

Philosophy of Sustainable Development as Guide Humankind's Behavior

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Abstract

Progress of humankind, revealing unprecedented possibilities of production and consumption, well-being and life expectancy, also is accompanied by the emergence of issues that can put its existence at risk. Expanding industries, facilitating communication between cities, countries and continents, new technologies and more are accompanied by increasing the load on the Habitat of humankind, environmental pollution and by necessity to find the ways of harmonizing relations between nature and people. Societies and the states are looking for ways to mitigate possible threats, scientists and politicians organize joint discussions of these issues. When will be published the issue with this article, which describes the author's vision of optimal solutions to some of the global problems really capable of ensuring sustainable development, readers already will know about the decisions of 22 environmental conference. The article suggests ways to solve problems, which became the reasons for the difficulties encountered in the effective implementation of the agreements reached.

Keywords: Human rights; Health; Environment sustainable development; Climate conference; Obligations of the states; Common heritage of humankind

Introduction

The human progress' degree depends not only from the development's level of the productive forces and ways of social production, but also from the degree of ability to systematize common for humankind problems and to find the best ways to solve them for the benefit of all. The purity of ecology and human understanding of ecology as a set of the conditions to guarantee sustainable development are some of these problems.

During the hundreds of thousands years of life on the Earth, humankind has elaborated certain rules and principles of relations between a man and nature and among the peoples themselves, vitality and fairness which were proven by time and should serve as a guide in life both each individual separately and people in common. First of all, it is the feeling of the highest responsibility for overall Habitat, the care about keeping its purity. Everything is connected in nature, every earthman directly or indirectly effects on the surroundings, and respectively - on the lives of everyone around him. Therefore, he is obliged to be guided in his life by some common inviolable rules:

I am not alone on the Earth, use its resources carefully, efficiently, preserving and improving the capabilities of their reproduction. Chopped down a tree - do plant new one or help nature to raise the two new.

I should not soil land, air, water, mindlessly scatter products of my activity, which are able to poison and kill anything alive, from plants to animals.

Try to get from nature and from the bowels of the Earth exactly as much as is needed for me personally, for my people and society as a whole on a moderate level.

Do not forget that environment and the natural resources are the main value and common property of all not only alive, but also thousands of the future generations of people.

Many of these resources are not renewed; they are necessary for life of my great grandchildren as well, so use them economically.

Keep moderate lifestyle. Human happiness and well-being are defined not only by quantity of wealth. He lives not only to consume,

transform his own stomach in deity, but consumes in order to live, to work, to be happy, to rejoice, to reproduce himself and the conditions of his existence.

Human Right to Health and the Threats on the Ways of its Implementation

The recognition of human and peoples' rights, including the right to health, became one of the important achievements of humankind in the twentieth century. The Constitution of the World Health Organization declares the highest attainable standard of health one of the fundamental rights of every human being [1]. The Universal Declaration of human rights considers it as an important point for the realization of the right to an adequate standard of living and proclaims the rights which support health and human well-being [2]. The International Covenant on economic, social and cultural rights, proclaiming "the right of everyone to the enjoyment of the highest attainable standard of physical and mental health", obliges all the states and societies to improve "all aspects of environmental and industrial hygiene" [3]. The rights to health and environmental protection are protected by the European Social Charter [4] and Charter of fundamental Rights of the European Union [5].

The right to a healthy environment, according to the United Nations General Assembly resolution 45/94 of December 14, 1990 year, means the right "to live in the environment, adequate to health and well-being". It is important also to note that the protection of human rights is recognized as a concern of the entire international community. Primarily, this refers to those rights, full and quality implementation of which (the rights to clean water, air, and food) depends on the

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international order and the degree of cooperation of all peoples of the world.

Health is the foundation of human happiness and well-being. It is natural result of the interaction of an individual with the environment, natural reaction of his body to this interaction. A human-being is a part of the nature, and all sorts of changes in the nature inevitably impact on him. Healthy life requires clean water, air, and food, but in reality the degree of their purity may be different. Any deviation from the natural norm gives rise to a certain 'problem' -discomfort, sickness, poor health, reduction of life expectancy, etc.

