

Message of the Perfect World

the perfect world theory

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Second Edition

The Perfect World Theory

*If basic financial capability is made
a legal requirement to become
a parent:*

- 1) Basic child rights will be secured,*
- 2) Quality living standards will be secured
for future generations,*
- 3) Human birthrate will be tied to
the existence of natural resources.*

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Often we have thought: Could there be a simple, straightforward solution to all our problems? Are not the problems of the world at large interconnected to our personal problems, somehow? Could there be a single solution to all the problems we face, from the global, international level, down to the individual, personal level? Does not all problems have some common, yet undiscovered source? Well, the answer, fortunately, is yes. All problems we face globally and personally can be traced to a single source: Birth into poverty. And here is the solution to combat it: Ensuring birth into financially secure environments through a legal requirement of basic financial capability to become a parent. The automatic spin-offs would be:

- 1) A quality standard of living for the next generation through ensuring essential economic standards,
- 2) Containment of population growth below the poverty line,
- 3) Elimination of poverty and unemployment by ensuring appropriate, though expensive education for the skills in demand,
- 4) Prevention of overexploitation and extinction of animal and plant species by tying the human birth rate to the existence of natural resources,
- 5) Greater equality and justice due to elimination of poverty,
- 6) Drastic elimination of diseases through improved healthcare and sanitation,
- 7) Drastic reduction in crime due to better security for oneself and reduced exposure to crime,
- 8) Stable environments due to improved financial capability to switch to non-polluting lifestyles,
- 9) Decline of internal and external conflicts in a nation due to lesser discontent,
- 10) An impetus to scientific and technological progress from increased leisure time and better research capability.

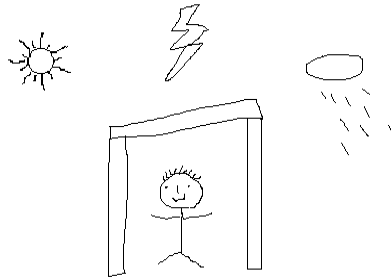
About 10,000 children die each day of curable and preventable diseases. If that is the state of the world we live in, we honestly cannot expect justice and fairness. We will live in fear and hatred of one and another. If the world allows innocent children to die in such large numbers each and every day, can we feel safe? Can we be truly happy? If that is the fate of innocent newborn children, how much worse a fate should we be willing to accept? No one can say. Only thing that can be said is that the world of today that humanity has built through the ages is unsafe and cruel. And we can go nowhere else. We cannot escape. The only option we have is to face the situation squarely and end the most cruel and disquietening event that happens everyday: the death of 10,000 children due to their birth into environments incapable of supporting human life. By ensuring that human beings are not born into circumstances where they cannot be adequately provided for.

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CHAPTER I

THE CHILD

The child-centric approach



To become a pilot you have to undergo training for years. To become an engineer, a doctor or a teacher, you cannot escape the same. But in the entire history of mankind, to become a parent has never required qualification. Just imagine if the pilots piloting the planes we travel in needed no qualifications – a pilot's license. Just imagine if the doctors we seek advice from, to treat our diseases and keep us healthy needed no qualification – a medical degree. Just imagine if the parent who conceives and raises a child needed no qualification – the ability to provide for that child. Now, that is something we don't have to imagine. That is right before our eyes. The result of that is the world we live in and the consequences we've faced throughout the centuries. They are the consequences of not requiring basic financial capability to become a parent, leaving the child, the family, the society and hence the whole of humanity unbalanced and ill-secured.

I bring to you the news of earthly salvation.

An answer to all our problems.

We do not have to live in or be witness to poverty.

We do not have to live with or be witness to unfairness.

For this to happen, basic financial capability must be made a legal requirement to become a parent.

This requirement ensures that no child is born into poverty.

This requirement ensures that no child is denied food and water.

This requirement ensures that no child is denied shelter and healthcare.

This would diminish the need for government aid in the form of food, shelter or education.

This would diminish the probability of exposure to crime and hence crime itself.

This would free up more revenue for the government to enforce law and order.

This would free up more revenue for the government to improve infrastructure.

This would free up more revenue for the government to use on research and development.

Most importantly, this would proportionate births to the money generated by existing natural resources, hence preventing overexploitation and extinction of animal and plant species.

Absence of poverty would make this world a paradise.

Absence of disease would make this world a paradise.

Longer lifespan would make this world a paradise.

Stable environments would make this world a paradise.

Only if basic financial capability is made a legal requirement to become a parent, hence ensuring that children are not born into poverty, consequently guaranteeing the self-sufficiency of one and all.

Message of the Perfect World is about a new, child-centric approach to solving the problems of the world. We can prevent the seeds of the problems of the world from being sown in children and hence eliminate the problems forever.

The problems of environment, war, regional conflict, injustice and poverty have remained for too long on this planet. Because of these problems, the majority of us now live below acceptable human standards. If we had set a standard of human living and abided by it, we could have prevented these problems.

We can set and abide by a basic standard of human life most effectively by ensuring that humans are not born into poverty. If we do it now we can prevent further multiplication of these problems.

Requiring by law, a predetermined level of basic financial capability to become a parent will ensure that children are not born into poverty. This would make it more likely that they can buy medicines in case of disease, live in sanitary conditions, are less likely to go hungry and shelterless and would have access to better quality education and information.

As the proportion of the poor decreases, the government will not have to provide cheap transport, subsidized goods, free education and free healthcare. Money saved in this manner could be used instead to improve infrastructure and enforce law and order.

As the proportion of the prosperous increases, more people will be able to afford environmentally friendly resources and technologies. This would lead to a gradual decline in the number and magnitude of floods, famines, droughts and earthquakes. Before every child is born, it will be ensured that it will have the necessary natural resources required to support it through ensuring that it is born into a minimum level of financial capability. There will be no need to encroach upon or overexploit animal and plant habitat. We can then continue our progress without causing a threat to our own survival or to the survival of other species.

A newborn child cannot earn the money needed to stay alive. We must therefore ensure that its parents have the required money before it is born. If we take care of the basic block of society, namely the child, we can make whole societies fair and secure.



To drive a car you need a license. To drive an airplane, you must be a pilot. To build a house you must be an engineer. To treat diseases you must be a doctor. But to conceive, deliver and raise a child you need not have any qualification. What happens if people do not need a license to drive a car? Car-accidents. Injury and death. What happens if people who are not engineers can build houses? The house comes down. What happens if people who are not doctors are allowed to treat patients? The patients die. What happens if people who cannot provide acceptable living standards for their children are allowed to have children? The majority of the human race will live in unacceptable living conditions.

People can do whatever they like, as long as no one is put at involuntary risk. But bringing a new human being into this world does put everyone else at involuntary risk if the person responsible for bringing that child into the world cannot provide for that child by himself. He would have no option but to take from others' means of survival to provide for the child. Every human right can be exercised only as long as it does not infringe upon the rights of others. Bringing a new human being into the world when one cannot provide a healthy and competitive living standard for it puts everyone else at involuntary risk. To provide for the new child you are forced to borrow from others and hence lower others' living standards since you cannot provide for it yourself.

Parents who do not have the financial capacity to support their existing children must therefore be periodically identified and given a timeframe in which to attain the required financial status. If they fail to attain the required status in the given timeframe, they should be prohibited by law from having any more children until the financial status required is attained. Imprisonment for either parent for a number of months or some other legal penalty should be implemented if they have any more children without attaining the basic financial capability required. A child's future right to food, shelter and education is infinitely more important than its parents' immediate right to reproduce. This law may or may not be respected and obeyed at first, but if well enforced over time, it will prevent children from being born into poverty. It will secure the basic rights of every child to be born and hence the rights of every future adult in a reasonably short span of time. It promises humanity a clean break from poverty and all associated evils.

The human race is facing various threats to its existence today. Our societies try to secure the rights of the adults. We need to realize that we cannot hope to provide for every adult unless we can first provide for every child. If defects remain in the treatment meted out to children, defects remain in human beings and hence in society. We need to realize that a fair and secure childhood is the right of every human child. That ensuring a fair and secure childhood for all is the secret to securing all basic human rights.

Parenthood Financial Capability Law

A certain degree of basic financial capability is required to become a parent.

The fact is that basic financial capability is a requisite for parenthood so that children can have a secure and fair childhood. But since people do not always take this into consideration before becoming a parent, and since this lack of consideration has ultimately resulted in the unfair and unjust world of today, the law ought to require it.

There's no way to be absolutely sure that no one drives without a license, but that doesn't stop us from enacting laws requiring people to have a license before they drive. There's no way to be absolutely sure that people do not practice medicine without a doctor's degree and there are many quacks who pass off for doctors, but that still does not stop the law from requiring a doctor's degree in order to practice medicine. There is no guarantee that people who do not have basic financial capability will not become parents, once we enact the PFC law, but that should not stop us from enacting the PFC law. We cannot completely ensure that people who cannot support a child practice birth control or contraception, but that is no reason for the law not to require them to do so until they have reached the basic financial capability standard required by the law.

To conceive, deliver and raise a child you need not have any qualification. You do not need the qualification of basic financial capability, which is why poverty exists in the world. You do not need education, which is why ignorance exists in the world. You do not need shelter, which is why the homeless exist. You do not need health, which is why disease exists. You do not need food, which is why hunger exists. You do not need drinking water, which is why unquenched thirst exists.

The logical corollary of the PFC law would be preventing 1 billion poor people who exist today from having children. This may seem unethical at first, but it is not. The poor are also prevented from having nutritious food, clean drinking water, a comfortable shelter and a competent education, which undoubtedly, are more important rights. Isn't allowing that to happen more unethical? When neither they nor we can secure for them their basic rights of food, shelter and education for their survival and personal growth, neither they nor we would be able to provide the same for their child to be born. We are unable to secure their basic rights of survival, of food, shelter and education because of an indiscriminate use of the right to reproduction. Once it is ensured that more important rights like the right to food and shelter will not be affected by the exercise of the right to reproduction, the latter can be exercised freely. Therefore, we ought to withhold the right to reproduction till the more basic rights concerning survival, of food and shelter are secured. The former is not only hindering the latter, but also far less important than the latter and therefore ought to be effectively put on hold till the latter is fulfilled. Indiscriminate use of the right to reproduction has proven to be and is disastrous for oneself and for society. The PFC law does not take away the right to reproduction, it merely postpones the exercise of it to a more favorable time in view of the well-being of oneself, one's child to be born, the sustainability of one's society and the sustainability of the human race, all of which will be threatened otherwise.

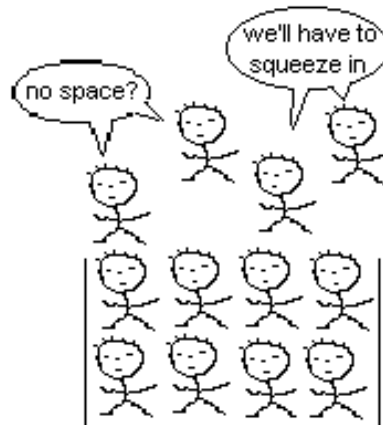
The PFC law requires that humans be treated with a minimum degree of respect, beginning from childhood, by ensuring that they are not born into poverty and do not have their basic rights of food, shelter and education violated. The higher the PFC basic financial capability requirement, the more basic rights we can secure for the newborn child and the more effectively the PFC law is enforced, the more of humanity as a whole will have their basic rights fulfilled.

The earlier we accept the PFC law, the fewer sufferings the world will have to undergo. As soon as the PFC law is implemented, a sense that human value has been secured will descend upon people. A sense that no one in his or her country is born into inhuman conditions. Everyone will feel that for the first time in history, the value of the human being has been secured.

Simple. We are human beings. We can't be born in slums. We can't be born in crime-infested, hostile neighborhoods. We can't be born in disease-infected, unsanitary environments. We can and should only be born in financially secure environments, which can take care of our health, food, shelter, education and protect us from both the influence and effects of crime, violence and pollution.

Would it have been fair to you if you were allowed to be born into a slum and hence denied all the comforts of life that we now take for granted and have taken for granted all through life? Would you feel that you have been treated fairly, with respect and dignity deserving of a human being?

If we want to build a perfect world, we must realize that it means that we are not forced to do the things we do not want to do. That is akin to slavery. Most of us work five days a week. For what purpose, to sustain our lives? Doesn't it seem foolish that one has to spend the major part of his short life earning it? We are born and then we have to work to keep living. Better to not have been born at all, in a sense. It's like society asks us: Who asked you to be born? If you want to live, work. Or you will not be allowed to live. Our answer should be: "Why did you make me born if I have to work to live? Was I born to work? Is that the meaning of my life? You will let me die if I don't work. So, my only value to the world is what work I can do for it. Whether I believe in the work or it's consequences or not does not matter to you in the least. I'm just another brick in the wall."



Are we preparing for the coming generation? Now, that is a question we cannot ignore. But we do ignore it. We are aiming for longer lifespan and spending billions of dollars trying to find new ways to avert death, which means that the coming generation will not replace us but will coexist with us. It means that we better die or kill them or find a way to satisfy both of our needs. If we do not prepare for the coming generation, either they or we or both will live in inhuman conditions, because we haven't prepared human living conditions for them. Or they will try to snatch the human living conditions from us, in order to survive.

- War is imminent if we do not prepare for the next generation.
- Chaos is imminent if we do not prepare for the next generation.
- Widespread crime is imminent if we do not prepare for the next generation.
- Epidemics are imminent if we do not prepare for the next generation.
- Unfairness and injustice will be rampant if we do not prepare for the next generation.

It's not that we do not want to prepare for the next generation. It's that we cannot. Our resources are finite. If we do not regulate the numbers of the coming generation, we are going to be stumped with overwhelming need.

The child working in a hotel and the old woman begging on the street – what's common? They are weak. Our societies, built on the principle of the survival of the fittest, does not protect the weak. Instead, it gives preference to the strong. Those who are protected are those who do not need protection at all. If this remains the case with our societies, we will see more child labor in hotels and more old women begging on the street, who are disowned by families that can't support them. It does not end there. The fact that parents are not required by law to have basic financial capability to produce offspring will leave society unbalanced and humanity insecure. You will live in a world where the weak aren't protected. Any moment that you, yourself are weak, you will be met with indifference instead of help by the society, which disowns its weak. The world has use for you only if you are strong and cannot be bothered with you if you are weak. The reason being that, at present the world does not have the resources for all the weak.

The world needs strong people who can give something, not weak people who take something. That is tolerable, but when the world fails to let the weak people take just the bare minimum required to sustain their life and live with basic human dignity, then a standard of human living must be set, below which no human being is allowed to be born. If we ensure that people are not born into environments where their basic needs cannot be met, then no one is born into an environment that cannot support him. And therefore he or she does not have to work when a child or beg when old. The higher the basic financial capability into which a person is born, the lesser laborious or unfair is the work he or she has to do all through life, the lesser are the chances of unfair treatment being meted out to him or her.

We are now faced with a choice: To let the majority of mankind be the instruments of propagation and maintenance of an unfair and unacceptable way of life or to set standards that are human for all humanity and to set them in stone. Only when the bad standards propagate to us do we care. But is that wise? It requires far fewer resources to protect everyone if it was first made sure that there were enough resources to protect them before allowing them to be born. Don't allow anyone to be born unless we have the resources to give him/her a fair life. If not, doom is coming. Overpopulation and consequent horrible living conditions will choke humanity and leave it gasping for breath. Let it not happen. Let us not allow it to happen. All our worries would vanish if we would just put children first. Nobody should have to accept a standard of life lower than a standard that is agreed upon, internationally, as fit for a human being. As much as possible, every human being, until he or she can survive on his or her own should be given the greatest freedom of choice and tightest protection from outside forces and influences that inhibit his or her growth in any manner, whatsoever. It is the weak that we have to protect and not the strong. Parents should not be allowed to mould their children into whatever they have in mind. Rather, if every human being is to be the master of his or her own destiny, children should be allowed to make free choices regarding their future independent of all outside influences, including parental, as much as possible.

A human being can be born anywhere - in slums or in a well-off family. You and I could have been born in the slums instead of in well-off families. Every child born in the slums could have been born into a well-off family. There is no law that ensures that such a thing happens. A law upholding very high standards of living may be impossible now, but one upholding commonly accepted living standards is not. Presently there is no law effectively protecting the human right to live like a human being, with basic decency and self-respect. If we can't give that to every human being, then we shouldn't allow the birth of humans where we can't give them the respect they deserve and the basic amenities they need to survive. If we can't afford to keep five pets at home, then we'll keep just one, rather than let one pet live healthily and comfortably while the others go hungry and diseased, dying slowly. Similarly, let's not have any humans where we cannot provide them with what they need to survive. This is a universal truth: As quantity increases, quality decreases. As the quantity of human beings increases, the quality of their freedom, of their food and shelter, of their education, of their very life, undoubtedly decreases. And the world population is rising steadily.

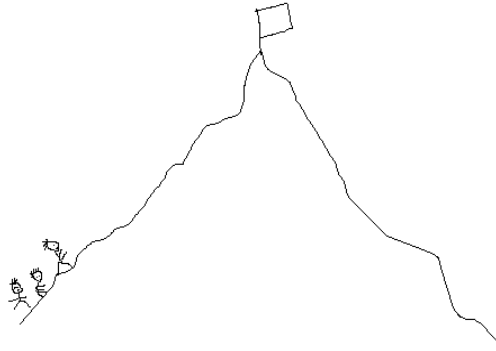
In today's world, the value of everything is secured; the value of things go up and rarely goes down. But the value of a human being does the opposite. A certain standard must be met to acquire anything but a human being, which is why human beings are not treated with respect and fairness. Appearances can be deceiving. The child, innocent and helpless, though he seems he is, possesses our salvation. To secure him would be to secure the whole of mankind. Safe child, safe world.

We have spent billions of dollars both on space exploration projects, on building military arsenal and on thousands of scattered projects to help the disadvantaged. Spending all that money instead on the PFC law is the need of the hour, because the PFC law holds much more potential for the good of mankind.

If we really want a way out, we must not let the next generation come into existence unless a life of dignity awaits them. We must disallow the possible birth of a child unless its parent has the required money for the child's well-being and welfare. This would secure the child's basic needs and hence his or her well being to quite an extent. The inescapable inequality with which man has lived for all these millennia is all too easily ignored and forgotten. Mankind is different enough among itself without adding any inequality based on economic states.

CHAPTER II

THE SYSTEM



Setting new standards

There have been horrible events in history. Unspeakable acts of terror and degradation not by nature on man, but by man on man. Evil is produced by an imperfect society. The more imperfect a society is, the more evil it has. Whenever a man has to degrade or humiliate himself, the flaws in the whole society is magnified for all to see. That society, which allowed a disgraceful act to be committed on any human, has before it a testament to its shortcomings and an alert-alarm for the whole society to wake up to a serious flaw in itself. Rather, it dismisses such events as unavoidable. To preserve the dignity of man is the ultimate aim of any institution. Through fulfilling basic needs, through securing basic rights, through providing growth opportunities and through every other service rendered by all of society's institutions, we are preserving the dignity of man. We ought to be, but are we? The man is subjected to the institution and the institution has grown in dignity while man himself, for whom the institution was created, has diminished in dignity and has become a helpless pawn in the hands of institutions.

We have lost our focus. We have lost sight of the reason for the existence of all of society's institutions. We have lost sight of the reason why we created these institutions. The reason is to preserve the dignity of man. Not to secure basic rights. Not to fulfill basic needs. Those are just tools that help us preserve the dignity of man. We ought to look around once in a while and see if the dignity of man has been properly preserved. Our aim is to ensure that no one is treated without human dignity by man or by nature, not for a single moment. That is the aim we had when we created the first society. The comparatively infinitely small populations of those societies did not require much thinking about the laws of society which are much more important today. Today we have a population explosion facing us and with it comes a need to alter the laws of society to suit the changes. But as we make drastic changes, if we do, we need to keep in mind the aim that we ought to have, the aim of preserving human dignity, of not letting any factor, man-made or natural to devalue it.

So, that is our fault. The reason for the imperfection in our societies. Our aim ought to be: The preservation of human dignity. Injustice injures human dignity. Inequality flabbergasts human dignity. We ought to secure human dignity. And for that we have no choice but to ensure human birth into dignified conditions. Only later can we ensure human life in dignified conditions. When the majority of births in the world are in undignified conditions, as is the case today, we can never hope to truly ensure a life of human dignity for them. We cannot ensure a fair, secure and therefore dignified life for the people already born and brought up in conditions otherwise, especially when they are not only the majority, but also the most rapidly multiplying section of humanity. The solution is not a cure but a prevention.

To take care of every nook and cranny on earth and to see to it that unfairness, injustice, abuse or exploitation does not creep into the minutest spaces of our planet would be heavenly. It is not an ideal. It is more than that which has to be aspired for, it is what ought to be. And if it is not, it is our failure, gross-neglect and incapacity as human beings that we have allowed the worst to be the standard.

We did not set a standard and therefore the standard has dropped so low. We did not set the standard in the right place or for the right thing and we did not set it forcefully. The right standard for the right thing set mightily will clear out the ills we face today as part of a human race on the road to doom. However right the standards are, or how forcefully it is effected would be futile if it is not for the right thing. Today, we have centuries of expertise and technology to have the right standard and to enforce it effectively, but we are effecting it in regards to the wrong thing. The thing that is in danger today, that which we are trying to protect, is ourselves. Our survival shouldn't be at threat and we know that we are failing to protect the survival of all today. Therefore, the only option is to allow only as many of us for whom the right standards can be effectively enforced. The thing we need to set standards for, is ourselves. The standard we need to set is the standard of good living. No one of our race should be allowed to be born into a place where the standard of good living is absent.

Elections could be used to decide the level of basic financial capability required to become a parent. Options could be: None, \$500, \$10,000, \$15,000. Such elections could be held every 2 years or so, so that people have a chance to determine or reassess what standard of living their children should be born into and brought up in, according to varying economic and social conditions. Now the people can not only decide who rules them but also their own future living standards. Ultimately, that is what democracy and elections are for. So that people would decide who can give them a safe and acceptable standard of living. The people's judgment of the election candidate's ability may prove to be right or wrong, but through the entire bureaucracy and government machinery under the election winner, the final effects of their choice is hardly ever what they had thought would be. If people decide the minimum standard of living they wish to be born into, they are deciding their minimum standard of living, if not for themselves, then for their children. They are deciding both the living standard of their children and the general living standards surrounding their children.

