Nature-Human Centric Viewpoint received a letter from some friends in Pakistan in which they raised certain questions concerning the general line of Nature-Human Centric Peoples Movement (NHCPM). The full text of the letter and NHCV's response to them:

Nature-Human Centric Peoples Movement Pakistan Raises Certain Questions

Text Of Letter

Dear Mr Sajjan,
Hope you would be fine enjoying good health.

Ghanshyam ji visited us in WSF and earlier Mr Jawahar Lal came to us and both the friends explained the new concept of NHCPM. Our seminar in WSF was successful in a way as there were 110 participants as per registration record. The overall mood in WSF was mela like but in our seminar most of the participants took active part in questions and comments.

Besides the WSF seminar, we had smaller groups for discussion. Since almost all the persons we have contacted so far NHCPM belong to left, there are certain questions which need to be answered.

* Without a political party how can changes take place?
* Since capitalists have their own class interest how can they forgo their interest just by influencing them peacefully? Class struggle and armed revolutions seem to be more appropriate.
* 1:5 remuneration means no interest for capitalists in putting investment...it is natural that they would move to more lucrative places and area or country practising NHC Viewpoint would loose investment in industries and elsewhere which will end in lower growth and development.
* If state does not control the factories or other institutions then how to remove the present owners.
* The threat of bio-extinctions seem not to be very much pressing issue at present and in past also many philosophers have similar views but the planet is still habitable and those who are more developed like Europe and US will find ways to protect it...as the threat is not that alarming at present people would not listen to our plan.
* In nutshell the action plan of NHCPM is not clear hence most of our friends need more clarity.
* In the era of globalisation and big corporates invading our regions how just by peaceful means we can change their agenda.

I hope you would have understood our problems. We need more literatures or in-depth discussion on these to arrive at a clear consensus. Kindly guide us what to do and how to move forward.

Regards
Berkat

Nature-Human Centric Viewpoint's Response
To The Above-Stated Questions

Nature-Human Centric Basic Concept

Nature-Human Centric Peoples Movement firmly holds that the human society exists, develops and transforms itself on the basis of two inter-actions. One is the inter-action between nature and human society and the other is the inter-action within the human society itself.

The first inter-action leads to the procuring of all essentials, including existential, from the vast domain of nature by the human community. And the other inter-action is related to the social management—economic, cultural, political, ideological, etc.—of the available natural resources, on the one hand, and of the whole human community (where every member is characterised by varying mental, physical and emotional urges, both at the individual and social level), on the other.

Obviously, the above-stated basic approach provides us the understanding that the natural resources and the human resources together constitute the most valuable phenomenon in human society, while every other phenomenon (i.e., capital, trading-material, technology, equipment, etc.) operating in human society, howsoever important it may seem to be, has a secondary value.

Taking up the first question (i.e., without a political party how can changes take place), the historical experience shows that there had been no political party in the whole history of mankind in the pre-capitalist formations, i.e., the wandering human herd, clan society as well as tribal and feudal formations. The human members of all these social formations were characterised by a dual instinct, i.e., individual, on the one hand, and social, on the other. The individual human instinct lies in human's individual biological entity, while the social nature rests with his social living, i.e., his living together with other humans, existing in the form of family and many other formations—economic, cultural, political or ideological.

