

1

00:00:00,030 --> 00:00:04,920

Thank you all for coming. Thank you
Zdravka for inviting me, of course. I'm

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00:00:04,920 --> 00:00:08,099

gonna talk about something that's a
little bit different from sort of the

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00:00:08,099 --> 00:00:12,630

the themes that have been touched upon
so far, at least in the sense that I'm

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00:00:12,630 --> 00:00:18,900

not going to specifically touch upon the
ideology of neoliberalism. I'm gonna talk more about

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00:00:18,900 --> 00:00:22,890

the other side of the coin as it were.
Sort of what what has been done in

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00:00:22,890 --> 00:00:28,230

opposition to that over time and across
countries. So I'm gonna look at it from

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00:00:28,230 --> 00:00:32,579

that point of view, but I'd like to... so
I'll talk about international movements

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00:00:32,579 --> 00:00:36,809

against neoliberalism, but I'll start
first of all, I'll start first of all, by

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00:00:36,809 --> 00:00:41,879

giving you a nice US example, which I
think is pertinent and which is a nice, I

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00:00:41,879 --> 00:00:45,899

think, segue for me. And the US example

that I'm going to highlight for you, I

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00:00:45,899 --> 00:00:50,129

think points what to me neoliberalism represents and practical and concrete

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00:00:50,129 --> 00:00:57,100

terms. It varies a lot by country as we've heard before. It has specific ideological characteristics.

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00:00:57,100 --> 00:01:02,900

It has characteristics in terms of its program that vary by country and in the US

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00:01:02,900 --> 00:01:07,600

one interesting aspect of that is educational policy. With respect

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00:01:07,600 --> 00:01:11,200

to educational policy, of course, this is always in the news

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00:01:11,220 --> 00:01:14,670

nowadays. Especially with the Chicago teacher situation now they're talking

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00:01:14,670 --> 00:01:20,400

about shutting down some schools, I believe. But I have a nice quote from Du

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00:01:20,400 --> 00:01:27,900

Bois, who is a man that I admire quite a lot, and it occurred to me during dinner last night.

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00:01:27,900 --> 00:01:31,900

I don't know why. There's a collection of nice speeches of his, which is published

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00:01:31,900 --> 00:01:38,729

by Monthly Review. It's basically a collection of different commencement speech that he gave. And there

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00:01:38,729 --> 00:01:43,409

was one which stuck out to me and I have some notes on that from a while back and

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00:01:43,409 --> 00:01:47,070

I think it's very fitting to our discussion here, okay. It was originally

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00:01:47,070 --> 00:01:52,680

delivered as a speech in 1941 at Lincoln University in Jefferson City Missouri.

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00:01:52,680 --> 00:01:57,930

Okay and the whole thing later appears in the Wilberforce University quarterly.

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00:01:57,930 --> 00:02:01,409

So I'm going to quote a little bit from that, because I think it's quite fitting

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00:02:01,409 --> 00:02:05,640

to our discussion here, okay. So I start now. "It's significant that the

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00:02:05,640 --> 00:02:11,129

institution whose 75th anniversary (Lincoln University) in Missouri we are

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00:02:11,129 --> 00:02:13,740

celebrating today arose out of the following

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00:02:13,740 --> 00:02:17,670

circumstances. The soldiers of Missouri, fighting the last battle of the West,

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00:02:17,670 --> 00:02:22,410

spelled the final crippling of the Confederacy and the idea arose of a

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00:02:22,410 --> 00:02:25,800

systematic education of their fellows in their home state.

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00:02:25,800 --> 00:02:30,570

There was nothing particularly unusual or merely local in this thought and

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00:02:30,570 --> 00:02:35,490

movement. An element of the white South had struggled for a public school system

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00:02:35,490 --> 00:02:39,150

and had sought to follow a New England in the West in this direction

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00:02:39,150 --> 00:02:45,420

long before the US Civil War, but it is a needless exaggeration to say that there

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00:02:45,420 --> 00:02:49,950

was in the confines of the former slave states, south of Mason and Dixon's line

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00:02:49,950 --> 00:02:56,940

any real state public school system, until the black votes of reconstruction

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00:02:56,940 --> 00:03:02,250

furnished one. Even in the Midwestern states, Ohio, Illinois, Indiana, and

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00:03:02,250 --> 00:03:06,960