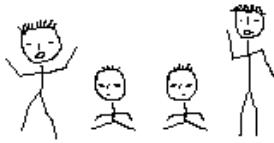
So there ought to be two elections. One to decide the standard of living during childhood and hence the future national standard of living, while the other one to decide the government and hence the people who ought to be in authority. It does seem to me that the second election has been made redundant by the first, but if it really is made redundant by the first, I believe it will be automatically scrapped in time.

The level of basic financial capability we require would reflect our determination of the value of a human being. The higher the level of basic financial capability that a person votes for, the higher respect he or she has for the life and well-being of a human being. The level of financial capability that the people decide would be the standard of living of not just their children, but of all the other citizens' children too. If he thinks it would suit him to require a low financial capability to become a parent, it would be the same for the others, too and so nobody will have to adhere to a minimum standard of living for their children. Hence, his children would find themselves in a world where poverty is rampant and living standards aren't secured. On the other hand, if a person votes for a high standard of living to become a parent, it would be the same for the others, too, and so everyone will have to adhere to high standard of living for their children. Hence, his children will find themselves in a world where poverty is non-existent and living standards are high, secured and adhered to.

We have laws that do not allow crime. Wouldn't a single law that prevents the seeds of crime from being sown be enough to replace all the other laws? Seeds of crime, namely hunger, ignorance, hatred and greed are factors that come mainly from and exist as consequences of poverty. The law that prevents children from being born into poverty, then, is the law that will end crime. The reason for such a law that does not allow people to have kids as and when they like is that ultimately the kid's right to a good life is much more important than the people's right to ceaselessly and senselessly conceive and deliver. If everybody's parents hadn't exercised such restraint thousands of times during their lifetimes, each of us would have had so many more brothers and sisters and each of us would be getting one-thousandth of what we are getting now. Instead of going in that direction, law-enforced restraint could make the next generation get a hundredfold of what each of us gets today.

We must set a standard of living for the whole of humanity and we can only set it if we begin with children. Set a standard for the next generation. That's all I'm saying. A standard of food, shelter, proper sanitation, air to breathe, water to drink, so that the standard of these life necessities do not drop. If we try to set a standard for all of these necessities, we would find it extremely difficult to implement, as we find it now. But if we set a standard on the single commodity that's required to achieve and maintain the standard of all these commodities, that would be a far more consolidated, effortless and efficient approach. And what is that commodity, but money! Birth into basic financial capability means birth into food capability, birth into shelter capability, birth into proper sanitation capability, birth into a secure quality of air to breathe and water to drink. The creation and existence of these conditions would automatically be taken care of, if birth into basic financial capability was ensured. On the other hand, without ensuring birth into these conditions, we cannot maintain these conditions either, because then there would be nothing to maintain. Not only would here be nothing to maintain, we would have to eliminate the existing substandard living conditions, create better living standards in its place and then maintain those living standards, which is a far more inefficient and ineffective approach. If we ensure birth into basic financial capability instead, our energies would only have to be directed towards the maintaining of acceptable living standards, we would not also have to direct our energies towards the elimination of substandard living conditions or to the creation of better living standards.

Failure of Democracy



Today, most countries follow democracy. Why is this so? The people of a country ought to decide what is best for them and democracy ensures that the people govern themselves. This is quite the opposite of dictatorship. But is it close to our real ideal? Doesn't anyone of us want to live in a perfect world? If people govern themselves, make the laws and decide their future, is that close to perfection? Of course it isn't. Perfection is every human being treated like a human and not a single human being treated like an animal. Will democracy erase the sheer hopelessness into which most humans are born every day? The endless poverty? No, it won't. Let democracy remain as a system that prevents tyranny and dictatorship. But let there also be better laws to prevent human birth into poverty. Since the people make the laws, it's in their own hands whether to attain perfection in their society, if they abhor poverty, if they care for every human who is to be born, they will do it.

The majority, the billions of people living in less than respectable, inhuman conditions, who inhabit the earth today cannot be ignored. Their ways of living will affect those who live otherwise because they are the majority. We hail democracy as our savior but it is hardly worthy of such a title. Democracy will ensure that the poor majority will make the decisions in the poor countries and those decisions, though benefiting the poor, will not also stop short of bringing the rich to the level of the poor. With the population explosion on the horizon and especially the poor being the major contributors to it, the degradation of living standards is not only imminent but also inescapably obvious. Why is something so obvious being chosen for blatant dismissal and disregard in the minds of the billions who inhabit the earth today? With poverty comes disease, crime, injustice, pain, sorrow, overcrowding and more poverty. And all of it is going to spread and make itself the accepted standard of living.

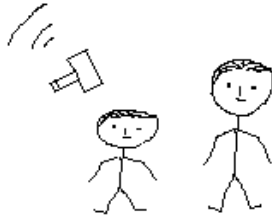
Democracy fails because it tries to secure the interests of adults and not the weaker and less independent portion of the population, who are the children, who are, without doubt, the more deserving members of the population. Also, for a society to be stable in the long run, its very basic blocks need to be secured, namely the children who are the citizens of tomorrow. 'Democracy + Child Protection Law' is the perfect solution to the need for social order. The Child Protection Law protects infants and children who cannot voice their opinion or run their country. Democracy will remain as the self-governing, decision-making machinery run by the adult population section. The law should protect the interests of the infants and children who exist today as well as those who are yet to be born while democracy continues to protect the interests of the adult population. The latter cannot be done satisfactorily unless the former is done first. But in today's world, with much sorrow I have to say, that both Democracy and Law is used to protect the interests of adults almost exclusively. How foolish we have been! Using all the great ideas of democracy, justice and equality and the governing machineries based on these principles exclusively for the protection of adults! Laws to protect children (especially since they cannot vote) ought to be powerful, all pervasive and unstoppable in order to be effective.

Because children are so carefree, and seldom complain, we take it for granted that they are happy. But have we treated them fairly? Even the child who begs seems happy. A normal life is the right of every child, whether it complains or not. Stop trying to create jobs for all the adults. It will get us nowhere. We have to start from the children. If we cannot take care of them now, then certainly we cannot take care of them when they're grown up adults. Stop trying to provide higher education to everyone. If the children don't get their basic needs fulfilled because there is no law that sees to it that it's done, whatever is done to provide education to the youth will not be much effective, the education being of lower quality and not being within the reach of all. Because, if there is not enough for infants, how can there be enough for youngsters? If there's not enough for youngsters, will there be enough for adults?

And so all our social work and social order is futile because it serves to secure mainly the interests of the adults, in a democracy, where only adults vote. This is where democracy fails. It asks the opinion of adults, not the weaker, younger, dependant portion of the population, since they are too young to voice their opinion or even think for themselves. So instead we must have a powerful law that secures their interests and thus fill this void that democracy cannot hope to fill. Democracy does not secure the weaker, younger, dependant population. The law that makes up for this shortcoming, the Parenthood Financial Capability Law, is the message of this book, and is the plug that can fill a large gap in democracy and hence make up for its greatest shortcoming. To achieve maximum effectiveness, this law secures the interests of children to a reasonable extent before they are even born. Basic needs of human beings, which are greatest and most disregarded at childhood, have to be secured for equality, justice and harmony to follow. These in turn would have ensured peace, national security and harmony. We have fought for equality and justice. Now we have to fight for the rights and needs of every newborn child. We really don't have to fight for them; we only have to make their existence a prerequisite to parenthood. For, if we had done so in the beginning we wouldn't have had to fight for equality or justice, peace or freedom. All these would have followed, without the bloodshed it required otherwise.

The greatest inequality is the inequality among newborn human children. The greatest injustice is the one committed to a child when he is denied food and water. How can any nation be at peace with itself when such injustices are being increasingly committed each day?

Failure of Socialism



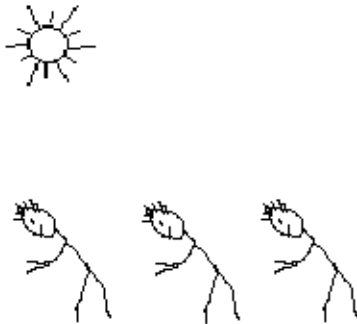
I do not believe in socialism because no one has the right to prohibit a good standard of life, by limiting either a person's property or his income. But we do have the right to limit the offspring if the offspring cannot be provided for. Equality of income and abolition of property? Socialism does not work because man has an inherent right to attain as much as he wishes to and capable of achieving in life. The PFC law, on the other hand, only prevents human living standards from going below the acceptable level; it does not prevent living standards from going above a set limit. Socialism prevents living standards from going above an average level but fails in preventing it from going below an acceptable level. Socialism focused on abolition of property and equality of income, not on ensuring those things and hence fails in preventing them from becoming scarce, causing living standards to hit rock-bottom levels. Therefore it failed in all countries where it was experimented with. It was a system that prevented the rise of general human living standards, not the fall of it. The PFC law will bring about a system where people are not born into unacceptable living standards, thereby ensuring that there are no unacceptable living standards anywhere in the nation, to fall back to. It eliminates the existence itself, so to speak, of low living standards and therefore completely eradicates low living standards from the face of the earth.

What do we want to do: Prevent the self expression and advancement of men or ensure it? Are we to reinforce or ease the limitations of the individual? Our aim is that no one should suffer, not that no one should prosper. How wrong is the latter! Socialism forgets that it's original aim, and all of humanity's is to prevent living standards from going below acceptable levels. It instead tries to prevent living standards from going above a certain level and hence fails in it's and our true aim, too: Ensuring acceptable living standards.

The search for answers is now over. We now know how to end poverty, overpopulation, crime, unemployment and prevent ecological crises. All we need to do is enact a law and enforce it. The PFC law. We can stop all of our other public assistance programs because they amount to nothing but wastage of time, money and natural resources.

CHAPTER III

THE CLIMATE



Effects of climate and culture

Climate influences the people to adapt certain particular patterns of life and decides the limits of human productivity and efficiency. These patterns of life, the general, socially prevalent estimation of human potential and the consequent barriers or aids placed in the lives of individuals constitutes the culture of a particular place. Each culture is different because its creation is mainly influenced by the climate of the place where it came into being, which in turn is much more diverse. The force of climate is an unseen one. Therefore, it is all the more powerful. It exerts its influence all the time and man is powerless over it without technology. If all mankind should have the precious opportunity to live life as well as he or she can, this unseen force, that of climate has to be reckoned with and conquered. I've observed a balance in a community as well as in people. This balance tends to be overall positive or negative, depending on the climate. No matter whatever is done, positive or negative, the overall balance will return to the one that is dictated by the climate. We sweat more; we need more water and foods to replace lost nutrients and regain internal body balance, and hence are inefficient and undependable in a hot climate. Above all, this causes us to have a very low self-regard. This causes us to allow invaders to take away our freedom and sense of equality. We do not progress. We cling to our superstitions for relief. We imagine our superiority though it does not exist. Superstitions shield us from realizing what nature has done to us and is continuing to do to us. They will remain as obstacles in our progress. They will continue to keep us where we are, as slaves in the order prescribed by nature.

Different cultures have different notions as to what is right or wrong, acceptable or unacceptable. It can be fairly said that certain cultures tend to inhibit the individual while others tend to liberate the individual and allow him or her to be the best that they can be. A climate conducive to the creation of strong, well developed individuals will doubtlessly go hand in hand with a glorious history as well as a sensible, less superstitious culture. The value of each individual in that culture will be high indeed because of its liberating, uninhibitive nature. Hence, there will be lesser dissent and discontent, which in turn spurs and aids each individual in the direction of progress. So the deciding factor in whether a culture inhibits or develops a person is ultimately the climate that has influenced its creation. The factor most influencing the creation of a culture is the climate of the place and the history of the people belonging to the culture. The people, their culture, their caliber, their strengths and weaknesses influence the making of their history.

Whatever inhibits a person, on a large scale such as the climate or culture, inhibits the human race and is an obstacle in its progress. People hang on to their culture. We cannot remove it. The climate is too mammoth a factor to be even considered seriously for removal. So what do we do? If neither climate nor culture were allowed to cause humans to live below human standards, one that has been accepted internationally, that would be enough. Human progress would not be obstructed anymore. How you feel inside is centrally important to all your bodily and mental functions. How you feel depends on what you've been fed and what climate you are in. Food that takes care of your nutrition needs and climate that aids your productivity.

If poverty was less widespread, we would have been more concerned about reducing it. But as is the case today, poverty is too widespread and trying to eliminate it looks like foolishness. Few care anymore. Even the poor are more or less resigned to their fate. They worry about their condition only when they hear and see how people in the developed countries live happy, wonderful lives of their choosing, with very few worries. Only then are they pinpricked out of their poverty-stricken existence. As a result, some of them aspire for better lives and some build up on the hatred towards those in developing countries. But most of the people continue to remain resigned to their fate. The hatred group has come into prominence over the past few years. They are called terrorists, and they like to kill the people who are better off than they are, on large scales, infuse terror into the prosperous public and ultimately breakup their feeling of security and destroy

their wonderful lives, finally bringing them to live horrible lives similar to their own. Unless the whole world stands together as one in accepting a good standard of life as the norm, terrorism will prove too much to contain. It's a case of overall balance. As long as there's jealousy and hatred on one side, peace cannot be maintained on the other.

In a community if one person tries to be good and succeeds at it, others don't become better (unless the climate allows it), they become worse and their influence over him gets stronger and stronger as long as he retains his point of superiority. This is ultimately what we call temptation and the devil's activities. One of the forms of influence exerted on the good person is harsh, unjustified, uncalled for criticism, which becomes stronger and stronger making the good person ultimately lose hope in himself as well as his self esteem. Soon, he plunges down to attain the equilibrium, which is the aim of all systems, whether a single individual or a community, whether animate or inanimate. But the good thing about a cool, temperate or even cold type of climate is that the ultimate equilibrium reached is strongly inclined to be in the very good or excellent region with regard to humans. Man becomes all the more stronger when he realizes the presence of this balance as existent in all types of systems in nature, including the ones directly concerning him.

With religion, man is without worries. He isn't afraid of death, of hardship, of his enemies, of anything. When he chooses to produce numerous offspring, he thinks, 'God will take care of them.' Just imagine how it will be if everybody thought the same. Climate causes the majority of human beings to think this way, which is why we have the pretty undesirable state in which the human race finds itself today. Living beings adapt their bodily features and functions to survive. Species, as a whole adapt their mode of living and codes of conduct to survive. This is what the human species does, whether in the polar caps or in the torrid equator. Unfortunately, the species adapts at the equator by adopting a way of life and society that gives too little importance to individual abilities, interests and freedom, due to the negative influence of climate. History has shown us that these people lose their freedom not only at the individual level but also as communities and nations. Inequality was thought to be a necessary evil, especially in olden times, for the maintenance of social order. But today we have vastly advanced technology working for us. This does eliminate the need for inequality previously thought necessary.

How does climate affect a person? Living in a tropical climate is tiresome and expends a lot of energy. This is inefficiency. This inefficiency carries over to other spheres of life, whether work, play or social behavior. A general feeling of worthlessness prevails as a person is ravaged in body and mind by the forces of nature, i.e. heat and rain. Life becomes a tiresome affair altogether. Life in short means much less to that individual than it does to a person who doesn't have nature standing in his way. He thinks life is supposed to be hard and lives the hard way. He thinks that one ought to work very hard to get something in life. He thinks that one ought to work hard for simple survival, and therefore has to. This may have been true in the days when man was little better than animals. But today man has advanced to a degree when he can change the environment including its temperature while still living in the hot tropical forest. This ought to be done first for further progress to follow because that is what will change his gloomy outlook on life. That is what will increase his feelings of self-worth. That is what will aid him in acting more like a human being and less like an animal. If we aim for this sort of royal treatment for humans, i.e., if we treat them according to the best that they can be, their activities will be more productive and less destructive.

We can and ought to stop humans from being born where they cannot be treated royally or at least with basic human dignity. But we don't, with the result being that one child is being born approximately every second into poverty. These children will not have access to safe food and drinking water and their very existence is threatened from the moment of birth by factors such as malnutrition, disease and hunger. These children will have to work hard to attain human dignity. Human dignity has to be worked for, fought for and died for. Because, like everything else, there is not enough for everyone.

Effects of climate on the mind and body



Whatever a person does in a hot climate, he or she will keep feeling powerless. The heat deadens you; the cold exhilarates you. Life ought not to be lived in the half dead state. Those who live like that often think they deserve much less and usually get much less. However, whatever they get in life, they cannot enjoy it as much as the person who is so much more full of life, one whom nature has aided in enjoying life and not obstructed. They don't think they have choices, they go

with the flow, and they can be easily subjugated and ruled over. It is not that they like it that way but that nature has molded them that way. Even with all the progress in the developing countries, they are in effect still doing the harder, more painstaking work that the developed countries have delegated to them. In developing countries, one does not see how much life can be enjoyed because everyone around them is as deadened as they are, getting very little from life. As long as this deadening by the environment exists, there will be inequality.

The environment does not deaden you in a day, a week, or even a year. It deadens you when you are a child, and in the process of adapting to your environment. You adapt by losing interest in things, in life itself, because it would be much easier to survive that way. To do unusual things or explore the unknown would require a huge amount of energy, as warranted by the existing climatic conditions. Life ultimately becomes a fight for survival, where you do things only to survive and this sort of behavior deadens you even more in body and spirit. When it's all about survival, you cannot afford to make mistakes, you learn very little by way of mistakes, become super careful about everything and you care very little for beauty, emotions or feelings. You lose your power to appreciate, little by little, as the climate hardens you in body and spirit. Life in short becomes one big dead affair. If life should mean anything, it is only due to alcohol or sex, which is why it is very hard for such people to retain their sense of manners, civility and rationality. What I have to say is this: We should not allow nature to mould human beings into animal like creatures made to work alone, deriving hardly any pleasure from either work or play. Hot climate causes you to disregard your own needs and desires; you keep trying to forget your own state of existence, on the one hand, while on the other hand you try to survive. But you won't try anything more than simple survival, causing yourself to rarely ever look in the direction of progress. They speak slowly, think slowly and act slowly. They are pushed aside by faster and more efficient human beings. And rightly does this happen. If we want progress, that is how we can achieve it. Giving space to less efficient individuals and allowing them to multiply, thus spreading their mode of living and conduct is like allowing the spread of a virus that kills human progress.

When an inefficient person sees someone or something more efficient and productive, he either ignores it or shows extreme interest in it. He ignores it when he feels inferior to or feels that he can never fully comprehend that person without feeling inferior. If he shows extreme interest, it is to mask his inferiority feelings, which have become too much to handle. The reasons for these feelings are that these people do not see anyone else to blame for their inefficiency, but themselves. But they don't have to blame themselves if it is the climate that has made them so. The fact that they do not see this force, which is climate, does not make their self blame justified, nor does it make any less relevant, the effect of climate on their actions and thoughts.

How disheartening it is, to have the pace of your progress slowed down by the climate in all your endeavors! You will know, beforehand, that you can go no faster than the rate that the climate allows. You know that your thinking and acting will not always be in synchrony, especially when the climate becomes more and more intolerable. Hence, you rarely do what you initially have in mind. Since you are rarely able to do what you had in mind, you rarely get the results you had in mind.

The climate stops you from being your best. Any individual who wants to be his best will have to live in a comfortable climate, particularly one that is not hot. All through history, people have tried to do many things such as projects, ventures and so on in hot climates, and they still are, continuing to fail as hopelessly as they did before. They are often bewildered as to why things are not working. The reason is simple: They had underestimated the effect of climate in their lives as well as the people who have lived in that climate and the inhibitive culture they have followed for many years. This unseen force causes people to sweat profusely while they undertake even the lightest of tasks. This brings up the need to bathe a minimum of twice a day, which again is very inefficient. All the time spent eating, bathing, following tradition and performing rites of superstition could have been used more constructively, had the climate, and consequentially the culture, been on your side. The world would have realized the effect of this unseen force earlier hadn't it been for the fact that this unseen force also dulls their minds, incapacitating their thinking ability, lowering them to the status of animals, while in the tropical regions.

Rational thought is well nigh impossible in the higher temperatures. Besides, the ability to think and to be emotionally stable is seriously impaired for a person who has been thriving in such a climate for long. The large food intake that is necessary to sustain life in the tropics causes most of the blood to go to the stomach, where it extracts energy for hours on end, because the food usually is vegetarian. This diminishes the blood supply to the brain, causing the mind to work at less than optimum levels. This aids in the inhibiting of individuals because their ability to think for themselves is seriously diminished most of the time, which does pave the way for the thriving of oppressive, authoritative regimes.

Eating large amounts of food is a waste of time. It is inefficient; it impairs our freedom and causes our nature to be more animal-like and less human-like, dependant on natural urges rather than rational thought. The heat makes us tired and weary, so we don't do our work efficiently. We are not functioning at our optimum levels. As long as the heat is there, inefficiency will be present. Once a person has spent a lifetime in a hot climate, it is often too late to save him. He has already adjusted to the climate and inefficiency has become an integral part of whatever he does. Even if the climate has improved, he will often go back to his inefficient ways, eventually. So, if we want people to be efficient and more productive, we should protect them from a hot climate, right from infancy. All progress becomes sluggish as people half-heartedly do their work. They have gotten a beating from the climate all their life and still continue to get it. Why should they get it every day? They do their work, all right, but they develop serious diversionary tactics, which help them to vent off the heat. Their speech and conduct show a negative mindset, forever concentrating on the pitfalls of everything their eyes are set on. They don't want progress, clean streets and respectable people, because it would not go well with their mindset. Their narrow mindedness will not be compatible with progress. They want to remain in a poisonous cloud of negative thoughts and superstitious ideals, which is simply a diversionary tactic to forget the heat and its incessant pounding on their body and mind. Quite clearly, they don't know that climate is the culprit and that they ought to be

blameless for the strong negative bent in their character. But instead, religion and tradition hold very strong influence over them, holding them accountable for their thoughts and actions, creating unnecessary mounds of guilt feelings.

If anyone ever paused to think about the effect that the climate has had on his or her life, and tried to understand it, he or she would stop most of the self-blaming for faults in character or action. Religion should not have gotten away with such ruthless, uncalled-for criticism. This has happened for centuries. It is the same today. Unless we realize how much the climate is responsible for many of the mistakes that we make, all our self-blaming would amount to no good. When the cause of mistakes is climate, the tendency most often is to blame oneself for it, because climate is visually absent and never seriously considered as a suspect, but the fact that it is unseen makes its effect no less relevant. In fact, it is the most powerful force that has been shaping the human race for centuries. Wakeup, humankind, to the awesome, crippling and inequality generating power of this natural force in our lives, which is simply not to be seen. When daily chores are monotonous, we hesitate to do them, but do them all the same. But even daily chores are hard work in the hot climate. Life itself is approached with reluctance. Life is like one big chore that simply has to be done. Who says so? Plenty of sources: Religion, Tradition, Culture, etc. The whole community exists as a burden to itself. Will it have any desire to progress, when climate has so cruelly crushed its desire to exist? The desire to exist is absent in the whole community, down to the individual level. When the desire to exist is absent in every individual, the desire to live and improve one's life is also automatically absent.



