

Programme And Constitution Of The Nature-Human Centric Peoples Movement

I. Why Nature-Human Centric Peoples Movement (NHCPM)?

1. The need for the above movement arises from the present basic world reality where humankind (as well as other bio-phenomena) has been challenged by a grave environmental threat, on the one hand, and an extremely serious social crisis, on the other. Such a life and death issue makes it incumbent upon us to build a peoples movement which stands for a realistic response to defuse the enviro-bio crisis and to rally and organise the people around this programme.

2. The Nature-Human Centric Peoples Movement is a voluntary organisation, not dependent on any grant or financial help from the government or any other external or internal agency for its activities. It raises all the necessary funds from its members, sympathisers and rational and reasonable people in all walks of life.

3. For special initiatives, like running a major campaign or function, it collects donations from the public.

II. Programme Of The NHCPM

A. The Existing Fundamental World Reality

4. Making the existing fundamental world reality as its starting-point, this programme holds that the human community today stands at the most serious crossroads of its history. Confronted with the most serious enviro-bio (including humankind) crisis, it has to decide which way to go. The crossing provides it only two choices—survival or extinction. There is no third way out.

5. On the environmental front, the constantly increasing volume of green house gases (GHGs), depleting global water resources, large-scale deforestation, degradation of more than 60 percent of arable land, dying out of many bio-species and unsustainable use of other natural products has created an existential crisis for the human race as well as other bio-phenomena. The scientific community has since been highlighting the worsening state of our environmental aspect. A large number of reports have already been released by various renowned scientists on different environmental issues. Of these numerous reports, those which have calculated the time-frame in regard to the maturity of the crisis, two are particularly worth-mentioning. One is the warning sounded by 6,000-famous scientists of the world in the year 2000 which emphasised that if the human community did not stop the production of GHGs 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 other is the 2002-UN's WWF study which has warned that if the human community (especially the rich nations and the rich persons) does not change its extravagant and wasteful lifestyle, our planet earth will become unsustainable for human life within 50 years. Other scientific experts, who have not committed themselves to any time-table, do admit that the environmental situation is highly alarming.

6. On the human development plane, almost all the global institutions concerned with human growth, i.e., the UNO, WB, IMF, WTO, etc., have now been stressing the unsustainable mode of our existing development model, mainly characterised by unendurable inequality, inequity, poverty and injustice. The 2002-UN Human Development Report expresses : the world's richest 1 percent receive as much in terms of income as the poorest 75 percent. The 2001-UN Human Development Report writes: "Of the 4.6 billion people in the developing countries, more than 850 million are illiterate, nearly a billion lack access to improved water resources, and 2.4 billion lack access to basic sanitation. Nearly 32 million boys and girls are out of school. And 11 million children under age five die each year from preventable causes— equivalent to more than 30,000 a day. Around 1.2 billion people live on less than (the equivalent of) \$ 1 a day (1993 PPP US \$), and 2.8 billion on less than \$2 a day. Such deprivations are not limited to developing countries. In OECD (Organisation For Economic Co-operation and Development) countries, more than 130 million people are income poor, 34 million are unemployed and adult functional illiteracy rates average 15 percent. This report

further states that the richest 10 percent of the U.S. population (around 25 million people) had a combined income greater than that of the poorest 43 percent of the world's people around (2 billion people). The 1999-Human Development Report says: by the late 1990's, the fifth of the world's people living in the highest income countries had: 86 percent of world GDP the bottom fifth just 1 percent, 82 percent of world export markets the bottom fifth just 1 percent, 68 percent of foreign direct investment the bottom fifth just 1 percent and 74 percent of world telephone lines, today's basic means of communication the bottom fifth just 1.5 per-cent. The 1996-UN Human Development Report tells: just three of the world's richest people have the combined GDP of the 48 least developed countries. The world's 225 richest people have a combined wealth of over \$1 trillion which is also the total income of 47 percent of the poor who number 2.5 billion. The wealth of 32 of the world's richest persons exceeds the GDP of South Asia (India, Pakistan, Bangladesh, Srilanka, Nepal, Bhutan and the Maldives) plus Iran and Afghanistan.

Interestingly, the Mughal Emperor at New Delhi (like Jahangir, Shahjahan, etc.) during his climax of power used to have an annual income of Rs. 15,000 at the present-day prices, according to an expert estimate.