Missouri, the public school system did not usually include or envision -

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00:03:06,960 --> 00:03:11,730

envisaged black folk and it was only

when Missouri's color troops saw with

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00:03:11,730 --> 00:03:16,890

their own eyes what had been achieved in Louisiana and Texas, that the idea went

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00:03:16,890 --> 00:03:22,080

back to their home state." Ok, so he continues, "I was brought up in a day

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00:03:22,080 --> 00:03:26,040

where education beyond the grammar school was considered to be a private

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00:03:26,040 --> 00:03:30,240

matter. If a child was to be educated in a high school or college and for the

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00:03:30,240 --> 00:03:34,290

professions, this was a matter to which the private individual and private

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00:03:34,290 --> 00:03:39,480

fortunes should attend. This was the New England counterpart of the English idea

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00:03:39,480 --> 00:03:46,320

of Education, which lasted almost down to our day." And conclusion "there grew up

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00:03:46,320 --> 00:03:50,790

consequently in New England endowed high schools and private colleges which have

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00:03:50,790 --> 00:03:54,870

become the best known in the nation and which long prided themselves on giving

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00:03:54,870 --> 00:03:58,320

training, not only to the rich and affluent, but even to the talented

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00:03:58,320 --> 00:04:03,120
children of all classes and races. I remember the first catalog of Harvard

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00:04:03,120 --> 00:04:08,010
University, which I ever saw, had in it a statement 'the experience of

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00:04:08,010 --> 00:04:12,690
the University warrants that no student of ability need leave the institution

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00:04:12,690 --> 00:04:18,390
because of lack of funds.' This situation gradually changed and the

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00:04:18,390 --> 00:04:22,500
demand for high school and college training on the part of the mass of the

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00:04:22,500 --> 00:04:27,030
youth in the US outran the facilities which private institutions

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00:04:27,030 --> 00:04:31,950
supported by private endowments could furnish and there therefore arose the

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00:04:31,950 --> 00:04:36,360
public town and city high school and state university. The voting masses of

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00:04:36,360 --> 00:04:43,600
America demanded vastly expanded opportunities for learning." So I think the point of

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00:04:43,600 --> 00:04:52,100

this part, is very important. And it's really to suggest that neoliberalism is a fundamental of historical

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00:04:52,100 --> 00:04:56,100

retrogression. Ok, it really is in terms of its concrete aspects.

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00:04:56,100 --> 00:05:00,200

It doesn't just go back to the 1970's, ok. It's

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00:05:00,210 --> 00:05:05,346

really a push back to a state which
might have even existed

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00:05:05,346 --> 00:05:10,830

if Du Bois is to be believed in the 19th century. Ok, so it really

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00:05:10,830 --> 00:05:15,210

cannot be under emphasized
how much of a backward step in concrete

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00:05:15,210 --> 00:05:20,790

practical terms, not ideologically, it
actually... actually represents. So I want

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00:05:20,790 --> 00:05:24,630

to open with that just to sort of try
and I hope that sort of connects with

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00:05:24,630 --> 00:05:28,830

you that it relates... it's not only some
ideological thing that we're talking

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00:05:28,830 --> 00:05:37,650

about here, it relates to your everyday
lives. okay. So what about... what about

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00:05:37,650 --> 00:05:44,640

international movements against neoliberalism? So the international movements against

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00:05:44,640 --> 00:05:50,850

neoliberalism, they're as varied as the neoliberal program themselves. And, of

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00:05:50,850 --> 00:05:55,169

course, they depend on the institutional specifics of the particular country that

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00:05:55,169 --> 00:05:58,680

we're talking about.

Okay, so there's quite a bit of variation

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00:05:58,680 --> 00:06:05,370

in what in opposition to neoliberalism looks like, okay. So I'm assuming that

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00:06:05,370 --> 00:06:08,270

you're in opposition, I'm in opposition, I'd just like to say that. So,

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00:06:10,700 --> 00:06:17,160

in opposition to that means, it's very simple in fact it, it means a few things.

