

**WOJCIECH ROSZKOWSKI**

Institute of Political Studies of the Polish Academy of Sciences  
ORCID 0000-0002-7736-2013

## **THE SUSTAINABLE DEVELOPMENT IDEOLOGY**

### **Abstract**

The author treats the concept of sustainable development as an ideology in which ecological assumptions have replaced economic assumptions, and humanity is still considered a means of action, not an end. The author illustrates the meaning of this ideology by showing its history from the report of the Club of Rome from 1972, through subsequent reports of this club and its head Lester R. Brown, up to UN reports entitled Agenda 2021 and Agenda 2030. The author analyses this latter document and the guidelines contained in it based on the assumption that the population of the Earth should be limited, also mechanically, at the expense of the death of unborn children, rather than by a more even distribution of goods, which would decrease the population growth in a natural way. According to the author, these assumptions can be seen in the approach of the signatories of these documents to the issue of the overpopulation of the Earth and in their uncritical support for the controversial theory of anthropogenic global warming. Many objectives of these agendas include slogans that sound extremely noble, but are practically impossible to achieve or their implementation would limit the freedom of farming and civil liberties in general.

Keywords: sustainable development, overpopulation, anthropogenic global warming, 2030 Agenda.

Where is the Life we have lost in living?  
 Where is the wisdom we have lost in knowledge?  
 Where is the knowledge we have lost in information?  
 The cycles of Heaven in twenty centuries  
 Brings us farther from God and nearer to the Dust.<sup>1</sup>

## HISTORY OF SUSTAINABLE DEVELOPMENT IDEOLOGY

According to Thérèse Delpech, one of the basic reasons why the contemporary world is going astray is the growing gap between the progress of science and technology and the lack of such progress in the field of ethics.<sup>2</sup> This has probably been the fact since the beginning of the Modern Age but we are now witnessing the widening of this gap. Following the development of informatics and medical sciences in particular one should really wonder whether our contemporaries have already been poisoned by the fruits of the Biblical tree of the knowledge of good and evil.<sup>3</sup> Too often we are guided by ideologies and not by scholarly reflection. Contrary to many contemporary definitions of ideology,<sup>4</sup> the author considers ideology to be a set of convictions not sufficiently based on facts but used for some political purposes. Therefore, like all ideologies, the sustainable development ideology should be carefully analyzed and criticized since it evolves around some dangerous slogans.

It seems that in our times reason and common sense have been substituted by political rhetoric and political correctness. Political agendas have always been wrapped up in brilliant words. The twentieth century can be called the age of illusions, when even the worst crimes were committed amidst wonderful slogans. People always want to believe in a better future and are easy to believe that it may be achieved by simple political measures. The new century has already produced terrifying developments and their reasons are not only belied but often eliminated from public debate. Old utopias, such as

---

<sup>1</sup> T.S. Eliot, *Choruses from "The Rock"*, in: T.S. Eliot, *Selected Poems*, Harcourt Inc., 1934, p. 107.

<sup>2</sup> T. Delpech, *Powrót barbarzyństwa w XXI wieku* [The Return to Barbarity in the 21st Century], Warszawa 2009, p. 50. The original French version of the book was published as *L'Ensauvagement: essai sur le retour de la barbarie au XXI siècle*, Paris 2005.

<sup>3</sup> *Book of Genesis*, 2, 9.

<sup>4</sup> An interesting overview of various definitions of ideology can be found in <https://en.wikipedia.org/wiki/Ideology> [access: April 25, 2019].

the proletarian paradise or the free market “invisible hand” are being substituted by new ones, such as the sustainable development. The political resolutions of world conferences and bombastic statements of global celebrities should not keep us from using common sense in analyzing what lays behind this brilliant offer of a “new brave world” which is becoming a common creed of the world political elites.