The first human social group, i.e., the wandering human herd, was led by its leader, the one who surpassed all other members in physical strength and valour in the face of danger. The second social formation, i.e., the clan society, which lasted for lakhs of years was, in its first phase, managed through matriarchal system where the grandmother held the supreme position. In due course, the matriarchy was replaced by patriarchy, where the seniormost male member of the clan held the supreme position. The third social formation, i.e., the tribal society, was led by a tribal chief, while the fourth one, i.e., the feudal social organisation, was dominated by feudal monarchy. All these social formations altogether existed for hundreds of thousands of years covering nearly the entire period of human existence, with the existing capitalist formation getting rotten only after 300 years of its operation. Each one of these social formations was marked by alternating phases of war and peace, with the aspect of peace becoming more desirable as human society step by step moved towards becoming one global unit. And lastly, each of these (social formations) was characterised by its specific outlook, polity, economy, culture, etc., without the existence of a political party. Even there was no political party at the time of the emergence of the first three capitalist states, i.e., Holland (1595). Britain (1648) and France (1789). As capitalist democratic structures began to arise in the newly-emerged West European capitalist states, the capital owners began to organise political parties in their respective states as the vehicle of democracy. With the passage of capitalism through its colonial and semi-colonial stages, the ruling political parties began to degenerate into the main instrument of crime, corruption and reaction. And today they have become the embodiment of all types of social evils.

Nature-Human Centric politics stands for a democratic order that is based on fully democratic principles, functioning and structure. Such a model necessitates the maximum possible empowerment of the people in decision-making and all-sided disempowerment of the party centralised apparatus. Here, the following points can help in achieving the foregoing purpose:

* People sponsored candidate instead of party ticket-holder.
* No security deposit for any candidate.
* Government funding of all types of elections.
* Right to negative voting.
* Requirement of 50 percent polling of total voting strength.
* Securing of 50 percent of polled votes by a winning candidate.
* Right to recall the elected member.
* Elected member to hold any executive office continuously only for two terms.

Coming to the second question (i.e., since capitalists have their own class interest how can they forgo their interest just by influencing them peacefully...class struggle and armed revolutions seem to be more appropriate.), science and history show that both unity and struggle, the two different types of methodology with diametrically opposed consequences, first, result in quantitative and qualitative changes in a process and then in its transformation into a new process. For instance, the harmony or peaceful relation or unity of given human social units with the contemporary social mechanism leads to social development, while disharmony or struggle or non-peaceful relation between the given social units and contemporary social mechanism results in social disruption. Again, the transformation from agricultural to industrial social formation occurred through struggle among its old and new social units in Holland (1595), Britain (1648) and France (1789) and through

conciliation and compromise or unity among their old and new social units in Germany (1848), Japan (1880), Russia, Poland, Hungry, Austria, Sweden and Norway.

Further, the struggle (antagonism) among various social units leads to the break-up of the existing social units formations, e.g., USSR, Yugoslavia, Chezosalvakia, etc., while harmony or unity between various human social units leads in the building up of new social formations, e.g., European Union, ASEAN, SAARC etc.

Obviously, the two theories—one stressing struggle or non-peaceful way and other emphasising unity or peaceful way as the only methodology of change—are one-sided.

Connected with the first two questions, (as already dealt with above) is the 7th question (i.e., in the era of globalisation and big corporates invading our region how just by peaceful means we can change their agenda...). This question comprises two points which need to be understood in their proper perspective, i.e., (a) what is globalisation and (b) big corporates invading our region, how by peaceful means we can change their agenda.

As regards the issue of globalisation, it denotes that the movement of world human community has become global, i.e., a change in the human movement from the national to international level. This has happened due to the emergence of two new factors. One is that human communication has become possible at the speed of light due to telecommunication, internet, and information technology. And the other is that, the physical human contact has been taking place at the speed greater than the sound due to the emergence of supersonic technology. The emergence of this two-sided contact demands the transformation of existing nation-states into inter-dependent states. The first requirement of inter-dependent states is the elimination of all tension and conflict points between them and the establishment of a firm peace among them.

With the emergence of this new reality requiring peace as a pre-condition for social development, all types of war have become counter-productive. This can be seen from the fact that the US deadly attack on Afghanistan and Iraq has failed to achieve its objective, despite the fact that the US is thousands of times militarily and economically stronger than these countries. Even the recent US military threats against Iran on the nuclear issue have proved counter-productive. In the light of these facts. It is unrealistic to overstress the corporate military power and project class struggle and armed revolution as an appropriate means.

