

Rethinking global policies for poverty eradication*

Repensando as políticas globais de erradicação da pobreza

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ABSTRACT

Poverty is one of the most difficult problems to be faced by public policy makers, as poor families are more subject to homelessness, drug addiction, health problems, teenage pregnancy, illiteracy, unemployment and low education, there is no doubt that it is associated with several economic and social ills, which demonstrates that the problem of world poverty is latent and evident and demands practical and theoretical discussions in

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the search for ways to eradicate it. In this fork, international organizations appear that together with civil society seek to present global policies to eradicate this poverty. Therefore, this article will approach the current global policies for poverty eradication and how the application of ethical principles can contribute to this process. Its general objective is to analyze the importance of ethics for the implementation of global policies for the eradication of poverty. The article is divided into two parts: the first dealing with global poverty eradication policies and the second the ethical dimension of sustainability in global policies to combat world poverty. For elaboration, the inductive method was used, with the techniques of referent, categories and file.

KEYWORDS

Poverty — sustainability — ethics dimension — global policies

RESUMO

A pobreza é um dos problemas mais difíceis a serem enfrentados pelos formuladores de políticas públicas, pois as famílias pobres estão mais sujeitas à falta de abrigo, dependência de drogas, problemas de saúde, gravidez na adolescência, analfabetismo, desemprego e baixo grau de escolaridade, não havendo dúvidas de que ela esteja associada a diversos males econômicos e sociais, o que demonstra que o problema da pobreza mundial é latente e evidente e demanda discussões práticas e teóricas na busca de meios para sua erradicação. Nesse diapasão surgem os organismos internacionais que juntamente com a sociedade civil buscam apresentar políticas globais para erradicação dessa pobreza. Para tanto, o presente artigo fará uma abordagem das atuais políticas globais para erradicação da pobreza e como a aplicação de princípios éticos pode contribuir nesse processo. Seu objetivo geral é analisar a importância da ética para a efetivação de políticas globais para a erradicação da pobreza. Foi dividido em duas partes: a primeira tratando das políticas globais de erradicação de pobreza e a segunda, a dimensão ética da sustentabilidade nas políticas globais de combate à pobreza mundial. Para sua elaboração foi utilizado o método indutivo, com as técnicas do referente, das categorias e do fichamento.

PALAVRAS-CHAVE

Pobreza — sustentabilidade — dimensão ética — políticas globais

Introduction

Poverty represents a worldwide problem, with repercussions beyond the fictitious borders created for the States, as are practically all socio-environmental problems, what reveals national laws as ineffective.

In this scenario, international organizations emerge, which together with civil society seek to present policies for eradicating that poverty.

Regarding to this, this article approaches current policies efforts to eradicate poverty and how the application of ethical principles may contribute to this process.

The problem that evoked the research was the following: what is the importance of ethics for making global policies for poverty eradication effective?

Within this problematic stands the objective of the present work, which is to analyze the importance of ethics for the making global policies for eradication of poverty effective.

The relevance of the research is demonstrated by the theme itself, considering that, as reported in the latest Human Development Report published of the UN, published in 2019,¹ there are still 600 million people in the world living in extreme poverty, if considering the parameter adopted by the UN and the World Bank of US\$ 1.90 (one dollar and ninety cents) a day as “poverty line”.

If the multidimensional character of poverty is evaluated and not only the economic, which is believed to be the most plausible — being even one of the guidelines evidenced by SDG:² “Ending poverty in all its forms, everywhere” —, the number of people living in extreme poverty is 1.3 billion

¹ ONU. Human development report 2019. Beyond income, beyond averages, beyond today: inequalities in human development in the 21st century. New York, 2019. p. 7. Available at: <<http://hdr.undp.org/sites/default/files/hdr2019.pdf>>. Accessed on: Feb 18th, 2020.

² UN Brazil. Transformando nosso mundo: a Agenda 2030 para o Desenvolvimento Sustentável (UN Brazil. Transforming our World: the 2030 Agenda for Sustainable Development) Available at: <<https://nacoesunidas.org/pos2015/agenda2030/>>. Accessed on: Feb 18th, 2020.

according to the Multidimensional Poverty Index³ prepared by the United Nations Development Program (UNDP) and the Oxford Poverty and Human Development Initiative (Ophi) of Oxford University.

In other words, world poverty is a latent problem of collective responsibility, whose struggle for eradication is a duty of all, but especially of the signatory countries to the UN 2030 Agenda, given that this is the first objective set and still correlates with the other sixteen.

In that sense, the article is divided into two parts: the first one dealing with global policies for poverty eradication and the second one, the ethical dimension of sustainability in global policies to combat world poverty.

For the elaboration of the article, we used the inductive method, operationalized by the techniques of filing and bibliographic review.

1. Global policies for poverty eradication

All economic, social and environmental constructions that involve the problem of poverty, whether on a local, national or global scale, have resulted, throughout the 20th century, in several discussions, at the international level, about the roles of state-owned enterprises (SOEs) in fighting poverty.

Scientific and theoretical knowledge about the factors that caused the problematic has been built, as well as policies for redress, accountability and global economic and social development with a focus on the sixth of world's population that does not have guarantees of minimum life conditions.

The first United Nations Conference on the Human Environment held in Stockholm in 1972 has a fundamental role at the beginning of global policies focused on the human being, because the need to guarantee the quality of life is recognized in it and the discussions about underdevelopment, even if in a simple way, begin, at this moment related to environmental problems.

In developing countries, most environmental problems are motivated by underdevelopment. **Millions of people continue to live well below the minimum levels needed to a dignified human existence, living deprived of food and clothing, shelter and education, health**

³ OPHI; UNPD. Global multidimensional poverty index 2019: illuminating inequalities. 2019. p. 1. Available at: <http://hdr.undp.org/sites/default/files/mpi_2019_publication.pdf>. Accessed on: Feb 18th, 2020.

and sanitization. Thus, the developing countries must direct their efforts towards development, bearing in mind their priorities and the need to safeguard and improve the environment. For the same purpose, industrialized countries should make efforts to reduce the gap themselves and the developing countries. In the industrialized countries, environmental problems are generally related to industrialization and technological development.⁴

Then, 10 years later, the UN sets up a Commission to discuss environment and development issues, which generates, after five years of discussion, in 1987, a report called the Brundtland Report. In this document, despite its highly environmentalist nature, the UN realizes and reports the challenges of endemic poverty in several developing countries, bringing in the final text two fundamental issues to be confronted: the poverty that plagued—and still plagues—a large part of the world population, and the environmental crisis that threatens the survival of life on the planet, treating them as correlated problems.

In 1992, the UN organizes a new Conference to continue environmental negotiations, the United Nations Conference on Environment and Development, held in Rio de Janeiro. From its name we observe that the focus was on development, named as “sustainable development”, and the outcome of the conference does not lead to greater concerns about world poverty, only clarifying the anthropocentric view of the environmental discussions.

