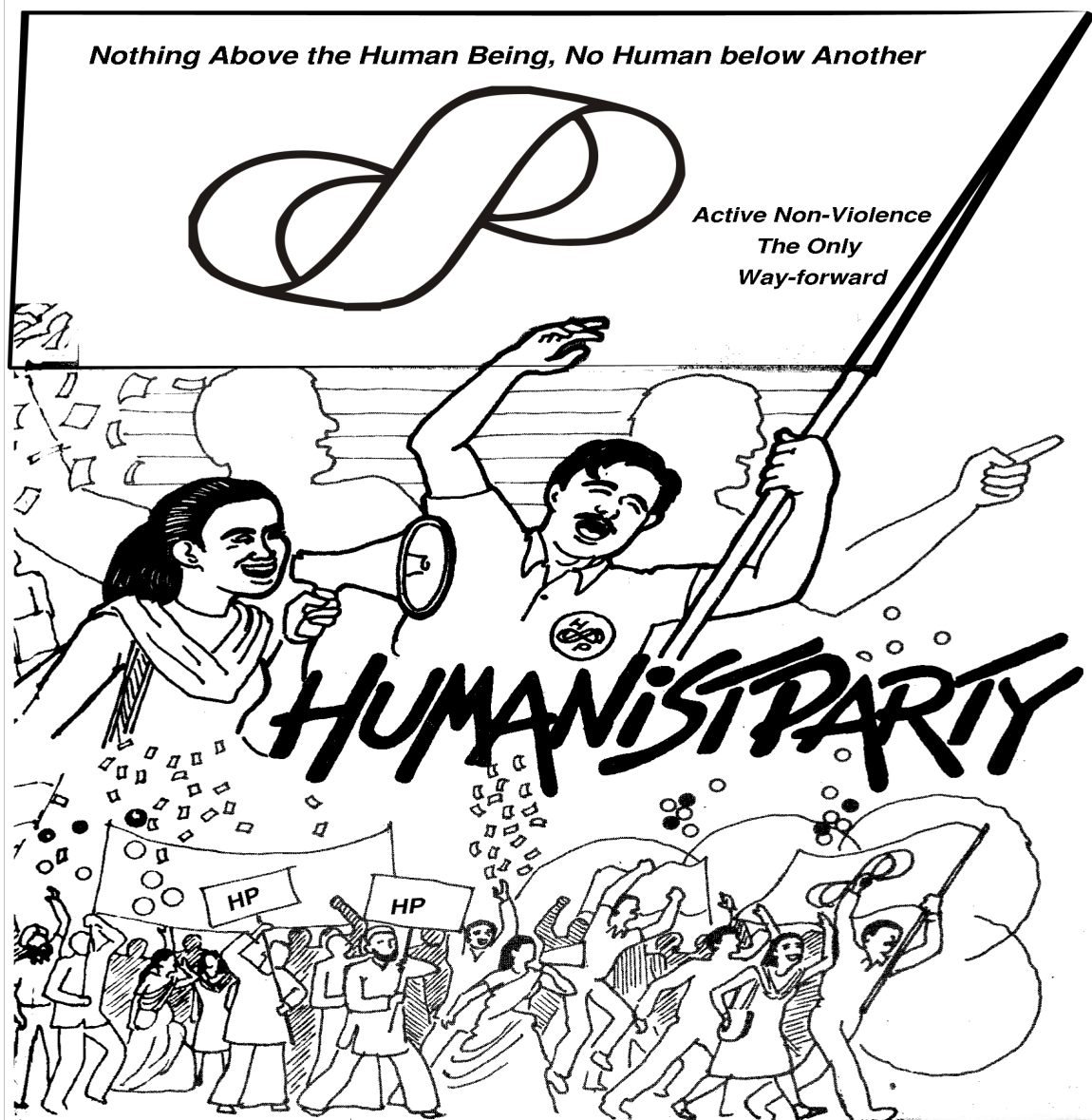


IDEOLOGY



something more than a party !

“Nothing Above the Human Being, No Human Below another”

www.humanistparty.org

FOREWARD

The present booklets "Ideology" and "Way of Working" are not meant for the public, but for internal circulation among the most active and interested members of the Humanist Party.

The general public will rather find more appealing literature in our diffusion leaflets, newspaper, etc.

These booklets intend to compile the most relevant material on the HP produced so far.

Since different members and councils have made these contributions out of their experiences and necessities, this booklet presents some deficiencies in the form of discontinuity in style, differences in depth of elaboration, etc.

Our activists will surely excuse these minor inconveniences, since they will take this material as a practical source from where to obtain clarification on main ideological and organizational matters.

In this sense, they intend to serve as handbooks from which inspiration and guidelines can be drawn for mobilization.

However, whatever is written here, reflects only our present stage of development. Therefore, future revisions will certainly go on updating and improving these contents.

We strongly recommend the reading, study and discussion of these booklets either informally or formally at our meetings of ideological clarification.

This publication is the first edition of the year 2008, being reprinted based on the earlier version and soon, we aspire to have the next version with more updates about the campaigns and activities carried out in the last years. Hence, while this material provides the basics of the HP, it does not pretend to be a comprehensive document reflecting all its campaigns and activities.

Sudhir Gandotra
General Secretary
for the National Council of the HP
02 October 2008.

CONTENTS

TOPIC	PAGE
CONTENTS	3
DECLARATION OF PRINCIPLES	4
BASES OF POLITICAL ACTION	7
ON OUR HUMANISM	9
FIVE BASIC POINTS OF THE HUMANIST PARTY	10
TRADITIONAL POLITICS, POLITICIANS AND PARTIES	11
OUTLINE OF A NEW WAY OF MAKING POLITICS	11
WHY TO JOIN THE H.P. (AND NOT OTHER PARTIES) ?	12
OUR CLASSIFICATION IN THE POLITICAL SPECTRUM	13
OUR SYMBOL	14
LITERATURE FOR CLARIFICATION	14
APPENDIX	
SOME QUESTIONS AND ANSWERS ABOUT THE H.P.	15
DRAFT PROGRAMME FOR A HUMANIST GOVERNMENT	21
NOTES	
1. ON OUR HUMANISM	31
2. ACTIVE NON-VIOLENCE	32
3. ON NON-VIOLENCE EFFICACY	33
4. THE HUMAN BEING AS THE CENTRAL VALUE	34
5. GENUINE COOPERATIVISM	36
6. NON-DISCRIMINATION	37
7. PRINCIPLE OF OPTION AND NO-MONOPOLIES	38
8. TRADITIONAL POLITICS, POLITICIANS AND PARTIES	39
9. WHY TO PARTICIPATE IN A NEW WAY OF DOING POLITICS?	41
10. ON VIOLENCE AS A POLITICAL MEANS	42
11. ON THE TRANSFORMATION OF THE INDIVIDUAL	42
12. HP'S STARTING POINT	43
13. OUR SYMBOL	44

DECLARATION OF PRINCIPLES

Which system, which nation, which people, which organization nowadays escapes from the general crisis?

It is not due to the action of the stars or the weather, it is not due to the food or diet that in all latitudes the nihilism leaks the unemployment, the inflation, the violence, the torture, the persecution, the discrimination and the death.

In this emergency - as in previous ones - Humanism gives a response in order to organize the social relationships from and for the human being.

If, in other epochs, Humanism reacted against the obscurantisms and the authoritarian regimes, making science dawn and proposing progressive forms of social organization, in the present moment that glorious naiveness has matured, achieving identity and consciousness of its limitations and possibilities.

Humanism starts from human existence and not from theories which state the reality of the world as preceding human life.

Humanism does not accept the explanation of the previous philosophies in the sense that a Metaphysics, a Sociology or, finally, a Historiology are necessary in order to give an account of human existence. On the contrary, it is only by starting from human existence - lived and concrete - that a scientific vision of the world can be organized.

Nowadays, neither the scientificist thesis without existential foundation nor the superstition of a pretended human nature that determines the good or the evil satisfies Humanism.

Well then, which are the capital points of Humanism with reference to the social fact?

They are the following:

1. The world wherein one is born is a social world, constituted by human intentions.
2. Only the sociableness of the world has intention. The natural is susceptible of being given an intention, "humanized". For certain, the social is agent and patient of humanization, of meaning.
3. Human existence is freedom as regards to affirmation or negation of the world. Human intentionality enables one to affirm or negate conditions and, therefore, not to be a simple "reflection" of them.