7. As regards the US aggressive moves to dominate and control the emerging world order, it (i.e., the US) is trying to act as the unchallenged policeman of the world. After its single-handed military success in Afghanistan, it has become more unilateralist and belligerent. Now it has declared a perpetual war against its own alleged world terrorism, so far defined neither by the UN nor some other UN member. The first targets of its offensive include its so-called "rogue states"—i.e., Iraq, Iran, North Korea, etc.—which are UN members and cannot by any logic be characterised as terrorists. There is worldwide disapproval, including that from China, Russia and EC, of the newly-declared US offensive plan. But the US has so far not relented on the launching of its new war project for establishing its world overlordship

8. Coming to the fundamentalist trends, the different varieties of religious fundamentalism are creating hatred among various religious groups and conditioning the peoples mindset on fanatic lines. Free market philosophy is creating unbridgeable divide between the haves and the have-nots. The state-led communist utopia is keeping the workers backward and wage-oriented.

9. As to the dangers arising from the daily-increasing violence, crime, corruption and the deprivation of women, children, tribals, unorganised workers, etc, they have become a general world phenomena, characterising every country.

B. Cause Of The Existing Enviro-Bio Crisis

10. The long-term cause of the existing enviro-bio crisis lies in the corporate system which aims at profit-maximisation or attaining the highest growth rate. Both the liberal and the Marxist versions accept the growth rate as the single criterion of judging social prosperity and progress. In their search for achieving the highest growth rate, both have been running havoc with the environmental and the human development factors. Since the attainment of money and power represents the maximisation of one's (or self) interest, the whole world is now chasing after these two "life-extending elixirs."

11. The short-term cause of the existing enviro-bio crisis rests with the corporate system's operational agency (or the government). Oriented solely by self-perpetuation, the leaders of the national governments (based on the party system in every country) are mainly concerned with the amassing of their own wealth and the holding of an ever-lasting power, by fair means or foul, with no consideration to the mass interests or any enviro-bio issue. Their pet lifestyle is "to say one thing and do the other." They always shed tears for the poor and the deprived, but at all times serve the rich and the dominant.

12. The sociological roots of the corporate system and its operational agency, firstly, reside in the one-sided philosophical understanding of the Adam Smithean and the Marxian development models (both of which have functioned as two standard development modes of the ongoing, but now retreating, nation-state system in various parts of the world). This one-sided understanding is that man constitutes the supreme phenomenon in the system of nature on our planet and even in the universe. Obviously, it projects people as the sole builder of human society and everything in it, disregarding the social truth that the change and development in human society takes place due to a

2-sided inter-action—that between nature and society, on the one hand, and within human society itself, on the other.

13. The second sociological mistake arises from the one-sided understanding of the Adam Smithian and Marxian development models about the human nature. The Adam Smithian economic model holds that humankind is selfish by nature. The Marxian economic theory takes a confusing stand on the question of human nature. Firstly, 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). 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.

14. In reality, however, humankind bears a 2-sided character: biological, on the one hand, and social, on the other. The biological aspect reflects the individual existence of mankind, while the social side denotes its social living, functioning and organising.

C. A Realistic Response To The Existing Enviro-Bio Crisis Lies In Restructuring The Corporate System On The Basis Of A Nature-Human Centric Agenda

15. Goal: Given the world corporate system as the cause of the existing enviro-bio crisis, a realistic response to the latter (i.e., the enviro-bio crisis) is, and can be, to restructure (or update) the existing world corporate system on the basis of A Nature-Human Centric agenda, comprising the following points.

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

17. 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 conservation, on the other).

18. 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.

19. 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.

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

21. 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 to be ensured by maintaining only 1:5 difference in incomes and by guaranteeing social security* as a fundamental right to all those who fall below the poverty line or are fully unemployed with no support from any quarter), productivity, democracy and transparency. This five-fold fundamental principle corresponds with the bio-social nature of humankind, i.e., it co-ordinates man's self-interest with his social interests.

22. 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 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-interests. 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.

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

24. 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.

25. 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.

26. 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.

27. The Nature-Human Centric model holds that both the corporate and government-led models be demonopolised by taking the following steps.

28. All shares in the public limited companies be made ordinary shares. No one be allowed to own more than 5 percent of these shares. However, the state may, in special cases, be allowed to own one-third of ordinary shares. The rule of promoters shares (now prevalent in the corporate sector) be totally abrogated.