Given the existing balance of forces in the world, it has become quite possible to replace the present corporate rule by the peoples rule at certain places where people have attained certain level of awareness. Already such changes have taken place in some countries such as Bolivia and Venezuela in Latin America, Congo, Kenya and many other countries in Africa, although these newly-emerged regimes continue to follow the market-led corporate model. Nature-Human Centric model stands quite apart from these varieties and have more chances of success if people are made aware and motivated for the establishment of Nature-Human Centric social Order.

Coming to the third question (1:5 remuneration means no interests for capitalists in putting investment...it is natural that they would move to more lucrative places and area or country practising NHC viewpoint would loose investment in industries and elsewhere which will end in lower growth and development), we are of the firm opinion that this socially just step will create a new fervour among the common people. If this mass fervour is further developed into mass motivation, the people can become dedicated protagonists and strong defenders of Nature-Human Centric agenda and its socially just programme.

Obviously, such an aroused people can be further mobilised to increase the economic growth rate to a new limit. Our estimation is that, with the establishment of Nature-Human Centric social order, even in one or two countries, the growth rate can be doubled in a very short time. Such a country will not need any economic help from the corporate capital.

Further, our concept of capital, as stated above in Nature-Human Centric basic concept, fundamentally differs from corporate and communist concepts. We consider money, capital and wealth as only a medium of exchange and define it as finance.

The view stated in the above question (no interest for capitalist in putting investment...will end in low growth and development) pertains to capitalist and communist models and not to Nature-Human Centric one.

As regard the fourth question (i.e., if state does not control the factories or other institutions then how to remove the present owners), Nature-Human Centric Viewpoint rejects both the market-led corporate capitalist model and the state-owned corporate capitalist model. Both these models regard growth rate or profit as the be-all and end-all of human objective in all walks of life—political, economic and cultural.

While the corporate-led development model singles out productivity (which ensures the interests of money-owners alone) as its sole aim, the government-directed one opts for socialisation (or nationalisation) of means of production as its only goal (which serve the interests of ruling politicians and bureaucrats). Both these traditional models serve only the self-interest of humankind contrary to his bio-social character, i.e., comprising both the self-interest and 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 capitalist model totally rejects the principle of equity (or social justice), the government-directed one fully ignores that of political equity and productivity.

Nature-Human Centric development model differs with both the corporate-led and state-based development on the issue of their purpose, management and style.

While the corporate capitalist model stands for developing the capital and capital owners and state model advances the interests of its ruling politicians and bureaucrats plus the labour aristocracy, 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. Nature-Human Centric development model stands for democratic or cooperative management and control of people-based cooperative companies.

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

Nature-Human Centric cooperative development model holds that both the corporate and the government-led development models be de-monopolised by taking the following steps.

All shares in the corporate or state-owned public limited companies be made ordinary shares. No one be allowed to own more than 0.5 percent of these shares. However, the state may, in special case, be allowed to own one-fifth of the ordinary shares. The rules of promoter's shares (now prevalent in corporate sector) be totally abrogated. Every ordinary shareholder should have one vote, irrespective of the number of his ordinary shares.

The management of cooperative public limited companies be made fully democratic. In this respect, the ordinary shareholders be given two-third representation in the management board, the remaining one-third representation be reserved for the concerned labour of a given company. The labour representative be elected by both the blue and the white collar workers, having the same rights as enjoyed by the representatives coming from the ordinary shareholders.

The undertaking in which government holds one-fifth of ordinary share, the representation of ordinary shareholders and the concerned labour in the management board will be in the following order: ordinary shareholder 60 percent, labour 30 percent and government 10 percent.

The management board will be elected for a period of 3 years.