4. The social is historicity. In this way, the human being is social and personal history, and not human "nature". Nature only affects the human body and not the intentionality which is what defines humanness.
5. It is through freedom that the human being chooses to accept or negate the social conditions wherein he is born, develops and dies. Nobody can exist without confronting the social conditions wherein he lives and nobody can avoid choosing from among them. The results of the election neither confirm nor invalidate such a fact.
6. In the confrontation with the social conditions arises the notion of historicity which is comprehended as preceding and succeeding one's own existence. Thus, the social activity is a continuous judgement of history and it is a commitment towards the future beyond the personal death.
7. Human existence develops itself among social and personal contradictions imposed by the historical conditions. Such conditions are unavoidable, but no type of historic necessity derives from them.
8. The contradiction has its personal correlation in the register of suffering. Hence, faced with social conditions of contradiction, the individual human being, identifies his suffering with that of the groups subjected to the same conditions.
9. The social contradiction is a product of violence. This violence manifests itself as the action of submerging the human being, or human groups, in the world of nature, divesting them of intention (and, for certain, of freedom).
10. The different forms of violence are the expression of the negation of humanness in the other.
11. The appropriation of the social whole by a part of the same is violence and is at the base of contradiction and suffering.
12. The personal and social suffering can only be surpassed through the modification of the factors of violence which have installed the contradiction.
13. The struggle for the humanization of the world (natural and social) gets accumulated and developed in its results as progress. In this progress, the intentionality clears its way, surpassing pain and suffering.

The above mentioned points as well as their application to the concrete political practice derive from the utilization of the existential analysis which recognizes the phenomenological method as its antecedent. Such a method, in the present moment, is the only one that can be exhibited as

rigorously scientific in the description and interpretation of human life in its social dimension.

And just as Humanism adheres to a descriptive and interpretative scientific methodology, it expresses itself in the social practice through the methodology of non-violence.

All the previous constitutes, in general terms, the most conscious doctrine of the present moment: the doctrine of the Humanist Party, our party.

It is not the case of a strange irruption, but rather the correlation that gives responses to the general crisis that our country lives in.

To make India stand on her feet is to transform it, but not in any way. to transform the country is to humanize it. This is our watchword: Humanize India.



BASES OF POLITICAL ACTION

The Humanist Party of India expressly advocates to support the principles and aims of the Constitution of India:

To constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens:

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity; and to promote among them all

FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation.

On the other hand it expressly rejects:

The violation of human rights, the substitution of the democratic system, the illegal and systematic use of force, and the personal concentration of power.

With respect to the methodology of action, it expressly confirms what was manifested in its 'Declaration of Principles': the Humanist Party is guided by the non-violent action.

The Party considers people's suffering as a fact produced by the economic violence. Therefore, it proclaims the need of strengthening every social organization that counterbalances this effect. In this sense, it promotes the creation of cooperatives of production, of service and of consumption, and it demands from the state the necessary support for making a cooperative out of any organization which - due to its situation - compromises the present and the future of its workers.

The Party points out the economic and financial monopolies, and the multinational groups that act in the country as factors of dependence and incoherence among the national productive forces.

Property being (as society itself) a historical phenomenon, the Party warns about the danger involved in stopping, in actual fact, such dynamics and in sustaining, in law, the thesis of an immobilistic naturalism. The social humanism encourages reforms in the tax system and new models of joint management that modify the situation of property and that promote a progressive distribution of wealth.

Different forms of discrimination are intertwined with the economic exploitation and they acquire the character of racial, religious, generational, cultural and psychological violence. The Party points out the violence exercised specifically against women and youth, converted into objects and not into subjects of full rights in the practice of social relationship.

The Party makes the principle of option effective as a concrete political expression of freedom; multiplicity of models of joint management within a general cooperative system, unionist plurality within one confederation of workers, students joint government carried out through single students' centers with a diversity of lists and of lines, equality of preaching for the different religions and for atheism. In sum, the struggle against the authoritarianism and the economic, organizational and ideological monopoly, is the basic attitude that the Humanist Party puts in motion from its very origin.

Liquidation of poverty, eliminating the unemployment and the exploitation through the cooperative system, free education at all levels, social medicine, progressive reduction of the armament budget and activism for international solidarity with the countries that struggle for their liberation, are clear priorities of the Party.

In international matters, it promotes the following for India integrated to Asia:

1. Signing of permanent peace treaties between the countries in conflict in the zone, while secondarily, negotiations of particular problems (generally, of a border type) continue.
2. Accelerated and proportional demilitarization of the countries of the zone under the supervision of a committee of Asian countries.
3. Elimination of customs barriers and economic integration by means of specific treaties of complementation.
4. Frank and decided development of conversations with a view to forming an Asian common market and a parliament with representation of the political parties of our Asian countries.
5. Cooperation for technological development based on specific commitments.
6. Formation of a permanent commission of human rights with the character of an Asian tribunal, dedicated to receive denunciations and to judge those who attempt against the life and the freedom of our peoples.

ON OUR HUMANISM

Humanism places the human being and not the country, the state, god or a certain system at the center of social activity.

Having characterized man as freedom, Humanism finds him in a situation of negation of freedom. A negation by nature which imposes on him with its determinations, and against which he struggles generating the scientific progress; and a negation by the historic and social naturalism, against which he struggles generating the social progress.

The human being is born in an already given situation, wherein a part has appropriated the social whole, has appropriated the means of production, maintaining and perpetuating such a situation thanks to the mechanisms of the state. Thus, the state - taken as nature of society - is the center of the concentration, amplification and conservation of the oppression.

The amplification of the oppression in the present moment brings about the substitution of the capitalistic states by the capitalistic empire and the substitution of the socialist states by the socialist empire.

Humanism is socialist in as much as it promotes the liquidation of private ownership of the means of production.

It is libertarian in as much as it struggles for the decentralization of the state which is in the hands of the monopolies or the bureaucracies.

It is revolutionary in as much as it promotes the transformation and breaking of the economic conditionings of class.

Humanism is both ethically and methodologically non-violent. It is democratic, plebiscitarian, pluralistic, co-operativistic and self-managerial.

(See Note No. 1)

FIVE BASIC POINTS OF THE HUMANIST PARTY

1. ACTIVE NON-VIOLENCE:

The Humanist Party governs itself according to the non-violent action and struggles for removing violence from power (transformation of the psychosocial background). (See Notes No 2 and 3)

2. HUMAN BEING AS THE CENTRAL VALUE:

The Humanist Party places the human being as the central value, expressing: "Nothing above the human being and no human being below another". Thus, those who place another power above the human being cannot speak of Humanism. (See Note No. 4)

3. CO-OPERATIVE SYSTEM:

The Humanist Party, in matters of economy, defines itself as co-operativistic, aiming at raising this form of social organization to the category of a political system, overcoming monopolies, bureaucracies and nationalisations. (See Note No. 5)

4. NON-DISCRIMINATION:

This is a defining point of our Humanism. For us, there exist only human beings, and any difference of nationality, sex, race, religion, etc. is not essential. (See Note No. 6)

5. PRINCIPLE OF OPTION AND OF NO MONOPOLIES:

The Humanist Party makes the option effective as a concrete political expression of freedom and struggle against every form of monopoly: economic, organizational and ideological ones. Every monopoly implies the appropriation (or the attempt of appropriation) of the whole by a part of it. Besides, where there is a monopoly, there is no freedom. (See Note No. 7)

In international matters, The Humanist Party of India encourages the integration into Asia and the solidarity with the peoples struggling for freedom.

These five points, abridged from the "Declaration of Principles" and the "Bases of Political Action", are a reference for adopting stands and a response to specific aspects of the political reality.

TRADITIONAL POLITICS, POLITICIANS AND PARTIES

CORRUPT - DEMAGOGIC - AUTOCRATIC - IMPROVISED - SLOW - INCONSEQUENT - NEGLIGENT - IRRESPONSIBLE - UNETHICAL - IDEOLOGICALLY STERILE - DIVIDED - INEPT - DESPOTIC - AD HOCIST - INEFFICIENT - SECTORIAL - OBSOLETE - CHAUVINIST - ARROGANT - SELF-SEEKING - ORGANISATIONALLY CHAOTIC - UNDEMOCRATIC - CYNICAL - UNPROFESSIONAL - NARROW-MINDED - HYPOCRITICAL - POWER-BROKING - DISREGARDING - SHOW-ORIENTED - COMMUNAL - PETTY - CASTEIST - VIOLENT - INTOLERANT - UNACCOUNTABLE - ELECTION-ORIENTED - COMPROMISING - DISCRIMINATORY - MONEY-MAKING - AUTHORITARIAN - DON'T FULFIL PROMISES, AND WHAT NOT.

IF NOT UNDERSTAND WHY WE AFFIRM THIS, CAN ELABORATE ON THIS AND AGREE WITH US, THEN YOU WILL LIKE THE H.P. BECAUSE THE H.P. IS TOTALLY OPPOSED TO ALL THIS!

**YOU DO WANT SOMETHING REALLY NEW ?
THEN, JOIN THE H.P.
TO HUMANIZE INDIA**

(See Note No. 8)

OUTLINE OF A NEW WAY OF MAKING POLITICS

(OR WHAT POLITICS SHOULD BE) :

ETHICAL - PRINCIPLED - PARTICIPATIVE - REPRESENTATIVE-LONG-TERM PLANNED - CONSEQUENT - RESPONSIBLE - UNITING - NON-DISCRIMINATING - CONSULTATIVE - UPDATED - SELFLESS-FUTURISTIC - NON-VIOLENT - ORGANIZATIONALLY STRONG - DEMOCRATIC - NATIONAL - SINCERE - TOLERANT - ACCOUNTABLE - GRASSROOT - SELF-CRITICAL - BROADMINDED - WITH SOLIDARITY - CO-OPERATIVE - CONTINUOUSLY WORK ORIENTED - PROFESSIONAL - EFFICIENT - CLEAN - NOT CHAUVINIST - HONEST - NON-SECTORIAL - UNCOMPROMISING - JOYFUL - FORCEFUL - COMMUNICATIVE - SENSIBLE - YOUNG - IMAGINATIVE - NEW - PEOPLE-ORIENTED AND MUCH MORE.