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00:06:17,160 --> 00:06:24,810

First of all, it takes different forms, two forms which the media likes to feed

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00:06:24,810 --> 00:06:32,160

upon, are what I call structured mass demonstrations, which are kind of the

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00:06:32,160 --> 00:06:37,220

traditional thing we will see in Paris or Athens, although, of course, Athens has also

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00:06:37,220 --> 00:06:44,130

unstructured mass demonstrations. Ok, where you have sort of the trade union block leading many people

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00:06:44,130 --> 00:06:49,560

in the streets toward the square and as you go towards the square, there are

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00:06:49,560 --> 00:06:53,880

banners being held, which represent the various organizations which represent

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00:06:53,880 --> 00:06:57,630

the mass block, right. This is a traditional demonstration. There's a

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00:06:57,630 --> 00:07:01,380

marshal heralding people toward the square, associated with these grouping

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00:07:01,380 --> 00:07:08,700

and it kind of works like that. Okay. There are unstructured demonstrations of

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00:07:08,700 --> 00:07:16,110

different kinds, okay. For a recent example of that, you can find actually

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00:07:16,110 --> 00:07:22,620

plenty in the news, okay, but the one which I want to talk about here today,

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00:07:22,620 --> 00:07:30,660

which will give me a transition, is what I like to call the occupation. Okay, so I

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00:07:30,660 --> 00:07:34,400

don't like to call it the occupation, you can think of it as an occupation and

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00:07:34,400 --> 00:07:39,630

it's an occupation, not in any military sense, okay, I'm not talk about that kind

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00:07:39,630 --> 00:07:42,810

of occupation. That's a different definition of the word. It's a different

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00:07:42,810 --> 00:07:45,660

kind of occupation. And you see this phenomenon,

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00:07:45,660 --> 00:07:52,170

you can see in the global south, when peasants or

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00:07:52,170 --> 00:07:56,940

marginal farmers for example might occupy a part of land for which the

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00:07:56,940 --> 00:08:00,900

property rights are not exactly clearly defined. That's the thing about property

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00:08:00,900 --> 00:08:08,180

rights. They're not always very clear across all contexts, who has claim

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00:08:08,180 --> 00:08:15,650

on a piece of land or a string of income or a share... a share of the aggregate output of a country or

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00:08:15,650 --> 00:08:20,100

whatever you wish to think about. It's not always clear what the claims are.

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00:08:20,100 --> 00:08:24,600

And there's kind of a political struggle on that, ok.

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00:08:24,600 --> 00:08:28,039

It's not determined like the Greek example, I think it's a very good one,

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00:08:28,039 --> 00:08:34,010

right. You have in northern Greece, the struggle over mining and, for reasons

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00:08:34,010 --> 00:08:38,990

which are transparent, if you think about it, but perhaps not obviously so. The

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00:08:38,990 --> 00:08:45,260

tourism sector is deprioritized, relative to gold, right. The tourism

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00:08:45,260 --> 00:08:50,330

sector is deprioritized, relative to the gold sector, okay. So that's a kind of

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00:08:50,330 --> 00:08:54,860

competition which happens between capitalists in which the state sort of

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00:08:54,860 --> 00:08:59,540

may assign a higher degree of priority to one sector over the other in order to

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00:08:59,540 --> 00:09:06,400

arbitrate these property rights. So property rights are not this fixed thing, okay. They're not natural.

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00:09:06,400 --> 00:09:15,410

Okay. So the occupation aspect comes in in this sort of danced around property

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00:09:15,410 --> 00:09:20,420

rights, I think, okay. It's kind of a dance around property rights and the dance can

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00:09:20,420 --> 00:09:25,190
take many forms, so you can have sort of
students traditionally in Europe

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00:09:25,190 --> 00:09:31,300
occupying school buildings or you can
have people that sort of just put up,

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00:09:31,300 --> 00:09:37,900
they're not politicized, to go into an abandoned building, and live in it, because no one is using it.

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00:09:37,990 --> 00:09:42,700
That's another kind of occupation which
is sort of a kind of dance around property rights.

