FUNDAMENTAL RIGHTS OR FUNDAMENTAL NEEDS OF MAN?

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Abstract. In the whole democratic world are or were promoted ... human rights. Is true, humanity and human being need ... a lot of rights (freedom, life, food, education, housing etc.). But, from the political point of view the states, the governments, United Nations should promote the main human needs that consist of freedom, life, food, and housing. After accomplishing these needs mankind shouldn't need rights. It is necessary to establish a major change of thinking about human rights. It is easier to promote and to declare the human rights than to solve the main human needs.

Unfortunately the entire history has been marked by conflicts of all kind. Millions of lives and hopes vanished as a consequence of the desire to install a virtual happiness for the many.

Every decision made in a political, social or economic context that led to huge assets or mass poverty, and immeasurable problems, up to the present time involved the permanent desire, that of hypothetical "earthly heaven".

Speaking about capitalism, we may assert the immense accumulation of prosperity in a certain part of the world, at the same time bringing into public discussion both the democracy issue and the fundamental rights of the people.

The high social and political profit earned through testing the majority along with elaborating norms and laws equally accepted and respected, and double increased by a really improved level of life of the majority have imposed the western democracies with their paradigm by which mankind guides itself.

The communist system is being read as a failed experiment during which the private properties were promoted and guaranteed, as they were the only ones capable to generate economic and social progress and welfare.

Concurrently, the fundamental rights like the right to live, to speak, to walk free, to associate are publicly sustained and written up to the level of losing their value.

The right for life is a maternal right that even the animals fully respect, as a result of its enclosure into the genetic code of perpetuating the species. BUT, more and new rights are being claimed by various social groups, the marriage between two people of the same gender, for example, which, once functional, can determine the degradation and self-annihilation of the human species.

Thus, there are too a few voices to sustain the fundamental needs of man, while any being has at least three fundamental needs:

The need for food.

The need for shelter.

The need for education.

The individual needs of man are divided into two categories, that of primary needs and that of derived needs. The primary needs consist in assuring the food, the shelter, the clothing and the reproduction, while the derived needs come along with the level of education, the information level and the social status; they would consist in feelings of affection, the desire of organizing, politically speaking, the need to create both in a material and spiritual way, cultivating the aesthetic values, the need for travelling etc.

When rights are involved we cannot draw any reasonable limits, and no political body out the world's major political decision makers does even intend to solve these fundamental needs. It is absolutely preferable to establish a general acceptable standard of the vital human needs, those for food, shelter, education, so that the human being would have the right to aim at "rights" that are universally accepted all over the contemporary world.

The sets of rights commonly agreed upon by the international organisms, when transferred to a state level become inefficient for most of the world states. It is no use to sustain the right for life of a human being, as a natural right, when the death rate in the first year when we very often encounter death rate in the first year of life; and the same happens with the free thinking and speaking usually admitted in most of the judicial configurations as a fundamental right whereas almost half of the world's population is illiterate.

The actual social disintegration of the modern man, always looking for money and lacking in respect for any family codes will take to genetic mutations negatively affecting the human species.

"Any socio-economic system has to be in favour of man, to protect its rights, human dignity and the pleasure to live" (N. Georgescu-Roegen, quoted by M. Bulgaru, 1996 p. 177, 178).

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"From a moral point of view there is no difference if a man is killed in a war or if it is condemned to die of starvation due to the indifference of others" (Willy Brandt – speech in front of General Assembly of UNO).

Most opinions converge to the idea according to which the poverty is not the result of the low levels of productivity, but rather the result of an uneven social distribution of the earnings.

The research includes the presentation of the modern village, encompassing the world projected into a village of 1000 people, thus revealing the actual situation in which different categories of people socially live and act.

If we imagine the world projected in a village of 1000 inhabitants, we realize that almost 75% of the assets of the village are being under the control of 200 persons. Other 200 people have only 2% of these belongings; 70 of the 1000 inhabitants have a private car and only one third of them have access to drinking water; about 335 of the grown-ups are illiterate.

The village estate, the forest lands and the need for dwellings rapidly decrease while the ratio of the unproductive land continuously increases. The village disposes of 2430 ha of land having the following structure:

arable land 283,5 ha (11,6%);
pasture land 567,0 ha (23,4%);
forest land 769,5 ha (31,6%);
desert (unused) land 810,0 ha (33,4%).

