Three Fundamental Theories Of Social Development— Corporate Capitalist, Communist And Nature-Human Centric

(A Comparative study)

For over 200-years (from the late 18th to the late 20th centuries), the two fundamental theories of social development, i.e., the capitalist or liberal theory and the communist or Marxist theory (from 1848 onwards), have dominated the nation-state based capitalist system. With the rise of the new social process of the inter-dependence of nation-states (also called the social process of globalisation), a new theory of social development (i.e., nature-human centric theory) has emerged on the scene. Thus, while the first two theories are a product of the social conditions existing during the nation-state based system, the latter one is an outcome of the social conditions brought forth by the newly-emerged process of the inter-dependence of countries. In order to see the comparative position of the three above-mentioned theories, we are giving below a synopsis of each one of them.

Prior to the capitalist era, a number of feudal theories of social development during the monarchical state-based system; various pastoral theories of social development in the tribe-based pastoral society; and a variety of-food-gathering and hunting theories of social development in the clan-based food-gathering and hunting society have dominated the human social life.

Corporate Capitalist (i.e., Liberal) Theory

Sociology (i.e., study of human society): Corporate sociology considers humankind as the central phenomenon on our planet and in some cases even in the universe. This concept projects people as the sole builders of human society and everything therein. The understanding of being a unique phenomenon in the system of nature impels Man to exploit all other natural phenomena according to his convenience. It has no environmental dimension and is totally unconcerned with the human urge for social equity.

It thinks that humankind is selfish by nature, thus neglecting the social reality of the two-sided character of man. The understanding of individual's self-interest as the basic instinct of every human being directs every man to fulfil his personal interests at the cost of every human individual as well human community as a whole and exploit nature at will.

It looks at social development only in economic terms or, in other words, in the context of human material needs. Social development, when considered in the light of an economic perspective, identifies profit (or economic growth rate) the sole ideal of human community. The understanding of profit maximisation as the basic principle of human progress and prosperity motivates everyone to obtain money by hook or by crook at all times and places, thus making money as the only indicator of social development.

It believes that the traditional social theory (i.e., "might is right") is an ever-lasting principle, forgetting the fundamental scientific truth that everything is related to given time and space. The understanding of an eternal theory of power worship has made violence a just methodology for resolving all social conflicts and attaining one's purpose and turned political power as the be-all and end-all of human existence for political parties.

Corporate sociology maintains that the end justifies the means, orienting one to adopt all deceitful means i.e., corruption, black market, fraud, double dealing (i.e., saying one thing and doing another), etc., to attain one's purpose.

Vision: Corporate capitalism's future view of one-world dominated by corporate capital and its owners.

Fundamental Principal: Corporate capitalism's principal priority of developing corporate capital and its owners.

Global Order: The ongoing unjust & unequal corporate world order of nation-states, now working under the UN system (comprising several institutions, like IMF, WB, WTO, ILO, UNESCO, UNDP,

Environmental Commission, etc.) and dominated by 5 veto holding big corporate powers, chiefly the US.

Concept of Capital: Corporate capitalist theory defines capital as a product of technology, labour, raw material and investment. But, in actual fact, it identifies money as capital, because it measures development, progress and prosperity in terms of money or economic growth rate.

Development Model: Market-led corporate development paradigm includes those plans and schemes which serve the immediate and the long-term interests of the big money-owners, while providing some benefits to the upper-middle, middle and lower middle classes. The environmental problems and the human development issues concerning poor and deprived classes have no place in its list of business.

Economics: Corporate economics maintains that the free market represents its guiding and determining principle in all economic activities and free trade and open competition are just methods for determining prices.

Politics: Corporate politics stands for an individual freedom-centred and market-based democracy led by capitalists. It holds that profit or money is the supreme thing in the human society and that to maintain the system of capital and keep it going, it is essential to attain state power and to hold it on for good. It maintains its political system, based on universal franchise (i.e., one person-one vote), through a multi-party mechanism, with each party oriented to safeguard and maintain the rule of capital. In our times, the whole corporate party mechanism has become criminalised and corrupt, with each party's top leaders running after money and grabbing power by hook or by crook. It totally rejects the principle of social equity or social justice.