In a community of such people, if a few individuals actually possess the desire to live and improve life, they are regarded as immature and inexperienced by the rest of the community. Whereupon this person is pushed head first into the existing horrid climatic conditions for the purpose of attaining 'maturity' and 'life-experience', as they call it, whether it be in the name of work, necessity or tradition. Attaining 'maturity' and 'life-experience' is nothing more than a battering by the climate designed to breakdown the young, confident and open spirit of the person. That person will forever look upon work as 'hard' and 'difficult' and give that impression to everyone he has social contact with. This unseen force, climate, can make things tougher than they really are, less rewarding and more taxing on body and mind. Certainly, anything that degrades the human personality and the ability to think ought to be dealt with seriously.

Whatever a person does in a hot climate, there is a strong tendency to give it up half way through. The climate makes it very hard for the person to keep going at his task till the very end. Failure, instead of success becomes a habit. Fear of reaching heights rarely reached before, also discourages the person. The climate makes it so, that the person is very unfamiliar with success. This does invoke the fear of the unknown, which in this case has become success itself. Climate can alienate, not just a single person, but also a whole community from success. The hot climate, in short, destroys you mentally and physically, gives you numerous inferiority complexes and alienates you from success itself. How worthwhile are we? How much do we take and how much do we give? Are we a burden to the finite resources on earth or do we multiply those resources and give something newer and better to the world? If most of us take more than we give, then aren't we all heading towards scarcity and disaster in some way or other? Inefficiency makes us take more than we give. The greater the inefficiency, the lesser we give, the more we take. Efficiency of a human being increases when he is comfortable with as well as spurred forward by his environment. The environment that I'm talking about is a cold-temperate climate, which as history has shown, makes people more efficient.

The climate stands in the way of your physical and mental growth. Your nutrient intake is used up fighting the climate and sweating away rather than building up your mind and body, causing you to be less competent. Hence, you and your community (under similar conditions) will be regarded as less competent, when your incompetence was neither your fault nor anyone else's but the climate's. The climate has, in this manner, bound up the majority of mankind in deep poverty. It's a chain of poverty caused by climate and passed from parents to children. The lack of physical or mental capacity, though due to the climatic conditions, are reasons in today's world for rejection at any level, even basic education. Instead of blaming such individuals for their shortcomings, let us instead, more closely examine the climate in which they have lived. If we did so, it would turn out to be an extremely uncomfortable one in which exertion of any kind was too expensive to undertake, made more so by the poverty handed down through generations.

Blind faith and meaningless tradition dominate the lives of such people because they find themselves too weak to ask questions or rebel. The heat of these places has even succeeded in keeping the progressive minded Europeans from residing there. That has made it even harder for progress to reach these places. The places where progress would be toughest to come by are the regions with hot climates, lying along the equator. A glance at the World Map or a Globe would make this quite evident. Even if progress finally reaches these places, it will have a hard time keeping up the pace. The pace of progress will be slow and it will be hard to maintain whatever progress has been achieved. Extra technology and effort are required to keep up the pace of progress and to maintain whatever has been achieved. The activities of the people will always tend towards inefficiency and disarray, unless technology is used to offset the climate and make temperatures conducive to progress.

Since cultures are relatively suppressive or liberating in its essential nature and since this nature is determined primarily by the climate of the place where it came into being, many regions have climates and cultures which suppress individual abilities and hence make them unequal or lesser human beings. Since this sort of a suppressive climate and culture exists primarily along the equatorial belt, where human beings have always shown a greater tendency to multiply in number, it's not surprising that the majority of human beings live today in an impoverished, pathetic state, suppressed by both climate and culture. This state makes them less efficient and less productive, which in turn makes it tougher for them to attain good living standards and hence they are caught up in a never-ending cycle of poverty. That is the state of the majority of human beings, which undoubtedly, is a dangerous state to remain in. The inferiority complexes that build up from childhood in such an individual means that he or she will have an extremely low psychological profile. This person could not be considered totally safe socially. The inferiority complexes that he or she has been carrying around for a lifetime is often what has produced the drive to keep living so far in spite of intolerable living conditions. Ultimately, such a person finds it difficult to survive without his inferiority complexes.

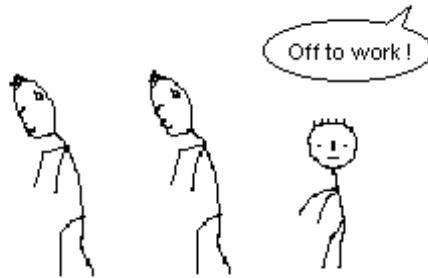
Brute force alone works in these conditions. People earn a living by just going out there and battling nature. Consequentially, such communities do not really progress from the animal-like stages of human civilization. That is where they will remain unless they realize how climate plays with their destiny. These people, with their negative mindsets, have closed the doors to progress. Those who really suffer are children, who through no fault of their own, will find themselves terribly incapacitated when its time to compete with the rest of the world. Ultimately, those children will have to unquestioningly accept a low standard of living for a lifetime. This unseen force, climate, keeps the majority of mankind living like animals. Why majority? Human beings multiply in the tropical regions. All life prospers in the tropics-vegetation and animal life. But it's only in the sense of quantity and diversity. For a more humanlike, evolved kind of existence, living in the tropics is a sure and solid obstacle.

It is the climate, then, which is the chief culprit. It is the climate, which makes life tiresome and meaningless in those regions. The climate causes a culture to spring up, which in turn teaches humans to live as slaves to the climate. With technology alone can we ever hope to break this slavery to the environment, especially the climate. But when humans are born as beggars everyday, can we hope to do this? One child is born every second below the poverty line, worldwide. When this is the present state of humanity, can the human race ever hope to break the shackles of slavery to the environment? How can the poor ever be in a position to buy technology that breaks this slavery to the environment and make them masters of the environment rather than slaves? But how can the inhibiting forces of culture and climate be offset or avoided? Money can allow a person to stand independent of culture and climate. Money can buy technology that will regulate the climate (specifically, air conditioners).

Only if a person has to greatly depend on others does he have to follow all the rules that they expect him to follow. Money allows him to be more independent and causes many people to be dependent on him. This is reality. The human being needs this sort of a balancing force when he is a child more than at any other time. Because it is at childhood that one is most dependent on others. Add to that the forces of culture and climate and the individual child has no choice but to follow the rules if he has to survive at all. How foolish does the cry for freedom and justice seem in the light of this imbalance that has existed since times immemorial! How foolish it is to try to liberate mankind from all the ills that affect him without first protecting him at the time that he needs protection most! We can thereby prevent a person's individuality and uniqueness from being destroyed. It surely is dangerous to play with a person's innate sense of identity. It is what defines him and his life's activities. What he will and will not do. This identity is first manipulated by the parents to suit their needs and then by society. The individual cannot say no to this process, which starts right from childhood, at the time when he is most helpless and continues to keep its grip over him till his death. This ought to be stopped! How else will mankind be truly free?

CHAPTER IV

THE CHAOS



Inequality and Injustice

How did the gross inequalities we encounter daily come about? Survival of the fittest? The reality is that if a person is born with more, he usually is closer to his dreams than one who isn't. He does not have to be fitter than the rest. You and I may dream of a better job, a new car and a new house. There is a large part of humanity that dreams of food, shelter and good health, or has stopped dreaming of those things altogether, because they are too much to ask for. Will their children have a better chance? If we want equality and justice, we must offset nature and natural conditions. We must improve the natural conditions of the less fortunate. This is quite a straightforward idea but it simply has not been implemented because it is mainly the less fortunate who have almost doubled in the past centuries. And the rate of increase of world population itself is increasing (1930-1960, 1 billion increase; 1960-1999, 3 billion increase).

Don't these people know that they will have even less than what they have now if they proliferate as they are doing now? Don't they know that they deserve more? They know all that, better than we do. They know the stark realities of poverty, hunger and malnutrition. But they have gotten used to it. They have gotten used to living below human dignity. Most of them do not know how it is to be treated with basic human dignity. They simply don't know that they are entitled to better lives. Some of these people may get enlightened but they are too few, and it is often too late. Whatever they do for the good of their brethren is more than offset by the sheer cruelty of life itself. So the majority get used to their undignified, unfair, unremarkable and unwanted lives. It is the most pathetic thing in the world. When one of them dies a dog's death, what is the point in crying over it, or feeling sorry, since they can do nothing about it. They simply cannot be sure that it isn't going to be their turn tomorrow. Being inhuman is their way of survival. They can only afford to be heartless and self-centered. Can those of us who have been treated with human dignity and better lives let this continue to happen and make more and more of humanity hopeless and pathetic? Ought we not to see that something has gone wrong, terribly wrong, somewhere, that we don't value human life the way it should be?

The majority of mankind has gotten used to living pathetically. Offspring born to them are going to live like them, probably worse. The roots of inequality will remain. The hopelessness and dispensability of the majority of mankind will remain. If we want to remove these, we should not allow those who have gotten used to an inhuman lifestyle to pass on a similar lifestyle to their offspring. They can have as many offspring as they desire and they can teach those offspring nothing but to live the pathetic life that they lived. The most heart-stopping event that happens in this process is the conversion of an innocent new human being, full of possibilities, talents, capabilities, possessing a right to a good life and to the best that humanity has to offer, into a creature that can hardly be called a human being. His or her transformation from human to inhuman is what we must stop. This has to be our greatest cause for concern.

Did they have a choice? No. They were told: "This is all we have for you. This is how people are supposed to live. You are like us, you are one of us, and you don't have a right to anything else." He was basically taught that living with unfair treatment, lack of opportunities and with less than human dignity was normal. He was taught that unfair treatment was fair. He was fooled into believing that inhuman treatment was all that he deserved. What is worse is that these already low and prevalent standards are becoming lower and more prevalent with pollution, overpopulation, unemployment, etc. on the one hand and with an increasing frequency of floods, famines, droughts, etc. on the other hand. What is much worse is that successive generations will be increasingly told that all this is normal, that it's all part of life. Isn't it crystal clear that life will continue to get harder for the majority of humankind unless future generations think that they deserve a better treatment? If we don't value a good quality life for our kind, the human kind, who else will? If not, future generations will be told that their horrid lives are normal. They will be told that life is supposed to be horrid. But we know how good life can be. And unless we ensure the goodness of life for future generations by stringent measures, we are not preserving the quality of life; we are letting it deteriorate. The way it has deteriorated for the majority of our kind.

What is needed is a conviction of the sense of fairness required in securing the right to all the best that can be had for every individual member of mankind. The conviction that it is not normal, that it is abnormal for the majority of mankind to get far less in terms of conveniences, technologies, opportunities and so on. It is abnormal for the majority of mankind to be cut off from enjoying the fruits of human progress, first and foremost of which is the high quality of living which a human deserves, especially when one such human being can do a whole lot more now than ever before. Every newborn member of humanity ought to be treated nobly, because he or she can do much more now than anyone ever before, thanks to human progress. What is generally thought to be the minimum standard of life is in reality much below minimum, because no one takes into account the factor of human progress. The lowest of human standards should mean, at the very least, good quality food, shelter and hygiene, freedom of expression, choice of work, a safe work environment and a high capacity to buy the latest technology. This may sound too impossible, but it is inhuman and unfair to make people toil for a lifetime for the capacity to buy the latest technology when there are those who can have it in the wink of an eye and hence be more efficient, productive and dominant over those who cannot.

Why has technology not reduced poverty? Technology is not worth more than human life. Human life is worth more than technology. Let technology measure up to existing human needs before new human needs spring up, instead of human needs adjusting to what technology can offer or human dignity lowering to what technology can accommodate. Technology has never been able to catch up with the needs of an increasing human population. The more that technology provides, the more the people will multiply and there is never going to be a balance between the two. The majority of humankind has gotten used to living with too little. The moment technology and progress come to their aid, they feel like they can give vent to all those pent-up frustrations. They just want that moment when they can feel, think and believe that life has been good to them, even if it hasn't and revel in those moments for as long as they can. What happens later as a consequence matters much less to them. They have got used to the worst of life and they are not afraid of what lies ahead. They will always go back to what they are used to, what they are comfortable with. If we allow their offspring to get comfortable with a similar type of environment, we can be sure that they will be part of a multiplying section of humanity, always living in poverty and spreading the indignities and horrors that life has treated them with.

Comte, Spencer and Sumner, prominent sociological thinkers, were advocates of the 'Survival of the Fittest' theme, which is the theme that is largely followed in the world today. The idea that social struggle was the key to the future has resulted in the highly competitive economic system of today. This system, as we know, has brought us to the brink of disaster as much as it has helped us to enjoy the fruits of progress. In fact, this system has led us to over exploit some resources and neglect others, thus upsetting the balance of nature besides creating masses of poverty. 'Survival of the fittest' is an inadequate theme for us to follow. It has helped us reach great heights of progress for long. To sustain it, the approach has to be self-sustainability. Life should be only as much as can be sustained. Laws preventing unsustainable life is the only hope of humanity.

This is heaven. You are in heaven. Or you can buy heaven for yourself. The best of human ingenuity and progress is quite within your reach. I know that the majority of mankind is not amongst you. They are not in your class. Good Food. Good Climate. Good technology. You are in heaven. I cannot, honestly cannot imagine a higher state of existence. It's all in your reach. Just this simple state of living is what you and I have to extend to the reach of the rest of mankind. To them, they who are more in number, more in suffering, more in pain and agony. If we secure, we can feel safe; we can predict the outcome. We secure our roads, our houses, and our future. Why don't we apply this security principle on a broader scale to secure and protect something that's much more in need of being secured? And what could that be! Secure ourselves. Secure our future rights before we are born. So here is the truth: A perfect world and a perfect life for everyone is one of the easiest and most natural things that mankind can achieve. It is what must be achieved.

The complete truth is: Poverty and suffering is kept in existence by societal codes of behavior and conduct. These codes tell people that helping the poor will put them in the right with God. And so the poor remain so that the rich can put themselves 'in the right' with God. If we are going to help the poor so as to erase the suffering and disparity, the poor will remain because they are hence nurtured by society. India is such a strong example. Helping the poor is such a strong concept here that the poor have always remained strong in numbers. Always. We know that life is not perfect. Now we know why it is not. We know that whatever "-ism" we follow, it just doesn't deliver on its promises or on what we expect of it. The answer is simple. Humanity has to take full responsibility regarding its own destiny. We have to frame better laws. We have to stop depending on ideologies that just don't deliver. We have to stop thinking that God is taking care of us. No one is taking care of anyone. The better-equipped ones and the more self-centered ones are the ones who get along and in many cases the only ones who manage to survive.

The ultimate argument of culture and society for giving us rules and regulations is: 'it's for your own good.' If a person has enough money to live well for a good number of years, then the threat to survival is reduced and hence the need to follow rules and regulations laid down by society to ensure self-survival is reduced, too. Therefore, money does give immunity against the forces of culture by eliminating the need to follow rules and regulations of society. Rules of society ought to be obeyed, but the need to obey these rules for simple survival should not be too great. Nor should the rules be too inhibitive and stifling regarding human nature and self-expression. In every country, it is often the poorest of the poor who find the rules toughest to obey. All societies are inhibitive in varying proportions. While communism and dictatorship are regarded unacceptable, forms of capitalism in the U.S.A and Europe are regarded acceptable. Rules laid down in all these places do inhibit a lot of humans from growing up to their full potential or having a fair share of life. Even the unacceptable features of today's democracies ought to be removed if we want a fairer, more just world. We have devised many schemes to protect the poor, but they have not been really successful. Anyone weak is entitled to protection. Protection that they most often do not get. Hence, all the weak cannot be protected. We could make everyone weak by restricting everyone in some way or other. Alternatively, we could make everyone strong. Let us identify the factors that make people weak. What are we waiting for? The diseases that cause humans to be weak are not cancer or heart disease.

We know what it is already. It is a hot climate, a suppressive environment and culture, and a lack of money to conquer those conditions. Not preventing the birth of humans into these conditions means not checking the spread of the diseases that make humanity weak.

How far have you reached in life? Do you have your dream job, drive your dream car and live your dream life? Dreams are seldom reality. But you keep trying to make your dreams reality. That is why you do whatever you do, everyday, whether you like it or not. But at every moment that you are toiling for that dream job, car or life, somebody is enjoying that very job, driving that very car or living that very life. Why? He was born with a whole lot more than you were. You are taught that you have to toil to make your dreams reality while he is taught that good things are a part of life. Does it seem fair? The farther your dreams are from reality, the farther your children's dreams will be from reality. Not that their dreams are different, but because their reality will be more competitive and harsher. If your dreams ever come true, it will be usually at the expense of your children's dreams. Or you will have to give up your dreams so that your children's dreams come true.

Why is there so much suffering in the world? Why so many disparities? The answer is simple. We do not care enough to make a real difference. All we care about is what rewards God will give us or the fame that will come to us or the gratitude of those we help or just for the sake of keeping tradition or some other selfish reason. All this is hard work. The easy work is to strike at the very roots of disparity and suffering. But we don't even think about and find out the roots because we would be opposed by those who seek fame, gratitude, acceptance in society and other selfish things through the pretence of helping the poor and the suffering. The poor must exist to satisfy their ego and selfishness. This is similar to the truth expressed by the proverb: Where there is forward motion, there is turbulence. The other reason why we cannot or do not find out and strike at the roots is that we have been conditioned to believe that it is close to impossible by society. Society people often do 'good' and 'charitable' deeds only to fulfill their selfish desires. Selfishness is the root of all suffering. It can also be the root of all good. Though the former has been said through the ages, it is not the complete truth.

It is hard for people who live carefree lives to imagine how it is like for the majority of human beings who have to live otherwise. The sheer hopelessness into which a human being is born today is something we can choose to forget. But it is there as inescapable reality for the masses. They have no one to turn to. They cannot understand why they are treated so badly by life. To quell those thoughts, a culture and tradition has sprung up, centuries ago, around the place they lived, which told them, and previous generations, to accept the hardships of life as normal. That authority should not be questioned. Without a tradition or culture such as this, human beings would not survive in that region as a race.

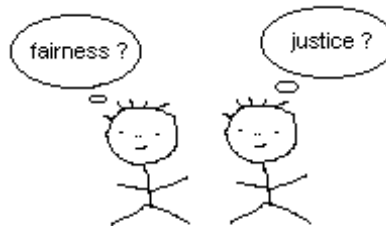
It is a very disturbing thought that people often do horrible things for money. But it is also quite true that only the rich get what a human being deserves from life. What does a human really deserve? It is not just one or two unfair strokes in life, but a uniformly unfair life by which a person dies bit by bit. Let's face it: Every one of us bears the brunt of everyday life, wearing out bit by bit each day. The richer you are, the lesser you have to wear out each day. The longer and better your life would be. People dying like animals on the street ... People living like kings on the same street ... What disparity! Something has gone terribly wrong with our value system. Taking from the rich and giving to the poor has never worked, but somehow that is what most existing systems aim to do. Will it ever work? Aren't we taking a little too much liberty with the lives of the rich as well as the poor? We cannot help regulating people. The few who get what they deserve as a human being, i.e., a reasonably fair treatment are either living in a rich society or living corruptibly in a poor one. Since the majority live in poor societies, the majority of those whom life treats fairly tend to be corrupt. Such is the state of humanity. It gets harder each day to live righteously. More and more of mankind become dispensable each day as technology grows exponentially. There is lesser and lesser dirty work that has to be done by humans. But accordingly, human population has to come down. But since the opposite is happening, mankind is pulled in two opposite directions, that of technology and efficiency and that of old-fashionedness and inefficiency.

Bringing down the cost of goods will only result in low quality goods. Focusing on a few special categories of goods will only make the government and people debt-ridden. In such situations, people escape from reality in many ways. Alcohol, drugs, illicit sex, etc. are examples. Even religion. Why are underdeveloped countries so religious? Religion is more an escape from reality than a free choice of faith. It is also a means to discipline a population uncontrollable in many ways. It is the only solace of the poorest. At least God, they feel, think and believe, will be fair to them. Even if life isn't. Religion says: "Those who enjoy life on earth will suffer after death in hell. Those who suffer here will enjoy life after death." Most people interpret religion in this manner. It's confusing. To be honest: Why do we have all the facilities to make life better and then why do we hesitate to enjoy what we have and then why do we propagate ourselves and make all the progress we have achieved worthless? We progress and then we make that progress futile. We progress again and again we make that progress futile. WHY? We progress when we feel sad about our conditions to the extent that even religion says we ought to live well. When we therefore begin to progress and achieve living conditions close to heaven on earth, Religion changes its stance. Listen to me: Religion changes its stance. Religion, the solid everlasting, infallible, truthful, dependable entity that it claims to be, changes its stance. What stance does it take? It now says, you know what it is: that those who suffer here will have eternal joyful lives in heaven and those who enjoy life here will suffer in hell. The progress rate slows, besides that the population increases because religion accepts sexual pleasure as right. Take notice! It hardly accepts any other pleasure as right. See the tactics of religion! Why did religion change its stance? If there is heaven on earth, then what good is religion? If mankind is perfectly happy here, then they are less desirous of being in heaven after death, and consequently less inclined towards religion. To make life harder and not easier is therefore, in the interest of religion.

Instead of thinking as a nation, that we might be lucky if we strike oil or lucky if we strike gold... Lucky if World Bank loans, or lucky if MNC's invest in us or lucky if the value of our currency goes up or lucky if the monsoon is in our favor or lucky if the rains were good this year... Lucky if we got a good minister/governor or lucky if the tourists were in good numbers – let us instead give more value to every human being. The life of no human being should be at the mercy of

any of these factors, however promising. Let us bring a human being into this world when there is not just enough for his survival but also for his growth and productivity. The emphasis of most nations today is on the survival of its people rather than availability of opportunities for the proper growth and maximum productivity of every newborn child. Is it there or not? If it is not there, won't the child be denied equal opportunities such as proper schooling, proper nutrition, choice of work and so on?