The most representative manifestation of the sustainable development ideology is the 2030 Agenda adopted by the UN General Assembly by consensus without a vote on 25 September 2015. Nevertheless, the sustainable development ideology has a long history. In 1972 the Club of Rome published an alarming report entitled *The Limits of Growth* in which its members presented a vision of the coming overpopulation and exhaustion of natural resources and demanded introduction of a global birth control system.<sup>5</sup> Although not all of the alarming theses of the report have been confirmed in practice, the principal assumption that humanity was a threat to itself was continuously developed. In the 1980s a new assumption was added in the shape of the man-made global warming theory. In December 1983 the UN General Secretary Javier Pérez de Cuéllar appointed Gro Harlem Brundtland, a former Socialist PM of Norway, to chair the World Commission on Environment and Development. In 1987 this commission published another alarming report entitled *Our Common Future* in which the necessity of reducing human population was a fundamental conclusion.<sup>6</sup> International deliberations concerning the sustainable development continued with the advancing new millennium in mind. During the UN Earth Summit conference in Rio de Janeiro in 1992 a new document entitled *The 2021 Agenda* was adopted.<sup>7</sup> A further step was made in Paris in March 2000, when the “Earth Charter” was passed, aimed at creating “an ethical framework for building a just, sustainable, and peaceful global society in the 21<sup>st</sup> century.” Among other demands, the charter stipulated that “an unprecedented rise in human population has overburdened ecological and social systems.” It also called for a “sustainable reproduction and sexual health.” These vague terms were already meant as global

---

<sup>5</sup> Its text is available at: <http://www.donellameadows.org/wp-content/userfiles/Limits-to-Growth-digital-scan-version.pdf> [access: January 29, 2019].

<sup>6</sup> See: Report of the World Commission on Environment and Development: *Our Common Future*, <http://www.un-documents.net/wced-ocf.htm> [access: January 29, 2019].

<sup>7</sup> United Nations Conference on Environment & Development Rio de Janeiro, Brazil, 3 to 14 June 1992, *Agenda 21*, <https://sustainabledevelopment.un.org/content/documents/Agenda21.pdf> [access: January 29, 2019].

birth control and easy access to abortion.<sup>8</sup> At this point, it is worth remembering that about one billion fetuses were killed in the second half of the 20<sup>th</sup> century and in the first 14 years of the new millennium.<sup>9</sup> This is real scale of the problem.

In 2001, one of the leaders of the Club of Rome, Lester R. Brown announced a new Copernican revolution. “Economic theory – he stated – and economic indicators do not explain how the economy is disrupting and destroying the earth’s natural systems.”<sup>10</sup> Therefore Brown demanded an economy based on ecological premises; in other words, an economic system determined by resources. Brown’s line of thinking went a long way towards what Janos Kornai referred to as the command economy. According to Kornai, there are two types of contemporary economic systems: those limited by demand and those limited by resources. Systems limited by demand face surplus of capital, labor, power, raw materials etc. but shortage of demand, while in the systems limited by resources the productive capacity is determined by the resource in the shortest supply. Shortage of any resource results in a decrease of output or in a forced substitution: utilization of a resource of worse quality or adjustment of the structure of production to available resources. Because of forced substitution, shortage in one field involves other shortages what detaches the real supply from what was planned. Shortage has not only material effects, it also increases nervousness and confusion what leads to an even less effective utilization of the still available resources.<sup>11</sup> These remarks were true in relation to the Communist command economies but to a certain degree they also refer to the contemporary global economy which “is slowly destroying its support systems, consuming its endowment of natural capital.”<sup>12</sup>

Brown’s alarming remarks concerning the advancing shortage of water, timber, land for grazing and other resources, should have been taken seriously into account, and his appeals to develop an eco-economy are generally right. Nevertheless, some of his alarming prophecies were not sufficiently grounded and Brown himself was not always consistent. For instance, he noticed that no one regularly

---

<sup>8</sup> *What is the Earth Charter?*, <http://earthcharter.org/discover/what-is-the-earth-charter> [access: January 29, 2019].

<sup>9</sup> R. Johnston, *Summary of Registered Abortions Worldwide through December 2014*, <http://www.johnstonsarchive.net/policy/abortion/wrjp3313.html> [access: August 28, 2018].

<sup>10</sup> L.R. Brown, *Eco-Economy. Building an Economy for the Earth*, New York 2001, pp. 3–4.

<sup>11</sup> J. Kornai, *Niedobór w gospodarce* [Economics of Shortage], Warsaw 1985, pp. 58 ff.

<sup>12</sup> L.R. Brown, *Eco-Economy*, p. 7.

measured the water table level under the North China Plain the Indian Punjab or the southern Great Plains of the United States, but he warned against an “inevitable crash.”<sup>13</sup> He also pointed at the progress in many fields of eco-economy.