**WE ARE BUILDING THE HP
WITH THIS IN VIEW!**

(See Note No. 9)

WHY TO JOIN THE H.P. (AND NOT OTHER PARTIES)?

- Because, to join a rising but well-aimed party is better than joining any powerful but misdirected one. How can an already grown and twisted banyan tree be possibly straightened?
- Is it not much better to take a train going to the destination we want instead of taking another, perhaps more luxurious, but which goes towards an ill-fated destination?
- Because the HP is something being born, unblemished by any obscure past history of corruption and violence.
- Because the HP is not for any sectoral or petty interest but for all citizens, in the true spirit of human solidarity,
- Because, the HP does not accept among its members those who are violent, corrupt and self-seeking, but appeals to the noble and great spirit of those who wish to do something good for themselves and for others.
- Because, one must join the HP for what it is and what it may certainly become, and must not join other parties as an expression of repudiation for what they have become and what they will never be,
- Because, the HP offers a feasible and dignified ideal, the satisfaction of selfless work for our country while others offer internal quarrels, privilege, corruption and manipulation as the daily bread,
- Because, simply, all other parties have failed or are destined to fall while the HP is a fresh opportunity,
- Because, no other party offers the unique combination and quality of ideology, organization, way of working and objectives that the HP offers,
- Because it is better to join a new party which is what all parties would be, instead of joining the least bad of the traditional ones,
- Because, party offices in the HP are earned through work, democratically through organizational elections, unlike other parties wherein family connections, seniority, privilege, money, caste, connections, etc., decide everything.
- Because while other parties are tied up by opportunistic compromises and dubious

commitments, the HP has free and clean hands to fulfill what is promised and required,

- Because other parties either do not have ideology or, if they do, they are confused, opportunistic or simply negative. In any case, there is always a clear gap between declaration and action,
- Because the HP is the first and only party that makes active non-violence a central manifest pillar of its ideology and methodology. This gives the HP a moral stand that no other party has, (See Note No. 10)
- Because, other parties propose obsolete and impracticable models of economic development (Capitalistic, communist, Gandhian, Socialist, etc.),
- Because the HP is the first and only party that proposes a simultaneous transformation of society and the individual, while others pretend to achieve a paradisiacal society through violent means and individuals, without changing the people and their ways, (See Note No. 11)
- Because, the HP is the only party for which the ends do not justify the means,
- Because, other parties put before and above the welfare and freedom of the human being an ill-conceived notion of nationalism, identity, religion, caste, heritage, progress, etc., while the HP proclaims "Nothing above the human being and no human below another". (See Note No. 12)

OUR CLASSIFICATION IN THE POLITICAL SPECTRUM

We try to avoid labels that tell very little in today's confusion of meanings. "Left", "Right", "Capitalism", "Socialism", "Marxism", mean different things for different people, mean one thing in theory but another in practice and there are countless shades and contradictions. Therefore, we reject any classification into obsolete terms and ideologies.

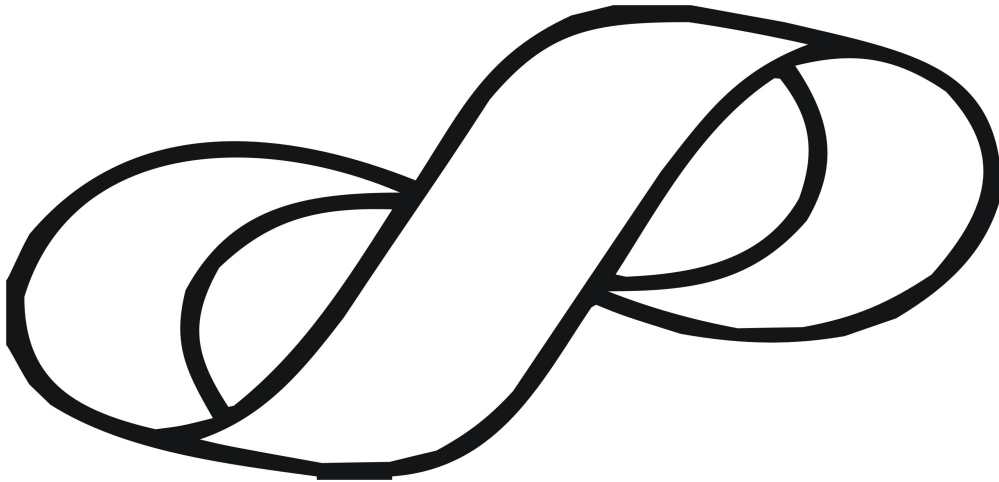
However, since people ask for some characteristics we define ourselves as methodologically non-violent, democratic, participative, plebiscitarian, cooperativistic, non-discriminatory, against monopolies, for decentralization, consultative, libertarian, etc.

In sum, we are something new: we are HUMANIST.

OUR SYMBOL

It shows a ribbon with a single never-ending surface. It represents the infinity symbol (∞). Since this is the only sign or figure that can express what the human being is, his potential and his future.

The orange colour represents "Nothing Above The Human Being And No Human Being Below Another". (See Note No. 13)



LITERATURE FOR CLARIFICATION

- "The Humanist", monthly party organ (available through subscription or with activists).
- Humanist Party "Ideology".
- Humanist Party "Way of Working".
- Draft Programme for a Humanist Government.
- Political Seminar (for Secretaries).
- Various contributions by our members.

APPENDIX

SOME QUESTIONS AND ANSWERS ABOUT THE H.P.

Where is the H.P. located in the political spectrum?

We are a new phenomenon. Therefore, it is rather forced and arbitrary to pretend to locate us within the traditional characterizations of left, centre or right. **We are Humanist and Cooperativist.** Anyway, if it for the sake of facilitating the understanding, we may say that we are a national, non-marxist, new left.

What is the difference between Humanism and Marxism?

The first difference is that Humanism places **the human being** - and not the state - **as the central value**.

Marxism assumes that the behaviour of the human being is a reflection (mirroring) of the "objective conditions" and that the change of society depends on the change of such "conditions".

On the other hand, Humanism recognizes human intentionality as the indispensable and enabling factor for carrying out the revolution.

Marxism states that by just changing the economic structures, and as a reflection of this, a new (better) human being will arise; whereas Humanism affirms the need for a **simultaneous change**, in both the individual and in society, so as to produce the above transformation.

Marxism assumes that class struggle is the central theme in history and the dictatorship of the proletariat is the solution, whereas it has only led to total state control and the establishment of another ruling class. Humanism affirms that human intentionality in **overcoming physical pain and mental suffering** is the driving force of history. Progressive development in this direction leads to the transformation of the world and the freedom and happiness of all human beings.

Finally, Marxism accepts violence as a part of its way of acting: whereas Humanism uses the methodology of **active non-violence** only, without exception.

Will the H.P. form a Cooperativism within Capitalism?

No. The H.P. will promote genuine Cooperativism as a system. That is, to the same level (or scope) as the systems of Capitalism or Communism with the intention of ultimately replacing them.

How will this Cooperative system differ from Capitalism and Communism?

It will differ - it is already different - due to the participation of the common people.

The cooperation existing in capitalist countries are already deformed and they are a sort of limited companies.

In the countries with state socialism, the cooperatives are bureaucratic, the participants have no decision power, the principle of "one person, one vote" is not strictly followed, but on the contrary, it is the administrative committee which ends up deciding everything.

We believe that Socialism can be perfected, while this is clearly not the case with Capitalism.

One way of perfecting the Socialist system is to develop cooperatives which are decentralized economic units.

Then, why don't you join other Socialist parties?

There are two aspects: one is the ideological aspect and the other is the practical aspect.

Regarding the first one, we are fundamentally Humanist, not Socialist. The deformation Socialism has is that of not place the human being as the central value, but the State above him. This is a major ideological difference.

In the practical aspect, we may agree with Socialism for a program in common, but on the basis of our position, that is, always placing the human being and non-violent action at the top. We can agree on all this until they perfect the Socialist system, in which case they will become Humanist.

What is the relationship of the H.P. of India with other H.P.s in other countries?

The H.P of India and other H.P.s throughout the world arise from the same stream of thought: **the Humanist ideology.**

Also they coincide on a general platform, synthesized in 5 Basic Points: the Human Being as the central value; Cooperativism raised to the level of a system; Non-discrimination; Non-monopolization and the Principle of Option as a real exercise of freedom; and Active Non-violence as a methodology for struggling against violence.

On a regional level, in Asia we coincide on building a common front against the actions of multinational corporations and superpowers.

The above mentioned refers to broad coincidences.