The concept of 'sustainable development' contained in the Rio Declaration [6] and developed in subsequent agreements on climate aims to promote human dignity and realize both the economic, social, cultural, and civil and political rights of the individuals and peoples [7].

In order to people could understand this deeply and act in accordance with the laws of nature and nations, it is necessary to teach them all young generations. Education in all countries of the world should pursue about similar goals. It will generate in each inhabitant of the Earth the understanding of the universal values, on which the culture of humanity is based, to teach them to manage with difficulties and uncertain situations, to develop the ability to recognize and accept the values that exist in the diversity, the ability to cooperate with others, understand and respect each other. It should teach citizens to respect the cultural heritage of the ancestors, to protect the environment, and to adopt and implement the samples of production's methods and consumption that lead to sustainable development [8].

Formation of a view on ecology as an aggregate of all conditions of life on the planet will make more interested a joint search for ways to improve them by, without exception, all the peoples of the world. Those ways are the rational use of resources of nature to solve the issues of poverty eradication, food security and nutrition, universal access to education and health care, water and sanitation, energy, urbanization, etc.

The decisions of the Environmental Conference in Paris, 2015 give some hope. While that document is only a declaration, outlining a few basic principles of global actions for the period from 2020 on. Much remains to be done to harmonize specific rules for the practical implementation of the decisions. Many times it used to that the states formally assumed some obligations, fixed them in agreements, but acted completely different after. Let us remember the experience of the negotiation, signing and ratification of the International Covenants on human rights (1966-1976), of the Treaty on the International Criminal Court, the Kyoto Protocol etc. The framework Convention of Paris must be signed since April 22, 2016 to April 21, 2017. As the Kyoto Protocol [9], it will entered into force after its ratification by 55 countries accounting for at least 55 percent of global emissions of greenhouse gases. It is encouraging that these important issues have been resolved ahead of schedule and the Paris Convention entered into force on 4 November 2016 [10-12]. But will all the states, particularly the main environmental pollutants, to implement honestly their obligations? We would love to.

The Optimal Way of Financing of Global Problems

In common mind, the most important for many countries in solving environmental problems is not so much the obligations to reduce of emissions, how much financing the task's solution. About 100 billion dollars are required annually to comply with the obligations under the agreement. Some countries have already expressed their readiness to allocate their share of the expenditures.

Probably this is not the best way to solve the global problems. We believe that it is high time to stop walking around with a hat in hands every time, when humankind confronts with some challenges and it is required money to solve them. There are better ways to solve these problems, which can simultaneously to teach all peoples of the world to feel and act as a single human race. It is necessary to establish some kind of the Universal and constantly filled up Fund. The 'common property of humankind', i.e. everything that is outside of the borders of the existing states and belongs to all living beings on the Earth: The oceans, natural resources inside and the airspace above them, international ether, outer space and much more should be natural source of replenishment of the Fund [10].

How to regulate legally the using of them for the benefit of all humankind? Decisions in this regard exist quite a lot, including the codes on the law of the sea, air transport, electronic means of communication, etc., but the ones bringing real benefits to humankind as a whole here are not seen. Who and how is paying for booty seafood and sailing their vessels in international waters, for aircraft flying over international waters and for their pollution, for the use of international ether? It is also advisable to put some taxes on transnational corporations for the using of national and international markets, entering to the Fund of the Universal community.

In what aims should be spent the received money – for the maintenance of the institutions themselves, establishing the norms of relevant relationship, or for the solution of the quite a lot global problems of humankind? Unfortunately, the rules of antiquity and the Middle Ages ('the power is right', 'who dare, and he ate') continue to dominate here [11].

Meanwhile, the answers to the above questions and their solutions might be quite simple. And really, how are using the natural resources for centuries in distinct countries? In some of them the right to grant licenses is privatized by authorities of the states or the procedure is extremely centralized. In a relatively democratic countries, people wishing to extract the natural resources shall apply to the relevant institutions of society and the state, to get, on a competitive basis, a license, organize production and pay for it established by the laws of societies taxes on profits.