The weakest point of his argument is elsewhere. In the chapter concerning the population problems he pointed at the danger of the population growth rate exceeding the economic growth rate and at the inevitability of overusing natural resources.<sup>14</sup> He analyzed the potential scenarios for the world population:

Demographers use a three-stage model to understand how population growth rate change over time as modernization proceeds. In the first stage, birth and death rates are both high, resulting in little or no population growth. In the second stage, death rates fall while birth rates remain high, leading in rapid growth. In the third stage, birth rates fall to a low level, balancing low death rates and again leading to population stability (...) Today there are no countries in stage one; all are in stage two or stage three.<sup>15</sup>

Brown failed to notice stage four in which death rates exceed birth rates leading to a serious decrease of population. This is now the case in a growing number of economically developed and post-Communist countries. Meanwhile Brown’s main concern was limitation of birth rates. He widely described the family planning progress in the Third World Countries almost equalizing various methods of bringing the birth rates down. Sexual education, promoting family planning in media, encouraging girls to continue education instead of repeated pregnancies, contraceptives and abortion, for instance in the shape of the “morning after” pill—all these methods were generally approved of by Brown.<sup>16</sup> In his follow-up bestselling book “Plan B 3.0,” Brown repeated earlier arguments concerning the overuse of natural resources and continued to stress the necessity to stabilize earth population. This time he made no mention of abortion, but one can only wonder whether he changed his mind on this topic. He also failed to notice the dramatic consequences of the decrease of the number of population in the economically developed countries given a steady high population growth rates in the Third World and in the “failed states” in particular.<sup>17</sup>

<sup>13</sup> L.R. Brown, *Eco-Economy*, p. 229.

<sup>14</sup> By the way Brown’s graph on page 214 shows the largest man-made demographic disaster in history: some 35 million people starved to death as result of the Chinese Great Leap Forward. L.R. Brown, *Eco-Economy*, p. 214.

<sup>15</sup> L.R. Brown, *Eco-Economy*, p. 213.

<sup>16</sup> L.R. Brown, *Eco-Economy*, pp. 220–228.

<sup>17</sup> L.R. Brown, *Plan B 3.0. Mobilizing to Save Civilization*, New York 2008, passim.

The Club of Rome continued its work. In its “Green Agenda” of 2005 we read:

The common enemy of humanity is man. In searching for a new enemy to unite us, we came up to the idea that pollution, the threat of global warming, water shortages, famine and the like would fit the bill. All these dangers are caused by human intervention, and it is only through changed attitudes and behavior that they can be overcome. The real enemy then, is humanity itself.”<sup>18</sup>

Of course, the initial paradoxical statement could be understood as a simple warning or an appeal to the international community to change “attitudes and behavior,” but the reference to humanity as an “enemy” explicitly pointed at the solution: the “enemy” should have been reduced in numbers. One should also pay attention to the style of this document. “The enemy to unite us” has been a typical slogan of totalitarian regimes of the 20<sup>th</sup> century. The Communists fought against the “bourgeois enemy,” while the Nazis fought against the “Jewish enemy.” One can wonder why the Club of Rome authors failed to notice such allusions.

## THE 2030 AGENDA GOALS

All the preceding efforts at the establishment of a world social and economic policy program were crowned in September 2015 when the UN General Assembly adopted the 2030 Agenda. It is the so far furthest reaching program of political control of mankind. In the Introduction we read:

1. We, the Heads of State and Government and High Representatives, meeting at the United Nations Headquarters in New York from 25–27 September 2015 as the Organization celebrates its seventieth anniversary, have decided today on new global Sustainable Development Goals.
2. On behalf of the peoples we serve, we have adopted a historic decision on a comprehensive, far-reaching and people-centered set of universal and transformative Goals and targets. We commit ourselves to working tirelessly for the full implementation of this Agenda by 2030. We recognize that eradicating poverty in all its forms and dimensions, including extreme poverty, is the greatest global challenge and an indispensable requirement for sustainable development. We are committed to achieving sustainable development in its three dimensions – economic, social and environmental – in a balanced and integrated manner. We will also build upon the achievements of the Millennium Development Goals and seek to address their unfinished business.

---

<sup>18</sup> *The Green Agenda*, <http://www.green-agenda.com/globalrevolution.html> [access: January 28, 2019].

3. We resolve, between now and 2030, to end poverty and hunger everywhere; to combat inequalities within and among countries; to build peaceful, just and inclusive societies; to protect human rights and promote gender equality and the empowerment of women and girls; and to ensure the lasting protection of the planet and its natural resources. We resolve also to create conditions for sustainable, inclusive and sustained economic growth, shared prosperity and decent work for all, taking into account different levels of national development and capacities.

4. As we embark on this great collective journey, we pledge that no one will be left behind. Recognizing that the dignity of the human person is fundamental, we wish to see the Goals and targets met for all nations and peoples and for all segments of society. And we will endeavor to reach the furthest behind first.

