



ERUDITIO

“A multidisciplinary forum focused on the social consequences and policy implications of all forms of knowledge on a global basis”

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In This Issue

Yehezkel Dror is a world acclaimed social and political scientist. He is also an acute observer of the central issues of war and peace. In a sense, “[Saving Humanity from Itself](#)” is an admission of the limits of rational science on world politics and the author has decided to express himself as a world citizen with moral outrage. Specifically he is observing the slaughter in Syria and the role of the big powers including Western Europe. According to him, Western Europe has condemned itself to impotence by relying on the myth of soft-power. This myth is confronted by “a world still dominated by hard power.” In a sense, this proposes a profound challenge to the implications of the Draft Declaration on the Right to Peace.

“[Building up European Solidarity: A view from the East](#)” by **Emil Constantinescu** looks at the challenges that are emerging that may have the possibility of fracturing the unity of the European Union. Using the historical context the author traces the history and traditions of South Eastern Europe and the role this region has played in the advancement of civilization, cultural creativity and indeed, European identity. In the Fourth Millennium B.C., the region was transformed by the migration of Indo-European groups. In time, the groups were integrated in a way that constitutes the historical roots of Europe as a whole. It should be remembered that the region itself had many discrete pockets of cultural identity. On the other hand, creative communication as well as the influence of stoic philosophy and Christianity generated a multi-cultural world with degrees of autonomy and degrees of integration on interdependence. The author seems to imply that the cement which prevented these communities from fragmenting, was the fact that they all bought into the democratic spirit. The democratic spirit had a commitment to freedom of communication which led groups to understand their distinct cultural identity as well as their patterns of common interest and similarity in shared democratic values. Thus we see pluralism today co-existing with the continent-wide solidarity infused with respect for diversity. Europe’s oldest experiment has many lessons to teach the current generation.

“[The Deep Blue Sea: Challenges and Opportunities for Higher Education and the World](#)” by **Roseann O’Reilly Runte** is an interesting essay in which the author underscores the importance of being alert to the challenges posed by education and scientific progress and the vital importance of higher education for the public interest. To give you one illustration, the revolution in information technology and near instantaneous communication is accompanied by abuses of this information technology and the flooding of communication systems with misinformation and incorrect data. These advances challenge us to determine truth from untruth. We might add the advanced technologies have been the cause of unemployment because they replace human labor. The author reminds us that a great deal has been said about the cost of higher education. These same voices say nothing about the cost of limiting education. She reminds us “that societies with well-educated populations are rich not only in ideas, but in extraordinary cultures and strong economic development.” She makes an important pitch for the importance of interdisciplinary perspectives and a good deal more. This is an extremely insightful essay.

In “[Biopolicy—Creating Positive Momentum to Save Bios](#),” **Agni Vlavianos-Arvanitis** underlines the problem of the greedy, arrogant society driven by conspicuous consumption.

This society relishes short term profit, the destruction of irreplaceable natural capital and is heedless of accelerated global warming. She provides the call to save the bios and suggests strategies and techniques to reach the few who exercise control over the world's wealth. She suggests that we need a new Parthenon with a global reach by inspirational leaders. This will require a form of public education of global importance and intensity. It requires as well the collaboration of media and modern communications. She calls for a bio assessment of technological capacity as well as a bank of accessible ideas to provide momentum and dynamism for new initiatives. Among the important ideas she puts forth are the creation of genetic banks for the conservation of genetic diversity; she calls for redefining the notions of profit and gain, and also calls for changing business education, mobilizing the arts, and a good deal more. The author is a leading force in global bio-politics and has generated powerful and important thoughts for improving the prospect of human survival.

[“In Search of Islands of Sanity,”](#) a short article by **Charles Smith**, is one of the most far reaching that I have read on the role of leadership, its mental prerequisites and moral components. Smith begins the article by suggesting that the conventional methods which conventional science has given us seem to make no difference on how the world is run. Central to this assumption is that the relationships in private or public sectors have broken down. This requires new innovative paradigm thinking. Central to the idea of paradigm thinking is the effort to locate one's self in spaces of sanity. In these spaces we begin to communicate in terms of the values of compassion, kindness and affection that provide for progressive human-centered mutuality. It is a short critique of leadership today. For example, according to Dutton, CEO is a profession of most psychopaths. He then takes us into fringes of new frontiers of physical thinking, Einstein and quantum physics. The quantum world is a world that is replete with amazing communications possibilities. Indeed, an essential element of the quantum world is the principle of non-locality. In short, in the quantum world communication over vast distances at the microscopic level is instantaneous. The implication of Smith is that the communication of empathy, solidarity, kindness and mutuality may have the possibility of generating constructive patterns of mutuality for the improvement of humanity. He gives several examples of mutuality emerging in odd places. He also insists that the development of human consciousness is a pathway to human mutuality and improved performance. He then provides nine steps to cultivate an improved level of consciousness and this includes such issues as relational identity, the Merlin factor, and a whole range of other challenging ideas that are rooted in the interconnectedness of all matter and the potentials of human consciousness in shaping humanity's future. This is a challenging essay and I am confident that the Fellows of the Academy will enjoy reading it.

The concern of the United Nations over the threat of climate change has raised an important question of how human society and in particular, its economics, can be reshaped to reduce the impact of climate change on the viability of the earth system. One of the important issues that has become obvious is that society's economic organization must be made sustainable and at the same time, be organized in a way so as to reduce the threat of climate change. From these discourses emerged the importance of the concept of the green economy as a method that improves human wellbeing, social justice, and at the same time reduces environmental risks and food scarcity. In [“Green Economy and Sustainable Development: The Latin American Scenario,”](#) **Ione do Santos Velame** and **Joanilio Teixeira** seek to clarify structure and the

variables that may be put into a scientifically measurable form to determine quantitatively what progress has been made with economies being oriented to the green imperative. To this end, they utilized and developed the Green Economy Index and then applied this model to the context of Latin America. The green economy context builds on a geometrically constructed magic triangle and this integrates ecology, society and economy. This approach requires the simultaneous development from a multitude of variables which in turn emerged in another geometrical expression, the magic square. The ordering of the magic square had to be further developed into a form called the magic hypercube. These geometric models permit more effective and integrated measurement of the impact of green factors on performance in terms of sustainability. What the research indicates is that the green economy has had a positive effect on sustainability but in the Latin American context, this has been extremely modest.

The Human Rights Council and its affiliates have been engaged in an effort to draft a Declaration on the right to peace. This sounds simple enough. Who can disagree with the right to peace? Yet placed in the broader context of international organizations, states and civil society groups, the idea of a right to peace is not without complexity. In a rational world every item implicating or detracting from the notion of the right to peace can only be adequately understood if we have a theory and method that fully contextualize those factors to determine how they augment or restrain the ultimate emergence of the Declaration. In this context even the form of expression is complex and usually fully understood. A Declaration coming from the General Assembly in most instances emerges in the form of a Resolution of the GA. A Resolution is not legally binding. But the question is if the Resolution simply extends pre-existing UN law that is binding, does it not in reality have the character of a binding obligation? So one issue that emerges is, when states vote for the Declaration are they or are they not bound? In general, a distinction is made between a Declaration and a Resolution that the Declaration is meant to be taken far more seriously. In this overview of the continuing work of the Human Rights Council regarding the Declaration on the Right to Peace, although much progress has been made in the formulation of the Declaration, the drafting process continues. There are enormous complexities embedded in the Declaration. For example, a strong Declaration may place greater responsibilities on the world's stronger powers. Does the right to peace require armed intervention by the powerful? Does this impose an obligation on them? Or more controversially, does the right to peace mean fewer restraints on the part of the states who wish to intervene in the internal affairs of other states? In "[The General Assembly adopts the Declaration on the right to peace: an opportunity to strengthen the linkage between peace, human rights and development in the New Millennium,](#)" **Christian Guillermet-Fernández** and **David Fernández Puyana** have given us an excellent overview of the debates and drafting issues and the difficulties of ultimately emerging with a needed right to peace Declaration.

Winston P. Nagan

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Saving Humanity from Itself

Yehezkel Dror

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Abstract

Western Europe is condemned for relying on talk and cheap soft power, instead of acting effectively. It deliberately leaves itself unable to act against evil and does not even seriously try to prevent atrocities, as in the case of Syria. At a later stage, diagnosis is enlarged and the article identifies a surge in tribalism and populism in Europe and America alike. Given this situation, together with the leap in human power leading the species into an epoch of Anthroporegenesis, catastrophe is nearly certain. Saving humanity from itself requires transformative “taboo” emergency measures, such as moving towards quality democracy, developing a novel genre of political leaders, engaging in transvaluation, and assertive “soulcraft” advancing deep enlightenment of growing parts of humanity. These should be the priority concern of all who wish to mend the world, rather than the Millennium Goals, “prosperity” etc., which, however important, come second and third.

After plenty of UN “declarations” on the duty to prevent and protect and all events that have happened in Europe, the world stands aside from atrocities in Syria. This is a cardinal sin for which a Cosmic Court would condemn all of humanity, but first of all Western Europe, at least to many years in Purgatory.

With all its problems, including what is not more than minimal terrorism, Western Europe is a high-living society. But it lives on the edge of a deep moral abyss. Thus, nothing can excuse the screaming muteness of Western Europe in the face of happenings in Syria.

The moral culpability of Western Europe does not excuse the United States, China, Russia and other big powers. They are partners and accessories in tremendous crimes against humanity, by their action and non-action in Syria. But this does not relieve Western Europe from its special guilt.

It is Western Europe which procreated the period of Enlightenment and then the Holocaust. It is Western Europe which voices moral concerns loudly and preaches to others. But it is Western Europe which does nothing real when the bells ring in earnest. And it is Western Europe which condemned itself to impotence by relying on the fable of “soft power” in a world still dominated by “hard power.” Western Europe did so by an act of free will for which it is morally accountable. It has the resources to build up hard power for backing moral duties, but chose not to do so.

Now is the appropriate time for soul-searching on having a good time while Hell on Earth is burning with hot flames.

Since sending the Epistle, symptoms of human regression get even worse. Worldwide, leaders and populations relapse into tribalism. Heads of what were the most liberal European countries forget all talk on “multiculturalism,” forcing Moslem women to wear bikinis, as if these are morally superior to burkinis. “I want my country back” was the slogan of atavistic British voters who decided to leave the European Union, retreating into a past which has no future. And “America First,” without a word on humanity, was the totemic triumph slogan of a democratically elected leader of the prime global superpower.

“Equity, elimination of hunger, eradication of epidemics and other Millennium Goals are important. But “saving humanity from itself” comes first.”

The peaking powers supplied to the human species by science and technology lead humanity from Anthropocene into what I propose to call Anthroporegenesis—an epoch in which humanity recreates the world and itself. But the powers of genesis in the hands of immature tribal leaders and unenlightened publics cannot but result in catastrophe.

Equity, elimination of hunger, eradication of epidemics and other Millennium Goals are important. But “saving humanity from itself” comes first.

Those who feel called upon to help doing so, including select members of the World Academy of Art & Science, should boldly break through taboos and work on what is imperative: moving from populist to quality democracy, displacing most of tribalism by globalism, bringing to the fore a new genre of political leaders, radical transvaluation adding duties to human rights and devaluating state sovereignty in favor of decisive global governance, effective soulcraft deeply enlightening increasing parts of humanity, and accelerating evolution of humanity into a cooperative-collective deliberative-moral agency.

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Building up European Solidarity, a view from the East*

Emil Constantinescu

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Abstract

The cultural dimension or, multicultural models to be more precise, will represent the real foundation capable of ensuring Europe's leadership in facing future challenges. Actually, the success of the European Union in the political competition of the third century will largely depend on its ability to restructure and to extend by including cultures and experiences of Central and South-Eastern Europe. Multiculturalism can and must be lived as a sign of respect for diversity, as an acceptance of pluralism in traditions, as solidarity governed by permanent observation of national and European laws on human rights and individual freedom. Modernity, consecrating individual triumph, was too often understood as dissolution of organic ties within the community. Yet, considering the indisputable positive aspects of the modernization process, we will have to and we will know better than to ignore the natural desire of the human being to live and grow surrounded by people with common beliefs and values. We will be able to overcome the effects of a society increasingly based on excessive consumption and harsh competition in order to understand that we will not move into post-modernity with what we have, but with what we are. Ultimately, the real subject that should benefit from this multiculturalism is neither groups nor the minority, rather the individual, the citizen able to worthily articulate the identity of the community to which he belongs, with the national values and universal values that unite us all.

1. The Oldest European Experiment

When we talk about the history and traditions of Southeast Europe, what is to be stressed the most is the uniqueness of it as a site of the oldest European experiment from the continent's history. Since the beginning of the fifth millennium B.C., the Balkans region has created a special status through its autonomous start in the neolithic civilization, a status of cultural creativity, that never ceased to illustrate and to develop, eventually becoming the core of the European identity.

This concentric movement, reverberated from Southern Greece towards the North and farther through the Balkans towards the center of the continent, the innovations brought by this young civilization, as well as the commercial and cultural exchanges that began from North towards South in the fourth millennium B.C., have transformed the peninsula into a center of influence of a much broader area. The vast migration of Indo-European tribes, which eventually modified the entire ethno-linguistic map of the continent, did not alter the

* Paper based on the presentation delivered by the author at the "Sarajevo High-Level Meeting" arranged by the Nizami Ganjavi International Center (NGIC) at Bosnia and Herzegovina, November 22-23, 2016.

Balkan influence. On the contrary, this *two waves* movement gave birth to a specific cultural context and also formed the historical roots of Europe as a whole.

By this profound process of intercultural exchanges, a model of creativity and communication, Southeast Europe became the most important area of cultural innovations in the Mediterranean world. Here were invented tools and concepts, myths and principles, and also methods to circulate them as far as possible, within the ends of the continent for which she also invented a name: *Europa*. The core values of Greek civilization have formed the core of the European culture from the archaic era, until the Roman Empire managed to also build a political-state unity of broad inclusion.

“Are we capable of learning something from the lessons of the past?”

2. The Rift of the West- and East-European Civilizations can be mended

The experience of the vivid and creative solidarity of our common history must bear its fruits now, when we are offered the chance to redefine European space. The rupture between Western civilization and the civilization in the Eastern half of our continent can be solved through communication, and the Mediterranean and Balkan experience can contribute to this process.

Are we capable of learning something from the lessons of the past? If so, we should make use of the chance to gain advantage from the Southeastern European experience and all that is the best and more favorable about it, to establish the European identity of our continent.

The “citizen of the world” notion, *kosmopolites*, has two converging roots, that of the ancient Greco-Roman Stoic philosophy, and that of the universal religions, starting with the Christian one. This notion had a formative influence on the great European thinkers, as well as on the American Founding Fathers. In today’s multicultural and multinational world, many of our most pressing problems require a dialogue. Its basic precondition is that we should be able to recognize the worth of human life wherever it occurs, without denying our national, ethnic, religious and professional faiths.

Not only ancient democracies, but also modern ones, have been or are prone to hasty decisions, and to substituting a deeper judgment for invectives. That is why democracy needs citizens who can think for themselves rather than simply obeying authority. Scientific education produces sophisticated scientists and technicians, but only humanities, which may seem non-productive, can create people capable of keeping the democratic spirit alive. Citizens who cultivate their knowledge will consider themselves not only citizens of some local regions or communities, but also human beings bound to all other human beings by ties of recognition and concern.

3. Towards a Europe Free of Centers and Margins

A new approach of the European heritage tries to build a knowledge and defense system that would no longer take into account power hierarchies and traditional preferences. We not only discover the heritage of smaller countries, what we could call now, from a cultural point of view, a *second Europe*, but also great local cultural values, some even little known in their own countries, which can therefore be called a *third Europe*.

“The cultural dimension or, multicultural models to be more precise, will represent the real foundation capable of ensuring Europe’s leadership in facing future challenges.”

I firmly believe that the cultural dimension or, multicultural models to be more precise, will represent the real foundation capable of ensuring Europe’s leadership in facing future challenges. Actually, the success of the European Union in the political competition of the third century will largely depend on its ability to restructure and to extend by including cultures and experiences whose historical subject is the people of Central and South-East Europe. I am thinking both of the great cultural traditions in this region, Central-European or Slavo-Byzantine tradition, and of the recent experiences of resistance against totalitarianism, of the spiritual aspirations of the people forced to live in closed societies, alienated from the rest of the world and almost forgotten by the other world.

Modernity, consecrating individual triumph, was too often understood as a dissolution of organic ties within the community. Yet, I am convinced that taking the indisputable positive aspects of the modernization process, we will have to and we will know better than to ignore the natural desire of the human being to live and grow amidst the community to which he belongs. I also believe that we will be able to overcome the effects of a society increasingly based on excessive consumption and harsh competition in order to understand that we will not move into post-modernity with what we have, but with what we are.

4. Challenges of Multiculturalism

Multiculturalism can represent a last shield against the drift of globalization to standardization and cultural assimilation. Especially through mass-media, audio-visual productions, and also through more insidious means, of electronic information networks, a system of inducing preferences and conducts was created and is currently developing, leading towards a standardization of behaviours to the most intimate level of private life.

Today, the world seems to be dominated by a mass culture of planetary dimensions that tends to strengthen the supremacy of audio-visual communication until it sees the elimination of the written word. And exactly this type of globalization is the reason that must determine a different type of engagement. Or, there is the risk that we will eventually believe that we must all speak the same language, wear the same clothes, say that the cultural heritage of mankind is no longer useful, that all that matters is action and money. And that, in no circumstances should we waste our time thinking or meditating. The tendency to ignore values, both traditional and modern, as well as promoting counter-models will form people of the same image, but with the risk of devaluating man himself.

The return to tradition, the continuous rediscovery of the profound essence of ancient peoples, as the European peoples, and, on the other hand, the recognition and affirmation of individual autonomy are essential points of our evolution to the future. As a matter of fact, the issue of this double condition is the key to success for multiculturalism. Europe’s realignment

to cultural traditions will thereby prove that the past can be successfully capitalized, that tradition and modernity can cooperate in a positive relationship.

5. Pluralism and Solidarity

The most remarkable evidence of the strengths of a politically well-managed multiculturalism is offered by the European construction process that sought to harness history's good lessons and to learn from Europe's drama and suffering from the Second World War, a drama that was largely caused by violent assertion of a superiority of race and ethnicity. Since then, Europeans have understood that they must offer to nations another unifying landmark and another dimension that would allow people to act as true citizens that have faith in single political religion, in human rights and democratic freedoms guaranteed by law.

