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World Unemployed Movement: Study on Nepalese Press Coverage

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ABSTRACT

This research article is an introduction about unemployed movement. It constructs the claim unemployed movement was began from Nepal in January 1, 2008, so this date is significant turning point from historical point of view to intake a new kind of revolution is human society. It appeals to celebrate world unemployed day each year on 1 January. Furthermore it asks for further depth research in the field with experimentation.

KEY WORDS: Unemployment, Movement, World, History.

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A FAKE HISTORY

It is said that Unemployed workers' movement was set in US in the decade of 1930. I laugh on it! Especially for its tag: Unemployed workers. How workers are called unemployed? If they are unemployed why to be called them workers? If they are workers why to connate with unemployed tag? I do say: unemployed are unemployed and workers are workers!

My point is that: that movement was worker's movement at all. In the human history unemployed movement was just began after 200 AD, exactly in 1 January 2008, from capital city of Nepal, Kathmandu. Here is a brief account of grounding:

Frances Fox Piven and Richard Cloward give a detailed account and analysis of the militant movement of unemployed American workers during the Great Depression, how it developed and how it was recuperated by the government through its own leaders.¹

The unemployed workers' movement in USA 1931-1939

The depression movements of the unemployed and of industrial workers followed a period of economic breakdown that produced distress and confusion in the daily lives of millions of people, and produced contradiction and confusion in the posture of elites. For those still working, the discontent released by economic collapse during the 1930s was expressed in struggles within the factory system, which we will turn to in the next chapter. But the men and women for whom life had changed most drastically and immediately were no longer in the factories. They were among the masses of the unemployed, and their struggle had to take another form, in another institutional context. The depression saw the rise and fall of the largest movement of the unemployed this country has known, and the institution against which the movement was inevitably pitted was the relief system.²

At the time of the Great Depression, formal arrangements for relief of the indigent were sparse and fragmented. In many places, including New York City and Philadelphia, there simply was no "outdoor" relief (the term used to describe aid given to people who were not institutionalized). Even where public relief agencies existed, what little was actually given was usually provided by private charities. But niggardly aid and fragmented administration did not signify an underdeveloped institution. To the contrary, a national relief system did exist. Despite the diversity of administrative auspices, the norms that guided the giving of relief were everywhere quite similar. The dole was anathema to the

American spirit of work and self-sufficiency. Therefore, it should be dispensed to as few as possible and made as harsh as possible to discourage reliance upon it. Accordingly, very little was given, and then only to a handful of the aged and crippled, widowed and orphaned to “deserving” people who clearly were not able to work.³

These practices were not only a reflection of harshly individualistic American attitudes. They were also a reflection of American economic realities. Work and self-reliance meant grueling toil at low wages for many people. So long as that was so, the dole could not be dispensed permissively for fear some would choose it over work. Thus, most of the poor were simply excluded from aid, ensuring that they had no alternative but to search for whatever work they could find at whatever wage was offered. And if they found no work, then they would have to survive by whatever means they could.⁴

But this much could have been achieved without any relief arrangements at all; the threat of starvation was sufficient. The more important function of the relief system was accomplished, not by refusing relief, but by degrading and making outcasts of those few who did get aid. At the time of the Great Depression the main legal arrangement for the care of the destitute was incarceration in almshouses or workhouses. In some places the care of paupers was still contracted to the lowest bidder, and destitute orphans were indentured to those who would feed them in exchange for whatever labor they could perform. The constitutions of fourteen states denied the franchise to paupers. By such practices the relief system created a clearly demarcated and degraded class, a class of pariahs whose numbers were small but whose fate loomed large in the lives of those who lived close to indigence, warning them always of a life even worse than hard work and severe poverty.⁵

The meaning of these relief practices was thus not only in their inhumanity but in the functions they performed in legitimating work in the face of the extreme inequalities generated by American capitalism. For many people work was hard and the rewards few, and the constraints of tradition weak in the face of the transformations wrought by industrial capitalism. The discontent these poor might have felt was muffled, in part, by the relief system and the image of the terrible humiliation inflicted on those who became paupers. The practices called charity were shaped, in short, by economic imperatives, by the need for cheap and docile labor on the farms and in the factories of a burgeoning capitalist society. For the practices of relief to change, this subordination of the institution of charity to the institution of profit had to be ruptured.⁶

The wonder of this relief system, however, was that it generated such shame and fear as to lead the poor to acquiesce in its harsh and restrictive practices. In part the poor acquiesced simply because they shared American beliefs in the virtue of work and self sufficiency and in the possibility of work and self-sufficiency for those who were ambitious and deserving. But any doubts they might otherwise have felt about this judicious sorting out of the worthy by the American marketplace were dispelled by the spectacle of the degraded pauper displayed by the relief system. Even when unemployment was endemic, most people endured in silence, blaming themselves for their misfortunes. They did not demand relief, for to do so was to give up the struggle to remain above the despised pauper class. Most of the time, the unemployed poor obeyed the prohibition against going on the dole, and by doing so collaborated in their own misery and in the punitive practices of local relief officials.⁷

Occasionally, however, unemployment reached calamitous levels and the jobless rebelled. At the depths of each of the recurrent depressions of the nineteenth and early twentieth centuries, people joined together and demanded some form of aid to ease their distress. In the slump of 1837 some 20,000 unemployed in Philadelphia assembled to demand, among other things, that the national government relieve distress among the unemployed by a public works program, and in New York City, a crowd of thousands in City Hall Park protested against the “monopolies” and the high cost of food and rent. The crowd then paraded to the wholesale flour depot, and dumped flour and wheat in the streets . In the panic of 1857 protests of the un employed emerged in several big cities. Ten thousand Philadelphians rallied “to stimulate their representatives in the State House to an appreciation of their troubles,” and a system of ward associations was set up to issue food to the needy. In New York a meeting of 15,000 in Tompkins Square to demand work culminated in the destruction of fences and benches and the seizure of food wagons, although in this instance the workers got neither jobs nor relief, and federal troops were called in. The depression of 1873 stimulated new demonstrations. In New York City, rallies drew 10,000 to 15,000 people who were dispersed by mounted police, and in Chicago, mass meetings of the unemployed, organized by anarchists under the slogan “Bread or Blood,” culminated in a march of 20,000 on the City Council. Subsequently, unemployed workers stormed the offices of the Chicago Relief and Aid Society, swamping the Society with applications for aid. The Society surrendered, and about 10,000 were given relief over the next year. In the depression of 1884 the unemployed in Chicago marched again, this time into better-off neighborhoods, and in 1893 a new and bitter depression led to a series of marches on Washington by the unemployed, the best known of which was of course “Coxey’s

army.” Coxey’s marchers got nothing, but mass demonstrations in the big industrial cities did succeed at least in getting soup kitchens and, in some places, local public works projects as well.⁸

These experiences suggest that when unemployment is severe and widespread, at least a partial transvaluation may occur among the poor. The prohibition against the dole may weaken, if only because the extent of distress belies the customary conviction that one’s economic fortunes and misfortunes are a matter of personal responsibility, of individual failure. At such times large numbers of the poor demand relief, the relief of work or the relief of food and money. This transvaluation occurred again in the Great Depression, and just as the scale of the calamity in the 1930s was unparalleled, so too was the protest movement that arose among the unemployed.⁹

The Great Depression: Preconditions for Insurgency

The depression came suddenly, at a time when the American belief in unprecedented and unbroken prosperity had never been so fervent, earlier depressions notwithstanding. People were taken by surprise, the rulers as much as the ruled and it took time for the political forces set in motion by the calamity to emerge. Then, as the depression continued and worsened, the harshening and disordering of a way of life began to take form in rising popular discontent. The actions of elites added momentum to this process, for they too were shaken and divided, and their cacophonous accusations and proposals heightened the sense of indignation that was spreading. In the period of general political uncertainty that ensued, protest movements emerged among different groups, focusing on different institutional grievances. The earliest uprisings occurred among the unemployed.¹⁰