Just three years later, in 1995, the UN addresses itself more towards concerns with human development, holding the first Copenhagen World Conference, held in the capital of Denmark. “The Summit was the first major international meeting on social development”.⁵

It is from that Conference that UNDP begins to direct its actions towards the problematic of poverty.

One year later, in 1996, the United Nations General Assembly proclaimed this as the international year for the eradication of poverty, and the decade

⁴ UN. Declaration of the United Nations Conference on the Human Environment. Stockholm, 5-16 jun. 1972. Available at: <www.mma.gov.br/estruturas/agenda21/_arquivos/estocolmo.doc>. Accessed on: Feb 18th, 2020. No marks in the original version.

⁵ DEBONE, Rebecca Rafart de Seras Hoffmann. Pobreza extrema: violação dos direitos humanos? (Extremem Poverty: human rights violation?) Belo Horizonte: Arraes, 2016. p. 24.

1997-2006 as the first decade of the United Nations for the elimination of poverty.

It is also in the 1990s, specifically in 1990, that the first UNDP Human Development Report⁶ emerges, which is concerned with dealing with the human dimension of development. In the same year, the World Bank dedicates the World Development Report⁷ to the theme of poverty.

In 1997, UNDP dedicated its annual report to the issue of combating poverty under the title *Human development to eradicate poverty*⁸ and traces the notion of poverty as multidimensional, stating that it must be understood from its conception of human development. Through Amartya Sen's influence, human poverty starts to be understood as deprivation of human capabilities, and its causes are lack of good governance, the lack of opportunities and personal factors; and as recommendation to eradicate poverty are empowerment of the poor people, a state reform, pro-poor economic growth, pooling forces and promoting a more human globalization.⁹

As of 1999, the IMF also begins to change the rhetoric of its speech, modifying the name and the focus of its programs, adopting a new objective on poverty eradication in its relations with the low-income countries. This way, the so-called Enhanced Structural Adjustment Facility, the ESAF, comes to an end and is replaced by a new financial service in favor of such countries, the Poverty Reduction and Growth Facility, the PRGF.¹⁰

The year 2000, the entry of the new millennium, was the crucial point in the discussions on poverty and the struggle to its eradication. At that moment discussions about the origins and consequences of poverty began.

At the Copenhagen Conference, a Special Session of the United Nations General Assembly was defined, held in Geneva in June 2000 under the title

⁶ PNUD. Human development report 1990. New York: Oxford University Press, 1990. Available at: <http://hdr.undp.org/sites/default/files/reports/219/hdr_1990_en_complete_nostats.pdf>. Accessed on: Feb 18th. 2020.

⁷ WB. World development report 1990: poverty. New York: Oxford University Press, 1990. Available at: <<https://openknowledge.worldbank.org/bitstream/handle/10986/5973/WDR%201990%20-%20English.pdf?sequence=5&isAllowed=y>>. Accessed on: Feb 18th. 2020.

⁸ PNUD. Human development report 1997. New York: Oxford University Press, 1997. Available at: <http://hdr.undp.org/sites/default/files/reports/258/hdr_1997_en_complete_nostats.pdf>. Accessed on: Feb 18th. 2020..

⁹ UGÁ, Vivian Domínguez. A questão social como "pobreza": crítica à conceitualização neoliberal ("Poverty" as a social problem: neoliberal concept criticism). Curitiba: Appris, 2011. p. 279.

¹⁰ IMF. Crédito del FMI a los países pobres: ¿en qué se diferencia el SCLP del SRAE?. abr. 2001. Available at: <www.imf.org/external/np/exr/ib/2001/esl/043001s.htm>. Accessed on: Feb 18th. 2020.

“The World Summit for Social Development and the beyond: achieving social development for all in a globalizing world”.

The World Bank, in continuity with the 1990 annual Report¹¹ that focused on poverty, launches in 2001 the World Development Report with the title *Attacking poverty*.¹² In the 1990 report, the World Bank brings the definition of poverty as the inability to reach a minimum standard of living, establishing discussions about living standards and inability through the search for the causes of poverty and strategies to fight it. At the 2000-01 report, the World Bank expands its vision by understanding poverty as a multidimensional character, based on three central axes: the lack of income and resources to fulfill basic needs, including acceptable levels of education and health; the lack of voice and power in SOEs and in the society; and vulnerability to adverse shocks and exposure to risks, both combined with an inability to face them.

Accordingly, the World Bank presents as causes of poverty the lack of resources, treated as “assets” and of opportunities, as well as limitations generated by the institutions. And as recommendations for combating poverty, promoting “opportunities”, encouraging empowerment and promoting security.¹³

But the most important event to attack poverty at global scale, which occurred in the same year, was undoubtedly the Millennium Summit, held in New York in September. This resulted in the Millennium Declaration, “fruit of the international order’s concern for the future of humanity in relation to development and poverty eradication, establishing ten commitments that were embodied in the eight MDGs”.¹⁴

Also known as “8 Goals to Change the World”, the Millennium Development Goals (MDGs) are a set of goals agreed upon by the governments

¹¹ “With the annual publication, these reports reveal themselves as a guideline to the world in the matter of the current economic, social, political and environmental issues. [...] Although each report dedicates to a specific subject, the World Development Reports are not isolated or independent studies; they relate to each other. Each new report refers to issues discussed on the previous ones that discussed the same subject, highlighting the advances, the previous limitations etc.”. Vivian Domínguez Ugá, *A questão social como “pobreza” (“Poverty” as a social problem)*, op. cit., p. 185-186.

¹² WB. World development report 2000/2001: attacking poverty. New York: Oxford University Press, 2001. Available at: <<http://documents.worldbank.org/curated/pt/230351468332946759/pdf/226840WDR00PUB0ng0poverty0200002001.pdf>>. Accessed on: Feb 18th, 2020.

¹³ Vivian Domínguez Ugá, *A questão social como “pobreza” (“Poverty” as a social problem)*, op. cit., p. 279.

¹⁴ Rebecca Rafart de Seras Hoffmann Debone, *Pobreza extrema (Extrem Poverty)*, op. cit., p. 24-25.

of the 191 UN member states with the aim of making the world a fairer, more supportive and better place to live in.

The involved countries agreed to achieve the eight Millennium Goals until 2015, aiming to solve some of humanity's great problems. Such objectives were promoted by perspectives of fundamental values, such as freedom, equality, solidarity, tolerance, respect for nature and common responsibility, as well as principles to be achieved at global levels, such as the dignity of the human being, equality and of equity.¹⁵

Furthermore, they focused efforts and discussions on themes on which global concerns converged, such as peace, security, disarmament, development, eradication of poverty, protection of the common environment, democracy, good governance, protection of vulnerable groups, respond to Africa's special needs and strengthen the United Nations.¹⁶

Sachs¹⁷ highlights that this was the most vivid geopolitical reflection of the hope of eradicating poverty. It was the largest gathering of world leaders in history, with the participation of 147 heads of state and government.

