Bali Roadmap Prepares The Way Towards A Deadly Future By Forging A Fake Unity In A Politically, Economically And Culturally Divided Human World

What We Need Today Is An Undivided
Human Solidarity Which Has Been Breached
By The Self (or Individual)-Oriented Basic Approach
Of The World Corporate System
Operating Through The Market And Standing
Since Its Origin As The Mother Of All Existing
And Old Global Challenges

I. Basic Facts Concerning Bali Roadmap

The first basic fact concerning Bali Roadmap is that the whole world corporate capitalist sector is sharply divided on the question of cutbacks in greenhouse gasses emissions. While the EU and the whole vast camp of developing countries stand for internationally determined cutbacks, the US, Japan, Canada and some other developed economies opt for nationally determined cutbacks. The UN also adopts international perspective. Here, the correct position is that the global warming or climate change is an international phenomenon and not a national one.

The second basic fact is that the period of superpowerism and big power domination is over. US was booed and humiliated in the full meeting of the nation-states when it tried to stand apart on its nation-oriented stand, ultimately forcing it to fall in line with the world majority of nation-states.

The third fact concerning Bali Roadmap is that the world is politically divided between a global superpower, i.e., US, the regional superpowers, i.e., China, Japan, India, France, Germany, Russia, Britain and ordinary nation-states.

Also world is economically divided between the economically most developed country, i.e., US, the regional economically developed countries, i.e., China, Japan, India, France, Germany, Russia, Britain and the overwhelming number of developing countries (i.e., the under-developed countries) in Africa, Latin America and Asia.

And the world is culturally divided into various varieties of religion-oriented fundamentalism, i.e., Christian fundamentalism, Muslim fundamentalism, Hindu fundamentalism, Budhist fundamentalism, etc. All these divisions constitute a breach in human solidarity or in the unity of human community and divide the human community into various types of groupings.

Such a divided human community cannot counter global warming or climate change unitedly or as one entity.

All these breaches in the human community are the product of the self (or individual)-oriented basic approach of the world corporate system operating through the market and standing since its origin as the mother of all existing and old global challenges. Already it has resulted in the extinction of many bio-species. Now it is pushing all bio-life on this planet towards its doom.

The fourth basic fact is that the world people are now fully prepared to substitute any irrelevant old age agenda (whether framed by any superpower or ordained by a super-natural force) by a new realistic schedule or list of business to be attended to just on the spur of that moment without wasting even a second.

The fifth basic fact demands that the world needs a new realistic and relevant Nature-Human Centric agenda to be pursued and followed for creating human solidarity by ending unjust political, economic and cultural divisions of the world created by the unnatural and anti-human self (or individual)-oriented basic approach of the world corporate system operating through the market.

II. This Nature-Human Centric Agenda Comprises Two Fundamental Factors And Five Basic Principles

Two Fundamental Factors

1. Nature (or environment) and human community are two fundamental forces of the existing system of bio-life on our earth. human community is a fundamental factor, because it is the only bio-social species on this planet. All other bio-species are only biological because they are characterised only by their self interest and have no social interest. Thus human community alone can take into account the interests of all bio-species existing on our planet. The concept of nature applies to the whole universe, while the environmental concept is only related to our planet earth. The concept of human signifies all those forces which take a bio-social approach, may they be bio-social forces existing on other planets, galaxies, universe, etc. The corporate science says that they are sending satellites to know our force, but if they are human, the signals may be friendly. Without the development of environment and human community, the existing bio-life on our planet cannot exist and develop or flourish. Hence a realistic and relevant agenda must focus and concentrate on the development of this fundamental principle.

2. Environment and human community have an equal importance without any distinction. Thus all human rights violations and infringements of environmental laws be treated as a crime against humanity.

Five Basic Principles

1. Establishing of a strong bond of brotherhood among the people.
2. Empowerment of the people in place of corporate capital supported corrupt political parties and business circles.
3. Social security to every deprived and needy person.
4. The rationalisation of irrational income differences in the proportion of 1:5.
5. Step by step democratic change in the power structure and the functioning of UN and other international organisations and nation-states.