The above-mentioned cooperative democratic sector of Nature-Human Centric development model will be for more productive (may be twice) in contrast to both the monopolistic corporate capitalistic and state-run capitalist sectors. The reason for the former's (i.e., the democratic sector) high growth rate (or rate of wealth production) lies in its (i.e., Nature-Human Centric development model's) greatly developed human and environmental resources due to its ensuring of equitable incomes with only 1: 5 difference and providing of social security to every one in all walks of life as a fundamental right; its fundamental principle holding people and environment as its main priorities; its adherence to global peace and security; its politics of people empowerment (particularly women, workers and scientist-technologist), from the village to U N level and all other economic, financial

and trading global institutions; its realistic and rational economics and its culture of human and environmental values.

As to the unviability of the government-led sector, it can be seen from the collapse of the former Soviet Union and the discarding of this model by erstwhile socialist countries in the world. The ineffectiveness of the corporate sector can also be seen from the continuously rising graph of inequality, poverty, hunger, unemployment, houselessness, and above all, the continuing unsustainable crisis (now occurring hither and then thither) of corporate model, the world over.

The increasing public demand for community (or public) control over the environment and human issues shows the direction in which the human society is heading.

The corporate sector's newly-adopted stance of the philosophy of social accountability and ethical behaviour too reflects the unworkability of the corporate sector's fundamental theory of laissez faire, which despises every social consideration in the economic development process and whose sole purpose is to maximise profit.

Turning to fifth question (i.e., the threat of bio-extinctions seem not to be very much pressing issue at present and in past also many philosophers have similar views but the planet is still habitable and those who are more developed like Europe and US will find way to protect it...as the threat is not that alarming at present people would not listen to our plan), this generalisation does not hold any ground in the light of the following scientific expert opinion and the verified facts.

Scientific Expert Opinion

The 2000-statement issued by internationally prominent scientists has emphasised that if human community did not stop the production of greenhouse gases in a short span of time, the global warming would make the earth uninhabitable for bio-life by the end of the 21st century.

The 2002-UN Johannesburg world summit on sustainable development was held to consider the fatal problem of environmental degradation and human resources degeneration.

The 2002-World Watch Institute's Report said: pressures on the world's natural system have worsened in the 10 years since the international environment conference known as Earth Summit was held, a leading environment Think-Tank said on 10th January. These pressures rage from global warming to the degradation of fisheries and fresh water.

The 2002-study made by the UN World Wide Fund (WWF) had warned that if human community (especially the rich nations and rich persons) does not change its extravagant and wasteful life-style, our earth will become unsustainable for human living by 2050.

The 2003-Rome conference of the world noted scientists has cautioned that if the worsening process of environmental degradation is not reversed within a short time, the earth will become totally unsustainable for bio-living in the near future.

The January 2004-article published in the scientific magazine *Nature* says that "climate change over the next 50 years is expected to drive a quarter of land animals and plants into extinction." The other scientific experts, who have not committed themselves to any time-table, do admit that the environmental situation is highly alarming

The March 2004-report of Natural Environmental Research Council Centre for Ecology and hydrology in Dorchester, UK says, "a sixth massive extinction event in the history of life is upon us yet again." Such mass extinction of living species of flora and fauna have periodically occurred during the course of five gigantic pre-historic extinctions. The Dorchester Centre says that previous five extinctions occurred due to inter-play of natural causes, while the sixth one seems to be due to human activity.

Other Verified Facts

Global emissions of the heat-trapping greenhouse gas carbon dioxide, which most scientists believe cause global warming have climbed more than 9 percent in the past 10 years.

The global temperature record points to the 1990s as the warmest decade since measurement began in the 19th century, and scientists have documented 10-20 cm rise in global average sea levels over the past century, the report said. US emissions rose some 18 percent between 1990 and 2000.

While the protection of the world's biological diversity was highlighted at the Summit, ongoing species extinctions since then demonstrate an urgent need to step up protection, said the report. The

largest threat to flora and fauna was loss of habitat—including farming, ranching, mining, logging and urban expansion.

