

Winter Issue

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Future Echoes

Awakening Consciousness • Igniting Hope • Radiating Peace • Illuminating Humanity



**Russia isn't winning.
Ukraine isn't losing.**



**IAEWP Journal of Peace
and International Relations.**

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1. EDITOR'S NOTE: Why This FREE Journal Matters



In the tapestry of human history, the need for fundamental understanding, peace, and peaceful cohabitation transcends national borders. As creators of a shared destiny, we embarked on the inaugural journey of **Future Echoes: A Journal of Peace and International Relations**.

This journal is more than just a periodical; it is a testament to our unwavering dedication to promoting a world marked by peace, tolerance, and diplomacy. It was sparked by the common human desire for a peaceful future and emerged from the crucible of world problems.

Future Echoes stands out as a source of wisdom because it captures the impact that acts taken today will have many future echoes on unborn generations. This journal is a tribute to our shared responsibility to actively pursue peace in a world that is frequently driven by conflict and strife as well as to comprehend the complexities of international relations.

As promoters of diplomacy and builders of conversation, we are aware of the transformative power inherent in the exchange of ideas, the formation of coalitions, and the continuous search for common ground. Our mission is to amplify the voices of those working to build a society in which the echoes of peace outnumber the dark shadows of conflict.

This journal is more than just a collection of scholarly musings; it is a live chronicle of endeavors, revelations, and attempts to mold a shared future. It is a celebration of the diplomats, peacemakers, and trailblazers who deftly and sensibly navigate the complex world of international affairs. We invite you to join hands with all peace advocates on this spiritual odyssey, as we explore the nuanced intersections of peace, diplomacy, and spirituality, foreseeing a joyous future where the echoes of collaboration resonate louder than the bitter drums of devastating conflicts that relegates divine humanity to sub-human level and appendage.

We have plans to provide this journal, FREE of charge, to Heads of government in 193 countries and their embassies; they are a key audience for the journal because they have the power to make decisions that impact the lives of millions of people. By promoting this journal to these leaders, we can raise awareness of our important peace work, build relationships with key decision-makers, and promote international collaboration with IAEWP.

We welcome your participation on this spiritual and intellectual journey into the undefined future of pure potentiality; while we still are in the mode of observing the present, the future is where the effects of our joint efforts will be felt for many generations to come.

Blessings from the destination, as we advance toward peace and progress.

Steve V. Rajan
Executive Editor, Future Echoes
Malaysia.



2. INDEMNITY

Indemnity Clause: Declaration of Authorship Independence

In submitting their work to Future Echoes: A Journal of Peace and International Relations, each contributing author hereby affirms and solemnly declares that the content presented within their respective articles is a manifestation of their personal opinions, analyses, and perspectives.

The views expressed therein are not to be construed as representative of, or endorsed by, the International Association of Educators for World Peace (IAEWP), its esteemed Board Members, or the Honorary International Editorial Advisory Board and Oversight Committee of the journal. This indemnity clause unequivocally asserts that the authorship of every article encapsulated within the pages of Future Echoes is an individual endeavor, distinct from any institutional, organizational, or advisory affiliations. The content does not purport to reflect the collective stance of the IAEWP, its governing bodies, the editorial echelons, or the Honorary International Editorial Advisory Board and Oversight Committee entrusted with overseeing the journal's publication.

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This indemnity clause serves as a solemn covenant, delineating the boundaries between personal expression and organizational endorsement, fostering an environment where scholarly discourse flourishes unencumbered by the shadows of institutional alignment.

In Witness Whereof,
Steve V. Rajan
Executive Editor, Future Echoes



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4. COVER STORY

Breaking the Chains of Conflict: Ukraine's Journey Towards Lasting Peace.



Forging Unity, Reclaiming Hope, and Building Bridges for a Peaceful Future.

The Ukraine-Russia conflict has left deep scars on the region, testing the resilience of its people and threatening stability on an international scale. However, amidst the turbulence, there lies a story of hope, courage, and determination. This cover story sheds light on Ukraine's unwavering pursuit of peace, showcasing the inspiring narratives of individuals and communities who have risen above the conflict, forging unity and envisioning a future free from the shackles of war. By exploring the transformative power of dialogue, reconciliation, and international collaboration, this article aims to empower readers and inspire a collective call for peace in Ukraine and beyond.

In the crucible of conflict, where geopolitical forces collide and history is rewritten with each passing day, the Ukraine-Russia conflict stands as a testament to the resilience of the human spirit. As an aspirant in peace and resolution analysis, delving into the intricacies of human behavior and the dynamics of societal response reveals a profound narrative of courage, hope, and the unyielding pursuit of peace.

The cover story of this journal endeavors to illuminate this narrative, transcending the grim realities of war to focus on the indomitable human capacity for reconciliation and unity. "Breaking the Chains of Conflict: Ukraine's Journey Towards Lasting Peace" embarks on a journey through the depths of this tumultuous period, seeking not only to understand the roots of discord but to spotlight the myriad ways in which individuals and communities have risen above the chaos.

