(A Comment On World Social Forum Agenda)

A Justice-Based World Is Possible On The Basis Of A Nature-Human Centric Agenda

I. Issue Before Us

The above said forum, its agenda and action have appeared at a time when the human community is faced with a grave challenge in its history. The challenge is so serious that either the human community overcomes it in time or gets itself overtaken by the former.

Obviously, in such a prevailing critical situation, the appearance of various bodies with their proposals to combat the present challenge is just a normal human activity. And it is also a usual human habit to sort out the rights and wrongs of the newly-emerged things. In practice, however, one can discuss only those which, out of so many, contain something innovatory and real or attract wider public attention.

Taking into account the fact that the World Social Forum, born at Porto Alegre (Brazil) in 2001, has engaged the attention of a large section of the world people, we have decided to make this comment. The wide range of the WSF's public engagement can be seen from the attendance of its first three conferences held so far.

	WSF I	**WSF II**	**WSF III**
Where	Porta Alegre, Brazil	Porta Alegre, Brazil	Porta Alegre, Brazil
When	January, 2001	Jan.-February, 2002	January, 2003
Acc. Journalists	1870	3054	4094
Delegates	4700	12274	20763
Participants	20,000	50,000	1,00,000
Nations	117	123	130
Workshops	420	622	1286
Youth Camp	2000	15000	25000

Some sections have interpreted the WSF's broad public circle in terms of its being a creation of the ruling establishment. They have accused it for being funded and helped by the present governing forces.

On our part, we are primarily interested in knowing the relevance and justification of its agenda and functioning in terms of issues today facing the human world.

II. Current Principal World Issues & WSF's Approach

Never before in its history had the human community been confronted with such deadly and troublesome problems as it is today. And never before man stood so much mentally disturbed as he happens to be now. Also in his physical domain, man was never as uncertain about his future as he feels in these days.

True, human society has encountered an innumerable number of varying types of crises in its history, but the ongoing one is unique in its nature, movement and magnitude. All hitherto occurring crises had been marked by trouble either in one sector or the other. Generally, they sometimes appeared in the environmental sphere and at other occasions in the human circle. They affected either the one or the other component of our natural environment, but never engulfed the latter as a whole. They (i.e., the natural environmental crises) were mostly generated by natural causes and seldom took place due to human activity.

The human crises too seldom affected the entire human community, were predominantly confined to specific issues and mostly related to particular communities, sections or groups. They were sometimes generated by environmental factors (i.e., natural disasters) and at other occasions by wrong human acts.

But the existing crisis happens to be an unparalleled event in human history. Its grave nature and the gigantic size and the WSF's approach towards it can be seen from the below-noted facts.

(A) Environmental Degradation

Taking up the question of environmental degradation in general, one report after another by the well-known experts, has been sounding the warning that the state of our natural environment is deteriorating day in and day out and that, if appropriate steps are not taken in time, it will end in the total extinction of all bio-life (including the human species) on our planet.

The 1972-Stockholm Environment-Human Conference (attended by 113 countries) raised a loud alarm that our planet would face unacceptable levels of environmental damage and human suffering, if the humans did not mend their unsustainable lifestyles. A similar warning was echoed by the 1992-Rio Earth Summit. Next, the 2000-statement issued by the internationally prominent 6,000 scientists has emphasised that if the human community did not stop the production of green house gases (GHGs) in a short span of time, the global warming would make the earth uninhabitable for bio-life by the end of the 21st Century. Thereafter, the 2002-study made by the UN Worldwide Fund had warned that if the human community (especially the rich nations and the rich persons) does not change its extravagant and wasteful lifestyle, our earth will become unsustainable for human life by 2050. Recently, the 2003-Rome Conference of the world noted scientists has cautioned that if the worsening process of environmental degradation is not reversed within a short time, the earth will become totally unsuitable for bio-living in the near future. A January 2004-article published in the scientific magazine 'Nature' says that ''climatic change over the next 50 years is expected to drive a quarter of land animals and plants into extinction''. The other scientific experts, who have not committed themselves to any time-table, do admit that the environmental situation is highly alarming.