“Multiculturalism can and must be lived as a sign of respect for diversity”

And yet, multiculturalism is not without dangers, dangers that actually fall in a similar logic, even if it is in contrary terms, with the one generating the deviations of globalization. The first and most serious danger is to be anchored solely in the life and values of a single community, apart from other communities and ignoring the role of the rule of law meant to ensure coherence and unity of society. From this self-isolation, arrogant and defiant, to brutal and aggressive assertion of autonomous rights of minority groups there is only one step. Extremely dangerous, including the risk of perpetuating conflicts from one generation to another.

Multiculturalism can and must be lived as a sign of respect for diversity, as an acceptance of pluralism in identity traditions, as solidarity governed by permanent observation of national and European laws on human rights and individual freedom.

I firmly believe that, ultimately, the real subject that should benefit from multiculturalism is neither groups nor the minority, but rather the individual, the citizen able to worthily articulate the identity of the community to which he belongs, with the national values and universal values that unite us all.

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The Deep Blue Sea: Challenges and Opportunities for Higher Education and the World

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Abstract

The problems which beset higher education today reflect change and uncertainty, inequities, demographic imbalances, generational, economic and ideological conflicts in a world where communication is at once immediate and unreliable. The solutions lie in the pursuit of cutting-edge science and new technologies, moving the frontiers of theory and solving social, economic and moral issues through curricular redesign that embraces the global and the interdisciplinary.

Universities must be recognized not simply as producers of qualified employees but as the creators of the world's leaders who will contribute new concepts and positive solutions to the many problems we face today and those graduates will encounter in the future.

When sailors hung from the mast to repair the devil, the longest seam of the boat, they might easily have fallen into the sea. They had to caulk the vessel which would otherwise sink, but they risked drowning while making the repair. Today, when we look at the problems facing education, we have the luxury of choice. Universities are, however, like large ships and turning them about is not an easy task. Change usually requires a special context which can either be a significant infusion of capital (a rare occurrence in my experience) or a paucity of resources (a periodic reality). At all times, change requires strong leadership and a commonly shared vision.

Higher education faces a number of problems today. Funding, or lack thereof, is a major concern but is not the fundamental issue. Indeed, it is an impetus for change. Universities require funding to operate. Costs increase and the willingness of the public to pay generally decreases. This is, however, only the symptom of the real issue. In fact, lack of funding can be a motivating factor driving the resolution of underlying issues. The basic problems are societal and international: the clash of generations, the widening gap between the rich and the poor, growing environmental concerns, the lack of balance between ethical and financial stability and short-term gains and long-term sustainability, the conflict between liberal and conservative cultures, the inability to ascertain facts and truths buried in masses of unorganized data, information and the nearly universal ability to broadcast large amounts of information or misinformation at an extraordinary speed.

Fluctuations in the birth rate around the world result in nations with massive youth unemployment or the inability of a small generation of youth to cover pension costs for

seniors. Generational goals and cultures differ as do priorities. This tension underlies the other issues and can only be resolved through education and dialogue. Solutions, like problems, will necessarily be international. Migration is currently viewed in some countries as a problem but it has been and continues to be, a means to resolve unemployment, poverty, unhealthy living conditions and clashes due to cultural misunderstandings. Tragic tales of boat people risking all for a better life abound, along with stories of successful immigrants enriching their adoptive countries.

“We ourselves become anachronisms as we sift through masses of data with the knowledge we earned in classrooms of the past, books of history and our own experience which is, in a world of rapid change, out-of-date as soon as lived.”

The problem of (mis) information is not new. Take for example the “country,” Poyais. In 1820, MacGregor, a Scottish adventurer, sold land, titles and licenses for exclusive rights in this non-existent country to his fellow citizens who gave him all their possessions and embarked on an adventure that turned out to be certain death on the coast of Central America where, unlike the “information” in the advertisements and self-interviews MacGregor published, the water was **not** pure; streams did **not** have chunks of gold and diamonds for the gathering; the absent native population did **not** speak English and adore the Scottish; and, most significantly, there was **no** settlement. Similar scams exist today and are not limited to major corporations or financial high rollers. The internet democratically offers anyone with a real or fake persona and an address, the opportunity to publish a scam. One individual can generate solo enormous quantities of opinions and (mis) information. The more frequently incorrect data or information is repeated, the more it takes on the air of truth. Only a well-trained mind will question the veracity of reports spread in social media and in printed documents. A person schooled in ethics will discern the moral issues behind the stories.

Montesquieu said that successful democracies depend on an educated population and a free flow of information. He little imagined that the free flow of information might be submerged by the flow of misinformation. Democracy fails and the tyranny of the propagandist prevails, setting the stage for social unrest and even violence. When Orson Welles’ work was read on America’s radios on the eve of Halloween, in 1938, it included false news reports that Martians had landed. Across the country, people panicked, hid in their basements, and armed themselves, taking the “news” very seriously indeed. Today it seems quite humorous. Yet even now hoaxes and jokes are played out on the internet. Every day some people believe false proposals sufficiently to offer their bank account numbers or to send money. The schemes are numerous and clever, albeit lacking the literary merit of Orson Welles (or his inspiration, H. G. Wells).

Those concerned with the environment call into question short-term gains when their effect on the future is negative. People need employment and want to enjoy the fruits of their labors. On the other hand, if the result is desertification and the depletion of non-

renewable resources, then a conscious and well-researched examination of the situation is required. Research would ideally lead to a compromise which would preserve employment while reducing negative effects on the environment. In addition, the general public must have access to research in a comprehensible format. When there are passionately articulated opposing views on a matter, each referring to various studies, the public needs to have the ability to interpret the data. Once more, the value of education is apparent.

Conflict among different philosophical tendencies affects every corner of the world. What occurs in the furthest reaches of the globe is universally accessible within hours. Not so long ago, people emigrated and never returned to their homes. Today people travel easily and rapidly. When we travel, we know what to expect as we have read or seen images of the destination. We see images of natural disasters and crimes as they take place. While the element of surprise has been reduced, the question of responsibility has expanded. How can we turn our backs on suffering elsewhere? How can we judge and condemn others when we have lost the security of a simple, black and white moral lens? The proliferation of details renders simple judgments complex. And we ourselves become anachronisms as we sift through masses of data with the knowledge we earned in classrooms of the past, books of history and our own experience which is, in a world of rapid change, out-of-date as soon as lived. We are, in a sense, the past living in the present veering inexorably toward the future. Just as one masters a difficult computer program, it will be replaced by another. Just as one begins to understand the reasons for civil wars and uprisings around the globe, they shift locus and focus. When we map out major cultural, linguistic and religious groupings, we discover that all are composed of a multitude of regional, generational or socio-economic subsets, dialects, sects. By the time we capture the variations, new groupings will evolve or spontaneously generate themselves in a kaleidoscopic array of ingenious patterns heretofore uncharted.

The twenty-first century generational divide is not solely based on the normal power struggle of youth and the less-young, or technological proclivities and training but on economic issues. Access to lucrative employment, the ability to dream and to hope that some of these dreams might actually be realized, the freedom to explore the globe which lies open before us in the pages of our daily newspaper, the liberty to develop self without overwhelming responsibilities are all unattainable for vast numbers of youth today. A student from a refugee camp reported that he was one of 4 people in a camp of 400,000 who was allowed to leave. His siblings have no way out and expect him to support them for the rest of their lives and his. If we cannot offer people a way to solve their problems, through education and hard work, they lose all hope and it is from such despair that acts of terror are born. When we limit access to education we limit access to hope. The number of brilliant deductions and imaginative solutions to problems the world has lost is tragic. It is as if we had the key to happiness but left it out to rust and then were amazed when it would not unlock the door! For centuries philosophers have written about universal education. For decades the United Nations and UNESCO have published literacy goals. Much progress has been made but much remains to be done. We have not satisfied basic human needs or achieved primary levels of education for the majority of the world's citizens. We despair of the task which is indeed formidable. In the meantime, higher levels of education are not universally possible even in the developed world. Much is said about the cost of higher education. Less is said about the cost of limiting education. Yet we know that societies with well-educated populations are rich not only in ideas but in extraordinary cultures and strong economic development.

Universities serve the world's population and do so in the face of major challenges. They must adopt an agenda which will support the students enrolled today, equip them to find their places in the world of work while making them good citizens who understand social issues, good governance, and who will make positive contributions to their communities. They must think globally, support thought and research which will develop new technologies and push forward the frontiers of theory. They must give the lessons of the past to the students, equip them for a changing present and contribute to the sustainability of higher education and the world through advanced research. They must do this with a relatively small budget, one which is ever stretched as the balance between access and quality, pure and applied research, and the creation of new fields of research which must exist along the traditional and extremely valuable core of knowledge all vie for funding.

“Big data should not be relegated to mathematicians and actuarial scientists. They must be joined by philosophers, experts in management, artists, scientists and policy experts.”

We must thus choose wisely how we invest our funds and our time. Universities are regionally located and structured in departments and institutes, centers and Faculties. At the same time, we want them to be globally oriented and to function across disciplines. Universities are funded with a view to support the existing, local economy. Yet we need new enterprises that employ innovative technologies to grow wealth. Above all, universities must be seen as problem solvers, as agents of the change that they will make with great difficulty themselves.

Interdisciplinary institutes can be created to respond to current social needs and to educate graduates capable of working in fields which may not even exist today. Resources and their management are a major issue: energy, fuels, food, water, land, natural resources like forests and population could all become the fields of international and interdisciplinary study. Take water for example: the history and politics of water as a means of life, livelihood, transportation, security, the biological and chemical science of water as a part of every organism, the physics of flow, the engineering of dams and dykes, national and international law and policy, the influence of water on population size and cultures, the role of water in religions, in legends, symbols, art, music and literature. Students could obtain a well-balanced, general education while developing a specialization that would enable them to work in a variety of fields, to pursue specialized studies and to make a significant contribution to society. Since all the issues named are global, the curriculum would necessarily be so as well. By bringing people from different cultural backgrounds together to look at an issue of this nature, we can be sure that new ideas will arise. The energy of the oceans' waves might be harnessed. Nanoscience of the oceans may permit the mining of minerals from the sea waters and life might be as possible under the seas as on other planets. If we can make the deserts flower, then we can manage to turn tides to advantage without nonetheless causing environmental havoc.

The issues of technology and human life and the question of big data analytics and application to the development of sound policy and good governance, offer further examples

of worthwhile academic pursuit. Once we map issues, sort and attach significance to information, and establish hierarchies of knowledge based on sound values and good judgement, we can make sense of the human condition and find a logical way out of the maze in which we currently find ourselves. It is ironic that the abilities we have acquired through technology and the possibilities we have created, by amassing information, cause anxiety, fear and inequity. Big data should not be relegated to mathematicians and actuarial scientists. They must be joined by philosophers, experts in management, artists, scientists and policy experts. If we do not figure out how to organize big data usefully and responsibly, it will simply submerge us in a mass of meaningless detail.

“To educate students to see what has not yet been seen and to seek to understand that which appears without reason, is our task today. We can only achieve this when we break down the silos and barriers to thought within disciplines and institutions.”

The incredibly massive and the infinitesimally small will be the fields of opportunity for science and philosophy. We will find solutions where we have not sought them before and we will learn to recognize opportunities which were staring us in the face. To educate students to see what has not yet been seen and to seek to understand that which appears without reason, is our task today. We can only achieve this when we break down the silos and barriers to thought within disciplines and institutions. We cannot succeed alone. The world must be our classroom and we the eternal scholars, learning from each other and our students.

If education and hope are the keys, perhaps the only ones we have, to making the future better, then we need to believe in their power. We must never stop believing in education and in educating ourselves. We must drink daily draughts from the springs of knowledge. By so doing, we will find meaning and hope for others and ourselves.

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Biopolicy—Creating Positive Momentum to Save Bios

Agni Vlavianos-Arvanitis

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Abstract

Biopolicy is the core philosophy of the Biopolitics International Organisation (B.I.O.), and provides tools and guidelines for the promotion of dynamic relations between the environment, society and policy. Since 1985, it has been the vehicle through which B.I.O. informs and inspires people everywhere to take urgent and concerted action to save the environment and all life on our planet. Biopolicy imparts a message of hope and provides strategies for protecting the environment, saving resources, working together, understanding our interdependence. A deeper awareness of biopolicy may open the pathway for new leadership, which will avoid the mistakes of the past, decrease human arrogance and conceit, and lead to humility and to a joint, unifying vision for the future.

1. Inspiring Change in a Greedy Society

In an era of **over-consumerism**, the **insatiable exploitation of the Earth's resources** is having **devastating consequences** not just for the environment but for the very **continuation of bios—all life—on our planet**. **Human arrogance has led to excessive greed**. For **short-term profit**, we are willing to **destroy irreplaceable natural capital** and **accelerate global warming** beyond any capacity for mitigation. Resources are plundered every day to support gross overconsumption, while poverty, hunger and malnutrition are spreading. Status and power are seen as the **ultimate pursuit of gain**, turning the planet's remaining reserves into "product" and destroying fragile global balances representing **millions of years of evolution**.

This voracious consumption is the result of a serious **global crisis in values, in vision, in leadership**. Does humanity stand a chance of **overcoming this crisis and building a better future**? A **millennium** is only a **fraction of a second** in the history of the evolution of life on our planet. Can we believe that **human life** will still be possible **at the present rate of destruction**?

The evidence of global warming is clear and affects everyone. But we need to consider that **bios is the strongest link that unites all peoples** of the world and all living beings. **Climate change** mitigation policies **will succeed or fail** by the **everyday actions** of empowered and capable individuals, communities and countries.

Has it become our primary aim to **destroy life within a few seconds**, or is there still hope that things will change? We have been **wasting precious time and desperately need to mobilize all the inspirational forces** to help us acknowledge the value of bios, the **true profit and gain for humanity**. Preserving the **wealth and beauty of our natural**

resources, removing sources of pollution, **securing the health** of the Earth's population, providing **fair rules of trade**, and guaranteeing **educational opportunities** for every citizen in the world **can only be a win-win** scenario, encouraging hope and positive change.

Our **planet is just a speck of dust in the universe** and yet we keep dividing it into even smaller increments, **spreading enmity, greed and segregation** and leading to hatred on the basis of religion, ethnicity or social status. **Are we being blind?** We have been endowed with the gift of thought and reflection. Our **thoughts can be free** no matter how many crises seem to tie us down. But we need **concrete plans of action and new paradigms to move ahead and make a difference.**

“We need concrete plans of action and new paradigms to move ahead and make a difference.”

2. Motivation to Save Bios

To successfully tackle the pivotal challenge of climate change mitigation, we need to **actively engage a whole range of sectors**, including business, science and technology, journalism, law, diplomacy and politics, and this requires concerted **action and an enlightened vision.**

We need to **inspire the very few who control more than 50% of the world's wealth** and power to actively and voluntarily contribute to the protection of bios on our planet. The greatest feat for them in the 21st century should be not to merely multiply their billions or trillions in financial investments, but to **invest in prompt and efficient action** to protect the oceans, clean contaminated water resources, guarantee safe and sufficient food for everyone, and **secure the co-existence and co-dependence of all peoples on our planet.** It might sound like a poor investment strategy, but it is the only way to look destruction in the eye and provide a solution with **staying power for hundreds of generations to come.**

The Parthenon temple in Athens was built **in the wake of a huge catastrophe**, the Persian wars. **A new Parthenon with global reach can be built by inspirational leaders** who acknowledge the urgency of deploying their financial and human resources to save bios. A beacon of light and hope for the survival of the planet, for now and for the future.

3. e-Learning: Education with Global Reach

It is time for **leaders in every sector to capitalize on the choices available for saving bios** and building a society of hope. **e-Learning courses on climate change mitigation**, combined with new information continuously provided by the media, can create amazing educational opportunities for **people of all ages and all walks of life.** An essential component of this scheme is the combination of all means presently available to make learning happen, including taking advantage of open and distance **education technologies, and promoting opportunities for climate action.**

The news **media and modern communications can spearhead this effort** by helping to address the specific needs of communities, groups and individuals. Communication needs to be seen as a **long-term interactive process**, focusing on the positive aspects of progress and on societal contributions that make a difference for the future. This motivation can

provide clear follow-up on actions and a strong sense of a collective responsibility, so that the urgency of **mitigating climate change becomes not only convincing and compelling, but also educational and inspiring.**

4. The “Bio-assessment” of Technological Progress

Information about the **possibilities of technology with specific examples** of how environmental problems have been tackled in different parts of the world can help **everyone to participate and contribute to a global campaign to save bios.** This information—collected and managed as a **Bank of Ideas** with contributions from every citizen on the planet—can also lead to many new professions and provide the needed **momentum for the development of new, dynamic and creative endeavors.**

The “**bio-assessment of technology,**” which the Biopolitics International Organisation (B.I.O.) has been proposing since 1985, can help society to benefit from **the positive aspects of progress.** Through constructive **dialogue,** with a **thesis, antithesis and synthesis of new values,** the bio-assessment of technology secures the life-supporting dimensions of technology that can mitigate climate change and ensure a brighter future.

Local Genetic Banks

With climate change, the **conservation of genetic diversity has become more critical** than ever before. Habitat loss, intensive agriculture and GMOs threaten animal and plant varieties and **place future biodiversity at great risk.** As the majority of the world’s poor rely directly on biodiversity for food production, lives and livelihoods are severely affected. **Local genetic banks that protect endemic biodiversity and heirloom varieties** are vital in the conservation of genetic diversity and can prove invaluable in the fight against hunger, poverty and disease.

5. Redefining Profit and Gain—Thinking Ethically about the Environment

Tackling the challenge of **climate-smart and sustainable growth** will require strong institutional capacity and radical shifts in investments and resource use. **GDP, which mainly measures market transactions, served as a reliable signpost of progress** for decades, but present social and environmental needs make it imperative to instate new primary policy goals and **new ways of evaluating profit** so as to build climate resilience and ensure development with a vision. A re-evaluation of the concept of profit is vital, in order to include parameters such as health, education, culture, international cooperation and guidelines for climate change mitigation, elements which constitute a **genuine “profit” and “gain” for society.**

Changing Business Education

For this effort to succeed, **business schools will have to start building climate-focused fundamental capabilities** and promote structural change. The over-consumerism mentality which has led humanity to a dead-end needs to be replaced by an educational perspective that prepares current and **future business leaders and professionals** to embrace climate change not as a mere question of responsibility but as pivotal to almost every aspect of a business operation. In this context, business schools need to embed climate-related courses into their curricula and **build lasting relationships with thought leaders and decision makers** for

effective climate change adaptation strategies. The goals of business school education should shift from a focus on conventional **business functions to a broader vision of skills and competencies**, including the integration of the social dimensions of climate change, as well as a complete **cross-disciplinary and cross-cultural approach**.

