

CONCEPT OF NEW ECOLOGICAL CIVILISATION

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Modern science of society and the Planet Earth shows (a) that everything is related with every other thing, (b) that the relationship between and among the (non-living and living) is symbiotic / reciprocal, (c) that these reciprocal / symbiotic relationships between among non-living and living things have been broken because of which a metabolic ecological rift has been created and (d) that the high order of today's ecological rift produce by 500 hundred years of capitalist system of production and consumption is threatening the very existence of humans and their society on the Planet Earth. Question to ponder is can the impending annihilation of modern humans and their society due to ecological crisis or ecological metabolic rift be aborted/saved? If yes, how? If no, why? Answer to it depends upon the ability of modern scientists to rise above the politics of science or mortised science and engage themselves in a collective search for the new paradigm of science of Nature-Humans/Society/or science of Society and the Planet Earth. The new science has to be truly emancipatory and free from all kinds of boundaries / dividing lines.

Supposing that all moderns scientists resolved to forgo their pleasure of present market-driven science for the sake of it. What vision of nature/human-society/ and the Planet Earth should motivate their thinking, research and action? ***"Survival, existence and growth of humans in conjunction with other living species is the obvious motivational force. In other words, "sustainability of life" on the Planet of Earth can be the founding principles of the new science. Sharp distinction between sustainability of market-linked science and sustainability of life-linked science has to be kept in view all the time."***

Humans are the highly developed animals on the Planet Earth. Their survival and growth depend upon the survival of the growth of all other forms of life on

the Planet Earth. So all human beings have to learn to respect and co-operate with each other and learn to care for all forms of life on the Planet Earth. Principles of co-operation, reciprocity, mutual respect, mutual sharing, have to be in the centre of all their social relations and social activities. This calls for a true democratic social system. State, bureaucracy, military and police shall have no place in the new democratic social system. Competition and markets too shall have no place in it.

The new science of society and the Planet Earth, therefore, shall have to major founding principles:

1. 'Sustainability of life' on the Planet Earth.
2. New vision of democratic society on the Planet Earth.

Question arises: is it possible to conceptualize new ecological civilization/culture? Answer can be yes or not, both. Yes, if all scientist resolve to put their science of modern societies and the Planet Earth together creatively and innovatively. No, because, it is just not possible to work out all details of new ecological civilization/culture will in advance. Nevertheless, an attempt ought to be made to outline a broad contour of the new ecological civilization/culture and work for its realization.

The quest for new ecological civilization, therefore, has to be rooted in fulfillment of basic needs of all humans and non-humans and true democracy. It is well known that there is enough on the Planet Earth for the fulfillment of basic needs of all, but there is not enough for the fulfillment of the greed of some or all humans. Shifting from Greed to Need, thus is another parameter of new ecological civilization/culture. That is called "Harmony". There ought to be harmony between fulfillment of basic needs of all and the ecological needs

of the Planet Earth. It needs to be remembered that needs of all cannot be fulfilled at the cost of ecology. Preservation of harmony between need and ecology calls for 'reciprocity'. What you take from the Planet Earth return to it in the same measure/quantity. There will be no place for reckless exploitation of the Planet Earth (through the deforestation, mining, chemicalisation, nuclearisation, big dams, high energy, etc. etc.).

A question may arise here 'What does the new ecological civilization/culture imply or mean? The new ecological civilization/culture would mean a new democratic social system, which is altogether different from the present social system rooted in 'maximizing of profit'/greed/privatization, etc. It is just not possible to create a new ecological civilization/culture within the existing the social system. How to create a new democratic social system, then, become a serious question. Scientists shall have to grapple with it.

Fred Magdoff (2012) has written an excellent paper on 'Harmony and Ecological civilization: Beyond the capitalist Alienation of Nature' (Monthly Review, June, 2012). There is also a book by him and John Bellamy

Foster: What Every Environmentalist Needs to Know About Capitalism". Both these publications are worth reading.

Fred Magdoff (2012) summarizes his arguments thus:

..... a harmonious civilization requires an economy and politics under social control. One in which communities strive for:

1. Self regulation by meaningful democratic Processes.
2. Self sufficiency for critical life needs (even though complete, self sufficiency is not needed or desirable);
3. Economics equality in which everyone has their basic human materials needs ____ but no more ____ met;
4. Application of ecological approaches to production, living, and transportation."

Magdoff's conclusion seem similar to Gandi's concept of 'From Greed to Need' and 'Gram Swaraj' (self village rule) and that of Karl Marx and Frederick Engels concept of 'Classless Society'.

"Kalam recorded his proud reaction as he watched the Indian nuclear explosions is Pokhran, on the edge of the Thar deserts in Rajasthan, in May 1998: 'I heard the earth thundering below our feet and rising ahead of us in terror. It was a beautiful sight'. It is rather remarkable that the admiration for sheer force should be so strong in the reactions of even such a kind-hearted person, but perhaps the power of nationalism played a role here, along with the general fascination that mighty weapons seem to generate. The intensity of Kalam's strong nationalism may be well concealed by the mildness of his manners, but it was evident enough in his statements after the blasts ('for 2,500 years India has never invaded anybody'), no less than his joy at India's achievement ('a triumph of Indian Science and Technology').

-A.K.Sen, The Argumentative Indian, 2005, P.253