114
00:09:42,700 --> 00:09:46,700
[pause] And there can also be

115
00:09:46,790 --> 00:09:52,700
occupations of factories and other such
things, okay. So the dance around property

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00:09:52,700 --> 00:09:58,360
rights, I contend I think, is sort of a
basic aspect of kind of the general

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00:09:58,360 --> 00:10:01,570
program of neoliberalism.
I think the dance around property rights

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00:10:01,570 --> 00:10:08,140
is very important. Now, I'm going to talk
about that in the context of something

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00:10:08,140 --> 00:10:12,910
else, which I want to start with here. So
my involvement here is... I'm here

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00:10:12,910 --> 00:10:18,100

basically to talk to you about alternative media initiatives and how they fit

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00:10:18,100 --> 00:10:21,900

into the international movement against neoliberalism, okay. So I'll talk about

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00:10:23,900 --> 00:10:29,900

two things that I know well, and I'll probably have to be stopped also and

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00:10:29,900 --> 00:10:38,500

Why are you looking at me? [laughter] Because you made the refrain good, okay.

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00:10:38,500 --> 00:10:42,724

So, I'll start first with the one in which I've only recently become involved in and

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00:10:42,724 --> 00:10:45,640

then, I'll proceed to the one that I've been involved with

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00:10:45,640 --> 00:10:52,760

little bit longer. Ok so the first alternative media project I got involved with

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00:10:52,760 --> 00:11:01,750

the basic idea, not chronologically - most recently, the basic idea is that... the basic idea is the idea that, you know,

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00:11:01,750 --> 00:11:08,920

the newspapers, if you... if you read the newspapers too much, they'll have you loving the

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00:11:08,920 --> 00:11:13,790

oppressor and not the oppressed. That's a very common idea.

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00:11:13,790 --> 00:11:18,000

Who had that quote? That was Malcolm X, by the way.

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00:11:18,000 --> 00:11:23,590

Okay, that was Malcolm X. And our philosophy was that, look we have to send

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00:11:23,590 --> 00:11:28,660

some journalists overseas to cover things that are not being covered. And so

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00:11:28,660 --> 00:11:33,190

this project began in about 2008. I wasn't the initiator of [inaudible].

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00:11:33,190 --> 00:11:38,380

I got on only this past summer, okay, and it was called the Winter Has Its End

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00:11:38,380 --> 00:11:43,630

project. So the first batch of journalists they sent overseas, they sent

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00:11:43,630 --> 00:11:48,200

them to Nepal, after doing a bunch of fundraising, so they raised about \$10,000,

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00:11:48,200 --> 00:11:52,720

covered plane, covered lodging, etc etc and then you ship the

138

00:11:52,720 --> 00:11:55,840

journalists overseas. If the mainstream media is not going to do it,

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00:11:55,840 --> 00:12:00,970

we'll do it ourselves. Online you click, you send the link to your friends, you

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00:12:00,970 --> 00:12:07,930

gather some money, and there it is. \$10,000, okay. So that's how that proceeded.

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00:12:07,930 --> 00:12:11,689

And so then went to Nepal
and I only got involved with that in May

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00:12:11,689 --> 00:12:17,180
of this year that just passed. They
invited me to go to Greece, okay, for a

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00:12:17,180 --> 00:12:22,900
number of reasons. They wanted an
economist along. I also had the pleasure of being their

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00:12:22,900 --> 00:12:29,839
translator most of the time. There was a practical aspect to that. And so and

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00:12:29,839 --> 00:12:34,600
also I had to keep them out of trouble. I had to keep them out of trouble, because they thought it was
funny...

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00:12:34,600 --> 00:12:41,600
For example, this one guy would go around wearing a Che Guevara t-shirt in Agios Panteleimonas which
is

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00:12:41,600 --> 00:12:49,100
a Neo-Nazi neighborhood, so they didn't really have much sense, also. So I had to keep them out of
trouble, okay.

