by The Working Committee of the Residents' Assembly of the Auroville Foundation through its authorized representative, Mr. Carel B Thieme News night, BBC2, 21 May 2008**

**Summary:** Ofcom has not upheld the complaint of unfair treatment made by Mr. Thieme on behalf of The Auroville Foundation and the community of Auroville. An item in this programme looked at Auroville, a town in southern India created as a spiritual experiment dedicated to the realization of human unity. The programme reported on ongoing tensions between the community of Auroville and local villagers and, in particular, allegations by local villagers that their children were being sexually abused. The Auroville Foundation and the community of Auroville ("the Complainants") complained that they were treated unfairly in the programme as broadcast. In summary Ofcom found the following: The programme did not present allegations that there was a serious and widespread problem of child abuse in Auroville and that not enough was being done about it by the Auroville authorities in a way that was unfair to the Complainants. The context in which villagers' claims of exploitation and fear of the Complainants were presented in the programme did not result in the Complainants being unfairly portrayed in the programme. The programme did not portray the Complainants as an anarchic sect and as a result they were not treated unfairly in this respect. · Minor inaccuracies as to population of Auroville and members' tax status did not result in unfairness to the Complainants. To the extent that misrepresentation or deception was employed to obtain broadcast material in this case, this was not unfair because its use was in the public interest. The Complainants were provided with an appropriate and timely opportunity to respond to the allegations made in the programme.

## **Introduction**

On 21 May 2008, BBC2 broadcast an edition of News night, which included a report about the town of Auroville in southern India, a town created as a spiritual experiment whose community is dedicated to the realization of human unity. The town is administered by the Auroville Foundation, a statutory body set up by the Indian Government, with input from the Residents' Assembly of Auroville (comprising all the residents of Auroville aged 18 years and over) via its Working Committee. The programme explained that Auroville was set up as a community where "people of all nations could live together in harmony with no money, no rules and no leaders". The programme said that financial inequalities between Aurovilians and the local Tamil villagers had caused ongoing tensions between the Auroville Foundation and the community of Auroville ("the Complainants") and the villagers. The programme said that many local people had alleged that the Complainants exploited them and reported that there had been allegations of sexual abuse of local children in and around the town of Auroville by both residents of, and tourists to, Auroville. The programme also reported allegations that the Complainants were aware sexual abuse was happening, but were doing little to address it. It noted that the Complainants said the allegations were unfounded. The programme included footage of interviews with:

- Mr Raj Batra who had lived in Auroville as a guest for two years and who said he had spoken to people in Auroville about the abuse of local children by Aurovilians, but that they did not consider that was their problem.
- Mr. N Nandhivarman, a local politician, who was concerned that not enough was being done about paedophiles by the local police or the Complainants.

Anonymous villager, "Sundrun", who said he had been abused when he was younger and that the abuse of children was continuing.

- Anonymous villager, "Shiva", who said that children were being abused, particularly at the New Creation School in Auroville.
- Mr. Ram Kumar Raj who worked for an NGO and who said that, in order to address the sexual abuse issue, the Auroville Foundation should scrutinize its guests and members more thoroughly.

Mr. Gilles Guigan, an Aurovillian, who explained that Auroville was trying to become an "ideal society", but that like any society it could only reflect the quality of its members. The programme also referred to the case of Mr.



Didier Keim who was expelled from Auroville and who was subsequently convicted of paedophilia in nearby Pondicherry. The programme also broadcast two extracts from the Complainants' intranet site. One was said to openly refer to worries of abuse at the New Creation School. The other was shown as a visual image alongside narrative stating that some Aurovilians had been told they could no longer work in India. Ms Rachel Wright, the reporter, also said in the programme that a beach near Auroville was one where westerners went to pick up young Indian children, and that she had witnessed two separate men with two young Indian boys, one of whom had been taken to a beach hut.

Finally, the programme included an interview with, and photograph of, Mr. Carel Thieme of the Working Committee of the Auroville Residents' Assembly (the "Working Committee"). The Working Committee first complained to the BBC's Editorial Complaints Unit on behalf of the Complainants that the programme as broadcast was unfair and inaccurate. The complaint was not upheld by the BBC and, in a complaint received on 13 January 2009; Mr. Thieme complained to Ofcom on behalf of the Complainants that they had been treated unfairly in the programme as broadcast. The Complaint The Complainants' case In summary, the Complainants said that they were treated unfairly in the programme as broadcast in that: a) They were unfairly portrayed because the programme: i) Suggested wrongly and unfairly that paedophilia was "rampant" in Auroville and that nothing was being done about it, by: · Presenting the statements of Mr. Raj Batra and Mr. N Nandhivarman, the statements of anonymous villagers "Shiva" and "Sundrun" and the statements of Ms Rachel Wright ("the reporter") at the beach, as factual, credible evidence of child abuse and inaction by Aurovilians or guests in Auroville, despite the fact that: · with the exception of one allegation by "Sundrun", none of them claimed to have first-hand knowledge or evidence of child abuse by Aurovilians or guests in Auroville; · both Mr. Batra, who was asked to leave Auroville in 2004, and local politician, Mr. Nandhivarman, had a history of antipathy towards the Complainants; · "Shiva" had already provided an untenable and unreliable statement; · the reporter had no evidence that the men she saw on the beach were Aurovilians or guests in Auroville or that they were involved in child abuse;

and details of these allegations were not provided to the Complainants or the authorities to investigate. Presenting statements made by Mr. Gilles Guigan and Mr. Ram Kumar Raj out of context so as to suggest they agreed Auroville had a problem with child abuse. In fact, Mr. Guigan had been talking about ideal societies and Mr. Raj, that the Complainants, like everyone else, had to take the universal problem of child abuse seriously. Presenting two extracts from the Complainants' intranet out of context as evidence of child abuse problems in Auroville, when in fact the first extract was almost five years old and referred to past problems of child abuse.

The second, referring to a person's visa having "been cancelled", had nothing to do with child abuse in Auroville, but referred to a mentally unstable person seen wandering near Auroville in 2008. Inaccurately presenting the way in which Mr. Didier Keim was dealt with by the Complainants, wrongly suggesting that after they said they had expelled Mr. Keim in 1996, he was allowed to work with children in Auroville for another five years before he was finally arrested and subsequently sentenced for paedophilia in the nearby city of Pondicherry in 2004. Asking if the Complainants were doing enough about "brazen" child abuse taking place at the public beach near Auroville, but omitting the Complainants' statement that there was zero tolerance by them for issues of child abuse. ii) Suggested wrongly and unfairly that the Complainants exploited the local Tamil villagers, that few ever become members of Auroville and that they feared reprisals from the Complainants if they spoke out. By way of background, the Complainants said that they employed approximately 4,000 local villagers with salaries and employment benefits equal to or better than could be obtained in nearby Pondicherry for comparable work. The Complainants had set up seven schools for village children, made huge efforts to help the development of the surrounding villages and, after the Tsunami struck southern India, played a large part in the relief effort in the area. In addition, many local villagers aspired to become Aurovilians and they formed the single largest group in Auroville, representing more than 33% of residents. Finally, in the 40 years of Auroville's existence there had not been one instance of reprisal or retribution by an Aurovillian. iii) Suggested wrongly and unfairly that the Complainants were an anarchic sect, by stating that residents had to undergo a year's

induction before becoming full members, that Aurovilians believed in “divine anarchy”, with no rules and no leaders, that the Complainants had no leadership structure and that the Complainants had slipped beneath the radar. By way of background, the Complainants said that they had no induction process; it was not a sect, although there was a Newcomer probationary period. There was no aspiration for no rules and no leaders. The Complainants had rules, such as their Admission Policy and a formal management structure set out in the Auroville Foundation Act, 1988 (“the Auroville Act”) which created and constituted the Auroville Foundation, the Governing Board, the International Advisory Council, the Secretary, the Residents’ Assembly and the Working Committee to develop Auroville in accordance with its ideals. The Secretary, an official of the Indian Government and permanent resident in Auroville, would have protested if the Complainants had “slipped beneath the radar”. iv) contained numerous other inaccuracies which contributed to their unfair portrayal, including suggestions that:

- 16,000 Tamil villagers lived in Auroville;
- the Complainants were partly financed by the Indian Government; and
- Ofcom Broadcast Bulletin, Issue 157 10 May 2010 · Auroville’s members paid no tax. Furthermore, much of the footage broadcast was not of Auroville, but of surrounding farmland, villages and Pondicherry.

b) The programme broadcast material obtained by deception, despite the fact that: i) there was no public interest in the broadcast of that material. ii) The material could have been obtained by other means:

- the Foreigners’ Regional Registration Officer (“the RRO”) could have informed the reporter about all the cases of paedophilia in Auroville in the last 15 years; and
- the BBC was invited to visit Auroville prior to the broadcast to make a more thorough and objective investigation. The Working Committee offered to co-operate fully to ensure that the BBC had access to all possible sources of information.