Coming to the question of various types of environmental components (i.e., air, water, land, forests, bio-diversity, etc.), it is necessary to underscore the fact that, even if a single component is ruined or spoiled, the whole natural environment would become unviable or unfit for bio-life. But, at this moment, the entire family of environmental components is in trouble. The constantly increasing volume of GHGs, depleting global water resources, large-scale deforestation, degradation of more than 60 percent of arable land, dying out of many bio-species and unsustainable use of other natural products has created an existential crisis for the human race as well as other bio-phenomena.

(B) WSF's Approach Towards Environmental Degradation

Turning to the WSF's standpoint as stated in the whole lot of its documents, it is obvious that the former does not give any importance to the issue of the threatening state of natural environment. What to say of making the natural environmental danger as the focal point of its agenda, it has not even cared to include this issue in its over three dozens of total focuses discussed in its past four conferences (also counting Hyderabad ASF conference). The vast number of its themes and sub-themes have also ignored this issue by only occasionally mentioning one or the other environmental element and that too in terms of privatisation or trade. Does not such a behaviour pattern of WSF contradict its aim of ''building a fruitful relationship between Mankind and the Earth'' (WSF charter of principles No. 1).

(C) Worsening Human Troubles

Looking at the human side of the ongoing crisis, even the pro-corporate global institutions concerned with economic growth, i.e., the UNO, WB, IMF, WTO, etc., have now been stressing the unsustainable mode of existing corporate development model, characterised by many unendurable troubles, like inequality, poverty, unemployment, social injustice, etc. This can be seen from the following facts.

According to the 2003-UN Human Development Report, the disparity trend between the rich and the poor and the high and the low continues unabated, without any sign of reduction in size or halting at some point. The 2002-UN Human Development Report expresses: the world's richest 1 percent receive as much in terms of income as the poorest 75 percent. The 2001-UN Human Development Report writes: of the 4.6 billion people in the developing countries more than 850 million are illiterate, nearly a billion lack access to improved water resources, and 2.4 billion lack access to basic sanitation. Nearly 32 million boys and girls are out of school. And 11 million children under age 5 die each year from preventable causes—equivalent to more than 30,000 a day. Around 1.2 billion people live on less than (the equivalent of) $1 a day (1993 PPP US $), and 2.8 billion on less than $2

a day. Such deprivations are not limited to developing countries. In OECD (Organisation for Economic Co-Operation and Development) countries, more than 130 million people are income poor: 34 million are unemployed and adult functional illiteracy rates average 15 percent. The report further states that the richest 10 percent of the US population (around 25 million people) had a combined income greater than that of the poorest 43 percent of the world's people around (2 billion people). The 1999-Human Development Report says: by the late 1990's, the fifth of the world's people living in the highest income countries had 86 percent of world GDP the bottom fifth just 1 percent, 82 percent of world export markets the bottom fifth just 1 percent and 74 percent of world telephone lines, today's basic means of communication the bottom fifth just 1.5 percent. The 1996-UN Human Development Report tells: just three of the world's richest people have the combined GDP of the 48 least developed countries. The world's 225 richest people have a combined wealth of over $1 trillion which is also the total income of 47 percent of the poor who number 2.5 billion. The wealth of 32 of the world's richest persons exceeds the GDP of South Asia (India, Pakistan, Bangladesh, Sri Lanka, Nepal, Bhutan and Maldives) plus Iran and Afghanistan.

A well known economic historian A. Madison has stated that the gap between the richest and the poorest countries in 1820 was about 3 to 1. It became 11 to 1 in 1913, 35 to 1 in 1950, 44 to 1 in 1973 and 72 to 1 in 1992. In 1997 it was roughly 74 to 1—a heart rendering figure. Earth-shaking is the disparity that today exists between a richest and a poorest person in the world. While Bill Gates, the richest American of our world, owns a total wealth of $80 billion and Azim Premji of India possesses assets worth $6 billion, a starving person, with an empty pocket and deprived of every source to get even a loaf of bread, has no option but to go begging, subsist for some time on alms and then quit for the next world. The medical experts pronounce such deaths as a result of defective stomach bowls or some other physical ailment.