The Economic Collapse

The decade preceding the depression had been a boom time for American business. National income rose from about \$60 billion in 1922 to \$87 billion in 1929, and by June of 1929 the index of industrial production reached its highest point ever. For the nation as a whole prosperity had never seemed so assured.¹¹

These were not nearly such good years for many workers and farmers, however. Rising productivity and profits in the twenties were largely the result of increasing mechanization rather than the expansion of the labor force. Meanwhile depressed farm prices (the result of overproduction stimulated by heavy immigration earlier in the century, followed by the demand for food during World

War I when the United States was feeding its allies) were forcing millions of people off the land and to the cities. The resulting labor surplus meant that for the first time in the American experience, prosperity was accompanied by continuing high unemployment throughout the decade. The labor surplus also accounts for the fact that wages remained relatively fixed, while profits soared. Moreover, some industries, particularly mining and textiles were in a slump throughout the decade, and these workers suffered sharp wage cuts. But the hardships of particular groups remained submerged, because the people who bore them were subdued by the aura of prosperity that symbolized the era. These were self-evidently good times in America; anyone who really wanted to work could ostensibly earn a livelihood.¹²

Then, in 1929, the production index began to slip from its June high, and by October, after a dizzying burst of speculation, the stock market reacted in the panic known as Black Thursday. The impact on unemployment was immediate. One government official judged that the numbers out of work rose by 2.5 million within two weeks of the crash, and President Roosevelt's Committee on Economic Security later estimated that the number of unemployed jumped from 429,000 in October 1929 to 4,065,000 in January 1930. The number rose steadily to 8 million in January 1931, and to 9 million in October.¹³

Particular industries were devastated, as were the towns where they were located. Bernstein reports, for example, that by January 1930, 30 to 40 percent of the male labor force was out of work in Toledo, where Willys-Overland had cut its payroll from 20,000 to 4,000. In Detroit a personal loan company discovered in March that half its outstanding commitments were from people who had lost their jobs. By the end of that year almost half of New England's textile workers were unemployed, and the Metropolitan Life Insurance Company reported that 24 percent of its industrial policy holders in forty-six larger cities were jobless. The Ford Motor Company employed 130,000 workers in the spring of 1929; by the summer of 1931 there were only 37,000 left on the payroll. Sidney Hillman reported that at the height of the season in January 1932 only 10 percent of his New York garment workers were employed. The chronic unemployment of the 1920s had become catastrophic unemployment.¹⁴

Most of the nation's public figures were stubbornly unwilling to recognize the disaster, at least at first. The White House issued messages of reassurance that "the fundamental strength of the Nation's economic life is unimpaired," that recovery is "just around the corner," and that in any case the

temporary downturn was being stemmed by modest public works expenditures. Official refusal to recognize the disaster early in the depression also took form in White House denials that there was very much unemployment at all. If the 1930 census of unemployment did not support such contentions, Hoover argued that it was because the enumerators “had to list the shiftless citizen, who had no intention of living by work, as unemployed” (cited in Edelman, 184). If there was not very much unemployment, it followed that there was not very much need for unusual measures to aid the unemployed. Hoover limited himself mainly to offering rhetorical encouragement of local charity efforts. In October 1930 he established an Emergency Committee for Employment, but ignored the recommendation of Colonel Arthur Woods, head of the committee, that the White House seek substantial appropriations from Congress for public works. A second committee, appointed in August 1931, was called the Organization on Employment Relief. But while its name revealed some dim acknowledgment of the problem, its activities, consisting of “coordinating” local efforts and exhorting American citizens to contribute to local charities, did not.¹⁵

Nor, at first, were local officials much better attuned to the scale of the problem. City leaders in Buffalo, Cincinnati, Kansas City, Milwaukee, and Louisville initiated “make a job” or “man a block” campaigns, assigning the jobless to do snow removal or street cleaning while at the same time allowing them to canvass households for small donations. Philadelphia’s mayor appointed a committee to organize the peddling of fruit, clubs and restaurants in some places began to participate in schemes for saving food leftovers for the unemployed, and some communities set aside plots of land so that the jobless could grow vegetables to ease their plight. The problem was defined as minor, and temporary, and so were the gestures made to deal with it. Until 1932 even the newspapers carried little news of the depression. Middletown newspapers made their first mention in April 1930 under the caption “Factories are Recovering from Bad Slump”.¹⁶

As the depression worsened in 1930 there were stirrings in Congress for federal action to alleviate unemployment by reviving and expanding the United States Employment Service and by expanding federal public works projects. The measures proposed were modest and the Congress elected in the fall of 1930 passed both bills. Hoover, ever staunch, vetoed the first and emasculated the second by appointing administrators hostile to federal public works. Nothing had been done to deal with the disaster except, perhaps, to begin to acknowledge it.¹⁷

The Impact on daily Life

The habit of work, and the wages of work, underpins a way of life. As unemployment continued to grow, and the wages of those still employed shriveled, that way of life crumbled. Despite denials by the public figures of the nation, the evidence was there in the daily lives of the people. One dramatic sign was the spread of malnutrition and disease. Surveys of school children showed that one quarter suffered from malnutrition, new patients in tuberculosis clinics almost doubled, and a study by the U. S. Public Health Service revealed that the families of unemployed workers suffered 66 percent more illness than the families of employed workers. In 1931 New York City hospitals reported about one hundred cases of actual starvation. Another sign was the weakening of family life as ties wore thin under the strains and humiliations of poverty. Desertions became common and divorce rates rose, while marriage rates and the birthrate dropped. And as poverty deepened and morale weakened, the crime rate rose, as did drunkenness and sexual promiscuity, and the suicide rate.¹⁸

Without work, and with family life weakened, men and women, especially the young, took to the road. At first the movement was back to the farms. But soon farm income fell precipitously as well, and then there was no place to go except to move on, shunted from town to town. Just how many transients there were, is not known, but the Southern Pacific Railroad reported that it had ejected 683,457 people from its trains in 1932. Everywhere shanty towns built of packing cases and junk sprang up. In Oklahoma City the vagrants lived in the river bottom; in Oakland, they lived in sewer pipes that a manufacturer could not sell; in New York they built shacks in the bed of an abandoned reservoir in Central Park and called it "Hoover Valley."¹⁹

The Rise of Protest

Most of the people who were thrown out of work suffered quietly, especially at the start of the depression, when official denials helped to confuse the unemployed and to make them ashamed of their plight. Men and women haunted the employment offices, walked the streets, lined up for every job opening, and doubted themselves for not finding work. Families exhausted their savings, borrowed from relatives, sold their belongings, blaming themselves and each other for losing the struggle to remain self-reliant. But as the depression worsened, as the work forces of entire factories were laid off, as whole neighborhoods in industrial towns were devastated, and as at least some political leaders began to acknowledge that a disaster had occurred, attitudes toward what had happened and why, and who was to

blame, began to change among some of the unemployed. They began to define their personal hardship not just as their own individual misfortune but as misfortune they shared with many of their own kind. And if so many people were in the same trouble, then maybe it wasn't they who were to blame, but "the system."²⁰

Mob Looting, Marches, and Demonstrations

One of the earliest expressions of unrest among the unemployed was the rise of mob looting. As had happened so often before in history during periods of economic crisis, people banded together to demand food. By and large, the press refrained from reporting these events for fear of creating a contagion effect. In New York bands of thirty or forty men regularly descended upon markets, but the chain stores refused to call the police, in order to keep the events out of the papers. In March 1,100 men waiting on a Salvation Army bread line in New York City mobbed two trucks delivering baked goods to a nearby hotel. In Henryetta, Oklahoma, 300 jobless marched on storekeepers to demand food, insisting they were not begging and threatening to use force if necessary. Indeed, Bernstein concludes that in the early years of the depression "organized looting of food was a nation-wide phenomenon".²¹