By way of background, the Complainants said that the reporter obtained permission to visit and film in Auroville and to interview residents of Auroville on the pretext that, amongst other things, she wished to explain the philosophy and idealism of Auroville, how it had started and how it had developed in 40 years. In fact, she was planning to make a film on perceived child sexual abuse before she came to visit Auroville and she deceived the Complainants about the true nature of her visit. c) The Complainants were not given an

appropriate and timely opportunity to respond to the allegations made in the programme as broadcast, in that: i) During the course of her interview with the principal of the New Creation School, the reporter did not provide the principal with an opportunity to respond to the allegations of child abuse at the school by putting those allegations to the principal.

ii) The reporter unfairly omitted to give the Auroville Foundation or any resident Aurovilian an opportunity to contribute or respond to the allegations while she was in Auroville. She neither contacted the resident Secretary of the Auroville Foundation nor the Working Committee. iii) The BBC emailed the transcript of the intended programme to the Working Committee, but gave them less than 24 hours to respond. The Working Committee emailed the BBC with a long list of detailed comments however, instead of correcting everything; the BBC accepted some corrections and ignored many others, with the result that many damaging and seriously defamatory inaccuracies were broadcast in the programme that same evening. iv) a short interview with Working Committee member, Mr. Thieme, was included at the end of the programme with a static picture of him. It did not, therefore, have the same weight and was far less persuasive than if such response had been incorporated into the programme itself. By way of background, the Complainants said that it was only after strong protests from the Working Committee that the BBC agreed to include an interview with a member of the Working Committee in the programme as broadcast. Furthermore, the BBC did not send the questions to Mr. Thieme in advance, so he had no idea what to expect, and he had not been informed by the BBC what allegations had actually been broadcast in the programme and what had not. Finally, the time given to Mr. Thieme's response was perhaps less than three minutes. The BBC's case a) In summary, the BBC responded to the head of complaint that the Complainants were portrayed unfairly as follows: i) The BBC said it did not accept that the programme gave the impression that "rampant paedophilia" existed in Auroville, but rather that the programme suggested that there was a serious problem of child abuse involving some residents of Auroville which had not been effectively addressed by the Complainants. The BBC said that nowhere was the word "rampant", or anything synonymous with it, or even similar to it, actually used. The BBC said it

believed that there was a substantial array of witnesses offering testimony from a number of perspectives which tended to corroborate each other to provide a sufficient basis for the claim that allegations of abuse were not being effectively tackled by the Complainants. The BBC said that the fact that only one of the witnesses was a direct victim of child abuse did not undermine the fact that other witnesses were aware of abuse or allegations of abuse and provided compelling support for the claim that the Complainants had failed to investigate such allegations seriously. In any event, the BBC said that this was not the limit of the evidence gathered by the programme. The BBC said that the reporter had a number of conversations with other witnesses who corroborated the allegations being made, but who were not prepared to speak publicly. The BBC said that it was clear to the reporter that the concerns expressed by the anonymous villager in the programme were shared by other villagers and that there were other young people who claimed to have been sexually abused by Aurovilians. The BBC said that the reporter also became aware of what seemed to her to be a climate of fear which discouraged people from speaking out publicly, not least because of the financial dependence of many local people on the Complainants. The BBC said it did not accept the Complainants' characterization of the attitude of Mr. Batra and Mr. Nandhivarman towards them. The BBC said that in fact both had earned the enmity of the Complainants because they had highlighted the issue of child abuse by Auroville residents and had campaigned publicly for the Complainants to take the issue seriously and investigate allegations of abuse. The BBC said it could not be argued that their testimony in relation to this issue was unreliable when the "antipathy" which existed derived originally from the Complainants' failure to deal with abuse. In relation to "Shiva's" "untenable and unreliable statement", the BBC said that this referred to a claim made by him in interview that one in five children at the New Creation School had been abused. The BBC said that this part of his contribution was included in an early programme script which was shown to the Complainants, but was subsequently removed. The BBC said that, however, did not lead to the conclusion that he was therefore making up the basic allegation that such abuse was known to have taken place and was an unreliable witness. In relation to what the reporter said she saw at the beach, the BBC said that the meaning of what she said

was quite clear, that the beach was frequented both by Aurovilians and their families and by westerners who came to pick up young Indian children. The BBC said that the programme did not say the men were Aurovilian, nor did it say the beach belonged to Auroville, simply that many members of and visitors to Auroville relaxed there, which the BBC said was undeniably true. The BBC said that the reporter also took photographs of the incident she described which showed an elderly, bald, tattooed white man with a young Indian boy disappearing into a wooden hut. The BBC said that she did not follow them into the hut to see what they were doing but when she asked local people what they thought was happening they replied, “boyfriends”. The BBC said that it was quite plain that the intended meaning of the reporter’s commentary there was that the men in question were likely to have been tourists, given that was the clear context being set up by the script at that point.

In relation to Mr. Guigan, the BBC said that his remarks were framed before and after by commentary describing, in general terms, what might well be described as “the welfare and evolution” of Auroville which, as the Complainants said, was the basis of the interview he gave. The BBC said that there was no mention of child abuse to which Mr. Guigan’s comments were linked or proximate. The BBC said that it did not agree therefore that Mr. Guigan’s views were used out of context. The BBC said that it did not accept that Mr. Raj’s comments were confined to general observations that the Complainants, like everybody else, had to take seriously the universal problem of child abuse. The BBC said that in unused parts of the interview which was conducted with Mr Raj, it was quite clear that he had specific concerns about Auroville. The BBC said that, having established his sphere of work, Mr. Raj then went on to make clear that he had concerns about people staying at Auroville, even if they were not the sole focus of his concern. In relation to the presentation of two extracts from the Complainants’ intranet, the BBC said that the first extract complained of was from a posting written in 2003 by a resident who expressed serious concerns about a number of things, including child sexual abuse. The BBC said that it did not believe that it counted against the evidential value of this document that it was posted in 2003. The BBC said that in her next posting, on the following

day, the resident conceded that “Auroville has a reputation for paedophilia”. The BBC said that the second extract, where the words “visa has been cancelled. He has...and deported” were visible, referred to a relative of an Auroville resident who had been staying in the community and, the programme was told, abusing children. However, the BBC said that the individual was not identified, and what was recorded in the posting applied equally to other Auroville residents. The BBC said that in correspondence with the reporter, the Complainants had conceded that two residents had their visas cancelled after being suspected by the authorities of child abuse. The BBC said that using the extract in this context gave rise to no unfairness. In relation to Mr. Keim, the BBC said that although it was not stated in the programme, the allegation that he continued to work with children in Auroville for a further five years was based upon the evidence of two of the witnesses identified in the programme, Mr. Batra and Mr. Nandhivarman, both of whom had been instrumental in having Mr. Keim’s case pursued by the police in Pondicherry. The BBC said that their testimony was corroborated by material posted on the Complainants’ intranet site, after the broadcast, by an Auroville member who took particular issue with the account Mr. Thieme gave to News night about how the organization had dealt with the case of Mr. Keim. The BBC said that Mr. Thieme’s position on the programme was that Mr. Keim had been at Auroville “for no more than eight months before he was discovered out and kicked out of Auroville” and the authorities informed. The BBC said that the Auroville member wrote: “... This was not what I experienced when I was in New Creation around the time that Didier (a paedophile who is now in prison in India) arrived there and started looking after a group of young boys. He was only asked to leave when the complaints against him reached a number that could not be ignored by the then Entry and other Groups. As far as I remember he was in New Creation for considerably longer than the eight months mentioned by Carel in the film”. The BBC said that the author of the posting had told the BBC that she was persuaded to remove it from the Complainants’ website on 25 May 2008, a few days after the broadcast of the programme. In relation to the question posed in the programme about “brazen” child abuse, the BBC said that the Complainants’ response to the allegations made in the programme was, by agreement with the Working Committee,

made by Mr. Thieme through a pre-recorded interview at the end of the programme.

The BBC said that this was subject to only a very minor edit and that no material part of Mr. Thieme's contribution was left out. The BBC said that there had never been a complaint from the Complainants about the way that the interview was edited. The BBC said that it was clear from the interview that the Complainants claimed that they did not tolerate child abuse. ii) The BBC said that the programme only used the word exploitation in the introduction and then it was used to describe the view of local Tamils. The BBC said that it was clear that the tenor of the evidence which the reporter obtained whilst investigating the story supported the claim that many Tamils did believe that the Complainants were exploiting them. The BBC said that during her investigation, the reporter was shown data which had been compiled internally and which showed the contrast between the numbers of Tamils from the local community who applied to become Aurovilians and the number who were admitted. The BBC said that the reporter also saw internal data which showed the length of time it would take for a local Tamil to complete the admission process – sometimes up to 15 years – and, by contrast, how a relatively wealthy European could complete the process, sometimes within months. The BBC said that this material, however, was shown to the reporter on a confidential basis and it was unable to make it available. The BBC said that the reporter also spoke to three Indians who were members of Auroville who were quite happy to be interviewed (albeit anonymously) to testify how hard it was to join Auroville if you were a local Tamil. The BBC said that the reporter could affirm that very many of the Tamils she spoke to gave the clear impression of being scared of upsetting the Complainants and that they explained that this was because their livelihoods often depended on the Complainants or because they felt vulnerable to acts of reprisal. The BBC said that one local villager had stated that the Complainants had put pressure on local people by “blackmailing them” to sell their land to them. The BBC said that “Sundrun” corroborated the claim that people were scared. He stated in the programme: “We depend on them for work. If these kinds of stories come out there would be death threats from Aurovilians and we have no protection from them. There are lots of things that happen like



this inside Auroville”. The BBC said that the reporter also spent time with another witness who she asked for help and who agreed to accompany her in her car around Auroville. However, the BBC said that he was physically shaking during the whole experience and hid on the floor of the car when he saw Aurovilians. The BBC said that the reporter was left in no doubt that local Tamils were genuinely frightened of people from Auroville.