III. Nature-Human Centric Immediate Agenda

Nature-Human Centric immediate agenda maintains that, given an all-embracing dreadful environmental-humanitarian global crisis, the world needs an immediate agenda corresponding to its existing ground realities. Here are some points for immediate action to face the crisis:

1. Change defence and foreign affairs system and policies.
2. Stop stock market operations in each country as well as on the world scale which create billionares and millionaires without any investment. While the richest one percent of people in the world receives as much as the bottom 75 percent and 2 percent of corporators control 50 percent of the world wealth and 10 percent own 85 percent, the poorest half hold only one percent wealth (according to 2006-UNDP Report), 50 percent live below the poverty line and 20 percent just above the poverty line with 20 percent occupying the middle ground between the super-rich and the deprived (as revealed by some non-official estimates). This has divided society into two parts, i.e., 10 percent haves contrasted by 20 percent in the middle and 70 percent living on or below the poverty line.
3. Adopt a new development model based on the empowerment of workers and ordinary shareholders.
4. Prevent all black money and concealed trading operations.
5. Follow a new cooperative farming system.
6. Terminate all unfair trading in each market—from the village, district, regional, nation-state to the world level.
7. Have a new model of informal work by the cooperatisation of all informal trading activities.
8. Invest all world savings in generating clean energy.
9. Use this energy to reconstruct our planet to change sea water into drinking water, irrigation operations, making new glaciers, saving the different environmental spheres of the earth and knowing the science of earthquake control.
10. Formulate a new policy of population decrease within half a century.
11. Save all types of bio-life on our earth.

12. Make research to know the science of other solar systems and their planets, black hole phenomena, our galaxy and all other galaxies, our universe and then other universes.

13. Reduce income differences in the proportion of Basic Security 1: Maximum Income 5 Times.

IV. Agenda Of Peoples Empowerment

Human solidarity can only be established on the basis of empowerment of the people:

1. Economic, political and cultural empowerment of the people.

Economic empowerment of the people should be established economically by ensuring social security to everyone as a fundamental right with regard to clean air, pure drinking water, nutritious food, housing, clothing and free health facilities and education, etc.

Fair equality based on 1:5 income difference in order to bring economic harmony among the extremely divided categories of a handful of rich and the vast majority of poor people.

Political process be headed by the people and conducted through the dedicated social workers (or their front); the election be entirely free where everyone has the right to participate as a candidate and as a voter.

Ending of state power monopoly of the corrupt and money and power hungry political parties by introducing the rule of the state funding of elections to each individual candidate.

All development funds to be spent through elected peoples development committees (including the gram sabhas and not above that), abrogating the current rule of allotting crores of rupees to each MP and lakhs of rupees to each MLA for development spending in their constituencies.

People should be empowered to recall any assembly or parliament member if one-fifth of voters demand in writing. The political parties should get their candidates sponsored from the people before contesting any election. Peoples sponsored candidate can be one who gets 1,000 signatures of his electors in the assembly and 5,000 in the parliamentary elections.

Cultural empowerment of the people: To cultivate unity between different beliefs and faiths on rational humanist and environmentalist values.

2. Empowerment of women, workers, informal labourers and farmers

Empowerment of women by giving them 50 percent reservations in the parliament, assemblies and administration, plus jobs in the organised big industry. Gradually this principle should become a rule to be applied in all social, economic and cultural spheres.

Workers empowerment in the organised sector, concerned workers organisations, united within a single workers front, to have one-third representation in the management board of all types of big industry, institutions, projects and factories. In small and medium industries, concerned workers elected forums should be entitled to act as consultation boards to the each concerned management.

Empowerment of informal labour in the retail sector, all workers engaged in small scale private trade should be organised into unions at all places (i.e., cities, towns and countryside) and provided cheap credit, all types of free market facilities, free trawlers to move from one place to another or free of rent small shops in big city markets.

Empowerment of farmers in the rural sector, the entire peasantry, the rich farmers as well as the landless peasants be organised on the basis of cooperative farming as the fundamental policy of the state. Each such co-operative be provided necessary government help to develop its own market mechanism, procure its required agricultural inputs at cheap rates and build its credit system with the help of loans from the cooperative credit agencies.

Promoting the fundamental human task of justice, equality and fairness in all walks of life.

3. Democratisation of all industrial services, finance management and jurisprudence

Democratisation of all industrial and services sectors by ending their corporate and state monopoly control and managing them through ordinary shareholders (two-third representation) and workers, (with one-third representation).