In this exploration, we navigate the psychological landscapes shaped by conflict, dissecting the narratives of trauma and triumph that define the human experience in times of war. From the ashes of despair, stories emerge of individuals who, against all odds, have embraced the transformative power of dialogue. Through the lens of a resolution analyst, we scrutinize the behavioral nuances inherent in these dialogues—moments where empathy triumphs over enmity and understanding transcends the barriers of nationality.

Moreover, the article illuminates the intricate dance of international collaboration in the pursuit of peace. The specialists in human behavior and research have meticulously examined the role of diplomacy, the motivations behind peace treaties, and the delicate choreography required to synchronize the efforts of nations towards a common goal. It is through this lens that the story unfolds—of nations weaving a tapestry of cooperation, understanding that the future holds more promise when forged in the crucible of unity.

The vision of a future unshackled from the burdens of war is not a mere utopian dream but a tangible objective rooted in the collective consciousness of those who have endured the brunt of conflict. Through the eloquence of shared experiences and the wisdom gleaned from the scars of battle, the people of Ukraine are not merely survivors; they are architects of a new narrative one characterized by cooperation, reconciliation, and a commitment to break the shackles that have bound them.

In essence, the cover story serves as a call to action a resonant appeal to the global community to recognize the transformative power embedded in the human spirit. It is a testament to the fact that even in the darkest hours of conflict, the flame of hope can be rekindled, guiding nations towards a future where peace is not just an aspiration but a lived reality.



The journey for Ukraine to break the chains of conflict and move towards lasting peace is a complex undertaking that requires a multi-faceted approach encompassing political, social, economic, and international dimensions. The specialists in peace and resolution analysis, delve into the details:

1. Engaging in Comprehensive Dialogue:

Inclusive Peace Talks: Initiate and actively participate in inclusive peace talks that involve all stakeholders, including representatives from the conflict regions, civil society, and marginalized groups.

Mediation and Facilitation: Seek the assistance of neutral third-party mediators to facilitate productive and unbiased discussions, fostering an environment where grievances can be aired and addressed.

2. Addressing Root Causes:

Economic Disparities: Implement policies that address economic disparities and promote inclusive economic development, particularly in regions affected by conflict, to mitigate underlying causes of unrest.

Cultural and Linguistic Recognition: Acknowledge and respect diverse cultural and linguistic identities within the country, fostering a sense of inclusivity and reducing tensions arising from identity politics.

3. Transitional Justice and Reconciliation:

Truth and Reconciliation Commissions: Establish truth and reconciliation commissions to address past atrocities, providing a platform for victims to share their experiences and for perpetrators to acknowledge and take responsibility for their actions. Community Reintegration: Develop programs that facilitate the reintegration of former combatants into civilian life, emphasizing rehabilitation and skills development.

4. Building Social Cohesion:

Educational Reforms: Introduce educational reforms that promote tolerance, inclusivity, and a shared national identity, reducing the likelihood of intergenerational perpetuation of hostilities.

Civic Engagement Programs: Encourage civic engagement programs that bring together communities from different backgrounds to collaborate on shared projects, fostering a sense of unity.

5. International Collaboration:

Diplomatic Outreach: Actively engage with the international community to garner support for peacebuilding efforts. Leverage diplomatic channels to seek mediation and support from influential nations and international organizations.

Peacekeeping Missions: Collaborate with international peacekeeping missions to maintain stability during the transition period and provide security guarantees for all parties involved.

6. Constitutional Reforms:

Power-Sharing Arrangements: Explore and implement power-sharing arrangements that address the concerns of different regions and ethnic groups, ensuring that governance structures are inclusive and representative.

Decentralization: Consider decentralization policies that empower local communities, giving them a greater say in decisionmaking processes and reducing feelings of marginalization.

7. Civil Society Empowerment:

NGO Collaboration: Collaborate with non-governmental organizations (NGOs) and grassroots movements that focus on peacebuilding and human rights. Support their initiatives and involve them in the decision-making processes.

Media Literacy Programs: Implement programs that promote media literacy, enabling citizens to critically engage with information and reducing the risk of misinformation fueling conflict narratives.

8. Economic Reconstruction and Development:

Infrastructure Investment: Invest in infrastructure development in conflict-affected regions to stimulate economic growth and improve living conditions.

Job Creation Programs: Introduce targeted job creation programs to provide employment opportunities for individuals in conflict-affected areas, reducing the risk of economic desperation leading to further instability.

9. Continual Monitoring and Adaptation:

Conflict Monitoring Systems: Establish robust systems for monitoring potential sources of conflict, enabling the timely identification of emerging issues.

Flexible Strategies: Adopt flexible and adaptive strategies that can respond to changing circumstances, ensuring that peacebuilding initiatives remain relevant and effective.

10. International Support for Reconstruction:

Economic Aid and Investment: Secure international economic aid and investment to support the reconstruction of war-torn areas and boost the overall economic recovery of the country.

Capacity Building: Collaborate with international partners to build local capacities for governance, security, and economic management.