Value System: Corporate value system sanctifies the commercialisation of all types of activities, sports, film shows, beauty contests, etc. While verbally clamouring to abolish gender-inequality and giving women rights equal to men-folk, it shrewdly encourages the traditional patriarchal domination in social and family life, treating women as second class citizens.

Security: It believes that peace and security can only be kept through military power, equipped with the most dangerous weapons of mass destruction, including the nuclear ones.

Identity: Nation assumes the first place in determining human identity with ethnicity remaining in the second place.

Public Motivational Factor: Money occupies the first position as a public motivational factor, with political power in the second place.

Approach: Corporate outlook of judging and interpreting things proceeds from the human individualistic angle.

Looking at over 200-year long practice of the corporate capitalist theory and its system, it can be safely stated that, while its positive side includes many contributions in all scientific and social sectors, the negative side comprises highly dangerous challenges, chiefly in the sphere of environment and human survival.

Communist (i.e., Marxist) Theory

Sociology (i.e., study of human society): Just like the corporate sociology, the first fundamental of the communist sociology holds that humankind is the principal phenomenon on our planet and in some cases even in the universe. This concept projects people as the sole builders of human society and everything in it. Such an understanding of man's role orientates humankind to exploit all other natural phenomena according to its convenience. It lacks environmental dimension and ignores the human impulse for freedom in thought and action.

It emphasises that mankind is social by nature. The next moment it transfers the quality of being absolutely social to the industrial proletariat (who is, according to it, destined to be the liberator of humankind in our era). And, finally, it passes the entire monopoly of the social characteristic on to the communist party, which alone, in its view, has the capacity to bring a social transformation in human society.

It views social development in economic terms and, like the corporate sociology, it identifies economic growth or profit as the only indicator of social development, thus making money as the sole ideal of human community. The understanding of profit-maximisation as the basic principle of

human progress and prosperity motivates everyone to obtain money by hook or by crook at all times and places.

It believes that political power is the fundamental tool in the recasting of society and that political power can only be attained through force, because the ruling classes, according to it, do not surrender power in a peaceful way. According to it, the theory of might being right is an ever-lasting principle, forgetting the fundamental scientific truth that everything is related to given time and space. The understanding of an eternal theory of force worshipping has made violence a just methodology for resolving all social conflicts and attaining one's purpose and turned political power as the be-all and end-all of human existence for political parties.

Just like the corporate sociology, the communist one separates the historical unity between the ends and the means and justifies all means (whether dirty or clean) to meet its ends.

Vision: Communism's future picture of one-world managed through a state-run system led by the Communist International, headed by a few top communist leaders.

Fundamental Principle: Communist parties first priority of nationalising and socialising all means of production and the whole social life.

Global Order: Replacing the existing corporate global order by a communist global order led by the communist international, comprising the top leaders of national communist parties.

Concept of Capital: Communist theory holds capital as the workers surplus value, i.e., the excess value produced by the workers during the course of their work over their paid wages, or, in other words, the worker produces more value during his fixed work time than his wages which is taken away by the capitalist. Thus it also considers money as capital, which is obvious from the fact that it measures development, progress and prosperity in money terms or economic growth rate.

Development Model: State-led communist development model stands for socialisation or nationalisation of the means of production as its goal. It concentrates the whole development authority in the hands of the communist party politicians and bureaucrats. While clamouring to uphold economic equality, it assigns special economic rights to the communist party cadre, followed by official bureaucracy and labour aristocracy.

Economics: Communist economy maintains that the single party run-state is the only institution that can take fruitful and just decisions in all economic activities, including production, distribution, price-determining, etc.

Politics: Communist politics stands for state-led democracy guided by the communist party. It assigns first place to political power in society, while treating money as a supplementary factor in strengthening the former. Shunning all types of competitions, the monopoly of state power by a single communist party remains a must for the smooth running of communist system and let it going. Political unanimity is the primary principle of the one party-based communist rule, treating any difference as a crime. One party rule deprives the people the right to exercise their votes according to their choices.

Value system: Communist system is basically regulated through the communist party and its state. People are generally conditioned through government controlled press and media that the ruling communist party and its leaders are the real votaries of social truth that deserves to be upheld at all occasions.