In the case of natural resources in areas of the common property of humankind, the main user of them, and, therefore, the distributor should be all humankind in whole, the universal civil society, on whose favor should be used all deductions from income derived from the exploitation of these resources. It is possible to provide the citizens of adjacent to the area of the oceans and seas countries with the priority right to obtain such licenses.

Who can be authorized to solve these issues on behalf of the Universe? The correct answer to this question can be formulated only on the basis of the presumption that the natural resources in respective habitats belong to living there peoples and their societies, but no way to their political institutions as the states. The latter are empowered by the peoples to regulate by law exploitation of natural resources and collect taxes, so the revenues could be justly redistributed in interests of the whole society [12].

Likewise, natural resources in the areas of the common property of humankind belong to all peoples of the world, to humankind in a whole. Therefore, the universal civil society should establish some institutions with the authority to organize rationally natural resources under its sovereignty and to use the revenue from them in the benefit of all humankind. Or the tusk may be delegated to several of the existing

global institutions such as the United Nations and its specialized agencies, particularly to the International Maritime Organization, the International Civil Aviation Organization, the International Telecommunication Union, etc. But there is one important aspect which should be taken into account making the decision. All of the listed organizations are intergovernmental and a dominance of the states in economic life of the University is not always justified, as it is fraught with some negative consequences.

It is possible to tackle these problems successfully and democratically only with active participation and even domination of the institutions of the universal civil society. Among the now functioning in the world institutions such is the International Parliamentary Union, composed of elected representatives of almost all the peoples of the world. It might be considered as the highest representative body of the universal civil society with authority to set taxes and to distribute revenue according to the needs of the humankind. It should be determined with pinpoint accuracy expenditures as well. Dominant among them should be the provision of cheap loans for the societies in crisis, an immediate assistance to peoples in overcoming negative consequences of the natural disasters that struck them as well as the cost of solving the problems connected with keeping balance of the oceans. The laws adopted by the Inter-Parliamentary Union, could execute the UN Economic and Social Council. The functions of licensing and supervising could be delegated to the above mentioned specialized agencies of the United Nations.

The inalienable rights of humankind are also the right to control over the implementation of jointly developed and accepted commitments by individual countries, the right to ask the violators of the generally recognized norms and rules of life, impose sanctions on them and to demand compensation for the damage caused by the actions of the offenders [13].

Educational institutions of all countries must instill in their pupils and students deep understanding that the Earth is a kind of a ship, and humankind is its crew and passengers scurrying in the boundless expanse of the universe. Here, everyone ought to know what he can do and what can not, and each actor must strictly adhere to the norms that ensure the stability of its functioning and the security of the flight. No one has the right to carry out on board any activities threatening the lives and security of its inhabitants, and if anyone tries to act so, he should be quelled immediately by common efforts.

Conclusions

The degree of awareness of the importance of Habitat's purity for humankind and of the need to slow the processes, leading to its increasing pollution constantly, grows. The traditional international conferences to search for the best ways to achieve this goal with the adaption of specific commitments by the states themselves confirm this. But, unfortunately, not all of the objectives have been achieved, although some progress has been made in this area. It is hoped that the implementation of the commitments of the countries of the world, embodied in the Convention of Paris, to reduce greenhouse gas

emissions by 40-70% by 2050, and completely stop them to 2100, really provide sustainable development of the humankind.

At the same time, it is impossible not to notice that some threat to Habitat, in particular, the consequences of the application of new types of weapons, still are underestimated by the international community, although everyone knows use of poisonous gases, bacteriological and nuclear weapons cannot pass without dangerous consequences. The gases not only kill people, but also penetrate the organisms of living beings through inhaled air, absorb in plants, soil, accumulate in the subsequent harvest and affect the health of all people. The consequences of the biological weapons are more dangerous, and the nuclear -are fatal (directly or indirectly through increased background radiation) for millions of people. Tragic consequences of Hiroshima, Nagasaki, Chernobyl, and Fukushima are known to all.

Humankind has the right to expect that in the following agreements on the protection of environment all these threats also would be taken into account.

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