The first 25 lofty statements of the agenda's introduction are followed by statement No 26:

26. To promote physical and mental health and well-being, and to extend life expectancy for all, we must achieve universal health coverage and access to quality health care. No one must be left behind. We commit to accelerating the progress made to date in reducing newborn, child and maternal mortality by ending all such preventable deaths before 2030. We are committed to ensuring universal access to sexual and reproductive health-care services, including for family planning, information and education. We will equally accelerate the pace of progress made in fighting malaria, HIV/AIDS, tuberculosis, hepatitis, Ebola and other communicable diseases and epidemics, including by addressing growing anti-microbial resistance and the problem of unattended diseases affecting developing countries. We are committed to the prevention and treatment of non-communicable diseases, including behavioral, developmental and neurological disorders, which constitute a major challenge for sustainable development.

The problem is that among many brilliant demands the promoted medical progress includes "reproductive health-care services" which in the current political newspeak mean free access to abortion, and, more and more often, to euthanasia. Therefore, if the basic assumption of the agenda is to be "people-centered," one should first define who the people are. Does the term "people" refer to the unborn children, the lethally sick or simply weary of life or not? Does it, ultimately, refer to human beings whose "quality of life" was found insufficient by many world authorities, such as Peter Singer?<sup>19</sup> The lack of such

---

<sup>19</sup> The Princeton University professor of ethics Peter Singer is the top defender of the global ecological system against human activity. He has relativized differences between human beings and other living organisms, opening the road to acceptance of physical elimination of people according to arbitrary rules. His book *Rethinking Life and Death* (1994) was once called a "road map to a moral dead end." R.J. Neuhaus, Public Square, "First Things", June-July 2004, No. 144, p. 82.

definition in the agenda is a serious problem. The consent to support road traffic does not mean that everybody should support left-side traffic and right-side traffic at the same time.

The agenda includes 17 sustainable development goals, mostly repeating statements of the introduction. These goals are specified below.

### The 2030 Agenda Sustainable Development Goals<sup>20</sup>

1.	To end poverty in all its forms everywhere
2.	To end hunger, achieve food security and improved nutrition and promote sustainable agriculture
3.	To ensure healthy lives and promote well-being for all at all ages
4.	To ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
5.	To achieve gender equality and empower all women and girls
6.	To ensure availability and sustainable management of water and sanitation for all
7.	To ensure access to affordable, reliable, sustainable and modern energy for all
8.	To promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
9.	To build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
10.	To reduce inequality within and among countries
11.	To make cities and human settlements inclusive, safe, resilient and sustainable
12.	To ensure sustainable consumption and production patterns
13.	To take urgent action to combat climate change and its impacts
14.	To conserve and sustainably use the oceans, seas and marine resources for sustainable development
15.	To protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss
16.	To promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
17.	To strengthen the means of implementation and revitalize the global partnership for sustainable development

Each of these 17 goals have been developed into 169 targets. The verbal creativity of politicians proved to be hardly limited. Even “The Economist” editorial ridiculed the “169 Commandments” of the

<sup>20</sup> Transforming our world: the 2030 Agenda for Sustainable Development, <https://sustainabledevelopment.un.org/post2015/transformingourworld> [access: January 28, 2019].

agenda.<sup>21</sup> For instance, let us take a look at the specific targets of goal No 8:

8.1 Sustain per capita economic growth in accordance with national circumstances and, in particular, at least 7 per cent gross domestic product growth per annum in the least developed countries.

8.2 Achieve higher levels of economic productivity through diversification, technological upgrading and innovation, including through a focus on high-value added and labour-intensive sectors.

8.3 Promote development-oriented policies that support productive activities, decent job creation, entrepreneurship, creativity and innovation, and encourage the formalization and growth of micro-, small- and medium-sized enterprises, including through access to financial services.

8.4 Improve progressively, through 2030, global resource efficiency in consumption and production and endeavor to decouple economic growth from environmental degradation, in accordance with the 10-year framework of programmes on sustainable consumption and production, with developed countries taking the lead.

8.5 By 2030, achieve full and productive employment and decent work for all women and men, including for young people and persons with disabilities, and equal pay for work of equal value.

8.6 By 2020, substantially reduce the proportion of youth not in employment, education or training.

8.7 Take immediate and effective measures to eradicate forced labor, end modern slavery and human trafficking and secure the prohibition and elimination of the worst forms of child labor, including recruitment and use of child soldiers, and by 2025 end child labor in all its forms.