The BBC said that the Complainants did employ local people, but although this brought benefits to them, it also had the effect of making them vulnerable, and while they were paid better than workers in Pondicherry they still only received some £30 per month, which was substantially less than Aurovilians themselves received as a form of maintenance payment. The BBC said that the programme acknowledged the contribution that the Complainants had made to the surrounding community and referred specifically to work done to provide relief after the Tsunami. The BBC said that it did not believe it was accurate to say that the local Tamil population constituted 33% of Auroville residents. The BBC said it understood that the figure actually represented the total number of Indian members of Auroville, many of whom were from other areas of the country and were significantly richer and more educated than the local Tamil population. The BBC said that it was right to say that many of the local Tamils aspired to become members, but the BBC said that it was extremely hard for them to do so, not least because they were expected to have funds of their own in order to join.

iii) The BBC said that the programme did not use the phrase “anarchic sect” or anything resembling it. The BBC said it believed that reference to a period of “induction” carried no adverse implication whatsoever and certainly did not suggest that the community was an “anarchic sect”. The BBC said that it was common to refer to the process whereby an individual was introduced into a new job, for instance, as “induction”. The BBC said that reference to “divine anarchy” derived from a quote on the Complainants’ own website attributed to Mirra Alfassa (known to Aurovilians as “The Mother”) who founded the community. The BBC said that The Mother went on to spell out that “the ideal” was a situation “without fixed rules and laws”. This, the BBC said it believed, was perfectly consistent with the comment made in the programme that the Complainants

aspired to “no rules, no leader”. The BBC said that it believed that, regardless of the organizational structures in place in Auroville, there was no doubt that it aspired ultimately to the ideal which was expressed by its own founder. The BBC said that it did not believe that it was unfair to represent the community as aspiring to that particular ideal. iv) The BBC said that the complaint did not set out why the minor alleged inaccuracies gave rise to unfairness. The BBC said it did not accept that any of them represented genuine inaccuracies and said it believed that they had all been disposed of in the BBC’s response to the Working Committee’s complaint to the BBC’s Editorial Complaints Unit. b) In summary, the BBC responded to the complaint that the programme broadcast material obtained by deception as follows: The BBC said that the only material obtained by deception was a very limited amount of background information supplied by the Complainants. The BBC said that the material upon which the allegations of child abuse and the Complainants’ inadequate response to this were based, was obtained openly and all material used was used with the informed consent of those who had provided it. The BBC said that when the reporter approached the Complainants she told them that she was working on a general report about Auroville because at that stage she was hoping to be able to film within the community and she took the view that this would have been rendered less likely if she had disclosed that she was investigating allegations of paedophilia. The BBC said that at that stage, the programme makers had to consider the possibility that early disclosure of the nature of the allegations might have resulted in a lack of co-operation from the Complainants or even measures being taken to thwart the investigation. The BBC said that it believed that, given the public interest in the allegations being investigated, the programme was entitled to protect its investigation by exercising prudence at that stage and that the level of deception was justified in those terms. However, the BBC said that it was never its intention to withhold from the Complainants the actual focus of the investigation to the extent that the community would have been denied a sufficient right of reply to the allegations. The BBC said that the deception at the early stage was intended solely to facilitate the preparation of the programme. The BBC said it believed that the subject matter of the programme – child abuse within the community and the

inadequacies in the community's response which may have left children at serious risk – was self-evidently in the public interest and the relatively minor degree of deception involved in bringing the story to public attention was justified. c) In summary, the BBC responded to the complaint that the Complainants had not been provided with a sufficient right of reply as follows: The BBC said that there was no requirement in Ofcom's Broadcasting Code that allegations should be put at the earliest opportunity or during filming. The BBC said that it believed that the Complainants were given more than sufficient notice of the allegations being investigated to allow them to provide a considered response, as evidenced by email correspondence between the BBC and the Complainants and the BBC's extended efforts to accommodate an interview with a representative of the Complainants. The BBC said that the fact that, closer to transmission, the Complainants were also provided with a script and copy of the programme, underlined the BBC's commitment to provide a sufficient right of reply to what were very serious allegations. The BBC said that the email correspondence between the BBC and the Complainants made clear that the allegations were put clearly to the Complainants well before transmission of the programme and that the BBC made strenuous efforts to accommodate an interview with a representative of the Complainants in the programme. The BBC said that the first email from the reporter setting out the allegations which were being investigated was sent on 24 April 2008, nearly a month before the programme was broadcast. The BBC said that there followed an exchange of emails over the next three weeks where further requests for responses were made and information was provided by the Complainants. The BBC said that the reporter had asked in the first email for an interview with Dr Karan Singh, the Chairman of the Auroville Foundation. However, this invitation was declined. The BBC said that it was not true that it was only after strong protests from the Working Committee that the BBC agreed to conduct an interview. The BBC said that, during further discussions on 19 May 2008, it became clear that the Complainants were now interested in providing someone for interview for the programme, but that there appeared to have been internal confusion between Auroville's Outreach Media<sup>1</sup>, the Working Committee and the International Board as to who would be dealing with the matter. At that stage, therefore, the BBC said

that efforts resumed to try to provide facilities for a studio interview for Newsnight. On the morning of 20 May 2008, the BBC said that the script of the programme was sent to the Complainants and they replied with comments the following day. The BBC said that on the basis of the Complainants' reply some minor amendments were made to the script. The BBC said that a recording of the programme was sent to the Complainants by email prior to transmission. The BBC said that it became evident by the afternoon of 21 May 2008 that a studio interview would not be logistically possible, and so alternative arrangements were made to interview Mr. Thieme by Skype for inclusion at the end of the programme. The BBC said that the interview covered the central issues in the programme: whether there was evidence for the allegations being made; the credibility of the witnesses; and the steps that the Complainants had taken to deal with allegations or suspicions of child abuse as they arose. The BBC said that Mr. Thieme responded at length to the questions put by Mr. Jeremy Paxman. The BBC said that given all of this, it could not agree that the Complainants were not given a sufficient right of reply. The BBC said that the main allegations were put to the Complainants well in advance of transmission, and the specific form in 1 The Auroville department set up to look after the logistics of visiting journalists, which the allegations would be made was clarified in the script and recording which were provided to the Complainants before transmission and before the interview with Mr. Thieme. The BBC said that it acknowledged that a studio interview would have been preferable to a telephone interview via Skype and that it used its best endeavors to arrange that but, because of the Complainants' own internal confusion, it was left with insufficient time to do so. Nevertheless, the BBC said that the interview which took place provided sufficient opportunity for Mr. Thieme to respond fully to the allegations contained in the programme. The BBC's Supplementary Statement As it appeared to Ofcom that there may be a fundamental misunderstanding between the parties about what the terms "Auroville" and "Aurovilian" covered, Ofcom asked the BBC to set out what it believed the definitions of Auroville and Aurovilians were. Were they a limited area with 2,000 residents over which the Complainants could exert some control, as the Complainants said, or a wider area and a wider group of people? The definition of Auroville the BBC said that the geographical

definition of Auroville was a matter where the formal, legal position and the practical reality were not the same. The BBC said that the formal delineation of Auroville only began with the Auroville Act, which imposed a duty to provide a “Master Plan” for the Auroville project which would create a geographical definition. The BBC said that the Master Plan on the Complainants’ website showed that the population of Auroville exceeded by a considerable margin the 2,000 claimed by the Complainants, which referred only to Auroville residents – i.e. those that had been accepted into membership of the Auroville project. The BBC said that the Auroville boundaries had subsumed local villages whose residents did not fall into this category. The BBC said that a total of six villages were included in the central Auroville area, where some 8,000 local people lived. The BBC said that Auroville had proceeded to extend its limits by purchasing additional land, some of which was contiguous with the original area, and some of which was not. Locally, because of this growth, the BBC said that the area considered to be “Auroville” was much wider than the more narrowly-defined area over which the Complainants said they had jurisdiction, and the postal address “Auroville” was used to cover an area even wider than the land owned by Auroville. The BBC said that it was misleading to argue that the definition of Auroville’s limits should be confined to the central area. The BBC said that it believed that a broader, less legalistic understanding of the geographical limits of Auroville conformed more to the practical reality and that no unfairness necessarily attached to those parts of the programme complained of where that broader definition informed the allegations being made. Auroville Beach the BBC said that the issue of jurisdiction over Auroville beach did not rest upon determining legal ownership or whether it fell within a particular definition of Auroville. The BBC said that it believed that, while it was unarguably the case that the beach was publicly owned and not legally owned by Auroville, the Complainants were being disingenuous when they claimed that they had no jurisdiction over it. The BBC said the facts were that though they did not own it, the Complainants had a proprietary attitude towards the beach in question (situated in front of the Repos restaurant, which was owned by Auroville), and treated it as their own. The BBC said that it was on the section of beach controlled, if not owned, by Auroville, that the reporter observed a man taking a young boy into

nearby huts. The BBC said that it was not clear whether the huts were on public land or the Repos land belonging to Auroville, but the man was observed with the boy on the section of beach to which the BBC said that the Complainants attempted to control access. The BBC said that a second European man with a very young local boy accompanying him was seen leaving the beach by the Repos exit, suggesting that he was highly likely to have been an Auroville member or guest. The BBC said that it did not believe therefore, that the fact that Auroville did not legally own the beach rendered the programme's report of what was seen there unfair.

### **Mr. Keim**

The BBC referred to a copy of a note which it said was provided by the Auroville Entry Group (which regulated the admission of Newcomers to Auroville) to Mr. Batra in 2004. The BBC said that the note was provided to Mr. Batra at a time when the Secretary of Auroville had instructed Working Committee members to co-operate with Mr. Batra in investigating the matter of Mr. Keim. The BBC said that the note, which the BBC said was drawn from the Entry Group's file on Mr. Keim, revealed that: · Evidence of his activities with children first came to light between April and September 1996, yet Mr. Keim was granted a further visa extension (supported by the Auroville Visa Service) in September 1996. · Despite what was known about him, Mr. Keim's "Newcomer process" was not terminated until April 1997. The BBC said that during that time he was allowed to carry on living in central Auroville, where children were put at risk by his presence. · Had the authorities been informed when the allegations first came to light, it was inconceivable that Mr. Keim would have been granted a visa extension in September 1996. The BBC said that despite the Complainants' claim that they "informed the RRO" in September 1996, there was actually no record in the Auroville note that this happened, then or later. The BBC said that it did not dispute that Mr. Keim lived in Pondicherry after he was asked to leave Auroville. However, the BBC said that he was able to freely visit Auroville without any efforts being made by the Complainants to exclude him and frequently did so. The BBC said that it acknowledged that the facts did not conclusively demonstrate that Mr. Keim continued to have contact with children in Auroville, as stated in the programme. However, the BBC said that it did not believe that

any unfairness arose from that, as it was immaterial whether the children whom he had continued contact with were in Auroville or not.