The January 2004-report of the World Watch, Washington, has remarked that the extravagant and unsustainable lifestyle of the world's rich and the upper middle classes (constituting one-fourth of the world) is pushing the human community towards a dangerous crisis.

In sum, it can be said that the above-stated inhuman troubles constitute the primary feature of the existing corporate capitalist society.

The next worrying feature of the existing society is that it is today living under an unfair and unjust social order where the powerful dominate the weak and the haves ride over the backs of the have-nots —with money, might and privilege constituting the accepted norms of justice and truth, both on the global as well as the national levels.

On the global level, for instance, the UN and its agencies are regulated by the 1945-charter which gives veto powers and permanent membership of the elective security council to the militarily most powerful 5 states of the world—i.e., the US, China, Britain, France and Russia. Obviously, such a privilege based rule is totally discriminatory and unjust, because it reduces the role of the remaining 190-UN members to nullity. Morally and legally, it negates the world accepted principle of political equality, the one entity-one vote norm of the universal suffrage and the human right of every nation state. When the UN has been interfering in the affairs of different states on the basis of human rights violations, why should not it restructure itself on a rational basis in order to make itself relevant to the new era?

The same irrational and undemocratic style prevails in the two international financial institutions—the IMF and the WB—in which the economic weightage determines the voting strength of each member. Thus, these institutions are definitely governed by the financially developed countries, especially the US, having 26 percent of the total voting strength.

The newly created unjust CTBT regime gives virtual nuclear weapons monopoly to the five big nuclear powers—thus making them the invincible overlords of the world.

A handful of the developed countries, with hardly 15 percent of the world population, today control over 80 percent of the world's material and financial resources, leaving less than 20 percent for 85 percent of the world people, living in over 130 developing countries.

One-half of the world population, constituting the female part of the human community, continues to be the victim of ill-treatment and misbehaviour the world over.

On the national level, the national situation in every country is not much different from the prevailing global order. Despite variations among the 190-plus countries due to their different

physical settings, historical backgrounds and socio-economic conditions there is a great deal of similarity in the quality of social life, especially among the developing countries. For instance, the political process in almost every country (whether developed or developing one) remains dominated by money power which, in case of the developing countries, is also compounded by muscle power and primordial norms. The economic process in general operates through cut-throat competition, speculation and black money. The unscrupulous norms constitute the common behavioural forms everywhere.

In almost every country, a few are more privileged than the overwhelming majority. Everywhere, the legislators enjoy certain immunity from common laws under the law providing special parliamentary privileges. In the developing countries, the ruling groups often abuse the law with impunity. Nowhere in the world is the judiciary accountable to the people. Instead, the universally prevailing contempt of courts law empowers it to silence every critic. The official secrets law, existing in nearly all countries, authorises the bureaucracy to cover up all deals and thus ride roughshod over the people. The law enforcement agencies enjoy wide-ranging powers the world over. In the third world, they behave as law unto themselves. Everywhere the law favours the rich and the law-breakers and is biased against the poor and the deprived.

The third disturbing feature of the existing society is that the US is today trying to establish its hegemonic control over the world. This is, because the US-led world corporate capitalist sector is in a serious trouble. Corporate profits are falling. Many top corporate companies, especially in the US, have been found involved in big frauds and scandals. The corporate claim of its being a social institution of wealth creation and of prosperity and progress generation has got exposed. The corporate-based global development process is posing a very serious challenge to mankind. Rich/poor divide is increasing at an unprecedented scale. Poverty and unemployment are spreading fast. Anticipating an adverse world public reaction, the US president Bush had, in order too terrify the world people, launched his pet adventure of a pre-emptive war first against Afghanistan and then Iraq. However, this dangerous activity had got halted midway due to the tough resistance of the Afghani and the Iraqi people, particularly the latter. Also, the other regional corporate super-powers (like France, Germany, China, Russia, etc.) did not support Bush's perilous action and some even (e.g., France, Germany) opposed it.

The fourth annoying feature of the existing society is the creation of varying ideological confusions among the world people by the major fundamentalist trends. The chief among them is the corporate capitalist theory that projects the free market economy as the engine of growth and the money-making as the be all and end all of all human life. The next comes the communist or the Marxist concept that projects the state-run economy as the driving force of development and the state power as the final human goal. All other fundamentalist varieties, e.g., communalist, racial, casteist, patriarchal, etc., while preaching their respective reactionary ideas in order to maintain their hold on the people, in fact, either support the corporate capitalist fundamentalist side or the Marxist one.

