

Glimpses of Truth – Arriving at a Consensus

I am giving herewith excerpts from certain positive points raised by various participants, so far received on the Internet, regarding the ongoing debate on 'construction of thought' and 'planning of action'. I hope I have projected these views rightly. Add to these my representations titled "A new Ideological Approach" dated 11.4.06, "Action Plan – Change of System" dated 13.4.06, "Change of System: How to Begin" dated 20.4.06, "Theory and Practice" dated 21.4.06, "Democracy and Dictatorship" dated 23.4.06, "Points raised by Usman" dated 24.4.06, "Tariq Aki's Assessment of Things" dated 28.4.06 and "Ideological Assertions and Facts of Life" dated 29.4.06. All these together, I believe, provide a more or less comprehensive ground for us now to proceed forward on the path of reconstructing of our societies with full conviction and satisfaction. I would like to have considered comments of the addressees of this communication at an early date so that we could determine as to how to proceed from here?

Alok Kumar from India says that Pakistan is being looked upon as a country, which has to show that it is a torchbearer of new ideas. (Such torchbearers, I may add, exist in every country.)

Aqil says that the first thing that people interested in genuine change need to do is to stop being hijacked by status quo forces; what needs to be decided is whether we want a real change or whether we just want to replace the present set of rulers with another which is equally bad or even worse.

Asim Ali Shah of London says the culture presented by various 'left' groups and parties is that of imposing decisions/party line, without proper consultation with their members and cadres. He says that holding of open debate and self-criticism is the only way to make sure political parties and individuals adopt the right political line in order to rectify or prevent further mistakes. He says that we should not fall into the trap of personality worship, and always have the courage to put forward our opinion and differences in a democratic manner. He says, let us learn from each other and let us work together for revolution and to create a just society.

Zulfiqar Halepoto says that a military dictator in Pakistan has blocked the mainstream political parties to be away from the 2007

election The support of military dictators and power usurpers is increasing in the US agenda.

Naeem Malik says that there is a great deal that is wrong in Pakistan that can be fixed just through the ballot box. We need to change many other things with it; we need to develop others to produce positive results for the people of Pakistan because, without it, the process of change cannot even begin; that at this moment in time, Pakistan needs democracy to start the process of developing a civil society that can begin to assure the needs of Pakistan. This should include supporting demand of various nationalities in Pakistan including Balochies and opposition to Pakistan being used in the American plan of globalization; that democracy provides the best means for anybody to develop and provide for its inhabitants. He agrees that democracy has its failings but dictatorship is not the answer. He says, how can anybody justify military rule; it is a rule in which decisions are made on my behalf without my consent. The Pakistan army has violated the sovereignty of the people of Pakistan. That violation has allowed it to act on behalf of foreign powers instead of the people of Pakistan, and this has proved detrimental to the interests of the people.

Farrukh M. Khan says that real revolution in our country requires a cultural rebirth; that the real problems of our misery are buried deep in the hearts and minds numbered by three hundred years of decadence as a culture. He says that any one who has a little concern for the society and for the nation should, rather than blaming the evil, try to inculcate good in the society. It is a painstaking process but this is the only way out.

Usman says that no sincere and serious efforts have been made for people's cause; how long should people wait for thoughtful people to bring the alternative in action not word; people never needed alternate politics as much as they need today; why are we wasting years and years in discussions. He asks can we really do something good for the people or at least launch some mass awareness program? We are not doing anything for mass awareness i.e. awareness of those who are suffering; why don't we share with those people who are suffering every day. If we need to solve their problems, we should include them in our discussion because unless their own opinion is not listened to, our thoughtful ideas are just

useless; when we are talking about change, change in their life, at least we should know what kind of change can be good for them, what are the priorities of these people? He says, people should sit together and decide things for themselves with consultation rather than under the influence of any utopian.

Ashfaq Ali Khan of USA says, to talk about economic development and progress is beside the point. History has shown that progress follows those countries where people are free and not slaves. He says, one man rule or rule by junta is a despicable form of government, only liked by maniacs and deranged mind. He says, a good system of governance is to ensure food and water for 160 million plus Pakistanis; it is to establish a safe law-abiding society that provides basic healthcare and true education to its citizens; it is to provide fair environment for all our children to be all they can be. He says, a group of leaders who are committed to these or similar goals is what our nation need. He also says, the faster we move from these labels (democracy, dictatorship, socialism, humanism and Islam) and instead focus on the fundamental issues needing resolution the quicker will the people, who know and care, be able to come to one platform. In that lies Pakistan's salvation. He says, progressive people lean towards democracy. As a matter of fact, if the majority was enlightened and took active interest in the matters of the State, democracy would be the system. The people will not have it any other way.

Shaikh Mohammad says, for the struggle to have any real resolve it has to be rooted in the people; it cannot be rooted in the people if it does not intend to fight for the most basic freedoms of the people such as land to the tiller, nationalization of (heavy) industry, complete equality of minorities and women, and so on. He says, in order to unleash the real revolutionary potential of the people of Pakistan our vision must be based on the theory and practice of socialism because only socialism can fulfill the aspirations of the people of the world by bringing about an end to hunger, poverty and want.

I would like to add here that we need not be dogmatic about socialism, because there are other theories and practices as well. History has shown that some other ways have been successfully implemented to achieve such objectives. Islam did once engineer a

change of system for the benefit of humanity, and fulfilled the aspirations of the people. Islam that I am referring to does not vouchsafe the existing pattern of 'Islam' created by the religious elite with the collusion of Muslim monarchs and dictators. Socialism was designed by Lenin as a procedure for meeting the needs of the time while implementing the principles of Communism, which, in fact, is the mother-theory. The basic philosophy of Communism hints at the creation of a class-less society by nationalizing the means of production, and guaranteeing basic freedoms to every human being. Socialism was essentially adopted as a tool to blunt the poisonous fangs of Capitalism of those days. Islam and Communism are allied forces against capitalist imperialism of the modern age. In my view, the advocates of both Communism and Islam (as defined above, and which postulates the existence of a Creator of the Universe with fixed and eternal laws of nature) and the Provider of the means of human existence) should be able to formulate a "common ground" for providing a way for the advancement of democratic forces to provide the necessary relief to humankind in their difficulties, and thus do away with the infighting between the exponents of the two theories. In the cause of "Unity of Humankind" (the flowering of human intellect and development of comradeship between human beings), History has shown that some other ways have been successfully implemented to achieve such objectives.

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