More consciously political demonstrations began as well. By early 1930, unemployed men and women in New York, Detroit, Cleveland, Philadelphia, Los Angeles, Chicago, Seattle, Boston, and Milwaukee were marching under such Communist banners as "Work or Wages" and "Fight-Don't Starve". Len de Caux, a labor journalist, was living in Cleveland at the time and described what was happening there:

"Marching columns of unemployed became a familiar sight. Public Square saw demonstrations running into tens of thousands. The street-scene is etched in memory. It was in the heart of working-class Cleveland, during a communist-led demonstration. Police had attacked an earlier demonstration. In the Street battle, several unemployed had been injured, and one had since died. In the same neighborhood, the Unemployed Councils had called a mass protest, a solemn occasion that brought out thousands. The authorities, under criticism and on the defensive, withdrew every cop from the area, many blocks wide. ." ²²

The crowds did not always stay in their own neighborhoods, and the authorities were not always judicious. On February 11, 1930, for example, some 2,000 unemployed workers stormed the Cleveland

City Hall, dispersing only when the police threatened to turn fire hoses on them. A few days later the unemployed demonstrated at City Hall in Philadelphia, and had to be driven off by the police. A week later mounted police with nightsticks dispersed a crowd of 1,200 jobless men and women in Chicago. On February 26 a crowd of 3,000 was broken up by tear gas before the Los Angeles City Hall.²³

In March the demonstrations became a national event. The Communists declared **March 6, 1930, International Unemployment Day**, and rallies and marches took place in most major cities. Many of the demonstrations were orderly, as in San Francisco where the chief of police joined the 2,000 marchers and the mayor addressed them, or in Chicago where some 4,000 people marched down Halsted and Lake Streets, and then dispatched a committee to petition the mayor. But in other places, including Washington, D.C., and Seattle, local officials grew alarmed and ordered the police to disperse the crowds with tear gas. In Detroit, Cleveland, Milwaukee, and Boston, the crowds resisted, and fierce battles broke out between the demonstrators and the police. The worst clash occurred in New York City, an event which was reported by the New York Times:

*The unemployment demonstration staged by the Communist Party in Union Square broke up in the worst riot New York has seen in recent years when 35,000 people attending the demonstration were transformed in a few moments from an orderly, and at times a bored, crowd into a fighting mob. The outbreak came after communist leaders, defying warnings and orders of the police, exhorted their followers to march on City Hall and demand a hearing from Mayor Walker. Hundreds of policemen and detectives, swinging night sticks, blackjacks and bare fists, rushed into the crowd, hitting out at all with whom they came into contact, chasing many across the street and into adjacent thoroughfares and rushing hundreds off their feet. . . . From all parts of the scene of battle came the screams of women and cries of men, with bloody heads and faces. A score of men were sprawled over the square with policemen pummeling them. The pounding continued as the men, and some women, sought refuge in flight.*²⁴

The demonstration was sufficiently threatening to prod the mayor to agree to form a committee to collect funds to be distributed to the unemployed. In October 1930 the unemployed gathered again in a mass rally at City Hall plaza to demand that the Board of Estimate appropriate twenty-five dollars a week for each unemployed person. The police again attacked the demonstrators, and two of the organizers were injured, but the Board of Estimate appropriated one million dollars for relief.²⁵

The demonstrations were branded as riots by the press; it was the Communist and Socialist organizers who misnamed them unemployment demonstrations, said the New York Times. But the unemployed came, whatever the labels of the leaders, and despite the castigation of the press. Len de Caux suggests why:

*“The communists brought misery out of hiding in the workers’ neighborhoods. They paraded it with angry demands. . . . In hundreds of jobless meetings, I heard no objections to the points the communists made, and much applause for them. Sometimes, I’d hear a communist speaker say something so bitter and extreme, I’d feel embarrassed. Then I’d look around at the unemployed audience; shabby clothes, expressions worried and sour. Faces would start to glow, heads to nod, and hands to clap (p.162-163).”*²⁶

For some people at least, distress was turning to indignation, indignation strong enough to withstand official scorn or state force.

Communist agitators were helping in that transformation, but the unemployed were ready to respond to any leader who articulated their grievances. When Father James R. Cox, a Pittsburgh priest known as the Mayor of Shantytown, called a rally at Pitt Stadium to protest unemployment and demand public works and relief measures, some 60,000 people turned out, and 12,000 followed him on to Washington where he presented their demands to Hoover. And later, in the spring of 1932, thousands of unemployed veterans and their families descended on Washington, D.C. Their songs expressed their disaffection: Mellon pulled the whistle, Hoover rang the bell, Wall Street gave the signal and the country went to Hell.²⁷

The veterans had in fact not come in a revolutionary or even in a very belligerent spirit. They had come only to plead with the Congress for early payment of pensions due them by law in 1945. The Congress turned them down, Hoover refused to meet with their leaders, and when they still did not leave, he sent the Army to rout them. “What a pitiable spectacle,” said the Washington News, “is that of the great American Government, mightiest in the world, chasing men, women and children with Army tanks. . . . If the Army must be called out to make war on unarmed citizens, this is no longer America”.²⁸

Rent Riots

The rising anger among the unemployed took other forms than street marches and riots. Jobless men and women began to defy the local authorities and the rules upheld by these authorities associated with specific hardships. One such kind of defiance was mass resistance to evictions. As unemployment rose, large numbers of families in many places could not pay their rents, and the number of evictions increased daily. In 1930 and 1931 small bands of people, often led by Communists, began to use strong-arm tactics to prevent marshals from putting furniture on the street. Sometimes they were successful. Even when they were not, physical resistance was the only resort for people forced from their homes. The rent riots began on the Lower East Side and in Harlem, but quickly spread to other parts of the city. The New York Times described an eviction of three families in the Bronx on February 2, 1932:

*“Probably because of the cold, the crowd numbered only 1,000 although in unruliness it equaled the throng of 4,000 that stormed the police in the first disorder of a similar nature on January 22. On Thursday a dozen more families are to be evicted unless they pay back rents. Inspector Joseph Leonary deployed a force of fifty detectives and mounted and foot patrolmen through the street as Marshal Novick led ten furniture movers into the building. . . . Women shrieked from the windows, the different sections of the crowd hissed and booed and shouted invectives. Fighting began simultaneously in the house and the street. The marshal’s men were rushed on the stairs and got to work after the policemen had driven the tenants back into their apartments.”*²⁹

Boyer and Morais claim that such tactics succeeded in restoring 77,000 evicted families to their homes in New York City (p. 261).

Chicago was also the scene of frequent “rent riots,” especially in the black neighborhoods where unemployment reached catastrophic proportions and evictions were frequent. In the brief period from August 11 to October 31, 1931 there were 2,185 cases before Renter’s Court, 38 percent of which involved blacks. Small groups known as “black bugs” marched through the streets to mobilize large crowds to reinstall evicted families, sometimes even when the family was not present.¹¹ Police repression in Chicago was so thorough that these actions of necessity were virtually spontaneous:

“During the last part of 1950 the Unemployed Councils had established headquarters in many of the poorer sections of the city. The meeting-halls served as clubhouses where jobless men tired of

tramping the streets in search of work came to rest and talk rather than face the trying tensions of the home. These men, establishing mutual relations of identification on the basis of their common misfortune, began to act together to prevent evictions. The demonstrations were entirely unplanned and could not be throttled at the source because the men themselves never knew in advance when or where they would next demonstrate. Someone might come into the hall and tell of a person blocks away who was at that moment being evicted. Their indignation aroused, the men would march in a group down the street, adding the sympathetic and the curious to their number as they marched, until by the time they reached the scene of the eviction, the crowd would have grown in size and temper. The furniture of the unfortunate family would be replaced and the crowd, delighted with its success, would disperse gradually, in small groups”³⁰

Horace Cayton describes a Chicago rent riot in which he participated. One day in 1931 Cayton was sitting in a restaurant on the South Side and saw through the window a long file of black people, marching in deadly earnest. He joined them and later described what happened:

“We were met at the street by two squad cars of police who asked us where we were going. The black crowd swarmed around the officers. . . . No one moved. Everyone simply stood and stared at them. One officer lost his head and drew his gun, leveling it at the crowd. . . . No threats, no murmurs, no disorder; the crowd just looked at him. There the officer stood. Just then a siren was heard-the whisper went around-the riot squad was coming...four cars full of blue-coated officers and a patrol wagon. They jumped out before the cars came to a stop and charged down upon the crowd. Night sticks and “billies” played a tattoo on black heads. “Hold your places!” shouted the woman. “Act like men!” answered the crowd. They stood like dumb beasts-no one ran, no one fought or offered resistance, just stood, an immovable black mass.”³¹

These tactics frequently culminated in beatings, arrests, and even killings, but they also forced relief officials to give out money for rent payments. A rent riot in August 1931 left three people dead and three policemen injured: “News of the riot screamed in the headlines of the evening press. The realization of the extent of unrest in the Negro district threw Chicago into panic”. Mayor Anton Cermak responded by promptly ordering a moratorium on evictions, and some of the rioters got work relief.