We can note that these objectives are associated to the worldwide concern with the improvement of people's quality of life, with the purpose of providing a dignified life to those who do not have it, within at least basic needs to live.¹⁸

Sachs¹⁹ recognizes that all goals have offered the world a chance to behave better towards the poorest countries after 20 years of failure of structural adjustment policies. "The MDMS set real goals that provide benchmarks not only for aid, but also for evaluating the recommendations of international agencies."²⁰

The MDGs had such an impact on the world scenario that they ended up boosting several researches carried out by international institutions, like

¹⁵ ONU. *Declaração do milênio*. New York, 6-8 set. 2000. p. 1-4. Available at: <www.pnud.org.br/Docs/declaracao_do_milenio.pdf>. Accessed on: Feb 18th. 2020.

¹⁶ *Ibid.*, p. 4-16.

¹⁷ SACHS, Jeffrey. *O fim da pobreza: como acabar com a miséria mundial nos próximos vinte anos* (The End of Poverty: Economic Possibilities for Our Time). Translated into Portuguese by Pedro de Maia Soares. São Paulo: Companhia das Letras, 2005. p. 248-249

¹⁸ Basic needs must be understood as "[...] the set of material benefits that assure to each individual life with dignity, which necessarily can only be a healthy life, which corresponds to minimum qualitative standards". FENSTERSEIFER, Tiago. *Direitos fundamentais e proteção ambiental — a dimensão ecológica da dignidade humana no marco jurídico-constitucional do Estado Socioambiental de Direito* (an ecological dimension of human dignity on Legal and constitutional landmark of the Socio-environmental State of Law) Porto Alegre: Livraria do Advogado, 2008.

¹⁹ Jeffrey Sachs, *O fim da pobreza* (The end of Poverty), op. cit., p. 113.

²⁰ *Ibid.*, p. 113.

that of the World Bank focused on identifying the 10 countries that presented the worst realities based on the eight outlined objectives, such as mortality in children under five years old, in which Afghanistan led the list with 279 deaths for every thousand live births; or use of traditional fuels, in which Chad, a country in Central Africa, led as 98% of the total energy used; or sanitation, led by Rwanda, where only 8% of the population had access to it; and access to drinking water, led again through Afghanistan, where only 13% of the population had access to it.²¹ All researches revealed that the major problems were found in the developing countries, but mainly in the African and Central Asia regions.

All this recognition and the level of worldwide discussion experienced led the World Bank to adopt, in July 2001, a new environmental strategy with very explicit objectives concerning health, sustainable livelihoods and vulnerability to environmental change. In the World Bank, integration between the environment, reduction of poverty and development strategies started.

Many of the goals have been achieved, either partially or totally, but some have not. In the same way that some countries have advanced more in some specific aspects of the objectives, others have progressed more in a general context.²²

In 2015, the deadline for implementing the objectives, the UN elaborated a general report²³ in which all advances and gaps in the achievement of each of the objectives were demonstrated. The results of the report follow the analysis of 21 goals and 60 official indicators, which can be easily found on the United Nations MDG website;²⁴ such indicators have as scope the representation in numbers of the multiple dimensions of the socioeconomic context of each country.

The MDGs was presented as a great instrument in the world scenario, where several countries leaders, in an action led by the UN, gathered in order to achieve common goals and objectives. Until then, since the beginning of

²¹ ROGERS, Peter P.; JALAL, Kazi F.; BOYD, John A. *An introduction to sustainable development*. London: Earthscan, 2008. p. 326.

²² About the subject: GARCIA, Heloise Siqueira; GARCIA, Denise Schmitt Siqueira. Dos Objetivos de Desenvolvimento do Milênio aos Objetivos do Desenvolvimento Sustentável: de onde viemos e onde pretendemos chegar (From the MDG to the SDG: from where we came and where we intend to go). In: Garcia, Denise Schmitt Siqueira et al. (Org.). *Governança transnacional e sustentabilidade* (Transnational Governance and Sustainability) — vol. 2: studies applied to SDG. Umuarama: Unipar, 2016. v. 2, p. 9-24.

²³ UN. *The millennium development goals report 2015*. New York, 2015. Available at: <[www.un.org/millenniumgoals/2015_MDG_Report/pdf/MDG%202015%20rev%20\(July%201\).pdf](http://www.un.org/millenniumgoals/2015_MDG_Report/pdf/MDG%202015%20rev%20(July%201).pdf)>. Accessed on: Feb 18th, 2020.

²⁴ Available at: <www.un.org/millenniumgoals/>. Accessed on: Oct 8th, 2018.

discussions of socio-environmental issues in the 1970s, much was discussed, however, few goals were set. Several international conventions that generated many other international documents have occurred, but almost none of them with specific goals and objectives, and, mainly, almost none of them discussing real problems of poverty and social inequality.

In this sense, we can consider a paradigm break in the world thinking about poverty and social inequality, because, through the documents and UN actions resulting from the stipulation of the MDGs, countries and other international institutions correlated with each other and engaged in the search for eradication of poverty and social inequality, even assimilating this search with the best guarantee of human kind on Earth.

MDGs was presented as a true paradigm break of the global concern about poverty, and the experiences lived in its 15 years of implementation offered numerous lessons, which served as a springboard for the next steps in the search for the future we want.

In the meantime between the creation of the MDGs and the deadline for their achievement, with the establishment of new objectives, the SDGs, the International Conference on Financing for Development promoted by the UN in Mexico in 2002 was held, known as the Monterrey Consensus, where the goals defined in the Millennium Declaration²⁵ were ratified.

Furthermore, also in 2002, in Johannesburg, the World Conference on Sustainable Development was held, being mainly responsible by strengthening the discussions of the dimensions of sustainability, but more than that, it was the first world conference focused on the environment that established the objective of eradicating poverty, shifting the focus of the development problem (established in Rio92) to the social sphere of poverty.²⁶ The concepts established at the Millennium Summit on the needs of the poor in the developing countries were integrated, with the MDGs guiding the Conference of Johannesburg.²⁷

In 2012, at the United Nations Conference on Sustainable Development, Rio+20, held in Rio de Janeiro (Brazil), the concept of sustainable development is linked to that of human rights, and from that moment on, meetings, reports

²⁵ Rebecca Rafart de Seras Hoffmann Debone, *Pobreza extrema (Extreme Poverty)*, op. cit., p. 25.

²⁶ Peter P. Rogers, Kazi F. Jalal e John A. Boyd, *An introduction to sustainable development*, op. cit., p. 328.

²⁷ REAL FERRER, Gabriel. Sostenibilidad, transnacionalidad y transformaciones del Derecho. In: SOUZA, Maria Cláudia da Silva Antunes de; GARCIA, Denise Schmitt Siqueira (Org.). *Environmental Law, Transnationality and sustainability*. Itajaí: Univali, 2013. p. 11.

and jurisprudence where the current relationship between human rights, development and environment proliferate.²⁸

Adopting a clear anthropocentric vision, the 193 countries that participated in June 2012 of the United Nations Conference on the Sustainable Development held in Brazil (Rio + 20) indicated in a formal document that **the Eradication of Poverty is the biggest global challenge that the world faces today and is an indispensable requirement for sustainable development.**²⁹

As already mentioned, with the deadline for the implementation of the MDGs in 2015, the UN member states gathered again in order to set new goals to be met in the next 15 years; the Sustainable Development Goals.