6. Mobilizing the Arts

If we **ignore the arts sector in our efforts to limit further damage to bios**, we **leave out a substantial percentage of human capital and creativity**, so crucial to the building of a new society of hope. It we wish to see the ballet of the unfolding of the DNA's double helix or listen to the beating motion of microscopic cilia, the time is ripe to recognize the beauty and wonders of the microcosmos, **the world of cells and molecules**. We can appreciate the cell as a perfect model for clean energy production, waste removal, and synthesis of complex proteins, which can make a difference between health and disease.

“The relentless focus on greed and negative paradigms must be replaced by a message of optimism and hope.”

The **microcosmos is a source of joy for the informed biomedical scientist** working at the forefront of research, but the **artist can also be inspired by this amazing unseen world**. New designs in textiles and jewelry, new musical compositions, theatre, photography, poetry and literature, **every form of artistic expression** can draw new motivation from the intricate functions of the **billions of life processes taking place in a single cell in a 24-hour period**.

A trip to the most beautiful state

*I started off on a lengthy journey
and found myself in the cell's state
I was afraid lest I feel desperate
but instead I was startled with joy*

*What an incredible world is working
day and night with so many machines
in such harmony
that cannot even be found
in the most lavishly decorated churches*

*To pass through the gate
I had to go through a terrible control
guards, lipids, proteins, receptors
all of them check
whether you will pass the entrance*

*As soon as you enter
the State of the select
you will face thousands of machines
each one working separately
but in a magic way*

*all of them contribute to the effort
which coordinates this world*

*Even if the code is hidden
in the dark abyss of the nucleus
again wisely the secrets pass
to the cytoplasm by a mysterious trail*

*They carry a code
secretly copied in letters
reaching
the endoplasmic reticulum network
and follow the pathway to the home
dressed in red colours
and magically we call it ribosomes*

*Quickly the code's tangled words
are assembled in order
with secrets they untangle
they synthesise the proteins for life*

*Workers come and go the hormones
in the nucleus, the cytoplasm,
the golgi, and everywhere
as though they are asking
from all the other parts
to obey only them*

*But here there is harmony
and very deep mystery
nature decorated with a magic crown
knits happily a web
which knows billions of aims every minute
and to compose the cell's
most melodic tune*

– A. Vlavianos-Arvanitis
Roots, A collection of Poems, 1982

The **cooperation of *techne* and technology** in the appreciation of the microcosmos can position the **arts as a driver in climate change mitigation** and the race for a brighter future.

7. Interdependence and Biodiplomacy for an Era of Inspiration

We are surrounded by negative messages but **do we need to despair?** Knowing that we **possess the gift of bios should constantly fill us with joy.** The relentless focus on **greed and negative paradigms** must be replaced by a message of optimism and hope. The **problems** that have led to the **destruction of life** can be **converted to solutions.** This has to become the prevailing paradigm for the millennium, because it is only through a **positive, dynamic and lucid** approach that we can achieve **meaningful action to safeguard all life on our planet.**

Responding to the climate change challenge will also force us to consider **escaping from current patterns of consumption and production** that are exhausting natural resources, causing global warming, and transforming the social conditions of human life. However, the most **essential part of this urgent responsibility remains the parameter of time**. If we do not hear the **ticking clock**, then we are morally accountable for the damages and problems we delegate to future generations. Our **lack of vision has resulted in unprecedented disasters** and catastrophes, but maybe the common threat of climate change can provide the opportunity for joint action, allowing **biodiplomacy—international cooperation in environmental protection—to flourish**.

“Modern society desperately needs a common vision to secure a harmonious and peaceful future.”

Biodiplomacy mobilizes all nations to commit themselves to mitigating climate change and, through media and education channels, seeks to involve every individual on the planet in the fulfillment of this global campaign. **Biodiplomacy promotes interdependence and collaboration and focuses on the value of differentiation**. Differences in religion, culture, language and biodiversity are the wealth of humanity. Just as all the **parts of the human body need to function together in harmonious coordination** to maintain a healthy individual, modern society desperately needs a **common vision to secure a harmonious and peaceful future**.

Placing the appreciation of bios at the heart of decision-making can shape the next generations of world changing leaders by building a vision of hope. The goal is to **motivate every citizen to confirm the positive link between climate resilient development** and our survival on this planet. To be successful in this effort, we must **draw inspiration from the miracle of life**, as it is our ability to be inspired that will **turn the tides and make a difference**.

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In Search of Islands of Sanity:^{*} “To the Barricades”

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Abstract

The need for paradigm shifts in business, politics, and economics is discussed in many places in the world with little apparent impact on what actually happens. The article posits that the changes called for are fully a matter of the mental and moral qualities that distinguish a leader of character. The author observes that good ideas and new methods alone are not enough. Albert Einstein’s formulation of E equals MC^2 is taken as a metaphor for revealing new insights and engaging with concepts that are beyond our intellectual grasp in the 21st century. In this regard, “human mutuality,” the speed with which people feel connected in an immediate and positive way, is taken as the equivalent of the speed of light in Einstein’s equation. Just as enormous nuclear energy is released by accelerating the speed of light, we predict that enormous energy expansion in human affairs will come from deliberate efforts and projects to accelerate the speed of human mutuality. From this insight, pragmatic pathways are introduced to create character based, paradigm shifting leadership in business, government and community.

*The woods are lovely, dark and deep,
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.*

– Robert Frost

1. The Capacity to lead depends on Mental and Moral Qualities

“All prevailing forms of governance in democracies and non-democracies are increasingly ‘dead ends’..., radical [re]design of governance is required, otherwise increasing social costs, ever threatening failures, even to existence are unavoidable... At best, markets are well-suited for delivery service functions. They are not suited for being in charge of and shaping critical future choices.”

– Yehezkel Dror¹

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Kathy Smith who showed her ability to turn almost anything he created into a work of art.

[†] Charles E Smith, PhD, The Merlin Factor: Leadership and Strategic Intent, reprinted from Business Strategy Review, Oxford University Press, 1994 and in The Library of Professional Coaching.

The conclusion, stated unequivocally, is that good ideas and new methods will make no difference. ***"The changes called for are fully a matter of the mental and moral qualities that distinguish a leader of character."***

Consider that whatever the structure, whether government or corporate, fixing the system doesn't reliably help relationships that are broken down. What helps is *"a matter of the mental and moral qualities distinctive to a leader."*

2. From a friend at the recent women's march in Washington:

"Susan and I just got back from the Women's March in Washington. We were right in the middle of it all day and couldn't move. We had the sense that we were in a crowd that was way over the 200,000 expected and coming home found out that it was half a million women and men and kids and everybody! It's so great to get home and find out that it's been a global event.

It's one thing to be there in the middle of it. It's a whole other thing to get the overview of how huge and amazing it is! It's restoring my faith in just about everything, but mostly the possibility of values-driven relationships in business and society."

The long-term goal is an economic system based on Human Mutuality. Existing and historical economic systems have always ended up in oligarchy, injustice, inequity, excessive regulation, and the treatment of human beings primarily as consumers, producers, or objects to be used. Free market entrepreneurship is most desirable and legitimate inside a context of Mutuality.

3. What's the problem?

"Our modern educational systems fail to provide sufficient education about compassion. The time has come to transform this whole system. Society is formed through its educational system, but the educational system does not transmit the deeper human values of compassion and kindness. Then all of society lives with this false view that leads to a superficial life, in which we live like machines that don't need affection.

We become part of that. We become like machines. That is because today's society is based on money. A society that is based on money is aggressive, and those with power can bully and behave cruelly to others. This situation produces growing social unrest. A society that depends on money has problems that reflect its beliefs."

– The Dalai Lama*

After 50 years of Organization Development coaching, consulting and training of high level leaders in companies and government agencies, it is my opinion that the quality, mental and moral character of leadership is normally distributed, with 20% at the bottom, 20% at the top, and the rest somewhere in the middle. Sometimes, I think this comes from the fact that the professional and financial success of senior leaders comes from paying attention to

*Adapted from Noriyuki Ueda, [The Dalai Lama on What Matters Most: Conversations on Anger, Compassion, and Action](#) Reprinted with permission from Hampton Roads Publishing, 2013.

strategy, growth, structure, cost, quality, schedule, and profit. Attention to the humanity of human beings is subsumed within that primary role.

Some of the finest people and talents I have known are CEOs, Presidents, VPs and Managing Directors of corporations, and heads of government agencies. I am also aware that Oxford researcher and psychologist Dr. Kevin Dutton found that, “*CEO is the profession with the most psychopaths.*”² Early in my career, a wise consultant in a global consumer goods company told me, “*The only way to explain what really goes on here is that it’s all designed to keep the people in power.*”

At this point, I do not think so much about why things are the way they are, but focus on what it is going to take to have business and government operate successfully, consistent with the ways human beings really are.

“Just as $E=mc^2$ brought a revolutionary shift to physics, we need a shift of similar power with respect to economic systems that favor elites and few others.”

4. Einstein and $E=mc^2$ as a Metaphor

“We cannot solve our problems with the same thinking we used when we created them.”

– Albert Einstein

Fr. Richard Rohr* distinguishes “metaphor” as a way of revealing new insights and engaging with concepts that are beyond our intellectual grasp. He goes further in saying that many of the Christian “mysteries” such as the Trinity are designed as metaphors to encourage us to engage with them by exploring possible meanings and intentions, rather than attempting to work out the actual substance of the idea or even believe in something we don’t understand.

Einstein’s $E=mc^2$ (which mathematically defines the relationship between energy, mass and the speed of light), as such a metaphor, can give a perspective into how the rapid connectivity of masses of like-minded people towards a particular aspect of society or organization can release enormous energy for changing or even transforming the current state of affairs, or society’s relationship with a specific commonly accepted practice.

Just as $E=mc^2$ brought a revolutionary shift to physics, we need a shift of similar power with respect to economic systems that favor elites and few others. Some see $E=mc^2$ as, “a metaphor for creating *Islands of Sanity* in the way economics, individuals and leaders in business, government and community operate and manage conflict in today’s world.”

If Einstein’s $E=mc^2$ represents a sophisticated product of collective endeavor over time..., *why should its potential as a pattern of connectivity not be otherwise explored? If*

*See Fr. Richard Rohr, [Center for Action & Contemplation](#), [The Art of Letting Go](#).

$E=mc^2$ is to be considered a fundamental pattern of great generality, is there then not a case for exploring the extent to which it implies a pattern of even greater generality? A new way of operating in economics and business could come about, with the same predictability and impact that follows Einstein's formula.

5. What If?

If, in an economic, business, or any relational system, energy expansion is to be considered a new bottom line, following the $E=mc^2$ metaphor, the available Energy in the system would equal Mass (the number of people involved), times "Human Mutuality" (the equivalent of the speed of light squared).

(In the moment of contact, this experience of mutuality happens instantly, much as Richard Bach said in Jonathan Livingston Seagull; "*Perfect Speed is Being There.*")

This is testable if you believe that policy is best set based on what is good for the system *and its people, as a whole*. It is also mortally threatening if you believe the system is *primarily* intended to serve those who control its most valued resources and structures (e.g. money, power, rewards, promotions, security, etc.).

Just as the "Manhattan Project" used Einstein's formula to invent the atomic bomb, we need to invent ways of accelerating Human Mutuality before transactional, hierarchical, oligarchic or bureaucratic forces suppress or eliminate the human species, environmentally, socially, spiritually, and economically.

6. Islands of Sanity: Acceleration of Human Mutuality

THE LONDON BLITZ. In 1940, Adolf Hitler ordered the German Air Force, the Luftwaffe, to bomb London and other British cities into submission. For fifty-seven nights, the city was bombarded; buildings were shattered, homes destroyed, men, women and children killed. Civilian morale: With the inspiration of Sir Winston Churchill, the people of London refused to crack, refused to give in. His June 4th, 1940 speech was a rallying cry and clarion call for heroic, noble action and a proud acknowledgement of what had been achieved in the aerial Battle of Britain. It also transformed the city and country from a defensive mode to one of commitment to a great future:

*"We shall go on to the end.
we shall fight in France,
we shall fight on the seas and oceans,
we shall fight with growing confidence and growing strength in the air;
we shall defend our Island, whatever the cost may be,
we shall fight on the beaches,
we shall fight on the landing grounds,
we shall fight in the fields and in the streets,
we shall fight in the hills.
We shall never surrender."*

This was Britain's finest hour.

* See Anthony Judge, [Union of International Associations](http://UnionofInternationalAssociations.com), [Kairos @ Laetus-in-Praesens.org](mailto:Kairos@Laetus-in-Praesens.org).

LANDING ON THE MOON. When Astronauts landed on the moon in 1969, peoples' spirits everywhere uplifted as if we were of one heart. In that moment, celebration, wonder and mutuality happened at once, across the planet. The accomplishment belonged to everyone. The "Cold War" context of competition in a "Space Race" between East and West briefly became a global project for Mankind and the Human Race as a whole, to pioneer into the Universe. Astronaut Neil Armstrong's quote, "*One small step for man, one giant leap for mankind,*" captured this beautifully—he didn't say "*America First.*"

"How can Conscious Leadership enable Human Mutuality and high performance without threat, personal, or hierarchical force?"

NELSON MANDELA. On February 11, 1990, South African President Frederik Willem de Klerk freed anti-apartheid activist Nelson Mandela, who had spent 27 years in prison. In one step of forgiveness towards those who had brutally oppressed blacks and coloreds, including himself and his wife, Mandela created, with an authority way stronger than the political change that had occurred, the conversion of a black and white South Africa to One Nation of Africans. The vocal support and attendance by Mandela and thousands of black Africans at the Rugby game between the African Rugby team (The Springboks—hitherto a bastion of Apartheid), and the New Zealand All Blacks was an amazing example of this transformation in action (brilliantly depicted in the movie "Invictus" directed by Clint Eastwood).

THE MARSHALL PLAN. In World War II, the allies devastated parts of Europe in intensive bombing raids and street to street fighting, with scant concern for human life. After the war, American General George Marshall proposed a compassionate and generous plan to help Germany and other nations rebuild their infrastructures and social systems. This shifted the relationships and contacts between the countries from unconditional surrender and killing to an atmosphere of caring and contribution. This counterintuitive act created mutuality that has lasted for decades, a miraculous change that was a gift of humanity embracing countless people in the act of giving.

7. Consciousness is the gateway to Human Mutuality & High Performance

Consciousness is the state of being awake and aware of one's surroundings. Each of these prominent, dramatic events caused an explosion of Human Mutuality by dramatically expanding consciousness, in individuals and across large groups of people.

Clearly, crisis can induce the experience of Human Mutuality, as can the wonder of collective accomplishment. How then to accelerate Human Mutuality without burning down the house, starting a war, telling lies or inducing crises one way or another?

30-year astronaut Story Musgrave, team leader of the amazingly successful Hubble Telescope repair, says that the extraordinary results produced by NASA teams is a product of integrating mission nobility and transcendence with systematic and exhaustive performance checklists.

The questions are,

“What is Conscious Leadership?” and,

“How can Conscious Leadership enable Human Mutuality and high performance without threat, personal, or hierarchical force?”

8. Ten Steps to Conscious Leadership

1. **Only Action Causes Results: “To the Barricades”**

Barricades are defensive barriers hastily constructed, as in a street, to stop an oncoming enemy. Imagine massive, continuing demonstrations for Human Mutuality, for the Divine Truth that people and life itself are more important than money.

2. **Declare that *Relationality*, the way people are connected, the way they are ‘being’ with themselves and each other, is both sacred and the best foundation of sustainable accomplishment.**

Relationality, relationship itself, is the non-linear Quantum Space that needs to become the essence of Evolutionary Activism. Nelson Mandela, when he became President of South Africa, insisted that racist enemies who had imprisoned him for 27 years be part of a collaborative dialogue. Anything less is simply moving deck chairs on the Titanic.

3. **Establish Measurable High-Performance and Transcendent Noble Purpose as dual leadership practices for work and governance.**

Many people with noble purpose seem too soft and flaky. Many with pragmatic and measured purpose seem crass and lacking nobility. Conscious Leadership accepts and integrates the paradox of noble and transcendent purpose with the highest performance standards.

4. **Practice Overview Consciousness**

Overview Consciousness appreciates that *the whole of a situation is greater than the sum of its parts*. Upon breaking free of Earth’s gravity and going to space, some astronauts experienced a surprising change in their perspective of life on Earth, named *The Overview Effect*^{3,4} by author Frank White. Just as the astronauts achieved escape velocity and saw the Earth anew, it is possible for many here on Earth to break free of the gravity of circumstances that keep them from going for their dreams with courage and conviction.

5. **Be Aware of Relational Identity**

Relational Identity is the identity of “*Us*”, the consciousness of “*Us*”, and an element of Conscious Leadership more powerful than “*me and you*” or “*me or you*”. When people feel certainty that, “*We are in this together,*” a positive future becomes more possible.

In 1941, Alfred Korzybski⁴ wrote of the necessity for us to change our language from the subject-object framework introduced about 350 BC by Aristotle, which enables and limits what we are able to think and do, even today. He proposes a new ‘General Semantic’ which is non-Aristotelian and is Relationship based. Korzybski’s chart

* See OVERVIEW, a film by Planetary Collective on Vimeo, 2012.

(Appendix I) compares Aristotelian subject-object language with non-Aristotelian Relational language.

It is up to us to take his definitions and invent practical usage.

6. **The Merlin Factor/Present Future Singularity**

The Merlin Factor is the practice of imagining the future, locating one's mind in that future, and planning backwards to the present moment. It asks us to start thinking *from* the future and building bridges back from that. Consider that the Present and the Future are a Singularity; at any moment, there is only one thing going on—the 'Present-Future.' This proposes that the best predictor of a company's future, a team's future, a person's future, is how they are being, what they are doing, and what they are avoiding, right now.

7. **Maintain Energetic Awareness**

Energy Flows Where the Attention goes.