Finance management: while the corporate sector upholds the monopoly corporate management and control and the state sector supports the monopoly bureaucratic management and control, the nature-human centric development model stands for democratic management and control of public companies by elected joint committees, each comprising two-third elected members from ordinary shareholders and one-third elected workers representatives in place of permanent corporators. All

promoters shares purchased at cheaper rates (than market rates) and owned by corporate management be ended.

Jurisprudence to be based on the fundamental principle of safeguarding and protecting the interests of environmental and human resources. Any disregard of the foregoing principle to be dealt with the aim of reforming the offender, while prescribing punishment according to the severity of the offence. Punishment may include all human forms that have existed in history except the sentence to death.

4. Change of rule of law on the basis of three fundamental types of empowerment. That should be approved by concerned people through referendum. If at any time there is a difference of opinion between legislative and judiciary then the matter will be got resolved through a referendum of concerned people.

V. Basic Cause Of Environmental Degradation And Social Dehumanisation Lies In Adam Smith's Sociology Of
Self-Interest Or Individual Oriented Basic Approach

The fundamental root cause of this approach lies in the one-sided philosophical understanding of the Adam Smithean and the Marxian development models (both of which have functioned as two standard development modes of the ongoing, but now retreating, nation-state system in various parts of the world). This one-sided understanding is that man constitutes the supreme phenomenon in the universe. Obviously, it projects people as the sole builder of human society and everything in it, disregarding the social truth that the change and development in human society takes place due to a two-sided interaction—that between nature and society, on the one hand, and within human society itself, on the other.

The second fundamental sociological mistake arises from the one-sided understanding of the Adam Smithean and the Marxian development models about the human nature. The Adam Smithean economic model holds that humankind is selfish by nature. The Marxian economic theory takes a confusing stand on the question of human nature. Firstly, it emphasises that mankind is social by nature. The next moment it transfers the quality of being absolutely social to the industrial proletariat (who is according to it, destined to be the liberator of humankind). And, finally, it passes the entire monopoly of this social characteristic on to the communist party which alone, in its view, has the capacity to bring a social transformation in human society.

This sociology practices corrupt politics, concentrate wealth in the few hands and creates a fundamental religious culture.

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

VI. Nature-Human Centric Short-Term Agenda

The NHCPM holds that the human community at the present juncture is confronted with a highly dangerous environmental-humanitarian crisis. The challenge is so serious that, if it is not answered by a realistic agenda, the consequences can be very harmful for the humanitarian cause. Such a grave situation, first of all, needs a complete unity among the different segments of humankind. And the factor of unity demands the ending of all types of conflicts within the human community. The only way to achieve human unity and the ending of all types of conflicts within the human community lies in eliminating all sorts of existing injustice in the world.

The NHCPM is of the view that a justice-based world is quite possible on the foundation of an all-inclusive social justice which requires the restructuring of the existing unjust corporate system.

To restructure the existing unjust corporate system on a just basis, the NHCPM puts forth the following 15 points for public information, association and action. It requests all those who accept the rationality of these points to propagate them determinedly, steadfastly and wholeheartedly before the people

Whenever and wherever elections become due in any region or the country as a whole, it appeals to the voters to make these 15 principles as yardstick to ascertain the genuineness of their contesting candidates by requesting them to put their signatures in support of these just points. Those who sign

deserve the voters support, while anyone shirking to do so is obviously devoid of a just and rational approach.

1. Upholding the fundamental human task of environmental (i.e., air, water, land, forest, bio-diversity, etc.) sustainability at all times and places.

2. Human right of existence ensured through social security as a fundamental right with regard to clean air, pure-drinking water, nutritious food, housing, clothing and free health facilities and education

3. Human right of fair equality based on 1:5 income difference.

4. Peaceful resolution of all disputes in the world, particularly Jammu-Kashmir and Palestine, Sri Lanka, etc. In case of a just solution to Jammu-Kashmir problem, a joint Indo-Pak condominium be entrusted to handle its (Jammu-Kashmir's) defence and foreign affairs. In all other matters (except defence and foreign affairs), Jammu-Kashmir should have independence, while each of its 9 ethnic regions be given maximum possible autonomy. A similar type of just arrangement be worked out in case of Israel, Palestine and Sri Lanka also.

5. Restructuring of the world order by ending the veto powers of the five permanent members of the UN security council and by giving absolute power of deciding any issue to the UN general assembly on the basis of a simple majority vote.

