

Security and sustainability

Medani P. Bhandari¹

¹Akamai University

110 Haili Street

Hilo, Hawaii 96720 USA

Abstract— This is a simple opinion paper, with random thoughts on security and sustainability with reference to the concept of Bashudhaiva Kuttumbakkan (all living being are our relatives) and live and let other live. Paper argues that, there is no seriousness to resolve the problems on security and sustainability as well as other major global crisis, the contemporary world is facing in current time.

Index Terms— security and sustainability, Bashudhaiva Kuttumbakkan; live and let other live; knowledge, global crisis, Corona crisis

I. INTRODUCTION

The prime goal of all living being is to remain in peaceful and secure environment, as well as try to create and maintain the same for present and future generation to come. We humans are same will all other living being in terms of food, reproduction, and secure shelter. We human due to imaginative, sensitive, innovative mind, became able to create our own civilization and our own boundary of survival, otherwise we still have the same bodily structure, mostly as mammals have. In various supreme knowledge platforms- at epistemological level, it has been mentioned that, the aware personalities, scholars, scientists etc. should think that all living being are our relatives and the non-living structure of the planet is the house of all living beings therefore, we should care to all living and nonliving of our surroundings and beyond as much as we can and also need to follow the principles of live and let other live, or create livable environment for us and to all others, because basically we all living beings are same (Bhandari 2019, 2020). One can call this notion as Bashudhaiva Kuttumbakkan (all living being are our relatives) and live and let other live.

In this regard, one can state that the concept of security and sustainability are old as our knowledge development process or as the process of civilization. Security is the prime important for survival and sustainability can be linked as the process of live longer through generations, because we all know that- the ultimate reality of life is death. Or we can state that if one born

– days of death begins to count, no matter what. However, the reality is no one wants to die, the only remaining alternative of survival is through offspring. Or at the highest thoughts' levels, by creation of legacy. We humans second priority has been always to create legacy, and as normal, the first is to survive in secure environment where food and shelter are available with minimum exercise. Therefore, I do not think that the willingness of having sustainable living is not a new paradigm, since the Bashudhaiva Kuttumbakkan (all living being are our relatives) and live and let other live have been there since we became civilized.

We can take two-fold approaches on sustainability and security, because both are interrelated and connected. Firstly, we are not creating any new knowledge in the name of sustainable development as it has been portrait as remedy of all problems. In contrary, And also, we can state yes, it can be the remedy of all problems with big (IF), if we accept the notion that, this planet is a shared home to all living beings and without nonliving structure, there is no ground of our own existent. This is can be achieved only with another big IF, that we should be able to give up the greed and need to be able to think and behave that we all human are equal, and we all have strong tie with all living beings of the planet. Therefore, we should think that if we are harming to the natural ecosystems, we are also harming us, because we are also the part of the same ecosystems. The current Covid-19 crisis can be an example to understand the scenarios of our global connectedness.

II. THE WORLD ON SECURITY AND SUSTAINABILITY

If we try to trace the history of the structural knowledge on sustainable development epistemology, it is still infant in terms of time and development. Just few decades ago, we realized that, we are not doing good, for nature and also, we realized that, our greed to conquer nature has began to backfire. We realized that, the mood of development mostly we are practicing from industrialization process have negative impact to all living beings; and humans can be the first victim of our own deeds. As a result, many scholars, general people, normally the aware stakeholders of the planet, began to think, that