The fifth bothersome feature of the existing society is the daily-increasing violence, crime, corruption and the deprivation of women, children, tribals, unorganised workers, racial and indigenous people, gender, descent and work-based discrimination, ethnic, religious and linguistic minorities, etc.—a general world phenomenon, characterising every country and community.

(D) WSF's Approach Towards Worsening Human Troubles

As is obvious from the main focuses discussed at its four conferences (including the Hyderabad one in India) and the ones (i.e., the focuses) to be taken up in its coming Bombay session, the WSF does not accord any priority to the above-stated worsening human troubles. It ignores the fact that a social environment, dominated by inequality, poverty, unemployment, social injustice, etc., in social life; an unjust order (both internationally and nationally) commanded by five veto wielding military powers; the world resources controlled by the rich nations and persons; a forcible military domination by one super-power; a multi-fundamentalist oriented framework; and a politics, economy and culture directed by violence, crime and corruption poses a threat to the human community as dangerous as presented by a raging natural environment.

Ill. WSF's Irrelevant Notions

The foregoing account emphasises two points. One is that our planet's natural environment has become polluted and the other is that man's social environment has come to be morally degraded. Both challenges are highly threatening, posing a survival threat to mankind. The environmental assessment is based on the reports (with a few marked by minor dissensions) made by the scientific community and supplemented by the practical public experience about the adverse environmental behaviour. The social estimation comes from the reports of the leading global experts in economics, politics and culture, and reinforced by the public feeling that the human life has become too much individualistic. Now, the mass perception is that the world people need proper answers to both these inter-connected challenges. Such a public view demands that every idea should now be tested whether it provides an appropriate wayout of the confronting two challenges.

Coming to our subject-matter, i.e., the WSF agenda, it is apparent that the former has no such perception as given above.

Whatever little, one can get out of its Magna Carta (i.e., its charter of principles) may briefly be stated as follows.

The first principle states that the WSF is "opposed to neo-liberalism and to domination of the world by capital and any form of imperialism, and are committed to building a planetary society directed towards fruitful relationship among mankind and between it and the earth".

In our view, the above concept is a misconception of the existing reality. Firstly, the phenomenon of imperialism has become obsolete in the present-day world. Imperialism did exist in the capitalist society during its colonial and semi-colonial stages, but, in the post-1945 period when capitalism developed to the corporate stage, it lost its relevance. Pre-corporate capital was nation-based and used its state power to control other countries as colonies or semi-colonies. But, now the corporate capital operates as a multinational force, existing in the form of multinational companies, having common interests with many nation-states, instead of one.

Coming to its other phenomenon of neo-liberalism, it only denotes that the capitalist free market economics, instead of its regional or national sphere, has now developed to a global stage, instead of any change in its essence.

Like other concepts of capital, the WSF concept of capital is equally misleading. It is basically wrong to define capital in terms of money and finance. Capital actually represents the growth of human and environmental resources and their further development.

Its idea of fruitful relationship is also a vague concept, not clarifying what fruitful means and also not disclosing the fundamental principle on which the relationship among mankind and between it and the earth be based. Human vagueness often denotes the intention to use the opportunity according to one's convenience.

The second principle that makes the WSF as a permanent process of seeking and building alternatives around the slogan "Another world is possible", is an abstract slogan which has no basis in any reality. Alternatives are sought and built on the basis of realities and not in terms of abstract slogans.

Further, the alternative slogan of "Another world is possible" is faulty. The old world, in given conditions, is, as always, restructured by the people into the new. It is never overthrown lock, stock and barrel. The new is always a combination of the relevant old and the emerging new. New is emerging and old is dying moment by moment.

The third principle makes the international dimension as WSF's one dimension and not the primary one. This means that it can adopt any perspective in any situation apart from the actual conditions.