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00:12:49,180 --> 00:12:53,120
So I tagged along for that and we
maintained the blog which we would

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00:12:53,120 --> 00:12:58,009
update every day. You can go and visit that blog. We had a lot of different kinds of stories. My

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00:12:58,009 --> 00:13:03,857
contribution were economic stories. I mean, we interviewed a lot of people that were involved

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00:13:03,857 --> 00:13:10,850

with training for instance. We interviewed a lot of people involved with the election process in June, which was

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00:13:10,850 --> 00:13:15,610

the sort of headline item in June, the Greek elections were going on, okay. And

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00:13:15,610 --> 00:13:20,689

we sort of went and talked to key people involved in different political parties

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00:13:20,689 --> 00:13:24,199

in Greece, that was our thing. We interviewed them. You can find all of

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00:13:24,199 --> 00:13:30,910

these interviews on our website. The link of which is there on the seminar website.

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00:13:30,910 --> 00:13:36,680

And again, we were generally motivated by the idea that information is something

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00:13:36,680 --> 00:13:40,519

which we have to provide to people because it's not coming out, okay.

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00:13:40,519 --> 00:13:46,220

And that sort of one aspect I think of an opposition to neoliberalism. People

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00:13:46,220 --> 00:13:50,720

sort of don't have a sense of what is happening in very practical concrete

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00:13:50,720 --> 00:13:56,059

terms and how it affects people. They have some sanitized view which involves

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00:13:56,059 --> 00:14:01,730

a kind of forgetting of things and also not paying attention, I think. And are we

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00:14:01,730 --> 00:14:07,600

thought that opposition meant dissemination of information, that's all we thought, okay. That's all we thought.

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00:14:09,260 --> 00:14:14,850

The second project I was involved with, I have been involved with with for much

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00:14:14,850 --> 00:14:17,550

longer, actually. It's a project called Sun

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00:14:17,550 --> 00:14:24,029

Hunting and this one is a more established alternative media outlet. It

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00:14:24,029 --> 00:14:32,700

was created in 2007. It started off to be very small. Today we get about 200,000 unique visitors per month.

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00:14:32,700 --> 00:14:38,399

So it's gone from nothing to something. We don't take any corporate funding.

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00:14:38,399 --> 00:14:45,149

Everyone works on a volunteer basis, okay. If we need to raise money we raise it from

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00:14:45,149 --> 00:14:50,490

within our collective ourselves, so we ask each other to pitch in if money is

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00:14:50,490 --> 00:14:54,380

needed for a specific project. So we don't take money from any corporations,

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00:14:54,380 --> 00:14:59,430
okay. And that... did that project is a
little bit different in the sense that

172
00:14:59,430 --> 00:15:04,380
it has a different geographical focus
but the idea was more or less the same

173
00:15:04,380 --> 00:15:10,470
as what we had in the case of the Winter Has Its End collective. It's basically a group of people that are

174
00:15:10,470 --> 00:15:16,110
interested in running an alternative...
alternative media project to inform a

175
00:15:16,110 --> 00:15:21,800
broader audience about things which are
objective and based in reality,

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00:15:21,800 --> 00:15:25,950
and which we think are underreported, okay. We have a

177
00:15:25,950 --> 00:15:31,529
very strict editorial process. People
submit journalistic articles and

178
00:15:31,529 --> 00:15:36,990
theoretical articles all the time. If
what you submit to us, smacks the

179
00:15:36,990 --> 00:15:43,079
falsehood, it goes in the trash, okay. So
that's the basic idea

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00:15:43,079 --> 00:15:47,850
I think motivating these... these
alternative media projects is to create

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00:15:47,850 --> 00:15:52,140
a space where people can sort of come to
know what is happening in the world in

182
00:15:52,140 --> 00:15:56,760
terms of how is neoliberalism playing
out in different countries and more

183
00:15:56,760 --> 00:16:01,680
importantly, from our point of view, what
are people doing to impose? What are

184
00:16:01,680 --> 00:16:04,800
people doing to oppose? This in different
countries means very very different

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00:16:04,800 --> 00:16:08,870
things. In Greece, it means there's political party that is sort of now

186
00:16:08,870 --> 00:16:13,280
become a player which before it wasn't a
player in the elections and people have

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00:16:13,280 --> 00:16:18,660
started to take notice, okay. In other countries, it doesn't necessarily have to mean that at all.