whatever, we have been doing or practicing for the name of development might have negative impact. Very few scholars questioned to the ongoing process on the name of development, sophistication, mechanism, industrialization etc. However, the greed part or the part of to be reach and to dominant other, was and still, dominating the society, otherwise, there would be few symbols of improvements on environmental problems. In reality, problems are cumulating. And since few decades, we are trying to understand the interlinkages of our behaviors to dominate nature; however, our understanding is still very shallow. We are still not ready to see and accept that, I am the responsible, my family is responsible, my society is responsible and my nation is responsible, instead we are blaming to the west, east, haves and haves not, or not me but you. Therefore, whatever, policy directives we have made to overcome with this devastating global environmental crisis - pollution, global warming, ozone depletion, acid rain, depletion of natural resources, overpopulation, waste disposal, deforestation and loss of biodiversity (IPCC 2012, 2013) and economic crisis (very recent)- LatAm sovereign debt crisis – 1982; Savings and loans crisis – 1980s; Stock market crash – 1987; Junk bond crash – 1989; Tequila crisis – 1994; Asia crisis – 1997 to 1998; Dotcom bubble – 1999 to 2000; Global financial crisis – 2007 to 2008 and the CORONA created Financial Crisis 2020 to political crisis- wars, instability, violence, migration and refugee; social crisis- direct hit on social systems- family, community and national and international impact- created by instability in the social systems (WWF 2017). Social crisis creates devastating impact in the society and can be critical than other crisis listed above. The severe social crisis could be emerged due to Corona -pandemic, because society is losing hope; hopelessness always brings negative connotation in the society. There is strong chance of social crisis due to Corona, because society is loosing hope and if the medicine did not came in practice soon to defeat corona; and also there is the chance to emerge all crisis (social, political, economic, environmental and also individual crisis due to fear of unprecedented death and family members losses).

These scenarios are directly related to with the notion of sustainability as well as security; because insecure social system can only bring negation and negation brings negations. The paradigm of sustainable development which is kind of excuses of our all wrong deeds of the past as well as present is already not in priority and will sidelined more if the Corona pandemic crisis continues. Therefore, the current world is in new but in dangerous crisis. It is direct hit on human civilization, to the knowledge system and also our ways of thinking pattern. It is great threat on humanity; however, it is also the greatest lesson to all who have been considering themselves the best than other fellow humans or even nations. If taken carefully, this crisis can give new web on science, new web on epistemology of development and also to the political, economic and social power dynamics. We have noticed that, the poorest of the poor countries are more secure than so called powerful one, to keep discipline to their citizens and save the lives. Because they have power of hope and they can wait to be free. However, the name of freedom, the greed, self-supremacy,

individualistic approached societies have no perseverance of wait and survive. Therefore, it is right time to reevaluate what we have done so far, what we achieved what we lost and where we are heading and what is the value of our knowledge even, we could not control a pandemic, in such a long time? Is not it the right time to think Bashudhaiva Kuttumbakkan (all living being are our relatives) and live and let other live?

In very general notion, we begin to think about the impact of our deeds from 1903 with the foundation- of Flora and Fauna International, with focus of wildlife conservation, in 1948 International Union for Conservation of Nature (IUCN) was founded and in 1972 the first United Nations Conference on the uman Environment (also known as the Stockholm Conference) was an international conference convened under United Nations auspices held in Stockholm, Sweden from June 5-16, 1972. UNEP was formed in that conference, with the strong backing of IUCN and backup of environment conservation focused scholars of that time. This is still relatively new efforts to see the environmental damages we made during 17th, 18th and 19th century. No any protective measures were identified, or any program were concentrated to protect the global environment, even until recently. Only after publication of Our Common Future report in 1987, a minor focus began to see the consequences of environmental damage and security of the future generations. Our Common Future stated that “development that meets the needs of the present without compromising the ability of future generations to meet their own need”. UN has been trying to convince its member nations that, the world’s development pattern is not favorable to the planet earth. ‘A point has been reached in history when we must shape our actions throughout the world with a more prudent care for their environmental consequences. Through ignorance or indifference, we can do massive and irreversible harm to the earthly environment on which our life and wellbeing depend. Conversely, through fuller knowledge and wiser action, we can achieve for ourselves and our posterity a better life in an environment more in keeping with human needs and hopes ... To defend and improve the human environment for present and future generations has become an imperative goal for mankind’ (United Nations 1972). This statement shows the clear concern of global environment. In addition to that many scholars are warning to the world community about the consequences of over utilization of natural resources on the name of development. In 49 years from the first UN conference, many efforts have been taken. The latest and most important is the UN General Assembly on 25 September 2015, which adopted the Sustainable Development Goals (17 goals and 169 targets) (UN 2015).