The surface of land that a person has is of 2, 43 ha. A number of 800 persons of the 1000 people live under the living standard. About 83% of the quantity of fertilizers is allocated for 40% of the cultivated land. The land of the village is owned by 270 people who are the wealthiest of all. We can find here three times more arms than a village needs to be destroyed. Less than ten people have a superior position and only one person has a computer.

What would be the best way to follow?

Hypothetically, we can observe several potential ways of functioning in which the evolution process may turn either pessimist, due to a general acceptance of hazard and expectation, or optimist determined by global efforts towards progress. They are expressed through:

Maintenance of the status-quo. The acceptance of this idea starts from the fact that the rich world is not disposed of an equalizing concession. The encouragement of the regional conflicts and their logical support with a classical ordnance as more effective and sophisticated as possible, along with the going off of an intense diplomatic campaign seem to represent the normal actual state and the predictable future. Somehow, such a step forward subscribes to the ideas expressed by the theories of the ten percents.

Improving the quality of the poor world. This presupposes a massive transfer of both technology and *know-how* to the underdeveloped world, which would have as a direct effect the raising of the welfare status, and, implicitly, the stopping of the demographic boom, as the most active phenomenon for the degradation of the environment. By reducing the actual world expenses for arming purposes with 50% (> 2000 billion dollars), initial (primary) needs would be satisfied, at least in some critical regions like India, Bangladesh, Nigeria, and Brasilia.

The exodus of the poor South towards the rich North. The biological world is marked by the fight for the perpetuation of the species, which is the one that gives sense to the existential side. On the economic side the over-concentration of wealth and poverty it may induce tendencies and create massive demographic currents from plus (poverty) to minus (wealth). With an average global annual level of the National Gross Product per inhabitant of over 4 000 $, as it is nowadays, the world is pushed out the borders of poverty. The massive migrations in the Middle Age had the same causes, strongly tied to the spatial differentiation of wealth. By analogy, it isn't excluded, in the next future, to assist at the start up of a migratory phenomenon never seen in history.

The exemption of the poor. This is included in the category of retrograde currents, relieved by the most elementary human perceptions. Accepting this kind of theories represents a serious assault to the moral heritage of humanity, to the fundamental inalienable right of the human being, that of life.

"Cheap workforce" is not anymore sufficient for providing the advantage of a market of the developing countries (Umberto Colombo, quoted A. Toffler, p. 403). The age of passing from the export of agricultural products and raw materials to the age of finite products processed by cheap workforce is in decline. The new systems of creating richness with a cheap workforce become more and more expensive.

"The new system of creating richness has the possibility of a happier future for the vast populations that nowadays are part of the world's poor categories. If the leaders of LDC do not anticipate these changes, they will condemn their people to a continuous destitution and themselves to disability" (A. Toffler, p. 403).

The L.D.C.s will launch themselves into a race for arms, endowing their armies with more and more sophisticated and expensive arms, against a general economic decline. It is estimated that, in the context of an-

ticipating the future, the L.D.C.s will be able to avoid the infrastructures specific to the economies of the Second Wave with high energetic and material costs.

Thus, increasing the potential of inter-human communication, by placing some geostationary satellites on low orbits, would save millions of people in Central Africa and America from isolation, without using thousands of kilometres of cables.

The lack of relevant knowledge from the economic point of view will be solved by attracting dynamic minorities that could energize a global economy (the Chinese in South-East Asia, the Indians in East Africa, the Syrians in West Africa, the Palestinians in Middle East, the Jews in America, the Japanese in Brasilia). It is estimated that such a way to follow would lead to sensitive supplements of creative energy, technical and commercial subtlety and to the formation of an attitude of high scale a priori knowledge. All along with this it isn't excluded to attract some valuable research teams that would result in getting the know-how for richness. At that society level there will be a real hunger for information and new ideas.

The LDC's agriculture will not only produce food but also raw materials and energy for applying the new technologies for cultivating the soil, by spreading information and high scale applying the newest information in the fields of vegetal and animal genetics. The problem of the quality of environment is being approached on principles of strength. None of the theories elaborated in the developed or poor world does convincingly pass to the stage of a paradigm.

A viable society fulfils its needs without diminishing the perspectives of the future generations.