8.8 Protect labor rights and promote safe and secure working environments for all workers, including migrant workers, in particular women migrants, and those in precarious employment.

8.9 By 2030, devise and implement policies to promote sustainable tourism that creates jobs and promotes local culture and products.

8.10 Strengthen the capacity of domestic financial institutions to encourage and expand access to banking, insurance and financial services for all.

8.a Increase Aid for Trade support for developing countries, in particular least developed countries, including through the Enhanced Integrated Framework for Trade-Related Technical Assistance to Least Developed Countries.

8.b By 2020, develop and operationalize a global strategy for youth employment and implement the Global Jobs Pact of the International Labor Organization.<sup>22</sup>

Reading these goals and targets one cannot help remembering a well-grounded ontological distinction between existence, non-existence, and planned vision. All of these goals and targets sound

---

<sup>21</sup> 169 *Commandments*, "The Economist", March 26, 2015, <https://www.economist.com/leaders/2015/03/26/the-169-commandments> [access: January 29, 2019].

<sup>22</sup> *Transforming our world: the 2030 Agenda for Sustainable Development* <https://sustainabledevelopment.un.org/post2015/transformingourworld> [access: January 29, 2019].

very nice and seem to aim at making people richer, healthier and more happy. The problem is in the feasibility of this program and in the measures that are planned to be applied. These questions apparently escaped the attention of many signatories and even of the Holy See. During the preparatory stage of the 2030 Agenda, in April 2015, the Holy See organized a conference at which the Vatican obliged to promote the agenda. Asked about the reasons of this engagement, the Chancellor of the Papal Academy of Science, Archbishop Marcelo Sánchez Sorondo replied that the sustainable development agenda does not mention abortion or birth control but “family planning, sexual and reproductive health, as well as reproductive rights.”<sup>23</sup> In fact, target 3.7 of the agenda calls to “ensure universal access to sexual and reproductive health-care services, including for family planning, information and education, and the integration of reproductive health into national strategies and programmes.”<sup>24</sup> Nevertheless, the Archbishop failed to notice that in the present political newspeak “reproductive rights” mean free access to abortion. The 2015 UN General Assembly Session that passed the 2030 Agenda was attended by Pope Francis.

There are also problems with the feasibility of the agenda goals. Among a plethora of the agenda’s concerns for human economic and medical well-being we can hardly trace a word about the human reciprocal attitudes. The word “education” is crucial here. Its purposes are nowhere mentioned. What and how should we teach our youngsters? To know more? Where should this knowledge lead us? There are calls for a changed attitude towards our ecological surroundings but not towards other humans. Bearing children boils down to “healthy reproduction.” While the word “love” is now mostly understood in its physical dimension, the word “empathy” seemed a taboo to the agenda’s authors. The whole burden of changing our world for the better is laid on the governments and local authorities, while individuals are only obliged to care for the ecology.

As we said, the UN 2030 Agenda is a far-reaching program of establishment of political control of humanity. The necessity to steer economic and social development is here justified by demographic and ecological premises. Morality is absent since the thinking of the

---

<sup>23</sup> Quote according to: A. Stelmach, *W służbie zrównoważonego rozwoju*, „Polonia Christiana” 2018, No. 61, p. 19.

<sup>24</sup> *Transforming our world...*, <https://sustainabledevelopment.un.org/post2015/transformingourworld> [access: January 28, 2019].

contemporary world elites is overwhelmed by relativity. While there is no solid moral foundation of the agenda, its basic assumptions – the threat of overpopulation and the man-made global warming – are nowhere proved. They rather serve as philosophical dogmas. Although the agenda claims to be “people-centered” it looks rather earth-centered. In many commentaries earth appears as a kind of new goddess in which all humans bear, live, and die.<sup>25</sup> Economic policies have always been based on some basic political and social assumptions. Instead of earlier theories, the idea of sustainable development is based on two very doubtful premises: first, that the earth is overpopulated, and, second, that the global warming is caused by excessive anthropogenic carbon dioxide production.

### OVERPOPULATION

This popular term has been discussed for more about two centuries. In earlier history the population growth has usually been slow. Over centuries, despite high birth rates, wars, plagues, and high infant mortality, the number of world population grew steadily but did not create serious worries. The first to alarm about the number of people outgrowing available resources was Thomas Malthus in his *Essay on the Principle of Population* (1798). This Malthusian thesis gained massive support in the second half of the 20<sup>th</sup> century with its dramatic acceleration of the world population growth. Quite recently Paul Crutzen and Stanisław Waclawek presented an apocalyptic vision of human overpopulation and its impact on the global ecological system, calling the contemporary era the “anthropocene.”<sup>26</sup>

The question of excessive population implies a concept of optimum population. “Over-” and “under-population” requires definition of the ideal number of population. And here we face substantial problems.