Karsh and Garman report that in many places the Communists organized gas squads to turn the gas back on in people's houses and electric squads to string wires around the meter after it was shut off by the local utility (88). In Detroit, it took one hundred police men to evict a resisting family, and later two Detroit families who protected their premises by shooting the landlord were acquitted by sympathetic juries.³²

INTRODUCTION

In the first day of 2008, in the capital city of Nepal, Kathmandu world unemployed movement was set. It was at *Maitighar* Mandala, near national ministerial headquarter- the *Simhadurbar*. The program was heavily covered by national media.³³

Media Coverage

Media coverage of the movement is extensive and nation-wide. There were many accredited journalists and reporters in Kathmandu, and most of them cover the beginning of world unemployed movement. In addition, 200 special unemployed movement declaration-related press releases were distributed. The result is the most extensive media coverage of any event in Kathmandu for a single person's participation. Nepal Television broadcasts 5 minute coverage of the entire Mitighar Mandala program, the movement declaration is the lead story on all major radio stations, and it's on the pages of every major newspaper of Kathmandu the next day on January 2, 2008. The Government owned English daily; *The Rising Nepal* in its front page spells the events as:

Man Attempts Self-immolation

President of Nepal Unemployed Forum Achyut Aryal attempted self-immolation Tuesday to mount pressure on the state authorities to look into the problems of the unemployed.

Before Aryal, who was seated on the pile of wood burnt himself, police prevented him from taking his own life, which is against law.

The main aim of the forum is to secure the rights of the unemployed, said Aryal.

"We also want to impart the message that agitation can be done without violence and road blockade. All those who are unemployed belong to a responsible class; hence we want to lurch our struggle in a unique way."

Before his attempt to self-immolate, he said he had decided to take his own life out of the belief that it would create unity among the unemployed and establish their independent identification. Aryal said his sacrifice was also aimed to materialize the aims of the Janaaandolan-II and thereby ensure the representation of the unemployed in the constituent Assembly and also to end the traditional thinking of elderly people that young people can't do anything.

-The Rising Nepal, January 2, 2008

Following same events other media also published events with high priority, here are some images of the publications, and those are in English and Nepali languages:

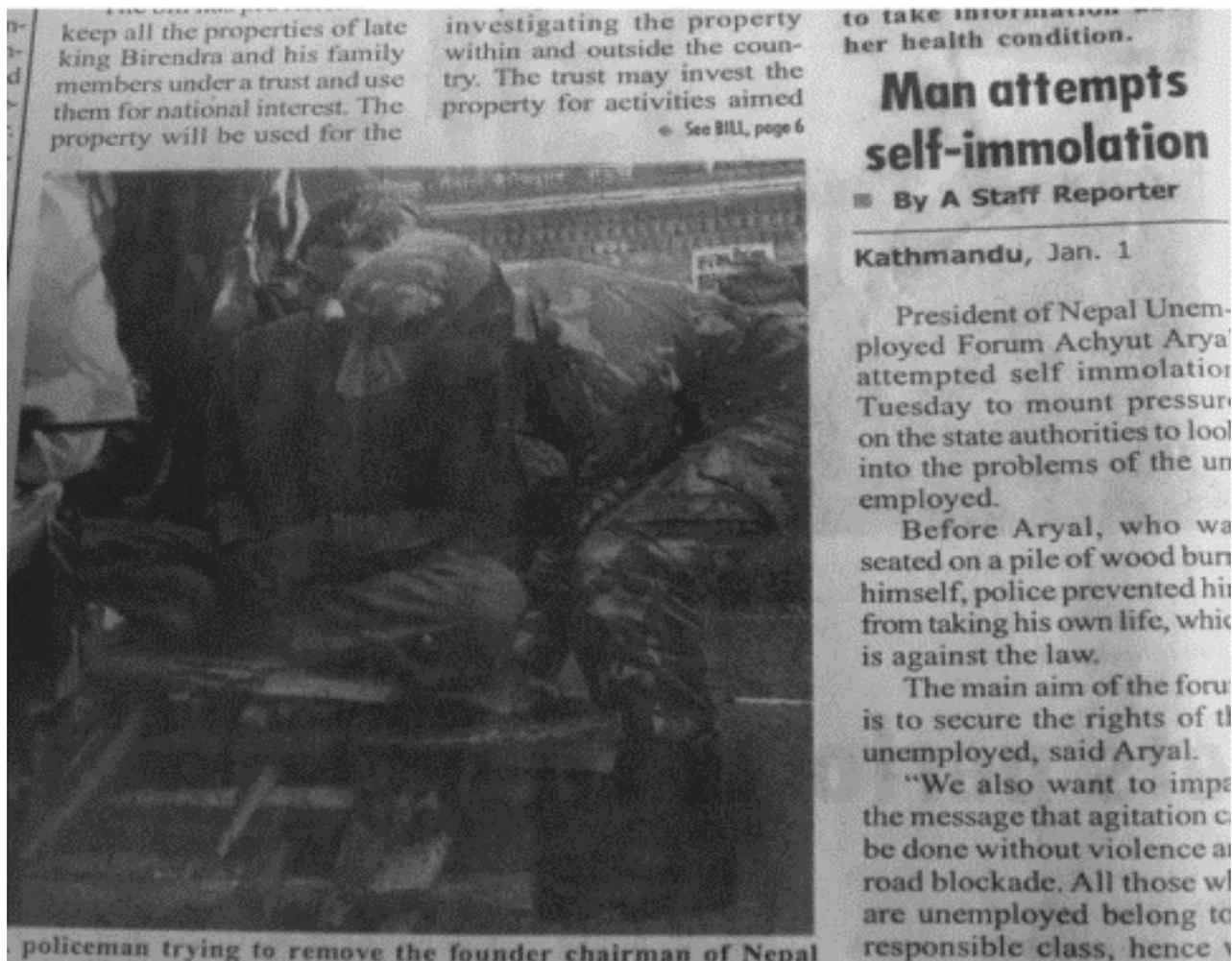


Photo no 1(i): The Rising Nepal, 2 January 2008(pg. 1)