Regarding particular matters and issues of each country, each party organizes its position, stands, etc., independently.

What does the HP symbol represent?

The orange colour background represents solidarity. The ribbon - drawn in white with black borders - is the stylized version of the Moebius ribbon. Moebius was a mathematician and topologist who discovered that a ribbon, if given one twist and connected by its ends would have only one surface instead of the usual two. This means that anybody can draw a line continuously on one surface, coming over the same line repeatedly, without ever finding an edge or shifting the side. The two sides of the ribbon are interconnected without interruption.

This ribbon represents a tridimensional symbol of infinity - like the one used in mathematics and logic.

Because, for us, infinity is the only number or symbol that can adequately represent the human being and his infinitely open possibilities and future.

The connection and interrelation of the two sides of the ribbon (or the infinity symbol) represents our structural, comprehensive point of view. Thus, individual and social transformation are interdependent; man and society influencing each other; external (social) activism and internal (personal) clarification, etc. A relationship of feedback, of receiving and giving, of apparent opposites closely inter-related and inter-influenced simultaneously.

But, in short, we say that our symbol represents the human beings an infinity of possibilities of development and of future.



Why do you use active non-violence as your methodology?

For the H.P., the affirmation of active non-violence is not opportunistic but ethical.

For us, the central value, the highest value is human life. Therefore, ethically we consider that the means through which the revolution is to be reached should be totally coherent with the objectives.

It is necessary that we abandon the pre-history - which is the stage of the stick - and use our intelligence and imagination for giving new responses; responses which enable us to enter into the true history of the human being.

On the other hand, violence has shown that it is not efficient for solving the existing problems, but rather it increasingly complicates the personal relationships and the relationships between countries.

It is also important to denounce the violence that can be used as an alternative by the establishment, to make everything remain the same or worse.

Don't you believe that violence is inherent in human nature?

No, absolutely not. The human being is personal and social history and, in no way, "human nature".

Violence is a habit learnt from the social environment one lives in, which considering the historical conditions - is certainly violent.

Our proposal is a simultaneous work for both the social and personal transformation.

We affirm the need for learning to give non-violent responses in the personal sphere, and for applying the same methodology of active non-violence for the transformation of society.

What is freedom, for the H.P.?

If we reduce the achievements of human evolution to just a single point. It is the progressive conquest of freedom. This is the simple fact from which we start. The human species advances towards the conquest of freedom.

The concrete political expression of freedom is the availability of option. That is, that there is a possibility of choosing from among different options, instead of having only the existing compulsion and prohibition.

This is why the principle of option is a fundamental for us.

The H.P. is in total opposition to monopolies since they do not allow an effective exercise of freedom. This they do by taking possession of the means (i.e. of production, of change, of communication, etc.), making them unavailable to others. Wherever there is monopoly -be it organizational, ideological or economic-, there is no freedom.

What does the H.P. understand by participation?

The H.P. understands participation as participation in decisions. There is true participation when its exercise can modify personal and social situations, when there is a capacity for deciding things, when those who suffer problems can propose solutions and carry them out.

In order to have a real participation of the people, the H.P. proposes that democracy should be direct, through the implementation of plebiscites, propositional plebiscite, referendum, popular veto, ratification of government measures, etc. Thus, the population will be the one to decide on fundamental issues.

Under these conditions we can certainly speak of real participation and option.

At present, participation is just formal, since the above mentioned mechanisms are not applied and decisions are monopolized in the hands of a few.

The only participation at present is through voting in the national, state and municipal elections. During the time in between these elections, there is no other channel of participation, unless we consider as such the convocation to marches and rallies, which are totally inefficient since they change nothing. In this way, those particularly discriminated against in the decision making are the women, the youth, the farmers and the workers.

Why do you say that the HP is "something more than a party"?

First of all, because it is so. Though new and still not in power, the HP already outclasses the traditional parties in many respects.

To begin with, Humanism is by far a wiser and kinder ideology than obsolete Capitalist, Socialist and Communist models which other parties mix incoherently and with opportunism. Organizationally, the HP does not discriminate against youth, women, farmers and workers. We have no "wings" or any other barrier to keep them away from the party conduction.

The HP is a party based on voluntary human effort. The more one works for the party, the more participation one has in the decisions and conduction. Therefore nobody against power within the HP due to money, social prestige, "connections" or lineage.

The HP is truly democratic. Internal elections are carried out once a year to renew the party authorities. This is not done through delegates, but through the direct vote of all the affiliates.

Also, and most important, the **HP** works for a simultaneous transformation of the individual and the society, providing clear proposals for both the aspects.

These, and many others, are the reasons why the Hp is something more than a traditional party.

Is the HP against technology, computers, etc.?

Quite the contrary. Technology increases the possibilities and capabilities of the human being. Thus, if properly oriented, technology can help overcome many material problems, contribute towards education, medicine, communication, information and in many more ways.

Technology is just an instrument devoid of its own and it will merely serve the meaning man wants to give it. The HP only warns about the naive messianic attitude towards technology, like attributing to it the power of solving everything, almost by itself.

Thus, technology will serve purposes of liberation or oppression according to the values of those who make use of it.

Of course, the HP proposes a technology that is conceived and used with the human being as the central value. A technology that is not primarily meant for serving capital or the state bureaucracy, but for liberating people from malnutrition, illness, poverty, ignorance, misinformation, etc.

That is, a Humanist technology.

HP proposes preferential treatment to Open source technologies, specially for the use of the Government at all levels and in education. Industry and businesses using Open source exclusively will be eligible for preference as vendors to the Government business and services. An exhaustive policy for this aspect, like the others, will be developed for immediate implementation.

DRAFT PROGRAMME FOR A HUMANIST GOVERNMENT

The following are some proposals that the HP advances more as a tentative outline, more a direction than a definitive program. The latter will arise from the contributions made by members and specialists working in commissions formed for this purpose. However, no program will be final and official unless and until approved by the HP's National Congress.

The HP is well aware that program always reflect the vision of its makers and the situation of society at the time of making the programs.

Thus, the HP rejects fixed and closed blueprints which asphyxiate further developments according to the advancement of society and individuals.

Therefore, more than a formula, the HP programs will be pointers in the direction of humanization. In no case, programs will suffocate further corrections, debates, feedback or initiative, and the proposals will always take into account popular consensus and acceptance, rather than compulsion.

May our members, therefore, excuse the present deficiencies of this Draft Program and contribute to its enhancement.

THE YOUTH

The HP denounces the generational violence exercises on youth, which is held back by the monopoly of older generations in the organizational field and in the social decisions.

Thus, the HP asserts the youth's right and capacity for an active participation in the modification of the social and personal conditions imposed on youth, without being subjected to suspicion, marginalization or persecution. Hence, the HP proposes:

- Abrogation of every legislation that limits the participation of youth.
- Integration of youth for any directive and decision-making post under conditions equivalent to those of any other individual.
- Reduction of working hours while maintaining equal salary for the young worker who studies or trains.
- Incorporation of youth in housing, production, service and consumption co-operatives with state credit.
- National and Asian integration of youth through scholarships for labour, student, cultural, political research and personal exchange.
- Ministry for Youth Affairs. (already achieved)
- Voting right at 18 years. (already achieved)

THE WORKERS

The Humanist labour policy is oriented towards a model of society based on solidarity and cooperation. The following are some of the measures to be taken and implemented immediately.

- Raising of salaries according to inflation levels.
- Unemployment Insurance.
- Participation of the labour sector in health, housing and education government projects.
- Single trade unions as per activity with participation of minorities.
- National confederation of workers.
- Election and assemblies in workplaces.
- Permanent labour training.
- Free organization of trade unions with social and cultural facilities.

THE WOMEN

Nowadays, women are discriminated against by centuries of legal, social, cultural, economic and psychological immobility. In order to overcome this situation, the HP will implement the following measures so as to promote women's participation to directive, consultative and decision making posts:

- State support of maternity in any civil status.
- Abrogation of every civil, penal and labour legislation that discriminates against women.
- Equal pay for equal work.
- Legal equality of marriages in law and de facto.
- New Ministry for Women's Affairs. (already achieved)

THE STATE

The Humanist conception of the state is one of decentralization, contrary to the ideologies that place it above the human being (its only meaning for existing).

Humanism warns of the danger of sustaining immobilistic models of the state - such as the liberal or the totalitarian - which correspond to capitalistic imperialism and social imperialism, respectively. Therefore, and corresponding to a dynamic conception of History, the HP deems it necessary to redefine the model of state, with the direct consultation and participation of all the people. For a transitional model of state, the HP proposes:

- Popular debate for reforming the constitution through referendum, plebiscites and popular veto, towards a direct democracy.

- Reduction of government interference in and monopoly of the mass media.
- The state will be in charge of:
 - Developing the basic industries,
 - Administering the coordinating enterprises and organisms necessary to liberate the country in economic terms,
 - Progressively decentralizing the national economy

THE STATE AND THE POLITICAL PARTIES

The function of the state will be that of:

- Guaranteeing the freedom of organization and expression of all the political sectors without any discrimination whatsoever.
- Providing the political parties with sufficient resources for their development and for keeping the population informed.
- Encouraging the popular clarification through the political parties.
- To modify the law of Political Parties (or whatever it is now) in order to overcome the organizational monopoly of a few parties, to make the financially accountable, to make their membership verifiable, etc.