The world's forest, a key habitat for threatened species continued to disappear in the 1990s, said the report. According to the Forest Resources Assessment, 2000 by UN Food and Agriculture Organisation, forest area world wide has decreased by 2.2 percent since 1990.

Coral reefs, a crucial habitat for marine species, were also worse-off since the Rio conference. About 27 percent of the world coral reefs—suffering from pollution, warming sea water, mining and fishing—are now severely damaged up to 10 percent at the time of Earth Summit.

With coral reefs being second only to forest in biological wealth, such extensive losses inevitable take a great toll on many species as well, said the report.

Concerning the sixth question (i.e., in nutshell the action plan of NHCPM is not clear hence most of friends need more clarity), it is necessary to know exact position by reading the action plan as stated in the programme and constitution of NHCPM.

Perspective Of The NHCPM

Viewing all matters from the environmental-human angle.

Four-Tier Main Task Of The NHCPM

To focus sharply on spreading nature-human centric awareness among the people; next, raising the level of public awareness to public motivation;. further, changing the public motivation into public rational thinking and finally, trying to develop a rational human being and nature-human centric human community. Let this process be started first from changing oneself.

To particularly popularise the concept of Nature-Human Centric programme among the people, enabling them to distinguish between right and wrong.

To generally act on the principle that whatever we do should lead to our goal.

To develop a sense of optimism in the people and raise this instinct to the level of self-confidence that they can change the present unsustainable world and can build a better tomorrow.

Organisational Structure Of The NHCPM

The Nature-Human Centric Peoples Movement has a seven tier Structure:

(a) Membership: anyone who acepts its programme, organistional style and rules can become its member; here, there is a need to enroll the deprived, poor, unemployed, good and reasonable people; (b) Units at the village/city ward level; (c) Units at the panchayat level; and (d) Units at the tehsil (or block) level; (e) Units at the district level, (f) Units at the state level; and (g) Units at the national level. Each unit consists of the following offiice-bearers—President, Vice-President, Secretary and Treasurer.

Organsational Style Of The NHCPM

The organisational style of the NHCPM will be based on the following principles:

* To link theory with practice and vice-versa.
* To link means with ends and vice-versa.
* To manage one's ego consciously so as to act in a modest way everywhere.
* To be fair under all circumstances.
* Democratic style in all types of activities.
* Adoption of the principle of peaceful means in every activity; dialogue and discussion as the method of resolving disputes.
* Consensus as the main form of decision-making.
* Election of all organisational bodies from top to bottom to be held every year. No one holds any office for more than one term.
* Free and frank discussion at all levels.
* Ensuring the involvement of all members in the formation and implementation of the general line.

NHCPM's Course Of Action
To Carry Out Its Main Task

Historical experience shows that every peoples movement needs a specific public awareness ,motivation and consciousness to achieve its goal. Our movement too has adopted the above historically approved demand for the success of any public movement as its foremost task.

In our view, the raising of mass awareness in our times, two things are most essential: (a) to have sufficient understanding of their nature-human friendly agenda (enabling one to deal with any question) and (b) to have enough knowledge about the social consciousness, specific problems, political affiliations, cultural values and the prevailing mood of our given public audience, targeted social group or individual.

Here, it is necessary to firmly keep in mind that the present level of mass consciousness adopts, in general, a three-sided wrong criteria for deciding social right and wrong—i.e., money, power and might (the three-dimensional main corporate objective). In this respect, our main task is to refute this half truth by contrasting it with the five-fold realistic principle of nature-human friendly agenda, viz., environmental sustainability, equity (with 1:5 differences in incomes), productivity, democracy and transparency. But, this will happen after a series of our inter-actions with people that will take some time.