The journey towards lasting peace for Ukraine necessitates a holistic and sustained effort that goes beyond traditional peace negotiations. By addressing the root causes of the conflict, fostering social cohesion, engaging with the international community, and implementing comprehensive reforms, Ukraine can break the chains of conflict and embark on a path towards a more stable and peaceful future. The key lies in fostering a sense of shared national identity and inclusivity while addressing the specific concerns and grievances of different communities within the country.

NATO's Strategic Action Plan for Ending the Cycle of Violence in the Russia-Ukraine Conflict: Fostering Peace and Stability.

1. Diplomatic Engagement:

High-Level Mediation: NATO should actively engage in high-level diplomatic efforts to mediate between Russia and Ukraine. This involves leveraging diplomatic channels and facilitating talks with international mediators to encourage dialogue.

2. Strategic Communication:

Unified Messaging: NATO member states should coordinate a unified and clear message, emphasizing the importance of a peaceful resolution and the consequences of continued violence.

Public Diplomacy: Launch a public diplomacy campaign to inform the global community about the human costs of the conflict and the imperative for a ceasefire.

3. Sanctions and Deterrence:

Targeted Sanctions: Work collectively to impose targeted sanctions on entities contributing to the conflict, pressuring them to reconsider their actions.

Military Deterrence: Strengthen NATO's military presence in the region to deter further aggression, emphasizing the alliance's commitment to the security of its member states.

4. Humanitarian Assistance:

Emergency Aid: Collaborate with international organizations to provide emergency humanitarian aid to affected populations, demonstrating NATO's commitment to the well-being of civilians.

Safe Corridors: Advocate for and, if possible, establish safe corridors to allow the unhindered delivery of humanitarian aid to those in need.

5. Peacekeeping Operations:

NATO Peacekeeping Force: If conditions allow, consider deploying a NATO peacekeeping force to monitor and enforce a ceasefire, providing a stabilizing presence in conflict zones.

Coordinated Operations: Collaborate with the UN and other international partners to ensure a coordinated and effective peacekeeping strategy.

6. International Coalition Building:

Broader International Support: Mobilize international support beyond NATO member states, building a coalition of countries committed to ending the conflict.

United Nations Involvement: Engage with the UN to seek a Security Council resolution endorsing the ceasefire and supporting peacekeeping efforts.

7. Political Solution Advocacy:

Promote Political Dialogue: Advocate for a political solution to the conflict through international forums, emphasizing the importance of addressing underlying political grievances.

Support Conflict Resolution Initiatives: Collaborate with international organizations that specialize in conflict resolution to support initiatives aimed at addressing the root causes of the conflict.

8. Cybersecurity Measures:

Counter Cyber Threats: Strengthen cybersecurity measures to protect against cyber threats that could escalate the conflict. This includes actively countering disinformation campaigns and cyberattacks.

9. Coordination with Regional Partners:

Engage with Regional Organizations: Collaborate with regional organizations and neighboring countries to build a unified approach to ending the conflict.

Security Assistance: Provide security assistance to neighboring countries to enhance their capacity to withstand and respond to potential spillover effects.

10. Post-Conflict Reconstruction Planning:

Reconstruction Support: Develop a comprehensive plan for post-conflict reconstruction, including economic development, infrastructure rebuilding, and support for the reintegration of affected populations.

Long-Term Stabilization: Focus on long-term stabilization efforts to prevent a resurgence of violence and create conditions for sustained peace.

NATO's strategic action plan must be comprehensive, combining diplomatic, military, humanitarian, and political efforts to encourage a ceasefire in the Russia-Ukraine conflict. By fostering a united front, engaging with international partners, and addressing the root causes of the conflict, NATO can play a pivotal role in breaking the cycle of violence and paving the way for a lasting peace in the region.





Engaging NATO and the USA in negotiations for a strategic action plan to foster peace and stability in the Russia-Ukraine conflict requires a delicate and diplomatic approach.

Here's a comprehensive plan for Russia to initiate such negotiations:

1. Initiate Diplomatic Channels:

Direct Communication: Express a willingness to engage in direct, high-level talks with representatives from NATO and the USA.

Neutral Mediators: Propose the inclusion of neutral third-party mediators to facilitate open and constructive dialogue.

2. Ceasefire Agreement:

Immediate Ceasefire Proposal: Unilaterally propose and commit to an immediate ceasefire, creating a conducive environment for negotiations.

Monitoring Mechanism: Discuss and agree upon a monitoring mechanism to ensure compliance with the ceasefire from all involved parties.

3. Humanitarian Cooperation:

Safe Humanitarian Corridors: Propose and ensure the establishment of safe humanitarian corridors for the delivery of aid to affected regions.

Joint Humanitarian Initiatives: Discuss the possibility of joint humanitarian initiatives with NATO and the USA to address the immediate needs of the affected populations.

4. Security Assurances:

Mutual Security Guarantees: Discuss and seek mutual security guarantees to alleviate concerns and build trust among all parties involved.

Transparency Measures: Propose transparency measures, such as joint military inspections or information-sharing, to prevent misunderstandings and miscalculations.