Security: It believes that peace and security can only be maintained through military force, equipped with weapons of mass destruction, including nuclear arms.

Identity: Nation occupies the first place in the determining of human identity, with ethnicity staying in the second position.

Public Motivational Factor: Political power holds the first position in the public motivational sphere, with money remaining in the secondary place.

Approach: Communist doctrine looks at contradiction or struggle as the general law of change and development in nature and society, while confining the aspect of unity to the secondary position for good.

Viewing over 70-year practice of the communist theory and its system, one can say that its positive side provides many useful and beneficial achievements, while the negative aspect contains many serious failures which got it out from its competition with its rival corporate capitalist theory and its system in the realm of human development and welfare.

Nature-Human Centric Theory

Sociology (i.e., study of human society): Nature-Human Centric sociology holds that man, just like the other innumerable phenomena with each having its own quality and quantity, is another specific variety in the vast domain of nature. It exists in inter-relation and inter-action with other natural phenomena. The change and development in human society takes place due to a 2-sided interaction—that between nature and human society, on the one hand, and within human society itself, on the other. These two inter-actions show that nature and humankind are two principal forces in the development of society.

It believes that man is a bio-social being and bears a two-sided character, biological, on the one hand, and social, on the other. The biological aspect reflects the individual existence of man, marked by self-interest, while the social side denotes his social living, characterised by social interests. The corporate capitalist theory of man as being only a self-centred creature is a one-sided concept. Similarly, the communist theory of man as being only a social person covers up his biological aspect. Self-interest is the basic instinct of the animal sphere, while man has, since his evolution as a Homo Sapien, become bio-social by nature. The character of being half-social is the only quality that distinguishes human species from the animal ones. When man becomes devoid of social aspect, he turns out just like an animal in his approach and style.

It considers social development as a process, comprising three equally important dimensions of human nature, such as existential (i.e., urge for security of life), psychological (i.e., yearning for freedom of thought and action) and social (i.e., strong impulse for equality and justice in all material and psychological processes).

It thinks that the theory of might being right has today become unproductive, because the existing social reality demands an all-sided co-operation between different nations and socio-ethnic communities in order to facilitate their integration into a global human unit. It maintains that both ends and means have an equal importance and the sanctity of both should be upheld at all times and places.

Vision: The nature of our planet and the 21st century's social reality of inter-dependence of nation-states provide us a nature-human centric vision of one world, while the 1945-UN charter gives one the corporate vision of sovereign and independent nations, a vision contrary to the existing reality.

Fundamental Principle: The fundamental principle of the above-mentioned vision should, firstly, be to put the people and the environment at the centre of global activity (i.e., to serve the peoples interests, on the one hand, and to take care of the environmental promotion and conservation, on the other)

The Fundamental principle of environmental promotion and conservation will be observed and practised in all types of process at all times and places. That is, it will have universal relevance in human society.

Global Order: The fundamental principle of Nature-Human Centric vision and its enviro-human priority demands that the UN be restructured on a democratic basis, style and organisation. But the UN, as it stands today, lacks this quality. The UN general assembly's structure and functioning is quite democratic. But its top decision-making body, i.e., the security council, is characterised by highly unfair and totally undemocratic norms—i.e., the permanent membership for the militarily most strong five nations and their special veto rights.

Obviously, any attempt to fully democratise this body would, at this moment, encounter stiff resistance from the five member privileged club. So, taking into account the existing global power structure, it seems that the full democratisation of the security council will take some more time. For the time being, the rule of special veto powers should be done away with, while retaining the norm of permanent membership till the change in the on-going balance of power. All other seats in the security council should be filled through election by the general assembly.

The rich countries control over IMF and WB be reduced and the poorest countries be provided more voice in the WTO.

Concept of Capital: Nature-Human Centric theory maintains that the capital comprises a 2-sided phenomenon, i.e., the environmental resources, on the one hand, and the human resources, on the

other. This is, because the environmental and human resources constitute the very life of human community and, without them, nothing has any value for humankind. Thus, it firmly rejects the concept of capital as being money (or finance). Capital is actually generated by these two resources, united in the form of human mental and physical labour plus natural raw material and technological tools. Obviously, all the ingredients of capital—labour, technology and raw-material—are provided by environmental and human resources. Money represents only a medium of exchange or a tool of the market. However, this highly important function does not entitle it for the status of the supreme thing (i.e., capital) in society.