In an official statement, Helen Clark³⁰ mentioned, in the context of the discussions stimulating these new objectives, that all the advances obtained from the MDGs were only possible due to the focus, funding and action of each one of the countries. And in addition to their still incomplete work, new big challenges to be overcome by the new global agenda. "The new Sustainable Development Goals will guide development for the next fifteen years, offering an opportunity to meet citizens' global aspirations for a more peaceful, prosperous and sustainable future."³¹

Already with the new objectives and their financing in sight, in July 2015 the Third International Conference on Financing Development was held in Ethiopia, in which the 193 UN Member States agreed to generate resources to guarantee the new agenda of global sustainable development strategy that would be approved in September in New York. The agreement implemented more than 100 measures to guarantee the new objectives, in addition to the

²⁸ VICENTE GIMÉNEZ, Teresa. El nuevo paradigma de la justicia ecológica y su desarrollo ético-jurídico. In: ____ (Ed.). *Justicia ecológica en la era del antropoceno*. Madri: Trotta, 2016. p. 30.

²⁹ FIORILLO, Celso Antônio Pacheco. *Curso de direito ambiental brasileiro (Brazilian Environmental Law Course)*. 14. ed. São Paulo: Saraiva, 2013. p. 33. Marks as in the original text.

³⁰ UNDP. *Por que os Objetivos de Desenvolvimento Sustentável interessam? (Why does Sustainable Development Goals matter?)* When the Government Representatives got together to discuss the future of the planet, Helen Clark speaks about the challenges such as poverty and hunger eradication. UNDP, 25 set. 2015. Available at: <www.pnud.org.br/Noticia.aspx?id=4154>. Accessed on: May 6th, 2018.

³¹ Ibid.

creation of a pending agency against tax fraud.³² That document became known as the Addis Ababa Development Agenda.³³

In this scenario, in September 2015, during the Summit of Sustainable Development in New York, the 2030 Agenda was launched, having already been discussed at the UN General Assembly, where member states and the civil society negotiated their contributions.

The aforementioned agenda, entitled “Transforming Our World: the Agenda 2030 for Sustainable Development”,³⁴ was signed by the 193 member states and consists of a Declaration, establishing 17 Sustainable Development Goals, which encompass 169 more goals, a section on means of implementation and a renewed worldwide partnership, in addition to a mechanism for evaluation and monitoring.³⁵

It establishes actions for all countries, whether they are poor, rich or of average wealth, recognizing that, in order to end poverty, we must follow a plan that promotes economic growth and respond to a range of social needs. It must include education, health, social protection and job opportunities, while addressing climate change and environmental protection, as well as issues like inequality, infrastructure, energy, consumption, biodiversity, oceans and industrialization.³⁶

All 17 objectives rely on three basic pillars: ending poverty, protecting the planet and ensuring prosperity for everyone as part of a new sustainable development.

By reading the 2030 agenda, as well as analyzing each of the new objectives and goals that will guide the actions of the 15 years that will follow its implementation involving Sustainable Development, it is possible to observe that it was possible to learn from the mistakes and successes, advances and

³² EL PAÍS. “Acuerdo histórico” para financiar la nueva agenda de desarrollo. Addis Abeba, 16 jul. 2015. Available at: <https://elpais.com/elpais/2015/07/16/planeta_futuro/1437040088_874974.html>. Accessed on: Feb 18th. 2020.

³³ UN. *Agenda de acción de Addis Abeba de la Tercera Conferencia Internacional sobre la financiación para el desarrollo* (Agenda de acción de Addis Abeba). UN General Meeting, 17 ago. 2015. Available at: <http://unctad.org/meetings/es/SessionalDocuments/ares69d313_es.pdf>. Accessed on: Feb 18th. 2020.

³⁴ ONU. *Transformando nosso mundo: a Agenda 2030 para o Desenvolvimento Sustentável* (UN Brazil. Transforming our World: the 2030 Agenda for Sustainable Development). New York, set. 2015. Available at: <<https://nacoesunidas.org/wp-content/uploads/2015/10/agenda2030-pt-br.pdf>>. Accessed on: Feb 18th. 2020.

³⁵ UN Brazil. *Cúpula das Nações Unidas sobre o desenvolvimento sustentável*. (United Nations Conference on SDG) New SDG Agenda: everyone together. Available at: <<https://nacoesunidas.org/pos2015/cupula/>>. Accessed on: Feb 18th. 2020.

³⁶ *Ibid.*

gaps obtained in the 15 years of implementation of the MDGs. All goals were very well worked and drawn with the contribution of several social sectors.

The struggle for achieving a fair, supportive and sustainable global society will probably never end, but the struggle is constant and it is about global commitments that will ensure more realistic steps in that purpose.

The first one, with no doubts, would be the UN which within its system has various organizations whose work deals with the problem of poverty, such as: the United Nations Office for the Coordination of Humanitarian Affairs (Ocha);³⁷ the International Labor Organization (ILO);³⁸ the World Health Organization (WHO);³⁹ United Nations Educational, Scientific and Cultural Organization (UNESCO);⁴⁰ the Joint Nations United Nations Program on HIV/AIDS (Unaid);⁴¹ the United Nations Population Fund (UNFPA);⁴² the United Nations Children's Fund (Unicef);⁴³ the United Nations Development Fund for Women (Unifem);⁴⁴ the United Nations Food and Agriculture Organization (FAO);⁴⁵ and the United Nations Human Settlements Program (UN-Habitat).⁴⁶

The UN still has special councils, such as the Economic and Social Council (Ecosoc), indicated in the Charter of the United Nations of 1945, whose function is the coordination of UN economic and social projects of the UN system, including the MDGs and the SDGs⁴⁷.

In addition to special reports within its administrative framework, such as the case of the Special Rapporteur on extreme poverty and human rights, which is supported by the UN High Commissioner for Human Rights and reports annually on human rights conditions and their relation with extreme poverty in Member States through on-site visits, acting in particular or collective cases and sending communications to thematic countries.⁴⁸

The UN also has several programs linked to it, with emphasis on the United Nations Development Program (UNDP). The program, also an

³⁷ Institutional Website: <www.unocha.org/>.

³⁸ Institutional Website: <[www.ilo.org/global/lang-- en/index.htm](http://www.ilo.org/global/lang-en/index.htm)>.

³⁹ Institutional Website: <www.who.int/en/>.

⁴⁰ Institutional Website: <<https://en.unesco.org/>>.

⁴¹ Institutional Website: Site institucional: <www.unaids.org/>.

⁴² Institutional Website: <www.unfpa.org/>.

⁴³ Institutional Website: <www.unfpa.org/>.

⁴⁴ Institutional Website: <www.unwomen.org/en/trust-funds/fund-for-gender-equality>.

⁴⁵ Institutional Website: <www.fao.org/home/en/>.

⁴⁶ Institutional Website: <<https://unhabitat.org/>>.