The fourth principle introduces a new confusion. Without mentioning imperialism and neo-liberalism, it says that the WSF stands for opposing globalisation without clarifying whether imperialism and neo-liberalism are synonymous to globalisation and vice-versa. Literally, the world globalisation only denotes the worldwide character of a phenomenon. It does not indicate anything concrete, except the size or extent of a thing. Hence, globalisation cannot be a substitute of imperialism or neo-liberalism.

The fifth principle is also a misleading idea. The inter-linking of different groups and movements in civil society can only take place through a centre represented by an individual or a body.

The sixth principle too is a confused proposition. Whenever persons having identical views assemble to discuss a certain agenda, they either agree or disagree on something. They may not define the majority agreement as a decision, but in actual fact it is taken in that spirit. And practically this has been happening in the WSF process. The Brazilian organising committee has already been functioning as a super-centre of WSF, while two other new centres, i.e., international council and the secretariat of the WSF have emerged on the scene.

The seventh principle is not an innovation. It is generally followed by all democratic bodies. Some democratic organisations even publish the dissenting views discussed in their meetings.

The eighth principle is also a misnomer. Whenever WSF inter-relates or brings together separate groups or entities, it performs the functions of a core or basic (the most important part of a thing) group.

The ninth principle presents a double-dealing notion. While on the one hand, it declares that the forum is open to pluralism and to diversity in thought and action of different groups and movements, it conditions this freedom of thought an action by making its charter of principles obligatory for all the concerned groups and movements, making a sham of the preceding part of this statement.

The tenth principle deserves appreciation, provided it is upheld in practice.

The eleventh principle, while ignoring the concepts of imperialism and neo-liberalism as stressed in principle number one, brings forth the notions of capitalist domination and capitalist globalisation as synonymous to imperialism and neo-liberalism.

The remaining principles number 12, 13 and 14 are procedural matters and some repetitions of the earliest principles.

Some other mismatched ideas of WSF not mentioned in its charter of principles, may be mentioned as below:

1. Its one-sided human-centred approach concerning society, which ignores environment.
2. Its mistaken concept of capital that identifies money as capital.
3. Its silence on the unequal rules, prevalent in the main institutions (e.g., UN, UNESCO, IMF, WB, ILO, etc.) of the existing corporate capitalist world order and the principal state institutions—legislature, judiciary, administration, etc.
4. Its presentation of itself as a counter-weight to World Economic Forum but the latter's total absence in its main focuses at all conferences.
5. Its exclusion of worsening natural environment from its main focuses.
6. Its lack of interest in providing social security to people as a fundamental right, fixation of income differences not more than 1:5, reduction in defence expenditure, empowerment of women.
7. Its commitment to the existing (corporate) development model.
8. The absence of world flash-points, like Jammu-Kashmir, Palestine, etc., in its agenda.
9. Its lack of interest in campaigning against corruption, crime, violence, etc.
10. Its lack of interest to change the ongoing world order by ending the principle of veto powers in the security council and special weightage enjoyed by the most powerful corporate capitalist countries in the world financial institutions, IMF, WB, etc.

IV. A Realistic Response To The Existing World Troubles Lies In Restructuring The Corporate System on The Basis Of A Nature-Human Centric Agenda

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

Sociology (i.e., study of human society): Nature-Human Centric sociology holds that man, just like the other innumerable phenomena with each having its own quality and quantity, is another specific variety in the vast domain of nature. It exists in inter-relation and inter-action with other natural phenomena. The change and development in human society takes place due to a two-sided inter-action—that between, nature and human society, on the one hand, and within human society itself, on the other. These two inter-actions show that nature and humankind are two principal forces in the development of society.

It believes that man is a bio-social being and bears a two-sided character, biological, on the one hand, and social, on the other. The biological aspect reflects the individual existence of man, marked by self-interest, while the social side denotes his social living, characterised by social interests. The corporate capitalist theory of man as being only a self-centred creature is a one-sided concept. Similarly, the communist theory of man as being only a social person covers up his biological aspect. Self-interest is the basic instinct of the animal sphere, while man has, since his evolution as a Homo Sapien, become bio-social by nature. The character of being half-social is the only quality that distinguishes human species from the animal ones. When man becomes devoid of social aspect, he turns out just like an animal in his approach and style.