Development Model: The fundamental principle of people-environment priority (which is imperative for human development) demands a new type of development model that stands for a five-fold fundamental principle, i.e., environmental sustainability, equity (with 1:5 difference in incomes and social security as a fundamental right to all), productivity, peoples-led democracy and all sided transparency. This five-fold fundamental principle corresponds with the bio-social nature of humankind, i.e., it co-ordinates the man's self-interest with his social interest.

The people-environment based development model represents the updated concept of development in contrast to the two traditional national development models, i.e., the corporate-led and the government-directed. While the corporate-led development model singles out profitability or productivity (which ensures the interests of money-owners alone) as its sole aim, the government-directed one opts for socialisation (or the nationalisation) of the means of production as its only goal (which serves the interests of the ruling politicians and bureaucrats). Both these traditional national models serve only the self-interest of humankind contrary to his bio-social character, i.e., comprising both the self-interest and the social interest. Again, they do not accord any priority to environment and any place to the upholding of democratic and transparent norms in the economic or growth process. Further, while the corporate model totally rejects the principle of equity (or social justice), the government-directed one fully ignores that of political equity and productivity.

This model differs with both the corporate-led and the state-based development models on the issues of their purpose, management and style.

While the corporate model stands for developing the capital and capital owners and the state model advances the interests of its ruling politicians and bureaucrats plus the labour aristocracy, the Nature-Human Centric one serves the interests of people and environment, in general, and the poor and deprived sections in particular.

In management, while the corporate sector upholds the monopoly corporate management and control and the state sector supports the monopoly bureaucratic management and control, the Nature-Human Centric development model stands for democratic management and control of public limited companies by elected joint committees, each comprising two-third elected members from ordinary share-holders, and one-third elected workers representatives in place of permanent corporators.

In style, contrary to the authoritarian and secretive corporate and state style, the Nature-Human Centric development model stands for democratic, transparent and accountable style.

Global Peace And Security: A Nature-Human Centric development model, first of all, needs a stable and durable peace and security. To establish such a peace, it is necessary that the politics of domination, privilege and special powers be discarded, mode of confrontation and military solution be ended by total disarmament and vesting the full control of nuclear weapons in the UN, political, economic and cultural inequalities be ended and the development gap between the developed and the developing countries and that between rich and poor be removed.

Politics: Nature-Human Centric politics stands for a democratic order that is based on fully democratic principles, functioning and structure. Such a model necessitates the ending of the rule of special veto powers in the UN system and the introducing of the principle of the maximum possible empowerment of the people in decision-making corresponding to the necessary dilution of the party-centralised power.

Economics: Nature-Human Centric economics demands a rational and realistic economics whose concepts, laws and rules are required to be framed in the light of former's two top priorities (i.e., humankind and environment) and five principles (i.e., environmental sustainability, equity, productivity, democracy and transparency). In view of human's bio-social nature, both Adam Smith's basic economic principle of "self-interest" and Marxian basic economic rule of state nationalisation

of everything are one-sided in view of human's bio-social nature. But, ironically, both measure development, prosperity and progress in terms of monetary growth and not in the context of human and environmental development.

Value System: Nature-Human Centric value system calls for a way of life (or lifestyle) that is embedded in basic human and environmental values and promotes rational humanist and environmentalist thinking, behaviour and organisation among the people.

Identity: Internationalism becomes the principal form, with nationality and ethnicity as secondary modes.

Public Motivational Factor: Environmental humanism comes to be the chief public motivational factor, followed by some other humanist trends.

Approach: Nature-Human Centric approach stands for scientific realism which studies and interprets natural phenomena in the light of scientific facts and social objects on the basis of authentic information and data. It holds that both unity and struggle act as a catalyst to bring changes in nature and society, with each, in given conditions, occupying the first position and the other in the secondary place and vice-versa.

The Nature-Human Centric theory will enable us not only to face the challenges created by the corporate and the communist theories and their respective systems to the environmental and human resources, but also provide us the way to make their (i.e., natural and human resources) judicious use in future.

05-12-2003