As to the public awareness campaign, it needs to be started among those social groups who are neglected by the existing system and whose interests conform to the nature-human friendly agenda. Those groups, in the main, include: the rural and the urban poor, houseless, unemployed, widows, women (those belonging to poorer sections), working children, girl-child, invalids, scavengers, agricultural labour, bonded labour, unorganised labour (such as building workers, rickshaw pullers, etc.), tribals, prisoners, undertrials, old people having no attendant, lumpen elements (such as beggars, etc.), factory workers, office employees, students, youth, minorities, etc.). These groups may be broadly classified into 4 types: (i) group-specific (ii) area-specific (iii) problem-specific (iv) trade union-specific.

While preparing the agenda of any neglected target group, it is equally desirable to keep in view its other allied characteristics, i.e., political affiliation, cultural values, prevailing mood, etc.

In raising the social consciousness of each target group, it is essential that our communication with them should be simple and easily understandable that integrates three main features, i.e., the neglected state of the group's specific problems, mismanagement of the main peoples concerns in each region and state and the positive way in which nature-human friendly agenda will affect the common people in general and the targeted group, in particular, in the domain of politics, development, culture and security.

After some inter-actions with the given targeted groups at a few occasions, the next logical step should be to get their respective core-teams elected with the task of further mobilising the ramaining members of these groups.

Following the development of certain level of social awakening and organisation, the problems concerning each target group should be addressed to the concerned official quarters and the pressure of public opinion be exercised to get them redressed. Rational , peaceful and cooperative ways should be our tools to highlight the issues and getting them done.

For general mass mobilisation, the NHCPM will take up the following issues:

To compare and contrast other concepts with Nature-Human Centric model and make the people able to understand the difference.

To strive to arm the deprived and the suffering people with the realism and rationality based principles of Nature-Human Centric programme.

To enhance the peoples consciousness by analysing various issues in the light of the politics, economy, culture and security principles of Nature-Human Centric programme.

To mobilise the people for pressurising the government on the taking of effective steps for properly managing and developing various environmental issues, such as reducing the existing dangerous volume of green house gases, growing pollution and depleting resources of water, degradation of arable land and soil erosion, large-scale deforestation, extinction of many living species and overuse and wastage of minerals and other natural products.

To prepare the people to exert pressure on the government to do justice with them on the rapidly-increasing amount of social evils, such as inequality and poverty, violations of various types of political, economic and cultural human rights, negative effects on environmental and human

developmental issues of the money, power and force-oriented corporate incentive theorems and motivational formulas.

To use the limited environmental and human resources in a sustainable manner.

To build a sustainable social order from bottom upwards and vice-versa or from the individual upwards to human community and vice-versa.

To protect the existing (or traditional) livelihoods and provide further employment opportunities to scheduled castes and tribes.

To sensitise society on gender-equality, consider women's rights as human rights and empower women ideologically, politically, economically and culturally.

To empower organised and unorganised labour.

To build fraternal relations with all those involved in social movements (voluntary or NGOs) and those who have grassroots connections in India or in any country in the world.

To empower the people mentally and socially.

To launch peaceful movements on all environmental and human issues in multi-ways and forms—such as organising processions and mass meetings, holding seminars and workshops, conducting various training classes on different subjects, sponsoring cultural programmes, submitting memorandums to the government for the solution of various mass problems.

To strengthen fraternal relations, friendship, goodwill, cooperation, mutual respect between the people of various nations, nationalities, cultural identities, social classes, professions, etc.

To express solidarity with all the peoples movements in the world.

To refute all types of superstitions and reactionary ideas and practices.

To use world resources for environmental promotion and human development.

To adopt people-environment oriented approach to education and health and to disclose the negative role of corporate business in perpetuating self-oriented education and ill-health.

It Is Time To Act

You can be a part of the Nature-Human Centric Peoples Movement by joining it, by sending your comments and suggestions and by sharing your expertise with it.

Take the Nature-Human Centric path. Join the initiatives of the Nature-Human Centric Peoples Movement, because they are in the interests of environment and people.