- Can you see that you or a group's energy level predicts success far more than good ideas?
- Do you pay attention to peoples' energy level or to the content subject at hand?
- Does referring to mental concepts rather than your sensory experience keep you stuck?
- Is there high/ low energy and vitality in the person or the group?
- When you look at your own energy, is your 'gas tank' full, almost full, or half-empty?
- What would raise energy in you or with others?

8. **Transmit Conversational Energy**

Organizations with the most connectivity will prevail. Conversational Energy creates connectivity; it is alive. Conversations that Matter⁵ get people's attention. More than dead words, they are magnetic. The vibrational aliveness is what connects people instantly. The vibrational aliveness connects me to a wondrous sunset or my son's enthusiasm.

Conversational Energy does not require words. It cannot come from a PowerPoint without the vitality of images, music and heartfelt speaking. Conversational Energy is nonlinear and not simply subjects, objects and verbs. Conversational Energy has intention and flow. It doesn't merely transmit information; it gives context, meaning, and mutuality.

9. **Practice Disvergence**

Disvergence is awareness of your freedom to move from 'pedal to the metal' *Convergence* (i.e. linear thinking, focused, on purpose, clear action), to *Divergence* (Quantum Mind,⁶ paying attention to opposites, confusions, uncertainties).

Disvergence is knowing when you are stuck in 'flow' and non-linear possibility thinking, and that you may have gone too far and it's time to converge and focus, AND vice versa. The practice is to be able to move from linear thinking to quantum thinking at will.

10. Listen From the Heart

The practice is to speak and listen from your heart, and for others to listen. The result is almost always an evocative physical presence that provokes and enables an energetic transformation, first within each speaker and then somehow, within the listeners. The energetics of the relationships, and the relational identity of all, moves from "me to we."

Vibrational energy literally shifts; willingness to cooperate expands, as does a sense of open possibility. The impact moves beyond the mental, to the level of 'heart and gut', as the sense/sensation within the room moves from the experience of "me as an individual" to the experience of "the potentials of us", as a couple or a team, which holds an opportunity to bring forth what has never existed before.

"We must stand in the way of those who fail to meet our needs, and demand that they hold themselves to a higher standard. Only such perseverance will save the Earth and all the peoples on it from becoming a 21st century Titanic, a failed experiment in the glorious potential of humanity."

9. Visible Action

Analysis, good ideas, explanations and the force of will are not enough to change a paradigm. Endless strategizing and theorizing do not lead to action that makes a desired difference. General Ulysses S. Grant said that, "Great strategy always follows action."

What action can come from "Island of Sanity" thinking? What is now called for is activism, experiments, and Conscious Leadership for implementing paradigm-changing ideas, such as offered in this paper and by many others around the world. Anything less is like moving deck chairs on the Titanic.

Economics was originally defined in both Chinese and Korean as, "to take care of the world and save people." Small and large groups of activists, disciples, and peaceful warriors devoted to this ideal can drive paradigm shifts and move companies, institutions and even governments substantially toward action based on energy expansion, and in service of the people and communities they impact.

In the past thirty years, the *Star Wars* movie series has helped create a cognitive shift in masses of people, without regard to background philosophies, ideologies, religions or cultures—a shift which appreciates a universal energy field reaching through all sentient life—*The Force*, that infuses and empowers those standing for justice and the good of all peoples, full of noble purpose, shared values and accomplishment. It decries the *Dark Side* of that energy field, which fights for domination, power, control, self-interest and greed.

This cognitive shift leaves us today with awareness of dissonance in everyday life, a dissonance that has people often feeling devalued and insignificant in deference to system

interests, economic interests and political interests not grounded in commitments to their well-being and the wellness of the surrounding world.

This awareness does not allow simply for complaint. It is proving to be a stimulus for broad discord, public dissent and political change..., from all sides of the energetic field. Those of us who aspire to be *With the Force* must find the courage and determination to bring espoused values to life in real world action that demonstrate their effectiveness, quality, benefit and mutuality for people of good will and the world in which we live.

Now is the time to create and require businesses, organizations, institutions and governments to represent these noble purposes and our highest values without compromise. We must stand in the way of those who fail to meet our needs, and demand that they hold themselves to a higher standard. Only such perseverance will save the Earth and all the peoples on it from becoming a 21st century Titanic, a failed experiment in the glorious potential of humanity.

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Appendix I

Old Aristotelian Orientations (circa 350 B.C.)	New General Semantic Non-Aristotelian Orientations (1941 A.C.)
Subject-predicate methods	Relational methods
Symmetrical relations, inadequate for proper evaluation	Asymmetrical relations, indispensable for proper evaluation
'Properties' of 'substance', 'attributes', 'qualities' of 'matter', etc.	Relative invariance of function, dynamic structure, etc.
Two-valued, 'either-or', inflexible, dogmatic orientations	Infinite-valued flexibility, degree orientations
By definition 'absolute sameness in 'all' respects, ('identity')	Empirical non-identity, a natural law as universal as gravitation
By definition 'absolute time'	Empirical space-time
Additive ('and'), linear	Functional, non-linear new factors
Eventual 'organism-as-a-whole', disregarding environmental factors	Organism-as-a-whole-in-environments, introducing new unavoidable factors
Two-valued causality, and so the 'final causation' hypothesis	Infinite-valued causality, where consequent 'final causation' is not needed
Avoiding empirical paradoxes	Facing empirical paradoxes

Green Economy and Sustainable Development: The Latin American Scenario

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Abstract

This paper assesses the performance of Latin America (LA) toward its goal of a green and sustainable economy in 2006-2009 and 2010-2013. In a descriptive and quantitative framework, the analysis involves an improvement over Kaldor's (1971) fundamental ideas towards environmental and sustainable development. We deal with a Green Economy Index where three variables are considered: the first representing the economics aspect; the second, the social aspect; the last, the environmental performance. Data has been collected from the World Bank database. Results reveal a tenuous advance of the Green Economy in LA from 2006-2009 taking into account the growth rate of GDP per capita for the majority of the countries, as well as a small positive variation in the Gini Index due to distributive socioeconomic policies in some nations during the mentioned period. However, in 2010-2013, an adverse movement (deterioration) took place due to the difficulties faced by most people in the region, with low investment in renewable energies and energy efficiency.

There is a global consensus on the need to preserve the environment, improve the management of environmental resources and eliminate unreasonable or irresponsible exploitation of natural resources, as well as other anthropogenic activities that must be carried out to have a safe environment to preserve the quality of life. In the quest for sustainability, there was a meeting in 1992, in Rio de Janeiro (ECO-92) with the participation of 179 heads of States. Their task was the elaboration of a document called Agenda 21, in order to establish global policies towards sustainability (DA SILVA *et al.*, 2005). A number of other meetings, worldwide, have been concerned with targets and mechanisms to improve measures on the environment, including the meeting in Washington D.C. in September 2016. It is our view that despite some progress, no doubt, obstructions and failures to alleviate the scenario still persist in startling fashion, which is such a worthy fight. We acknowledge that it may well be hard to accomplish much else without a historical analysis by including a quantitative approach (indices) to understand the obstacles to attain promising results.

In terms of sustainability, till recently, each generation had the view that they should have a fair opportunity to achieve a better environmental and socioeconomic benefit than the previous generation. The word sustainable may mean different things, but, conventionally, it means to achieve different goals simultaneously, (democracy, justice, development and social inclusion) taking also into account environmental and economic concerns. For this

achievement, it is necessary that there are criteria and indicators, which could guide the proper use of natural resources in a sustainable way. The search for equity in the use of environmental resources, naturally, would increase brotherly solidarity; that is, a unity of interest or purpose among people launching programs, guides and line of thoughts and actions beneficial to society in a lucid and in the least partisan way. These are difficulties but desirable aims, explicitly relevant to socioeconomic, technological and political power today.

In order to sustain the idea of an economy that is more adjusted with the ecosystem, the idea of a green economy has recently emerged and has been defined by the United Nations Environment Program (UNEP, 2011, p. 2) as “that which results in the improvement of human well-being and social equality, while significantly reducing environmental risks and ecological food shortages.”

Bezerra *et al.* (2014, p. 1) argue that the “Green Economy (GE) is an emerging issue in the context of scientific and political discussions, with the main challenge to make economic activities in sustainable activities.” This is somewhat a recent concept, which considers the low carbon emissions, efficiency in resource use and democratic inclusion. Such a theme is increasingly common in multilateral organizations, roundtables of entrepreneurs and broad discussions in society. Three dimensions are essential in achieving a green economy; the first and the best known is the transition from large-scale use of fossil fuels into renewable energy. It is necessary to mitigate this dependency of the world economy in relation to fossil energy sources. The second is the use of the products and services offered by biodiversity, which so far have little evolved. And the third deals with the process by which the supply of goods and services is based on techniques able to reduce emissions of polluting gases, reuse waste and reduce the use of materials and energy in production processes (ABRAMOVAY, 2012).

The green economy for sustainable development provides a vision that integrates social inclusion, economic development and environmental sustainability. Jacobi (2003, p. 194) illustrates sustainable development as a multiple model for society in the following way: “Sustainable development does not refer specifically to a limited problem of ecological adaptation as a social process, but a strategy or a multiple model for society, which should take into account both the economic viability as well the ecological”. According to Jacobs and Nagan (2014), its realization also requires a unification in social sciences and the search for a transdisciplinary science of society. At this point, we may add a view that we consider fundamental. According to Bertolt Brecht (2008, p. 27), “The aim of science is not to open the door to infinite wisdom, but to set a limit to infinite error.”

In Latin America, the challenges to moving towards a green economy and sustainable development are diverse and go beyond the implementation of scientific capabilities integrating environmental conservation, economic development, cultural change, job training and long-term planning. The questions and solutions seem to become increasingly complex. Such comprehension of the complexity involved helps to shed light into alternative perceptions. However, such a view may become more promising if we can substitute greed and self-interest with an enlightened and purposeful behavior.

Latin America’s exports are primarily natural resources or pollution-intensive goods; this is a structural problem because consumers in developed countries are increasingly aware of the environmental footprints of the products they buy, and the position of LA countries can

be seen as delicate if this awareness affects trade restrictions against products harmful to the environment (YOUNG, 2011).

In this perspective, there are many questions concerning the measurement of environmental deterioration, as well as the reduction of environmental hazards. This article analyses the performance of Latin America in its quest towards a green and sustainable economy. To achieve this goal we have used the indicator *Green Economy Index*, an analytical instrument expanded from ideas of Kaldor (1971), which synthesizes a dynamic study in which different socioeconomic variables are analyzed simultaneously (TEIXEIRA, et al., 2014).

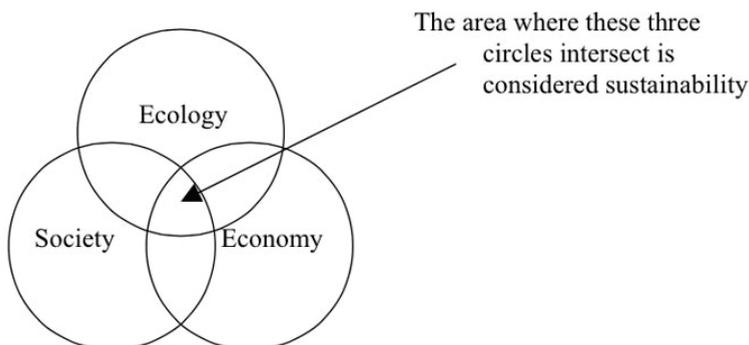
In order to align the essential elements to carry on this research, three variables are used, the Gini Index representing the social aspect, the growth of Gross Domestic Product (GDP) per capita as the economic representative and the energy consumption of fossil fuels taking into consideration the environmental dimension. The connected geometric figure forms a triangle, which is called the “Magic Triangle”. In order to establish significant analytical results we have taken into account the database provided by the World Bank taking the years 2006-2009 and 2010-2013 into consideration.

After this introduction, the present work has the methodological path divided into six sections: the first deals with the key issues and innovations associated with Green Economics; the second section presents methods and materials for the tabulation and the application of the Green Economy Index. The third one includes the variables involved in the analytical approach; the fourth presents the application of the model taking into account data of Latin America; the fifth contains the concluding remarks.

1. Green Economy: Key Issues and Innovations

The green economy is guided by a cleaner economy and is based on rational use of environmental resources, promotes development of technology that is less harmful to the environment, with a lower carbon footprint, greater social inclusion, using an approach known as the *triple bottom line*, which is considered the tripod of sustainable development. It covers the social, environmental and economic dimensions as pointed out in IDB (2012). Figure 1 demonstrates the triple bottom line and its dimensions.

Figure 1- Triple Bottom Line



Source: <http://www.csrambassadors.com>

The above scheme is called the green economy, meaning the pursuit of economic growth that produces wealth, generates new jobs (the so-called green jobs) and promotes sustainable development in its three pillars: economic viability, accountability and social justice. Clearing the environment as a limiter to economic growth and viewing it as a vector of sustainable development are fundamental components of such a view (OLIVEIRA & SAMPAIO, 2011).

The Center for Strategic Studies and Management in Science, Technology and Innovation (CGEE) is a social organization supervised by the Brazilian Ministry of Science, Technology and Innovation. It indicates that the green economy can create a new space to deploy another form of use of the territory and of natural and human heritage. It also has the potential to induce sustainable development. However, the major challenge in the planning of a green economy will be with respect to the adjustments to be carried out in the economic apparatus used (or currently in development) for environmental, economic, social and sector policies (CGEE, 2012).

The policies and measures of a green economy can offer great opportunities in order to improve the integration between environmental sustainability and economic development in all countries, regardless of the structure of their economy and their level of development. However, in the case of the developing countries, which have been facing major challenges to eradicate poverty and sustain growth, the transition to the green economy will require structural adjustments that may involve additional costs for their economies. In this sense, it is necessary to support the international community, in accordance with the specific realities of economic, social and environmental development as well as policies and priorities (UN, 2012).

“What is expected of the State in a green economy is that it fulfills a role in inducing cooperation practices with sustainable development and that discourages unwanted practices” (OLIVEIRA & SAMPAIO, 2011, p. 147). In the face of global competition that has given importance to in recent decades the process of generation and appropriation of wealth, it is necessary to insert a consciousness of collective responsibility, so that everyone can achieve levels of well-being and social life compatible with sustainability. In this sense, we should have new objectives and indicators for measuring progress and development.

“It is necessary to insert a consciousness of collective responsibility, so that everyone can achieve levels of well-being and social life compatible with sustainability.”

2. Methods and Methodologies

Studies of the non-governmental organization World Wide Fund for Nature (WWF) show that since 1980 the world population’s demand for natural resources has been becoming greater than the capacity of the planet to renew them. Latest data show that we are using about 25% more than the natural resources we have available. In other words, we need a new planet or other ways to sustain our current lifestyle. This is a form of irrational exploitation of natural resources, generating the depletion of natural capital faster than its capacity for renewal. This situation is untenable, because, soon we will face a deep social and environmental crisis and a dispute over resources (BORBA, 2007). Three of the most important recent books on global sustainability and leadership have been reviewed by Marien (2015) which is a major contribution on the theme.

The methodology used in this study is based on the ideas of Kaldor (1971), which deal with the circular theory of cumulative causation, where he suggests four concurrent essential variables (rate of growth of the economy, unemployment rate, inflation and balance of payments), which have interlocking relations and are pursued at the same time, to evaluate macroeconomic performance. Several economists improved over the original Kaldorian approach in a number of ways. Karl Schiller, Finance Minister of West Germany between 1971 and 1972, formulated the first diagrammatical representation termed as “magic square”, which demonstrated Kaldor’s ideas geometrically. However, this approach still presented some difficulties concerning the representation of the diagram. Medrano-B and Teixeira (2012) did the required normalization of the variables to measure the impacts of economic policies. In this vein, they reviewed the analytical construction and incorporated an algebraic analysis to quantify it geometrically.

Saavedra-Rivano & Teixeira (2016) noted that there was still a problem concerning the ordering of variables in the “Magic Square”. They showed that by alternating the order of the four variables, in general, different results were generated for the given index. They then created the “Magic Hypercube” and solved the problem of the ranking of variables. In geometry, a hypercube is an n -dimensional analogue of a square ($n=2$) and a cube ($n=3$). It is a closed, compact, convex figure whose 1-skeleton consists of groups of opposite parallel line segments aligned in each space dimension, perpendicular to each other and of the same length.

In the present study, we have chosen to use the indicator Green Economy Index proposed by Vilasboas & Teixeira (2016), an analytical tool with just three variables. This geometrical figure, which we call the Magic Triangle, has no problems with ordering. It provides a unique value for the indicator regardless of the geometrical arrangement (or sequence) of the variables in the triangle.

3. Variables

This research, which uses study variables of the Gini Index representing the social aspect, measures the degree of inequality that exists between the distribution of per capita income of individuals in the face of an equal distribution. The value zero (0) represents absolute equality, while the value one (1) indicates absolute inequality (UNDP, 2014).

The variable chosen to demonstrate the economic approach is the Growth of GDP per capita which measures the Gross Domestic Product of a region divided by its total population in a given period, that is the income per capita (UNDP, 2014). In order to measure the degree of development and quality of life offered to the population, it is necessary to examine another variable which takes into account the environmental dimension associated with the fossil fuel Energy Consumption indicator.

On the threshold of the third millennium, the globalized world formally acknowledges the relationship between fossil fuel energy consumption and the serious environmental problems that have been popping up over the years, the broad environmental degradation arising from consumption patterns of dysfunctional energies, since large volumes of biomass used for energy demand are not renewed. This inclusion of the renewable energy must be a priority, as it is the key to sustainable development (GRIMONI, et al., 2004).

4. Application of the Green Economy Index for Latin America

This section includes information gathered from The World Bank, one of the major databases in the world, from 2006 to 2013. After the collection and tabulation of the data, we calculate a simple arithmetic average separated into two periods to perform comparative analysis, getting the first block from 2006 to 2009 and the second from 2010 to 2013. The growth rate of GDP per capita (Υ) was considered based on the annual percentage. For the Gini Index (ζ) it is the coefficient of variation between 0/measure (absolute equality) and 1 (perfect inequality). In the case of variable consumption of fossil fuel energy (ϕ), we have assessed the total percentage consumed each year. Table 1 shows the data.