THE STATE AND THE RELIGIONS

The state will be detached from religious matters providing freedom for all religious expressions and for atheism.

THE STATE AND DEFENCE

- Agreements for a progressive and proportional reduction of armament supervised by other countries of the region.
- Non-alignment in defense matters (or any other)
- Referendum on any decision involving the production and/or use of nuclear weapons.
- Progressive and proportional disarmament in the world.
- UN ban on military use of outer space and treaty against space weapons signed by the superpowers and other nations.
- Denunciation of the likely extinction of humanity by a nuclear war as an immoral threat imposed by the superpowers on the rest of the planet's population.
- Sincere and exhaustive use of all diplomatic means for promoting all sorts of possible cooperation among Asian countries as a means of building up mutual trust and as a pre-requisite for peace and disarmament.
- Government to renounce the use of violence for resolving any conflict.

CULTURE

The Humanist Party understands education as an instrument at the service of people's formation and information, and culture as an instrument to create environments for expression and freedom. Therefore, the HP will propose a new cultural model which, though complementary, will be clearly separated from the educational model.

The Indian cultural renaissance and leap forward will start with the promotion of a great debate around the subject of which way of life and society people aspire for, since the building of such a society will be the instrument to be used for producing culture.

And within this context, there should be discussions around the outdated, violent, nihilistic cultures and the possibility of a leap forward that, acknowledging the positive contributions of the past, imagines not a return to the vedic ages, but an even more humane India of the future.

A new and complete image of the world is what is required, and not only some token modifications of TV programs or the film industry. Thus, regarding this subject, the HP disqualifies the proposals advanced by all the other parties, if any, as well as the cultural implications of their other policies, stands, and philosophies.

- Development of culture, parallel to the education of children.
- It will include the development of their motor abilities as well as their aesthetic sense through, for instance, arts, music and poetry.
- Promotion of cultural development of children and youth through diverse educational institutions and cooperatives.
- Government support for self-managerial cultural projects.
- Neither the country nor the states will be enclosed by a cultural chauvinism. An internal interchange among states as well as an international interchange will be promoted for a cultural debate.
- No cultural models will be imported.
- The mass media will be at the service of the cultural debate.

EDUCATION

In order to produce the necessary re-structuring of education, a law will be promoted that will make compatible the national and state regulations with the demands of the present times. This law will arise from a great national debate, with the participation of teachers, students, graduates and parents, taking into account the following general principles:

- Secular, free and compulsory education (from kindergarten to class XII) for all.
- Co-government of students, teachers and administrative staff, including parents at the elementary level.

- Modification of teaching methods, banning authoritarianism, compulsion and separation of sexes.
- Guarantees for freedom of conscience and non-discrimination for students. And, in order to guarantee indispensable conditions for education:
- Stability, just retribution and objective selection of teachers and administrative staff.
- Construction of new educational buildings.
- Improvement of the teachers to students ratio.
- Free distribution of texts and materials, canteens and hostels for students.
- Free transportation.

IN THE UNIVERSITY

- Decentralization of universities, establishing colleges and polytechnics in the areas relevant to the subjects taught.
- Four-party co-government (students, teachers, administrative staff and state).
- University canteens.
- University cooperatives for consumption, credit, production, housing and research.
- Increase of scholarships and subsidies.
- Creation of fully cooperative colleges supported by the government, where no capitation fees will be levied.
- Accountability of capitation fees in private colleges.

STATE AND JUSTICE

Humanism is based on a conception of the human being and society whose highest value is life. Thus, coercion, punishment and death applied by some on to others are repugnant to Humanism. Especially, if the intention of the punishment is to give an exemplary penalty to an individual or social behaviour.

- There will be no death penalty in the Humanist Government.
- Law of Political Accountability and Law of Political Parties.
- Quick trials.
- Free legal assistance and comprehensive improvement of the judicial system.

COOPERATION AND NATIONAL ECONOMY

In a program of transition from the present economic system (mainly capitalistic) towards a future cooperative system, it is necessary to develop a self-sufficient national economy and based on modern science and technology. Cooperativism, such as proposed by the HP, is a whole program of economic and political renewal which will begin with the modification of the

present law of cooperatives.

These modifications and the experience of cooperative development will be the reference in order to raise cooperativism to the level of a political and economic system, which will be the system of Humanism.

- To modify the present law of cooperatives in order to restore their genuine cooperative characteristics, prevent distortions, etc.
- Promotion of genuine cooperative banking.
- To achieve industrial development independent of multinational corporations.
- To overcome poverty and unemployment by promoting cooperatives in all economic fields.
- Government support for turning into cooperatives the bankrupt (sick) enterprises or those which compromise the present or future of their workers/employees.
- Promotion of a national industry useful to the domestic and Asian markets.
- Generation of regional centers of development through settlement of industries in the areas where raw material is produced.
- Promotion and development of renewable and alternative energy resources.
- Commercialization of the agricultural production through genuine cooperatives that eliminate intermediaries.
- Development of infrastructure for a regional storage of resources.

FORESTS

- Rights to tribals living in forest areas.
- Promotion of species of industrial utility.
- Recuperation of soil, substitution of felled trees and expansion of forests.
- Cooperatives for exploiting wood.

FISHING

- Creation of fishing harbours and ports along the whole coastline with a parallel development of cold storage industries.
- Creation of cooperative shipyards.

MINING

- Rights to tribals living in mining areas.
- Creation of mining and oil drilling cooperatives coordinated and advised by the state in technical matters.

- Promotion of mining towards the substitution of imported minerals and increase of exports.

INTERNATIONAL ECONOMY

- Development without taking loans from the IMF or the World Bank.
- To leave the discriminatory WTO and work for an equitable non-discriminatory global trade and currency system.
- **Common Asian Market**
 - a) Creation of an organization integrated by representatives from governments, political parties and trade unions of the different Asian countries in order to research on, plan and coordinate the regional economy.
 - b) Cooperation for technological development.
 - c) Elimination of customs barriers among Asian countries for products that affirm the zonal independence.
 - d) Exploration of common natural resources in solidarity.

FOREIGN TRADE

- Creation of a government organism that guarantees the free trade with all countries in collaboration with national cooperatives and enterprises.
- Incentive to exports according to priorities of the national economic policy.
- Orientation towards substituting imports of basic industries and those related to health with national production.
- Elimination of all unessential imports.
- Guarantee of seriousness in the commercial export dealings.

FOREIGN CAPITAL AND INTERNATIONAL BANKING

- Application of foreign capital in specific areas of national interest under strict safeguards and security for the country.
- Nationalization of the foreign banking and commerce.
- Special treatment for Asian banks and financial/institutions that are integrated to the regional economy.
- No sell-off of National banks and other PSUs.

INTERNATIONAL SOLIDARITY

The HP will carry out an international policy of solidarity and non-violence, based on these principles.

- Respect for the free determination of peoples and for non-intervention.
- Pacific relationship with all countries.
- International activism in solidarity with those countries struggling for their liberation.
- Progressive and proportional disarmament of the world and the region.
- “No” to the use of nuclear energy since its dangers have been adequately proven to be far more than any benefits that may have been there.

In Asia:

- Signing of permanent peace treaties.
- Accelerated and proportional demilitarization of the region.
- Elimination of Asian customs barriers.
- Asian Common Market.
- Asian Parliament with representation of political parties.
- Permanent commission of Human Rights with a character or Asian Tribunal.
- To link the signing of the Non proliferation treaty (NPT) to the signing of treaties for denuclearization of Asia (Indian Ocean), progressive and proportional reduction of armament, etc.

HEALTH

Health, made of profit making instrument within an inhuman system and, therefore outside the reach of a great sector of the population, should become the right independent of the individual economic situation.

- Solution of health problems related poverty like child malnutrition , infections illness etc. as the first priority.
- Integral planning of health integrating government services and community services, until achieving a system of free social medicine.
- Free medicines provided by Government and community services.
- Participation of technicians, professionals, users medical students and the Government in a plan to overcome hunger and malnutrition.
- Elimination of hospital fees.
- Immediate increase in the budget for health.
- Promotion of technological development for enlarging the national pharmaceutical industry.
- Promotion of cooperative laboratories for achieving self-sufficiency in medicines.

- To eliminate unnecessary intermediation in the commercialization of medicine.
- Elimination of medicine which do not comply with safety regulations and controls.
- Construction of new hospitals of the size/expertise level of AIIMS in all districts within five years.
- Increase in the public attention in the hospitals and clinics.
- Elimination of repressive medicine: closing of mental asylums and creation of open assistance centers.
- Social health insurance for the unemployed.
- Elimination of outdated and inhuman medical treatments (e.g. electroshock).
- Cooperative community social services (trade unions, etc.)
- Asian Cooperation for technological research and development.