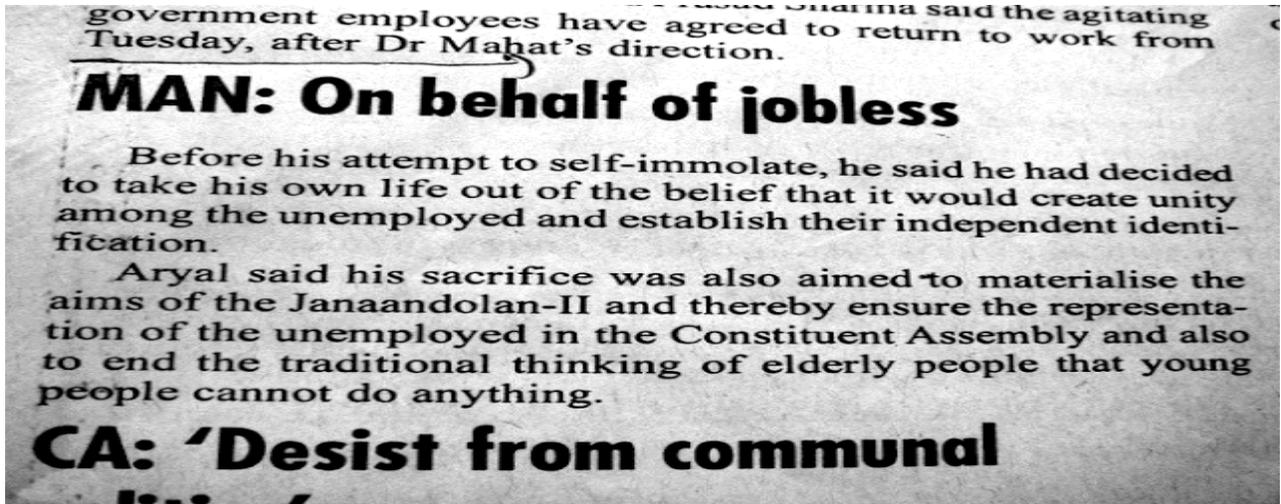


Photo no 1(ii): The Rising Nepal, 2 January 2008(pg. 1 jump...)



Photo no 2: Jana Aastha Weekly, Wednesday 9 January 2008



Photo no 3: Naya Patrika National daily, 2 January 2008(pg. 2)



Photo no 4: Nepal Samachar patra National daily, 2 January 2008



Photo no 5: Rastriya Samachar samiti(RSS), 2 January 2008



Photo no 6: Rajdhani National daily, 2 January 2008

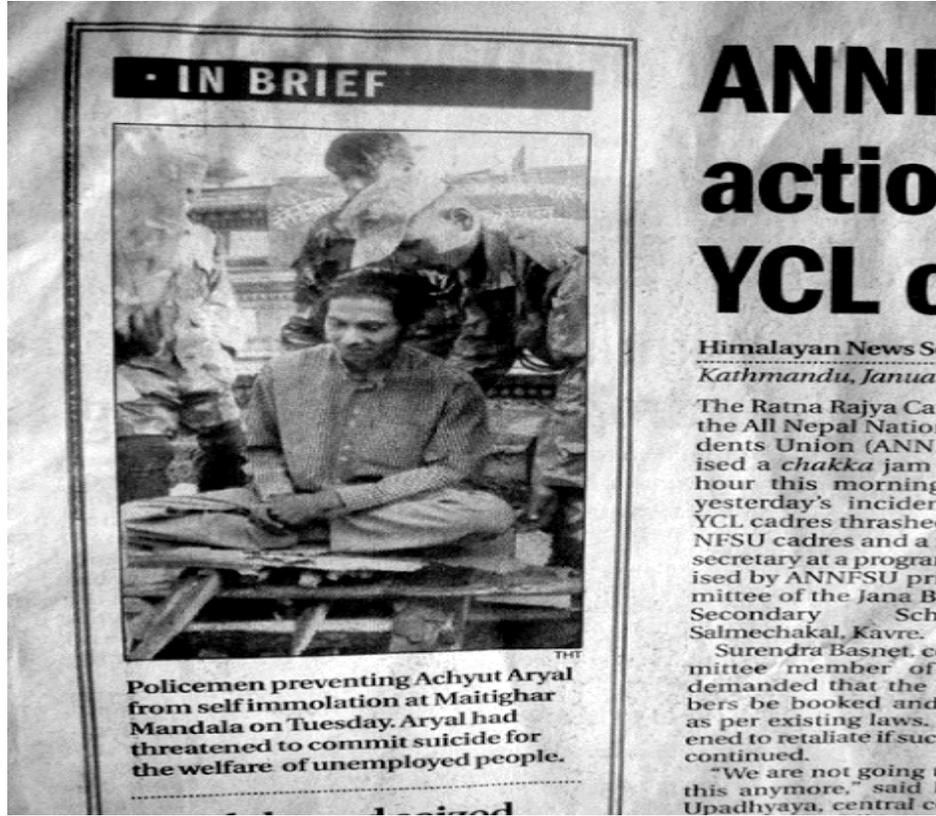


Photo no 7: The Himalayan Times, 2 January 2008



Photo no 8: Annapurna Post National daily, 2 January 2008

PROTEST CONTINUE

After this successful declaration of the world unemployed movement a mass consciousness began on Nepalese people for the rights of unemployed. Nepal Unemployed Forum (NUF) started its rapid consciousness building programs nationwide.³⁴ Suddenly after the succession of declaration on 1 January 2008 another program was set in January 11, 2008 with following hand written press release in Nepali:

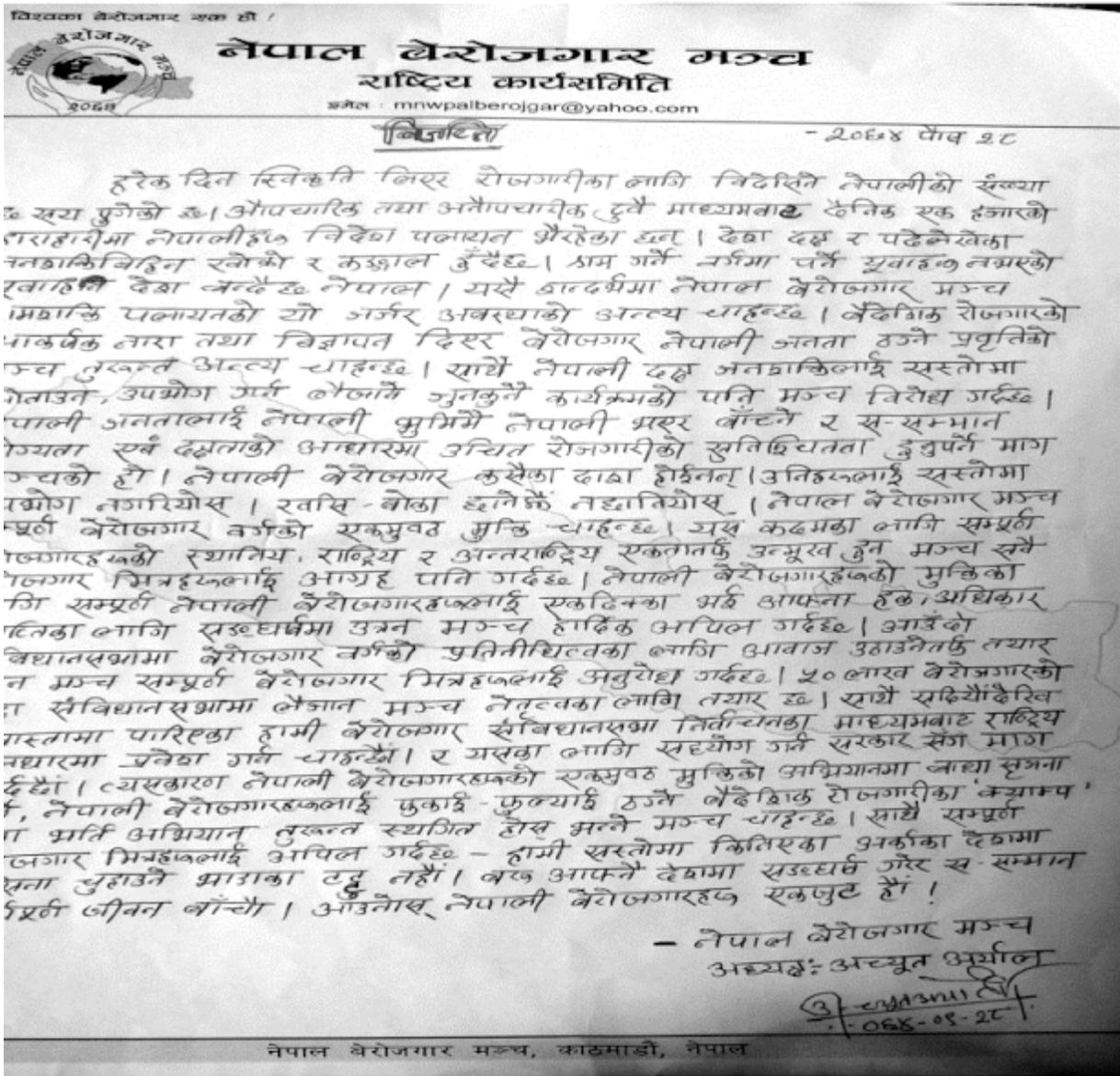


Photo no 9: Hand Written Press Release by Nepal Unemployed Forum, Central Committee, in 11 January 2008