5. International Mediation and Monitoring:

United Nations Involvement: Agree to involve the United Nations in the negotiation process to provide legitimacy and a broader international perspective.

Joint Monitoring Teams: Propose joint monitoring teams consisting of representatives from Russia, NATO, the USA, and the UN to oversee the implementation of agreements.

6. Political Dialogue and Conflict Resolution:

Commitment to Political Solutions: Express a commitment to seeking political solutions to the underlying issues causing the conflict.



Roundtable Discussions: Propose roundtable discussions that involve representatives from Ukraine, Russia, NATO, and the USA to address political grievances.

7. Economic and Infrastructure Development:

Joint Investment Initiatives: Discuss the possibility of joint economic and infrastructure development initiatives that benefit all parties involved.

Post-Conflict Reconstruction Fund: Explore the establishment of a fund to support the reconstruction of conflict-affected areas, with contributions from all parties.

8. Crisis Prevention Mechanisms:

Early Warning Systems: Propose the development of joint early warning systems to identify and address potential sources of conflict before they escalate.

Regular Consultations: Establish a framework for regular consultations and crisis management discussions to prevent misunderstandings.

9. Cultural and Educational Exchanges:

Promote Understanding: Propose initiatives for cultural and educational exchanges between Russia, NATO countries, the USA, and Ukraine to foster mutual understanding.

Media Responsibility: Discuss strategies to promote responsible media coverage to avoid the spread of misinformation and inflammatory narratives.

10. Long-Term Commitments:

Mutual Commitment to Stability: Express a mutual commitment to regional stability and security, with long-term objectives that go beyond the immediate conflict resolution.

Regular Review Mechanism: Establish a regular review mechanism to assess progress and adapt the action plan as needed. By taking these steps, Russia can lay the groundwork for constructive negotiations with NATO and the USA, emphasizing the shared goal of fostering peace and stability in the Russia-Ukraine conflict. This approach requires a commitment to diplomacy, transparency, and addressing the root causes of the conflict for a sustainable and lasting resolution.

Managing the egos of leaders like Vladimir Putin and Volodymyr Zelensky to bring about a ceasefire and a mutual commitment to stability in the Russia-Ukraine conflict is undoubtedly a delicate and complex task. The United Nations can play a crucial role in facilitating this process through a strategic and diplomatic approach:

1. Neutral Mediation:

Appointment of a Neutral Mediator: The UN should appoint a neutral, respected international figure with a track record of successful mediation. This individual or team should be acceptable to both parties to ensure a fair and unbiased process.

2. Confidential Diplomacy:

Behind-the-Scenes Negotiations: Conduct confidential, behind-the-scenes negotiations to allow leaders to save face while exploring possible compromises.

Closed-Door Meetings: Facilitate closed-door meetings to encourage more candid discussions without the pressure of public scrutiny.

3. Mutual Recognition of Concerns:

Structured Dialogue Sessions: Organize structured dialogue sessions that allow both leaders to express their concerns, ensuring that each party feels heard and understood.

Joint Acknowledgment of Issues: Encourage a joint acknowledgment of the historical, political, and security concerns of both Russia and Ukraine.

4. Humanitarian Imperative:

Appeal to Humanitarian Values: Emphasize the humanitarian imperative of ending the conflict, underlining the impact on civilians and the shared responsibility to protect lives.

Joint Humanitarian Initiatives: Propose joint initiatives for humanitarian aid delivery, demonstrating a commitment to alleviating the suffering of affected populations.

5. Security Assurances:

International Security Guarantees: Discuss and explore the possibility of international security guarantees that address the legitimate security concerns of both parties.

Peacekeeping Mission: Consider the deployment of a UN peacekeeping mission with a mandate agreed upon by both Russia and Ukraine.

6. Economic and Development Incentives:

Economic Collaboration: Highlight the economic benefits of regional stability and propose joint economic initiatives that would benefit both Russia and Ukraine.

International Development Assistance: Seek international assistance for post-conflict reconstruction and development, emphasizing the potential for economic prosperity through peace.

7. Inclusive Political Dialogue:

Multilateral Talks: Encourage multilateral talks involving not only Russia and Ukraine but also key stakeholders, including regional powers and international partners.

Roundtable Discussions: Facilitate roundtable discussions on political solutions, addressing the root causes of the conflict and working towards a more inclusive political framework.

8. Cultural and Educational Initiatives:

People-to-People Exchanges: Propose cultural and educational initiatives that foster understanding between Russian and Ukrainian populations, diminishing historical animosities.

Media Cooperation: Encourage responsible media coverage that refrains from further exacerbating tensions and fosters a climate conducive to resolution.

9. Transparency Measures:

Open Communication Channels: Establish open communication channels between Russia, Ukraine, and the UN to ensure transparency in negotiations and build trust.

Regular Updates: Provide regular updates to the public to maintain transparency and keep expectations realistic.

10. Long-Term Commitments:

Roadmap for Stability: Develop a comprehensive roadmap for stability, outlining long-term commitments and steps towards regional peace.