⁴⁷ Rebecca Rafart de Seras Hoffmann Debone, *Pobreza extrema* (Extrem Poverty), op. cit., p. 110.

⁴⁸ Ibid., p. 113

body of the UN, is responsible for funding and coordinating the various projects connected to organization. “It’s area of operation is divided into six segments: democratic governance, crisis prevention and recovery, energy and environment, HIV/AIDS, women’s empowerment and poverty reduction”,⁴⁹ the latter being connected to the MDGs and the SDGs through global and annual funding around the world in the fight against poverty aiming to achieve the objectives.

In addition to that, UNDP is the body responsible for drawing and implementing indicators on poverty, which “[...] help the governments of developing countries to become aware of their reality and also so that efforts to reduce the problem can be better and more easily measured”.⁵⁰

Furthermore, we should pay attention to the ILO—founded in 1919, shortly after the First World War, with the aim of promoting social justice—an important body connected to the UN and, at some extent, engaged in the problematics related to poverty. Today, its main mission is to “[...]promote opportunities for men and women so that they can have access to a decent and productive work, under conditions of freedom, equity, security and dignity”,⁵¹ recognizing that decent work is one of the fundamental conditions in overcoming poverty, reducing inequalities guaranteeing democratic governance, in addition to the development of sustainable.

In the UN research and funding branches, the indexes created by it that aim to analyze the situation of poverty in several aspects are many, such as the Human Development Index (HDI), aimed to measure human development, and encompasses three variables:

[...] income (calculated by GDP per capita adjusted to the local cost of living using the methodology known as purchasing power parity — PPP); longevity (measured by life expectancy at born); and instruction (measured by a combination of literacy rates and primary, secondary and higher education rates).⁵²

⁴⁹ Ibid., p. 121

⁵⁰ Ibid., p. 122.

⁵¹ ILO. *Find more about ILO*. Available at: <[www.ilo.org/brasil/conheca-a-oit/lang-- pt/index.htm](http://www.ilo.org/brasil/conheca-a-oit/lang--pt/index.htm)>. Accessed on: Feb 18th. 2020.

⁵² Vivian Domínguez Ugá, *A questão social como “pobreza” (“Poverty” as a social problem)*, op. cit., p. 220-221.

Based on the HDI, UNDP also developed the “HDI adjusted to inequality” — Idhad, which considers the loss in potential human development due to inequality.

For a better understanding of this index, created in 2010, we exemplify: Brazil, in the HDR 2013, has the traditional HDI of 0.73, occupying, as said, the 85th position. This HDI is considered “potential” because, taking into account inequality in the country, Brazil loses 27.2% of this value, as the Idhad translates into the value of 0.531 and, therefore, its position falls to 97th place — among countries with medium human development. If there were no inequality, Idhad would be equal to HDI; the greater the difference, the greater the inequality. In all world, 23.3% of the HDI is lost due to inequality problems.⁵³

And yet, the Human Poverty Indicator (HPI), in which the three fundamental elements of human life already considered in the HDI, are taken into account: longevity, knowledge and adequate standard of living, focusing on deprivations, considered survival, which is represented by the percentage of people expected to die before the age of 40 years old; knowledge, measured by the percentage of illiterate adults; and appropriate standard of living. The latter is represented by a composition of three variables: percentage of people with access to health services and to drinking water and percentage of malnourished children under the age of five.⁵⁴

In addition to this, UNDP also created and started to use, as of 2010, the Multidimensional Poverty Index (MPI), which calculates deprivations in three fields: education, health and standard of living, each divided into different ones.⁵⁵

What we can observe is that none of the indices presents a monetary dimension, justifying it by the difficulty of establishing a line to be used by different countries, serving as a basis for a more human understanding about what poverty is and proposing a way of measuring poverty in a country.⁵⁶

⁵³ Rebecca Rafart de Seras Hoffmann Debone, *Pobreza extrema (Extrem Poverty)*, op. cit., p. 16.

⁵⁴ Vivian Domínguez Ugá, *A questão social como “pobreza” (“Poverty” as a social problem)*, op. cit., p. 223-224.

⁵⁵ Rebecca Rafart de Seras Hoffmann Debone, *Pobreza extrema (Extrem Poverty)*, op. cit., p. 17.

⁵⁶ Vivian Domínguez Ugá, *A questão social como “pobreza” (“Poverty” as a social problem)*, op. cit., p. 224-225.

Outside the scope of the UN we still find other world organizations like the World Bank, above mentioned, the International Monetary Fund (IMF), the India-Brazil-South Africa Dialogue Forum (IBSA); and Amnesty International (AI).

The IMF, located in Washington (USA), was created in 1945 to be the banker of central banks as part of the Bretton Woods financial system⁵⁷ from the post-World War II period. Its function is to help members to finance in the short term the balance of payments. The vast majority of countries are member of IMF, although the voting power is concentrated in the hands of the main industrial countries.⁵⁸

The IMF, together with the World Bank, starts to spread the agenda of the post-war structural adjustment, initially with adjustment programs led by international institutions, with the indication of the so-called “Washington Consensus” and which came down to recommendations of neoliberal adjustment policies, whose main axis were the retraction of the role of the government, privatizations, commercial opening and deregulation, mostly placed as terms of conditions in exchange for the concession of loans. The IMF used to disseminate proposals of liberalizing policies that concerned macroeconomic issues, such as monetary policies, controlling of inflation, questions concerning trade balance and fiscal control; and the World Bank was concerned with more structural issues, such as those regarding the destination of government spending, trade policies, financial institutions and the formulation of political recommendations. However, little by little, such international organizations, in particular the World Bank, started to focus more on social issues, launching strategies of “attacking poverty”, which come to occupy the center of its actions, the various international conferences already mentioned, mainly throughout the 1990s, having contributed to the raising awareness of this question.⁵⁹

The India, Brazil, South Africa Dialogue Forum was created in 2003 by the Brasilia Declaration and acts in three areas: political coordination, sectoral

⁵⁷ “[...] Bretton Woods es una estación turística de New Hampshire (Estados Unidos) en la que se celebraron las negociaciones internacionales. En términos generales, los objetivos del sistema de Bretton Woods era mantener estables los tipos de cambio e impedir las restricciones y la discriminación en el comercio.” In: FISCHER, Stanley; DORNBUSCH, Rudiger. *Economía*. Traducción de Luis Toharia Cortés. México: McGraw-Hill, 1986. p. 952.

⁵⁸ *Ibid.*, p. 952-952.

⁵⁹ Vivian Domínguez Ugá, *A questão social como “pobreza” (“Poverty” as a social problem)*, op. cit., p. 171-177.

cooperation and cooperation with third countries, implemented by the Ibas Fund.⁶⁰ It is “[...] an initiative of the three member countries to unite efforts and share national experiences to reduce problems in common”.⁶¹

Since 2004, the Ibas Fund has been financing “[...] projects in countries with less relative development or coming out of conflicts, using the available capacities in the three member countries and their successful experiences in combating hunger and poverty”.⁶²

Finally, we can mention Amnesty International, a civil society movement founded in England with strong human rights activism since the 1960s.