The Rising Nepal, a leading English language government newspaper reported it with following account of the incident in its front page:

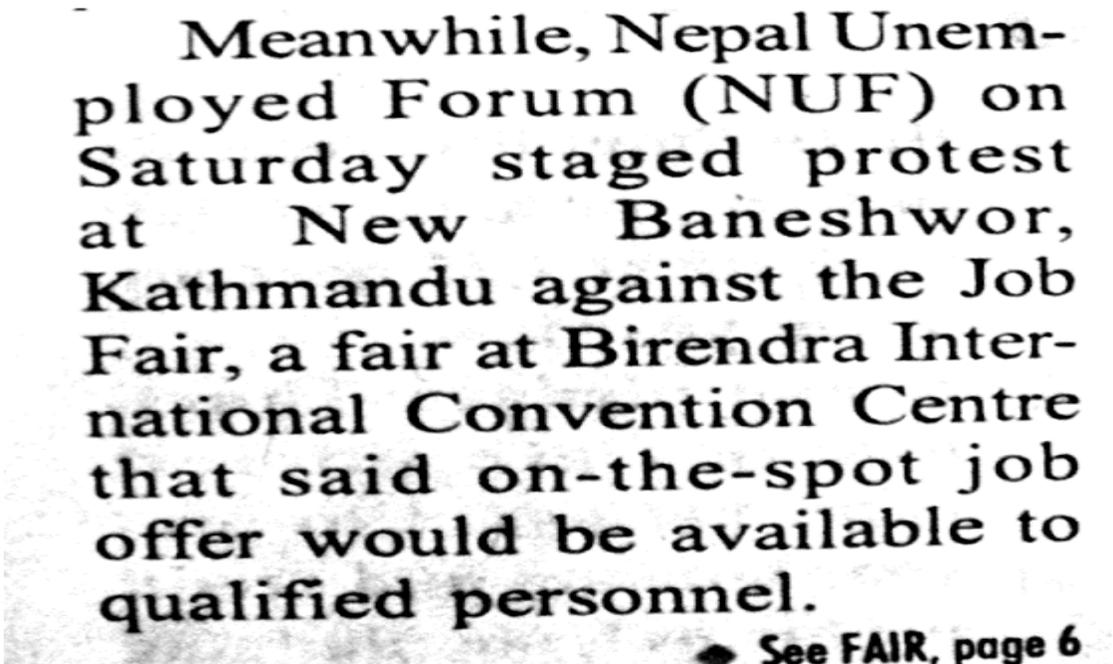
...Nepal Unemployed Forum (NUF) on Saturday staged protest at New Baneshwor, Kathmandu against the job fair, a fair at Birendra International Convention Center that said on-the-spot job offer would be available to qualified personal.

President of the Forum Achyut Aryal said the fair was nothing but another poly to cheat those who are already unemployed. The forum protested by putting the cloths inside out.

During the protest there was acommotion as another group of protesters, saying the entry fee was too high as Rs. 5000, pelted stones, set fire and resorted vandalisation. After this, Aryal announced their protest was over.

Aryal had attempted self-immolation on January 1 declaring protest against unemployment.

-The Rising Nepal, 12 January 2008



Meanwhile, Nepal Unemployed Forum (NUF) on Saturday staged protest at New Baneshwor, Kathmandu against the Job Fair, a fair at Birendra International Convention Centre that said on-the-spot job offer would be available to qualified personnel.

● See FAIR, page 6

Photo no 10(i): The Rising Nepal National daily, 12 January 2008

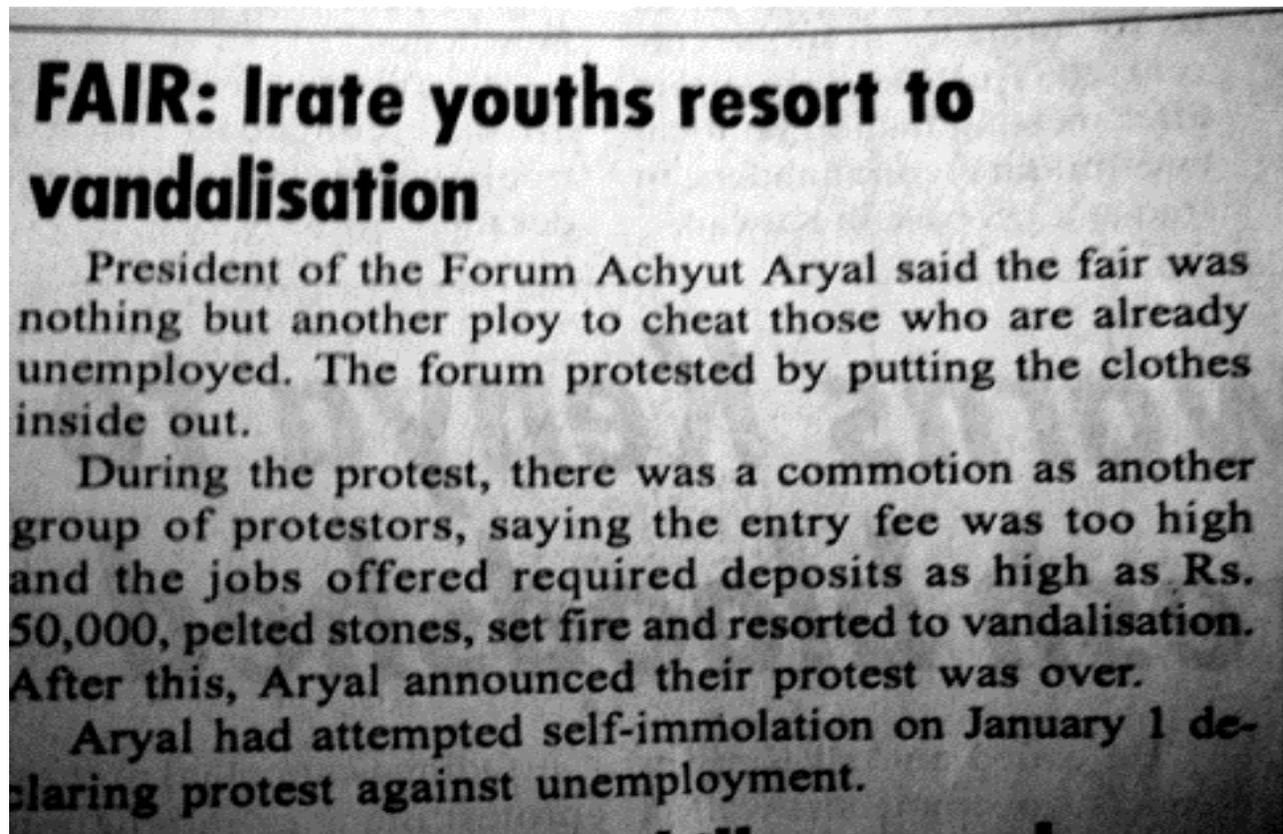


Photo no 10(ii): The Rising Nepal National daily, 12 January 2008

Nepal Unemployed Forum (NUF) lead by Achyut Aryal had made several other movements for the rights of unemployed. When government declares price hike, it directly affects the unemployed. So Aryal always was against such development.