"While the world economy continuously grew, the natural systems on which they are based in their progress unfortunately remained unchanged. The growths of the global world product can rich limits, so that once behind, the costs will grow quicker than the benefits."

"A new age of a non-economic growth will begin that will mostly take us down to poverty than to richness" (After Herman E. Daly, quoted by L. Brown, 1988, p. 40).

The economic development and the quality of the environment have reflections in the quality of life.

Unfortunately, the literature of specialty does not provide any models of economic development that would have optimum relationships, which would lead to a better quality of environment. It is necessary, then, to conceive an ideal model, which would have, ideally as well, patterns and limits, in such a manner that the model would become the ideal. Such a model should satisfy demands and needs in accordance with the life aspirations of a properly educated population, in a country with a high level of economic development. Thus, the economic development should provide:

The non-polluting technologies for industry.

The promotion of technologies based on non-classical sources of energy.

The optimal valorisation of local resources.

The spatial integration of productive branches into the residential ones.

The promotion of complementarities on the principle of the closest vicinity.

The re-dimensioning of production into reasonable limits.

The gradual renouncement to the high consumers of energy industries.

All these demands subscribe to the ecologic acceptance of a sustainable economic development that means "a slow process of changes that allows using the environment on long term, so that the economic development may remain possible, at the same time with the maintenance of the quality of environment at an acceptable level".

The leading principles for an environment policy concerning the sustainable development are the following*:

- The possibility to regenerate the material resources and to maintain the natural reserve at an acceptable level.
- Reducing the pollution and perturbations to a minimum level of security.
- Respecting the limits for preserving the biodiversity.
- Avoiding the irreversibility of the economic and biological processes through:

(a) strategies oriented towards preventing risks;
(b) orienting the technological development in the direction of preserving the environment;
(c) orienting the institutional interchanges (e.g. decentralization);
(d) making economic decisions for protecting the environment;
(e) distributing prosperity in an equitable and reasonable way.

Related to this concept (of sustainable economic development) there were elaborated models that satisfy the condition of equilibrium between the economic development and the quality of environment. Such a model is the one elaborated by Tomasz Os-

* After the Manual of putting into practice of a programme of preserving the environment: programming the implementation, translation from English language, Edited by SIC, Press Design, Bucharest, 1992).

sovicz (The model of equilibrium between economic development and state of environment – in European spatial research and policy, volume 1, No. 1/1994, Lodz, University Press).

This model materializes itself in establishing three modules connected together by feedback type relationships. These modules are: COST, ALLOCATION/ SELECTION, and POLLUTION hence the name of C.A.S.P. the model represents an instrument of help in testing, optimizing and evaluating the strategy of development for a region where the social, economic, spatial and environmental aspects are calculated. The model is predictive, correlating the evolution of the socio-economic systems with the alternatives of the ambient policy and the variable structure of consumption.

People start to know each other through merchandise. The societies of the future should promote the direct reciprocal knowledge. Through direct knowledge the bidirectional transfer of information, be it managerial, technological, cultural or behavioural is being accomplished, which if valorised, would considerably reduce the flux of raw materials and finite products. Thus, the amount of classical energy is being spared. New dimensions of transport infrastructure will be established, which will rather respond to the needs of inter-human knowledge. Thus, along time, it could be established a cohesion process at a planetary level, capable to foresee the conflict states to which the contemporary world confronts.

The spatial integration of industry in the residential areas and backwards, would rather cancel the duration of the constraint time with the commuting to and from the workplace.

Promoting supplements on the principle of the closest vicinity would respond to the same desire of renouncing to the transportation of raw materials and finite products at long distances. This fact may represent a way of improving the political climate and the general state at regional levels.

Re-dimensioning production within reasonable limits would happen as a result of re-dimensioning the consumption, both in the industrial field and in the biological one, by structuring the alimentary needs, and increasing the technical capacity. Such an attitude would be able to maintain the natural fertility of the soil in a state of equilibrium with its biological exploitation.

Nowadays economy is based on the transfer and massive accumulation of substance, energy and information. The accumulations in certain regions have come to such dimensions that may end in poverty, by the needs the peripheries claim and that subordinate to their actual and future interests. It is a similar process to that of aspiration, the fluxes getting weaker in intensity from centre to periphery. The water in the "local horizon" is not enough anymore. Reservoirs at long distances, adduction and distribution systems are being created. The food in the subordinated areas is not enough anymore. It is imported from longer and longer distances. The production is on the one hand concentrated in some part of the world and the raw materials on the other hand in the other part of the world. The planetary economic system is deform and inequitable.