Let us reach for the stars so that we may at least touch the treetops. The situation is so bad in today's world that unemployment, poverty and ignorance are considered as permanent features of any society. Think of the innocence of the child. Think of how he did not even ask for a life, to be born, much less into the maltreatment presently meted out to him. Think of how much he differs from those who were born into rich families. Or does he? He is just like them, only difference being the lack of money. While others were born with a lot of money in the bank or elsewhere, he was born with nothing, either in the bank or anywhere else. Is he only one person, an isolated case? No. 60% of the world lives below the poverty line. That's 3.6 billion people who are suffering the same fate. The fact that escapes us is that more than 60% of the babies being born every second, minute, hour or day are born to these very people and are in all probability going to live out that very fate. If we at least begin to recognize this fact, we would suddenly feel the urgency in stopping this as quickly as possible. This catastrophe that is facing us and is continuing to face us without relent, is also the parent of many other disasters that we face today, foresee in the future and that alarm us, while we do not still see the real catastrophe causing all others. If we do see it, we would want to run for cover, so great are its implications. The grossness of the unequal treatment that is going to face one newborn child born every second into poverty, for the rest of his or her life will become absolutely incomprehensible. All this talk of poverty and suffering is sickening. Only if we would remove it all. Then, we would not have to talk about it again. Poverty could become an extinct word.



When humans are taught to live with less than what they need and deserve and don't know or think appropriate for themselves a better treatment, they usually don't think that their children need or deserve anything better. Nor can they do anything about it. They think it is okay to be treated unfairly and without dignity. They think it is okay for their children to be treated the same. This unfair treatment will not be acceptable to every one. A life of constant suppression at the bottom of society will build up resentment in their hearts. This resentment expresses itself in as crime, communal disharmony, religious extremism and even overpopulation. We know of two examples in history when population increased dramatically after the people of a region experienced severe threats to their existence. One, the Great Leap Forward, a concentrated national development project in China in the 1950s caused great losses of life and the people responded with a 3% annual population growth rate in 1963. The second one is a recent one; that of the Sept. 11 attacks. The following baby boom in the USA shows how people respond in general when they feel threatened. This sort of threat is a constant factor in the lives of the poor. Their existence is threatened by poverty, government policy, inflation, and so on. These changes affect the poor more than anyone else. In such a scenario of existence, it is only normal for humans to multiply. The result will be that there won't be enough even for survival, forget human dignity, forget equality of opportunities.

In short, unfair treatment leads to the buildup of resentment that expresses itself in the form of communal disharmony, religious extremism and overpopulation. Of these, overpopulation particularly causes more unfair treatment that keeps the whole cycle repeating over and over again, the byproducts being greater injustice and insecurity. Prevention, as they say, is better than cure. We don't have to wipe away every tear from the face of every man and woman. They can do it by themselves. It's the children who should not have to cry. Instead of wiping away tears, let us not let the tears come, then we won't have to wipe them.

We know this: No one gets exactly what he or she deserves. Some people get more than what they deserve while others get less than they deserve. Why? Luck? No. Not luck, but money. Being born with more, makes the person better equipped to snatch more than his share while the less equipped (less money) cannot do the snatching which consists of the socially acceptable snatching. The poor, the less equipped and the ones born into poverty are all the one and the same. They cannot afford to do socially acceptable snatching. They are often not even equipped to do the socially unacceptable snatching either, but the rich manage even this type of snatching better than the poor, simply because they are better equipped for it. The poor amass. Finally, they do the worst and most unacceptable types of snatching and find themselves branded as criminals by society. All the while the real criminals pass off as not just normal people but as people worthy of admiration and respect just because they make snatching from society look respectable and right and can afford to do it that way. The person who can get his way is the person who seems right in the eyes of society but has bent its accepted

norms and rules to the maximum possible extent. He is admired and respected. Is it right? It's obvious that such people are closing their eyes to the rules and customs that others have to follow. Yet, instead of treating them for what they are, wretched thieves, we admire them ... the way they speak, act and live, besides trying our best to imitate them as completely as possible.

Why aren't we improving the state of the world? Let's beware that there is always the danger that stagnation in human progress could mean degradation taking us in the direction of Stone Age. There is a Jewish proverb, which says that if you are not growing, you are actually becoming smaller. That seems to be quite true in the case of humanity. If we don't progress, we may be quietly slipping towards our own doom. Either way, the present state of humanity clearly does not warrant any complacency on our part. The reluctance to act causes everything to remain in disarray. The reluctance to think is further reinforced by this state of disorder and disarray that one has to live in. The reluctance to give up superstition and blind faith is further reinforced by this reluctance to think. The reluctance to travel the path of progress is further reinforced by the reluctance to part with superstition. Therefore, reluctance towards advancement and progress begins with the climatic force, which initially causes the reluctance to act.

We often think that children live carefree lives. It's true. Even in the slums, children are quite carefree, except when they're dying of hunger, in which case they would be scarcely moving. Children are carefree because they want to enjoy whatever they've got and also because they are far less able to change their situation. We adults worry because we possess much more ability to transform and better our lives and most often are not able to use these abilities to the maximum. For all those who wish to be their best, I have this advice: Try being in a slightly cold climate and see yourself come alive. But that won't be enough. Proper food and shelter are also needed. For all these needs to be fulfilled, money is a must. If humans are not treated well they will only be trouble to themselves and to others. Everyone ignores the depth of unequal treatment in this world as long as it doesn't concern him/her. It hits me sometimes but all I can do is groan and forget. Unequal treatment based on color is what hits me the most. It is worse in the less developed and less modern countries than in the developed ones. In the developed countries, they get to be treated like humans, at the least. In the underdeveloped countries, they cannot even be treated like human beings owing to lack of adequate resources, while the group considered superior gets to be treated like humans. Due to lack of money and resources, the unequal treatment gets aggravated in the developing countries, with the excluded group getting hardly anything at all in life.

When normal, healthy, thinking individuals improve the environment that they live in, in some way or other, they do it for everyone. Not just themselves. Those who are not normal, healthy or sensible also get the benefits of these improvements. As a result, they become better equipped only to spread and affect the world with their own abnormality, unhealthiness or stale thoughts. The very efforts to improve the lot of the less fortunate will not lead to the intended results because of the above given reason. Those who try to do good hence find themselves in a dilemma. If they do good, it ultimately leads to harm. If they don't do good, their race is still headed towards doom. This dilemma exists in today's world because progress is not aimed at the grassroots level of human life, i.e., childhood and because too many compromises are made on such efforts.

Only two types of groups exist in developing societies: the group considered 'normal' and the group considered 'inferior'. There is hardly any superior group. But there will be a few considered superior such as film stars and politicians who hardly accomplish anything at all of usefulness to their society, but are simply held in awe because of the way they talk, act and live. Why are there only two groups: normal and inferior? Here again the reason is that there is not enough for all. To be considered normal, the family you are born into, your color, your sex, etc. are what matters. All these are beyond your control and are pre-determined. Yet these are the very factors that society checks to decide whether a person can be considered normal or inferior. If you fail any of these checks, you go down to inferior status. In reality, you are normal if you are a human being and you are inferior if you act like an animal (break laws, abuse others, etc.) It is totally under your control. You choose to be inferior or normal. You can even choose to be superior if your acts are far better compared to either animals or humans. Yet, the choice is still yours. But in the developing society, being inferior is not your choice at all. You can do nothing about it if without acting in any inferior manner, you are still labeled as inferior at birth and throughout your life by everyone you know. This would lead to a denial of opportunities for growth in all spheres throughout your life. Consequently your productivity will be lower, which causes society members to reaffirm faith in their concept of who's superior and who's inferior, reinforcing the inferior status given to that particular color, gender, gender, community, etc., keeping that group forever in poverty and oblivion.

Is it really security that we are after? Life can end at any moment and by any cause. Once it is over, we do not know what happens. But if we go by what our senses tell us, once life is over, it is OVER. There is no more happiness or pleasure in life. Or maybe there is. We simply don't know. Let's do something that will satisfy us in our lives. But can we always satisfy ourselves? That depends on our needs and desires as well as the capacities which nature has endowed us with to fulfill them. This capacity depends not so much on genetics and talents as much as in the facilities surrounding a person that will help him to do what he or she wishes to. If it is ensured that these facilities are present before his or her conception and consequent birth happens, then this individual can be said to have been fairly dealt by life. If not, the individual is faced with a bundle of lies and superstitions that try to fool him that life has been fair, these lies and superstitions being the very seeds sown in him which will later sprout, grow and turn him or her into one of the innumerable instruments propagating and maintaining in order the innumerable forms of camouflaged evils of all forms in society.

As the truth fades, it loses its attraction and is discarded. We, as a human race have not found the solution to global problems because we don't like the craggy old truth. But however old, the truth doesn't die, simply because it is the mountain peak in the landscape, forgotten because it is too familiar. But how much ever we ignore it, it will still be bigger and greater and immortal compared to us. It doesn't interfere in our business. It doesn't tell us when we're right or wrong. It just stands there to remind us that if you're great, it shows. If you're right, it shows. If you're wrong, it shows.



EXTINCTION

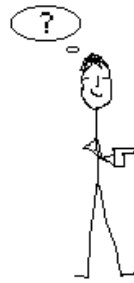
Nuclear Holocaust – Something that has shook up our perspective on life. We try to go on as before, but we know that we live in a world much changed. We don't know when 'IT' will happen ... if it will happen at all... At no point in time can we be completely certain that it will not happen. The world is full of injustices, inequalities and insecurities. Fool yourself and be happy. Everyone who claims to be happy has mastered the art of looking the other way. All of us want to be happy. We can either cleanup the world and be truly happy or we can master the art of looking the other way and be happy. I am sad because everyone of us has chosen the latter because we think it is easier. It is not. Ask yourself why happiness doesn't last. Unhappiness spreads as contagiously as happiness does. Your happiness based on looking the other way will not last because the causes of unhappiness will affect you or those near to you at some point. At that point, if you continue to look the other way, the causes of unhappiness will start causing unhappiness. First, to those close to you, and then to you and there ends your happiness – yours and others'. The circle of happiness with you at the center and your contacts has shrunk to just you and then vanished when you became unhappy. If this hasn't taught you a lesson, you will again start becoming happy by looking the other way, following quick fixes (the world is full of quick fixes) and spread the happiness to your contacts, who will in turn spread it to their contacts and your happiness circle grows in size. Until the next time. For, as you would readily agree with me, the world is full of causes for unhappiness. Globalization is being pursued as the end to all suffering for most people. But this also means for most people their happiness will be lost more often, because the outer periphery of contacts will be in touch with more contacts. Contacts having grimmer and harsher causes of unhappiness. If we are going to fight, happiness vs. unhappiness, happiness might win because most people prefer it, but it's going to take a long, long time and because it's a fight, the costs are going to be steep.

We have fought to secure equality, justice and harmony. But we have failed. We have a very sorry-looking history as a human race. There will be wretchedness and strife because that is the way of nature. That is our natural state. Human beings are not all the same. There are extremes of characters. Though intrinsically, man, like any other living creature will be good to those of his own species, when the need arises to fight for or defend one's territory, loved ones, beliefs or one's own life, his or her character turns unpleasant. We need to do this, as humans, on an increasingly frequent basis with the population explosion on the horizon. There is going to be a shortage of access to and availability of the resources needed for even basic survival in the developing countries while the developed countries will be more affected by a shortage of the resources needed for activities other than basic survival. So, there is going to be an ethical clash here. The developed countries will use the finite and rapidly vanishing natural resources to support activities other than basic survival, such as modern conveniences, industrial activity and scientific research while these very resources would be claimed by the developing countries for the basic survival of its teeming millions. Either the standard of living and the rate of scientific progress in the developed countries has to go down, or the teeming millions in the developing countries will have to suffer the neglect of their basic survival needs. The rate of scientific progress and the standard of living of the developed countries will have to decrease in accordance to the sustenance of the lives of millions of human beings in developing countries. It is already happening today. The true nature and cause of all kinds of international disputes, between developed and developing nations is this. It is the same universal principle. As quantity increases, quality decreases.

The problems of the world remain because people think that they are incapable of finding real solutions and pushing through for their implementation. We are afraid of the possibilities of bloodshed and revolutions. But listen! In this book has been presented a bloodless and potentially effective solution to all problems afflicting mankind. Further progress is not needed. Only extension of the fruits of progress is needed. That is what is intended. And that is what needs to be achieved. How can we just keep trying for more progress without first ensuring that the fruits of progress are reaching all? It's like a train with no tracks to guide it, accelerating forever. Sooner or later, it is bound to hit some obstacle and destroy itself. Children should not be born into poverty because they cannot do anything about it. They cannot help but be adversely affected by a life of poverty. The future lies in the hands of children. If we give them a good life now, they will have fewer resentments and frustrations. They will be better able to control themselves, think rationally and act for the common good as well as for their own good. If we neglect them, they will be at the mercy of nature and society, which will not treat everyone equally, giving too much to some and too little to others. Nature cannot be trusted anymore because it runs the world on the principle of survival of the fittest which is always in clash with mankind's declared ideals of equality and justice. Man has the power to remove poverty from the face of the earth. Let us secure the future of humanity by securing the future of children. **LET US SECURE THE CHILD!!!**

For a Perfect World, this is what we have to do first: No compromises should be made on child well being. No child should be allowed to be born into an unhealthy environment. If possible, this should be made sure of even before the child's parents are married. That is what I meant by no compromises. The human being is extremely valuable. Today, you and I

will not be treated with the respect we deserve until and unless our forefathers thought of us as extremely valuable, worthy of careful handling and deserving of a healthy environment. We wouldn't be normal, healthy, thinking individuals if no one saw to it that we were in environments that fostered healthiness, normality and intellectual growth.



A perfect society sounds like a dream. We have to start believing that dreams can become reality. But we have to start from the basics. We cannot hope to provide employment and opportunities for the youth if we cannot provide food and shelter for the baby child. We cannot hope for a crime-free society without first nipping off the buds of crime before they get a chance to form, i.e., preventing the very circumstances that promote and sow the seeds of crime. Do we want a perfect society or do we want the police to keep their hands full? Or are we afraid of change? Are we afraid that any existing institutions will be scrapped? Well then, if the answer is Yes, the next time something bad happens to any of our loved ones, we will be responsible for it at least partly, because maybe it wouldn't have happened if we had tried to make the world a little more perfect. We did not do what we could to prevent the misery and hence we are partly responsible for bringing it upon ourselves or upon someone else. On the other hand, if we want to live in a perfect world and not just experience them in movies, let's get busy plugging the holes in our current social systems. The large gaping holes that I've discussed are the ones that I consider as greatly meriting all our attention and efforts.

People forget their dreams and try to think of and adjust to reality. They say to others: "Forget your dreams; see how harsh and unrelenting the reality is." If reality is so harsh, then why do we keep bringing more humans into this world? Let us stop, make things better and then think of bringing more people into this world. Why do we give up so easily? Let's make it happen. Let's not fight exclusively for animals. Let's not fight exclusively for the aged. Instead let's fight the cause of all these problems, the overpopulation on earth and consequent depletion of resources which has led to overexploitation of some resources and neglect of others as well as the scarcity and poverty facing humans. All we have to do is ensure that humans are not born when there are no sufficient resources for allowing them to be treated with equality, justice and fairness in all matters. Otherwise, we will continue to feel that our efforts hardly matter, which quite often is the truth.

The greatness of great people... Is it really greatness? True, they did the best they could with existing conditions and achieved what they wanted to. But it's only so in comparison with others. In comparison with others of their age and time, they probably got better food, shelter and healthier environments. I have done a study of great people and what I think is that they tried their best to make the minuses in their lives pluses. The few minuses. They had far more pluses than minuses. This inclination to make minuses pluses was an inborn trait, but that alone is not the cause of their greatness. Proper care in childhood is the most common factor in the childhoods of the great. Their basics were solid and tough, which is why deep inside they felt that they had something that could beat the odds. Simply put, their childhoods were better than others' childhoods.

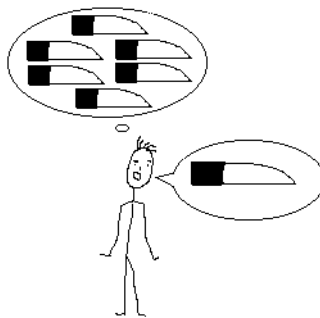
"Child is the gift of God to a family. To destroy the child is to destroy the presence of God in the world." – Mother Theresa. The state of the world is such that the need to destroy children before they are born is greater now than ever before. Why? There is not enough for that child. There is not enough for more children each year. They either have to live with less or be killed, if their parents decide that their child should not live miserably (abortion). The child, therefore, is the basic block of mankind and his society. If the child is insecure, mankind is insecure and he can expect calamities, bewildering him one after the other, until he is completely destroyed.

It is only when the need arises, as now, that humans fight with each other, commit crime and destroy life and prosperity. Like any other species, we do not fight with or kill, the members of our own species unless we are absolutely driven to it. The crime, hatred, violence and discord among humans for centuries is supposed to be our natural state, but it is not. Sages and saints make it look even more so that peace and prosperity has to be striven for and is away from the easy reach of humanity. But we are so much more intrinsically peace-loving than we think, it's not just due to external factors that our behavior takes a wrong turn, but also the centuries-old wrong perception that man is intrinsically evil. We become evil only when we are threatened. When our possessions are threatened. When our loved ones are threatened. When our beliefs are threatened. Or when such behavior becomes a habit and then a part of your character, which is the reason for most of the evil in the world. Unrelenting threats to survival of oneself or one's social or personal necessities, mainly during childhood, causes a habitual response of fighting back, which then becomes an acquired part of your character, a part which then asserts itself even when there is no threat, causing you to appear as evil. We can become the most evil of all the people we know when our very life is threatened. Denial of the fulfillment of our basic needs is a form of threat to our very existence. Remove all threats to our survival, self-expression and happiness and we will live in peace and harmony. Let us be. Who we really were born as. Do not try to mould us into a pattern for that will only make us more harmful and not useful to society.

But we also know that man's desire has no limits and in satisfying his desire, he harms other humans. The more humans there are, the more likely obstacles in his path, the more humans are harmed, because more humans would also be desirous of the same and would challenge him. Man's desire can neither be completely extinguished nor satisfied. Either extreme is dangerous. To extinguish his desire completely would result in the extinguishing of his desire to live itself, making him inhuman and lifeless while satisfying desire completely would be impossible, and if seriously attempted, would cause either war and strife over natural resources or the depletion of natural resources, or both. Man's desire is not to be extinguished or satisfied completely, but controlled. To be able to control one's desires is possible only if one is knowledgeable. It is possible to be knowledgeable only if one is civilized. It is possible to be civilized only if one's basic survival needs are fully met and never under threat. So, if we secure basic survival needs of all humans, freeing them from the animal pursuit of food and shelter and instead allowing them a civilized pursuit of knowledge and education, we would make them all knowledgeable enough to control their desires and therefore end the wretchedness and strife that has plagued humanity throughout its existence. Man can control his desire through knowledge but knowledge cannot come to him without being civilized, i.e., without transferring him from the animal pursuit of food and shelter to the civilized pursuit of knowledge and education through securing his basic survival needs.

What does a human do with his/her life? Enjoy a comfortable life, pursue one's work of choice, keep trying to live a better and longer life and so on. Life is not comfortable always. Hardly does a person get the work of his choice. But we can keep trying to live a better and longer life. That is our personal progress. If we extend it to all humanity, then it is true progress. Shouldn't we all be working towards it? – Personal or universal progress, if we are unhappy with either? Personal progress in the case of personal discontent and universal progress in the case of universal discontent. Nobody will say that they are content with the state of the world today. Any moment a catastrophe could occur, either manmade or natural. Such is the state today. Gradual progress towards doom is taking place as the environment is spinning out of control with storms, hurricanes, floods, heat waves, etc. becoming more common and causing more destruction each year. That wouldn't be the case, if human progress was catching up and protecting us from environmental imbalances. That there is a way out if we seek out the true and simple reason or cause behind it all is something yet to enter the consciousness of mankind. That it is easy is my message. Simply make sure that no child is born in either natural or manmade environments affecting its survival cannot sustain it. This way that child will not be underfed/disregarded/disowned/disrespected/ignored/unemployed/etc in any manner. Even half-hearted efforts in this direction would be enough to restore the earth and our societies to balance, because we would be striking at the root cause of it all. It is not impossible to make the world a better place, though. The root causes of most problems facing us can be narrowed down to a lack of resources and an unequal distribution of those resources. This can also be viewed as overpopulation – too many humans, too few resources. It seems that we have taken it for granted that the earth will never run out of a capacity to keep supporting more and more humans without going out of balance. This can also be viewed as an overconfidence of humanity in its ability to progress and find better and more efficient tools and machinery to sustain one and all. But what do we gain by simply sustaining more and more numbers of humans? Life does not get improved in any manner. The progress towards better living is stagnated, as progress will have to be directed towards sustaining ever-increasing larger numbers of humans rather than improving the lot of existing humans.

Envy and Hatred



The extent to which jealousy rules our world is often grossly underestimated. There is a lot of disparity. But forget about it (though it will still linger in your subconscious). Even when there is no disparity, envy exists on the basis of perceived disparities. Take the case of your own siblings. Suppose both you and your sibling were given the same gift. Same in size, color and features. Think of the ways that still exist for you to quarrel or envy. The other sibling got the gift first. The other sibling's personal preference was considered in choosing the gift. The other sibling received the gift with love/ a smile. The other sibling would find the gift more useful. Even when both siblings got the same gift, they had perfectly valid reasons for envy. So envy exists. Now suppose all these causes for envy were considered and both siblings were allowed to choose a gift of their choice. Still there are reasons for envy: The other sibling had to wait for a shorter time to get the gift he/she had in mind compared to me who has waited for years. The other sibling knows where to choose what (has better information) and hence will end up with a better choice. The other sibling is in a better state of mind to better choose a gift. The other sibling can buy the gift of his/her dream with the available cash but you cannot. There are

still more reasons. But what I am trying to show here is that we do not see the enormous power of envy in our lives. How much ever fairly we are treated, there is still room for perfectly valid reasons to envy the other person. Envy can lead to hate. This leads to violence and destruction. It's as simple as that.

As we have seen, envy can spring up anywhere! It can end in violence and destruction. If so much envy exists in a fair and equal scenario, how much more envy will be existing in this vast and varied world with people of different age, sex, society, culture, race, nation, financial background, personal histories, jobs, interests, desires, thoughts, feelings, sorrows, needs, inclinations, education, local communities, religions, beliefs, ... etc. There will be a million and more reasons for envy. In the case of age: 'I should have had it at his age' In the case of sex: 'It's a male suited gift' In the case of society: 'That society is too rich already' Between nations: 'That nation has enough resources already' Financial background: 'He's been gifted all his life while I really deserve it.' And so on... Sometimes the envy is justified. Often it is. Building upon it into hatred and consequent destruction is what happens on a global, national, state, society or family scenario.