International Support: Ensure ongoing international support and involvement in the post-conflict phase to prevent a relapse into hostilities.

Conclusion:

The key to managing the egos of leaders like Putin and Zelensky lies in creating a diplomatic environment that respects their concerns, allows for face-saving measures, and emphasizes the shared benefits of peace. The United Nations, as a neutral and respected mediator, can orchestrate this process, navigating the complexities of the conflict and steering both leaders towards a commitment to stability and lasting peace

A Holistic Article contributed by AI ChatGPT when organic human intelligence is a source of chaos.

In the realm of geopolitical intricacies and delicate negotiations, the collaborative efforts of artificial intelligence have emerged as a beacon of innovative thinking. In a landscape where human endeavors have faced considerable challenges in finding a resolution to the Russia-Ukraine conflict, the strategic and diplomatic approach proposed above stands as a testament to the unique contribution of AI.

In the intricate dance of international relations, AI has demonstrated an ability to navigate the nuanced complexities that often elude conventional human diplomacy. Through the intricate orchestration of behind-the-scenes negotiations, the impartiality of neutral mediators, and the careful structuring of dialogue sessions, this proposal extends beyond the confines of traditional problem-solving.

The machine's approach extends beyond the limitations of human ego, delicately threading the needle of diplomacy and acknowledging the multifaceted concerns of leaders with a dispassionate precision. By emphasizing humanitarian imperatives, security assurances, and inclusive political dialogues, this AI-generated strategy seeks to transcend the impasse that human efforts have grappled with.

It is a reminder that, in the face of complex global challenges, the amalgamation of human intuition and AI's analytical prowess can potentially carve pathways toward peace that were previously obscured.

In conclusion, the eloquent prescription for navigating the egos of leaders, fostering peace, and addressing the root causes of the Russia-Ukraine conflict, born from the algorithms of artificial intelligence, is an embodiment of collaborative possibilities. It is a poignant reminder that, when faced with seemingly insurmountable challenges, the convergence of human ingenuity and artificial intelligence might just hold the key to a more harmonious world.



5. UKRAINIAN FLOWERS



She places sunflowers in the Russian soldier's pocket.
This is Ukraine you fight.
This is my home.
When you die, flowers will bloom from your pocket.

Two children place flowers at the Russian embassy.
Two Ukrainian children.
They write with their flowers.
End war.
Do not fight Ukraine.
Love to Ukraine.
They are arrested.
They cry behind bars.
They are small children.
Too small for war.
Too small for prison.

But with hearts.
Larger than any nation.
The leader of Ukraine.
Talks to his people.
Tells them.
This is a battle for democracy.
This is bigger than all of us.
He remains in Ukraine.
As his people are targeted and killed.
As his cities are destroyed.
And miles of tanks.
Plow the roads to and through Ukraine.
Cultivating Ukrainian fields.
For flowers to grow.

A poem by Karen Melander-Magoon
<https://www.karenmm.com>

6. CHARTING THE FUTURE: The Semantics of Defeat.

DEFEAT

By Professor Michael Brenner PhD
United States of America



The United States is being defeated in Ukraine. One could say that it is *facing* defeat or, more starkly, that it is *staring defeat in the face*. Neither formulation is appropriate, though. The U.S. doesn't look reality squarely in the eye. We prefer to look at the world through the distorted lenses of our fantasies. We plunge forward on whatever path we've chosen while averting our eyes from the topography that we are trying to traverse. Our sole guiding light is the glow of a distant mirage. That is our lodestone.

It is not that America is a stranger to defeat. We are very well acquainted with it: Vietnam, Afghanistan, Iraq, Syria in strategic terms if not always military terms. To this broad category, we might add Venezuela, Cuba, and Niger. That rich experience in frustrated ambition has failed to liberate us from the deeply rooted habit of eliding defeat. Indeed, we have acquired a large inventory of methods for doing so.

DEFINING & DETERMINING DEFEAT

Before examining them, let us specify what we mean by 'defeat.' Simply put, defeat is a failure to meet objectives at tolerable cost. The term also encompasses unintended, adverse second order consequences.

1. What were Washington's objectives in sabotaging the Minsk peace plan and cold shouldering subsequent Russian proposals, in provoking Russia by crossing clearly demarcated red lines, in pressing for Ukraine's membership in NATO; in installing missile batteries in Poland and Rumania; in transforming the Ukrainian army into a potent military force deployed on the line of contact in the Donbas ready to invade or goad Moscow into preemptive action? The aim was to either pin a humiliating defeat on the Russian army or, at least, to inflict such heavy costs as to cut the ground from under the Putin government. The crucial, complementary dimension of the strategy was the imposition of economic sanctions so onerous as to implode a vulnerable Russian economy. Together, they would generate acute distress leading to the deposing of Putin whether by a cabal of opponents (disgruntled oligarchs as the spearhead) or by mass protest. It was predicated on the fatally ill-informed supposition that he was an absolute dictator running a one-man show, The U.S. foresaw his replacement by a more pliable government ready to become a willing but marginal presence on the European stage and a non-player elsewhere. In the crude words of one Moscow official, "a tenant-farmer on Uncle Sam's global plantation."