This can be considered as one of the major steps towards the understanding the value of nature as well as sustaining the world or save the worlds ecosystems for the future generation. Sustainability and sustainable development are used interchangeably, which builds on three major areas, Environmental Sustainability, Economic Sustainability and Social Sustainability. Sustainability is the capacity to endure over time, through enhancing the conditions of social and natural flourishing (James et. el. 2015:22). The sustainable

development notion provides the hope in the world, by reviving security in the society, providing the environment to share and cope with problems and produce goods, deliver services, maintain order, and gives a way to survive from individual level to societal stage. The sustainability notion hopes to minimize the challenges, helps to establish order in the society (Richter 2009; Meuleman 2013) (Bhandari 2019).

It is noteworthy to illustrate that, UN with all its member countries, accepts and acknowledge the dreadful condition of the planet. As consequence, there are tremendous efforts have been taking place from governments to the civil societies, community and as well as households and personal level. As we saw in the first part of the discussion, if there is understanding of the problems, then solutions have to come, not matter at what cost. So, globally acceptance of the problem gives the room to say that the contemporary world's economic and social phenomena is not favorable for the sustainability of the planet, however, efforts to minimize the problems have been taken. There is no certainty at all, however, the notion of sustainability has given a hope (it can be false, but hope is there).

In relating with the security- sustainable development- one should also include the impact of climate change, which is the major cause which created insecure environment due to its devastating impact in the life support system of the planet. Environmental change has brought a direct threat to human and all living beings security system. Until or unless we minimize the environmental problems, sustainability can not be achieved.

The scholarly world is not silent. There are thousands of publications on this domain and many organizations including United Nations are also working to find the way of solution (Sustainable development paradigm is the major one). However, problems are increasing day by day; why? Why efforts have no impacts? all the directives are made for others, not for the organizations themselves or the stakeholders who involve in creating the documents. Why the individual who involved in policy making even not ready to show the exemplary work? Why we do not have strong leader in protecting the planet? Very simple, the world is moving completely capitalist mode- individualistic development pattern. In general, it seems that, everyone is worry; however, in reality none of us have time think, act and practice the reality and make plans for collective efforts.

The motivational part is completely missing from individual level to global level. As noted above there are hundreds of good plans in every country. The UN prepared sustainable development 17 goals and 168 targets are adopted in most of UN member countries. The agenda 2030, The Paris climate change agreement 2015, which states "holding the increase in the global average temperature to below 2 degree above of preindustrial levels and pursuing efforts to limit the temperature increase to 1.5 degree"; is the most pollutants countries are accepting it? Other efforts since 1992 Rio, Durban 2002 and so on until 2018; hundreds of seminars and summits are concluded, and thousands of policy directives have been documented. There are thousands of advocacy groups, individuals participating on such summits, trying draw the attentions of world leaderships, but why the problems are even

increasing?

Simply, it shows that there is no seriousness on them who are in the leadership. Leaders are busy to save the leadership and do not have time to think and implement the directives to their constituencies. We are doing job for others, for own benefit. Doing job for others and maintaining the duty of own are different phenomena.

III. CONCLUSIONS

It is not a blame to us; however, it the acceptance that, still we have not felt, problems are mine, ours or our community, or nation. We are still on self-created boundary that these problems are not created by me, us and so on. There is knowledge and acknowledgements (all documents, research etc.). The knowledge supremacy is there, each of us know the problem; however, knowledge itself does not solve the problem. To solve the problem grounded efforts are essential, devotion is essential and giving is essential. There is seriousness in the paper, but papers policies without practice has no meaning. Now globe is in crisis and it is the correct time to think, act and practice the acquired knowledge. Hopefully, existing and new knowledge will foster more as well as it will be implemented to resolve the environment, social, health and economic crisis we are facing now. Is not it the right time to think Bashudhaiva Kuttumbakka (all living being are our relatives) and live and let other live? Since we know the limitation of our knowledge and facing the Corona Crisis.

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