188
00:16:18,660 --> 00:16:27,110
So, depending on how much time I have? [laughter] I have more than

189
00:16:27,110 --> 00:16:32,330
that, okay. I want to bring to your
attention sort of the thing that's hot

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00:16:32,330 --> 00:16:38,240
right now. The thing that's hot right now
and the thing that's hot right now

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00:16:38,240 --> 00:16:43,900

pertains to the... well, there's lots of things hot right now... pertains to the auto sector.

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00:16:43,900 --> 00:16:51,770

To the development of the auto sector in India, okay. So I want to - I guess if I have ten minutes or so, I'll give a five... five

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00:16:51,770 --> 00:16:57,350

minute thing about the auto sector and our coverage of that and I'll give you a

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00:16:57,350 --> 00:17:04,010

bunch of numbers since you're into economics, okay. And I'll give you a bunch

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00:17:04,010 --> 00:17:07,880

of numbers about that and then I'll tell you something about this new Union which

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00:17:07,880 --> 00:17:11,180

has developed in response to that, okay.

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00:17:11,180 --> 00:17:16,300

If I can just find my talking points.

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00:17:16,300 --> 00:17:21,200

199

00:17:21,220 --> 00:17:26,700

Okay, here it goes.

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00:17:26,709 --> 00:17:33,800

So the headlines recently were Motown braces for wage revisions, okay. I'm not

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00:17:33,800 --> 00:17:39,900

talking about Detroit here. I'm talking about Delhi. So Delhi has become... a certain part of Delhi has become

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00:17:39,900 --> 00:17:46,610

one of the most... a growth belt
for the auto sector in the world, okay.

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00:17:46,610 --> 00:17:54,470

And it was referring to what is known as
the Gurgram Manesar auto belt, okay. And that

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00:17:54,470 --> 00:18:01,700

is an a part of India in which 80% of the auto sector is concentrated, okay.

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00:18:01,700 --> 00:18:06,740

So 80% of the auto sector has become concentrated there. And recently there's been

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00:18:06,740 --> 00:18:12,620

a lot of reporting with respect to a union which has gone, a lot of its leaders has gone on a hunger strike
for

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00:18:12,620 --> 00:18:15,950

for five days because their union
was not recognized. It wasn't over

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00:18:15,950 --> 00:18:21,590

wages. It was just over... it was just over
recognition of the Union, okay. So what-

209

00:18:21,590 --> 00:18:27,559

what- what about the auto industry in
India, okay? So let's talk about some

210

00:18:27,559 --> 00:18:33,320

basic economic things, first, okay.
Industrial wage levels, okay. Have they

211

00:18:33,320 --> 00:18:37,700

gone up, have they gone down? Do auto
workers have the upper hand?

212

00:18:37,700 --> 00:18:42,380

And are they grabbing a bigger share of the value-added as Harry had shown you

213

00:18:42,380 --> 00:18:47,170

here? Okay, the last few years have indeed seen,

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00:18:47,170 --> 00:18:53,630

we've been reporting, labor unrest in the auto and auto parts sector. Most

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00:18:53,630 --> 00:19:00,590

prominently, the most prominent instances are, okay, Mahindra in May 2009 and March

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00:19:00,590 --> 00:19:11,600

2011, Sunbeam Auto in May 2009, Bosch chassis in July 2009, Honda motorcycle in

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00:19:11,600 --> 00:19:18,620

August 2009, okay, and the list is quite a long one, but also Honda, Hyundai, and

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00:19:18,620 --> 00:19:23,809

Chennai in December 2011 and January 2012, okay.

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00:19:23,809 --> 00:19:28,940

So there's quite a long list of labor unrest in this part of the world. We

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00:19:28,940 --> 00:19:35,570

should be covering that because that's our geographical emphasis, okay. And but

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00:19:35,570 --> 00:19:39,080

you should keep in mind too that unrest is not only limited to the auto industry.

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00:19:39,080 --> 00:19:43,400

What am I doing here for you? I'm giving you an example of the type of coverage we think,

223

00:19:43,400 --> 00:19:48,000

is under-emphasized and bringing it to the floor. Okay, these are real things that are happening.