HOUSING

The housing policy will aim at fulfilling the constitutional right for a dignified housing through plans impelled by cooperative systems and government action. It will tend to solve, to begin with, the urban and rural settlements in emergency situations, which lack minimal living conditions. At the same time, an integral plan will be developed in order to solve the national housing deficit.

Especial importance will be given to the technology, resources, labour and materials of the region. Professionals, students, technicians and users will have participation in the planning designing and construction, tending towards a progressive decentralization.

- Discouragement of unoccupied housing.
- Encouragement and protection for renting.
- Promotion and protection for cooperative housing projects.
- Close collaboration of universities, cooperatives and government for the design, direction and construction of housing.
- Design of a minimal model for a house which take also into account the aspects of services, transportation, medical facilities, schools, etc.
- Credits for improving and enlarging existing houses.
- Law of proportion between family income and rent.
- Close cooperation and exchange with the non-aligned countries regarding indigenous housing technologies.

ENVIRONMENT

- Law of preservation, conservation, improvement and recuperation of the environment, penalizing the ecological crime.
- To diminish and prevent urban environmental pollution.

- Preventive programs in areas of recurrent natural disasters.

SCIENCE AND TECHNOLOGY

The Humanist Party considers the breakthroughs and developments in science and technology as the patrimony of humanity. Therefore, the laws of patents and licences will be modified, promoting sharing of knowledge as the key factor in all areas of science & technology.

- Coherent coordination of scientific and technological plans with the social, cultural and economic areas.
- Sustained development in this area through the permanent capacitation of our youth and the coordination of foreign technological transfers.
- Promotion of state and district initiatives.
- Interdisciplinary institute for the coordination and development of sciences.
- Strong promotion to the teaching of informatics.
- Data banks at all levels.
- Scientific and technological cooperation with Asian and non-aligned countries and whenever there are no political and military strings attached to that cooperation.
- Science and technology will be primarily directed towards improving the living conditions covering the basic needs and raising the levels of education and information.

TERRORISM

There has been enough violence caused by all sides. The HP believes that a “Healing touch” is necessary and calls on all people struggling against the state to leave the path of violence and join the Humanist forces, to build the Humanist society for all. Violence is not the way out and this has been adequately demonstrated in the society. “An Eye for an Eye will leave Everyone blind” needs to be well understood by all. Since the Government, run by the corrupt, will not change its ways and will continue creating terror, it is the moral-responsibility of common-honest people to change the Government through Non-violence and build a just system for all.



NOTE NO. 1

ON OUR HUMANISM

The first paragraph of "On Our Humanism" as well as our motto "Nothing above the human being and no human being below another" have sometimes raised unnecessary misunderstandings and controversies.

In the first case, it does not certainly deny the legitimate importance that god, the country, the state or a certain system may have for people, their welfare and happiness.

But, a very different thing - which our Humanism rejects - is the violence that may be exercised on people in the name of such things.

Countless are the cases in which human rights, civil liberties and, in general, freedom were trampled on by those who claimed to serve the high interests of a god, country, state or system.

This is why our Humanism starts by placing the human being - his happiness and freedom - at the centre of social activity.

The opposite frequently leads to theocracies, dictatorships, militarisms and authoritarian regimes which are undignified of the human being and thus repugnant to Humanism.

On the other hand, "Nothing above the human being..." speaks of the same view point. Humanism denies any conception of god, country, state or system whose very nature or means to serve them go against the human being, whose happiness and freedom they are supposed to and should serve.

Just as human sacrifices to a vindictive and wrathful god are nowadays repugnant to civilized peoples, similar sacrifices - which still lurk in some minds - should be eradicated from social practice.

Who cannot recall at least an instance in which men massacred, tortured and enslaved other men in the name of god's will, of racial supremacy, of an empire of state security, etc.?

Why does it so happen that mercenaries ("soldiers of fortune") are called "freedom fighters", killers are called "messengers of god", invading armies are called "liberating forces", dictators are called "defenders of democracy and freedom", murderers and looters are called "keepers of law and order", etc.?

One of the possible ways of determining whether a conception of god, state, country or system is placed above the human being by its promoters is to see their willingness, or unwillingness, to

impose their ideas on other human beings by violence, threats, fear, ignorance or the like.

We are too well aware that they try to cover their violent ways and evil ends by attacking under the guise of "defending" and oppressing under the guise of "preserving".

NOTE NO. 2

ACTIVE NON-VIOLENCE

Active non-violence (or, non-violent activism) is the methodology of the **H.P.** for social and political action. It is the way to achieve political power, the way to exercise it, the way to resist and struggle against violence and the way of humanizing society.

The H.P. will make use of all the non-violence resources at hand in order to struggle against all forms of violence (i.e., physical, social, economic, religious and psychological violence).

The H.P. will also make an exhaustive use of the imagination in order to develop new means of non-violent struggle against violence, and will clarify and mobilize the population to join the H.P. in this resistance.

Non-violence includes the public denunciation of injustices, non-participation in any form of oppression and violence, psychological action, civil disobedience, non-violent resistance to authoritarianism, etc. That is, every conceivable non-violent form of struggle against every form of violence.

Violence is neither an ethical nor a practical means for ending violence. Rather, violence always generates more violence in a never-ending chain of retaliations, etc. For us, the end does not justify the means. Means and ends are related as much as the seed is related to the fullgrown tree. No future that is worthy of the human being can be safely built on a base of blood and gunpowder. But, also, it cannot be built with complicity, indifference or cowardice in front of violence, suffering and oppression.

Somebody said that the child makes use of the fist until he learns to use his brain. Thus, violence, as a means for struggling against violence, belongs to the childhood of the human mind. Non-violence is the weapon of the brave and the intelligent.

Active non violence is a method that has not been developed onto its full potential, so far. The non-violent struggles of **M. K. Gandhi** and **Martin Luther King** are examples that can be further developed, adapting them to the present conditions.

The weak point of a system of violence is the brains of those who maintain it. Thus we have to

act on and influence these brains in order to change the system.

Active non-violence is not just a simple position of passive, resigned and fearful pacifism. It is a dynamic militancy - courageous and rebellious - against every form of violence, its roots and manifestations. Also, active non-violence is to struggle for building bridges of direct communication among the different races, peoples, communities and individuals.

So far, huge amounts of resources (i.e. human, economic, technological, scientific, etc.) have been and are being applied to the development of violence. If those same resources were applied to the development of non-violence, any country or the whole world would change in just a few years.

NOTE NO. 3

ON NON-VIOLENCE EFFICACY

A point that is frequently raised against non-violence is that violence, as a means to achieve results, is effective. That is, violent means "get things done" or "violence pays". Well, this is an utter misconception. Violence is not always successful. Sometimes it achieves its short-lived goals and sometimes not. History and daily occurrences amply illustrate this point.

Whenever there is a confrontation between violent factions, there may be a winner, but there is also a loser. The history of wars witnesses this fact. Police records are full of cases showing the failures of violence as a means.

On the other hand, we can readily agree that non-violent means do not always yield the results desired. Active non-violence too can exhibit a record of success and defeat, of triumph and failure.

However, we can successfully argue that whenever violence was used as a means to achieve a pretended long-lasting and worthwhile objective, it has always failed. It may have achieved initial results, but being won at the cost of pain and suffering (both for winners and losers), those results were soon outweighed by the consequences of violence and the great cause was finally betrayed and defeated.

For instance, after a violent struggle, sometimes it so happens that nobody remains alive or in good condition to profit from the success. Or, in some other cases, the pain and suffering inflicted upon others and undergone by the winner deprives the latter of any sense of joy or fulfillment. We have in mind Emperor Ashoka, who was greater in peace than he would have ever been in war, which he deplored while being an undisputed winner. In still other cases, the fear of retaliation and the desperation for consolidating ill-gotten results bring about greater

violence than exerted before, many times, on those who were supposed to enjoy the victory. We have in mind Stalin's terrorist state as an instance. Those who are ready to advocate violence or run down non-violence are many times armchair "revolutionaries", or unconfessed cynics and cowards who would send others to be battlefield, or mentally retarded who cannot use intelligence as their weapon, or fools who can only picture themselves as winners but never imagine themselves as victims, or materialistic and abased human beings who see no meaning in life beyond the five senses, beyond the grave.

Regarding the difficulty of devising and implementing non-violent methods, it is as difficult as doing the same with violence. Even worse, not only is "successful" violence not so easy to carry out but one has also to think and implement the aftermath: how to avoid retaliation, how to evade the law, etc. A worry that does not easily arise with gains through non-violence.

Even Tsung Tzu's "The Art Of War" - a classical Chinese treatise on warfare - advises that the finest warrior is the one who conducts matters in such a way that the need for actual war never arises, the one who wins the battle before it is required, the one who through cunning renders the enemy unwilling to take up arms. A similar concept is applied in modern times since intelligence, counterintelligence, propaganda, economic and cultural exchanges, political negotiations and diplomacy avert much violence. The cleverer the country, the more it resorts to and exhausts all possible non-violent means before being corners into a violent confrontation.