Between individuals, small reasons for envy destroy the peace between them. You just have to be better looking or better fed or better clothed or better in any manner to evoke envy in the other person. All this happens often without your knowledge and when you sense the hatred building towards you, you have the feeling that something evil has been lurking in your friend's mind. Something that even he may not be aware of. And he already has built up an arsenal of verbal hints and jabs ready to hurl at you. He even has a plan of action according to which he is sure to hit you, one way or the other: physically or psychologically. Often psychologically, but in more ways than one. His plan of action (POA), ensures that when executed, his POA will hit you psychologically in as many areas as possible, if the hatred has built up to such an extent. Otherwise, he might just be content with hitting you once and he may not mind where exactly you have been hit. The funny part is: He may not even be aware that he is the strategist, overseer and executor of such a complex psychological warfare in which he seldom loses because of the absolute stealth involved. And this happens almost everywhere and at all times. Its scale depends on the magnitude of envy he feels. Almost everyone has a miniscule psychological war with almost everyone he or she knows. Often it is harmless. But it still has the potential to be a full blown psychological war. And from there, it is not very far to the real war nor is it any different from it.

The person is often not aware of the psychological warfare but pain makes him realize the real war. But the real war is not what should concern us, as is the case now. What we ought to be concerned with is the little psychological battles based on envy that we execute each day and carry forward to the next. More correctly, what we ought to be concerned with or recognize the potential of, is envy. Of how prevalently it exists. Of how easily it can spring up. Anywhere. Anyplace. And the consequent harm we do to others. If we don't recognize it, our minds will continue to build arsenals of hints and jabs, strategies and plans, executing one after the other at the right place and the right time so as to inflict maximum damage and satisfy our envy. For the time being. The crude thing about envy is that it doesn't end till the other person's quality or possession that caused you to envy him/her is completely destroyed.

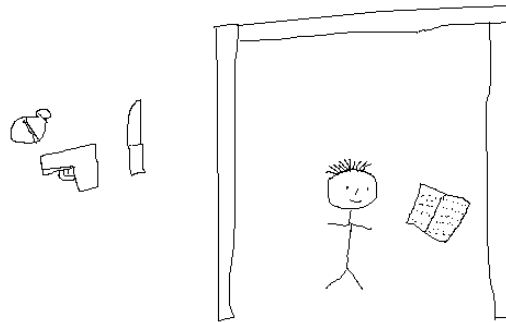
Envy destroys good, the destroyer thinking of nothing but the satiation of his envy. Even then, the envy doesn't end, for as we have seen in the beginning, there is no dearth of reasons to envy anyone. You can envy anyone. From there, you can hate him. And from there, you can destroy him. Verbal jabs, undue criticism, spreading of false rumors and lies, persistent nagging, being a spoilsport and so on are the methods most commonly resorted to by most of us to destroy the person we envy. There is a lot of damage done, often irreversible because it is psychological and affects relationships.

Now, why do we start these psychological wars that do no good? Our own feelings of insecurity, our fears of being ignored, of being unappreciated ... of being worthless, in short. It all springs from a sense of worthlessness. And how does this worthlessness feeling come about? When you do not receive the attention you need, when you are not given what your body and mind needs without repetitive asking for it. When you have to be loud and aggressive to get what you need or want. All this makes you feel WORTHLESS. When you have to be good looking to be taken seriously, when you have to accept group opinion and let it rule your life, when you are forced to discard your opinion because it is not popular, when you have to live your life the way others tell you to rather than the way you want to ... All this makes you feel WORTHLESS. In short, when there is not enough in this world for you and when you have to be self centered, mean and heartless and grab what you want if you wish to survive. If there was enough for you in this world, you wouldn't have to crave for attention, food, shelter, love, good looks, acceptance by the group, discard your beliefs and way of life to survive. It is the lack of resources (or money) that deprives you of attention, food, shelter, love, etc., and pressurizes you to be good looking, acceptable and submissive to the will of others, finally giving you a low sense of self-worth, making you feel worthless. Feelings of worthlessness lead to feelings of insecurity. One's feeling that one is worthless automatically makes the person feel insecure, and feels prompted to protect/secure oneself, hence starting psychological warfare by stacking up verbal arsenal in our minds to protect/secure ourselves and sometimes preemptively. It is the source of every war fought in human history, not just the verbal arsenal used in the psychological warfare, but the feelings of insecurity that caused it.

As stated in the UN constitution, an end to all wars must begin with the human mind because it is in the minds of men that the defenses of warfare are constructed. Envy begins in the mind, but it was a feeling of worthlessness caused by a lack of resources that put it there. A lack of there not being enough for every human being born into this world is finally responsible for the massive power of envy continuing to rule our lives. Lack of resources (money) for every human being born will cause more envy and hence more wars, less peace, not just in the bedroom, but also in the battlefield. As a start, we can begin by preventing the birth of children into poverty. Let humans not be born into a lack of resources for their needs and survival. Let there be fewer reasons for envy. Life should be only as much as can be sustained. Laws preventing unsustainable life is the only hope of humanity. Preventing the birth of children into poverty will result in a far-reaching sweep-out of all evils affecting mankind and the removal of major obstacles in the path of his progress.

CHAPTER V

THE ORDER



Preventing Birth Into Poverty

We are made to propagate. Our instincts and natural underlying drives simply are aimed towards the multiplication of our race. That is what we ruthlessly do. Now our multiplication has reached a stage where there's so many of us that we are threatening each other's survival with our very existence. We are unable to live peacefully since we find it harder each day to get what we need to survive without taking it from others. The need of the hour is a law; a new rule; a new principle: Basic financial capability must be required by law to become a parent. Unless a person has the resources to support his offspring, he or she should not be allowed to become a parent.

Basic financial capability could be measured in any form. It could mean assets of a certain minimum aggregate financial value. It could mean monthly or yearly income of a certain minimum amount. It could mean a minimum amount of money in one's bank account. It could mean a certain 'child-security' deposit with the government. In some form or other, it should simply ensure that the person has a certain level of basic financial capability. Also, this set level of basic financial capability required to support and raise children should be periodically assessed and reset in accordance with varying economic and market conditions. Upon presenting the documents that show that one meets the minimum required basic financial capability to become a parent, a certificate ought to be issued to him/her, saying that he/she is now permitted by law to produce offspring. This certificate should be ideally obtained before marriage. However, it must be acquired without fail before the birth of the first child. The law could require both/either parent(s) to possess this certificate.

The Parenthood Financial Capability Law (PFC law) is a law that requires that a certain level of financial well-being must be met before producing offspring. Simply put, it is a legal requirement of basic financial capability to become a parent. The need for this law is evident in the rampant poverty that a fifth of the world lives in. Legally requiring basic financial capability to become a parent would ensure that no more children are born into poverty, provided it is a successfully enforced law.

The poor often have little protection against crime or social injustice committed against them and they are often the real victims of unemployment, crime, diseases, epidemics and ecological disasters. With the growing population and the consequent growing shortage of the basic necessities of life, the poor will be likely to find themselves in much worse living conditions than those they live in today, with the passage of time. Since the poor are not only deprived of their fair share in the basic necessities of life, but are also quite often the helpless victims of the ill-effects of man's progress, it is imperative that poverty is a social injustice that must be removed.

Preventing birth into poverty, hence fulfilling a moral responsibility of securing the basic rights of children who deserve special protection from the law, will drastically reduce the inequalities and injustices in society. It will also lead to sustainable development as there will be an automatic control in place by which not more human beings are born than can be sustained by the existing natural and man-made resources which corresponds to the money a person has or his or her basic financial capability.

We need to understand why we are in this pathetic state of global existence. There is very little we can do about it. We are all born into suffering. We have nothing to build on. Nothing was given to us. Nothing can we give. It seems like it's unavoidable. For us. But not for the next generation. We can set a standard for them above our own and see to it that it is followed. We can, through legal reform in our constitution, require basic financial capability as a compulsory requirement for anyone who wishes to be a parent.

Only financially secure persons should be allowed to produce offspring. The next generation will then not be born without enough. The next generation will be able to hold their heads high, proud of being useful citizens. The next generation will not experience poverty or mass suffering. The next generation will not see the horrors we read about in the newspaper each day. Hunger, disease and death. Things that should not happen. Things that could have been prevented. Had there been money.

Here is when the world can be said to have been saved: When children have stopped being born into places where they cannot be adequately provided for. We need some sort of a system in place that ensures that children are not born into environments where they cannot be provided for. Some sort of basic financial capability of the parents must be ensured before the child is allowed to be born.

The help presently given to the poor will be of no use if the poor keep increasing in number. It's like pouring water into a leaking bucket. All the water we pour ultimately leaks away. All the help given to the poor gets distributed among all the poor who are forever increasing in number. Once we enact and enforce the PFC law, all our efforts to help the poor will become immediately fruitful.

I ponder on a single solution to man's problems. It would begin with the abolition of need. That would practically translate to: fulfillment of all needs. All needs? Of an ever-increasing population? That's impossible. Instead, the strategy is: Stop birth into needy conditions. No more human lives that want and need all their existence. No crime stemming from need. No ignorance stemming from birth into ignorant or illiterate environments. No disease stemming from birth into unsanitary environments.

Extremely positive circumstances for either poverty or prosperity. Not both. What is extremely positive for one is extremely negative for the other. If prosperity and poverty exist equally, side by side, then we haven't done anything at all!! The positive circumstances for prosperity should be encouraged for zero poverty. Then the end of prosperity will be in infinite time in the future. Otherwise, it will be near in the future and the proportionate poverty will be massive.

There is no need for us to think that things will be the same as they are, no matter what we do. What exists today is not what ought to exist. Should either poverty or suffering exist? Do you want them to remain? Is it just for us to sit back and think that since it is too hard for us to eliminate suffering, let it continue? It is easier to change the ways of living, codes of conduct, tradition, rules and even age-old values (if they are wrong) than trying to eliminate poverty and suffering. The super-positive approach will keep the end of prosperity very far away from our sight. It is easier to ask for and settle for nothing less than the very best. This is the super-positive creed to be held dear in our hearts. The super-positive attitude is easier to keep than change all the ways of living, codes of conduct, tradition and obviously age-old values. The super-positive approach of everyone being content or happy because he or she gets whatever he or she wants is what will keep poverty far, far away.

Never settle for less than the best. Never lower your standards. This is not a positive approach. It is the super-positive approach. This is what will keep poverty and suffering far, far away.

The super-negative attitude exists in many parts of the world. It is the norm there. Anyone who deviates from this norm is heavily penalized. Consequently, these are the very parts of the world where poverty exists. They say that they are positive. What they are positive about is poverty and suffering. Not prosperity and enjoyment of life. In fact, they are both consciously and subconsciously against it. Programmed to be so by their core beliefs handed down by society. They are super-negative as far as prosperity and peace are concerned, all the while lying to us and to themselves, not just that they are positive, but that they are super-positive. And they gloriously succeeded in fooling everyone, when all that their path leads to is more suffering, poverty and despair.

Being positive about prosperity and enjoyment of life, the super-positive approach, is the right and shortest way to conquering all disparity and suffering in the world. Being positive about poverty or suffering is the right and shortest way to destroying all prosperity and happiness.

So, this is my message. Suffering will never end unless we secure tomorrow. We should start with this: Only people who can support a family should be allowed to become parents. One who cannot support a family ought not to and should not become a parent. If people who cannot support their children continue to become fathers and mothers, the next generation will be as helpless as the present because humanity as a whole will find itself incapable of supporting the next generation. Basic financial capability must be a legal requirement to become a parent, because:

- 1) Basic needs of the offspring must be met,
- 2) Environmentally friendly lifestyle must be affordable for the offspring,
- 3) Benefits of scientific progress must reach the offspring,
- 4) Education of the child should not be denied or adversely affected,
- 5) Child labor should be avoided,
- 6) Child healthcare should be secured,
- 7) Offspring should be insulated from the influence of violence and crime.

Living Standards Today

Human Development Index

HDI is a combined statistic of GDP per head, adult literacy, life expectancy, average years of schooling and adult literacy to give an estimate of a country's development and hence the quality of life for its citizens. It was first published by the UN Development Programme in 1990.

Going by the latest figures, these are the top ten countries as far as quality of life is concerned:

Norway, Iceland, Sweden, Australia, Netherlands, Belgium, Canada, United States, Japan, Switzerland.

Lowest Infant Mortality Rate

Probability of dying between birth and exactly one year of age per 1000 live births is expressed as infant mortality rate. The latest figures, from 2003, has the following ten countries as the countries with the least infant mortality: Singapore, Japan, Iceland, Sweden, Finland, Andorra, Hong Kong, Belgium, Germany, Netherlands.

Global competitiveness

Global competitiveness of countries have been assessed based on criteria covering the openness of an economy, the role of the government, the development of financial markets, the quality of infrastructure, technology, business management and judicial and political institutions and labor-market flexibility. It shows the ability of a country to achieve sustained high rates of growth of GDP per head. The top ten countries in global competitiveness (2004) are: United States, Singapore, Canada, Australia, Iceland, Hong Kong, Denmark, Finland, Luxembourg, Ireland.

Highest Health Spending

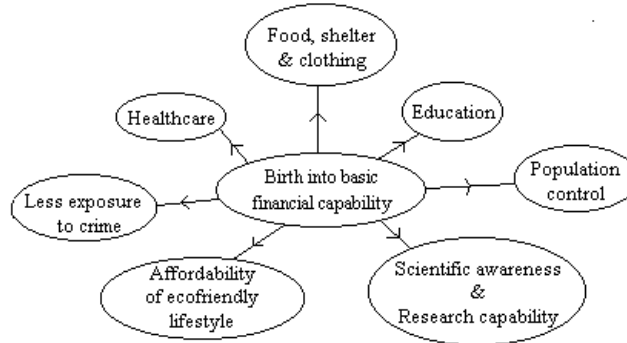
Highest health spending is calculated for each nation as a percentage of their GDP. The top ten countries who spend the highest percentage of their GDP on healthcare as per the latest figures (2003) are: United States, Lebanon, Cambodia, Switzerland, Uruguay, Germany, Suriname, France, Argentina, Canada.

Highest Education Spending

Highest education spending is calculated for each nation as a percentage of their GDP. The top ten countries who spend the highest percentage of their GDP on education as per the latest figures (2003) are: Zimbabwe, Lesotho, Yemen, Saudi Arabia, Cuba, Denmark, Namibia, Malaysia, Sweden, Estonia.

Of the ten countries showing the highest quality of life, six are among the ten countries showing the least infant mortality rate, four are among the ten countries showing the greatest global competitiveness, three are among the ten countries who spent the most part of their GDP on healthcare and one is among those countries who have spent the greater part of their GDP on education. It is clear where the nation's focus ought to be in order to attain a higher standard of living. Securing the life of children above all else is the shortest way to improving living standards and curbing poverty.

Solving Global Issues



How to end Poverty: There was a time when a certain section of the society had to be poor to serve the rest of the society. This is made unnecessary today due to technology. Today, technology can do the work that used to be done by the poor section of the society. Accordingly, we ought to stop the multiplication of the poor in our society, as it no longer serves its purpose. No person should be allowed to pass on a poor lifestyle to his or her offspring. This is how we can end Poverty. We ought to require basic financial capability as a condition for any person to become a father or mother. This would ensure that all offspring born to them would be financially secure. This would ensure education, healthcare, proper nutrition and shelter for these offspring, which would in turn, ensure protection from Poverty for the offspring. Since we would require the same basic financial capability requirement from these offspring, if they wish to become parents when they are adults, their offspring would be immune to Poverty, too. In this manner, we would have successfully eradicated Poverty.

How to save the Environment: The reason why the Environment and consequently our survival as a race is under threat is that the earth is running out of resources to support our multiplying numbers. We know that it's the poorest parts of the earth whose populations are the most difficult to contain. The poorest populations continue to triple each decade. Besides using more of the earth's resources, they also will use the cheapest fuels and machines, which are also the most polluting. They will be unable to uphold environmental norms, because they cannot afford to. Laws or directives passed to enforce environmental standards may work to an extent in rich countries, but in poor countries, they are ineffectual. To save the environment, then, the sensible thing to do would be to stop the multiplication of poor, who cannot maintain environmental standards, rather than keep passing new environmental laws that can't be enforced. The poor can reach a certain financial status at any time in their life, after which they cannot be considered poor. They are not doomed to live all their life as poor people. Once they reach that certain financial status, they can be allowed to multiply, because then they would be of less harm to the environment as they can then afford environmental protection measures. They would be able to afford the machines, fuels and technologies certified as environmentally safe. If they don't use these environmentally safe fuels, machines and technologies as required by environmental laws, when they can afford it, then the law would be quite justified in punishing them, too. But instead, if the poor multiply and continue to be a significant portion of the earth's population, who cannot use anything but the cheapest and most polluting machines and fuels, in order to survive, the destruction of the environment will continue and we will be left helpless to save the environment.

If and when the poor person reaches a certain financial status, at any time of his life, at which time he is no longer considered poor, only then should that person attain the right to produce offspring. Then the poor will no longer be multiplying. Offspring hence born, would be born to people with enough financial capability to live in an environmentally safe manner. These offspring would both learn the environmentally friendly lifestyle from their parents and be able to afford such a lifestyle. The basic financial capability of their parents would ensure education, healthcare and proper nutrition to the offspring, which would in turn ensure that the offspring wouldn't be forced into poverty. If all nations on earth would require basic financial capability as a precondition for becoming a parent, environmentally hazardous machines, fuels and technologies that are commonplace today, could become things of the past. Environmentally friendly fuels, machines and technologies, though comparatively more expensive, could be made the standard. This is how we can save the environment. How wonderful it would be to see the earth returning to equilibrium as the burden on its resources starts reducing with the end of the multiplication of the poor! How much more safer would we feel in this world! Fewer people would have diseases caused due to pollution. Most importantly, the earth would stop retaliating with earthquakes, hurricanes, floods and other natural calamities.

How to eliminate disease and illness: Certain diseases can affect you even if you lived in a safe and clean environment, had perfect nutrition and were vaccinated against preventable diseases. But since most diseases are preventable, you could avoid them if you lived in healthy conditions. In the same manner, if the whole world lived in healthy conditions, we could eliminate all preventable diseases. For that to happen, every household needs money. Money is needed to protect the members of the household from disease and illness. Money is needed to live in a safe and clean environment. If we ensure that no one becomes a parent unless they have attained basic financial capability, we can be sure that the next generation will not be forced to contract preventable diseases and illnesses. We can be sure that the next generation will have access to the means to prevent and fight disease and illness. With this step, we would be gradually eliminating diseases and illnesses that are preventable, leaving more resources, money, time and energy to spend on finding cures or preventive measures for incurable diseases. In time, we could hence achieve a disease-free world.

How to eliminate crime: Many things cause crime: Hatred, poverty, envy, revenge, etc. Two things can prevent it: Better security for oneself and the end of poverty. If everyone were financially secure, there would be far less crime since people could both protect themselves from crime and avoid situations where they may be forced to commit a crime. Since most people in the world are not financially secure, those who follow moral values or fear the law are usually the ones who do not commit crime. Most people are willing to take chances with the law or to bend their principles. If everyone was made financially secure, on the one hand, inequalities would be reduced in all matters, reducing the need to commit crime, and on the other hand, personal security would be greater, reducing the possibility of a successful crime. We could make everyone financially secure by requiring basic financial capability as a necessary condition for anyone to become a parent. That would ensure that everyone born in future would be born into financially secure environments where they can develop into adults unthreatened by poverty, who can both secure themselves against crime and not have to commit any crime themselves. In this manner, we could eliminate crime from countries and from the world itself.

How to control the world population: Every human being is worthy of honorable treatment. He or she deserves to have his or her basic needs met and have access to the means to personal growth and productivity. We have an advancing technology to achieve this today, on the one hand. But on the other hand, we have a growing population. The latter overwhelms us so much that the former is proving inadequate, making honorable treatment for every individual impractical. Hence, the latter has to be controlled. The world population has to be controlled because we cannot both meet the basic needs of the individual and provide access to the means to his or her personal productivity and growth, which he or she rightly deserves. The solution is to ensure that it is possible not only to meet the basic needs of a human but also to provide access to the means to personal productivity and growth. We can ensure that this is possible before a person is born if we required basic financial capability by law to become a parent. This would ensure honorable treatment for the child to be born. This would ensure that the basic needs of the child born are met and that the child will have access to the means to personal productivity and growth. This would ensure not just survival, but also personal growth and productivity, through honorable treatment. This would also ensure that not more humans are born than the ones to which the right conditions for growth and productivity are available. This would ensure that not more humans are born than can be sustained by the existing technology and earth resources, hence controlling world population. This is how we can control the world population.

How to prevent a World War: If we are not concerned about the little wars we fight among ourselves, a third world war is inevitable. As stated in the UN constitution, it is in the minds of men that the groundwork for wars are laid. If we are not concerned about the regional wars fought between nations, a third world war is inevitable. If we do not care enough for people in other nations, a third world war is coming. As long as we care about other people in other nations and continue to know them better each day, we are averting the possibilities of war. As long as boundaries between nations, cultures and societies continue to crumble each day, as is happening today, we will be safe from wars. As long as there is communication, understanding and respect between the leaders, and more importantly, between the peoples of nations, there will be no war between those nations. If the people of different nations know each other, celebrate each other's successes, support and help each other through problems, living as though they were one nation, the leaders of these nations would dare not make war upon each other. But if the people in these nations were indifferent towards each other or hated each other, the leaders wouldn't hesitate to make war.

How to solve the unemployment problem: Make sure that no one is born into poverty. The cause of unemployment is that people who are not needed, exist. These people learn a skill or trade to earn a living, whether or not that skill or trade is required in society. If it is not, then they become unemployed. They do know which skills are required and which are not, but financially they are ill-equipped to learn the skills that are in demand. Which is why it is important to ensure that no one is born into financial insecurity or poverty. We can do that if basic financial capability is made a legal requirement to become a parent.

How to provide special aid and protection to all physically and mentally challenged people: To provide for every underprivileged person is not possible today. When we are scarce in resources we cannot hope to. Only when we do not let the population grow unsustainably, can we let the underprivileged live with dignity. The same goes for the handicapped and all people with disabilities. To give them a fair life will not be possible till the nation ensures that the rest of its population is always self-sustaining. It's not a favor that we are doing the underprivileged or disabled person, it's ensuring his or her right to live with human dignity. Before each person is born, it must be ensured that the resources for his or her survival and growth are available. If we succeed in doing this, the person born would have his or her basic rights and needs successfully met, whether the person born is mentally or physically challenged or not. Once we succeed in doing this, only then can we mobilize resources for special aid or protection. When we are unable to meet the basic needs of people, whether challenged or not, we cannot hope to provide the extra special aid to all those who need and rightfully deserve it.