Table 1: Rate of change in Latin America during the period from 2006 to 2013

Latin America (%)		
Variables	2006-09	2010-13
Υ -GDP per capita	0.029	0.034
ϕ -energy consumption of fossil fuels	0.654	0.651
ζ -Gini Index	0.377	0.341

Source: World Bank (WB)

Before we go further, the implementation of the Green Economy Index is necessary to normalize the data and so we must put them in the same range of values, and for that we must establish limits of variation between individual measures.* The pre-established limits were between -1 and 1, as you can see in the expression (1). In order to simplify them, it was defined that the index would vary between 0 and 1, so a numeric constant can normalize the unit of area, as seen in expression (2) (VILASBOAS & TEIXEIRA, 2016).

$$-1 \leq \gamma \leq 1; \quad -1 \leq \tau \leq 1; \quad -1 \leq \phi \leq 1 \quad (1)$$

$$0 \leq \gamma' \leq \beta; \quad 0 \leq \tau' \leq \beta; \quad 0 \leq \phi' \leq \beta \quad (2)$$

With the data already normalized, we have all the variables expressed in the same unit. And we can calculate the area of the picture according to the magic triangle (equilateral), proposed by Veitch & Teixeira (2016), which has 0.877, the ideal area value, as shown in Table 2 of standard variables.

Table 2: Standard Variables–Latin America–2006 to 2013

Latin America (%)			
Variables	2006-09	2010-13	Ideal
Υ' - GDP per capita	0.452	0.453	0.877
ϕ' - Energy consumption of fossil fuels	0.726	0.724	0.877
ζ' - Gini Index	0.273	0.289	0.877

Source: World Bank (WB)

* The standardization process was based on linear transformation proposed by Medrano-B and Teixeira (2013). Thus, it is possible to describe the performance of each variable through a straight line function.

With normalized data and the optimal value of the magic triangle, we can then apply the Green Economy Index of Latin America. Table 3 presents the results obtained.

Table 3: Green Economy Index–Latin America–2006 to 2013

Period	Green Economy Index	Ideal
2006-2009	0,365	1
2010-2013	0,376	1

Source: World Bank (WB)

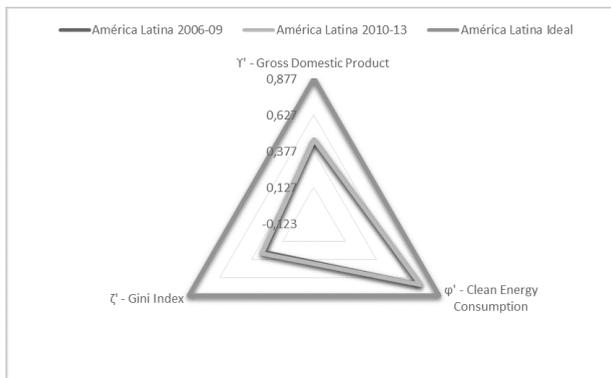
From the data shown in Table 3, it is observed that Latin America had a better performance in the period 2010-2013 ($A'=0.376$), where a% rise of 0.748% was seen, compared to the 2006-2009 period ($A'= 0.365$).

To achieve the percentage of geometric variation related to periods examined it is necessary to apply the geometric mean, because the fact that it may not be cumulative and may normalize the outreaches allows us to get a more significant average on a scale from 0 to 100, in order to compare the two periods examined, which are two blocks of four years. The percentage (geometric) variation for the total period is given by the expression (3):

$$100 \sqrt[4]{\frac{0.365}{0.376}} - 1 \quad (3)$$

Figure 3 shows the results obtained from the calculations of the Magic Triangle. The greater area of the triangle corresponds to the ideal index, which was calculated using the formula area of an equilateral triangle. The two smaller areas are overlapping one another and making the display almost imperceptible; they refer respectively to the two study periods 2006-2009 and 2010-2013.

Figure 3: Magic Triangle-Latin America-2006 to 2013

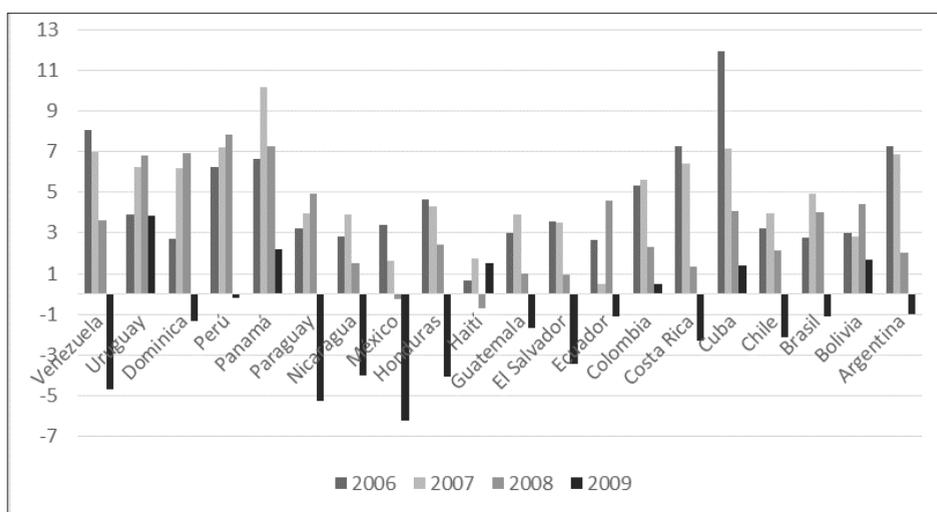


Source: World Bank (WB)

By analyzing this geometric variation of Table 3 in conjunction with Figure 3, we visualize that the second block of years produced a smaller area in comparison with the first set of years. An explanation for such a difference is that the factor that most contributed to this decline in the performance of the indicator in LA has to do, to a certain extent, to the economic crisis started in 2008 that affected Latin America, leading to the flight of hard currency, falling exports and external credit, bringing fear to national private banks, which also cut off credit and raised the interest rates charged.

As a result, the internal market retreated, causing low production and rising unemployment (SINGER, 2009). The World Bank's data corroborates with this idea, which demonstrates that in chart 1, in 2009, among the 20 countries studied, only six did not have per capita GDP growth below zero. They are Bolivia, Cuba, Colombia, Haiti, Panama and Uruguay.

Graph 1: Per Capita GDP of Latin America 2006-2009



Source: World Bank (WB)

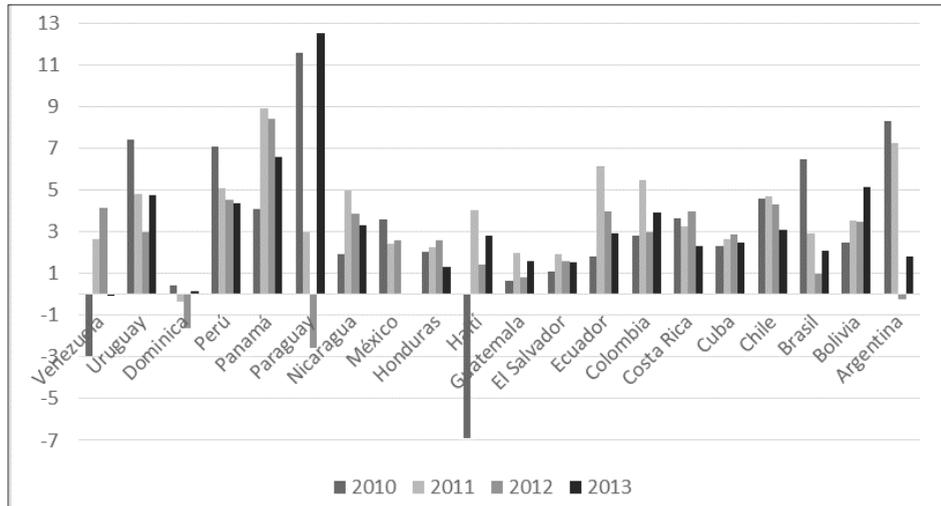
This scenario began to change in 2010, where it can be observed in Graph 2 that only Haiti and Venezuela had per capita GDP growth below zero, and gradually got better from the year 2013.

The distribution of income, represented in this research by the Gini Index, has a small modification in the 2006-09 period, as this was the social policy of income distribution deployed by the countries of Latin America, especially Brazil with the "Family Bourse" and Mexico with the "Family Thrives" programmes.

In the globalized world, economic crisis is further strengthened by the problem of environmental degradation, bringing the risk of an ecological collapse and the advancement of inequality and poverty. In this scenario, the responsibility to alleviate the dangers of environmental unsustainability and bring about green economics and the need for urgent transformation of attitude on the part of the people, Governments and organizations have

not risen to the challenge. This also did occur in many other regions besides Latin America. It became more difficult to stimulate a global movement in order to build an environmental rationality for the development of sustainability and green economy (SCHORR, *et al.*, 2015), in spite of the effort and relative success of a number of organizations worldwide.

Graph 2: Per Capita GDP of Latin America 2010-2013



Source: World Bank (WB)

This movement towards the idea of greening of energy, making it renewable, which requires the replacement of investments in carbon-intensive energy sources for clean energy applications, as well as efficiency enhancements, must gather momentum. From 2002 until mid-2009, even in the midst of a recession, investment in clean energy sources grew up around 33%. It was hoped that in 2010, applications would reach record levels, but it did not happen (UNEP, 2011).

5. Concluding Remarks

This study was set out to demonstrate the performance of Latin America in its quest towards a Green and Sustainable Economy, using documentary research, as well as empirical data through the analysis of information collected from the World Bank database. The application of the efficiency indicator *Green Economy Index* was indispensable for research. It provided the measures for each block of years from the interconnection of the economic, social and environmental variables, enabling a complete analysis of the greening of Latin America in the period studied.

The article concludes that the advancement of a green economy in Latin America in the period from 2006 to 2013 was very shy. This performance resulted in a geometric variation equal to 0.748% for the total period. The main reason may well be that the globalized world was at that moment going through the International Crisis that started in 2007/2008, which affected the global economy, reaching Latin America, and brought about the recession,

thereby resulting in a decline in export, retraction of the internal market, causing a drop in production and raising unemployment.

However, the distribution of income, represented in this research by the Gini Index, had a small variation from the first to the second period studied. This can be explained, to a large extent, by the social policy of income distribution deployed by some of the countries of Latin America. Some examples are Brazil with extensions of the “Family Bourse” and Mexico with the “Family Thrives” programmes.

We realize that the results obtained with the use of environmental policy instruments, such as the reduction of dependence on fossil fuels as the main source of energy and promotion of the development of technological innovations in clean energy generation, brought satisfactory results for the period 2006 to 2009, 2010 and 2013, however this evolution didn't last long. The reduction occurred because of the low investment in renewable energies and in energy efficiency.

It should also be emphasized on the importance of the proposition that there is a need to promote new ideas and actions that reinforce a common sustainable future science, and a change in fiscal policy, reform and reduction of subsidies that encourage the use of fossil fuels, as well as investment in clean energies. These are some measures, which provide the trust between Government, industry and society, building a healthy environment with respect to natural resources.

This work makes room for further quantitative research to explore the importance of the green economy for sustainable development. No doubt, there is a lack of studies related to this important methodology, which makes it an instrument of environmental public policy in promoting improvements in the well-being of society, increase in social equality and reducing environmental risks. In general, LA's experience is not a proper model for countries trying to get a foot on green economics and sustainable development. Actually, we have a few good examples for those trying to climb up such a ladder. In this vein, it is necessary to stress the need for more complex models, extending the analysis of natural resources, as well as to make explicit a more detailed analysis of the typical institutions of more advanced societies. Actually, the methodological discussion must go deep indeed and perhaps even require much of socioeconomic theory and political power to be rewritten.

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The General Assembly adopts the Declaration on the Right to Peace: An opportunity to strengthen the linkage between Peace, Human Rights and Development in the New Millennium

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Abstract

War and peace perpetually alternate. Peace is always seen as an endless project, even a dream, to be realised in brotherhood by everyone all over the earth. Present generations should ensure that both they and future generations learn to live together in peace with the highest aspiration of sparing future generations the scourge of war. The UN Charter is the most solemn pact of peace in history, which lays down the necessary basic principles for enduring peace. Recently, in the context of the joint effort in recognition of the importance of practicing tolerance, dialogue, cooperation and solidarity among all human beings, peoples and nations, the General Assembly made victims strongly condemn war and to openly reiterate their inalienable right to enjoy peace so that all human rights are promoted and protected and development is fully realized.

1. Introduction

On 19 December 2016, the plenary of the United Nations General Assembly (UNGA) in New York ratified the Declaration on the Right to Peace by a majority of its Member States,* as previously adopted by the Third Committee of UNGA on 18 November 2016†

* For 131: Afghanistan, Algeria, Angola, Antigua and Barbados, Argentina, Azerbaijan, Bahamas, Bahrain, Bangladesh, Barbados, Belarus, Belize, Benin, Bhutan, Bolivia, Botswana, Brazil, Brunei Darussalam, Burkina Faso, Burundi, Cabo Verde, Cambodia, Cameroon, Central African Republic, Chad, Chile, China, Colombia, Comoros, Congo, Costa Rica, Cote d'Ivoire, Cuba, Democratic People's Republic of Korea, Djibouti, Dominica, Dominican Republic, Ecuador, Egypt, El Salvador, Equatorial Guinea, Eritrea, Ethiopia, Fiji, Gabon, Ghana, Grenada, Guatemala, Guinea, Guinea-Bissau, Guyana, Haiti, Honduras, India, Indonesia, Iran, Iraq, Jamaica, Jordan, Kazakhstan, Kenya, Kiribati, Kyrgyzstan, Kuwait, Lao People's Democratic Republic, Lebanon, Lesotho, Liberia, Libya, Madagascar, Malawi, Malaysia, Maldives, Mali, Mauritania, Mauritius, Mexico, Mongolia, Morocco, Mozambique, Myanmar, Namibia, Nauru, Nepal, Nicaragua, Niger, Nigeria, Oman, Pakistan, Panama, Papua New Guinea, Paraguay, Peru, Philippines, Qatar, Russian Federation, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines, Samoa, Sao Tome Principe, Saudi Arabia, Senegal, Seychelles, Sierra Leone, Singapore, Solomon Islands, Somalia, South Africa, South Sudan, Sri Lanka, Sudan, Suriname, Swaziland, Syrian Arab Republic, Tajikistan, Thailand, Togo, Trinidad-Tobago, Tunisia, Uganda, United Arab Emirates, United Republic of Tanzania, Uruguay, Uzbekistan, Vanuatu, Venezuela, Vietnam, Yemen, Zambia and Zimbabwe.

Against 34: Australia, Austria, Belgium, Bosnia and Herzegovina, Bulgaria, Canada, Croatia, Czech Republic, Denmark, Estonia, Finland, France, Germany, Hungary, Ireland, Israel, Japan, Latvia, Lithuania, Luxembourg, Malta, Monaco, Montenegro, Netherlands, New Zealand, Republic of Korea, Romania, Slovakia, Slovenia, Spain, Sweden, the Former Yugoslav Republic of Macedonia, United Kingdom and United States of America.

Abstentions 19: Albania, Andorra, Armenia, Cyprus, Fiji, Greece, Iceland, Italy, Liechtenstein, Norway, Palau, Republic of Moldova, Poland, Portugal, San Marino, Serbia, South Sudan, Switzerland and Turkey

† A/C.3/71/L.29, 18 November 2016. The resolution was presented by the following States: Algeria, Bolivia (Plurinational State of), Cuba, the Democratic People's Republic of Korea, Eritrea, Namibia, Nicaragua, the Syrian Arab Republic, Venezuela (Bolivarian Republic of) and Vietnam. Subsequently, Belarus, Cameroon, the Central African Republic, China, the Lao People's Democratic Republic, Myanmar, South Africa, Togo and Zimbabwe joined in sponsoring the draft resolution. At the same meeting, Benin, Colombia, Costa Rica, Ecuador, Egypt, El Salvador, Ghana, Indonesia, Nigeria, Paraguay, Senegal, the Sudan and Uganda joined in sponsoring the draft resolution, as orally revised.

and the Human Rights Council (HRC) on 1 July 2016* in Geneva.

In the adoption of the Declaration on the Right to Peace by the UNGA Third Committee, the mobilization and strong voice of some civil society organizations was properly heard in its 71st session, when they openly called on Member States to take a step forward by adopting a declaration that can be meaningful for generations to come.

The resolution A/C.3/71/L.29 of the UNGA Third Committee, in which the Declaration was annexed, includes in its operative part as a new element a general reference to the previous resolutions adopted by the General Assembly on “the promotion of peace as a vital requirement for the full enjoyment of all human rights by all”. The last resolution on this topic[†] of 2015 not only reaffirms that the peoples of our planet have a sacred right to peace, but also welcomes the decision of the HRC, in its resolution 20/15, to establish an Open-Ended intergovernmental Working Group (OEWG) with the mandate of progressively negotiating a draft United Nations declaration on the right to peace.

Although most of the States supported the on-going process on the right to peace within the HRC in Geneva, some of them have not recognized the existence of the right to peace under international law. However, they were very open to the approach and procedure proposed by the former Chairperson-Rapporteur Ambassador Christian Guillermet-Fernández of Costa Rica, and consequently actively participated in the three consecutive sessions of the OEWG in Geneva.

Thanks to this approach, a majority of Member States supported the Declaration on the Right to Peace and an important number of Western States abstained for the first time ever on this topic at the Third Committee. In fact, this Declaration is the clear result of three years of work with all stakeholders, including civil society. This positive approach was elaborated in light of the following elements: firstly, international law and human rights law; secondly, the mandate of the HRC in the field of human rights and thirdly, the human rights elements elaborated by the resolutions on the right of peoples to peace adopted by the HRC in the past few years.

An agreement among States and regional groups could not finally be achieved within the HRC and the Third Committee, exclusively because of the lack of agreement on the title and Article 1 of the text as presented by the Chairperson-Rapporteur on 21st September 2015. However, as indicated by a Group of States[‡] within the Third Committee, the Declaration has some value because it develops the New Agenda 2030 and also reinforces the three UN pillars—peace and security, development and human rights. Also they pointed out that the Preamble of the Declaration additionally contains many elements that will benefit the clarity and greater balance in order to ensure and to represent the full range of views among memberships.

This paper shall introduce the reader to the latest discussions and debate on the right to peace within the Third Committee to better understand the evolution of this drafting process in the context of the different sessions held by the Advisory Committee (AC) and the OEWG. Additionally, this article shall analyze the relevant role played by civil society organizations

* A/HRC/32/28, 1 July 2016

† A/RES/69/176, 23 January 2015

‡ Australia, Liechtenstein, New Zealand, Norway, Switzerland and Iceland

and it shall take into account their important contribution to the process. Finally, the process of releasing provisions of the Declaration and the adoption of this instrument by the Human Rights Council will be also studied.