From everything that has been discussed, we can see that several international organizations and civil society are fighting for the global combat of poverty, but for this engagement to continue, the presence of people concerned with sustainability issues in their environmental, economic, social and ethical is necessary.

Poverty is related to the social dimension of sustainability that is concerned with people’s quality of life and the guarantee of their social rights with quality, within basic needs, but at the present paper will be linked with the ethical dimension of sustainability, associated to the human being, from now on.

2. Ethical dimension of sustainability in global policies of combating poverty

We can perceive that there is an urgent need for life change because it is already proven that the environment is finite and that life in planet remains threatened. In this latent change of life stands the need for attacking poverty, because, as presented above, poverty is one of the great problems of humanity.

From the whole context presented in the previous item, we can notice that, for the success of the global fight against poverty, the intervention of international organizations that are concerned with reducing global poverty is necessary. Such international bodies are made up of people who need to be

⁶⁰ BRAZIL. Foreign Affairs Ministry. *Ibas — India, Brazil, South Africa Dialogue Forum*. Available at: <www.itamaraty.gov.br/pt-BR/politica-externa/mecanismos-interregionais/3673-forum-de-dialogo-india-brasil-e-africa-do-sul-ibas>. Accessed on: Feb 18th. 2020.

⁶¹ Rebecca Rafart de Seras Hoffmann Debone, *Pobreza extrema* (Extreme Poverty), op. cit., p. 129.

⁶² Brazil, *Ibas — India, Brazil, South Africa Dialogue Forum*, op. cit.

concerned about these issues. Therefore, within the context of sustainability, one of the factors of its importance is the question of ethics, which relates to the people who will act in this fight against poverty.

In this second part of the article, we will discuss ethics, the dimension of sustainability⁶³ that deals with an existential, important issue, necessary and latent for the global fight against poverty.

Therefore, to approach the issue, we first need to talk about ethics.

2.1 On ethics

The word ethics is derived from the Greek *éthos* (singular Greek), which means human home, space of nature that reserved and organized to be an habitat.

Ethics must be born from the essence of the human, there must be a feeling of human happiness; “feel at home”. The human being with conscience, intelligence, will and love is the Earth’s caregiver.

This idea is closely linked to the words of the Earth Charter⁶⁴ elaborated by UNESCO in 2000: “This situation forces us to live a sense of universal responsibility, identifying us with the whole community of terrestrial life as well as with our local community”.

Ethics, therefore, studies the relationships between the individual and the context in which is located. That is, between the individual and the world around. It tries to enunciate and explain the rules, norms, laws and principles that govern ethical phenomena. Ethical phenomena are all events that occur in the relations between the individual and his context.⁶⁵

The effectiveness of ethics lays in its use/practice. It is possible to know a lot about ethics, but the true value of ethics is not in that accumulated

⁶³ Find more on ethics as sustainability dimension on: GARCIA, Denise Schmitt Siqueira. Sustentabilidade e ética: um debate urgente e necessário (Ethics and Sustainability: an important debate). *Revista de Direitos Culturais*, Programa de Pós-Graduação *Stricto Sensu* em Direito, Santo Ângelo, v. 15, No. 35, p. 51-75, 2020.

⁶⁴ Available at: <www.mma.gov.br/estruturas/agenda21/_arquivos/carta_terra.pdf>. Accessed on: Feb 18th. 2020.

⁶⁵ NALINI, José Renato. *Ética geral e profissional I* (General and professional Ethic). 2. ed. São Paulo: Revista dos Tribunais, 1999. p. 73.

knowledge, but in the use applied to acts and behaviors that one can do from them.⁶⁶

Ethics as a practice consists of the concrete and combined acting of will and reason, from whose interaction can be extracted results embodied in different ways. Therefore, ethical practice should represent the combination of permanent life attitudes, in which, internally and externally, attitudes managed by reason and administered before the senses and appetites are built.⁶⁷

The person who knows a lot and practices little in ethics cannot be called prudent or virtuous for the simple fact of knowing it. We must distinguish ethical knowledge and ethical practice.⁶⁸

Therefore, we can identify the following characteristics of ethics for sustainability:

1. Systemic view of the world and life;
2. Recognition of the limits of use of nature and the finitude of the natural resources;
3. Commitment to the construction of sustainable development, in a present and future perspective;
4. Satisfaction of basic, material, cultural and psychosocial needs;
5. Respect for cultural, ethical, political, religious and gender diversity;
6. Valuing others;
7. Individual and social responsibility for our attitudes;
8. Recognition of the right to life with our attitudes;
9. Commitment to human rights, democracy, peace, justice and love.⁶⁹

From everything that has been said so far, there is no doubt that, when talking about sustainability, we need ethical practice and that ethics must be linked to action. If the people involved in this search for the global fight

⁶⁶ BITTAR, Eduardo C. B. *Curso de ética jurídica: ética geral e profissional* (Legal Ethics Course: general and professional ethic). São Paulo: Saraiva, 2017, p. 34.

⁶⁷ *Ibid.*, p. 30.

⁶⁸ *Ibid.*, p. 34.

⁶⁹ MININNI-MEDINA, Nana. Educação ambiental em centros urbanos: a problemática da incorporação de valores éticos (Environmental Education on cities: a problem of ethics values incorporation). In: CONGRESSO HABITAT II, Florianópolis, 1998.

against poverty are beings with ethical practice, we will achieve the objectives intended.

2.2 Principles for ethics in sustainability

In order to reach sustainability on ethics dimension effectively, we must to be based on four principles: a) The principle of affection; b) The principle of care and compassion; c) The principle of cooperation; and d) The principle of responsibility.

A. The principle of affection⁷⁰

We must consider affection, feeling, emotion and loveliness as essence of human being, because there is where all values rise. The first human being structure is not constituted by reason (*logos*), but by sensitivity (*pathos*).

The call to love others as yourself, says Sigmund Freud, is one of the fundamental rules of civilized life (and, according to some, one of its fundamental ethical requirements). However, it is also the most antagonistic thing that may happen with the type of reason that this same civilization promotes: the reason for individual interest, the pursuit of happiness.⁷¹

Today, what we see is an immediate society, “liquid modernity” in the words of Bauman,⁷² in which the citizen is concerned with having rather than being; where relationships are fast and superficial; where we do not have time for children and they grow up accompanied only by computers, tablets and smartphones screens, who do not deal with the world of life, only with the world of ideas and emptiness.

⁷⁰ BRAZIL. Environmental Ministry. *Agenda 21 and Sustainability*. Ethics and Sustainability. Available at: <www.mma.gov.br/agenda21>. Accessed on: Feb 18th. 2020.

⁷¹ BAUMAN, Zygmunt. *A ética é possível num mundo de consumidores? (Does Ethics Have a Chance in a World of Consumers?)* Translated into Portuguese by Alexandre Werneck. Rio de Janeiro: Zahar, 2011. p. 37.