It considers social development as a process, comprising three equally important dimensions of human nature, such as existential (i.e., urge for security of life), psychological (i.e., yearning for freedom of thought and action) and social (i.e., strong impulse for equality and justice in all material and psychological processes).

It thinks that the theory of might being right has today become unproductive, because the existing social reality demands an all-sided co-operation between different nations and socio-ethnic communities in order to facilitate their integration into a global human unit.

It maintains that both ends and means have an equal importance and the sanctity of both should be upheld at all times and places.

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

Fundamental Principle: The fundamental principle of the above-mentioned vision should, firstly, be to put the people and the environment at the centre of global activity (i.e., to serve the peoples interests, on the one hand, and to take care of the environmental promotion and conservation, on the other).

The aspect of environmental promotion and conservation of this fundamental principle will be observed and practised in all types of processes at all times and places. That is, it will have universal relevance in human society.

Global Order: The fundamental principle of Nature-Human Centric vision and its enviro-human priority demands that the UN be restructured on a democratic basis, style and organisation. But the UN, as it stands today, lacks this quality. The UN general assembly's structure and functioning is quite democratic. But its top decision-making body, i.e., the security council, is characterised by highly unfair and totally undemocratic norms, i.e., the permanent membership for the militarily most strong five nations and their special veto rights.

Obviously, any attempt to fully democratise this body would, at this moment, encounter stiff resistance from the five member privileged club. So, taking into account the existing global power structure, it seems that the full democratisation of the security council will take some more time. For the time being, the rule of special veto powers should be done away with, while retaining the norm of permanent membership till the change in the on-going balance of power. All other seats in the security council should be filled through election by the general assembly.

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

Concept of Capital: Nature Human-Centric theory maintains that the capital comprises a two-sided phenomenon, i.e., the environmental resources, on the one hand, and the human resources, on the other. This is, because the environmental and human resources constitute the very life of human community and, without them nothing has any value for humankind. Thus, it firmly rejects the concept of capital as being money (or finance). Further, money or finance (called by corporate and communist theories as capital) is also generated by these two resources, united in the form of human mental and physical labour plus natural raw material and technological tools. Obviously, all the ingredients of finance—labour, technology and raw-material, are provided by environmental and human resources. Money represents only a medium of exchange or a tool of the market. However, this highly important function does not entitle it for the status of the supreme thing (i.e., capital) in society.

Development Model: The fundamental principle of people environment priority (which is imperative for human development) demands a new type of development model that stands for a five-fold fundamental principle, i.e., environmental sustainability, equity (with 1:5 difference in incomes and social security as a fundamental right to all), productivity, peoples-led democracy and all-sided transparency. This five-fold fundamental principle corresponds with the bio-social nature of humankind, i.e., it co-ordinates the man's self-interest with his social interest.

The people-environment based development model represents the updated concept of development in contrast to the two traditional national development models, i.e., the corporate-led and the government-directed. While the corporate-led development model singles out profitability or productivity (which ensures the interests of money-owners alone) as its sole aim, the government-directed one opts for socialisation (or the nationalisation) of the means of production as its only goal (which serves the interests of the ruling politicians and bureaucrats). Both these traditional national models serve only the self-interest of humankind contrary to his bio-social character, i.e., comprising both the self-interest and the social interest. Again, they do not accord any priority to environment and any place to the upholding of democratic and transparent norms in the economic or growth process. Further, while the corporate model totally rejects the principle of equity (or social justice), the government-directed one fully ignores that of political equity and productivity.

This model differs with both the corporate-led and the state-based development models on the issues of their purpose, management and style.

While the corporate model stands for developing the capital and capital owners and the state model advances the interests of its ruling politicians and bureaucrats plus the labour aristocracy, the Nature-Human Centric one serves the interests of people and environment, in general, and the poor and deprived sections in particular.

In management, while the corporate sector upholds the monopoly corporate management and control and the state sector supports the monopoly bureaucratic management and control, the Nature-Human Centric development model stands for democratic management and control of public limited companies by elected joint committees, each comprising two-third elected members from ordinary share-holders, and one-third elected workers representatives in place of permanent corporators.

