

5. COMMON GOODS, ALTERNATIVE METHODS AND PROTECTION:

The notion that man's salvation lies in the ability to «supervise the associations» is considered as fundamental principle in the ancient world. The citizens of ancient cities hold strong political allegiances (Plato, Aristotles). Cynic's world-citizenship and the Stoic «citizen of the world» serve the world-state by living in accordance with nature and reason rejecting what is conventional; the Stoic conception of civil rights regards the pledges of friendship. In Thucydides' work the conception of active or passive defence is connecting with the practices of «informal or invisible war». The Christians based the common good on divine authority, namely on the faith in divine providence and power. Modern natural law theory assumes the common human morality that gives us international laws without chauvinistic exaggerations, without arrogance and without cut-throat competition. Kant and his heirs introduced the concept of international law. We show that it may be more accurate to describe the history of our culture as a flight from deception in nature and in human society. The documents indicate several avenues by which men strove for common goods including attempts to empower themselves to claim the right to establish certain forms of international legal arrangements.

The question of protection, defence, patronage and auspices emerges from the importance of giving full freedom to human nature to expand itself in innumerable and conflicting directions. We examine the problems relative to it: liberty as possitive and negative concept, censorship, religion toleration. Key issues of contemporary conflicts are exposed in order to examine accounts of the horrific days of hostilities. The comparative historical and phenomenological analysis of the slavery in the ancient world, the medieval persecutions and wars, the Holocaust and Mass Death before the modern age provide poignant reflections on the meaning of the war.

We must defend a conception of rational choice in relation to moral theories ranging over natural rights, common goods, political authority, Federalism, Constitutionalism and principles of protection of human subject as a member of social, racial, sexual and ethnic groups (considerations appropriate to avoid the injustice that arises from social, sexual and cultural biases and from biomedical researches).

The study of Hobbes' civil polity produces the reciprocal relationship between political obedience and peace.

Liberalism-identity-harm. Is it the business of politics to structure our internal lives? We discuss key issues in order to formulate a qualified permission to protect particular forms of human identity as the role of wholeness to our selves, the proper ends of human life, habits, desires,

value judgments as tools for the control of certain consequences of human choices (Dewey).

Solutions to environmental problems require international cooperation, but global environmental treaty-making efforts have not accomplished much. Reviewing the «facts of life» we can reveal a consensus of scientific opinions that the acquisition of humanness and its protection coincides with the brain's cerebral cortex formed.

The laws provide protection for threatened animals and plants.

We examine and evaluate the dangers of genetic informations and the threats to privacy and social justice created by the proliferation of genetic prediction.

How we can protect ourselves from the consequences of the revolutionary ideas/changes and researches? (The gateways to parallel universes, the tenth dimension, artificial societies, totalitarianism).

Helen Margaritou-Andrianessi