Government newspaper describes such events by Nepal Unemployed Forum with these words in its 22 January, 2008 issue:

Nepal Unemployed Forum (NUF) organized a unique protest program on Wednesday against the recent price hike of petroleum products at New Baneshwor. NUF member fed rice to a dog, which was symbolized as the government.

NUF member lit a fire in the middle of the road in New Baneshwor and cooked rice. Hundreds of unemployed youths participated in the dog-feeding program organized under the leadership of NUF president Achyut Aryal.

Aryal said- "we had to organize such program because price hike directly affects the unemployed," He added government has proved that it is a dog by hiking the price of petroleum three times within three months.

Issuing a press release NUF has demanded to provide fuel, food and shelter free of cost to the unemployed. Unemployed citizens numbering five million will not participate in the CA elections if their problems are not addressed, the press statement said.

-The Rising Nepal, 22 January 2008

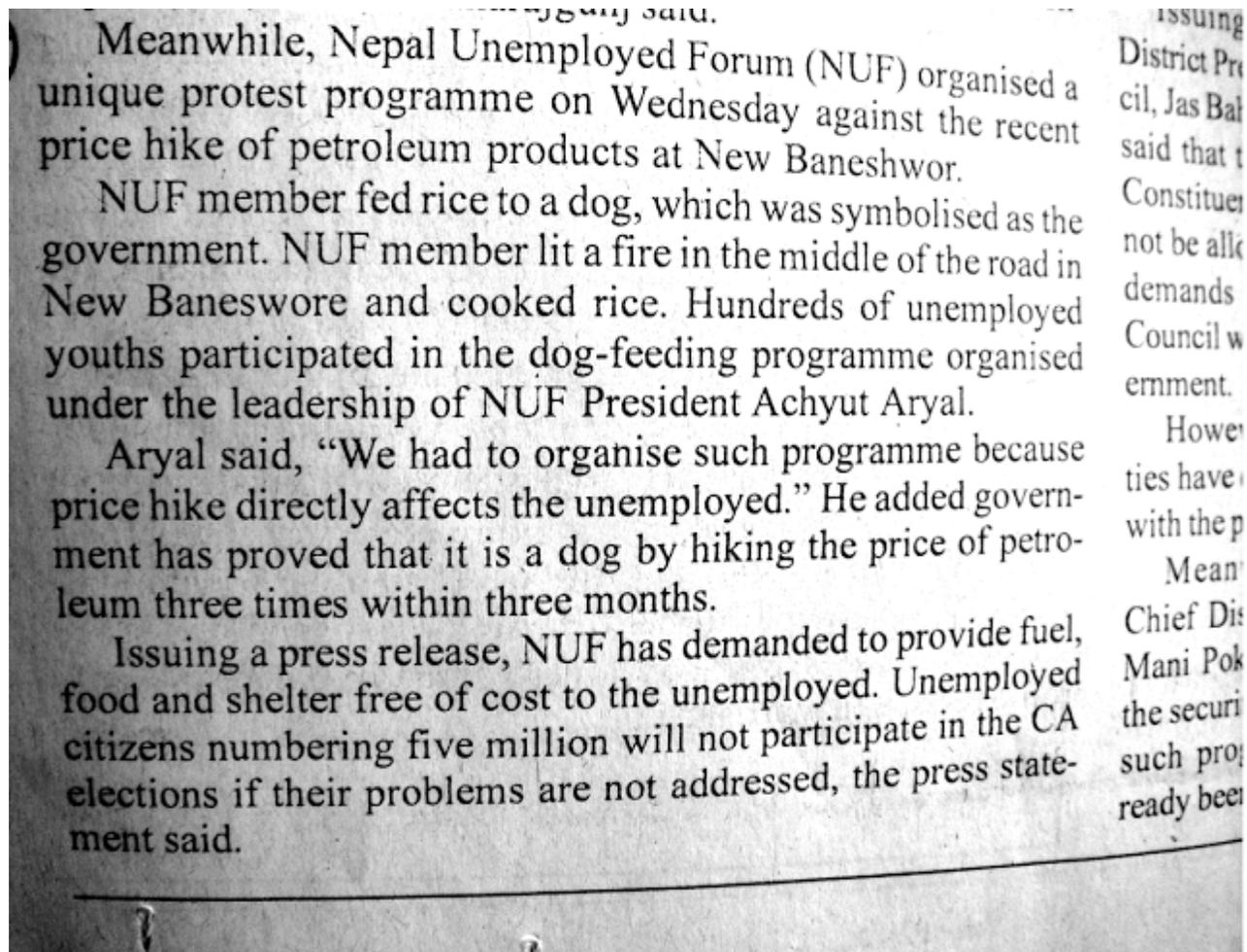


Photo no 11: The Rising Nepal National daily, 22 January 2008

There were several articles on different newspapers published for the rights of unemployed one example is:



Photo no 12: Ghatana Ra Vichar National Weekly, January 2008

THE MANIFESTO OF UNEMPLOYED

A historic move on unemployed movement began when as a founder father of world unemployed movement I myself published 'The Manifesto of Unemployed' in 2008, suddenly after the declaration of world Unemployed Movement in 1 January 2008.³⁵

The manifesto was in Nepali published and distributed by *Jana Pragatishila* Publication, Putalisadak-Kathmandu, Nepal. It was with ISSN: 978-99946-798-5-0. Having unique cover manifesto was looked:

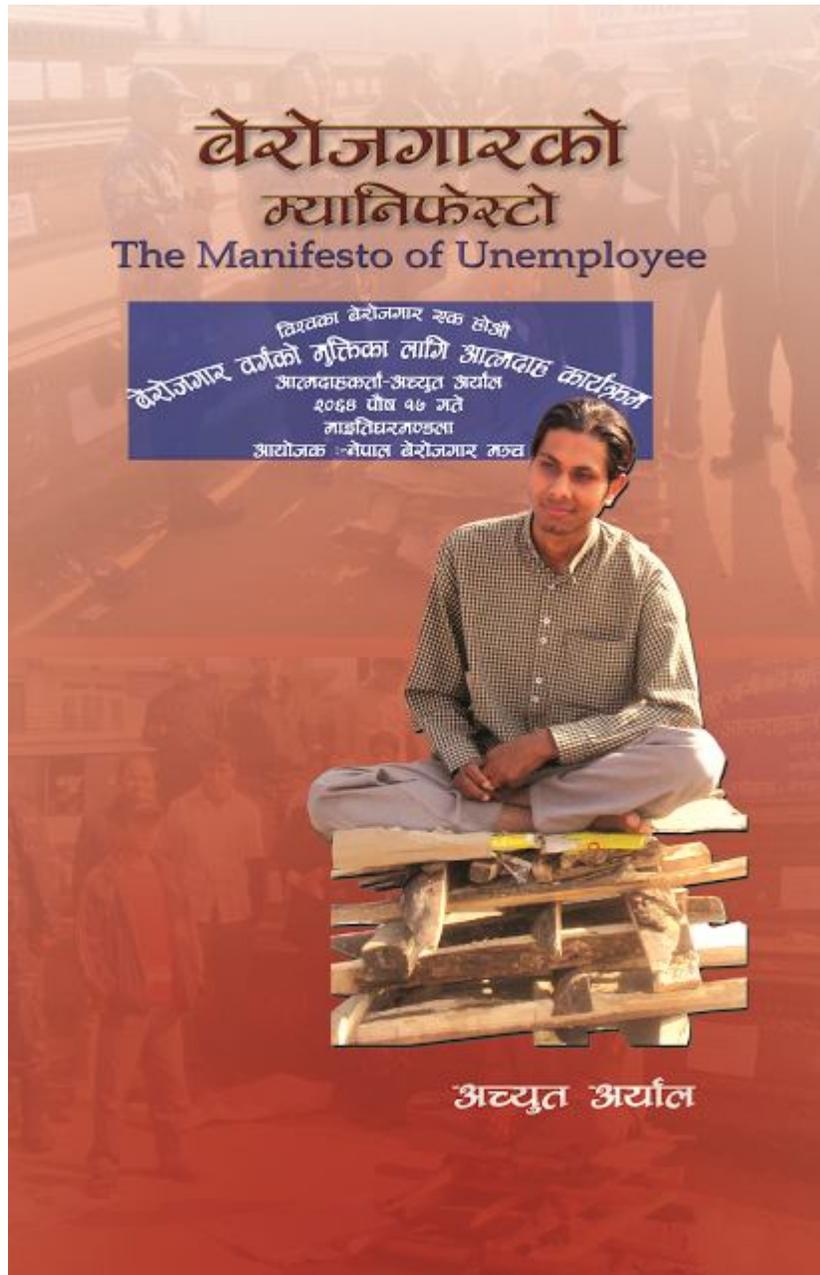


Photo no 13: The Cover page of The Manifesto of the Unemployed, 2008

In this way an entire discourse began of unemployed movement in Nepal. The huge interests of Nepalese media, civil society and situation of joblessness state of the Nepalese society uplifted the movement always.