Therefore, taking into account the above mentioned, we affirm that violence can not claim any superiority in efficiency for achieving long-lasting and worthwhile ends in front of non-violence.

For every available violent means a non-violent one can be devised and tried, with as many (or more) chances of success. Both violence and non-violence produce a feed-back, a chain reaction, an individual or social "karma", with either undesirable or desirable concrete consequences, respectively.

Finally, non-violence will never be understood or preferred by those who seek expediency at any cost either for themselves or for others. Non-violence is for those who care not only for the present but also for the future of their action, not only for getting things but also for the price to be paid, not only for achieving results but also for their sound moral foundation.

In sum, non-violence, represents the best of the human being while violence represents his worst. The choice is clear and it is upto each one to freely choose his way in life.

The ascent of man and civilization was not achieved through blood but inspite of it. The upward impulse of man comes from his best aspects and not from his worst ones. The rebellion and struggle against violence is present in the best of philosophies, religions, constitutions, laws and the lives of those worthy of being remembered. Violence should be seen as the outcome or resource moved by impotence, weakness, desperation, animality, imbalance, fear, greed, etc., traits which in no way represent man's best potentialities.

Unfortunately, the battle within men's consciousness - between light and darkness - is not yet finished, so the outward manifestations still win over people to one side or another.

NOTE NO. 4

THE HUMAN BEING AS THE CENTRAL VALUE

This is clearly expressed in the motto: **"nothing above the human being and no human being below another."**

Plenty have been the instances in History where man has been a bird of prey of his own brothers. But, History is made by the human being and, therefore, he can change it.

Those who place something or somebody above the human being, his happiness and freedom, cannot call themselves Humanist.

Therefore, they are not Humanist who, placing money, a faith, the state, a god, a race or a political system as the topmost value, generate oppression and suffering around them.

The most abject atrocities have been perpetrated in the name of "the defense of the faith", "national security", "prosperity", "the dictatorship of the proletariat", "from enterprise", "democracy", etc.

The H P denounces the misuse and abuse of such terms which, if at one time were meant to serve the human being, were many a time placed above him, at the cost of freedom, happiness and also his life.

"No human being below another" implies the rejection of every situation where the happiness and freedom of some human beings are severed by others. All the instances of domination, oppression, imperialism, colonialism, slavery, discrimination, coercion, etc. are clear examples of human beings below other human beings.

Also, every situation where some treat others as objects bear the same mark. Some people become objects of others' whims, desires, ambitions, manipulations, etc. There, the so-called "freedom" and "happiness" of some prevent others from exercising their real freedom and happiness.

When the human being is placed as the central value, every other thing has to be at the service of his growing freedom and happiness. Otherwise, whatever is not at the service of this, generally serves someone's dubious interests and is not worthy of the human being and should be rebelled against.

Man is the maker of meanings, who gives things a particular sense. The human being is the artificer of his own history, of his own destiny, upon exercising his freedom of choice and intentionality.

It is this freedom and this intentionality that can be developed, progressively surpassing the resistances put by physical pain and mental suffering, rebelling against them, in order to build a world and a history that truly give shape to the best that throbs in the hearts of all good people.

NOTE NO. 5

GENUINE COOPERATIVISM

Coherently with the Humanist ideology, the H P defines itself as cooperativistic in matters of economy.

Therefore, the H P **is equally distant from both the capitalist and the communist systems, which have both failed.** That is, **neither money nor the state above the human being.**

The H.P. proposes - to begin with - genuine **cooperatives of production, of consumption and of services.**

Nowadays, many of the so-called "cooperatives" are, in fact, distortions of the original conception of cooperatives. This is evident in the distortion of their ends, process of decision making, etc. This is the reason why many people have doubts about their efficacy.

Besides, many a time the **genuine cooperatives** have to rise and develop amidst the lack of support from the governments, and the opposition (sometimes violent) of the existing monopolies whose vested interest the cooperatives affect.

The H.P. intends to develop Cooperativism to its full scope, until turning it into a full fledged political, social and economic **system.**

At least, a national system, where a cooperative does not become an island in a capitalist or a communist sea. A whole country where all fields work according to cooperativistic principles (i.e. public services, education, regional economies, etc.)

TYPE OF ENTERPRISE:	CAPITALISTIC (PRIVATELY OWNED)	COMMUNIST (STATE OWNED)	COOPERATIVISTIC (USER OWNED)
Objective:	To maintain and increase the assets of the owner/investor.	To control the means of production on behalf of the people.	To satisfy the needs of the participants through a common effort in solidarity
Direction & control:	Owner/s	Political power/state	Users/workers
Organization & decision making:	Pyramidal-top to bottom	Pyramidal-top to bottom	Equalitarian-Democratic
Participation of workers:	In the work	In the work	In the direction, organization & work
Entrance:	Restricted	Restricted	Democratic
It encourages:	Competition, individualism & exploitation	Bureaucratism and exploitation	Solidarity, communication & cooperation
Problems:	Exploitation of workers & social irresponsibility	Bureaucratic control and exploitation of workers	Lack of support, social awareness and opposition from vested interests

Today, there are no cooperativistic countries or governments in the world, but only partial and isolated attempts in various countries (as in Sweden, Yugoslavia, Israel, etc.)

In the cooperatives, the participants are partners, management and employees at the same time. Their main concern is to satisfy whatever needs they have with the collective contribution, work and participation in the decisions. A common task, a work in **solidarity**.

NOTE NO. 6

NON-DISCRIMINATION

According to the basic ideology of the H.P. no human being should be harmed in his/her happiness and freedom due to his/her race, age, creed, nationality, sex, occupation, economic condition, etc.

All of these are secondary differences (many of them are accidental) as compared to his condition and, therefore, rights as a human being.

There are rights that correspond to the human being due to the sole fact of being so. And they are more than those declared by the United Nations.

On the other hand, the human being's condition and rights are not the exclusive or majoritarian property of certain races, sexes, peoples, etc.

The H.P. rejects any theory of ideology that assigns some human beings the category of pseudo-human, sub-human or second-class human, depriving them of the possibilities of development, of options, etc.

Also, the H.P. rejects any conception in which some are attributed a certain "nature" that makes them irremediably or definitely inferior or superior - as the case may be. This has been used very often in order to pretend to justify all sorts of dominations, exploitations, etc. Hence, the H.P. cannot accept ideas that speak of racial supremacy, people who are just cheap labour, sexes that cannot attain certain spiritual levels, ages in which people don't know what they want, castes of divine origin, etc.

Such kinds of notions only create abysses of division among human beings. Then, there is no solidarity and cooperation so that everybody gets developed. Then the development, peace, stability, prosperity, etc. - whatever the value argued is intended for some at the cost of others, or by turning their back to others.

NOTE NO. 7

PRINCIPLE OF OPTION AND NO-MONOPOLIES

The H.P. proposes the principle of option as a concrete **political expression of freedom**.

Therefore, the H.P. promotes referendums, plebiscites, polls and any other form of popular consultation, so that the people decide and choose from among the decisive options they may face. That is, **a participative and direct democracy**. A form of government with a great deal of feedback and consultation. This opposes the autocratic, authoritarian or dictatorial impositions in the process of decision-making regarding major issues that effect people's life and future.

The H.P. favors option and choice-accompanied by responsibility and knowledge instead of compulsion and prohibition, followed by punishment.

Thus, the H.P. opposes all kinds of monopolies, i.e. organizational, economic and ideological monopolies.

In the **organizational monopolies**, one or some manage things and decide for the rest. Also, sometimes one organization enjoys full rights, while others are denied the right to constitute

themselves as independent organizations and he recognized with full rights in proportion to their membership, etc. Single trade unions, single political parties, dictatorships, etc. are examples of organizational monopolies.

In the **economic monopolies** one or some concentrate the economic resources and power in their hands, preventing others - through various means - from having access to and exercising those resources or power. (e.g. certain exclusive rights for exploiting natural resources, obtained and maintained by manipulations, force, etc.).

In the **ideological monopolies** one or some concentrate in themselves all authority or power over whatever the rest should or should not think, believe, express, etc. regarding certain matters (i.e. official ideological dogmas, official state religion, persecution of dissidents, inquisition, etc.)

In all monopolies, a sector of the whole takes possession (or tries to take possession) of all things, power, possibilities, etc. at the expense of the rest.

Wherever there is a monopoly there is no option. And wherever there is no option there is no freedom. Thus, monopolies oppose the freedom and happiness of the human being.

The H.P. denounces and struggles against monopolies, while respecting the plurality of ideas, of opinions, of ways of life, of political systems, etc. provided, of course, they don't harm the human being.

The H.P. also promotes the proportional representation and participation of such plurality in social and political life.

NOTE NO. 8

TRADITIONAL POLITICS, POLITICIANS AND PARTIES

The existing political parties cannot provide the transformation that India requires : a humanist transformation.

Their objectives, organization and way of working are an ill-fated combination of obsolete western models with regressive national traits.

Discriminations on the basis of caste, creed, language, region, sex, sub-race and wealth are not alien either to their internal working or to their stand on issues and public appeal.