---

<sup>25</sup> Perhaps the closest to the spiritual background of the 2030 Agenda is the Wicca pagan movement, promoted among others by Gerald Gardner and Doreen Valiente, and drawing upon many ancient and Eastern hermetic motifs. Their *Book of Shadows* had many versions but generally refers to the ancient Greek cult of Kore, Indian Pantheism, or even more ancient cult of Mother Goddess. There are also many associations with modern feminism and New Age. M. Adler, *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers and Other Pagans in America Today*, Boston 1979; S. Cunningham, *Wicca: A Guide for the Solitary Practitioner*, St Paul, MN 1992; M. Wakefield, *We are all Pagans now*, “The Spectator”, December 18, 2004.

<sup>26</sup> P.J. Crutzen, St. Waclawek, *Atmospheric Chemistry and Climate in the Anthropocene*, file:///C:/Users/Wojci/Downloads/cdem-2014-0001.pdf [access: January 30, 2019]. See also: P.R. Ehrlich, A.H. Ehrlich, *The Population Explosion*, New York 1990, pp. 39–40.

The sole rate of density of population tells nothing about the reasons and cures of the present situation. If we compare the economic performance of the Netherlands and Bangladesh on the one hand and Siberia and Canada on the other hand, the conclusions will be close to none. The first pair is characterized by a high density of population accompanied by a high and low level of economic development. The same diversity of economic performance may be found in the second pair of countries, characterized by a low density of population. These comparisons prove that the sole density of population is not an inevitable reason of economic development or economic backwardness. Also the unprecedented economic growth of rather “overpopulated” Korea and especially China in recent decades shows that in order to understand the connection between the number of population per square mile and the economic prospects is more complicated. Therefore, one must take into account the density of population related to the level of income and analyze the mechanism of income changes.<sup>27</sup>

There can be no doubt that the extremely crowded cities of the Third World are a human disaster and they create serious environmental problems. But they are a result of the lack of rational dislocation policies. Creation of new centers of economic development could really ease their problems. The Japanese, Korean and Chinese cases of overcoming the traditional “vicious circle of backwardness” must be seriously taken into consideration. Moreover, if the most developed countries paid more attention to intensification of less developed and sometimes really crowded countries, for instance decreasing revenues from the arms exports and increasing investment in local infrastructure, the GNP of the latter countries would grow and their birth rates would decrease without enforcing instruments of “reproductive health-care services” such as abortion or sterilization. These measures are mentioned in the 2030 Agenda only marginally.

## ANTHROPOGENIC GLOBAL WARMING

There can be little doubt that the average world temperature has recently been growing. Nevertheless, there is an ongoing debate on the human impact on this phenomenon. The theory of irreversible effects

---

<sup>27</sup> W. Roszkowski, *Land Reforms in East Central Europe after World War One*, Warsaw 1995, pp. 33–40.

of the global warming mostly caused by excessive human activities, that is the Anthropogenic Global Warming (AGW) theory, is rather doubtful. Although a number of outstanding authorities claim the human impact to be decisive, one may ask to what extent the global warming may be connected with the human activity since the man-made carbon dioxide is responsible for a few percent of the total global carbon dioxide emission, while the rest comes from natural sources.

The AGW theory is supported by a lot of authorities. Since they seem to constitute a majority of experts, there is no need to mention them. But the question is whether scholarly facts can be proved by a popular vote. The global warming theory has many rational and consistent critics. Among the most eminent scholars who criticize the AGW theory one may mention Ivar Giaever, the Norwegian 1973 Nobel Prize winner for physics; Richard Lindzen, an American atmospheric physicist and member of the American Academy of Sciences; Patrick Moore, former president of the Greenpeace Canada; Nils-Axel Mörner, former head of the paleogeophysics and geodynamics department of the Stockholm University and president of the International Union for Quaternary Research Commission in Neotectonics; Garth Paltridge, a retired Australian atmospheric physicist and Honorary Fellow of the Institute of Antarctic and Southern Ocean Studies at the University of Tasmania; Roger A. Pielke, professor of ecology from the University of Colorado; Denis Rancourt, a retired professor of physics from the University of Ottawa; Harrison Schmitt, an American geologist and astronaut; Philip Scott, a retired professor of biogeography from the University of London; Hendrik Tennekes, former director of research at the Royal Dutch Meteorological Institute; Khabibulo Abdusamatov, an astrophysicist and head of the Space Research Laboratory at the Petersburg Observatory of the Russian Academy of Sciences; Sallie Baliunas, a retired American astrophysicist, former Deputy Director of the Mount Wilson Observatory; Vincent Courtillot, an emeritus French geophysicist; David Douglas, professor of physics of the University of Rochester; Ole Humlum, professor of geology at the Oslo University; William Kininmonth, meteorologist and former Australian delegate to the World Meteorological Organization; Nir Shaviv, professor of astrophysics and climatology at the Hebrew University in Jerusalem, as well as many other experts.<sup>28</sup>