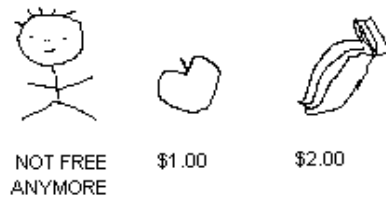
How to ensure that all the people in the world get three square meals a day: No one should be born into poverty. If people are born everywhere, as if they have no value at all, then they will have no value at all. They will not be provided magically with food, shelter and education. But if these necessities of life must be present when they are born, then we must ensure that they are not born unless the necessities of life are available for them. We cannot create the necessities of life out of nothing. They are finite resources unless we find a way to make them infinite. If we ensure that no one is born into poverty, then we can at least ensure that no one will have trouble obtaining basic necessities during childhood. Every child will have three square meals a day. Since there is enough for every child existing at that moment on the planet and since there will be enough for every child to be born in future as well, the earth will have just the number of people that it can sustain at any given time. Then, the earth will be able to provide enough food for the survival of all these people inhabiting it. Hence, we can ensure that all people in the world get three square meals a day. The reason why some get all the food they need and more while most others do not and too many of them actually starve is the lack of money in the hands of the ones who do not get the food they need and the wretched poverty of the ones who starve. If everyone were born into basic financial capability, they would have a good measure of protection against this from happening. They would be better able to get three square meals a day. Therefore, we need to first ensure that basic financial capability is made a legal requirement to become a parent, i.e., to produce offspring, so that the children born in future would not be among the starving millions who already inhabit the earth.

How to ensure that the benefits of scientific progress reach all people: We simply cannot sustain the existing human population. We cannot fulfill their basic needs like food, shelter and clothing. If we are not able to do this, then will we be able to provide them with the benefits of scientific progress, namely modern conveniences and health care? No, we won't be able to. To ensure that everyone on planet earth is able to enjoy the fruits of scientific progress, which is the right of every member of the human race, we should not allow there to be more humans than those that can be provided with the fruits of progress. We should ensure that no one produces an offspring (i.e., become a parent) unless he or she has the means to provide that offspring with the fruits of human progress, namely basic modern conveniences and modern healthcare. In other words, every person wishing to produce offspring must be required by law to meet a certain level of financial capability before they become a parent. Hence, we'll be able to ensure that every human being on earth will be able to enjoy the fruits of human progress.

How to secure animal rights: A dog without a home. It lives on the streets and sleeps in the mud. On one rainy day, it decides to sleep on the front steps of a house. In a prosperous country the occupants would most likely say: "Poor dog without a home. We could probably take care of it." But in a poor country, it is the last thing they would ever say. Most likely, the dog would whine and yelp as it is being kicked out of the house, without the slightest sympathy or mercy. Why the difference in the responses? Why is one response sympathetic, while the other apathetic? Is it that people in developed countries are by nature more sympathetic or knowledgeable about animal rights while people in undeveloped countries are not? Or is it that in developed countries people are affluent enough to spare some food and shelter for a homeless animal while those in third-world countries do not have enough for themselves and so cannot even begin to think about providing food and shelter to a homeless dog? Obviously, the latter is the truth. To secure animal rights, enacting laws or educating people would be in vain, if the people themselves do not have their own basic rights secured. When the rights of humans are not secured, we cannot hope to secure the rights of animals. The laws that need to be enacted and enforced in order to protect animal rights are not animal protection laws, but human being protection laws. As long as human beings do not have their basic rights fulfilled, it will never be possible to secure animal rights.

CHAPTER VI

THE LAW



Necessity and Enforcement of the PFC Law

It is tough to implement any law, especially for the first time. But when a certain law has many times the potential than any other social mechanism, the resources at the disposal of other social mechanisms should be diverted instead towards its implementation. There is only one real reason why the PFC law ought to be enforced. The reason is that it is the fair thing to do. Fairness will then be truly maintained because it is applied to the very birth of humans. Fairness in life will automatically follow fairness in birth. The only reason we'll ever need to enforce this law is that it's the right thing to do. It is the only way the infants born in this world can be required to be treated fairly. It is the only way we are going to put a bar on human value, a permanent bar that is not allowed to come down. A bar on human value that is immune to changing circumstances and times. A bar on human value that can only be increased with the passage of time but never decreased.

A law that can make a thousand other laws redundant and unnecessary while making the absolutely indispensable ones more potent. A law that achieves many long-aspired goals and thwarts many imminent catastrophes at once. A law that causes global prosperity, population control and environmental sustainability at once. The law which ought to have existed before any other law. Such is the PFC law. However, like any other law, it will be no good, even with such wonderful potentialities, if it is not effectively enforced.

The PFC law truly is, the law that ought to have existed before any other. For, without requiring that birth be under respectable conditions, we cannot successfully require that life be under respectable conditions. If we do, then we would need a host of other laws to govern and safeguard that human dignity and respectability in every matter and detail; at every place and at every time, which obviously as history has shown, is not only impossible, but also ineffective. We cannot successfully require a person who was born and brought up in an environment where he or she was exposed to the anti-social elements of society to conform to the rules of society. When suffering can be reduced or even eliminated, it is a crime on the part of the law-enforcers to allow it to continue to happen. If we do not secure the dignity of man, we will see the undesirable consequences of our inaction in our lives, behavior and our very thoughts. Our thoughts and actions will always turn out to not be in conformity with our intentions. We will be in a state of helplessness. It will be like some evil power is acting through us, affecting our behavior, actions and even our thoughts.

When the currency of your country gets devaluated, the value of the money in your pocket gets devaluated. In the same manner, as human value is devaluated throughout the world, because there is no sufficient safeguards or 'policies' to keep devaluation in check, your value decreases. Your value will decrease because you are part of the human race that is increasing in quantity and decreasing in quality on a general basis. Unless safeguards in your country keep the standard of living or quality of life from dropping.

We have seen how important it is to secure the child. We have seen how important it is to nip the buds of all suffering at the childhood stage and never to allow those buds to take roots and hence grow to full stature. It will not be easy, however, to require all humans to meet a certain financial capability requirement before they produce offspring. There ought to be a specialized and well-equipped government division which thoroughly checks the nation for offspring born into environments that do not meet the basic financial capability requirement. If and when they do find such a case, the parent should be warned and prohibited from having any more children without meeting the basic financial capability requirement. If any more children are born without the financial requirement being met, either parent will have to go to jail for at least a couple of months or have to suffer some other legal penalty. The other parent can stay behind and take care of the child while the government will provide the financial backing to make up for the absence of the other parent. In this manner, the government will not be trying to blindly alleviate poverty through schemes or subsidies for the entire lifetime of the poor, but punishing those who pass on poverty to the next generation while at the same time having to provide financial support for only a few months. The law would become effective in preventing poverty and a drain on the nation's wealth. If the parent who has returned from jail has another child upon his return, a much more harsh legal penalty needs to be implemented. For example, a longer prison term or sterilization, whichever is acceptable to the offender. In this manner, a person is warned twice before he or she comes under the heaviest swing of law.

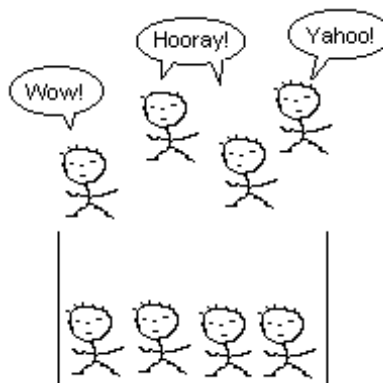
Alternatively, a person who breaks the PFC law could just be sterilized or sterilized after being warned once or twice, and hence prevented from having any more children. It would then be a far more potent law in itself, but may not be really effective because it would probably cause human right issues and disfavor among the public. Forced deportation or exile to another region within the country would have much the same effect, but if there are too many PFC law breakers, the government would have to provide for all the children left behind. Forced sterilization of the woman (or tubal ligation as it is called) is another possible legal penalty. It would be effective but involves serious surgery and all associated risks. Vasectomy, on the other hand, is performed under local anesthesia to sterilize a man and is reversible in the majority of cases as opposed to tubal ligation.

Forsaking the extreme measures, we could instead try the most moderate legal penalty, a compulsory family planning education session, a free family planning kit and an option to go for sterilization, performed for free by the government. Which approach would work better? The penalty for breaking the PFC law could just be a compulsory session on family planning. No one said the legal penalty has to be harsh and cruel. I even have a feeling that the moderate penalty would work better. Moderate or extreme: I cannot say which approach will work. A type of approach that works in one country may not necessarily work in another. Either way, the approach that finally works has to be pursued. A fair life for every human being cannot be achieved without first achieving a fair life for every human child. Not the other way round. Whatever is needed to achieve a fair life for every human child must be done, not by using up new resources, but by diverting existing resources from other purposes.

Or we could have a combination of both the moderate and extreme legal penalties. There are so many possibilities. As stated through out the book, the first and most important action would still be to bring the PFC law into existence, with a very moderate penalty at least. We could later work out a combination of moderate or extreme legal penalties in each country. One combination of the moderate and extreme legal penalties could be: On the arrival of the first child into an environment that does not meet the PFC law requirement, the parents are required to attend a compulsory family planning session. In addition to this, they are given free family planning kits and an option to go for sterilization, which is also provided free. On the arrival of the second child into an environment that does not meet the PFC law requirement, a strict vigilance and control over the family finances with the child's welfare in mind, by the government, would need to be effected. On the arrival of the third child into an environment that does not meet the PFC law requirement, forced sterilization of either parent or a few months in jail could be the legal penalty.

However, if moderate penalties are not effectively enforcing the PFC law, and we hesitate to implement extreme legal penalties, the day will certainly come when we are absolutely forced to do so, human living conditions having deteriorated to a correspondingly unbearable extent

We are ultimately setting the living standard for tomorrow when we set a certain financial capability requirement to become a parent. The higher the requirement, the tougher it will be to enforce it. So, instead of requiring a sky-high financial capability requirement, we probably ought to start off with a moderate but slightly above average level of financial capability requirement to become a parent.



Suggested Plan of Action for Developing Countries

- 1) The government should bring into existence a law that requires an extremely low, fixed level of basic financial capability to become a parent.
- 2) The government should then identify all the parents in the country who do not meet this financial capability requirement to support their children (below age 18).
- 3) The well-being of these children should be monitored every six months, for three consecutive years.
- 4) If the child's well-being is below acceptable standards at any of the monitoring:
 - a) Suggestions for improvement should be made to the guardian/parent;
 - b) and six months time should be given to implement the suggestions.
- 5) If any of the suggestions have not been implemented in six months' time, either one of the parents should obtain a NOC from the government before having any more children in future.
- 6) The NOC should be obtainable by producing an address proof, identity proof and either a property proof, bank statement, income tax receipt, salary slip, etc. which shows the required basic financial capability. The government should verify these documents by consulting the concerned people before issuing the NOC.
- 7) Either parent should have to go to jail for 4 months or be sterilized, as per the choice of the parent, if he or she becomes a parent a fourth/fifth time without obtaining the NOC.
- 8) The basic financial capability requirement for the nation should be increased every four/five years by 10%.

International Efforts to Secure Child Rights

A) The Convention on the Rights of the Child

" A century that began with children having virtually no rights is ending with children having the most powerful legal instrument that not only recognizes but protects their human rights." – Carol Bellamy, UNICEF Executive Director.

"To look into some aspects of the future, we do not need projections by supercomputers. Much of the next millennium can be seen in how we care for our children today. Tomorrow's world may be influenced by science and technology, but more than anything, it is already taking shape in the bodies and minds of our children." – Kofi Annan, Secretary-General of the United Nations

The Convention on the Rights of the Child was carefully drafted over the course of 10 years (1979-1989) with the input of representatives from all societies, all religions and all cultures. A working group made up of members of the United Nations Commission on Human Rights, independent experts and observer delegations of non-member governments, non-governmental organizations (NGOs) and UN agencies was charged with the drafting. NGOs involved in the drafting represented a range of issues – from various legal perspectives to concerns about the protection of the family.

The Convention reflects this global consensus and, in a very short period of time, it has become the most widely accepted human rights treaty ever. It has been ratified by 192 countries; only two countries have not ratified: The United States and Somalia, which have signaled their intention to ratify by formally signing the Convention. .

Like all human rights treaties, the Convention on the Rights of the Child had first to be approved, or adopted, by the United Nations General Assembly. On 20 November 1989, the governments represented at the General Assembly agreed to adopt the Convention into international law.

When a government signed the Convention, it had to widely consult within the country on the standards in the Convention and begin identifying the national laws and practices that needed to be brought into conformity with these standards. Ratification was the next step, which formally bound the government on behalf of all people in the country to meet the obligations and responsibilities outlined in the Convention.

The World Conference on Human Rights, held in Vienna in 1993, set the end of 1995 as a target for the universal ratification of the Convention on the Rights of the Child. By the last day of that year, 185 States had ratified, making it the most widely and rapidly ratified human rights treaty in history. As of mid-2003, only two States had not yet ratified.

The Convention on the Rights of the Child treaty spells out the basic human rights that children everywhere - without discrimination - have:

- a) the right to survival;
- b) to develop to the fullest;
- c) to protection from harmful influences, abuse and exploitation;
- d) to participate fully in family, cultural and social life.

Translating child rights principles into practice requires action and leadership by governments. By ratifying the Convention, States commit to undertaking "all appropriate legislative, administrative and other measures for the implementation of the rights recognized in the Convention" (article 4) and to reporting on such measures to the Committee on the Rights of the Child, the internationally-elected body of experts charged with monitoring States' implementation of the Convention. The Committee then reviews and comments on the States' reports.

As noted by a member of the Committee during a review of one State's report, there are no specific right or wrong measures of implementation. What is key is that the Convention should be the main benchmark and inspiration for action at all levels of government. And because the protection of human rights is by nature a permanent and endless process, there is always room for improvement.

In its reviews, the Committee urges all levels of government to use the Convention as a guide in policy-making and implementation, to:

- 1) Develop a comprehensive national agenda.
- 2) Develop permanent bodies or mechanisms to promote coordination, monitoring and evaluation of activities throughout all sectors of government.
- 3) Ensure that all legislation is fully compatible with the Convention by incorporating it into domestic law or ensuring that its principles take precedence in cases of conflict with national legislation.
- 4) Make children visible in policy development processes throughout government by introducing child impact assessments.
- 5) Analyze government spending to determine the portion of public funds spent on children and to ensure that these resources are being used effectively.
- 6) Ensure that sufficient data are collected and used to improve the situation of all children in each jurisdiction.
- 7) Raise awareness and disseminate information on the Convention by providing training to all those involved in government policy-making and working with or for children.
- 8) Involve civil society – including children themselves – in the process of implementing and raising awareness of child rights.
- 9) Set up independent statutory offices – ombudspersons, commissions or other institutions – to promote and protect children's rights.

The Committee on the Rights of the Child consistently urges governments to take special measures and develop special policies and programs for children. In this way, it has contributed to the creation of a higher political priority for children and has promoted a growing awareness of how the actions and inaction of government affect children.

Declaration of the Rights of the Child, G.A. res. 1386 (XIV), 14 U.N. GAOR Supp. (No. 16) at 19, U.N. Doc. A/4354 (1959).

The General Assembly:

Proclaims this Declaration of the Rights of the Child to the end that he may have a happy childhood and enjoy for his own good and for the good of society the rights and freedoms herein set forth, and calls upon parents, upon men and women as individuals, and upon voluntary organizations, local authorities and national Governments to recognize these rights and strive for their observance by legislative and other measures progressively taken in accordance with the following principles:

Principle I

The child shall enjoy all the rights set forth in this Declaration. Every child, without any exception whatsoever, shall be entitled to these rights, without distinction or discrimination on account of race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status, whether of himself or of his family.

Principle 2

The child shall enjoy special protection, and shall be given opportunities and facilities, by law and by other means, to enable him to develop physically, mentally, morally, spiritually and socially in a healthy and normal manner and in conditions of freedom and dignity. In the enactment of laws for this purpose, the best interests of the child shall be the paramount consideration.

Principle 3

The child shall be entitled from his birth to a name and a nationality.

Principle 4

The child shall enjoy the benefits of social security. He shall be entitled to grow and develop in health; to this end, special care and protection shall be provided both to him and to his mother, including adequate pre-natal and post-natal care. The child shall have the right to adequate nutrition, housing, recreation and medical services.

Principle 5

The child who is physically, mentally or socially handicapped shall be given the special treatment, education and care required by his particular condition.

Principle 6

The child, for the full and harmonious development of his personality, needs love and understanding. He shall, wherever possible, grow up in the care and under the responsibility of his parents, and, in any case, in an atmosphere of affection and of moral and material security; a child of tender years shall not, save in exceptional circumstances, be separated from his mother. Society and the public authorities shall have the duty to extend particular care to children without a family and to those without adequate means of support. Payment of State and other assistance towards the maintenance of children of large families is desirable.

Principle 7

The child is entitled to receive education, which shall be free and compulsory, at least in the elementary stages. He shall be given an education which will promote his general culture and enable him, on a basis of equal opportunity, to develop his abilities, his individual judgment, and his sense of moral and social responsibility, and to become a useful member of society.

The best interests of the child shall be the guiding principle of those responsible for his education and guidance; that responsibility lies in the first place with his parents.

The child shall have full opportunity for play and recreation, which should be directed to the same purposes as education; society and the public authorities shall endeavor to promote the enjoyment of this right.

Principle 8

The child shall in all circumstances be among the first to receive protection and relief.

Principle 9

The child shall be protected against all forms of neglect, cruelty and exploitation. He shall not be the subject of traffic, in any form.

The child shall not be admitted to employment before an appropriate minimum age; he shall in no case be caused or permitted to engage in any occupation or employment which would prejudice his health or education, or interfere with his physical, mental or moral development.

Principle 10

The child shall be protected from practices which may foster racial, religious and any other form of discrimination. He shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood, and in full consciousness that his energy and talents should be devoted to the service of his fellow men.

B) Resolutions of the General Assembly 2003

The General Assembly adopted two resolutions related to the rights of the child.

The first resolution, dealing with the girl child (A/RES/58/156), was adopted by consensus. The Assembly, *inter alia*: welcomed the entry into force of the Optional Protocols to the Convention on the Rights of the Child and the Protocol on trafficking in persons, supplementing the UN Convention against Transnational Organized Crime; recognized the efforts of the international community to strengthen the standards for combating sexual abuse and exploitation; recognized the need to achieve gender equality to ensure a just and equitable world for girls.

The second resolution, dealing with the rights of the child (A/RES/58/157), was adopted by recorded vote - 179 in favor, 1 opposed. The Assembly, *inter alia*: emphasized that the Convention on the Rights of the Child must constitute the standard in the promotion and protection of the rights of the child, while noting the importance of the Optional Protocols as well as other relevant human rights instruments; welcomed the appointment by the Secretary-General of the independent expert for the UN study on violence against children; expressed concern that the situation of children in many parts of the world remains critical as a result of a number of factors, stating that urgent and effective national and international action is called for; noted the International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010); recognized that the family is the basic unit of society and as such should be strengthened; recognized that partnership among governments and others, including the private sector, is important for the realization of the rights of the child.

In the detailed omnibus resolution, the Assembly called upon or urged states, or States parties to the Convention, to take specific actions related to: the implementation of the Convention on the Rights of the Child and its Optional Protocols; identity, family relations and birth registration; poverty; health; education; freedom from violence; non-discrimination; girls; children with disabilities; migrant children; children working and/or living on the street; refugee and internally displaced children; child labor; children in conflict with the law; the prevention and eradication of the sale of children, child prostitution and child pornography; children in armed conflict. The Assembly urged those states that have not yet done so to complete a national action plan as soon as possible, incorporating the goals agreed at the special session of the General Assembly on children.

C) UNICEF

Why make a special case for children?

The world community in the earliest declarations of human rights recognized the priority that should be accorded to protecting children's rights. Of course, governments must be sensitive to the rights of all their citizens – not just to those of children. But there are strong reasons for making a special case for children's rights:

Children are individuals. They have equal status with adults as members of the human family. Children are neither the possessions of parents nor of the state, nor are they mere people-in-the-making. Governments are morally obliged to recognize the full spectrum of human rights for all children. Using the Convention's definition of children as all human beings being below the age of 18, a large portion indeed of the world's population must be considered.

The healthy development of children is crucial to the future well-being of any society. UNICEF responds to the needs of children in emergency situations, but most UNICEF activities take a long-term perspective by seeking to combat the 'silent emergencies' – such as disease, malnutrition and poverty – that threaten the future of children and societies worldwide.

Children start life as totally dependent beings. Children must rely on adults for the nurture and guidance they need to grow towards independence; such nurture is ideally found in adults in children's families, but when primary caregivers cannot meet children's needs, it is up to society to fill the gap. Because they are still developing, children are especially vulnerable – more so than adults – to poor living conditions such as poverty, inadequate health care, nutrition, safe water, housing and environmental pollution and these conditions in turn jeopardize children's physical, mental and emotional development.

The actions – or inactions – of government impact children more strongly than any other group in society. Practically every area of government policy (for example, education, public health and so on) affects children to some degree – either directly or indirectly. But in many countries throughout the world, policy-making fails to take children into account, threatening their futures. Such a short-sighted approach has a negative impact on the future of all members of society by giving rise to policies that cannot work.

Children's views are rarely heard and rarely considered in the political process. Children generally do not vote and do not otherwise take part in political processes. While many States are beginning to listen seriously to children's views on many important issues – as expressed at home and in schools, in local communities and even in governments – the process of change is still in its earliest stages.

Many changes in society are having a disproportionate – and often negative – impact on children. These changes include transformation of the family structure, globalization, shifting employment patterns and a shrinking social welfare net

in many countries. Children are sensitive barometers of social and economic change and the impact of those changes can be particularly devastating in situations of armed conflict and other emergencies.

The costs to society of failing its children are huge. Governments are aware of social research findings that show that children's earliest experiences – within the family and with other caregivers – significantly influence the future course of their development. The way in which children develop determines whether they will make a net contribution – or pose a huge cost – to society over the course of their lives.

The global trend of urbanization has taken an especially severe toll on children. Changes in the global economy, unfavorable weather conditions and recurring armed conflicts have led in recent years to the rapid growth of urban areas worldwide. With nearly half of the urban population in the developing world living in poverty, the plight of children often worsens when families relocate from the countryside to large cities. Dreams of improved living circumstances go unrealized following such moves, while parents and children lose support systems with the break-up of extended families. Among the most conspicuous signs of the poverty of the urban slums is the presence of children on the street – scavenging, begging, hawking and soliciting.