Thus, none of the present political parties are exempt from fostering or having fostered communal or sectorial feelings which, in turn, have caused disharmony, dis-integration, unrest and violence. On the other hand, their real driving force is far removed from the lofty objectives they declare. For instance, their driving force comes from being against others who are identified by language, region, caste, creed, wealth or sub-race. If they are for something or someone it really means for themselves and their kin at the expense of the rest.

There is no political party which does not betray itself in ideology or deeds: they are not working for all the people of India, without discrimination, but for some.

No matter what they may declare for the sake of public image. No party is really based on a grand design, an all-encompassing vision of India as a **humanist civilization**.

And they don't offer any true solution since they cannot possibly conceive any. They can just propose the future that they see in a mirror reflecting the past in a distorted way.

What is there that they can offer?....

A mythological Ram-Rajya? An authoritarian Hindu Raj? A utopian dictatorship of the proletariat? An ill - defined Gandhian socialism?

Just as the plantain seed will never yield a coconut, the traditional political parties will never produce a humanist transformation. They may, at best, produce more or less reformist, technocratic or liberal governments, but never a psychosocial transformation as proposed by the Humanist Party.

Even what may pass in them for achievements, if any, will be determined by factors which they don't manage, i.e. world currency fluctuations, world market prices, global military situation, monsoons and crops, etc.

They will always be just reacting to fait accompli and administering what they can. For taking real initiatives that go beyond reacting to the issues that come up requires a foresight given by a master plan - which they haven't. Hence, the immediate pressures and the petty interests always prevail in their decisions.

Thus, present day politics, politicians and parties are riddled with corruption, ineptitude, demagoguery, self-aggrandizement, ad hocism, hatred, disregard and what not.

There are plenty of instances when politics and politicians bordered, if not actually took part in, crimes against life, property and the nation's integrity, either through factual instigation or cynical negligence.

The only ethics nowadays that politicians know is that of grabbing power and maintaining it.

Most are therefore prepared to concede everything and compromise everything for the sake of it.

For the traditional politics, politicians and parties the ends justify the means. For the HP, it is the opposite; no worthwhile ends can ever be achieved by unworthy means.

NOTE. NO. 9

WHY TO PARTICIPATE IN A NEW WAY OF DOING POLITICS?

- Because, as experience shows, if honest and non-violent people don't get organized and influence political life, they will continue being the passive victims of corrupt and inefficient politicians and bureaucrats. That is, easy prey of a dehumanizing system that divides people for oppressing them through different forms of violence.
- Because, just as the violent forces act hand-in-hand, likewise the forces of non-violence should get organized, to act with decision and strength.
- Because, it holds true that the society we live in is the combined outcome of what each one does or does not, for improving it.
- Because, in critical times like today's, it will not suffice to pursue our own personal interests shying away from public affairs behind the excuse of "other priorities", "ignorance" or "righteousness".
- Because, if we aspire for a better country, it is faster and easier to achieve it by reaching power - far better than just making isolated efforts in other fields,
- Because, like in a ship that is about to shipwreck, if everyone only minds his own business, turning his back to the common problems, everybody will finally lose his big or small business.
- Because, politics, and participation in public affairs, is more than just casting a vote every five years. If we let the servants take over our house and run it unchecked as they please, we lose the moral stand to complain and, finally, we may even end up being abused and dispossessed by them.

NOTE NO. 10

ON VIOLENCE AS A POLITICAL MEANS

It is shameful that, in the 21st century, parties, organizations and individuals who claim to serve lofty interests, resort to the instigation or use of violence in order to achieve them.

It is disgraceful to their own intelligence, abasing of their human condition and a disservice to the cause they pretend to serve.

History and social matters have implacable laws, like that of individual karma, whereby the apparent immediate advantage gained by bloodshed and coercion bounces back tomorrow as greater misfortune and violence that befalls the violent one from outside or within.

What is the truth and the goodness of an idea or of an organization that requires violence to prevail?

Where is its greatness, when it cannot win the hearts of the people? Or if being great is the reason why people do not follow, what is the point in imposing it by force?

Is there a brain in those who resort to muscles as the only strategy they can conceive?

The use of violence is an utter admission of failure, of weakness, of fear, etc. It is the surrender of any moral or ethical stand. It is the predominance of the animal over the human aspect.

We denounce all traditional parties as abettors or perpetrators of violence. For instigating it, for acquiescing in it, for using it, and for not trying to stop it when it serves their vested interests.

If accused of this - with actual instances - they will always take excuse in arguing that the other faction started it, that it is legitimate defence, that some anti-social "elements" mis-used their name, that they could not control their activists, that an inquiry is being conducted, that a commission is appointed, that the "natural" passions of people were inflamed, and so on...

All this reveals (not conceals) the hypocrisy and cynicism of today's politicians and politics.

NOTE NO. 11

ON THE TRANSFORMATION OF THE INDIVIDUAL

This point is already clear for the activist members of the H.P. The framework of non-violence,

selfless work, social solidarity, direct communication, team work, ethical standards, cooperative effort, lofty ideals and personal clarification, etc. go on transforming the activist at the same time that he/she progresses in helping society through the party activities.

This is why people who join the HP with the usual mentality of traditional politics either get transformed or go away by themselves, since they don't find the atmosphere they expect.

Our activists - as they increase their participation - go on subduing and eliminating the violence with which the violent society has polluted them. Thus, right thinking and right feeling accompanied by right action go on producing the simultaneous transformation of the individual and his environment.

On the other hand, as regards those who do not actively participate in the HP, and who eventually will be governed by it, the party envisions a holistic program in which education, mass media, voluntary social and cultural programs will play a decisive role in producing a Humanist transformation and renaissance of the best humanistic values lying dormant or suppressed in our culture, arts, sciences, religions, folklore and traditions. This, which is not to be subordinated to other issues, will result in a new type of Indian citizen, with fresh values and meanings, work ethos, social responsibility, etc. in sum, more human. The government policies - due to their characteristics and implementation - will surely provide the appropriate atmosphere and environment to make all this possible and desirable.

NOTE NO. 12

HP'S STARTING POINT

All the traditional political parties start from fanatically asserting realities or concepts (i.e. religion, caste, culture, heritage, past, identity, etc.) which, usually misused- they place above the concrete, existing and suffering human being, that is, the common man and woman.

On the other hand, the HP starts from examining scientifically the concrete human conditions - his daily suffering situation and the factors which sustain it - and formulates proposals for surpassing it whereby everything is subordinated to the welfare, freedom and happiness of the people.

Hence, for instance, the overcoming of violence in all the manifestations like education, food, housing, medicine, employment, civil and human rights, etc. stand out as paramount for our action, while, for instance, the so-called "defence" of a language, a caste, a religion, etc., recede in the background.

While, no doubt, these latter factors play a part in the welfare and happiness of the populations, in actual practice they are manipulated with utmost cynicism and hypocrisy for the sake of

vested interests, trampling in their name human and vital values which, as it is claimed, these factors should serve.

The HP aims at considering and solving these factors. But, it does not start from them, but from the concrete vital situation of the common citizen considered - first and above all - as a human being.

Ideology, religion, politics, language, territory, heritage, etc. should serve the human being and, certainly, not the other way around. If the latter happens, then something is wrong or misunderstood in their regard, and something will have to change.

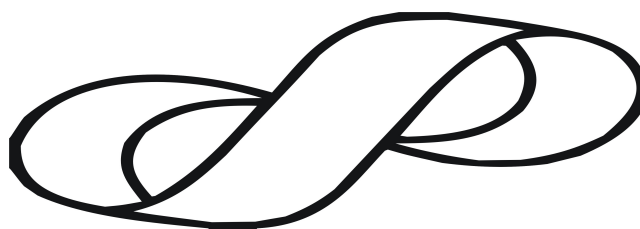
Good is what unites all people, bad is what divides them. Good is what brings happiness and freedom, bad is what brings suffering and oppression. Therefore, and finally, both the HP and the traditional parties deal with the same issues, but their starting points are different. So, different will be their approach, way of working and consequences.

NOTE NO. 13

OUR SYMBOL

The symbol of the Humanist Party is a stylized version of the Moebius ribbon (known in Topology, a branch of Mathematics). This ribbon can be produced by anyone by just making one twist in a paper or cloth ribbon and linking its two ends. Now, the closed ribbon (in fact, a ring) has the curious property of having only one continuous surface. A continuous line can be drawn along the ribbon, shifting the sides, without coming across any edge or stopping the drawing. In this sense, the ribbon shows that the two sides are interconnected without interruption.

The Moebius ribbon represents the tridimensional version of the infinity sign used in Mathematics, Logic, etc. The infinity symbol is the closest one that represents what we understand about man, or the way we see man as open to the future, open to transformation and to possibilities without limit.



The human being has infinite possibilities of change and development.

The infinity symbol also implies a relationship between the two worlds: internal and external, between the society and the individual, between social and personal change, etc. A relationship of feedback, of receiving and giving of apparent opposites closely inter-related and inter-influenced simultaneously.

The ribbon surface is white, the edges are black and the background is orange.



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