In style, contrary to the authoritarian and secretive corporate and state style, the Nature-Human Centric development model stands for democratic, transparent and Accountable style.

Global Peace And Security: A nature-human centric development model, first of all, needs a stable and durable peace and security. To establish such a peace, it is necessary that the politics of domination, privilege and special powers be discarded, mode of confrontation and military solution be ended by total disarmament and vesting the full control of nuclear weapons in the UN, political, economic and cultural inequalities be ended and the development gap between the developed and the developing countries and that between rich and poor be removed.

Politics: Nature-Human Centric politics stands for a democratic order that is based on fully democratic principles, functioning and structure. Such a model necessitates the ending of the rule of special veto powers in the UN system and the introducing of the principle of the maximum possible empowerment of the people in decision-making corresponding to the necessary dilution of the party centralised power.

Economics: Nature-Human Centric economics demands a rational and realistic economics whose concepts, laws and rules are required to be framed in the light of former's two top priorities (i.e., humankind and environment) and five principles (i.e., environmental sustainability, equity, productivity, democracy and transparency). In view of human's bio-social nature, both Adam Smith's basic economic principle of "self-interest" and Marxian basic economic rule of state nationalisation of everything are one-sided in view of human's bio-social nature. But, ironically, both measure development, prosperity and progress in terms of monetary growth and not in the context of human and environmental development.

Value System: Nature-Human Centric value system calls for a way of life (or lifestyle) that is embedded in basic human and environmental values and promotes rational humanist and environmentalist thinking, behaviour and organisation among the people.

Identity: Internationalism becomes the principal form, with nationality and ethnicity as secondary modes.

Public Motivational Factor: Environmental humanism comes to be the chief public motivational factor, followed by some other humanist trends.

Approach: Nature-Human Centric approach stands for scientific realism which studies and interprets natural phenomena in the light of scientific facts and social objects on the basis of authentic information and data. It holds that both unity and struggle act as a catalyst to bring changes in nature and society, with each, in given conditions, occupying the first position and the other in the secondary place and vice-versa.

The Nature-Human Centric theory will enable us not only to face the challenges created by the corporate and the communist theories and their respective systems to the environmental and human resources, but also provide us the way to make their (i.e., natural and human resources) judicious use in future.

A Justice-based World Is Possible
(An Appeal For The Consideration Of People)

The Nature-Human Centric Peoples Movement (NHCPM) holds that the human community at the present juncture is confronted with a highly dangerous environmental-human crisis. The challenge is so serious that, if it is not answered by a realistic agenda, the consequences can be very 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 injustices 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 and this requires the restructuring of the existing unjust corporate system.

To restructure the existing unjust corporate system on a just basis, the NHCPM puts fourth the following 15 points for public information, association and action. It requests all those who accept the rationality of these points to put their signatures below.

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 a 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, forests, 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 differences.

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 affair), 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 Jordan also.

5. Restructuring of the world order by ending the veto powers of the five permanent members of the U N 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.

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 a Nature-Human Centric development strategy, comprising two top priorities, i.e., human and environmental, and 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. Co-operative 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 share-holders (with 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 comprising two-third elected members from ordinary share-holders 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.

12. Political process be headed by the people and conducted through the Nature-Human Centric dedicated social workers (or their front). The elections be entirely free where everyone has the right to participate as a candidate and as a voter.

13. Ending of the 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 Lok Sabha elections), without any consideration to his party affiliation. Con-cerned voters right to recall any Assembly or Lok Sabha 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 gram sabhas and not above that), abrogating the current rule of allotting Rs. 2 crores 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 humane forms that have existed in history except the sentence to death and human.

V. An Appeal To WSF Friends

Reviewing all that has been stated above, we appeal to all those friends, who are today involved in building and carrying forward the WSF process, to re-look at their assessment of the present social realities, their agenda and its main focuses, themes and sub-themes. All the gentlemen related to WSF process are sufficiently matured and have the capacity to sort out the right from the wrong. If there is some hurdle on their way to the adoption of a realistic agenda and action, they should at least cease supporting a wrong social proposition and opposing a realistic one. Definitely, they are capable enough to chart out a path where present social realities and a realistic agenda do not get obstructed. 12-01-2004