2. Role played by Civil Society Organizations

After the adoption of the Declaration on the Right to Peace by the HRC on 1 July 2016, the Foundation for a Culture of Peace delivered a statement in which they stressed that in order to promote the right to peace, it is imperative to implement the Declaration and Programme of Action on a Culture of Peace. They also stressed in their statement that “the UNESCO initiative in which in 1997 Member States were invited to discuss a draft Declaration on the Human Right to Peace soon will be realized within the General Assembly”.*

The UNESCO Chair on Human Rights, Democracy and Peace at the University of Padova (Italy) concluded in a legal study about the Declaration adopted by the HRC in November 2016 that “the conjunction of Article 1 with the very title of the Declaration presupposes that a human right to peace does already exist as implicitly proclaimed by Article 28 of the Universal Declaration of Human Rights: Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized”.†

As suggested by the Foundation for a Culture of Peace, on 18 November 2016 the UNGA Third Committee adopted a Declaration on the Right to Peace. This Declaration will be remembered in the UN history for being the first peace Declaration adopted by the General Assembly in this new Millennium.

Consequently, the mobilization and strong voice of some civil society organizations was properly heard in its 71st session. In particular, on 2 September 2016 the International Association of Peace Messenger Cities‡ adopted the Wielun Declaration in Poland by which they welcomed the adoption by the HRC of the Declaration on the Right to Peace contained in the annex to its resolution 32/28 and called upon the General Assembly of the United Nations to adopt this Declaration.

Additionally, the Human Rights Centre and the UNESCO Chair at the Padova University informed that they had promoted and carried out, with the collaboration of the National Coordination of Local Authorities for Peace and Human Rights, a large campaign in Italy, to support the work of the United Nations. They added that more than 300 City Councils and 5 Regional Councils had adopted a petitionary motion in this regard.§

An important group of civil society organizations stressed in an Open Letter of November 2016 addressed to the diplomatic community that “in today’s world, devastated by armed conflicts, hate and poverty, the recognition and declaration by an overwhelming majority of states that “Everyone has the right to enjoy peace”, would send to Humanity, and in particular to young and future generations, a much needed message of peace and hope... The adoption

* See <http://www.fund-culturadepaz.org/doc/DerechoHumanoalaPaz.pdf>

† See <http://unipd-centrodirittiumani.it/en/publicazioni/The-Declaration-on-the-right-to-peace-is-in-the-pipeline-to-the-General-Assembly-of-the-United-Nations/1138>

‡ The movement began in the International Year of Peace, 1986, when 62 cities were chosen from among thousands. Representatives of these 62 cities met on 7 and 8 September 1988 at Verdun (France)

§ See <http://unipd-centrodirittiumani.it/it/dossier/Abbiamo-diritto-alla-pace-Campagna-internazionale-per-il-riconoscimento-del-diritto-umano-alla-pace/42>

of the UN Declaration on the Right to Peace will represent a little step forward toward the fulfilment of the solemn promises we made in 1945”.*

In parallel, the Chairperson of the Drafting Group on the right to peace at the Advisory Committee (AC) of the HRC, Ms. Mona Zulficar, and the former Chairperson-Rapporteur of the OEWG at the HRC, Ambassador Christian Guillermet-Fernández, published in the Arab newspaper Elaph in December 2016 a reflective essay in which they explained how the OEWG witnessed a text presented by the AC that was not properly supported by Member States. For this reason, the Chairperson-Rapporteur decided to promote the effective implementation of the Declaration and Programme of Action on a Culture of Peace, taking into account that all the main elements of the right to peace identified by the AC had been elaborated in the Programmes of Action on Vienna and Culture of Peace.†

Finally, on 22 October 2016, Paz sin Fronteras (PSF), created by Mr. Miguel Bosé and Mr. Juanes, began the campaign called #RightToPeaceNow through which well-known personalities urged Member States of the Third Committee of the General Assembly to adopt a Declaration on the Right to Peace at the end of the 71st regular session. During this campaign, several personalities of the world of culture and art raised their voices to demand a Declaration on the Right to Peace through their media and social networks. They expressed their support so that the process would be definitively closed in New York with the adoption of a Declaration on the Right to Peace, which occurred in this case.

3. Debate & Adoption of the Declaration by the UNGA Third Committee

The resolution A/C.3/71/L.29, in which the Declaration was annexed, was presented by the delegation of **Cuba**. In its presentation, they said that the adoption of this text was a moral imperative and that they are encouraged by the willingness to contribute to raise awareness among people and governments about the different elements which compose the right to peace at a time when world peace is the desire of millions of people. By adopting this declaration, they said that they aspire to send a clear message of commitment and protection of the right to peace and the lives of millions of people.

The **United States of America** pointed out that they do not agree with the attempts to develop the collective right to peace because it modifies the circle of the exercise of the existing human rights. Consequently, they decided to vote against this resolution. **Japan** considered it premature to recognise peace as a human right principle since it has not been

* This letter was prepared by the International Association of Democratic Lawyers (IADL), Comunità Papa Giovanni XXIII (APG23), UN Network of United Network of Young Peacebuilders (UNOY) and Japanese Committee for the Human Right to Peace (JCHRP) and it was supported by:

Foundation for a Culture of Peace, International Society for Human Rights (ISHR), Finn Church Aid (FCA), International Federation of Settlements and Neighbourhood Centers (IFS), Commission Africaine des Promoteurs de la Santé et des droits de l'homme (CAPSDH), Cultura de Solidaridad Afro-Indígena, International Organization for the Elimination of All Forms of Racial Discrimination (EAFORD), Universal Esperanto Association (UEA), Mothers Legacy Project, International Federation of Women in Legal Careers (IFWLC), International Federation of Women Lawyers (IFWL), 3HO Foundation, Institute for Planetary Synthesis (IPS), Institute of Global Education, Lama Gangchen World Peace Foundation, Federation of Family Associations of Missing Persons from Armed Conflicts (IFFAMPAC), Pax Christi International, Foundation for GAIA (GAIA), Planetary Association for Clean Energy (PACE), Global Eco-village Network (GEN), Institute of International Social Development at the United Nations (IISD), International Association of Peace Messenger Cities (IAPMC), International Peace Bureau (IPB), World For World Organization (WFWO), United Religions Initiative (URI), Lucis Trust-World Good Will Bangwe and Dialogue, Dzeno, Istituto Internazionale Maria Ausiliatrice delle Salesiane di Don Bosco (IIMA), Foundation for the Refugee Education Trust (RET International), Graines de Paix, International Voluntary Organisation for Women, Education Development (IOWED), US Federation for Middle East Peace, ONG Hope International, World Association for Education as an Instrument of Peace, Columbian Commission of Jurists, General Arab Women Federation (GAWF), International Organization for Victim Assistance (IOVA), International Society for Traumatic Stress Studies (ISTSS), International Women's Year Liaison Group, Association Points-Coeur, Nonviolent Peaceforce, Association Centre Europe- Tiers Monde Cetim.

† See <http://elaph.com/Web/ElaphWriter/2016/11/1117921.html?entry=opinion>

established under international law. They said that the adoption of this resolution at the third committee without reaching consensus among Member States, following the same case as in Geneva, is regrettable. **Iran** indicated that the maintenance and global realization of the right to peace needs a holistic approach. Unfortunately, they added that some important requirements for the realization of the right to peace, such as the challenges posed by the arms of mass destruction to the international peace and security, were totally overlooked in the Declaration.

The **European Union** said since the establishment of the OEWG on the right to peace three years ago, they have consistently expressed their willingness to engage in the discussion between the linkage of peace and the enjoyment of human rights, with a view to reach a consensus on the draft declaration. According to them, the WG has been a model of cooperation and open dialogue.

All sides proved their willingness to have a possible consensus on a declaration acceptable to all. However, in spite of all efforts, consensus was not possible. There is neither an agreed upon definition of peace nor an agreement as to who will be the right-bearers and duty-bearers of such a right. In addition, the proposed declaration could be contrary to some provisions of the UN Charter. Finally, the absence of peace cannot justify the failure to respect human rights. Under these circumstances, they reaffirmed that they were not in a position to support this draft resolution.

Iceland, on behalf of a Group of States,* recalled that it is clear that sustainable development cannot be realized without peace and security, and peace and security will be at risk without sustainable development. They added that the Declaration on the Right to Peace correctly reinforces the Global Agenda 2030 and its goal 16 on the promotion of peaceful and inclusive societies for sustainable development for all. The New Agenda 2030 recognises the need to build peaceful, just and inclusive societies and provide equal justice, protection and respect of human rights, effective rule of law and governance in all levels and in transparency and effective and accountable institutions. Consequently, they added that they are all committed to the Global Agenda 2030, which is intended to foster peaceful, just and inclusive societies which are free from fear and violence. There can be no sustainable development without peace and no peace without sustainable development. In addition, they said that the Declaration reaffirms that peace and security, development and human rights are the pillars of the United Nations system and the foundation for collective security and well-being and that development, peace and security and human rights are interlinked and mutually reinforcing. However, they also indicated that they are not in a position to support the draft resolution at this point, because there is no common legal understanding for the specific right to peace and it is also unclear who will be the right-bearers or duty holders of such a right.

Finally, **Liechtenstein**, on behalf of another Group of States,† indicated that the Charter of the United Nations rests on principles of the United Nations, which are, inter alia, to

“Peace and security, development and human rights are the pillars of the United Nations system and the foundation for collective security and well-being.”

* Australia, Liechtenstein, New Zealand, Norway, Switzerland and Iceland

† Austria, Belgium, Costa Rica, El Salvador, Estonia, Iceland, Latvia, Lithuania, Luxembourg, Poland, Slovenia, Switzerland and Liechtenstein

maintain peace and security and to that end to take effective and collective measures for the prevention and removal of threats to peace and for the suppression of acts of aggression or other breaches against peace. They stressed that one of the key contributions to promote peace is therefore to complement the provisions of the UN Charter, which regulates the legality of the use of force with provisions that establish individual criminal responsibility for the crimes of aggression. They added that the step was taken when States parties of the International Criminal Court (ICC) adopted by consensus provisions on the crimes of aggression, which were included in the Kampala Review Conference in 2010. The activation of the Kampala process in 2017 will constitute a historic step in order to stop illegal wars and for them, this is a main contribution to the cause of peace. Therefore, they called upon all Member States, in particular the supporters of the Declaration on the Right to Peace, to ratify the Rome Statute and the Kampala amendments to ensure that the perpetrators of crimes against peace are held accountable.

4. Legal & Negotiation Background

4.1. Introduction

In the last resolution on this topic presented before the Commission on Human Rights in 2005 (Doc. E/CN.4/2005/56), member States called upon “the United Nations High Commissioner for Human Rights to carry out a constructive dialogue and consultations with Member States, specialized agencies and intergovernmental organizations on how the CHR could work for the promotion of an international environment conducive to the full realization of the right of peoples to peace, and encourages non-governmental organizations to contribute actively to this endeavour.”

In 2008, the HRC, in light of the previous resolution of the Commission, requested the *Office of the United Nations High Commissioner for Human Rights* (OHCHR) to convene a workshop on the right of peoples to peace, which was finally held on 15-16 December 2009 in Geneva. In this workshop the current deep division about the existence of the right to peace was seen even at the academic level. In fact, some well-known legal practitioners who participated at the *Workshop on the right of peoples to peace* stated that the right to peace had never been explicitly formalized into a treaty, including the UN Charter, and that the UN human rights instruments had not given proper expression to this enabling right (A/HRC/14/38 2010).

Some civil society organizations and academics took advantage of the process already initiated by the Commission in 2001 and afterwards, driven by the HRC in cooperation with them.*

4.2. Human Rights Council Advisory Committee

On 17 June 2010, the HRC adopted resolution 14/3 on the right of peoples to peace, which explicitly requested the Advisory Committee (AC), in consultation with Member

* Fernandez Puyana, David, “International Campaign on the Human Right to peace”, in Villán Durán, Carlos and Pérez Faleh, Carmelo, *Regional Contributions for a Universal Declaration on the Human Right to Peace*, SSIHRL with the sponsorship of the Asturian Agency for Development Cooperation of the Government of the Principality of Asturias, 2010, p. 43-60 (Spanish version) and p. 61-80 (English version).

States, civil society, academia and all relevant stakeholders, to prepare a draft declaration on the right of peoples to peace.

The AC adopted on 6 August 2010 the recommendation 5/2 on the promotion of the right of peoples to peace, establishing a drafting group chaired by Mona Zulficar (Egypt) to prepare a draft declaration on the right of peoples to peace. In light of this mandate, the drafting group initially prepared a progress report on the right to peace, which was submitted to the HRC in its 16th regular session (June 2011).

On 12 August 2011, the AC adopted recommendation 7/3 entitled “Drafting Group on the promotion of the right of peoples to peace”, by which it took note of the second progress report submitted by the drafting group (paragraph 1); it welcomed “the responses received to the questionnaire sent out in April 2011, and the discussions and statements made during its seventh session” (paragraph 2); and it welcomed “initiatives by civil society to organize discussions on progress reports of the Advisory Committee with Member States and academic experts” (paragraph 3).

In accordance with HRC resolution 17/16 of 17 June 2011 and AC recommendation 8/4 of 24 February 2012, the AC submitted to the HRC its (third) draft declaration on the right to peace, which was really inspired by the different proposals of Declarations elaborated and advocated by some civil society organizations.*

The Advisory Committee’s text identified, in cooperation with some civil society organizations, the main elements that should be part of the future Declaration (including issues such as migrants, refugees, conscientious objection to military service, disarmament, environment, rights of victims, development and human security).

The great added value of the Advisory Committee’s text was its elaboration of all linkages between the notion on peace and human rights, its efforts to mobilize civil society organizations and also to create the notion of the human right to peace by putting together all these elements in the form of a Declaration. Afterwards, this enabled Member States to make a global assessment about this text and eventually accept or reject it as a good and useful basis to continue their work on this topic.

4.3. First Session of the Open Ended Working Group on the Right to Peace

Pursuing resolution 20/15 of 5 July 2012, the HRC decided to “establish an open-ended intergovernmental working group with the mandate of progressively negotiating a draft United Nations declaration on the right to peace, on the basis of the draft submitted by the Advisory Committee, and without prejudging relevant past, present and future views.” It also decided that the Working Group would meet for four working days prior to the twenty-second session of the HRC, which took place from 18 to 21 February 2013.

On 18 February 2013, Christian Guillermet-Fernández (Costa Rica) was elected by the Working Group as its Chairperson-Rapporteur, by acclamation. He was nominated by the delegation of Ecuador on behalf of the Group of Latin American and Caribbean Countries (GRULAC). This nomination was based on broad consultations with all regional groups and on agreement reached.

* Luarca, Bilbao, Barcelona and Santiago Declaration on the Human Right to Peace

Throughout the general debate and reading of the draft declaration on the right to peace prepared by the Advisory Committee, governmental delegations, representatives of international organizations and members of civil society raised the following doubts and points of concern (A/HRC/WG.13/1/2, 2013):

Firstly, some delegations stated that international community should make every effort to increase the international standards of protection in the field of human rights for the benefit of our own citizens. The full realization of human rights is impossible if we do not live in peace. Other delegations also agreed that the preservation of peace is the founder, goal and main objective of our organization. They added that the promotion and protection of existing human rights can make a profound contribution to peace. It follows that the linkage between human rights and peace is pretty clear. Additionally, other delegations said that the right to peace is strongly inseparable from the most fundamental right, the right to life. They also stated that peace is a precondition or prerequisite to protecting and promoting the realization of all human rights. Other delegations rephrased this latter concept by saying that “the United Nations, in its Charter, recognized that peace is both a prerequisite and a consequence of the full enjoyment of human rights by all.” Others added that peace should be seen as an enabling right which allows people enjoy their civil, political, economic, social or cultural rights.

Secondly, for many delegations, the concept of the right to peace was not new, but recognized in soft law instruments including in the General Assembly resolution 39/11 of 12 November 1984, whereby the international community had adopted the *Declaration on the Right of Peoples to Peace*, and in the *Human Rights Declaration* adopted by the *Association of Southeast Asian Nations* (ASEAN) on 18 November 2012. On the other hand, several other delegations stated that a stand-alone “right to peace” did not exist under international law. In their view, peace was not a human right in and of itself: it was rather a goal that could be best realized through the enforcement of existing identifiable and distinguishable human rights.

Thirdly, some delegations stressed that the current initiative on the right to peace could become a great opportunity to stop wars and armed conflicts in the world and consequently, to avoid all human rights violations, crimes against humanity and genocides, which usually occur in these dreadful situations. Also they indicated that this initiative is not only a clear reaction against war and conflict, but also a means to eliminate all kind of violence against people. Others added that there is no possibility to exercise fundamental rights in the context of war. No socioeconomic transformation may work under a conflict. As indicated also by the delegations, in order to ensure the promotion and realization of the right to peace, the international community should exhaust all necessary efforts to eliminate the threat of war, in particular nuclear war, to settle disputes peacefully and to end all ongoing conflicts, which are seriously affecting the lives of millions of people. Some delegations stated that the Declaration should reflect the preventive role of peace with regard to the human rights violations. Other delegations also stressed the complementarity and interdependence of the three main pillars of the United Nations (i.e. peace, development and human right).

“The international community should exhaust all necessary efforts to eliminate the threat of war, in particular nuclear war.”

Fourthly, in regard to the legal standards of the Declaration elaborated by the Advisory Committee, some delegations said that the thematic areas selected seem to have been arbitrarily picked. In addition, they indicated that many concepts of human rights included in the Declaration are new and unclear, which means that the current process can become an unproductive, futile and frivolous exercise. By introducing a broad concept of the right to peace, said some delegations, the drafters included many binding disparate issues to peace. In addition, most of the delegations added that the issues that the draft Declaration purports to address are already addressed in other, more appropriate forums, some under the HRC, and some not. They also added that the Declaration includes and subsumes a range of existing human rights and that it is inconsistent with relevant international norms, including the UN Charter. Furthermore, some of them said that the major misgiving is to use undefined, ambiguous and ungrounded concepts that lack any consensus in international law or to insert topics that do not have a slightest linkage to the purpose of the declaration. Several delegations called for the drafting of a brief, concise and balanced declaration that would be guided by international law as well as by the *Charter of the United Nations*, compliant with its Article 51. The declaration should avoid referring to controversial issues and unidentified and vague topics that do not presently enjoy international support and consensus.