### **The Complainants' comments on the BBC's case**

In summary, the Complainants responded to the BBC's comments in relation to the head of complaint that the Complainants were portrayed unfairly as follows: i) Rampant child abuse In response to the BBC's statement that the word "rampant" did not appear in the programme, the Complainants said that a programme could not be judged only by the exact words that were used in it and that what mattered was what the viewers took home. · The Complainants said that Mr. Batra was not excluded from Auroville because he tried to have the matter of child abuse addressed. They said that he had never contacted them on the matter of perceived child sexual abuse, nor had he ever campaigned publicly for the Complainants to take the issue seriously and investigate allegations. The Complainants said that Mr. Batra had not been involved in the case of Mr. Keim which was dealt with by them in 1996/1997, long before Mr. Batra came to Auroville as a guest. Nor was he involved in a case dealt with by the Complainants in October/November 2004.

The Complainants said that Mr. Nandhivarman had never contacted them on the matter of perceived child sexual abuse and that he only started his attacks on the Complainants in 2008 after the BBC broadcast the programme on Auroville. · The Complainants said that they believed that the witness Shiva was unreliable and was trying to "satisfy" the reporter. The Complainants said that another primary school existed a stones-throw from New Creation School where parents could have moved their children if they had had concerns. · The Complainants said that they did not accept the reporter's statements that other witnesses had corroborated the allegations made. The Complainants said that in relation to what went on at the beach, they considered that the opinion of local people on what they thought was happening were irrelevant. The Complainants said that from the points made in the BBC's statement, they concluded that the BBC's allegation that there was a "serious problem of child abuse in Auroville involving some residents of Auroville" was incorrect. The

Complainants said that the BBC had not proven there was a serious problem of child abuse in Auroville which had not been effectively addressed by the Complainants. The Complainants said that over the last 15 years they had responsibly dealt with five cases of alleged or proven paedophilia. For a community of now 2,000 people that attracted thousands of guests a year, they considered that the figure did not amount to a serious problem of child abuse. In relation to the first intranet extract, the Complainants said that the BBC omitted to refer to the opinions of other Aurovilians on the statement, e.g. of one who responded that "The petition has no substance at all and adds to a depressing chain of rumours..." or of another who wrote "I hope that you have the correct evidence to back up your assertions". The Complainants asked why was the opinion of one single resident of Auroville regarded by the BBC as the truth, while the comments on his posting by fellow residents were ignored. The Complainants said they disagreed with the BBC's statement about the second intranet posting. They said that the posting was taken from a report of the Auroville Security Service. The individual was fully identified in that report and was, as far as the Complainants were aware, never involved with paedophilia but was roaming the area in a mentally unstable state. The Complainants said they objected to the BBC's statement that "what was recorded in the posting applied equally to other Auroville residents". The Complainants said that the BBC had misread an email from Outreach Media and that no allegations of child abuse had been made against one resident and that the other had been the subject of false allegations investigated and determined to be unfounded by the Complainants. In relation to Mr. Keim, the Complainants pointed out that the case of Mr. Keim was more than 12 years old (more than 11 years when the reporter made the programme). The Complainants said that the BBC's statement that "Keim was allowed to work in Auroville for another five years after he was expelled" implied that Mr. Keim would have traveled the (dangerous) road from Pondicherry to Auroville for a period of five years i.e. from 1997-2002, to teach at a place he was expelled from. The Complainants said that defied all logic. The Complainants said in relation to the length of time Mr. Keim was in Auroville, in fact Mr. Keim joined Auroville on 14 December 1995, when he was granted Newcomer status, that status was revoked in September 1996, i.e. a few days more



than the eight months Mr. Thieme mentioned in the programme. The Complainants said that the observation by the Aurovilian that Mr. Keim stayed longer was basically correct, in that Mr. Keim, after attempts to come to an agreement with him were unsuccessful, only left Auroville in April 1997. However, the Complainants said that the Aurovilian had not corroborated the statements of Mr. Batra and Mr. Nandhivarman that Mr. Keim was allowed to work in Auroville for another five years after he was expelled. ii) The Complainants said that they did not believe that the reporter obtained evidence to support the claim that “many local people say the place [Auroville] exploits them”. In relation to the number of Tamil villagers joining Auroville, the Complainants said that one of the conditions for living in Auroville was that people had to find a place to live. In the last 10 years, this had become a serious problem. The Complainants said that many people from the local villages lacked the financial means to contribute to building an apartment and the Complainants did not have the means to offer many apartments “for free”. That was one of the reasons why the Complainants had been hesitant to admit people from the surrounding villages in recent years.

The Complainants said that another reason was that the Entry Group had often questioned the motivation of many people from the villages wanting to join Auroville, as quite a few had no other objective than to increase their material prosperity and status. The Complainants said that the Entry Group included Tamil Aurovilians, who often hailed from the same villages as the people who wished to join. The Complainants said that they did not maintain separate statistics of where Indian Aurovilians come from, however by July 2009 Auroville had 2,120 residents, of which 904 were Indians. The Complainants said that a reliable estimate showed that of those 904 Indians, about 700 were Tamils, showing a preponderance of Tamil Aurovilians in the Auroville population. Referring to the interview with the anonymous villager, the Complainants said that it was quite reasonable to request the villager to sell the land to them if the land was located in the city or greenbelt area marked in the Master Plan of the future city if the villager was planning to sell the land. The Complainants said that it was illogical to even assume that they would take a villager to court if s/he didn't want to sell land to them. The Complainants had no legal

grounds to acquire the land mentioned in the Master Plan. The Master Plan had no legal power whatsoever, it was just a plan, and the Complainants would not stand any chance of success in court. iii) The Complainants said that the programme gave the impression that they were an anarchic sect and that this was communicated to the BBC by many people. The Complainants said that the BBC had ignored the condition that their original founder, The Mother, had made to achieving divine anarchy, namely that people need to be conscious of their psychic being and guided by it and that the ego's authority and influence must disappear. Only under those conditions was divine anarchy a possibility. iv) The Complainants said that they considered the number of inaccuracies in the programme was so large that it justified the use of the word unfairness. They also considered it was unfair for the BBC to have broadcast the programme without correcting many inaccuracies and mistakes that had been pointed out by the Complainants. c) In summary, the Complainants responded to the BBC's statement about no appropriate opportunity to respond as follows: The Complainants said that the time given to the Working Committee to comment on the transcript – less than 24 hours – was not sufficient. The Complainants said that they did not agree that the reporter was open about the allegations a month before the programme was broadcast. They said that it was only after the reporter was back in England, on 24 April 2008, less than a month before the broadcast, that she first requested Outreach Media to respond to allegations of paedophilia in Auroville and that the Complainants didn't scrutinize their members or their visitors. The Complainants said that the reporter was simply asking for more information, which she was given by Outreach Media. There was no statement such as "I have decided to make a programme on paedophilia in Auroville" and it was only during the correspondence that the Outreach Media team started to get inkling that the reporter had deceived them about the true purpose of her programme.

The Complainants said that they did not agree that there was any internal confusion. The issue was that most members of the Working Committee were on holiday or were going on holiday when the issue came to a head. The Complainants' comments on the BBC's supplementary statement. In summary, the

Complainants responded to the BBC's supplementary statement as follows:

### **Definition of Auroville**

The Complainants said that the BBC's submission that the inclusion of the villages in the Master Plan showed that the population of Auroville exceeded by a considerable margin the 2,000 claimed by the Complainants was a misunderstanding of the situation. The Complainants said that the villagers lived their own lives on their own land and in their own houses, which had never been part of or relatable to Auroville as defined in the Auroville Act. Furthermore, the Complainants said that the Auroville Act specified that a resident was to be registered in the Register of Residents maintained by the Secretary of the Auroville Foundation. The Complainants said that none of the villagers living in the villages mentioned in the Master Plan were registered in the Register of Residents, except those who had made the decision to join Auroville and had been admitted as residents. The Complainants said that Auroville did not own anywhere near all the land specified in the Master Plan. As much as 176 acres in the actual city area and approximately 2,000 acres in the encircling greenbelt area were owned by people from the surrounding villages. The Complainants said that it was incorrect for the BBC to say that access to privately-owned land could only be obtained via land owned by Auroville. The Complainants said that villagers had normal access to their land and that most roads in the Auroville area were public and did not belong to Auroville. The Complainants said that they could only account for what happened on the land and in the houses owned by them. They said that they had no control over, and nothing to say about what happened inside the villages, on village-owned land, on Government-owned land or on any public beach or road. The "Auroville" beach The Complainants said that Repos was a piece of land owned by Auroville which was located adjacent to the beach and was inhabited by residents of Auroville. They said it offered limited facilities to Aurovilians and Auroville guests on their way to and from the beach and those security guards posted near the Repos entrance gates checked if people were Aurovilians or guests of Auroville. The Complainants said that as hooliganism was on the increase, and as certain Indian men liked to harass foreign women dressed in beachwear, it had become necessary to install a

guard on the beach. The Complainants said that such measures did not in any way imply that they controlled the beach. The Complainants said that non-Aurovilians and non-Auroville guests could walk around the perimeter of Repos (two minutes) to access the same stretch of beach in front of Repos or go to other parts of the beach. The Complainants had no authority to prevent anybody from using the beach in front of Repos, and as the BBC said, that often happened. The Complainants said that as they did not have a proprietary attitude towards the beach, the BBC's suggestion that that attitude made the Complainants accountable for what happened on the beach was wrong. Mr. Keim The Complainants said that they had not found in the files of the Working Committee or in the files of the Secretary of the Auroville Foundation any instruction from the Secretary to the Working Committee to co-operate with Mr. Batra in this matter. In addition, they said that the note provided by the BBC was at certain points incorrect and did not contain full data. The Complainants therefore questioned whether Mr. Batra had received the note from the Entry Group in 2004. The Complainants said that the BBC had drawn conclusions from the note that was not borne out by the contents of the note. The Complainants said that the note did not show any evidence that Mr. Keim's activities with children came to light between April and September 1996, it only stated that Mr. Keim was granted Newcomer status on 14 December 1995 and that a six month extension letter was issued to the Indian High Commission in Sri Lanka in April 1996. The Complainants said that Mr. Keim had arrived in India on a one year visa valid until 26 October 1996 and, in accordance with the then current regulations of the Government of India, the Visa Service of Auroville issued recommendations for a visa extension six months before the expiry of the visa. In the case of Mr. Keim, that was April 1996. The Complainants said that the note wrongly stated that Mr. Keim's visa extension was refused in September 1996. His visa extension was granted until 25 April 1997 and in September 1996; Mr. Keim's Newcomer process was terminated. The Complainants said that attempts were made to come to an agreement with Mr. Keim about his attitude to children. Pending the discussions, the Visa Service of Auroville issued, in October 1996, a second letter of recommendation for another six month extension (again six months before the expiry of the visa). The Complainants said that the attempts to come to an agreement