224

00:19:48,000 --> 00:19:55,280

They're being under-reported. And we think they should be reported, that's all. Have you heard this at

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00:19:55,280 --> 00:19:58,190

all? When you hear about India, what you hear about? You hear about the growth of

226

00:19:58,190 --> 00:20:07,640

the IT sector, etc, etc, right. So I think that this is sort of the type of

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00:20:07,640 --> 00:20:13,040

reporting that an alternative media outlet can be involved in, okay. It can be

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00:20:13,040 --> 00:20:17,510

involved in and so we reported for example that unrest is not limited only

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00:20:17,510 --> 00:20:21,530

to the auto industry, although it has been centered there, okay. The auto

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00:20:21,530 --> 00:20:25,830

industry as I started to mention has grown very very rapidly in the

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00:20:25,830 --> 00:20:31,130

few years from 8.5 million vehicles, this includes two wheelers, three wheelers,

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00:20:31,130 --> 00:20:36,600

passenger vehicles, and commercial vehicles, in 2004. Production has risen to

233

00:20:36,600 --> 00:20:42,179

20.4 million in 2011.

Passenger car production has risen to

234

00:20:42,179 --> 00:20:50,580

1.2 million vehicles in 2004 to 3 million in 2010, okay, and the auto industry,

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00:20:50,580 --> 00:20:56,490

in addition to the IT sector, is actually a well-known success story of the rapid

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00:20:56,490 --> 00:21:00,870

growth of the last decade in India and the government is in fact set on making

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00:21:00,870 --> 00:21:05,789

India a global manufacturing hub for automobiles with the help, in this case

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00:21:05,789 --> 00:21:12,389

of large state subsidies, okay. On the other hand, it's a well-kept secret that real

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00:21:12,389 --> 00:21:17,029

wages in the auto sector after discounting for inflation have fallen

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00:21:17,029 --> 00:21:23,460

continuously in the period 2000 to 2010, ok. The latest data that we have are from

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00:21:23,460 --> 00:21:31,169

2010, ok. In nominal terms, wages have fallen as well in the motor, I'm sorry, they rose

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00:21:31,169 --> 00:21:40,169
in nominal terms, terms from 79,000 rupees in 2001 to 88,000 in 2004, okay,

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00:21:40,169 --> 00:21:43,799
but the Consumer Price Index for industrial workers on the other hand

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00:21:43,799 --> 00:21:51,700
consistently rose more steeply. So, in addition to this kind of situation in the US,

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00:21:51,700 --> 00:21:57,200
this should highlight to you that this is a phenomenon with global reach even beyond, I think, Europe

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00:21:57,200 --> 00:22:03,510
and the United States. It's an international phenomenon, which has certain

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00:22:03,510 --> 00:22:09,000
international consequences in the countries themselves, which are subjected

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00:22:09,000 --> 00:22:14,800
to this kind of treatment and also... so in the countries themselves.

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00:22:14,800 --> 00:22:22,000
Okay. So in addition, wages as a share of value-added

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00:22:22,080 --> 00:22:30,990
have been falling, okay. They've fallen from 27.4% of value added in 2000 to

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00:22:30,990 --> 00:22:36,000
15.4% of value added. So a much steeper decline than the graph that Harry had shown you.

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00:22:36,000 --> 00:22:45,270

A much deeper decline. So you can think of this, I think, because I'm a little bit

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00:22:45,270 --> 00:22:50,070

old-school, okay. I'm a little bit old-school. You can think of this in the

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00:22:50,070 --> 00:22:57,810

in the following terms, okay. You can say that in two thousand and autoworker

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00:22:57,810 --> 00:23:03,720

in India spend 2 hours and 12 minutes of an 8-hour day, okay, of an

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00:23:03,720 --> 00:23:14,160

8-hour shift working to make enough money to sustain their family, okay. Old school in a particular

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00:23:14,160 --> 00:23:18,180

sense, those of you that got the joke know what I'm talking about, okay. The

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00:23:18,180 --> 00:23:25,530

rest... the rest of the 5 hours and 48 minutes, okay, amounted to some kind of

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00:23:25,530 --> 00:23:35,040

surplus which accrued to the owners of the factory, okay. So that ratio has

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00:23:35,040 --> 00:23:41,940

changed dramatically over time from 2000. Okay, how did this take place? It's not

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00:23:41,940 --> 00:23:45,990

just a story of growing worker
productivity, okay, and the ability to

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00:23:45,990 --> 00:23:50,830
produce more per hour with new
technology. Wages actually fell, as I

263

00:23:51,330 --> 00:24:00,950
mentioned above, in real terms by almost
a fifth, okay. The story is very simple.