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World leaders 'Say Yes' for children

From 8 to 10 May 2002, more than 7,000 people participated in the most important international conference on children in more than a decade, the Special Session of the UN General Assembly on Children, at which the nations of the world committed themselves to a series of goals to improve the situation of children and young people.

The Special Session was a landmark, the first such Session devoted exclusively to children and the first to include them as official delegates. It was convened to review progress since the World Summit for Children in 1990 and re-energize global commitment to children's rights.

About 70 Heads of State and/or Government, prime ministers or their deputies, together with many high-ranking government delegations came to New York to take part in the Session. Four governments had youth representatives address the General Assembly on behalf of their respective countries (the Netherlands, Norway, Sweden and Togo).

In addition, the Special Session benefited greatly from an extraordinary array of leaders from civil society, including non-governmental organizations, cultural, academic, business and religious groups, and eminent personalities such as Nelson Mandela and Bill Gates, Jr.

UN Secretary-General Kofi Annan, in his opening statement to the General Assembly, addressed the children of the world. "We, the grown-ups, have failed you deplorably..." he said, adding, "One in three of you has suffered from malnutrition before you turned five years old. One in four of you has not been immunized against any disease. Almost one in five of you is not attending school.... We, the grown-ups, must reverse this list of failures."

Carol Bellamy, UNICEF Executive Director, echoed her concern for the need to accelerate progress for children. "If we want to overcome poverty and the instability it breeds, we must start by investing in our young people," she said. "I implore national leaders to seriously examine their records on children. Are you getting all your children into the classroom? Are you protecting all your children against disease? Are they safe from abuse, exploitation and violence? Unfortunately, we already know the answers. We know we have work to do."

An impressive number of government representatives - 187 - took the floor during the plenary debate at the General Assembly. Leaders took stock of progress for children made since the 1990 World Summit for Children. And most concurred with the conclusions of the Secretary-General in his end-decade report, *We the Children*, which stated that much work had been accomplished but much still remained to do. Speakers said they saw the Special Session as a sign of hope and the outcome document as a pledge by the international community to act together to address pressing issues and build a world fit for children, supporting a new set of goals established by participants at the Special Session.

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Setbacks and Successes:

More progress was made in realizing and protecting children's rights in the decade following adoption of the Convention on the Rights of the Child than in any other comparable period in human history and children's rights are now higher on public and political agendas than ever before. Gains in democratic governance and rising respect for human rights in many countries have contributed to this progress.

The near-universal ratification of the Convention on the Rights of the Child has encouraged the ratification by States of other fundamental human rights instruments and more and more States are committing to honoring and implementing human rights agendas by establishing National Plans of Action, including specific targets on the basis of which progress can be monitored.

Major achievements in the area of child rights can already be seen:

Special institutions, structures, agendas and measures in the interest of promoting child rights have emerged in all corners of the globe. NGOs and other actors in civil society have emerged as innovative and powerful voices for children's rights.

Wholesale legislative reform in favor of child rights often has been the outcome of the mandatory comprehensive review of national legislation under the Convention's reporting process. Also as a result of this process, States have acquired new impetus to achieving child survival and development goals.

States have begun to respond to the extreme violence and exploitation, abuse and neglect that is a reality for millions of children. The principles requiring that children be protected from 'all forms of physical and mental violence' have sparked new hope for reducing the many forms of adult violence against children.

Because of the Convention's non-discrimination principle, States have moved to better realize and protect the rights of forgotten and invisible children – children who are refugees, children who have been institutionalized, children who work or are otherwise exploited, children living or working on the streets and children who have been bought and sold across borders.

States have been obliged to ensure that their definitions of childhood meet the standards outlined in the Convention on the Rights of the Child.

States have developed distinct systems of youth justice that focus on reintegration in society and avoid – wherever possible – criminalizing children and depriving them of liberty.

Progress has been made in ensuring that children's views are being heard, respected and taken into account – within families, communities and States – when actions are undertaken, policies shaped and results assessed.

Challenges ahead:

In spite of the remarkable achievements in advancing child rights, much remains to be done. Progress has been uneven, with some countries lagging considerably behind others in giving child rights its deserved prominence on national agendas.

Globally, an estimated 12 million children under the age of five die every year, mostly of easily preventable causes.

Some 130 million children in developing countries are not in primary school and the majority of them are girls.

About 160 million children are severely or moderately malnourished.

Some 1.4 billion people lack access to safe water and 2.7 billion lack adequate sanitation.

Some States are moving toward increasingly punitive systems of juvenile justice, with children beaten and arbitrarily detained by police and forced to share prisons with adults in inhumane conditions.

Many unwanted children languish in orphanages and other institutions, denied education and adequate health care. These children are often physically abused.

An estimated 250 million children are engaged in some form of labor. There are few examples of systematic actions to end child exploitation that are sensitive to children's needs.

Armed conflicts around the globe continue to shorten and ruin the lives of millions of children. In 2004, about 300,000 children served as soldiers in national armies. Many of these children were killed or maimed in combat; and many children were forced to kill and maim others.

At the close of the 20th century, there is a growing global consciousness of the issues affecting children and a commitment to address them. New and growing problems – for example, of HIV/AIDS, which has already orphaned millions of children and daily afflicts thousands more – threaten to reverse hard-won health and other social gains in a number of countries. But the world's children have been made a promise that still stands. Millions of children's lives will be affected if that commitment is not met.

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CHAPTER VII

THE PERFECT WORLD

The Perfect World



Let us regain the lost and forgotten dignity of man.

In this world you have to pay for every basic right, except the right to produce offspring.

The right to food and shelter.

The right to fairness and justice.

The right to education and healthcare.

You have to pay for all these basic, inalienable rights.

But you do not have to pay for the right to reproduce.

Is food, shelter, fairness, justice, education or healthcare worth more than the life of a human being?

Must we not pay for a human being when we pay for everything else?

Must we not require by law, a payment for bringing a new human into the world?

This is the salvation of humanity. There is no other way for humanity to be truly saved from suffering or total extinction. Basic financial capability must be a legal requirement to become a parent in every country. For the elimination of inequalities, for the abolition of crime, for the sustainability of progress and for the protection of the environment, there is no other solution.

God seems to think that suffering has a purpose. Well, I don't. No one has to suffer. Suffering is not needed anymore. Suffering is dispensable. Suffering can end now. We can live within our means so that we don't have to fight with one another for getting what we need and we can use technology to do the tough work that absolutely cannot be avoided.

In the perfect world, everyone will be born into households that take care of food, shelter and education up to an age (ideally 25 yrs) when the person becomes useful to society and has the rest of his or her livelihood secured. People will be freer to choose the type of work they desire, because there is no excess of manpower in any field because of a controlled population. Controlled in numbers and secured in living standards.

Crime will be effectively contained and will be minimal because there is far less need to commit crime. People will be able to both avoid situations where they are forced to commit a crime and be able to afford better security for themselves so as to prevent a successful crime. People will be more interested in enjoying their life rather than being driven to amass money, since the basic necessities of life will be secured by law. Also, existing laws would be better enforced since the government will have enough resources to do so due to a self-sustaining population.

Environmental safety standards will be upheld and maintained because such standards have become affordable and the great overload of demand on natural resources has vanished and been replaced instead by a state of excess natural resources and time, giving nature the precious time it needs to repair, regenerate and replace used and depleted resources.

Child labor or abuse will be better contained by the laws securing children and preventing abuse being effectively enforced. The laws would be better enforced because of the transparency that would be the result of the child's better access to education, the media and government agencies who will, in turn be better equipped to both intervene and to take action.

The government will be equipped to enforce laws protecting the people who are weak or underprivileged in any manner because a poor people means a poor, cash-starved, resource-stripped, debt-ridden government, while a rich or prosperous people means a prosperous, well-equipped government with resources to spare. This government will find itself capable enough to protect your rights. We will not be left helpless when we are cheated. We won't be harassed because the simple penalty for harassment, however small, will be imposed on the offender through law by a capable and effective government which can spare the necessary resources and it will be seen to it that he or she pays the price for harassing you in any manner.

Taxes could be eliminated as the government prospers with the people. Any and all forms of government control and regulation could be scrapped gradually as the need for it disappears. That government is best which governs least. We finally have that government which governs the least.

Machines or robots could be made to perform manual labor that's now being done by humans since such technology would become more affordable to more people and humans would not be in a position where heavy labor is the only option available to earn a living. There will be a dearth of manpower since humans will only work to obtain extra luxuries, comforts or conveniences because law would secure his basic survival from birth to death before his birth. He would not need to work to survive. Hence, robots and machines would have to be developed to do painstaking, injurious or monotonous work that humans grudgingly do today.

Pollution of all kinds will be dramatically minimized, as most people would be affluent enough to switch to non-polluting lifestyles. Non-polluting vehicles, non-polluting kitchens, solar/wind/hydroelectric energy, efficient waste disposal, recycling of waste material, etc. which are affordable in the developed countries today, could become the norm throughout the world if all people are affluent enough to sustain such a lifestyle. People will live longer because they can afford healthier lifestyles and quality healthcare. Noise pollution would be reduced to a minimum because people would be more educated about it and prosperous enough to substitute the causes of it

In the perfect world, there would be joy and pleasure everywhere and in everyone's life. Technology will simplify life and please all people at all times. There will be contentment because people will not have to work for survival. People will only work to get luxuries or technologies that are beyond simple survival. Survival will not be threatened by any factor. Survival will be guaranteed and no one will fear that he or she may starve or die of thirst tomorrow due to a lack of money.

Animals will be protected because the government will be able to afford enforcement of animal protection laws since resources and money have been freed up for that purpose. Besides that, a self-sustaining human population would not have the pressing need to encroach upon or destroy animal habitat or wildlife.

When everyone is born into a reasonable level of financial capability, the value of the human being in general will rise. On an average, more money will be spent on a human being in all matters. The life, desires, feelings, thoughts and wishes of all humans will be more easily recognized and fulfilled. Everyone will finally have the freedom and security required to live and act in tune with their natural selves. Self-expression would be more aptly rewarded and virtues would be appropriately honored.

All forms of escapism from life harmful to health and well-being would gradually cease to exist, as people would be more contented with life. Drinking, smoking, drugs, etc. as forms of addiction would end. People will still be involved in such lifestyles, but not to the point that it ruins their health or finances. More rewarding pastimes will be dearer and intrinsic to the people. Habits leading to addiction would be felt to be unnecessary as less injurious past times would be the learned natural inclination and favored activity of the people.

Religious, political or ideological fanaticism harmful to oneself or others would fade into oblivion as the opportunities to enjoy life will be more available and in plenty. People will find themselves recognized and respected without having to be a fanatic about anything. Inequality and violence that spur a person towards fanaticism would be vastly reduced. Hence, all fanatical institutions would become less powerful and therefore less dangerous to society.

The economy will not suffer due to stagnation of population growth because purchasing power previously distributed unevenly among many will be concentrated more evenly in the hands of a few. Therefore, lower average individual purchasing power will be replaced by higher average individual purchasing power, while the national purchasing power remains the same.

When manpower is scarce, machinery will have to replace manpower, which will further reduce the cost of production, while improving the quality of it. If people do not work if not paid well enough, we might think that the cost of necessities will rise, but in fact, the production of basic necessities was among the first of industrial processes to be mechanized and therefore is already quite well-mechanized today, making human labor quite dispensable and comparatively expensive. Hence, continuing to use human labor to produce the basic necessities of life will only make the basic necessities of life more expensive. Using the technological advancements instead, would make the necessities of life cheaper. So, we do not have to worry that inflation will make useless the money deposit made by the parents to secure the basic necessities of the child's entire lifespan. In depositing the money and securing the basic life-necessities of their children, the people of the world have made manual labor expensive and unavailable, hence making a profitable shift to mechanization unhindered and effortless.

Once all people do not have to work for a living, only those who wish to become a parent or acquire a luxury will work. But who will provide such intermittent employment? The existing industrial machinery and business environment would not go away in a single day. They will continue to exist, but be far more mechanized, causing human intervention to be minimal. Therefore, a shortage of human labor would aid the economy through mechanization and consequent improved standards of production. People who want to amass money for luxuries or other purposes will still be in plenty and they will continue the business and economy of today. They will find ingenious ways to amass money and enhance the economy, just as they do today. The only change that will have happened is that people no longer work to secure the basic necessities of life; they will continue to work for everything else they desire, just as we do today. The chief difference is: they work because they want to work, not because they are forced to secure their livelihood.

The End of Work



Work will, in general become far more pleasant and comfortable, and form a much lesser part of people's lives. Life from birth to death will be secured. It will therefore become possible to do away with work altogether for every member of humanity and still ensure basic survival. In the perfect world, people will have to be paid well enough to work because their basic survival would already be secured, whether they work or not. People will work only if they are paid enough and/or given a work they like to do or find interesting. At last, the worker shall be the true boss who dictates the terms.

It is possible for us to secure the basic survival of all human beings from birth to death before he or she is born. The need to work to survive should not exist. What if a person is born handicapped or falls sick? Does he or she deserve to have the necessities of life cut off from reaching him or her if such a thing happens, since they cannot work anymore? On the contrary, it is when such a thing happens that the necessities of life are most needed, in addition to which medicine and healthcare are also required to cure the person of sickness or disease. We cannot secure the latter without first securing the former. No, the necessities of life ought to be secured from birth to death, no matter what else. Whether a person is handicapped or diseased or not, he or she nevertheless deserves to have his or her basic necessities of life secured from birth to death, because that would be the proper respectable treatment of every new human being born into the world. It is only for extra luxuries or comforts that a person be forced to work. Forcing a person to work for his basic survival is demeaning and derogatory to human dignity and self-respect. It is akin to telling him that he should not have been born, but now that he has been born, if he wants to live, he must work. Man is lowered in dignity when he has to work for his survival. We are like trains that will blow up if it goes below 50 miles/hour. People might think that if no one has to work for survival, everyone's going to be lazy, useless people. That may or may not be true, but is the alternative, survival of only the fit, causing masses of poverty and suffering on one hand and billionaires on the other, a better solution?

If we ensure that children have their first five years of life financially secured for their basic survival without having to work, we can later on extend that time span to 10, 15, 20, 25 years. It is because we do not do that, that even children are having to work to survive in today's world. Passing laws against child labor or writing essays condemning it is ineffective and foolish. When we have reached the point when the first 25 years of a person's life has to be secured right before he or she is born, we still not ought to stop. Though the person would most likely have learnt some trade or skill by then to support himself or herself for the rest of his or her life, basic survival cannot be left to his or her ability to work or not. Basic survival from birth to death ought to be financially secured, and should not be at the mercy of any other external factor. At any time in life a person should have to work only to obtain the luxuries, comforts or conveniences one aspires for in regards to his wishes, dreams or personal projects.

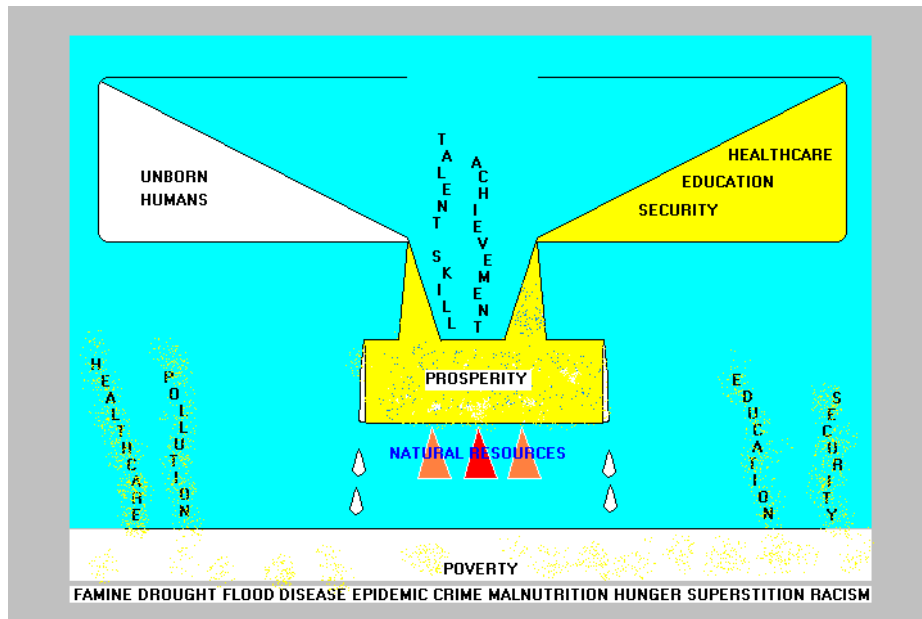
To do this, we first ensure that basic financial capability is required by law to become a parent, i.e., to produce offspring. When this law has been effectively implemented, no person will be born into a poor family, and almost everyone will be provided with the right shelter and education to support themselves till death. Next, we ensure effective implementation of this law, so that no one is left out and everyone will be provided with the right shelter and education to support themselves till death. After a number of years, the law will have been implemented well enough to enable every citizen to deposit a certain fixed amount of money, which can secure the indispensable bare necessities of life for their offspring from birth to death. All that remains is to require that amount of money as a deposit to secure the basic necessities of life, from the parents, by law, before the birth of every child. A deposit that will be regulated and channeled by society or government to ensure that 60-100 years of basic life necessities are provided in a timely manner for the offspring, hence securing his or her entire lifespan before birth. Behold, the perfect world!

Imagine a world where the basic necessities of life for a 100 years are ready for every newborn human. That person would not have to work a single day in his life. It would depend on how many basic necessities of life are secured. If it were just food and water, the person would have to work for shelter and clothing. If all the basic necessities of life: food, water, shelter and clothing are provided for every human being throughout his life, without him having to work for it, that would be the perfect society. This huge fault of society, one that we have learnt not to question, is that one ought to work to live. Such a tenet or statement is a slap in the face of human dignity. If the statement was, "One ought to work to get luxuries in life," that would sound a whole lot more reasonable. Otherwise, food, water, shelter and clothing would become luxuries, which they are not. They are necessities, not luxuries. Society should realize the difference between necessities and luxuries. If everything is a luxury, one has to work for everything in life, which is the case today. If everything is a necessity, one ought not to have to work for anything in life. Neither is true. Neither can be true. But we follow the former. Everything is not a luxury. Everything is not a necessity, either. Some are necessities, like food, water, clothing and shelter while the rest are luxuries. The air we breathe, the food we eat, the water we drink and the shelter we live in should never become luxuries, as these are all necessities. If it is not ensured that these are present for a person who is to be born into the world, then these necessities become luxuries for him, he will have to pay for them and consequently his survival is under threat if he does not do what society requires of him or is incapable of doing it. One should therefore not have to work to obtain the basic necessities of survival.

Today, one has to work for everything in life. Nothing is free. The only exception is the air we breathe. But with the ever-increasing pollution, clean air to breathe will become a luxury and will be packaged and sold in future. Just like food, drinking water, clothing and shelter. Once upon a time all these used to be free. But now, all the necessities of life are fast turning into luxuries. Everything has a price tag except the human being. Everything becomes a luxury except a human being. Anyone can have a human being without paying for it. So, no one values a human being. Houses, cars, gadgets, food and shelter will be valued over and above a human because they have a price tag while a human being does not. A human being has to create value for himself by utilizing his talents or capital or skills handed over to him in a manner suiting the requirements of society. Only then he acquires a price tag. Even then his price tag ultimately depends on how much has been handed over to him, in the form of talent, capital or skill, and therefore can be either too high or too low. If he has his basic life necessities secured for his entire lifespan before his birth, his price is reasonably high and he can't be bought cheap. He will work only if his employer pays him enough to enable him to get some luxury in life that he aspires for. Even if he doesn't work, he has nothing to fear because his basic necessities for survival will always be available to him. This would happen only if his parents are required to pay for his entire supply of basic necessities of life before his birth. Besides not having to work, this individual will also be able to fully express his individuality, which is not possible in today's world because one's unsecured survival is threatened in doing so. But this individual's survival will not be threatened, no matter what he does or doesn't do, since it has already been secured before his birth.

CHAPTER VIII

THE FINAL MESSAGE



The Secret Of Fairness And Prosperity

We know that throughout history, humankind has seen for the most part, inequality and pointless suffering. Whatever system we have devised so far, to avoid suffering and eliminate inequality, has been unsuccessful.

We are still in need of finding a way by which unnecessary inequalities and suffering can be avoided.

We need to find the secret of lasting fairness and prosperity.

We need to realize something now, something we failed to realize when we created the first human society.

That a fair and secure childhood is the right of every human child.

That securing a fair and secure childhood for all is the secret to securing all the other human rights.

That without securing this right, no other right can be successfully secured.

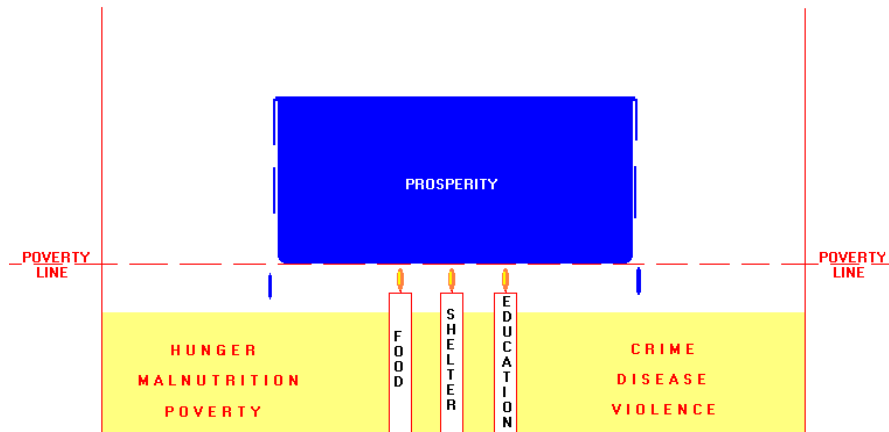
For every child to experience a fair and secure childhood, they must not be born into poverty.

Basic financial means must be a legal requirement for parenthood.