6. Restructuring of WTO, WB and IMF on the basis of substituting their free market perspective by Nature-Human Centric perspective and their development strategy favouring money and money-owners by the Nature-Human Centric development strategy, comprising two top priorities, i.e., man and environment and Nature-Human Centric five principles, i.e., environmental sustainability, equity, productivity, people-led democracy and all-sided transparency.

7. Women's empowerment, ensuring their 50 percent representation in all social institutions at all levels.

8. Cooperative farming, ensuring the livelihood security of all concerned.

9. Labour—both physical (or blue collar) and mental (or white collar)—empowerment, ensuring workers one-third elected representation in the management of all institutions, projects and factories.

10. Democratisation of all industrial and services sectors by ending their corporate and state monopoly control and managing them through ordinary shareholders (two-third representation) and workers, (with one-third representation).

11. Finance management: while the corporate sector upholds the monopoly corporate management and control and the state sector supports the monopoly bureaucratic management and control, the Nature-Human Centric development model stands for democratic management and control of public companies by elected joint committees, each composing two-third elected members from ordinary shareholders and one-third elected workers representatives in place of permanent corporators. All promoters shares purchased at cheaper rates (than market rates) and owned by corporate management be ended.

12. Political process be headed by the people and conducted through the dedicated social workers (or their front); the election be entirely free where every one has the right to participate as candidate and as a voter.

13. Ending of state power monopoly of the corrupt and money and power hungry political parties by introducing the rule of the state funding of elections to each individual candidate (who is required to produce 1,000 signatures of his electors in assembly and 5,000 in parliament elections), without any consideration to his party affiliation. Concerned voters right to recall any assembly or parliament member if one-fifth of voters demand in writing a re-poll on the ground that the afore-mentioned member has lost the confidence of his electorate.

14. All development funds to be spent through elected peoples development committees (including the village committees and not above that), abrogating the current rule of allotting crores of rupees to each MP and lakhs of rupees to each MLA for development spending in his constituency.

15. Jurisprudence to be based on the fundamental principle of safeguarding and protecting the interests of environmental and human resources. Any disregard of the foregoing principle to be dealt with the aim of reforming the offender, while prescribing punishment according to the severity of the offence. Punishment may include all human forms that have existed in history except the sentence to death.

VII. Nature-Human Centric Long-Term Agenda

The NHCPM is of the view that the basic solution to the ongoing deadly crisis resides in the replacement of present corporate capitalist system by the Nature-Human centric system whose objective, principles, styles and organisation stands for two top priorities, i.e., environment and man and which follows five basic principles, i.e., environmental promotion, fair equality (i.e., social security to every deprived and needy person and the rationalisation of irrational income differences in the proportion of 1:5), productivity (or growth rate), peoples-led democracy (i. e., empowerment of the people in place of corporate capital supported political parties and business circles) and all-sided transparency. The main points of Nature-Human Centric system comprise as under.

1. Nature-Human Centric model of human society holds environment and humankind as the two most precious phenomena in human society, considers the two as its social capital (supreme thing in human society) whose (i.e., environmental-human resources) growth brings development, prosperity and progress and maintains them as its guiding principle in thinking, saying, doing and organising.

2. It strongly advocates the fundamental task of environment (i.e., air, water, land, forests, bio-Diversity, etc.) promotion at all times and places

3. It maintains the fundamental right of every human to bio-social existence, ensured through a network of social security with regard to clean air, pure drinking water, nutritious food, housing, clothing, free health facilities and education.

4. It stands for fundamental human right of fair equality, based on 1:5 income differences.

5. It firmly upholds the principle of world peace and steadfastly follows the path of peaceful resolution of all disputes in the world, particularly Jammu-Kashmir, Palestine and Sri Lanka, etc. In the case of a just solution of Jammu-Kashmir problem, it advocates that a joint Indo-Pak condominium be entrusted to handle its (Jammu-Kashmir's) defence, foreign affair and currency, in all other matters, Jammu-Kashmir should have independence, while each of its 9 ethnic regions be given maximum possible autonomy. A similar type of just arrangement be worked out in case of Israel, Palestine and Dyfore also.