The spatial diffusion of information would have as effect a more expressive diffusion of production, a more equitable spatial distribution, fact that would inevitably lead to a new phase in what the organizing and planning of space are concerned. "The elasticity of production" certainly claims an increase of space elasticity from the point of view of its organizing.

"In the actual developed and rich societies, each and every successive growth in the income per capita is almost always related to a smaller increase in the used quantities of raw materials and energy" (Umberto Colombo, quoted by A. Toffler, p.401).

The control of the future is made through violence, richness and knowledge, which altogether constitute three basic symbols of power.

Violence usually generates resistance and is used mostly for punishing, hence its absolutely inflexible character. It represents an inferior quality power and it was the basis for accumulating richness in the "first" and partially "the second wave". By richness a medium quality power is obtained.

The power of future lays in knowledge, this constituting the highest quality power. Such type of power can be used for punishing, rewarding, convincing and transforming. It also serves as a multiplier of fortune and force or as an instrument of reducing the necessary quantity needed for accomplishing an ordinary goal. In both cases, using high quality knowledge increases the efficiency of every action.

In the past, perceiving the environment was accomplished through the so-called figurative knowledge, meaning shaping a picture of the environment by a direct contact.

Under the actual conditions, the environment is perceived as a result of an operative knowledge that was structured by a variety of mental operations.

The question- how it is possible for the man to know the environment- it is a fundamental issue from the epistemological point of view. In terms of knowing the environment there are few objective factors and this is due to the following causes:

The environment has no fixed limits in time and space, the limit in any place and time being the product of generated information by individual interaction with the neighbours.

The environment provides information through all senses that a human being has.

The environment includes and perceives both the central and the periphery information.

The environment provides more information than it can be adequately manipulated, because a big amount of information would be redundant, ambiguous or contradictory.

The environment is defined by actions and is experimented through action.

The environment has symbolical meanings.

The experience of environment always and entirely has the systemic quality of coherence and prediction.

What would an ideal environment mean? In this case the problem is who reports and which are the objective and subjective aspects of this reporting.

Taking into consideration the natural and anthropic components of environment we are able to outline a few parameters that environment should establish during the contemporary period in a developed economy.

Thus, the natural elements should correspond to some qualitative standards and quantitative thresholds capable to assure a harmonious evolution of al animal and vegetal species, to assure biodiversity of geosystems.

Concurrently, at an individual level it is necessary to fully satisfy the primary and secondary (derived) needs meaning: providing food, shelter, clothing and reproduction.

The secondary needs are directly connected to the level of education, information and social state. These would mean affection, need for politically organizing and making decisions, need for spiritually and materially creating, cultivating aesthetic values, need for travelling, etc.

Each individual is obliged to dispose of living space of at least 15 m^2 while the locality should have services and spaces, be able to evacuate, store and transform remnants without polluting. The noise produced by means of transportation should be under 20 decibels and for a fast commutation to the workplace elegant means of transportation should be provided. The colours of the buildings should be warm and cheerful and the professional activity should be held with passion and without any constraints so as to establish a harmonious and comfortable relationship between work teams. The workplaces should have a good natural and artificial illuminating system, optimum conditions for heating and purifying the air. As a result of a sufficient professional effort made at its workplace the individual should be able to satisfy its social and leisure needs weekly and seasonally against a good social and physical protection capable to annihilate its state of anxiety.

All these states of needs convert and refine themselves into a single notion - that of quality of life. The economic development and the quality of environment determine the quality of life. At the same time the individual primary and derived needs converted altogether result in the quality of life. Defining the quality of life we must take into consideration three of its main features:

The integrative character.

The complementary character.

The substitution character.

The integrative character lies in the ability to quantify the isolated indicators and to confer a synthetic singular expression. In such circumstances any comparison become expressive and operational.

The complementary character lies in the fact that some components that define the quality of life may be strengthened by auxiliary indicators.

The substitution character supposes the possibility to preferentially choose some indicators instead of or due to the lack of others. An ideal model of the quality of life would subscribe to Christian biblical predictions that foresee a reconcilement between people through faith in God and a harmonious relationship of man with nature.

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