with Mr. Keim failed and the note specified the reasons why. Mr. Keim left Auroville on 8 April 1997 and this was communicated by the Entry Group to the Secretary of the Auroville Foundation and to the RRO one day later. However, the Complainants said that Mr. Keim's second visa extension had been granted in the meantime until 25 October 1997. The Complainants said that they were not aware why the Pondicherry authorities did not take action against Mr. Keim, or how Mr. Keim managed to continue living in India for many years after the Indian authorities were informed that he had left Auroville. The Complainants also noted that in the BBC's supplementary statement it blamed them for Mr. Keim traveling through Auroville after he had been expelled. The Complainants said that since most of the roads that passed through Auroville were public and Auroville had no fence around it, it was possible that Mr. Keim had traveled through or around Auroville at some point in time after he was expelled. The Complainants said that in their files was a note from a former Secretary to the Auroville Foundation to the RRO dated 20 September 1999, which stated:

“Dear Sir,

This is regarding the case of Mr. Didier Keim, French national, who left Auroville on 08-04-1997. We have learned that this individual is still staying in the vicinity of Auroville. His presence is not desirable as he is suspected to be a paedophile. We have received reports from the Visitors' Centre of Auroville that he was seen in this area with some local children. We request you to take urgent steps those persons are not allowed to stay in and around Auroville / India and he may not be given visa to enter India again after he is deported”. The Complainants said that the letter was clear evidence that they did pursue efforts to get Mr. Keim evicted from India long after he had already been expelled from Auroville.

### **BBC's response to the Complainants' comments on the BBC's case**

In summary, the BBC responded to the Complainants' comments as follows: Rampant child abuse The BBC said that it had nothing further to add to its statement in relation to this point. · The BBC said that Mr. Batra denied the claims made by the Complainants. The BBC said that when Mr. Batra was

declared persona non grata by the Complainants in December 2004 the reason given was indeed that stated by the Complainants. However, Mr. Batra believed that was merely a pretext to remove him after he had assisted an individual in a legal action against an Auroville member and had raised issues of child abuse which the Complainants were reluctant to acknowledge and deal with. · The BBC said that it was plain from the fact that Mr. Nandhivarman was a source of information and contacts for the reporter that his concerns about child abuse at Auroville must have predated the broadcast of the programme, as indeed they did. The BBC said that the fact that he had not been writing a public blog on the issue did not mean that he did not have serious concerns. The BBC also said that the fact that Mr. Nandhivarman was publicly criticizing the Complainants did not undermine his status as a witness, given that the testimony which he provided to the programme was corroborated by other witnesses. · In relation to Mr. Keim, the BBC said that it believed that the case of Mr. Keim clearly demonstrated that the Complainants' approach to dealing with allegations of child abuse had been open to criticism, and had placed children at risk. The BBC said that it had now obtained, from the criminal court in Pondicherry, copies of documents gathered during the police investigation into the case of Mr. Keim in 2002. From those documents, the BBC said that it became clear that the Complainants' response to Mr. Keim's case had, at every significant stage, been wholly inadequate. On the issue of whether Mr. Keim continued to have access to children in Auroville for a further five years, the BBC said it had nothing to add to except to reiterate its belief, which was strengthened by the documentation from the court, that the Complainants' behaviour was so irresponsible and reckless that no unfairness arose from any discrepancy in the time periods during which Mr. Keim continued to be allowed to pose a risk to children in Auroville. The Complainants' final response in respect of Mr. Keim only In summary the Complainants responded to the BBC's comments in relation to Mr. Keim as follows: The Complainants said that the BBC had not provided any evidence and therefore had no justification for its innuendo that they handled any other cases of alleged paedophilia in the same way as the BBC believed the Complainants handled Mr. Keim's case. The Complainants noted that the BBC had acknowledged that the "five years" statement in relation to Mr.

Keim was incorrect. The Complainants said that the BBC's allegations about Mr. Keim had made it necessary to do a complete investigation into the files of the Auroville Residents' Service, the Entry Group, the Auroville Archives and the Auroville Foundation. The Complainants provided a chronology of Mr. Keim's stay in Auroville and each point of the chronology was supported by a document. The Complainants said that the chronology showed that Mr. Keim first came to Auroville as a tourist on 1 December 1994 and that he did not leave Auroville because of allegations of paedophilia. The Complainants said that nowhere in the files could the words paedophilia or child sexual abuse be found. The Complainants said that Mr. Keim left because he failed to honour an agreement reached between him, the Entry Group and an ad-hoc group. The Complainants said that only in a letter of 20 September 1999 from the Secretary of the Auroville Foundation to the RRO, was there reference to rumoured paedophile activities of Mr. Keim. Complaining about the presence of Mr. Keim in the vicinity of Auroville, stating that "his presence is not desirable as he is suspected to be a paedophile", the Secretary asked the RRO to take urgent steps to see that such persons were not allowed to stay in and around Auroville/India and that he may not be given a visa to enter India again after he was deported. The Complainants said that the letter was written two years and five months after Mr. Keim left Auroville on 8 April 1997. The BBC's final response in respect of Mr. Keim In summary, the BBC responded to the Complainants' comments in relation to Mr. Keim as follows:

In response to the Complainants' statement that the BBC was not justified in suggesting that the Complainants handled any other cases in the same way as Mr. Keim's case because it had provided no evidence for the existence of other cases, the BBC attached a statement from a former teacher at the New Creation School, who described how the Complainants responded when she raised concerns of "highly inappropriate" behavior by a teacher at the school. The BBC said it believed that the statement spoke for itself.

The case of Mr. Keim: The BBC said that the Complainants' latest claims in respect of Mr. Keim's case were astonishing. The BBC said that it followed, that the Complainants could not claim to have been unfairly treated by the programme where

allegations made by the programme relied upon what was presented as fact by the Complainants themselves. The BBC said that in response, the Complainants now claimed that they couldn't have taken any other action because they did not, after all, have any idea that he was abusing children. The BBC said that it believed that this argument was wholly specious. The Complainants' final response in respect of the former teacher only in response to the statement of the former teacher, the Complainants attached five statements which they said showed that her statement, as evidence of other cases, could not be sustained. Decision Ofcom's statutory duties include the application, in the case of all television and radio services, of standards which provide adequate protection to members of the public and all other persons from unfair treatment and unwarranted infringement of privacy in, or in the making of, programmes included in such services. In carrying out its duties, Ofcom has regard to the need to secure that the application of these standards is in the manner that best guarantees an appropriate level of freedom of expression. Ofcom is also obliged to have regard, in all cases, to the principles under which regulatory activities should be transparent, accountable, proportionate and consistent and targeted only at cases in which action is needed. In reaching its decision, Ofcom considered all the relevant material provided by both parties. This included a recording and transcript of the programme as broadcast, both parties' written submissions and supporting material. a) i) Ofcom first considered the complaint that the Complainants were unfairly portrayed because the programme wrongly and unfairly suggested that paedophilia was "rampant" in Auroville and that "nothing" was being done about it. Ofcom considered whether the programme makers' actions ensured that the programme as broadcast avoided unjust or unfair treatment of the Complainants, as set out in Rule 7.1 of the Ofcom Broadcasting Code ("the Code"). In particular, Ofcom considered whether the programme makers took reasonable care to satisfy themselves that material facts were not presented, disregarded or omitted in a way that was unfair to the Complainants (as outlined in Practice 7.9 of the Code). Ofcom noted that the BBC accepted that the programme had suggested that there was a serious problem of child abuse involving some residents of Auroville which had not been effectively addressed by the Complainants, but that it did not



accept that the programme suggested paedophilia was “rampant” in Auroville or that “nothing” was being done about it. Having viewed the programme as broadcast, Ofcom considered that “rampant” was too strong a characterization of the allegations of child abuse reported by the programme. In Ofcom’s view, the programme presented allegations that there was a serious and widespread problem of child abuse in Auroville. In addition, Ofcom considered that the suggestion that “nothing” was being done by the Complainants about child abuse in Auroville was not made by the programme. Instead, Ofcom considered that the allegations presented in the programme were that the Complainants’ response to the issue of child abuse in Auroville was ineffective and inadequate. Ofcom noted that these were relatively fine distinctions, that the allegations presented were of a serious nature and that the BBC did not seek to rely solely on the precise wording of the complaint, but instead presented evidence addressing the issue of paedophilia and the Complainants’ response to it. Ofcom therefore proceeded to consider whether the Complainants were unfairly portrayed because the programme suggested that child abuse was a serious and widespread problem in Auroville and that the Complainants’ response to it was ineffective and inadequate. The parties submitted a substantial amount of material to Ofcom including material gathered after the broadcast of the programme. It should be noted, however, that Ofcom’s role was not to establish whether child abuse was in fact a serious and widespread problem in Auroville or whether the response to it by the Complainants was ineffective and inadequate. Ofcom’s role was to determine whether, in broadcasting the allegations, the programme makers took reasonable care not to present, disregard or omit material facts in a way that was unfair to the Complainants.