6. It demands the restructuring of the world order by ending the veto powers now enjoyed by the five permanent members of the UN security council and by giving the absolute power of deciding any issue to the UN general assembly on the basis of a simple majority vote. In due course, UN be restructured on the basis of a constitution framed by a constituent assembly elected by the people from various constituencies in the world.

7. It argues for the restructuring of WTO, WB and IMF on the basis of substituting their free market economic perspective by Nature-Human Centric perspective and their (i.e., WTO, WB and IMF) development strategy favouring money and money-owners by a Nature-Human Centric development strategy, comprising two top priorities, i.e., human and environmental, and five principles, i.e., environmental promotion, fair equality, productivity, peoples-led democracy and all-sided transparency.

8. It champions the women's cause and demands their empowerment, ensuring them 50 percent representation in all social institutions at all levels.

9. It promotes the organising of agriculture on cooperative basis, ensuring the livelihood security of all concerned.

10. It forcefully speaks for labour (both physical and mental) empowerment, ensuring workers one-third elected representation in the management of all institutions, projects and factories.

11. It pleads for the decentralisation of all industrial and services sectors by ending their corporate and state monopoly control and managing them through ordinary shareholders (with two-third representation) and workers (with one-third representation).

12. It proposes for a democratic management and control of finance. While the corporate sector upholds the monopoly corporate management and control and the state sector supports the monopoly bureaucratic management and control, the Nature-Human Centric development model stands for democratic management and control of public companies by elected joint committees, each comprising two-third elected members from ordinary shareholders and one-third elected workers representatives in place of permanent corporators. All promoters' shares purchased at cheaper rates (than the market rates) and owned by the corporate management be ended.

13. It encourages the spending of all development funds through elected peoples development committees (including the village committees and not above that), abrogating the current rule of allotting crores of rupees to each MP and lakhs of rupees to each MLA for development spending in their respective constituencies.

14. It proposes the restructuring of corporate capitalist oriented constitution and jurisprudence in each country on the basis of Nature-Human Centric outlook.

15. It strongly favours the fundamental principle of safeguarding and protecting the interests of environmental and human resources. Any disregard of the foregoing principle to be dealt with the aim of reforming the offender, while prescribing punishment according to the severity of the offence. Punishment may include all humane forms that have existed in history except the sentence to death and human cruelty.

16. It firmly believes that all the constituent processes of human society, i.e., environmental, human and scientific-technological be controlled and conducted by the people.

17. It propounds the empowerment of people (or people-led governance) at five levels from the village/ward to national scale, with block, district and state categories in between, each enjoying powers to manage the three basic facets of social life—political, economic and cultural in its respective domain.

18. The process of empowerment be decided through the method of elections which will be entirely free where everyone has the right to participate as a candidate and to express his opinion as a voter. It urges for ending the state power monopoly of the corrupt and money and power-hungry political parties by introducing the rules of the state funding of elections of each individual candidate (who is required to produce 1,000 signatures of his electors in state assembly and 5,000 in central assembly elections), without any consideration to his party affiliation. Concerned voters right to recall any assembly member if one-fifth of voters demand in writing a repoll on the ground that the afore-mentioned member has lost the confidence of his electorate.

19. Political aspect demands the establishment of political assembly at 5 levels, i.e., national, state (regional), district, block and village which stands for a democratic order and is based on fully democratic principles, functioning and structure. Such a model necessitates the introducing of the principles of the maximum possible empowerment of the people in decision-making.

20. Economic aspect needs the establishment of development assembly at five levels for a rational and realistic economics whose concepts, laws and rules are required to be framed in the light of former's two top priorities (i.e., humankind and environment) and five guiding principles (i.e., environmental promotion, fair equality, productivity. peoples-led democracy and all-sided transparency). In view of human's bio-social nature, both Adam Smith's basic economic principle of "self-interest" and Marxian basic economic principle of "state nationalisation of everything" are one-sided. But, ironically both measure development, prosperity and progress in terms of monetary growth and not in the context of human and environmental development.

21. Cultural aspect requires establishment of cultural assembly five levels that calls for a way of life (or lifestyle) that is embedded in basic human and environmental values and promotes rational humanist and environmentalist thinking, behaviour and organisation among the people.