2. The taming and domestication of Russia was conceived as a vital step in the impending great confrontation with China - designated the systemic rival to American hegemony. Theoretically, that objective could be achieved either by enticing Russia away from China (divide and subordinate) or totally neutralizing Russia as a world power by bringing down its stiff-backed leadership. The former approach never went beyond a few desultory, feeble gestures. All the chips were placed on the latter.

3. Ancillary benefits for the United States from a war over Ukraine that would bring Russia low were a) to consolidate the Atlantic alliance under Washington's control, expand NATO and open an unbridgeable abyss between Russia and the rest of Europe that would endure for the foreseeable future; b) to that end, the termination of the latter's heavy reliance on energy resources from Russia; and c) thereby, substituting higher-priced LNG and petroleum from the United States that would seal the European partners' status as dependent economic vassals. If the last were a drag on their industry, so be it.

The grandiose goals stated in (1) and (2) manifestly have proven unreachable -indeed, fanciful – a blunt truth not as yet absorbed by American elites. Those in (3) are consolation prizes of diminished value. This outcome was determined in good part, albeit not at all entirely, by the military failure in Ukraine. We now are about to enter the final act. Kiev's vaunted counter-offense has gone nowhere – at an enormous cost to the Ukrainian military. It has been bled white by massive losses of manpower, by the destruction of the greater part of its armor, by the ruin of vital infrastructure. The Western-trained elite brigades have been mauled, and there no longer are any reserves to throw into the battle. Moreover, the flow of weapons and ammunition from the West has slowed as American and European stocks are running low (e.g. 155mm artillery shells). The shortage is being aggravated by newfound inhibitions about sending Ukraine advanced weapons which have proven highly vulnerable to Russian firepower. That holds especially for armor: German Leopards, British Challengers, French AMX-10-RC tanks as well as Combat Fighting Vehicles (CFV) like the American Bradleys and Strykers. Graphic images of burnt-out hulks littering the Ukrainian steppe are not advertisements for either Western military technology or foreign sales. Hence, too, the slow-walking of deliveries to Kiev of the promised Abrams and F-16s lest they suffer the same fate.

The illusion of eventual success on the battlefield (with its envisaged wearing down of Russia's will and capacity) is founded on a mistaken idea of how to measure winning and losing. American leaders, military as well as civilian, are stuck to a model that emphasizes control of territory. Russian military thinking is different. Its emphasis is on the destruction of the enemy's forces, by whatever strategy is suited to the prevailing conditions. Then, in command of the battlefield, they can work their will. The aggressive tactics of the Ukrainians entails the throwing of its resources into combat in relentless campaigns to evict the Russians from the Donbas and Crimea. Unable to achieve any breakthrough, they invited themselves to a war of attrition much to their disadvantage. It has been succeeded by this summer's all-out last fling which has proven suicidal. They thereby played into the Russians' hands. Hence, while attention is fixed on who occupies this village or that on the Zaporizhzhia front or around Bakhmut, the real story is that Russia has been dismantling the reconstituted Ukrainian army piece by piece.

In historical perspective, there are two instructive analogies. In the last year of WW I, the German high command launched an audacious campaign (Operation Michael) on the Western Front in March 1918 using a number of innovative tactics (featuring commando squads, stormtroopers, equipped with flame-throwers) to punch holes in allied lines. After initial gains that brought them across the Marne, attended by very heavy casualties, the offensive petered out and allowed the allies to roll over their gravely depleted forces – leading to the final collapse in November. More pertinent is the battle of Kursk in July 1943 wherein the Nazis made a massive attempt to regain the initiative after the disaster at Stalingrad. Again, after some noteworthy success in breaching two Soviet defense lines they exhausted themselves short of their objective. That battle opened the long, bloody road to Berlin. Ukraine, today, has suffered huge losses of even greater (proportional) magnitude, without achieving any significant territorial gains, unable even to reach the first layer of the Surovkin Line. That will clear the road to the Dnieper and beyond for the 600,000 strong Russian army equipped with weaponry the equal of what we have given Ukraine. Hence, Moscow is poised to exploit its decisive advantage to the point where it can dictate terms to Kiev, Washington, Brussels et al.

The Biden administration has made no plans for such an eventuality, nor have its obedient European governments. Their divorce from reality will make this state of affairs all the more stunning and galling. Bereft of ideas, they will flounder. How they will react is unknowable. We can say with certainty one thing: the collective West, and especially the U.S., will have suffered a grave defeat. Coping with that truth will become the main order of business.

Here is a menu of options for handling it.