29. The management of the 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 representatives be elected by both the blue and white color workers, having the same rights as enjoyed by the representatives coming from the ordinary shareholders.

30. The undertakings in which the government holds one-third of ordinary shares, the representatives of all the shareholders in the management board be in the following order: ordinary shareholders 50 percent, labour 33 percent, government 17 percent. The management board be elected for a period of three years.

31. The above-mentioned democratic sector of the Nature-Human Centric development model will be far more productive (may be twice) in contrast to both the monopolistic corporate and state-run sectors. The reason for the former's (i.e., the democratic sector's) high growth-rate (or rate of wealth production) lies in its (i.e., Nature-Human Centric model's) greatly developed human and environmental resources due to its ensuring of equitable incomes with only 1:5 difference and of social security for everyone 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; politics of peoples empowerment (particularly of women, workers and scientists-technologists) from the village to the UN level and all other economic, financial, and trading global institutions; its realistic and rational economics and its culture of human and environmental values.

32. 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 the 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 the corporate model the worldover.

33. The increasing demand and role of the community (or public) control or management over the environmental and human issues shows the direction in which the human society is heading.

34. 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 (whose sole purpose is to maximise profit).

35. 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.

36. Politics: Nature-Human Centric politics is based on fully democratic principles, functioning and structure. It necessitates the ending of the rule of special veto powers in the UN system and the introducing of the principle ensuring the maximum possible empowerment of the people in decision-making corresponding to the necessary dilution of the party centralised power at all levels in the present human society—i.e. from the village to nation-state upto the UN.

37. 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 2 top priorities (i.e., humankind and environment) and 5 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 conjectures. But, despite variation, both ironically measure development, prosperity and progress in terms of monetary growth and not in the context of human and environmental development.

38. 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.

39. Approach: Nature-Human Centric approach should stand for scientific realism which studies and interprets natural phenomena in the light of scientific facts and social objects on the basis of authentic social information and data.

40. In sum, the above agenda enables us not only to face the challenges created by the corporate mismanagement to the environmental and human resources, but also provides us the way to make their (i.e., the natural and human resources) judicious use in future. Above all, the implementation of this agenda generates the most appropriate conditions for the evolution of a rational human being and a reasonable and sensible human community within the newly emerged Nature-Human Centric system.

41. The Nature-Human Centric system will be a world order combining environmental interests with human concerns; a world oriented to enviro-human needs and not to human greed; a world without borders and without wars; a world managed by the people not by power-brokers and money-bags; a world based on a sustainable, equitable, productive, democratic and transparent development model permitting only 1:5 difference in incomes and ensuring social security as a fundamental right to all deprived, poor, unemployed, etc.; and a world marked by environmental and human values. Time has come for a systemic change. Let us get hold of the opportunity.

III. Perspective Of The NHCPM

Viewing all matters from the environmental-human angle.

IV. Four-tier Main Task Of The NHCPM

42. 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.

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

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

45. 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.

V. Organisational Structure Of The NHCPM

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

(a) Membership: anyone who accepts its programme, organisational 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 office-bearers—President, Vice-President, Secretary and Treasurer.

VI. Organisational Style Of The NHCPM

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

48. To link theory with practice and vice-versa.

49. To link means with ends and vice-versa.

50. To manage one's ego consciously so as to act in a modest way everywhere.

51. To be fair under all circumstances.

52. Democratic style in all types of activities.

53. Adoption of the principle of peaceful means in every activity; dialogue and discussion as the method of resolving disputes.

54. Consensus as the main form of decision-making.

55. Elections of all organisational bodies from top to bottom to be held every year. No one holds any office for more than one term.

56. Free and frank discussion at all levels.

57. Ensuring the involvement of all members in the formation and implementation of the general line.

VII. NHCPM's Course Of Action

To Carry Out Its Main Task

58. 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.

(A)

59. 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.

60. 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.

61. 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.

62. 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.

63. 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.

64. 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 remaining members of these groups.

65. 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.

(B)

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

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

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

69. 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.

70. 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.

71. 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.

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

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

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

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

76. To empower organised and unorganised labour.

77. 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.

78. To empower the people mentally and socially.

79. 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.

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

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

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

83. To use world resources for environmental promotion and human development.

84. 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

85. 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.

86. 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.