22. The political, development and cultural assemblies at five levels elect their respective political, development and cultural commissions of specialists to implement the agendas and policies framed by them. The commission of political specialists may deal with political issues like law and order, crime prevention, judicial working; the commission of development specialists may handle economic-financial matters like development planning, agriculture, industry, services, finances and budget; and the commission of cultural specialists attend to education, science, technology, health, moral ethical-values and other cultural subjects, like languages, music, dancing, cine industry, etc.

23. Every elected body, whether at the lower or the higher level will be sovereign within its respective domain. If at any time there is a difference of opinion between the two elected bodies or public institutions, the concerned units will appoint their respective representative groups to settle the concerned question through talks. If the matter is mutually settled, that will be accepted as a valid decision. In case the two cannot agree on a common decision, the matter will be got resolved through a referendum of the concerned people.

24. It maintains that the question of internal security of any territorial unit will be handled by the people concerned. The issue of border defence of different territorial units will be conducted by the defence agency formed by the concerned people according to the rules approved by the UN.

25. It will forbid every polluting technology, however productive capacity it may have, to operate in society.

VIII. Immediate Tasks

The fundamental reality of the fatal climate change crisis, now shaking earth, urgently demands the raising of peoples awareness about the fact that a deadly challenge—existence or non-existence—faces the humankind and all other bio-phenomena.

Next, it requires the making of people conscious about the fact that the cause of the above said "life and death" challenge lies in the ongoing dehumanised corporate capitalist system and its inhuman operators who are motivated by only their self-interest and nothing else.

Thirdly, it necessitates the awakening of people about the fact that a realistic solution to this dangerous challenge rests with the short-term and long-term Nature-Human oriented agenda.

Fourthly, it asks for the organising of all those, who agree with the above stated three points, as part of the Nature-Human Centric Peoples Movement.

Fifthly, it needs the forging of fraternal relations with all those who are involved in environmental and humanitarian movements and those who have grass-root connections in India and other countries in the world.

IX. UNIPCC Summary Report Mention

Climate change is the defining human development challenge of the 21st century. Failure to respond to that challenge will endanger human community and the whole bio-life on our planet earth. The poorest countries and the most vulnerable citizens will suffer the earliest and most damaging setbacks, even though they have contributed least to the problem. Looking to the future, no country—however wealthy or powerful—will be immune to the impact of global warming.

The IPCC's Summary Report shows that climate change is not just a future scenario. Increased exposure to droughts, floods and storms is already destroying opportunity and reinforcing danger. Meanwhile, there is now overwhelming scientific evidence that the world is moving towards the point at which irreversible ecological catastrophe becomes unavoidable. Business-as-usual climate change points in a clear direction: unprecedented reversal in human development in our lifetime, and acute risks for our children and their grandchildren.

There is a window of opportunity for avoiding the most damaging climate change impacts, but that window is closing: the world has less than a decade to change course. Actions taken—or not taken—in the years ahead will have a profound bearing on the future course of human development. The world lacks neither the financial resources nor the technological capabilities to act. What is missing is human solidarity and a sense of collective interest.

As the IPCC Summary Report argues, climate change poses challenges at many levels. In a divided but ecologically inter-dependent world, it challenges all people to reflect upon how we manage the environment of one thing that we share in common: planet earth. It challenges political leaders and people in rich nations to acknowledge their historic responsibility for the problem, and to initiate deep and early cuts in greenhouse gas emissions. Above all, it challenges the entire human community to undertake prompt and strong collective action based on shared values and shared vision.

Deadly Challenge began To Arise Only 250 years Before

The UNIPCC report clearly states that the planet earth was pollution-free before the advent of capitalism over some 300 years back. By 1750, pollution began to appear. The expert reports point out that increase in greenhouse gases (carbon dioxide, methane and nitro-oxides) concentration, was primarily because of fossil fuel use and land use change. While the increase in carbon dioxide was due to fossil fuel use, the methane and nitro-oxides concentration was because of agriculture. In particular, the increase in carbon dioxide concentration from 280 ppm(part per million) in 1750 to

379 ppm in 2005 is far greater than the natural increase (from 180 ppm to 300 ppm) over the last 6,50,000 years.

According to the scenario for the lowest stabilisation level assessed by the IPCC, a long-term goal in line with the latest science would include a peak in emissions in the next 10-15 years and a decline of the emissions by 50 percent over 2000 levels by 2050. This would stablise emissions at around 450 ppm carbon dioxide in the atmosphere and correspond to a 2-2.4°C rise in temperature. February 16, 2008