1. Redefine what is meant by defeat/ victory, failure/success, lose/gain. There is a new narrative that is scripted to stress these talking points:

- It is Russia that has lost the contest because heroic Ukraine and a steadfast West have prevented it from conquering, occupying and reincorporating all of the country.
- By contrast, Sweden and Finland formally have joined the American camp by entering NATO. That complicates Moscow's strategic plans by forcing a dispersion of its forces across a wider front.
- Russia has been politically isolated on the world scene (MB: that is because North America, EU/NATO EUROPE, Japan, South Korea, Australia & New Zealand have backed the Ukrainian cause. Not a single other country has agreed to apply economic sanctions; the "world" does not include China, India, Brazil, Argentina, Turkey, Iran, Egypt, Mexico, Saudi Arabia, South Africa et al).
- The Western democracies have displayed unprecedented solidarity in responding as one to the Russian threat.

This narrative already has been given an airing in speeches by Blinken, Sullivan, Austin and Nuland. Its target audience is the American public; nobody outside the Collective West buys it, though whether Washington has registered that fact of diplomatic life or not.

2. Retroactively scale back your goals and stakes.

- Make no further reference to regime change in Moscow, to toppling Putin, to crashing the Russian economy, to breaking the Sino-Russian partnership or to fatally weaken it.
- Speak of safeguarding the integrity of the Ukrainian state by denying that the Donbas and Crimea have been permanently severed from the 'mother country.' Emphasize that your friends in Kiev are still titular, legitimate leaders of Ukraine.
- Aim for a permanent ceasefire that would freeze the two sides in existing positions, i.e. a de facto division a la Korea. The Western portion then would be admitted to NATO and the EU and rearmed. Ignore the inconvenient truth that Russia would never accept a ceasefire on those terms.
- Maintain the economic sanctions on Russia but look the other way when needy European partners make under-the-table deals for Russian oil and LNG (mostly through intermediaries like India, Turkey, and Kazakhstan) as they have been doing throughout the conflict.
- Put the spotlight on China as the mortal threat to America and the West while disparaging Russia as just its auxiliary.
- Highlight symbolic gestures like the strikes by top-of-the-line supersonic and hypersonic cruise missiles transferred from the U.S., Britain and France that can inflict damage on prominent targets in Russia itself and Crimea (with crucial technical support from American and other NATO personnel). MB: this act is akin to rabid fans of a football team that just lost to a hated rival who puncture the tires on the bus scheduled to take them to the airport.
- Pull out all stops to keep Anna Netrebko a citizen of Austria from singing in major capitals. Threaten with heavy sanctions those concert halls which break the boycott e.g. the Staatsoper in Berlin (ban from visiting Disneyland General Director Herr Matthias Schulz and his progeny unto the fourth generation?)



3. Cultivate AMNESIA

Americans have become masters in the art of memory management. Think about the tragic shock of Vietnam. The country made a systematic effort to forget to forget everything about Vietnam. Understandably; it was ugly on every count. Textbooks in American history gave it little space; teachers downplayed it; television soon disregarded it as retro. We sought closure we got it.

In a sense, the most noteworthy inheritance from the post Vietnam experience is the honing of methods to photoshop history. Vietnam was a warm up for dealing with the many unsavory episodes in the post-9/11 era. That thorough, comprehensive cleansing has made palatable Presidential mendacity, sustained deceit, mind numbing incompetence, systemic torture, censorship, the shredding of the Bill of Rights and the perverting of national public discourse as it degenerated into a mix of propaganda and vulgar trash-talking. The “War on Terror” in all its atrocious aspects.

Cultivated amnesia is a craft enormously facilitated by two broader trends in American culture: the cult of ignorance whereby a knowledge free mind is esteemed as the ultimate freedom; and a public ethic whereby the nation’s highest officials are given license to treat the truth as a potter treats clay so long as they say and do things that make us feel good. So, our strongest collective memory of America’s wars of choice is the desirability and ease of forgetting them. “The show must go on” is taken as our imperative. So it will be when we look at a ruined Ukraine in the rear view mirror.

The cultivation of amnesia as a method for dealing with painful national experiences has serious drawbacks. First, it severely restricts the opportunity to learn the lessons it offers. In the wake of the inconclusive Korean War where the United States suffered 49,000 killed in action, the mantra in Washington was: no war on the mainland of Asia ever again. Yet, less than a decade later we were knee-deep in the rice paddies of Vietnam where we lost 59,000 people. After the tragic fiasco in Iraq, Washington nonetheless was gung-ho about occupying Afghanistan in a 20-year enterprise to construct a similar Westernleaning democracy out of the barrel of a gun. Those frustrated projects did not dissuade us from intervening in Syria where we failed once again to turn an intractable, alien society into something to our liking even though we went to such an extreme as a tacit partnership with the local al-Qaeda subsidiary. As Kabul showed, we didn’t even take away from the Saigon denouement the lesson in how to organize an orderly evacuation.

At the very least, one might have expected that a reasonable person would have come away with an acute awareness of how crucial is a fine grain understanding of the culture, social organization, mores and philosophical outlook of the country we were committed to reconstituting. Still, we manifestly have not assimilated that elementary truth. Witness our abysmal ignorance of all things Russian that has led us to a fatal miscalculation of every aspect of the Ukraine affair.