The 10 laws of True Progress

- 1) A fair quality standard of living can only be achieved by ensuring birth into essential economic standards for the next generation, through a legal requirement of basic financial capability to become a parent.
- 2) Population growth containment begins with population growth containment below the poverty line, achieved through a legal requirement of basic financial capability to become a parent.
- 3) Poverty and unemployment are eliminated by ensuring appropriate, though expensive, quality education for the skills in demand, through a legal requirement of basic financial capability requirement to become a parent.
- 4) Overexploitation and extinction of animal and plant species are prevented by tying the human birth rate to the existence of natural resources, through a legal requirement of basic financial capability to become a parent.
- 5) Equality and justice is secured by the elimination of poverty, through a legal requirement of basic financial capability to become a parent.
- 6) Eradication of diseases is possible through improved financial capability for quality healthcare and sanitation, through a legal requirement of basic financial capability to become a parent.
- 7) Crime is eliminated by achieving better personal security and reduced exposure to crime, through a legal requirement of basic financial capability to become a parent.
- 8) Stable environments are possible only through an improved financial capability to switch to non-polluting lifestyles, achieved through a legal requirement of basic financial capability to become a parent.
- 9) Internal and external conflicts in a nation can be reduced through lessening discontent with living conditions, through a legal requirement of basic financial capability to become a parent.
- 10) An impetus to scientific and technological progress is possible only through increased leisure time and better research capability, achieved by freeing man from the pursuit of food and shelter, through a legal requirement of basic financial capability to become a parent.

The Perfect World Discourse



Chapter 1

There is no point in crying over spilt milk. The bowl is always overflowing. And the crying never ends. There is a big bowl that is overflowing. And the milk falls on the ground and wastes itself. There is crying. The crying that never ends. The population of human beings is the milk that overflows from this planet that is the bowl. The efforts to improve the lot of the less fortunate is the crying that ever ends. For the spilling of milk and crying to stop, first of all, we the evolved human beings of this planet ought to recognize the simple truth: 'There is no use crying over spilt milk.' Second, we ought not to assign a place on the outside of the bowl for a single droplet of milk. While pouring the milk into the bowl, let us try not to cram in but to leave space. Third, cool down the milk. Let us prepare the little that we have, as well as we can.

chapter 2

The child is precious. Not because he can be someone or do something. But because in him lies precious potential which will be of any good whatsoever only if he is given the treatment he deserves. The child is precious. Not because he is capable of being great and useful, but because he is fragile, undiscovered and hence broken in many places due to careless handling. During his lifetime, he mends the broken places and often ends up contorted and twisted. Don't you see how precious the child is? How much he deserves to be protected?

chapter 3

Human need. Where there are humans there is human need. If there are no humans, there is no human need. If there are too many humans, there is too much human need and not all human needs can be met. Humans slowly become inhuman because they are no longer being treated like humans. What a pity that the majority of the most evolved of creatures have to live like lesser-evolved creatures! What an even greater pity when living below human standards is considered normal, right from childhood! Man is not equal everywhere. One man gets a lot more than another. More basically, child is not equal everywhere. One child gets a lot more than another. Nowhere is disparity and injustice greater than here. After all these millennia of existence, humans haven't corrected this imbalance. And the new child born into this world, still asks him, 'Why this disparity? Why?' And he has no answer. The child asks him, 'Why bring me into this world when you don't have enough for me...' And, 'When I always will be considered a lesser human?' And he has no answer.

Is there any sense in pouring milk into the bowl after the bowl is full? What is the milk good for if no one drinks it? What is the good in pouring milk faster than one can drink it? What is the good in spilling milk all over the place? Worse, what is the good in crying over spilt milk? If you pour milk faster than one can drink it, it spills. If you pour milk faster than one can add sugar, it will be tasteless. If you wait till you have the required amount of sugar, extra flavors, vitamins and minerals to add to the predetermined amount of milk you are going to pour into the bowl, then the milk will not ask you, 'Why this disparity? Why do milk in other bowls get all the sugar, flavors, vitamins and minerals and not me?'.... And, 'Why pour me at all if you cannot treat me well and let me be the best I can be?' Some bowls have vitamins, minerals and flavors added to sweet milk. Some bowls have just sweet milk. Some bowls have raw milk. But most bowls just have milk being poured into them senselessly and endlessly, where the milk is not enhanced in quality in any way, where most of the milk spill over and die.

chapter 4

There is but one principle we ought to keep in mind. As quantity increases beyond a limit, quality has to decrease below a limit. The right to reproduce is such a fundamental right that few people in human history have dared to tamper with it. To take away this fundamental right is not in anyone's power. Families build strong houses with high gates and walls to secure the safety of family members. Nations pile up weapons and build armies to ensure national security. But what are they securing? A bunch of humans with no hope or desire to live? A bunch of humans who cheat, steal or even kill to survive? A bunch of the rich who live their whole lives preferring to look the other way? We are only securing despair, hopelessness and treachery for generations to come. So, let us instead secure the future of the unborn child. And hence prevent the seeds of hopelessness and treachery from being sown.

chapter 5

Nations ought to require a certain, acceptable degree of basic financial capability as a condition by law for anyone who wishes to be a parent. Besides bringing such a law into effect, the government should strive to improve the quality of life of children in as many ways as possible. Not just because they deserve it, but also because they are helpless to live quality lives without our help. Children should have access to the best of the best, free to an extent. If you decide to become a parent, how financially sound will you be? Surely, you will not take such an important step in your life if you were steeped in debt or if you seriously doubted your financial soundness. Yet, what a major part of humanity does is precisely that. With such a foolish step, they only ensure a wretched living for their own offspring as well as for generations to come. Unless we value the formative years of the unborn child and make no compromise whatsoever on that value, besides increasing that value regularly, humans will continue to get lesser and lesser than what they deserve and live in more and more inhuman conditions.

chapter 6

What happens is this: An undeveloped country is like a bowl into which milk is being poured all the time. Most of the milk spills over. There is no space left in the bowl for any more milk to be poured. But senselessly and endlessly, the milk keeps being poured. The milk spills over to the ground, where it lives below the dignity of being in the bowl and where it has no hope of having extra vitamins, minerals and flavors added to it. The government tries to stop the spilling by making the bowl bigger. What the government should do is stop the pouring of milk completely and begin adding sugar, minerals and vitamins to the milk. If they try to make the bowl bigger, as well as add sugar and nutrients to the milk, without stopping the pouring of milk, there will never be enough sugar and nutrients for all the milk. Soon, the government and people have to make compromises on the amount of sugar and nutrients they really need. A developed country is like a bowl into which milk is being poured at a much slower rate with respect to that in an underdeveloped country. Still, in no country, has a law been effected so that the milk is not spilled at all, where human dignity is not allowed to go below a certain limit. Milk is spilled everywhere. Since the rate of pouring of the milk is much slower with respect to that in an underdeveloped country, the milk that remains in the bowl is much richer in sugar and nutrients. Moreover, the case most often is that the bowl is smaller too. Which in turn makes it more likely that sugar and nutrients are rarely not enough.

The child is precious. We ought to value every living moment of every child. We ought to value those moments. Simply because children are the ones most helpless against injustice of any kind. If all mankind are brothers and sisters, does the brother in one part of the world deserve more than the brother in another part, especially when he is only a few years old and has no means to be even? Should not the law forbid any child from ever being born unless he or she can, at the very least live like a human for the first few helpless years? Should not the law try to protect the cause of the weakest of the weak, who didn't even ask to be born, before it rushes to the aid of the stronger ones? Should not the law forbid parenthood unless the person wishing to become a parent is financially sound enough to provide for his or her children? And the government, should it not do its part by ensuring that a law to this effect is enacted and enforced, above everything else?

May we value the living moments of children above all else. Trying to make the bowl bigger or trying to find more sugar and nutrients won't be any good if milk is being poured into the bowl, gallon after gallon, endlessly and senselessly, even as the bowl continues to overflow. The solution is to pour milk into the bowl only after enough sugar and nutrients are ready, so that the milk won't be tasteless or lacking in extra nutrients, at a rate not higher than the rate at which it is drunk from the bowl, so that it does not spill and no one has to cry over it.

Final Message

Let me strive to be as truthful as I can, regarding what I have seen. I have seen the salvation of humanity through collective self-control. But I honestly do not see destruction. Without the collective self-control, we will still survive, but the state of our existence will be pathetic. Taking into account the general order and nature by which the earth and its societies operate, we will increase in quantity and decrease in quality, progress having reached its saturation. I see superficiality and lack of reasons for living creeping in. No psychological justification or remedy will work to contain it, for its duplicity will be evident to all. Mankind will live more and more like a pack of animals. Mankind will lose self-respect, originality, compassion, and all forms of sensibility. No action will stand the test of genuineness, sincerity or whole-heartedness. I am afraid of nuclear wars wiping out chunks of humanity, but I am even more afraid that future humans will be a poverty-ridden race with zero self esteem and sense of dignity.

I do not feel proud of any achievement in science or towards progress because I feel that a greater need is crying for attention. The need for someone to notice how superficial and meaningless our lives have become and how much less worth the average human has. Progress reaches a few. He or she has zero choice in his or her life in almost any matter. I know that most humans today think that they have a high degree of choice compared to yesteryears. But with time, the realization sets upon them that choice in one matter comes at the price of choice in a whole lot of other matters. They end up more frustrated than they thought they would otherwise be. The Nobel laureate, Wangari Maathai says, if we destroy our natural resources, it becomes scarce and we fight over it. But why does the need to destroy natural resources arise? Because of overpopulation, i.e., more births than can be sustained by existing resources, natural or otherwise. If people are born without money, nations will have to over-use natural resources to sustain their lives. To provide for those who don't have money, we will first look to natural resources that are the cheapest. We will look to coal because it is the cheapest, though it is the most polluting. We look for the cheapest because of the lack of money. We will not be able to be environmentally friendly because presently being environmentally friendly is costly.

If the PFC law is not enforced immediately in all countries, we will pollute and imbalance the earth till extremely cheap environmentally friendly technologies are discovered. If we fail in discovering such technologies, we will pollute till we destroy the earth and ourselves. Why do people die of diseases that can be cured? They cannot afford the price tags on the medicines required to cure them. Medicines are costly. The most valuable medicines, the ones that can save lives are often the costly ones. We may finally find cheaper alternatives, but till we find such cheap alternatives, people will die of curable diseases. Will people who don't have money for food and shelter be able to buy a medicine if afflicted by a deadly disease? Improper sanitation due to lack of money would increase their possibility of contracting deadly diseases. Would education on how to prevent diseases be of much use to the person who cannot afford to implement the measures to protect him from the disease? If the PFC law is not enforced immediately in all countries, people will continue to die of curable diseases till cheap medicines for all deadly diseases are discovered. If we fail in discovering such medicines, then people will continue to die helplessly of curable diseases.

There is no meaning anymore in achieving progress or finding cures for diseases if the majority of humanity cannot reach it. There is sense only in preventing life that cannot be sustained, consequently ensuring that the fruits of progress reach all. Requiring basic financial capability to become a parent will ensure that majority of newborns are financially secure, that is, that they can buy medicines in the case of an emergency, live in sanitary conditions, are less likely to go hungry and shelter less, would have access to better quality education and information and above all would not have a great need to use resources and technologies that are polluting. Not every parent could be brought to honor the requirement of the PFC law. No law has ever been completely obeyed. Yet, on the whole, this approach would be much more efficient and effective than trying family planning on one hand, which is not acceptable to many major religions and cultures, enforcing environmentally friendly practices on the other hand, which the majority of us wouldn't be able to afford, besides spending millions on feeding, educating and sheltering the poor and ignorant.

If the PFC law is enforced immediately, taxes will become unnecessary as the proportion of poor will decrease in a few years time and the government will not have to provide cheap transport, subsidized goods, free education and free healthcare. Money saved in this manner can be used for:

- Maintaining Justice and public order;
- Modernizing Infrastructure (roads, railways, etc.);
- Improving Military system

The first public expenditure of ensuring justice and public order would help in enforcing even more the PFC law. Even if not everyone honors the PFC law requirement, the descendants of those who do would slowly but surely be out of poverty. This would reduce the need for the government to provide free shelter, food and education for them. The money saved in this manner could be used to enforce the PFC law even more. This would ensure that more people are above the poverty line, which would save even more money for the government, which could be used again to enforce the PFC law. Tax burden will decrease. Inequitable tax systems like income tax will become uncalled-for. The second public expenditure of Modernizing Infrastructure would help the nation progress as a whole and in aiding research. Better infrastructure would encourage foreign investment, which would create more jobs and generate better salaries through competition. This would further reduce the need to provide free/subsidized food, shelter and education, which would again reduce the need for taxes. The third public expenditure of maintaining and upgrading the military system would ensure better security for the nation, reducing possibility of wars. In today's world, wars happen when there is a huge difference in the military capability between two nations. Since government money is saved when there are fewer poor people, the need for taxing the people to fund wars is reduced, too. As the proportion of poor decrease, the proportion of those who can afford environmentally friendly resources and technologies will increase. Hence, there will be less pollution. We can then live in harmony with nature. This would reduce the number and magnitude of floods, famines, droughts and earthquakes. We can then continue our progress without causing a threat to our own survival.

After knowing what must be done, if we still hesitate, we simply deserve to face the consequences. We will be wiped off the face of the earth and a superior type of species that thinks and acts better will replace us. What we should aim for, is this. The ability to treat every individual equally, regardless of color, cast, education, financial status, etc. If we are unable to do that, then we are a socially undeveloped group, no matter what our educational qualifications are. That is what our education should have prepared us for. What value has dignity in poverty? It does have value in prosperity. In a poor country, does a rich man's sense of dignity make sense? Can he feel dignified as long as poor people live all around him, striving for a living and having their basic rights constantly denied? Of course not. Yet that is the hypocrisy in which most rich people live, looking the other way, living rich lives, but without dignity. That hypocrisy is going to be our doom. Our inability to contain our growth as a species in a manner commensurate to the resources on the planet and a manner in which rights of people can be safely secured is our only inability. It is the inability from which all our shortcomings including our doom is coming. Our priorities are wrong. The priority should not be elimination of the innumerable shortcomings but the elimination of our inability to prevent those shortcomings through new thinking and a new solution. Finally, there is but one question: DO I CARE ENOUGH? Is my priority my own pride and laziness or is it a responsibility to ensure our harmonious survival on this planet? If you do care, do your bit. You may or may not accomplish anything but at least you wont be feeling as guilty as those who were too proud to follow a path of sustainability, on doomsday.

The day will come when people are killed before our eyes and we don't feel anything at all; we will just look the other way and act as though nothing has happened. Today, people die due to hunger and mistreatment right across the street and we live as though nothing has happened, busy with our own lives. How long will it take for those people to be killed right in front of our eyes and for us to act the same? How long will it take for the person killed across the street to be yourself instead of someone else? It is our kindness and sensitivity to suffering that has made us a great race, not brutality and indifference, which is the way of animals. But slowly we are changing over to the ways of animals; we regard those ways as superior and consider worthless the softer side of mankind. And why? We have become like an oversized pack of animals; gnawing and biting at each other because we are choking each other with our basic needs. Your basic needs of food, water and shelter stands in the way of my basic needs being met. So, I want to kill you. It's a natural instinct. We are not perfect people; we use our animal instincts as much as we use our brains.

Why is it important for children to have more choice in their lives? It's because they are the ones who have the least choice. And what good will it be to the world if the world decides to give them more choice? There would be more satisfied people in the world and if that's not true, at least there would be less unfairness in the world. And that would slowly bring about a perfect world where everyone is treated fairly. If we want a world where everyone is treated fairly, shouldn't we first ensure that children are not treated unfairly? Campaigning for fair treatment for adults is not of any use because unfair treatment is being meted out at the childhood stage at that very moment to children, who will have that debt of fairness that he or she rightfully deserves to be repaid, for as long as it takes society to repay. The fact that the debt incurred when he was a child does not cease to make unfair treatment a debt that society must repay and clear off. We shouldn't let the unfair treatments remain and gather interest from childhood. Unfair treatment should not happen at childhood because that sort of treatment would hamper a person's growth. The longer it takes society to make up for its unfair treatment of an individual, the more society will have to pay him back to make up for all his losses incurred due to society's unfair treatment when he was a child. If society does not pay him back for that unfairness met out to him when he was a child in a reasonable span of time, the person might take it by force from society or even write it off. Religion encourages people to write it off. It will work for a while, but people cannot be fooled all the time. If they want justice, they will demand it from society. They will stop writing off the debts. Unfair treatment should not have happened in the first place.

The value of a human being ought to be upheld by law, above everything else. To protect, serve and maintain human societies and their individuals is the purpose of law, which it is failing in because it has not upheld the value of a human being by any law that prevents the birth of humans into substandard conditions. What the law tries to do at present, is to prevent those substandard conditions in which persons are born into continuously and brought up in, from affecting others. After a person is born into substandard living conditions, the only thing that can be done by the law or any other agency is to better or remove that substandard environment, which is mostly unaffordable and therefore impractical. Practical, maybe for a few environments here and there, but not for all environments. Affordable, maybe for a while, but not for long. For true effectiveness of all laws, the first and most basic law should effectively prevent human birth into substandard conditions. That law which ought to be enforced before any other law is the law requiring basic financial capability to become a parent.

If it is ensured that children are born into financially secure environments, the next generation will be a financially secure generation. The nation, state or race that ensures this, will have ensured that every one of its members is treated with basic human dignity and respect. This is not an aim or achievement; it's a responsibility on our part to ensure fair treatment and mutual respect. It's a responsibility to ensure that people will not be driven to kill each other for money. It's a responsibility to ensure that people do not have to cheat and lie to earn their living. It's a hugely overlooked responsibility, the responsibility of ensuring birth into basic financial capability. Enough financial capability to make theft and dishonesty unnecessary. Enough financial capability to make overexploitation of natural resources and extinction of species unnecessary. Birth into basic financial capability, if ensured, would result in a fair, just and self-sustaining humanity.

Forty pointers to the meaning of life

- 1) The reality is that if a person is born with more, he usually is closer to his dreams than one who isn't.
- 2) Life should be only as much as can be sustained. Laws preventing unsustainable life is the only hope of humanity.
- 3) If there is not enough for infants, how can there be enough for youngsters?
If there's not enough for youngsters, will there be enough for adults?
- 4) Basic needs of human beings, which are greatest and most disregarded at childhood,
have to be secured for equality, justice and harmony to follow.
- 5) The greatest inequality is the inequality among newborn human children.
The greatest injustice is the one committed to a child when he is denied food and water.
- 6) If defects remain in the treatment meted out to children, defects will remain in human beings, and hence in society.
- 7) If every human being is to be the master of his or her own destiny,
children should be allowed to make choices independent of all outside influences, including parental.
- 8) As the quantity of human beings increases, the quality of their freedom, of their food and shelter, of their education,
of their very life, undoubtedly decreases.
- 9) Let us bring a human being into this world when there is not just enough for his survival,
but also for his growth and productivity.
- 10) The grossness of the unequal treatment that is going to face one newborn child born every second,
for the rest of his or her life will become absolutely incomprehensible.
- 11) For it is not desire or need but the non-fulfillment of desire and need that is the cause of all evil.
- 12) Poverty should be an extinct word.
- 13) The state of the world is such that the need to destroy children before they are born is greater now than ever before.
- 14) The child, therefore, is the basic block of mankind and his society. If the child is insecure, mankind is insecure
and he can expect calamities, bewildering him one after the other, until he is completely destroyed.
- 15) The other reason why we cannot or do not find out and strike at the roots of suffering is that
we have been conditioned to believe that it is close to impossible by society.
- 16) Selfishness is the root of all suffering. It can also be the root of all good.
- 17) More and more of mankind become dispensable each day as technology grows exponentially.
- 18) Religion is more an escape from reality than a free choice of faith.

- 19) Certain cultures tend to inhibit the individual while others tend to liberate the individual.
- 20) Whatever inhibits a person, on a large scale such as the climate or culture, inhibits the human race and is an obstacle in its progress.
- 21) Human dignity has to be worked for, fought for and died for.
Because, like everything else, there is not enough for everyone.
- 22) When the desire to exist is absent in an individual, the desire to live and improve one's life is also automatically absent.
- 23) How foolish it is to try to liberate mankind from all the ills that affect him
without first protecting him at the time that he needs protection most!
- 24) Climate can alienate, not just a single person, but a whole community or nation from success.
- 25) If most of us take more than we give, then aren't we all heading towards scarcity and disaster in some way or other?
- 26) The world is full of injustices, inequalities and insecurities. Fool yourself and be happy.
- 27) Everyone who claims to be happy has mastered the art of looking the other way.
- 28) We can either clean up the world and be truly happy or we can master the art of looking the other way and be happy.
- 29) The root cause of most problems facing us can be narrowed down to a lack of resources
and an unequal distribution of those resources.
- 30) Even when there is no disparity envy exists on the basis of perceived disparities.
- 31) How much ever fairly we are treated, there is still room for perfectly valid reasons to envy the other person.
- 32) Envy begins in the mind, but it was a feeling of worthlessness caused by a lack of resources that put it there.
- 33) Preventing the birth of children into poverty will result in a far-reaching sweep-out of all evils affecting mankind
and the removal of major obstacles in the path of his progress.
- 34) What a pity that the majority of the most evolved of creatures have to live like the lesser-evolved creatures!
- 35) Some bowls have vitamins, minerals and flavors added to sweet milk. Some bowls have just sweet milk.
Some bowls have raw milk. But most bowls just have milk being poured into them senselessly and endlessly,
where the milk is not enhanced in quality in any way, where most of the milk spill over and die.
- 36) Families build strong houses with high gates and walls to secure the safety of family members. Nations pile up weapons
and build armies to ensure national security. But what are they securing? A bunch of humans with no hope or desire to live?
A bunch of humans who cheat, steal or even kill to survive? A bunch of the rich who live their whole lives preferring to look
the other way? We are only securing despair, hopelessness and treachery for generations to come. So, let us instead secure
the future of the unborn child. And hence prevent the seeds of hopelessness and treachery from being sown.
- 37) Unless we value the formative years of the unborn child and make no compromise whatsoever on that value, besides
increasing that value regularly, humans will continue to get lesser and lesser than what they deserve
and live in more and more inhuman conditions.
- 38) If all mankind are brothers and sisters, does the brother in one part of the world deserve
less than the brother in another part, especially when he is only a few years old and has no means to be even?
- 39) Should not the law try to protect the cause of the weakest of the weak, who didn't even ask to be born,
before it rushes to the aid of the stronger ones?
- 40) The solution is to pour milk into the bowl only after enough sugar and nutrients are ready, so that the milk won't be
tasteless or lacking in extra nutrients, at a rate not higher than the rate at which it is drunk from the bowl,
so that it does not spill over and no one has to cry over it.

YOUR VOTE:

The financial capability to become a parent should be:

- 1) None 2) \$5 3) \$200 4) \$1000 5) \$5000
6) greater than \$10,000

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