---

<sup>28</sup> A more complete list of these experts can be found at: [https://en.wikipedia.org/wiki/List\\_of\\_scientists\\_who\\_disagree\\_with\\_the\\_scientific\\_consensus\\_on\\_global\\_warming](https://en.wikipedia.org/wiki/List_of_scientists_who_disagree_with_the_scientific_consensus_on_global_warming) [access: April 25, 2018].

The AGW theory was also criticized by Burt Rutan, a prominent American aircraft engineer who pointed at several research abuses. Edward Smith and Joseph d'Aleo noticed that around 1990 the NASA Goddard Institute of Space Studies limited the number of temperature monitoring stations eliminating those located in the coldest places on earth. One must remember that the 20<sup>th</sup> century average annual growth of temperature amounted to 0.7 percent, while the accepted level of measurement error is one percent. This may pose a serious question mark over the whole theory of global warming. D'Aleo became one of the most competent critics of the global warming. He claimed that (1) since 2002 the average world temperature has decreased rather than increased; (2) the effect of carbon dioxide on the rise of temperature is logarithmic, so the more CO<sup>2</sup> in atmosphere the lower the temperature increase it produced; (3) no correlation of CO<sup>2</sup> emissions and temperature was proved since 2002; (4) CO<sup>2</sup> is not a pollutant but a naturally occurring gas, an essential ingredient in photosynthesis which may decrease its global volumes; (5) reconstruction of long-term CO<sup>2</sup> concentrations demonstrates that today's concentration is the lowest since the Cambrian Era 50 million years ago; and (6) temperature lead and not lag carbon dioxide changes while the oceans play here a leading role.<sup>29</sup> Others pointed at the fact that the current level of CO<sup>2</sup> concentration is 380 ppm, while plants grow the best at 1000 ppm. All these facts led Rupert Darwall to the conclusion that the whole AGW theory results from Malthusian assumptions.<sup>30</sup>

## THE 2030 AGENDA IN PRACTICE

The sustainable development ideology may not look as dangerous in itself as earlier ideologies. Although many earlier utopias proved to be very harmful as guiding principles of practical policies, the vague ideas represented by the 2030 Agenda may look quite decent. The danger is in the agenda's basic assumption that human life in itself is a grave problem that should be reduced at all cost. Moreover, the lofty goals of the agenda may be used by big powers as tools of political pressure on small countries.

---

<sup>29</sup> Joseph D'Aleo, [https://en.wikipedia.org/wiki/Joseph\\_D%27Aleo](https://en.wikipedia.org/wiki/Joseph_D%27Aleo) [access: January 29, 2019].

<sup>30</sup> R. Darwall, *The Age of Global Warming*, London 2013.

Fortunately, some of these dangers are far from materialization. One thing that is obvious is that the UN legitimization of the “reproductive health theory” serves some international actors, such as the European Union to pressure its member countries to implement free abortion or the Planned Parenthood to sponsor abortion worldwide. Otherwise, the recent Katowice UN climatic COP24 summit became a forum of presentation of contradictory standpoints. Generally speaking, ecological radicals failed to impose their beliefs, while representatives of individual countries defended their economic interests. With her defense of the coal mining industry Poland was not alone. The Chinese and Turkish delegation demanded that their countries to be rated among developing countries and given economic aid. A radical report by the Intergovernmental Panel of Climatic Change was rejected by the US, Chinese, Russian, Kuwaiti and Saudi delegations. The ambitious European Union program of reduction of carbon dioxide emission serve some union members that supply relevant technologies, while they are harmful to countries whose power generation is still based on coal. The latter countries competitiveness may be ruined in comparison to countries that ignore the CO<sup>2</sup> reduction programs. This is why it was so important for Poland to pass the declaration “Forests for Climate” calling for utilization of forest resources to balance carbon dioxide emissions.<sup>31</sup>

All in all, the sustainable development ideology may not be dangerous if the human dimension is taken into consideration in all its moral and economic aspects, but if it is implemented in the most radical, pro-abortionist version it may lead not only to a moral devastation of mankind but to disastrous demographic results similar to previous experiments of this kind.