Fifthly, as indicated by some delegation, “the draft declaration has attempted to re-invent the wheel by formulating new concepts and definitions, whereas it should be guided by international law, basing itself on the UN Charter.” In addition, others stressed that the essence of the next phrase in the resolution which indicates “and without prejudging relevant past, present and future views and proposals” is an open door to revise, to adjust or to change the text with new ideas and formulations.

4.4. Second Session of the Open Ended Working Group on the Right to Peace

On 13 June 2013, the HRC adopted resolution 23/16 by which it requested the Chairperson-Rapporteur of the working group to prepare a new text on the basis of the discussions held during the first session of the working group and on the basis of the inter-sessional informal consultations to be held, and to present it prior to the second session of the working group for consideration and further discussion thereat.

The second session took place from 30 June to 4 July 2014 in Geneva. The preliminary ideas of the Chairperson-Rapporteur were included in a letter addressed to the members of the working group, which was circulated as an official document at the session (A/HRC/WG.13/2/2). In accordance with the above letter, the following points of concurrence among all delegations were highlighted by the Chairperson-Rapporteur:

1. The declaration should be short and concise and should provide an added value to the field of human rights on the basis of consensus and dialogue.
2. The declaration should be guided by international law, basing itself on the Charter of the United Nations and the promotion of human rights and fundamental freedoms.
3. The legal basis of the human rights legal system is the concept of human dignity.
4. Human rights and fundamental freedoms, in particular the right to life, are massively violated in the context of war and armed conflict. In addition, there is no possibility to exercise fundamental rights in the context of armed violence.

5. Cooperation, dialogue and the protection of all human rights are fundamental to the prevention of war and armed conflict.
6. The promotion, protection and prevention of violations of all human rights would make a profound contribution to peace.
7. Human rights, peace and development are interdependent and mutually reinforcing.
8. Many concepts of human rights included in the draft declaration elaborated by the Advisory Committee are new and unclear, which results in the risk that the current process will become an unproductive, futile and frivolous exercise. Many notions have already been addressed in other more appropriate forums, some under the Human Rights Council, and some not.

The approach by the Chairperson-Rapporteur as included in his text was welcomed by the OEWG, which is open to all States, civil society organizations and other stakeholders represented in the United Nations. This approach was accepted by the majority of participants and afterwards, adopted “ad referendum”. Delegations stated their appreciation for his efforts to prepare a new text carefully reflecting the various positions expressed in the first session of the working group and during the various inter-sessional consultations. Some cautiously appreciated the direction in which the drafting was heading on the basis of broad consultations. In particular, the approach is based on the following five ideas, which are a clear attempt to give an answer to the main points of concern raised during the first session:

Firstly, unlike the Security Council, the HRC is not the competent body to deal with those matters linked to the maintenance of international peace and security in the world. Pursuant to UNGA resolution 60/251 of 2006, the HRC is trusted to work in some of the purposes and principles contained in the UN Charter (i.e. friendly relations among nations, self-determination of peoples, international cooperation and promotion of human rights and fundamental freedoms for all), but never on matters related to breach of peace, the use or threat of force or the crime of aggression.

The HRC is exclusively focused on those who truly suffer in a conflict: human beings and peoples. It is a forum for dialogue, not confrontation, which always works by and for the victims. Since the mandate of the HRC is to promote and protect human rights, peace should be elaborated in light of some fundamental human right, which has already been recognised by the international community as a whole, such as the right to life.

Secondly, the added value of the new Declaration is to strengthen the linkage between peace, human rights and development. Therefore, the recognition of the right to life and the affirmation of the right to live in peace, human rights and development are intended to ensure that the authorities take measures to guarantee that life may be lived in a natural and dignified manner and that the individual has every possible means for this purpose.

Thirdly, the new Declaration should bear in mind two issues: the need to promote peaceful relations among countries and the condemnation of war. In order to protect and promote the right of peoples to peace, States should implement and comply with all the principles contained in art. 2 of the *Charter of the United Nations*. Therefore, the essential content of this Declaration, and in particular the strong condemnation of war, should be a cornerstone of the future declaration in the line of the Declaration on the Right of Peoples to Peace.

Fourthly, with regard to the Declaration prepared by the Advisory Committee, it should be stressed that all the main elements proposed by the AC were already included in the *Declaration and Program of Action of Culture of Peace*. In particular, the concepts proposed by the Advisory Committee have been elaborated by different stakeholders in the line of the *Programme of Action of Culture of Peace* (i.e. human security and poverty, disarmament, education, development, environment, vulnerable groups, refugees and migrants). It follows that in spite of including in the future Declaration concepts that are being currently dealt with by other competent bodies, the international community should progressively elaborate these notions in light of agreeable Declarations already adopted by the General Assembly, such as the *Declaration and Programme of Action of Culture of Peace*.

Broad support was expressed for the new concise and focused text as a significant improvement over the previous Advisory Committee draft (A/HRC/20/31) and as a basis for further discussion during the present session. Delegations noted that a number of ambiguous issues included in the Advisory Committee draft that did not yet enjoy international consensus were no longer found in the new text and noted that it was not appropriate to include in this text controversial issues or concepts lacking in clarity still being discussed in other forums.

4.5. Third Session of the Open Ended Working Group on the Right to Peace

On September 25, 2014, the HRC adopted resolution 27/17 as a continuation of the work done on this topic in recent years. The draft resolution requested to convene a third session of the OEWG on the right to peace with the purpose of finalizing the Declaration, which was held from 20 to 24 April 2015. The Council further requested the Chairperson-Rapporteur to prepare a revised text on the basis of the discussions held during the first and second sessions of the working group and on the basis of the intersessional informal consultations to be held, and to present it prior to the third session of the working group for consideration and further discussion thereat.

The resolution 27/17 paths the way to introduce progressively the new approach proposed by the Chairperson-Rapporteur for the following reasons: (1) this resolution is not referring to the draft Declaration on the right to peace elaborated by the Advisory Committee. As indicated by the Chairperson-Rapporteur in his report (A/HRC/27/63), the Advisory Committee, in its draft declaration, had built on and elaborated further elements contained in the *Declaration and Programme of Action on Culture of Peace*; (2) it opens the possibility to take into consideration not only the *Declaration on the Right of Peoples to Peace*, but also other important relevant instruments in the field of peace (i.e. *Declaration and Programme of Action on a Culture of Peace*, the *Vienna Declaration and Programme of Action* and the *Declaration on the Preparation of Societies for Life in Peace*); (3) the resolution welcomes not only the work performed by civil society organizations, but also academia and other stakeholders (i.e. international organizations); (4) it clearly stresses that the new stage of the process will be based on the inputs received from Governments, regional and political groups, civil society and relevant stakeholders, and the text presented by the Chairperson-Rapporteur. A summary of the discussions is included in the report of the working group on its second session, which has to be read in conjunction with the compilations of the proposals made by States and by other stakeholders.

At the conclusion of the session, a number of delegations expressed their sincere gratitude for the leadership, flexibility and efforts demonstrated by the Chairperson-Rapporteur in working with all parties. Appreciation was also expressed for the contributions by non-governmental organizations and the support provided to the Chairperson-Rapporteur (Para. 79).

The Chairperson-Rapporteur acknowledged the respectful atmosphere and spirit of dialogue and cooperation that reigned during the third session of the working group while moving towards a consensual outcome (Para. 80).

On 24 April in the afternoon the Chairperson-Rapporteur presented a new revised text, which was based on the following agreeable points and ideas raised by some States and civil society organizations during the third session of the Working group:

Firstly, the international community is absolutely ripe to advance in the progressive elaboration of the right of peoples to peace through the development of those elements that compose it. Despite the different positions about the existence of this right, all member States, even those which do not recognize it, agreed to recall the 1984 Declaration on the right of peoples to peace in the preambular paragraph 4 of the new text.

Secondly, the revised new text is the result of the work done by everyone during the week of the third session. It has taken into account comments and recommendations proposed by all stakeholders, including some civil society organizations. In the text there is no preambular paragraph or provision, which has not previously been discussed within the Group and has not been included in the compilation of the second session of the Working Group.

Thirdly, the Preamble of the new revised text, which is composed of 37 paragraphs, includes all the specific measures aimed at preserving the right of peoples to peace identified by the HRC since 2008 – Res. 11/4 of 2009, 14/3 of 2010 and 17/16 of 2011: (1) the principles of the *Charter of the United Nations*, such as the peaceful settlement of disputes, international cooperation and the self-determination of peoples; (2) the elimination of the threat of war; (3) the three pillars of the United Nations (i.e. peace, human rights and development); (4) the eradication of poverty and promotion of sustained economic growth, sustainable development and global prosperity for all; (5) the wide diffusion and promotion of education on peace and (6) the strengthening of the *Declaration and Programme of Action on a Culture of Peace*.

Fourthly, the three UN pillars have been recognised by the HRC as a fundamental element aimed at promoting the right of peoples to peace. In particular, Council resolutions on the right of peoples to peace have constantly stressed in its operative sections that peace and security, development and human rights are the pillars of the United Nations system and the foundations for collective security and well-being. Therefore, it follows that the three UN pillars are strongly linked to content of the right of peoples to peace.

Fifthly, the new revised text invites solemnly in the last preambular paragraph all stakeholders to guide themselves in their activities by recognizing the high importance of practicing tolerance, dialogue, cooperation and solidarity among all human beings, peoples and nations of the world as a means to promote peace. To that end, the present generations should ensure that both they and future generations learn to live together in peace with the highest aspiration of sparing future generations the scourge of war. The linkage between the right to life and peace is again reaffirmed in this paragraph.

Sixth, the first provision of the new revised text proclaims that “Everyone has the right to enjoy peace such that security is maintained, all human rights are promoted and protected and development is fully realized.” This proposal of language, inspired in Article 38 of the *ASEAN Human Rights Declaration*, was made by Indonesia during the third session and obtained support from Malaysia, India, Venezuela, Pakistan and Philippines, and some civil society organizations (i.e. *Associazione Comunità Papa Giovanni XXIII* and *United Network of Young Peacebuilders*). Additionally, on 25 June 2015, Vietnam on behalf of ASEAN* delivered a statement in which they recalled art. 38 of the 2012 ASEAN Human Rights Declaration which states “every person and the peoples of ASEAN have the right to enjoy peace...”.

This proposal also received the support from some civil society organizations. On 22 September 2015, an important NGO network called “on Member States to take a step forward in the promotion of peace by adopting a declaration that proclaims the human right to peace, or at least the “right to enjoy peace”...”.[†]

Seventh, the second new provision proclaimed that “States should respect, implement and promote equality and non-discrimination, justice and the rule of law and guarantee the security of their people, fulfil their needs and ensure the protection and promotion of their universally recognized human rights and fundamental freedoms as a means to build peace.” This second article was jointly drafted by USA, Australia, EU, Malaysia, Indonesia, Morocco, Tunisia, Iran and Egypt.

Eighth, in accordance with Article 3 of the new text, the main actors on whom rests the responsibility to make this highest and noble aspiration of humankind reality are human beings, States, United Nations, specialized agencies, international organizations and civil society. They are the main competent actors to promote peace and dialogue in the world.

4.6. Process of releasing provisions of the Declaration and Adoption by the Human Rights Council

On 18 September 2015, the Secretariat of the HRC presented its compliments to the Permanent Missions of the United Nations Office at Geneva and had the honour to transmit a new text of a Draft United Nations Declaration on the Right to Peace prepared by the Chair-Rapporteur of the third session of the Open-ended intergovernmental working group on a draft United Nations declaration on the right to peace.

On 21 September, the Permanent Mission of Cuba convened an informal consultation open to all permanent missions, civil society and other stakeholders, in which the Chairperson-Rapporteur was invited to participate. He began his statement by deeply thanking the mission of Cuba for convening this informal consultation on the right to peace.

* Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, the Philippines, Singapore, Thailand and Vietnam

† On 22 September 2015, Associazione Comunità Papa Giovanni XXIII delivered a joint oral statement in item 5 on behalf of the Resource Center for Palestinian Residency and Refugee Rights (BADIL), Center for Global Nonkilling, Commission Africaine des Promoteurs de la Santé et des Droits de l'homme (CAPSDH), Institute for Planetary Synthesis, Institute of Global Education, International Association of Democratic Lawyers (IADL), International Network for the prevention of elder Abuse (INPEA), International Peace Bureau, International Society for Human Rights, Istituto Internazionale delle figlie di Maria Ausiliatrice (IIMA), Mothers Legacy Project, Organisation pour la Communication en Afrique et de Promotion de la Coopération Economique Internationale (OCAPROCE), International Pan Pacific Southeast Asia Women's Association International (PPSEAWA), Pax Romana, United Network of Young Peacebuilders, Volontariato Internazionale Donna Educazione Sviluppo (VIDES) and Women's World Summit Foundation.

The Chairperson-Rapporteur recalled that on the afternoon of 24 April he had presented a new revised text, which was based on some agreeable points and ideas raised by some States and civil society organizations during the third session of the Working group. In his report he acknowledged the respectful atmosphere and spirit of dialogue and cooperation that reigned during the session while moving towards a consensual outcome. However, we could not achieve this desirable agreement because 16 preambular paragraphs and the operative section appeared in square brackets, revealing the objections of the States.

He indicated that now that we have walked a long way, his role of mediator was almost over presenting this new version of the text, which responds to work in these months. The ball is now in the hands of States: you can accept this text as a consensual text or you have the option to reject it entirely, he said. The negotiation process ended in the third session. Now is the time to advance and to take action on this topic.

The new revised text presented on 21 September 2015 was the result of the bilateral meetings held from June to September 2015 with those missions which had objected some of the preambular paragraphs on 24 April 2014, last day of the OEWG on the right to peace. Those delegations which objected to some of the 16 provisions of the text finally released these paragraphs by proposing a new language or deleting some notions, which is a demonstration of real engagement of many missions from South and North in the process.

In the elaboration of the Declaration on the Right to Peace, the mobilization and strong voice of some civil society organizations were not properly heard in the September session held in 2015, when they openly called on Member States to take a step forward by adopting a declaration that can be meaningful for generations to come*.

However, thanks to this strong and resounding message, on 1 July 2016 the HRC of the United Nations in Geneva adopted a Declaration on the Right to Peace by a majority of its Member States.† This Declaration is the clear result of three years of work with all stakeholders, including civil society, led by Ambassador Christian Guillermet-Fernández of Costa Rica, the secretariat and his team, and jointly promoted with Cuba.

On 13 June 2016, Paz sin Fronteras (PSF),‡ created by Miguel Bosé and Juanes, began the campaign called #RightToPeaceNow through which well-known personalities urged

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† Favour: Africa: Algeria, Botswana, Burundi, Congo, Côte d'Ivoire, Ethiopia, Ghana, Kenya, Morocco, Namibia, Nigeria, South Africa, Togo; Latin American and Caribbean States: Bolivia, Cuba, Ecuador, El Salvador, Mexico, Panama, Paraguay, Venezuela; Asia Pacific States: Bangladesh, China, India, Indonesia, Kyrgyzstan, Maldives, Mongolia, Philippines, Qatar, Republic of Korea, Saudi Arabia, United Arab Emirates, Vietnam; Eastern European States: Russian Federation

Against: Belgium, Republic of Korea, France, Germany, Netherlands, United Kingdom and Northern Ireland, Slovenia, Latvia and Macedonia.

Abstentions: Albania, Georgia, Portugal and Switzerland.

Co-sponsors:

Council Members: Algeria, Bolivia, China, Cuba, Ecuador, El Salvador, Venezuela, Vietnam, Indonesia, Qatar (on behalf of the States Members of the Group of Arab States) and South Africa,

Council Observers: Angola, Belarus, Cabo Verde, Costa Rica, Democratic People's Republic of Korea, Egypt, Eritrea Malaysia, Nicaragua, Pakistan, Syrian Arab Republic, Sudan, State of Palestine and Tunisia

‡ See <http://pazsinfronteras.org/en>

Member States of the HRC to adopt a Declaration on the Right to Peace at the end of the 32nd regular session. Thanks to its social mobilization, the HRC finally decided to adopt a Declaration on the Right to Peace. During this campaign, several personalities* of the world of culture and art raised their voices to demand a Declaration on the Right to Peace through their media and social networks.

The resolution 32/28, in which the Declaration was annexed, was presented by the delegation of **Cuba**. In its presentation, they emphasized that the adoption of this Declaration is framed in the context of the bilateral ceasefire and cessation of hostilities signed in Havana, between the Government of Colombia and the Revolutionary Armed forces of Colombia-People's Army (FARC-EP) on 23 June 2016.

The HRC recommended that the General Assembly adopt this Declaration in its 71st regular session, which occurred in its Third Committee in November and the plenary of the General Assembly in December 2016. Consequently, after almost twenty years, the Declaration on the right to Peace was definitely adopted. This longstanding humankind's aspiration has finally been realized within the framework of the General Assembly after the first serious attempt carried out by UNESCO in 1997.

The Declaration will be known in the UN history for being the first peace Declaration adopted by the General Assembly in this new Millennium, after the adoption of the Declaration and Programme of Action on Culture of Peace in 1999 by the same body.

This Declaration is the clear result of the important role played by some sectors of civil society and Universities for years, which have shown that genuine dialogue among all stakeholders and regional groups is the foundation of peace and understanding in the world.

5. Conclusions

In the 17th session of the General Assembly, several delegates expressed concern about submitting the conclusions of the Assembly to the mechanical process of majorities and also emphasized the importance of allowing all delegations to be heard and therefore, adopting the conclusions by consensus.

The adoption by large agreements of peace instruments in the General Assembly has been a clear tendency since the creation of the United Nations. In particular, it should also be recalled that the Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples of 1965, the Declaration on the Protection of Women and Children in Emergency and Armed Conflict of 1974, Declaration on the Participation of Women in Promoting International Peace and Co-operation of 1982 and the Political Declaration on the Peaceful Resolution of Conflicts in Africa of 2013, were adopted by consensus.