⁷² BAUMAN, Zygmunt. *Modernidade líquida*. (Liquid Modernity) Translated into Portuguese by Plínio Dentzien. Rio de Janeiro: Zahar, 2001.

The modern world has encouraged the ethics of individualism, of abstract reason, capitalist accumulation and competition, social homogenization,⁷³ making the human being empty being and without feelings for the other.

Bauman,⁷⁴ in his work *Globalization: the human consequences*, presents the great damage caused by globalization that has plagued human relations causing serious damage with the distance between people; the liquidity of relationships; the oppression of the lower classes with the widening gap between these classes; the increase in the global hunger epidemic; depression; liquidity of relationships where people are collectors of “things”. In other words, globalization brought serious damage linked to affection, which drastically hurt the dictates of sustainability that, in order to have strength, need a lonely individual, with affection towards others, balanced and with minimum conditions of life quality.

Nowadays we are experiencing the crisis of sensitivity and affection: the human being is becoming more selfish and individualistic. One of the main problems of the modern human being is emptiness; it is not knowing its will and often not having the slightest idea of what feels.⁷⁵

There is great insensitivity to the misfortune of humanity that lives in levels of poverty and misery, as well as an indifference to the degradation of ecosystems, air and soil pollution and species extinction.

The human being has been insensitive to solidarity,⁷⁶ to care, to love and compassion, priceless dimensions, but have value and give meaning to life.

Love your neighbor as yourself would mean respecting the uniqueness of each one — valuing each one for our distinctive characteristics, enriching the world that we inhabit together and with which we make it the most fascinating and enjoyable place.⁷⁷

⁷³ Eduardo C. B. Bittar, *Curso de ética jurídica* ((Legal Ethics Course: general and professional ethic), op. cit., p. 95.

⁷⁴ BAUMAN, Zygmunt. *Globalização — as consequências humanas* (Globalization: The Human Consequences). Translated into Portuguese by Marcus Penchel. Rio de Janeiro: Zahar, 1999.

⁷⁵ MAY, Rollo. *Man's search for himself*. New York; London: WW. Norton & Company, 2009. p. 4.

⁷⁶ In order to go deeper into the topic, we suggest the following article: GARCIA, Heloise Siqueira; GARCIA, Denise Schmitt Siqueira. A construção de um conceito de sustentabilidade solidária: contribuições teóricas para o alcance do socioambientalismo. *Revista de Direito Ambiental e Socioambientalismo*, v. 2, p. 147-168, 2016.

⁷⁷ Zygmunt Bauman, *A ética é possível num mundo de consumidores?* (Does Ethics Have a Chance in a World of Consumers?), op. cit., p. 41.

If we do not raise the capacity to feel, to be indignant or to be sensitive towards others, no ethics will be possible. Accepting the precept of loving others is the founding act of humanity.

Therefore, it is necessary to respect the uniqueness of each one, valuing each for its “distinctive characteristics, enriching the world that we inhabit together and with which we make it a fascinating and pleasant place”.

Therefore, a drastic change in life is necessary, with the rediscovery of what is really important.

B. Principle of care / compassion⁷⁸

Caring is the essence of the human being. Without caring, it is not possible to survive the first hours of birth, to break out in intelligence, to flourish in love, to fulfill its mission in the world.

In the dimension of the developing life, which occurs with all adversities, of the multiple experiences that favor this integration from a holographic perspective⁷⁹ by the motto we are all in one and one in all, we begin to determine another *éthos* to visualize *Dignitas Terrae*, which does not extinguishes on economic, industrial, aesthetic, utilitarian value judgments, among others, but stimulates another “way of being”, that is, a “way-of-being-of-care”.

This is the attitude that is manifested in the world by the ethics of care. The permanent and close contact with the natural and social world reduces self-interest, the exclusively selfish attitude towards others. Other scenarios — more dynamic, creative, dialogical —, are revealed through *éthos* in order to establish which project of common life becomes possible, lasting, as the other person is recognized as “an own being”, far from the ideology propagated by Instrumental Reason⁸⁰ in relations of “subject-object” between humans and

⁷⁸ Brazil, *Caderno de debate Agenda 21 e sustentabilidade (Agenda 21 and Sustainability)*, op. cit.

⁷⁹ “A hologram is an image in which each point contains almost all of the information about the represented object. The holographic principle means not only that the part is in the whole, but that the whole is inscribed, in a certain way, in the part. Thus, the cell contains the total genetic information, which in principle allows cloning. Society, as a whole, through culture, is present in the spirit of each individual.” MORIN, Edgar. *Method 6: ethics*. Translation by Juremir Machado. Porto Alegre: Sulina, 2005. p. 207.

⁸⁰ Horkheimer recalls the effects produced by that expression: “The reduction of reason to a mere instrument affects in the end even its character as an instrument. The antiphilosophical spirit that is inseparable from the subjective concept of reason, and that in Europe culminated in totalitarian persecution of intellectuals, whether they were their precursors or not, is a symptom of the degradation of reason. Traditionalist and conservative critics of civilization

non-humans. It is the ethics of care that develops the architecture of the ethics of life⁸¹ and sustainability.

[...] Through care we do not see in nature and everything that exists in it as objects. The relationship is not subject-object, but subject-subject. We experience beings as subjects, as values, as symbols that refer to a frontal reality. Nature is not mute. It speaks. It evokes. It emits messages of greatness, beauty, perplexity and strength. The human being can hear and interpret these signals. He stands next to the things, beside them and feels united to them. He does not simply exist. He coexists with everyone else. The relationship is not one of dominance, but of living together. It is not pure intervention, but mainly interaction and communion. It is about taking care of things. Taking care of things implies having intimacy with them, feeling them inside, welcoming them, respecting them, giving them peace and rest. Caring is to be in tune with things. It is listening to their pace and tuning in to it. To care is to establish communion. It is not the analytical, instrumental reason that is called to work. But cordial reason, the *esprit de finesse* (the spirit of tenderness), the deep feeling. More than *logos* (reason), it is *pathos* (feeling) which is central herein.⁸²

This relational dimension of complicity signals to human that in each place, in each proximity, there is a fragile balance that must persist in order to enlarge and preserve the chain of life. For that reason, we must think about the 21st century from the perspective of the logic and ethics of care to constitute

make a fundamental mistake when attacking modern civilization without attacking at the same time the brutalization which is just another aspect of the same process. The human intellect, which has biological and social origins, is not an absolute, isolated and independent entity. It was declared to be so only as a result of the social division of labor, in order to justify the latter based on man's natural constitution". HORKHEIMER, Max. Eclipse da razão. São Paulo: Centauro, 2000.

⁸¹ "Life, as we have seen, is fragile and vulnerable. It is at the mercy of the game between chaos and the cosmos. The proper attitude towards life is care, respect, veneration and tenderness. [...] These are attitudes that open us to awareness of the importance of life. They imply change the current cultural paradigm, based on power-domination, and the introduction of a paradigm of cooperative coexistence, synergy, tenderness for everything that exists and lives. Due to this modification, it is urgent to redefine the goals inspired by life and to adapt the means towards these purposes. Only in this way the threatened life will have a chance to be safeguarded and promoted." BOFF, Leonardo. *Ética da vida: a nova centralidade*. Rio de Janeiro: Record, 2009. p. 75-76.