264

00:24:01,450 --> 00:24:07,500
As in the case of tourism, there's some type of... some time of - what should we call it -

265

00:24:07,500 --> 00:24:16,000
some sort of political uncertainty that helps determine that relationship and sort of that

266

00:24:16,000 --> 00:24:20,700
Okay, that political dance between these different institutions, okay. That political dance.

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00:24:20,700 --> 00:24:28,570
I didn't do that. [laughter] I promise. [pause] Okay.

268

00:24:28,570 --> 00:24:34,100
That political dance sort of affects
especially, the graph that Harry showed you

269

00:24:34,100 --> 00:24:38,200
and also the Indian case.

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00:24:38,200 --> 00:24:45,600
So I'm gonna start wrapping up, because I have only 3 minutes, okay, I have only 3 minutes, and I want...

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00:24:45,600 --> 00:24:50,300
That's a 5? Well, I'm used to 10 minute radio interviews, so this is more than enough for me.

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00:24:50,300 --> 00:24:57,100

I'll stop early, so I can have - leave the next the next speaker to have a couple more extra minutes.

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00:24:57,100 --> 00:25:02,611

I want to end with a poem which I think sort of will impress, I hope will impress

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00:25:03,111 --> 00:25:11,100

the main idea of what I've tried to give in my lecture or speech, rather.

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00:25:11,100 --> 00:25:16,700

Okay, and the poem is to impress upon you that in alternative media work, okay,

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00:25:16,700 --> 00:25:23,800

it's kind of a back and forth, and, in addition, in international movements against neoliberalism,

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00:25:23,800 --> 00:25:29,200

okay, we've come to a stage now, I think, where the type of thing represented by the

278

00:25:29,200 --> 00:25:34,400

World Social Forum, which was good and I was happy to be involved in, when it was at its peak,

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00:25:34,400 --> 00:25:43,299

has kind of come to a close, I think, in my opinion. And we're sort of at a lull about what to do next.

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00:25:43,299 --> 00:25:48,500

And sort of people of my generation have done what they can, I think. Maybe I have 10 more years

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00:25:48,500 --> 00:25:52,279

in me. But to those of you that are much younger than all of us here, I'm going to

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00:25:52,279 --> 00:25:55,279

read you a poem, because you're the ones that have to pick this up after we're

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00:25:55,279 --> 00:26:00,649

done, okay. It's a Brecht poem which I like very much. Okay, it goes like this.

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00:26:00,649 --> 00:26:04,429

"To the cities I came at a time of disorder that was ruled by hunger. I

285

00:26:04,429 --> 00:26:08,389

sheltered with the people in a time of uproar and then I joined with them.

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00:26:08,389 --> 00:26:13,460

That's how I passed the time that was given to me on this Earth. I ate my

287

00:26:13,460 --> 00:26:19,940

dinners in between the battles, and I laid down to sleep among with, among the

288

00:26:19,940 --> 00:26:23,750

people. I didn't care much for love and for nature's beauties I had little

289

00:26:23,750 --> 00:26:28,820

patience. That's how I passed my time that was given to me on this Earth. The

290

00:26:28,820 --> 00:26:34,100

streets all led to foul swamps in my time, my speech betrayed me to the

291

00:26:34,100 --> 00:26:37,410

butchers.

I could do only little but without me

292

00:26:37,410 --> 00:26:42,330

those that ruled could not sleep so easily: that's what I hoped. That's how I

293

00:26:42,330 --> 00:26:47,010

passed the time that was given to me on
this Earth. Our forces were slight and

294

00:26:47,010 --> 00:26:52,770

small, our goal lay in the distant future
clearly in our sights. If for me myself

295

00:26:52,770 --> 00:26:58,020

beyond my reaching. And that's how I
passed the time that was given to me on

296

00:26:58,020 --> 00:27:00,590

this Earth." That's it.