The Code recognizes the freedom of broadcasters to broadcast matters of genuine public interest and seeks to ensure that, in presenting serious allegations, they take reasonable care not to do so in a way that causes unfairness to individuals or organizations. In this case, Ofcom recognized that it was in the public interest to report on allegations such as those covered by the programme, but that this needed to be consistent with the requirement of fairness and other requirements of the Code. The programme presented a number of allegations regarding the

Complainants and items of evidence, including statements from individuals and extracts from the Complainants' intranet. The Complainants' rejection of the allegations was noted at certain points in the report itself and more comprehensively in the broadcast interview by Mr. Jeremy Paxman of Mr. Carel Thieme at the end of the report. The key items of evidence and the manner in which they were presented are set out below:

Interview with Mr. Raj Batra : In summary, Mr. Batra, a former guest in Auroville, said in the programme that after villagers complained to him about allegations of child abuse by Aurovilians and visiting tourists he had spoken to people in Auroville about it and had been asked whether the allegations concerned the children of villagers or of Aurovilians. Given it was the former, Mr. Batra said they said "then it's nothing to do with us". He also noted that Auroville was "the kind of environment in which every parasite is going to turn up and get away with a hell of a lot of abuse and exploitation" and was in an underdeveloped part of India with weak institutions, with the clear implication that the Complainants were not fulfilling their obligations in that context. The Complainants stated that Mr. Batra had a grudge against them and also stated in their response to the BBC after receipt of the proposed transcript of the programme that Mr. Batra was asked to leave Auroville for making false representations about his passport and background and due to complaints about "anti-social and destructive behaviour". The BBC stated that Mr. Batra considered this to have been a pretext and that he believed the real reason for his removal related to his complaints about child abuse in the community. Ofcom noted that Mr. Batra and the Complainants disagreed about the reasons for his departure from Auroville and the motives for his statements in the programme. However, the fact that there was a dispute about Mr. Batra's motives was not in itself necessarily a reason not to include his allegations. Mr. Thieme in his interview at the end of the report made it clear that the Complainants disputed the substance of Mr. Batra's allegations. He stated: "I do not accept the statements which have been made in the ... transcript which we were shown this morning ... I think that the script was full of inaccuracies, innuendos and accusations without being substantiated in any way". "Well the question is why ... any of those witnesses haven't come to any of the relevant authorities

... None of them have ever bothered to complain, so what's the value of these kind of witnesses?". Ofcom noted that the reporter's comment that "He [Mr. Batra] left [Auroville] after villagers complained to him about child abuse from Aurovilians and also visiting tourists", took at face value the reasons given by Mr. Batra for his leaving Auroville, even though the Complainants' response to the script made it clear those reasons were disputed. Ofcom considered that there could have been merit in the BBC including a statement in the programme that the Complainants disputed not just the substance of Mr. Batra's allegations but also his motives for making them. However, Ofcom considered, given that it was clear from the programme that Mr. Batra had left Auroville and was now making serious allegations about the Complainants, viewers would have been in a position to decide what weight to attach to Mr. Batra's contributions to the programme. As a result, Ofcom did not consider that the absence of a qualifying statement in the circumstances of the programme as a whole meant that the broadcaster had presented, disregarded or omitted material facts in relation to Mr. Batra's statements in a way that was unfair to the Complainants.

### **Interview with Mr. N Nandhivarman**

In summary, Mr. Nandhivarman, a local politician, said paedophiles were not necessarily Aurovilians, but often tourists who heard about the availability of sex and came to stay in Auroville as visitors. He expressed concern that many were slipping through the net as the local police turned a blind eye and some people were simply being deported from Auroville. Following the allegations about Mr. Keim, he stated that "until a man is publicly exposed, they [the Complainants] shield him" before "technically" expelling him. The Complainants stated that Mr. Nandhivarman had a history of antipathy towards them and also stated in their immediate response to the BBC on receiving the transcript of the programme that the "shielding" statement was absolutely incorrect. The Complainants also said that Mr. Nandhivarman was not referring to the situation in Auroville, but in nearby Pondicherry where the police may be turning a blind eye and where Auroville had no power to do anything about paedophilia. Ofcom considered that Mr. Nandhivarman's status as a local politician (rather than an eyewitness for example) was made clear in the programme and that viewers

would have understood his role in making the comments that he did. It was clear from the nature of Mr. Nandhivarman's comments that there was tension in his relationship with Auroville, whether because of the issue he referred to or for other reasons. In the circumstances, Ofcom considered that even if the programme had explicitly stated that Mr. Nandhivarman had antipathy for the Complainants it would not have had a material effect upon viewers' understanding of his comments. As a result, Ofcom did not consider that in relation to the comments of Mr. Nandhivarman in the programme, material facts had been presented, disregarded or omitted in a way that resulted in unfairness to the Complainants.

#### Interview with an anonymous villager, "Sundrun"

In summary, Sundrun, the name applied to an anonymous local villager, said he had been abused from the age of 10 by an Aurovilian white man and that abuse was still occurring involving other children at a beach near Auroville and areas around it. It was clear from the fact that the programme depicted Sundrun as an adult and his use of the past tense when describing his own experience that the events described happened some time ago. The Complainants, in their immediate response to the BBC on receiving the transcript of the programme, expressed sympathy for Sundrun's personal situation but said that had he informed the Complainants of the allegations, the offender would have been removed from Auroville and a police case would have been started immediately. In their complaint to Ofcom, the Complainants claimed that the programme had suggested that Sundrun had reported the abuse to the Complainants who had taken no action. Ofcom did not consider the programme implied Sundrun had reported his allegations to the Complainants at the time. As a result, in Ofcom's view, the broadcaster took reasonable care not to present, disregard or omits material facts in relation to Sundrun's personal situation in a way that resulted in unfairness to the Complainants. Interview with an anonymous villager, "Shiva" Shiva, the name applied to an anonymous local villager, stated in the programme: "Some children here are currently being abused, particularly in the New Creation School. Men come in and ask them to stay after school and have sex with them, giving food and paying them. The children get used to this life, to the money and they're going back for more". The

Complainants, in their immediate response to the BBC on receiving the transcript of the programme (which featured the more specific allegation by Shiva that “one in five” children were being abused) stated that it was untrue and unimaginable that one in five children were being abused. The Complainants said that the management would not tolerate it and that no parent would send their child to such a school given there were other schools in the area. In addition, prior to broadcast a number of other people associated with Auroville wrote to the Editor of Newsnight expressing disbelief at this allegation including the Secretary of Auroville International UK, a registered charity. Ofcom noted that as a result of these submissions, the BBC removed the reference to “one in five children” from the transcript and this element of the allegation was not included in the programme as broadcast. In respect of the general allegation of child abuse that was included, Ofcom recognized that Shiva was not speaking from first-hand experience and that he remained anonymous which made it harder for Auroville to respond in full to his allegations. However, the programme did not suggest Shiva was relaying firsthand experience of abuse, and Ofcom considered there was clear justification for anonymity given the tensions between the Complainants and others living locally (whether or not the allegations about fear of reprisals considered below were in fact well founded). The fact that the Complainants denied Shiva’s more general allegations was made clear in the programme in Mr. Thieme’s interview (see above) and Ofcom considered that the BBC had taken reasonable care not to present, disregard or omit material facts in relation to Shiva’s allegations in a way that resulted in unfairness to the Complainants.

#### Interview with Mr. Gilles Guigan

Mr. Guigan stated in the programme: “Basically the project of Auroville is the ideal society and any society can only reflect the quality of its members. You cannot have an ideal society with no ideal members”. The Complainants considered Mr. Guigan’s comments were used out of context to support the programme’s allegations regarding child abuse in Auroville. Mr. Guigan himself provided a statement, via the Complainants, in support of the complaint stating his objections to the manner in which the reporter secured an interview and the fact his interview was used in a programme reporting serious allegations about the

Complainants which he did not support. Ofcom considered it was clear from the context in which Mr. Guigan's comments appeared in the programme as broadcast that they did not relate specifically to allegations of child abuse made earlier in the programme, but referred to the aspiration of Auroville to become an ideal society. In the circumstances, Ofcom did not consider that Mr. Guigan's comments were presented out of context and did not result in unfairness to the Complainants.

Mr. Ram Kumar Raj

Mr. Raj stated in the programme: "The sexual abuse issue has to be taken seriously by this Foundation, Auroville Foundation, they should scrutinize people stepping into their Foundation or visiting their Foundation, or they want to stay at their Foundation, make it very clear their intention – that if you are coming to our Foundation, you should follow the things and we will be watching you". Mr. Raj said, in a letter to the Working Committee after the programme was broadcast (included in the Complainants' submission to Ofcom), that his broadcast statement was taken out of context and that he did not have specific concerns about child abuse in Auroville, but had instead told the reporter that Auroville, like everyone else in the area, had to take the problem seriously and scrutinize visitors staying there. The BBC indicated that from his interview it was quite clear that Mr. Raj had concerns directed specifically at issues of child abuse in and around Auroville itself. Ofcom viewed the unedited interview with Mr. Raj and noted that, as the programme said, part of his work related to educating children about child abuse and how to avoid it. It appeared to Ofcom that Mr. Raj's concern about child abuse stemmed from the increase in tourism to the Pondicherry and Auroville areas which he said had attracted a percentage of tourists who were involved in child abuse. In Ofcom's view, during the interview, both Mr. Raj and the reporter made little distinction between Pondicherry and Auroville, and the reporter stated in the interview "well they are almost interlinked". It was clear that Mr. Raj was aware that a number of tourists booked accommodation in the area via the Complainants' website and Ofcom noted that when he was asked specifically about what Auroville could do about the child abuse problem, he said that the Complainants should scrutinize the tourists they attracted more thoroughly and warn them that they would be doing so. The issue for

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Ofcom was whether the programme took reasonable care to ensure the extract of the interview with Mr. Raj was presented in a way that was fair to the Complainants. Ofcom accepted that Mr. Raj was concerned about child abuse in the Pondicherry and Auroville area rather than only in Auroville. However, Ofcom did not consider that his broadcast remarks about steps the Complainants could take about the issue were presented out of context, or gave an exaggerated view of Mr. Raj's concerns about Auroville as expressed in the unedited interview. In Ofcom's view, Mr. Raj's concerns were not presented in the programme as relating only to Auroville, but simply relating to the steps he would like to see Auroville take to address the wider issue of child abuse by foreign visitors to the area. In those circumstances, Ofcom did not consider there was any unfairness to the Complainants.