Neither the Declaration on Preparation on Societies to Life in Peace of 1978, the Declaration on the Right of Peoples to Peace of 1984 nor the Declaration and Programme of Action on Culture of Peace of 1999 were adopted by the General Assembly with the opposition of regional groups. In fact, both the Declaration on Preparation on Societies to

* Miguel Bose, Juanes, Alejandro Sanz, Pablo Alboran, Bulli, Sasha Sokol, Benny Ibarra de Llano, Ximena Sariñana, Fonseca, Patricia Cantu, Edgar Ramirez, Laura Pausini or the north American actress Jessica Chastain

Life in Peace and the Declaration and Programme of Action on Culture of Peace were adopted by consensus, with the exception of the first instrument, which was adopted with only one abstention. On the other hand, the Declaration on the Right of Peoples to Peace obtained the abstention from all Western and European States, but never the vote against.

In this ongoing debate about the notion of consensus and dissent in the adoption of international instruments within the United Nations, it is relevant to recall Alberoni when he affirmed in his article “Democracy Means Dissent” published in *Corriere della Sera* on 9 January 1997, that “Democracy is a political system which presupposes dissent ... if we cannot accept unanimous consent as a more perfect form of consent, and hence recognize that a system founded on consent inevitably contains dissent”.

Norberto Bobbio added in his paper “The future of Democracy” that “Freedom of dissent presupposes a pluralistic society, a pluralistic society allows a greater distribution of power, a greater distribution of power opens the door to the democratization of civil society, and eventually democratization of civil society extends and integrates political democracy”.

The problem arises when there are important substantive differences among delegations and the possibility of a broad agreement looks like a chimera. An agreement among States and regional groups could not finally be achieved within the HRC and the Third Committee, exclusively because of the lack of agreement on the title and Article 1.

It is strongly desirable for the promotion of peace worldwide to strengthen the positive trend on this matter already initiated in the times of the UN Commission on Human Rights. In particular, some Latin American, African and Asian States, which currently support the right to peace in the United Nations, abstained on this topic at the Commission.* Additionally, it should be taken into account that although some other important States abstained on the right to peace within the HRC,† their positions positively changed in the past few years by supporting the Declaration on the Right to Peace recently adopted by the UNGA Third Committee.

Currently, the Latin American, the African and the Asian group with the exception of some particular States‡ positively support the right to peace, which was never the case in the past. In addition, it should be taken into account that an important number of Western States abstained for the first time ever on this topic in the adoption of the Declaration on the Right to Peace in the HRC, the Third Committee and the plenary of the UNGA.

In addition, as indicated by some Group of States, the Declaration has some value because it develops the New Agenda 2030 and also reinforces the three UN pillars—peace and security, development and human rights.

In order to strengthen the positive trend and to move towards a more consensual and inclusive approach, the ASEAN States and many civil society organizations have always proposed in article 1 the notion of the right to enjoy peace, human rights and development. By using the notion of “right”, the legislator desired to stress the idea that everyone is entitled to enjoy and access the benefits stemmed from peace, human rights and development,

* Res. E/CN.4/2002/L.90, August 2002: Argentina, Brazil, Guatemala, India and Senegal; Res. E/CN.4/2003/L.76, May 2003: Argentina, Chile, Costa Rica and India; Res. E/CN.4/2005/56, April 2005: Argentina, Armenia, Costa Rica, Honduras, India and Mexico.

† Res. 8/9, June 2008: India and Mexico.

‡ Japan and Republic of Korea.

founding pillars of the whole UN system. Denying access to the three pillars is to deny the very existence of the United Nations.

In the pursuit of possible broad agreements in the near future of the Declaration on the Right to Peace within the United Nations, we should recall that for this endeavor there is personage in international literature, Moliere's *Le Bourgeois gentilhomme*, who discovered too late that he was speaking prose without knowing. Let no one discover too late that we are creating history without knowing it.*

"Peace is a never ending process... It cannot ignore our differences or overlook our common interests. It requires us to work and live together"

– Oscar Arias

Nobel Peace Prize Laureate & former President of Costa Rica

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Annexure

General Assembly Resolution A/RES/71/189, 19 December 2016

Declaration on the Right to Peace

The General Assembly,

Guided by the purposes and principles of the Charter of the United Nations,

Recalling the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights and the Vienna Declaration and Programme of Action,

Recalling also the Declaration on the Right to Development, the United Nations Millennium Declaration, including the Sustainable Development Goals, and the 2005 World Summit Outcome,

Recalling further the Declaration on the Preparation of Societies for Life in Peace, the Declaration on the Right of Peoples to Peace and the Declaration and Programme of Action on a Culture of Peace, and other international instruments relevant to the subject of the present declaration,

Recalling the Declaration on the Granting of Independence to Colonial Countries and Peoples,

Recalling also that the Declaration on Principles of International Law concerning Friendly Relations and Cooperation among States in accordance with the Charter of the United Nations solemnly proclaimed the following principles:

that States shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any State, or in any other manner inconsistent with the purposes of the United Nations, the principle that States shall settle their international disputes by peaceful means in such a manner that international peace and security and justice are not endangered, the duty not to intervene in matters within the domestic jurisdiction of any State, in accordance with the Charter, the duty of States to co-operate with one another in accordance with the Charter, the principle of equal rights and self-determination of peoples, the principle of sovereign equality of States, the principle that States shall fulfil in good faith the obligations assumed by them in accordance with the Charter,

Reaffirming the obligations of all Member States, as enshrined in the Charter of the United Nations, to refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any State, or in any other manner inconsistent with the purposes of the United Nations, and to settle their international disputes by peaceful means in such a manner that international peace and security, and justice are not endangered,

Acknowledging that the fuller development of a culture of peace is integrally linked to the realization of the right of all peoples, including those living under colonial or other forms of alien domination or foreign occupation, to self-determination enshrined in the Charter of the United Nations and embodied in the International Covenants on Human Rights, as well as in the Declaration on the Granting of Independence to Colonial Countries and Peoples contained in General Assembly resolution 1514 (XV) of 14 December 1960,

Convinced that any attempt aimed at the partial or total disruption of the national unity and territorial integrity of a State or country or at its political independence is incompatible with the purposes and principles of the Charter, as stated in the Declaration on Principles of International Law concerning Friendly Relations and Cooperation among States in accordance with the Charter of the United Nations, contained in General Assembly resolution 2625 (XXV) of 24 October 1970,

Recognizing the importance of the settlement of disputes or conflicts through peaceful means,

Deeply deploring all acts of terrorism, recalling that the Declaration on Measures to Eliminate International Terrorism recognizes that acts, methods and practices of terrorism constitute a grave violation of the purposes and principles of the United Nations and may pose a threat to international peace and security, jeopardize friendly relations among States, threaten the territorial integrity and security of States, hinder international cooperation and aim at the destruction of human rights, fundamental freedoms and the democratic bases of society, and reaffirming that any acts of terrorism are criminal and unjustifiable regardless of their motivations, whenever and by whomsoever committed,

Stressing that all measures taken in the fight against terrorism must be in compliance with the obligations of States under international law, including international human rights, refugee and humanitarian law, as well as those enshrined in the Charter,

Urging all States that have not yet done so to consider, as a matter of priority, becoming parties to international instruments related to terrorism,

Reaffirming that the promotion and protection of human rights for all and the rule of law are essential to the fight against terrorism, and recognizing that effective counterterrorism measures and the protection of human rights are not conflicting goals but are complementary and mutually reinforcing,

Reaffirming also the determination of the peoples of the United Nations as expressed in the Preamble to the Charter to save succeeding generations from the scourge of war, to reaffirm faith in fundamental human rights, to promote social progress and better standards of life in larger freedom, and to practice tolerance and live together in peace with one another as good neighbours,

Recalling that peace and security, development and human rights are the pillars of the United Nations system and the foundations for collective security and well-being, and recognizing that development, peace and security and human rights are interlinked and mutually reinforcing,

Recognizing that peace is not only the absence of conflict, but also requires a positive, dynamic participatory process where dialogue is encouraged and conflicts are solved in a spirit of mutual understanding and cooperation, as well as socio-economic development is ensured,

Recalling that the recognition of the inherent dignity and the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world, and recognizing that peace is promoted through the full enjoyment of all inalienable rights derived from the inherent dignity of all human beings,

Recalling also that everyone is entitled to a social and international order in which the rights and freedoms set forth in the Universal Declaration of Human Rights can be fully realized,

Recalling the world commitment to eradicate poverty and promote sustained economic growth, sustainable development and global prosperity for all and the need to reduce inequalities within and among countries,

Recalling the importance of prevention of armed conflict in accordance with the purposes and principles of the Charter and of the commitment to promote a culture of prevention of armed conflict as a means of effectively addressing the interconnected security and development challenges faced by peoples throughout the world,

Recalling that the full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields,

Reaffirming that since wars begin in the minds of human beings, it is in the minds of human beings that the defences of peace must be constructed and recalling the importance of the settlement of disputes or conflicts through peaceful means,

Recalling the need for strengthened international efforts to foster a global dialogue for the promotion of a culture of tolerance and peace at all levels, based on respect for human rights and diversity of religions and beliefs,

Recalling further that development assistance and capacity-building based on the principle of national ownership in post-conflict situations should restore peace through rehabilitation, reintegration and reconciliation processes involving all those engaged, and recognizing the importance of peacemaking, peacekeeping and peacebuilding activities of the United Nations for the global pursuit of peace and security,

Recalling that the culture of peace and the education of humanity for justice and liberty and peace are indispensable to the dignity of human beings and constitute a duty that all nations must fulfil in a spirit of mutual assistance and concern,

Reaffirming that the culture of peace is a set of values, attitudes, traditions and modes of behaviour and ways of life, as identified in the Declaration on a Culture of Peace, and that all this should be fostered by an enabling national and international environment conducive to peace,

Recognizing the importance of moderation and tolerance as values contributing to the promotion of peace and security,

Recognizing also the important contribution that civil society organizations can make in building and preserving peace, as well as in strengthening a culture of peace,

Stressing the need for States, the United Nations system and other relevant international organizations to allocate resources to programmes aimed at strengthening the culture of peace and upholding human rights awareness through training, teaching and education,

Stressing also the importance of the contribution of the United Nations Declaration on Human Rights Education and Training to the promotion of a culture of peace,

Recalling that respect for the diversity of cultures, tolerance, dialogue and cooperation, in a climate of mutual trust and understanding, are among the best guarantees of international peace and security,

Recalling also that tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human, as well as the virtue that makes peace possible and contributes to the promotion of a culture of peace,

Recalling further that the constant promotion and realization of the rights of persons belonging to national or ethnic, religious and linguistic minorities as an integral part of the development of a society as a whole and within a democratic framework based on the rule of law would contribute to the strengthening of friendship, cooperation and peace among peoples and States,

Recalling the need to design, promote and implement at the national, regional and international levels strategies, programmes and policies, and adequate legislation, which may include special and positive measures, for furthering equal social development and the realization of the civil and political, economic, social and cultural rights of all victims of racism, racial discrimination, xenophobia and related intolerance,

Recognizing that racism, racial discrimination, xenophobia and related intolerance, where they amount to racism and racial discrimination are an obstacle to friendly and peaceful relations among peoples and nations, and are among the root causes of many internal and international conflicts, including armed conflicts,

Inviting solemnly all stakeholders to guide themselves in their activities by recognizing the high importance of practicing tolerance, dialogue, cooperation and solidarity among all human beings, peoples and nations of the world as a means to promote peace; to that end, present generations should ensure that both they and future generations learn to live together in peace with the highest aspiration of sparing future generations the scourge of war,

“Everyone has the right to enjoy peace such that all human rights are promoted and protected and development is fully realized.”

Article 1

Everyone has the right to enjoy peace such that all human rights are promoted and protected and development is fully realized.

Article 2

States should respect, implement and promote equality and non-discrimination, justice and the rule of law and guarantee freedom from fear and want as a means to build peace within and between societies.

Article 3

States, the United Nations and specialized agencies should take appropriate sustainable measures to implement the present Declaration, in particular the United Nations Educational, Scientific and Cultural Organization. International, regional, national and local organizations and civil society are encouraged to support and assist in the implementation of the present Declaration.

Article 4

International and national institutions of education for peace shall be promoted in order to strengthen among all human beings the spirit of tolerance, dialogue, cooperation and solidarity. To this end, the University for Peace should contribute to the great universal task of educating for peace by engaging in teaching, research, post-graduate training and dissemination of knowledge.

Article 5

Nothing in the present Declaration shall be construed as being contrary to the purposes and principles of the United Nations. The provisions included in this Declaration are to be understood in the line of the Charter of the United Nations, the Universal Declaration of Human Rights and relevant international and regional instruments ratified by States.

INVITATION TO PARTICIPATE



2nd International Conference on Future Education Effective Learning in an Age of Increasing Speed, Complexity and Uncertainty

A multi-disciplinary, inter-generational dialogue in
collaboration with the Roma Tre University

Rome, Italy—November 16-18, 2017

The Challenge: Society is changing more rapidly than ever before, generating unprecedented opportunities and challenges in its wake. Anticipating and addressing the consequences of the Fourth Industrial Revolution, environmental pressures, rising levels of youth unemployment and inequality, globalization and virtualization of business models, the explosive growth of online communications and education, the globalization of education, increasing intercultural contacts and migration will place enormous pressure on educational institutions, students, teachers and researchers.

The Solution: Education is humanity's most effective instrument for consciously steering social evolution to maximize the benefits and minimize the disruption and trauma associated with it. There is urgent need to expand the reach, accessibility, affordability and quality of education at all levels. But multiplying the existing model is not sufficient. Indeed it is likely to aggravate rather than alleviate many problems due to the time warp and gap between the education offered today and that which is so urgently needed. We need not only much more education but education that is qualitatively different— a new paradigm. Updating course content is not enough. We need an education that equips youth to adapt to future innovations and challenges that cannot be anticipated now.

The Participants: Building on a break-through conference at the University of California at Berkeley in 2013, the World University Consortium and the World Academy of

Co-organized by



Art & Science are collaborating with the University of Rome, the Inter-University Centre and other partners to conduct an international conference on Future Education to identify practical measures to meet the needs and aspirations of major stakeholders—youth, students, teachers, employers, workers, research institutions, governments and civil society.

The keynote address will be delivered by Edgar Morin.



The Objectives: The conference will explore ways to

- * Implement student-centered, person-centered, active, participative learning pedagogies;
- * Harness the potential of emerging learning technologies and delivery systems;
- * Foster synthetic, integrated modes of thinking;
- * Make conscious and explicit the central role of values in human development;
- * Shift toward multi- and trans-disciplinary approaches to knowledge;
- * Development of independent thinking, creativity, entrepreneurship & leadership;
- * Extend the scope of learning outcomes from information and mental skills to encompass development of social capabilities, personality, values and individuality.

The Format: This conference is designed to serve as an open, active platform for participants to share, collaborate and co-create new ideas, approaches, methodologies and best practices. The multi-stakeholder approach and structure of the conference will make it possible for participants to organize or participate in special sessions dedicated to in-depth exploration of specific topics ranging from subject content, pedagogy and learning technologies to social and economic impact on issues such as employment, skills development, business development, innovation, social power, citizenship, cultural diversity, personal development and individuality.

The Agenda: The conference will be organized into streams focusing on the following themes

- * Learning in a time of increasing uncertainty
- * Closing the time warp in higher education
- * Education for Full Employment and Human Welfare
- * Education distributes Social Power
- * Transdisciplinary Education
- * Person-centered learning
- * Mind, Thinking & Creativity
- * Anticipation in Education
- * Developing Individuality through Education
- * Learning as a way of life
- * Value-based vs. Value-free education
- * Social construction of knowledge
- * Network-based education, learning spaces and learning communities

- * Online and hybrid learning
- * Disruptive educational technologies
- * Technological enhancements, automation and digitization
- * Storming the Ivory Tower
- * Ways of Thinking and Knowing
- * Sustainable Entrepreneurship
- * Transformational Leadership
- * Education beyond the university
- * Navigating transitions in education and society
- * Multi-stakeholder perspectives
- * What students want from higher education
- * Teaching in a time of instant information and rapid change
- * Politics and Economics of Education
- * Business and Employer Needs
- * Workers' Perspectives

For further information, please visit <http://wunicon.org/rome>

Or contact support@worldacademy.org

Special Notice to WAAS Fellows

“The S&S Guide offers a unique and invaluable glimpse of 1,500 mostly non-profit organizations of global interest—more than half begun since 2002. Especially note some 80 information portals, and nearly 100 alliances, consortia, and networks.”

– **Ted Trzyna (WAAS Fellow; Editor, World Directory of Environmental Organizations, 6th Edition 2001; President, Inter-Environment Institute, Claremont, Calif.)**

The Security & Sustainability Guide: 1,500 Organizations Pursuing Essential Global Goals

Prepared by Michael Marien, David Harries, and Michael Sales

A 277-page August 2016 Interim Draft PDF of The S&S Guide, a project of the World Academy of Art & Science, was distributed to WAAS Fellows last fall. A new Interim Draft of some 330 pages, with expanded coverage of 1,800 organizations, will be available in June 2017 at www.securesustain.org. It reflects the critical fact that sustainability and security are both essential and can only be achieved in concert. The Guide is incomplete, but the compilers believe that, even in its current state, many WAAS Fellows will find it useful for illuminating many of the most serious problems facing humanity under the broad, overlapping categories of “Security” (weapons proliferation, terrorism, cyber-attacks, economic and food insecurity, human rights, peacemaking, crime and corruption, inadequate infrastructure, etc.) and “Sustainability” (climate change, biodiversity loss, pollution, energy, agriculture, population growth, cities, oceans, forests, vulnerability to disasters, green economics and finance, etc.)

The August 2016 draft of the S&S Guide features the following:

- Forewords by **Heitor Gurgulino de Souza** and **Garry Jacobs**
- Part 1: **Overviews**
 - A. Major Categories Index (a quick orientation to key topics and # of orgs. under each)
 - B. 100 Notable Books and Reports (mostly recent and freely-available online reports)
 - C. 50 Notable Organizations (briefly described)
 - D. 25 Notable Individuals (to be added in 2017-2018)
 - E. 80 Information Portals (to various security and sustainability topics, e.g. climate)
- Part 2: **Title Index** to 1,500 organizations (more to come; suggested additions invited)
- Part 3: **Organization Descriptions** (400 orgs. with links to the Title and Subject Indexes)
- Part 4: **Subject Index** (already extensive—some 60 double column pages!)

For a free PDF of the S&S Guide, contact WAAS Fellows **Dr. Michael Marien** (mmarien@twcny.rr.com) or **Dr. David Harries** (jdsharries@bell.net). Comments on this work in progress are encouraged; also suggestions for funding to make this project sustainable.

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