⁸² Leonardo Boff, *O cuidado essencial*, op. cit., p. 31.

and clarify the communicational and existential meaning between humans and not in which it manifests itself silently in the underground galleries of the present moment. The reflection and praxis of care is an assumption of coexistence in this imperfect garden, whose name is sustainability.

The term compassion that is related to solidarity is the eastern version of term care. In the Buddhist sense, it is the ability to respect others as other beings, not to interfere in his life and destiny, but never leave them in pain.

C. Principle of cooperation⁸³

The idea is to allow each being, even the weakest, to be able to win with the cooperation of others. Cooperation allowed our ancestors to make the leap from animality to humanity.

According to Freitas,⁸⁴ “Cooperation emerges, in a similar context, as a great evolutionary trait favorable to the continuity of life as an increasingly rich, multifaceted and culturally plural ecosystem”.

This sense of cooperation inhabits everyone’s heart (although it is a weak spark in too instinctive creatures), leaving to those who have greater self-awareness the task of, without shuffling, protecting social confidence and integrity of character, so that they would not connive with the unfair damages perpetrated by primitivism. All cruelty is forbidden, because of this practice it will never be universalized and contrary to life quality.⁸⁵

Today we cannot just be cooperative and supportive spontaneously because this is the logic of evolution and life, but we must be it in a conscious way and as a life project. Otherwise, we will not save life, nor will guarantee a future commitment to humanity.⁸⁶

This idea of cooperation, therefore, needs to be linked to all moments and acts of our existence.

⁸³ Brasil, *Caderno de debate Agenda 21 e sustentabilidade (Agenda 21 and Sustainability)*, op. cit.

⁸⁴ FREITAS, Juarez. *Sustentabilidade (Sustainability)*. Right to the future. Belo Horizonte, Fórum, 2019. p. 68.

⁸⁵ *Ibid.*, p. 68-69.

⁸⁶ Brasil, *Caderno de debate Agenda 21 e sustentabilidade (Agenda 21 and Sustainability)*, op. cit.

D. Principle of responsibility⁸⁷

To be responsible is to realize the consequences of our actions, assuming responsibility for the common home and shared future. "Ethics corresponds to the social exercise of reciprocity, respect and responsibility."⁸⁸

From this principle, we highlight the essence that protecting the environment is responsibility of all humankind, which must unite in order to establish common measures that are effective for environmental protection.

There is a need to worry about the destruction of life due to excessive chemicalization of food, the use of transgenic organisms, genetic manipulation, nuclear weapons, chemical and biological wars, among other serious environmental, economic and social problems that plague humanity.

Este principio deriva también el de la solidaridad intercomunitaria. Los problemas ambientales son comunes a toda la humanidad, pero las posibilidades para afrontarlos son muy distintas según los países. Además, no todos los países son igualmente responsables de la contaminación. De ahí el reconocimiento de que los Estados tienen responsabilidades comunes pero diferenciadas, tal y como se indican principio de la Declaración de Río.⁸⁹

The categorical principle is the following: act so responsibly that the consequences of your action are not harmful to life and your future. Or positively: act in such a way that the consequences of your actions promote life, care, cooperation and love.⁹⁰

All of these ethics-related principles are very important for the global fight against poverty.

As narrated in the first item of this article, discussions about the conceptualization and recognition of world poverty have gone through changes over the past three decades, in a way so that the poverty is increasingly understood as a worldwide multidimensional problem. Yet, much remains to be done, especially considering that, as pointed out in the introduction of this

⁸⁷ Ibid.

⁸⁸ Eduardo C. B. Bittar, *Curso de ética jurídica* ((Legal Ethics Course: general and professional ethic), op. cit., p. 25

⁸⁹ ALENZA GARCÍA, José Francisco. *Manual de derecho ambiental*. Navarra: Litografía IPAR, S.L., 2001. p. 43.

⁹⁰ Brasil, *Caderno de debate Agenda 21 e sustentabilidade*, op. cit.

work, today 1.3 billion people live in a situation of poverty, about a sixth of the world population.

The fight against world poverty is a responsibility of everyone who in one way or another contribute or have contributed so that people would reach such social and economic levels or remain in it.

The purpose of this article, which does not extinguished the discussion to any of the themes presented, was to demonstrate how the evolution of the global policies to eradicate poverty occurred and the absence of its ethical desideration in its composition.

The global correlations arising from globalization to achieve sustainability depend on the verification of an ethical dimension and, as poverty is a global problem that needs to be confronted, including the full achievement of sustainability, global policies that seek their eradication also depend on such an ethical dimension, worked together with the others: environmental, economic and social.

Human relations on any scale, local, national or worldwide, before being economic, are inevitably made up of people who develop degrees of interdependence. Policies, laws, conferences, research and conventions cannot forget that, in respect of the relationship between people, ethics is imperative in order to maintaining people in a minimally social and sustainable way.

In this sense, at this moment, we have tried to draw attention specifically for global policies for poverty eradication, which, in addition to possessing human actors, are made for people. Despite the evolution of considerations and approaches in the fight against poverty, much still remains to be done, especially in the field of ethics, so that the inclusion of ethical dimension of sustainability in the thoughts concerning the promotion of policies for the eradication of world poverty.

Conclusion

The discussions about the need to eradicate poverty began at the first United Nations Convention on the Human Environment carried out by the UN in Stockholm in 1972. And the evolution of Conceptions about the need to eradicate poverty have evolved, especially after the recognition of the existence of sustainability dimensions. From that moment on, poverty began to be seen as a worldwide problem, as important as the strictly environmental problems. Its reflexes have repercussions on the four dimensions of sustainability —

social, economic, environmental and ethical — and become problematics of socio-environmentalism concern as well, problems that are not restricted to a specific territory.

Poverty represents a problem with worldwide repercussions, with consequences beyond the fictitious borders created for the states, as practically all socio-environmental problems are, requiring, therefore, the intervention of international organizations and globalized civil society with attitudes of global governance to combat this sad reality.

The global crisis of poverty is therefore serious and is intensifying even with all the struggle of international organizations and civil society. This combat will only be carried out if people involved in this system have both open heart and mind for the necessary confrontation.

For this purpose, the debate outlined in this article seeks to rescue the ethics dimension of sustainability, caring for the people involved in the process. Therefore, it is necessary to search for the ethical principles, which are affection, care/compassion, cooperation and responsibility.

The affection is associated with the capacity to feel, to be indignant or to be sensitive to others. Loving others is the founding act of humanity.

Care/compassion, the following principle, is related to solidarity, which would be the ability to respect the other as another person.

Cooperation, in its turn, is linked to the idea that each being, even the weakest, may succeed with the cooperation of the other, and, finally, the responsibility that we must act so responsibly that the consequences of our actions are not harmful to life and its future. Or positively: act in such a way that the consequences of your actions promote life, care, cooperation and love.

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