### **Comments of the reporter**

The reporter said that she herself had seen, in the space of two hours at a beach near Auroville, two separate men with two young Indian boys, one of whom was taken to a beach hut. She said that, when she asked locals what was going on, she had been told "boyfriends". She prefaced her personal observations with the comment that, "This is the beach where Aurovilians hang out with family and friends. It's also the beach where westerners come to pick up young Indian children".

The Complainants stated that what the reporter said she saw was not evidence that child abuse took place on the beach and also stated in their immediate response to the BBC on receiving the transcript of the programme that the reporter's comments implied Aurovilians were the abusers, that the reporter had "malicious intent" and that the beach was 5 km outside Auroville, was a public beach accessible by anyone and was not under their control. The reporter presented herself as a witness and described what she said she saw. Ofcom did not agree that the reporter's comments implied Aurovilians themselves or their guests were the abusers. In Ofcom's view, the clear implication was that child abuse was taking place in the beach huts and that was a fair implication to draw from what the reporter said she witnessed. The parties agreed that the beach described by the reporter was not owned by Auroville and presented significant amounts of evidence regarding its status. In essence,

the issue was whether the BBC ought to have appreciated that it had so little connection with Auroville that it should not have presented the reporter's comments as having any bearing on whether child abuse was a serious and widespread problem in Auroville and whether the Complainants' response to it was effective or adequate. Ofcom noted that the programme did not state that the beach was owned by Auroville; merely that it was used by Aurovilians and other westerners. However, the reporter asked while still at the beach, "so is Auroville doing enough to address a practice that seems so brazen?", which indicated to viewers that the Complainants should do something in response to activities which the reporter alleged happened quite openly on the beach frequented by Aurovilians and guests as well as others. Ofcom considered that the issue of legal ownership of the beach did not render the inclusion of the reporter's description of what she had seen at the beach unfair. In this context, the question raised by the reporter as to whether the Complainants' response was sufficient did not result in unfairness to the Complainants. Extracts from the Complainants' intranet The programme referred to postings on the Complainants' intranet. The reporter stated: "One posting openly refers to worries about abuse at the New Creation School where village children are taught". Ofcom noted that the posting was dated 2003 and stated that there had been such problems in the past. The Complainants stated in response to the BBC on receiving the transcript of the programme that the intranet extract showed deep concern about the possibility of sexual abuse and that due to the problems with Mr. Keim; the Complainants took the prevention of abuse seriously.

Over scrolling footage of another posting from the Complainants' intranet "visa has been cancelled. He has ... and deported" the reporter stated: "Auroville admits that allegations of sexual abuse have been made against several of their members. Some have been told they can no longer work in India. But they say such allegations are unfounded". In an email dated 16 May 2008 in response to an enquiry from the reporter, the Complainants stated that the man to whom the posting referred had no connection with Auroville, but had been causing trouble in the area. The BBC stated that the posting referred to an individual who had not been identified, but that the information applied equally to other Auroville residents and that as a result



the posting did not give rise to unfairness. The Complainants stated in response to the BBC on receiving the transcript of the programme, but not having seen the footage of the second intranet posting, that while allegations had been made of sexual abuse against Aurovilians, no proof had been offered and individuals had been advised to leave and reported to the RRO in Pondicherry demonstrating effective action. Ofcom considered that the programme made it clear that the Complainants considered the allegations to be unfounded, but also that they had advised individuals to leave in the past.

In Ofcom's view, even though the first extract from the Complainants' intranet was from 2003, it was not unfair to include it in the programme to support an assertion that there were concerns within the community about alleged abuse. In addition, even though the second extract did not in fact relate to child abuse allegations, the Complainants had admitted (including in the broadcast interview with Mr. Thieme) they had asked people to leave and reported them to the RRO following what they said were unproven allegations of child abuse, so the second extract did not result in unfairness to the Complainants.

Description of the case of Mr. Didier Keim The programme described the case of Mr. Keim, a French citizen who the Complainants stated was given "Newcomer" status in December 1995 and who had contact with children at the New Creation settlement. The reporter stated in the programme: "One man who worked at this school was Frenchman Didier Keim. Despite having a previous conviction for paedophilia in France he moved to Auroville in 1995 and began working with children. Auroville say they expelled Keim immediately they became suspicious of his behaviour. But witnesses say he continued to work with children in Auroville for another five years. He was finally arrested and sentence for paedophilia in the nearby town of Pondicherry in 2004". The Complainants stated in their immediate response to the BBC on receiving the transcript of the programme and in their complaint to Ofcom that Mr Keim had his Newcomer status terminated in September 1996 because of alleged "misbehaviour with children", that he had no further contact with the school, that he was told not to return to Auroville, that the RRO was informed and that his conviction in 2004 was for offences committed away from Auroville, in Pondicherry. They did not dispute the BBC's assertion that Mr

Keim had a previous conviction for paedophilia in France but stated they had not known about it at the time. Ofcom noted that the factual circumstances behind Mr. Keim's case were disputed between the parties and that much of the evidence submitted to Ofcom about Mr. Keim was collated after the programme was broadcast. It did appear from evidence subsequently submitted that, in fact, the information supplied to the BBC by Mr. Batra and Mr. Nandhivarman that Mr. Keim continued to work with children in Auroville for five years after he was expelled was incorrect. The issue for Ofcom was whether the BBC took reasonable care to ensure that by reporting what witnesses claimed at the time of broadcast it did not present, disregard or omit material facts in relation to Mr. Keim in a way that was unfair to the Complainants. Ofcom noted that the programme made it clear that the Complainants maintained they had expelled Mr. Keim as soon as they became aware of allegations about his behaviour, that Mr. Keim had been in Auroville for "not more than eight months" (as stated in Mr. Thieme's interview) and that he had been tried and convicted in Pondicherry. In relation to the reporter's statement that "witnesses say he continued to work with children in Auroville for another five years", this was indeed what witnesses had told the reporter. In the circumstances, Ofcom did not consider the description of Mr. Keim's case was unfair to the Complainants.

Interview with Mr. Carel Thieme Mr. Thieme of the Working Committee was also interviewed as part of the programme. This is considered by Ofcom below in relation to the Complainants' opportunity to respond, but Ofcom noted that Mr. Thieme made some points immediately in response to the allegations made by the programme. In particular, Mr. Thieme made it clear that the Complainants did not accept the allegations made and considered that there were inaccuracies in the programme. He also pointed out the distinction between occurrences in Auroville itself and "around my community". In relation to specific allegations, he stated Mr. Keim was removed within eight months of his arrival in Auroville and the Pondicherry authorities were informed. Mr. Thieme also confirmed a couple of other individuals had been asked to leave Auroville since Mr. Keim, but noted allegations against them had not been proved. Ofcom considered that Mr. Thieme's interview, together with comments made in the programme about the Complainants' rejection of allegations, provided an important response to the

allegations reported in the programme against the Complainants. As mentioned above, Ofcom recognized the importance of freedom of expression and the freedom to broadcast matters of genuine public interest such as the allegations contained in this programme. However, it also recognized that in presenting such serious allegations the Code requires that broadcasters take reasonable care not to do so in a way that causes unfairness to individuals or organizations. In this case, taking into account each of the specific items of evidence considered above and the submissions of the parties, Ofcom did not consider that the programme presented, disregarded or omitted material facts in a way that was unfair to the Complainants in respect of the portrayal of the issue of child abuse and the Complainants' response to it and has not upheld the complaint in this respect.

a)ii) Ofcom considered the complaint that the Complainants were unfairly portrayed because it was suggested wrongly and unfairly that they exploited the local Tamil villagers, that few ever become members of Auroville and that they feared reprisals from the Complainants if they spoke out. Ofcom considered whether the programme makers' actions ensured that the programme as broadcast avoided unjust or unfair treatment of the Complainants, as set out in Rule 7.1 of the Code. In particular, Ofcom considered whether the programme makers took reasonable care to satisfy themselves that material facts were not presented, disregarded or omitted in a way that was unfair to the Complainants (as outlined in Practice 7.9 of the Code).

The programme reported allegations made by Tamil villagers that, as well as the alleged child abuse referred to above, there was exploitation and that local people were afraid to speak out for fear of reprisals by Aurovilians. In response to the transcript sent to them, the Complainants stated it was untrue that there was exploitation and that they were an "excellent neighbour". Ofcom noted that the programme included a statement at the end of the report reflecting some of the positive aspects of the Complainants' involvement in the local community, stating that: "It is also clear that Auroville has a good record in helping the local community. They run schools, employ villagers and when the Tsunami struck South India, they played a large part in the relief effort. Yet allegations of child abuse threaten to ruin that

carefully crafted relationship”. Ofcom recognized that there may be a variety of reasons for villagers to make allegations about their neighbours in Auroville, and, as previously noted above, the programme made it clear, by the inclusion of Mr. Thieme’s interview, that the Complainants rejected those complaints. Ofcom also noted that the programme made clear that the Complainants had a positive record in the community. Ofcom noted that the Complainants had specific concerns about the statement in the programme that few local Tamils became members of Auroville. Ofcom recognized that only a small percentage of local villagers become members of Auroville, but that this was partly because Auroville’s population is small relative to the local Tamil population, and in fact around 30% of Aurovilians were Tamil. Ofcom considered this could have been phrased more carefully; however, it did not consider it led to unfairness in itself. With regard to the claim that the local villagers feared reprisals from the Complainants, Ofcom noted that the BBC said that the reporter had been told of several incidents of violence between Aurovilians and local Tamils and that many Tamils gave the clear impression to the reporter that they were scared of upsetting the Complainants because their livelihoods depended on them and because they felt vulnerable to acts of reprisal.