IT WAS JUST A REGAINING

Here it was just a beginning for longer journey, from unemployed to non-labor. Superstructure and sub-structure were already ready in my mind. But to achieve that, must powerful way was unemployed. It was historically exploited class by all classes of human history. So called Marxists, so called Communists and so called proletarians are very cruel over this class. They'd made their root over the grave of non-labor.

Formation of unemployed class had opened the door to form other classes: non-workers, non-labors, non-farmers, jobless etc. and as a whole Original proletariat. Who do have nothing to lose but just a chain! ³⁶

Final move in this direction was made through a book: Labor-Interjectional Grand-Network and The Dictatorship of Perfect Proletariat, having ISSN: 978-9937-2196-2. The Publisher was Perfect Proletariat party (PPP) and I'd used my nickname -Moksha:

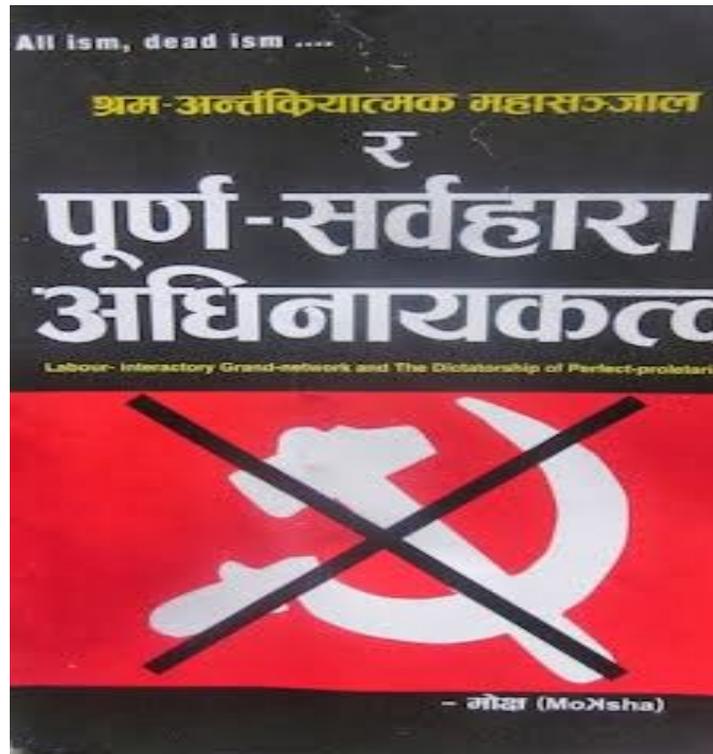


Photo no 14: The Cover page of Labor-International Grand Network and The Dictatorship of The Perfect Proletariat, 2009

Through this book I've raised another side of the same coin- the non-labor. Nature of the non-labor, its root, and way-up all has been described through it.

EFFECT OF THE MOVEMENT

There are several evidences of the effects after the declaration of World Unemployed Movement from Nepal in 1 January 2008. Basically effects were counted over:

Effect on those who are unemployed

Unemployed started to talk and gather for their rights. They'd begin organization and with organizational move unemployed started rally, conferences, membership distribution, discourses, and wall painting etc. demanding unemployed rights. My intention was not to involve in violence for the unemployed but some are doing it.

Effect on the Country

Thousands of Nepalese youth, participated in Self-employment project declared by Nepal Government. Loan without Deposit (Bina Dhito Rin) was a famous program all youth were interestingly participated on it.

Effect on Government

Before, during, and after the movement, Government was fully serious to tackle this issue, though it was not possible. Nepal government ministry of finance led by Dr. Baburam Bhattarai announced first ever program for unemployed in Nepal. When Bhattarai led the government as Prime Minister of Nepal he continued it with Youth Self-employment Fund project.

Effects on Politics

All political parties declared their understanding about unemployed in their manifesto and speeches. Agenda of unemployed was a central agenda for all political parties. In CA to it is a major agenda to discuss.

UN CONNECTION IS POSSIBLE

As like several other UN days, possibility of ‘World Unemployed Day’ is logical. Again as like other UN bodies: UN Women, ILO, UNCHR etc; the possibility of the formation of UN Unemployed is not possible? I approach it, let’s begin it.³⁷

In this way from various perspectives and approaches, unemployed will be a great opportunity for human world to understand society and its nature. Unemployed are not such hazards, useless classes of the society. It is the very beginning epoch of non-labor, a vast and greater reality just hidden behind labor world. We need to dig it up for our own benefit.

Let’s celebrate WORLD UNEMPLOYED DAY on 1 January every year!

UNEMPLOYMENT MANAGEMENT TO NON-LABOR MANAGEMENT

My aim in this article is to show the direction of unemployed movement. It is such social movement which can create vast scope for human knowledge as well as discipline from economic, social, legal, ethnic, language, geographic, religious, biological, ecological, political, cultural connotations. We can understand unemployment as an opportunity for 21st century’s human being on different aspects:

- *Unemployment as a discipline of knowledge*
- *Unemployment as a sector of profession*
- *Unemployment as an Industry*

Unemployment management is a vast scoped sector of post-modern societal complexities from discipline of knowledge point of view. Like other management field, for example- Conflict management, knowledge management, Human Resource management, Disaster-Risks Management, Mind Management, Hospitality Management etc. is has such capacity to remain as different and independent discipline for human knowledge.³⁸

Unemployment Management discipline do have its own strong base, we just have to think on it from research angle because it has its own:

- *History: Historical Development of Unemployment*
- *Principle: Principle of Unemployment Management*
- *Relation: Relation with Sociology, Economics, Law, Political Sciences, Culture, religion etc.*
- *Tools: Techniques and ways to manage Unemployment*
- *Law: Legal Aspects of Labor etc.*

Similarly, unemployment management will be a professional sector for its advocates, managers, visionaries; those who would involve in it. There are several possible professional sectors for unemployed management:

- *Study centers*
- *Departments*
- *Movies*
- *Publications*
- *Advocates*

Non-labor Management

Non-labor management is different and greater than unemployed management from its range point of view.³⁹ It is such a philosophical genre which explains half of the existence. There are various kinds of non-labor:

- *Once non-labor*
- *Now non-labor*
- *Future non-labor*

From materialistic as well as philosophical perspectives, non-labor management is useful to construct human society in higher civility. The management of every failure aspect is equally important as successes one.⁴⁰ Those which are now inactive, those which are not working properly; either societal knowledge or the physical world; either living things or non-living things; from this existence, all needed to get managed for higher civilization. If all unproductive forces come in productive then what will not happen?

CONCLUSION

My aim of this article is to show new possible area of human knowledge and activities from knowledge as well as economic and social point of view. Possibility of unemployed and its management from positive approach leads us towards the broader area of management which represents half of the existence: the non-labor. And the management of non-labor will create new probability of higher civilization. I suggest universities to run such a course, let's design syllabus. Furthermore let's conduct researches in the possible area. I also request to United Nations for its support in this direction, if possible take unemployed as its sister organization and declare- WORLD UNEMPLOYED DAY as the beginning.

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