\* \* \*

A Norwegian expert in oil, Oystein Dahle once observed that “socialism collapsed because it did not allow prices to tell the economic truth. Capitalism may collapse because it does not allow prices to tell the ecological truth.”<sup>32</sup> This may be the case, but opposing economy and ecology, most experts treat human life as a factor and not as

---

<sup>31</sup> T. Cukiernik, *Sukces wizerunkowy i faktyczny*, „Polonia Christiana” 2018, No. 61, pp. 61–63; <https://cop24.gov.pl/presidency/initiatives/declaration-forests-for-climate> [access: January 29, 2019].

<sup>32</sup> Quoted according to: L.R. Brown, *Eco-Economy*, p. 23.

a goal. Considering policies that would optimize the well-being of mankind they fail to notice that mankind is composed of billions of individual human beings, alive or unborn, each of them not a measure but an objective in itself. Whether we like it or not, each human has an individual genetic code and unique fingerprints. So, the basic question remains: what theory or what policy will tell the human truth?

#### BIBLIOGRAFIA

- 169 *Commandments*, "The Economist" (online), March 26, 2015, <https://www.economist.com/leaders/2015/03/26/the-169-commandments> [access: January 29, 2019].
- Adler M., *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers and Other Pagans in America Today*, Boston 1979.
- Brown L.R., *Eco-Economy. Building an Economy for the Earth*, New York 2001.
- Brown L.R., *Plan B 3.0. Mobilizing to Save Civilization*, New York 2008.
- Crutzen P.J., Waclawek St., *Atmospheric Chemistry and Climate in the Anthropocene*, file:///C:/Users/Wojci/Downloads/cdem-2014-0001.pdf [access: January 30, 2019].
- Cukiernik T., *Sukces wizerunkowy i faktyczny*, „Polonia Christiana” 2018, No. 61, <https://cop24.gov.pl/presidency/initiatives/declaration-forests-for-climate> [access: January 29, 2019].
- Cunningham S., *Wicca: A Guide for the Solitary Practitioner*, St Paul, MN 1992.
- Darwall R., *The Age of Global Warming*, London 2013.
- Delpech T., *Powrót barbarzyństwa w XXI wieku* [The Return to Barbarity in the 21st Century], transl. W. Dłuski, Media Lazar, Warszawa 2009. The original French version of the book was published as *L'Ensaouagement: essai sur le retour de la barbarie au XXI siècle*, Paris 2005.
- Ehrlich P.R., Ehrlich A.H., *The Population Explosion*, New York 1990.
- Johnston R., *Summary of Registered Abortions Worldwide through December 2014*, <http://www.johnstonsarchive.net/policy/abortion/wrjp3313.html> [access: August 28, 2018].
- Kornai J., *Niedobór w gospodarce* [Economics of Shortage], Warsaw 1985.
- Meadows D.H. and others, *The Limits to Grow*, <http://www.donellameadows.org/wp-content/userfiles/Limits-to-Growth-digital-scan-version.pdf> [access: January 29, 2019].
- Neuhaus R.J., Public Square, "First Things", June–July 2004, No. 144, p. 82.

- Report of the World Commission on Environment and Development: *Our Common Future*, <http://www.un-documents.net/wced-ocf.htm> [access: January 29, 2019].
- Roszkowski W., *Land Reforms in East Central Europe after World War One*, Warsaw 1995.
- Stelmach A., *W służbie zrównoważonego rozwoju*, „Polonia Christiana” 2018, No. 61.
- The Green Agenda*, <http://www.green-agenda.com/globalrevolution.html> [access: January 28, 2019].
- Transforming our World: the 2030 Agenda for Sustainable Development, <https://sustainabledevelopment.un.org/post2015/transformingourworld> [access: January 28, 2019].
- United Nations Conference on Environment & Development Rio de Janeiro, Brazil, 3 to 14 June 1992, *Agenda 21*, <https://sustainabledevelopment.un.org/content/documents/Agenda21.pdf> [access: January 29, 2019].
- Wakefield M., *We are all Pagans now*, “The Spectator”, December 18, 2004.
- What is the Earth Charter?*, <http://earthcharter.org/discover/what-is-the-earth-charter> [access: January 29, 2019].