In response to this claim, Ofcom noted that that prior to broadcast the Complainants informed the BBC that there was no question of recriminations, that there had never been an incident of reprisal by them and that they depended upon the goodwill of their neighbours. While Ofcom noted that the Complainants’ response on this particular point was not included in the programme, it recognized that the statement of Sundrun included in the programme made clear that concerns about reprisals were directly linked to the villagers’ dependence upon the Complainants for work. Ofcom considered that viewers would have understood reluctance by villagers to criticize the source of their employment and benefits and, in that context; Ofcom did not consider that the claims about fear and reprisals would have materially affected viewers’ understanding of the Complainants in a way that was unfair to them. The programme also did not allege that local people’s fear of reprisals or for their livelihoods, or their view that exploitation took place was justified, merely that the concern had been expressed by local

Tamil villagers. The Complainants themselves accepted in their response to the BBC script that there was a degree of tension at times which they put down to distrust of the “internationalism” of Auroville and unequal income levels. In the circumstances, Ofcom considered that the BBC had taken reasonable care not to present, disregard or omit material facts in relation to this allegation in a way that resulted in unfairness to the Complainants.

a) iii) Ofcom considered the complaint that the Complainants were unfairly portrayed because the programme suggested wrongly and unfairly that they were an anarchic sect. Ofcom considered whether the programme makers’ actions ensured that the programme as broadcast avoided unjust or unfair treatment of the Complainants, as set out in Rule 7.1 of the Code. In particular, Ofcom considered whether the programme makers took reasonable care to satisfy themselves that material facts were not presented, disregarded or omitted in a way that was unfair to the Complainants (as outlined in Practice 7.9 of the Code). Ofcom noted that the statements made at separate points in the course of the programme that the Complainants took exception to and which they considered portrayed them as an anarchic sect were: “the anarchic utopian vision”, “Aurovilians aspire to something called divine anarchy – no rules, no leaders”, “one of the issues is that Auroville doesn’t really have a leadership structure”, “but many feel Auroville and Pondicherry have slipped beneath the radar”, “induction takes one year” and “they undergo a year’s induction before they become full members”. In response to the transcript sent to them, the Complainants made clear that they had a complex leadership and management structure, as set out in the Auroville Act, that they had rules, such as their detailed Admission Policy, that they had no aspiration for no rules and no leaders and that they were not a sect as suggested by the word “initiation” which the BBC changed to “induction” in the programme as broadcast. While Ofcom noted that it was incorrect to say that the Complainants had no leadership structure, it did not consider that, when looking at the programme as a whole, it made allegations that the Complainants were anarchic or that the use of the term “induction” portrayed them as a sect in the pejorative sense. Instead, the “anarchic” references had been to the vision and

aspiration of the Complainants, rather than to their current status. In the circumstances, Ofcom did not consider that the programme portrayed the Complainants as an “anarchic sect” or that the references resulted in unfairness to the Complainants. Ofcom has not therefore upheld the complaint in this respect.

a) iv) Ofcom considered the complaint that the Complainants were unfairly portrayed because the programme contained numerous other inaccuracies which contributed to the unfair portrayal, including suggestions that:

- 16,000 Tamil villagers lived in Auroville;
- The Complainants were partly financed by the Indian Government; and
- Auroville’s members paid no tax.

Furthermore, much of the footage broadcast was not of Auroville, but of surrounding farmland, villages and Pondicherry. Ofcom considered whether the programme makers’ actions ensured that the programme as broadcast avoided unjust or unfair treatment of the Complainants, as set out in Rule 7.1 of the Code. In particular, Ofcom considered whether the programme makers took reasonable care to satisfy themselves that material facts were not presented, disregarded or omitted in a way that was unfair to the Complainants (as outlined in Practice 7.9 of the Code). In relation to two of the specific alleged inaccuracies, Ofcom considered they were not inaccurate. First, the Complainants accepted they received a contribution from the Indian Government representing approximately 10% for some projects, so it was correct to say they were partly financed by the Indian Government. Secondly, having viewed the programme carefully, Ofcom considered no attempt was made in the programme to pass off footage of Pondicherry and of farmland and villages surrounding Auroville as being footage of Auroville. In relation to the other two points, Ofcom considered that there were minor inaccuracies. First, it recognized that it was incorrect to state that 16,000 Tamil villagers lived in Auroville as opposed to the area surrounding Auroville. Secondly, it noted that the BBC accepted the statement that Auroville members paid no tax may have been misleading. However, in Ofcom’s view, it was unlikely that either statement would have materially affected viewers’ understanding of the Complainants or resulted in unfairness to them. Ofcom has therefore not upheld the complaint in this respect.

b) Ofcom considered the complaint that the Complainants were treated unfairly because the programme broadcast material obtained by deception. Ofcom considered whether the programme makers' actions ensured that the programme as broadcast avoided unjust or unfair treatment of the Complainants, as set out in Rule 7.1 of the Code. In particular, Ofcom took into account Practice 7.14 of the Code, which states that programme makers should not normally obtain or seek material through misrepresentation or deception, but provides that it may be warranted to do so without consent if that is in the public interest and the material cannot reasonably be obtained by other means. Ofcom noted that the reporter represented herself as making a programme about the philosophy and idealism of Auroville on its 40th anniversary, rather than about allegations of child abuse. The Complainants only found out about the agenda of the programme after the reporter had left India. The BBC accepted in its submissions to Ofcom that a very limited amount of background information supplied by the Complainants was obtained by deception. It said that early disclosure of the nature of the allegations might have resulted in a lack of co-operation from the Complainants and perhaps measures to thwart the investigation. It also noted that the bulk of the material on which the allegations reported in the programme was based was obtained openly and with informed consent from parties other than the Complainants. Ofcom recognised that the use of misrepresentation or deception can in some circumstances be an important and legitimate tool for investigative journalists and that at the time the reporter was planning her visit to Auroville, she could not have known the type of reception she would receive. Ofcom also recognized that the Code does not in all cases require programme makers to spell out the content of their programme particularly where, as in this case, the programme covers a matter which is clearly in the public interest. To the extent that there was misrepresentation or deception in this case (and the BBC accepted there was to some degree), Ofcom considered that it was in the public interest and the material would be unlikely to have been obtainable by other means. In Mr. Guigan's case, as noted above, his general statements led to no unfairness to the Complainants. In the circumstances, Ofcom has not upheld the complaint in this respect.

c) Ofcom considered the complaint that the Complainants were treated unfairly because they were not given an appropriate and timely opportunity to respond to the allegations made in the programme as broadcast. Ofcom considered whether the programme makers' actions ensured that the programme as broadcast avoided unjust or unfair treatment of the Complainants, as set out in Rule 7.1 of the Code. In particular, Ofcom considered Practice 7.11 which requires that, if a programme alleges wrongdoing or incompetence or makes other significant allegations, those concerned should normally be given an appropriate and timely opportunity to respond. The programme reported serious allegations and, in fairness to the Complainants, it was therefore particularly important to provide them with an appropriate and timely opportunity to respond. However, Ofcom recognized that what constitutes an appropriate and timely opportunity to respond depends on the circumstances and that there was no requirement for the reporter necessarily to raise the allegations with the Complainants during her time in India.

Ofcom noted that after the reporter returned to the UK, on 24 April 2008, 27 days before the programme was broadcast, she emailed Outreach Media noting in general terms allegations regarding child abuse and asking for an interview with Dr Karan Singh about them, or for a statement from Outreach Media. On 29 April 2008, Outreach Media responded by email to the various issues raised by the reporter. They said that as Dr Singh had not been Chairman of the Governing Board at the time of the issues with Mr. Keim, he may not be able to shed further light on the matter. On 1 May 2008, the reporter sent a further email to Outreach Media which raised the allegation that villagers said child abuse was still going on but that they were fearful of speaking out because of possible recriminations. Outreach Media responded the same day expressing concern about the allegations of abuse, asking for details so they could investigate, assuring the reporter that there would be no such thing as recriminations from the Complainants and asking for details. However, due to issues of confidentiality the reporter said she was unable to supply the details requested. On 13 May 2008, the reporter emailed Outreach Media regarding allegations about Mr. Keim and three further individuals who

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the reporter referred to as teachers. Outreach Media provided a detailed response to this email on 16 May 2008. Auroville International UK and the Working Committee then entered into correspondence with the editor of News night and requested sight of the programme and an opportunity to provide an interview response. The BBC sent a script of the proposed programme to the Complainants on 20 May 2008 and the Working Committee sent a detailed response on 21 May 2008. Ofcom also noted that arrangements were also made for an interview with Mr. Thieme of the Working Committee. Mr. Thieme was interviewed over Skype telephone and four questions and Mr. Thieme's responses to them were broadcast with a static picture of Mr. Thieme at the end of the programme. Ofcom considered that the email correspondence, the provision of the script and the interview with Mr. Thieme ultimately provided the Complainants with an appropriate and timely opportunity to respond to the serious allegations raised in the programme. Ofcom noted that the time allowed for the Complainants to respond to the script was quite brief, but that from the email correspondence between the reporter and Outreach Media, the Working Committee already had an indication of some of the allegations and did manage to produce a detailed response to the script in the time allowed. The Complainants had concerns that the arrangements the BBC put in place around Mr. Thieme's interview were poor and resulted in the interview being conducted over a Skype connection broadcast over a static image of Mr. Thieme. However, this did not, in Ofcom's view, amount to a failure to give a timely and appropriate opportunity to respond, nor did it result in unfairness to the Complainants.

**In the circumstances, Ofcom has not upheld the complaint in this respect. Accordingly, Ofcom has not upheld Mr. Thieme's complaint on behalf of The Auroville Foundation and the community of Auroville of unfair treatment in the programme as broadcast.**