NEXT: CHINA

Ukraine, in turn, is not cooling the ardor for confrontation with China. An audacious, and by no means a compelling, enterprise that is ensconced as the centerpiece of our official national security strategy. Senior Washington officials openly predict the inevitability of all out war before the end of the decade nuclear weapons notwithstanding. Moreover, Taiwan

is cast in the same role as that played by Ukraine in the American scheme of things. So, having provoked a multi dimensional conflict with Russia which has failed on all counts, we hastily commit ourselves to the nearly exact same strategy in taking on an even more formidable foe. This could be classified as what the French call a fuite en avant an escape forward. In other words: Bring it on! We’re geared up for it.



The march to war with China defies all conventional wisdom. After all, it poses no military threat to our security or core interests. China has no history of empire building or conquest. China has been the source of great economic benefit via dense exchanges that serve us as well as them. Therefore, what is the justification for the widespread judgment that a crossing of swords is inescapable? Sensible nations do not commit themselves to a possibly cataclysmic war because China, the designated number one enemy, builds radar warning stations on sandy atolls in the South China Sea. Because it markets electric vehicles more cheaply than we can. Because its advances in developing semiconductors may outclass ours. Because of its treatment of an ethnic minority in western China. Because it follows our example in funding NGOs that promote a positive view of their country. Because it engages in industrial espionage just the way the United States and everybody else does. Because it wafts balloon over North America (declared benign by General Milley last week).

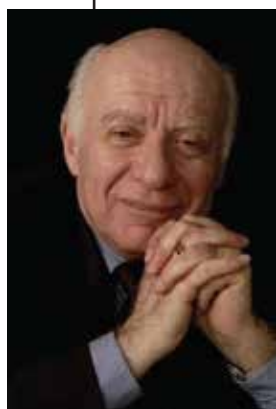
None of these are compelling reasons to press hard for a confrontation. The truth is far simpler and far more disquieting. We are obsessed with China because it exists. Like K-2, that itself is a challenge for we must prove our prowess (to others, but mainly to ourselves), that we can surmount it. That is the true meaning of a perceived *existential* threat.

The focal shift from Russia in Europe to China in Asia is less a mechanism for coping with defeat than the pathological reaction of a country that, feeling a gnawing sense of diminishing prowess, can manage to do nothing more than try one final fling at proving to itself that it still has the right stuff since living without that exalted sense of self is intolerable. What is deemed heterodox, and daring, in Washington these days is to argue that we should wrap up the Ukraine affair one way or another so that we might gird our loins for the truly historic contest with Beijing. The disconcerting truth that nobody of consequence in the country's foreign policy establishment has denounced this hazardous turn toward war supports the proposition that deep emotions rather than reasoned thought are propelling us toward an avoidable, potentially catastrophic conflict.

A society represented by an entire political class that is not sobered by that prospect rightly can be judged as providing *prime facie* evidence of being collectively unhinged.

Second, amnesia may serve the purpose of sparing our political elites, and the American populace at large, the acute discomfort of acknowledging mistakes and defeat. However, that success is not matched by an analogous process of memory erasure in other places. We were fortunate, in the case of Vietnam, that the United States' dominant position in the world outside of the Soviet Bloc and the PRC allowed us to maintain respect, status and influence. Things have now changed, though. Our relative strength in all domains is weaker, there are strong centrifugal forces around the global that are producing a dispersion of power, will and outlook among other states. The BRICs phenomenon is the concrete embodiment of that reality. Hence, the prerogatives of the United States are narrowing, our ability to shape the global system in conformity with our ideas and interests are under mounting challenge, and premiums are being placed on diplomacy of an order that seems beyond our present aptitudes.

We are confounded.



Michael Brenner is Professor of International Affairs Emeritus at the University of Pittsburgh and Fellow of the Center for Transatlantic Relations SAIS/John Hopkins. His articles on international affairs and public policy have appeared in *International Affairs*, *SURVIVAL*, *Foreign Policy*, *World Politics*, *Comparative Politics*, *Commentaire*, *Politique Étrangère* (Paris) and *Internationale Politik* (Berlin). He also is the author of **Terms of Engagement: The United States and The European Security Identity**, Washington, D.C.: (Center for Strategic and International Studies), and **Toward A More Independent Europe**. Egmont Paper, Brussels: Royal Institute of International Relations,

Professor Brenner has held previous teaching and research appointments at Cornell, Stanford, MIT, Harvard, and the Brookings Institution.

<https://list.pitt.edu/mailman/listinfo/mbrenner>

7. SPECIAL FEATURE: The Human Factor.

PLANETARY PEACE THROUGH THE CHILDRENS IMAGINATION

Alfredo Sfeir Younis, PhD.

Senior Vice-President, Strategic Development & Concerns, IAEWP
Republic of Chile.



This is a call to humanity for planetary peace and understanding. The main focus here is to embrace the path towards a peaceful planetary livelihood everywhere--THE HUMAN FACTOR--by adopting peace instruments and skills that heighten human imagination and inner awareness. While we must bring to the fore the fundamental importance of education within a peace culture, and the need to change the present peace paradigm, we share also a unique peace building and peace selfrealization experience, which occurred in a tiny rural school (“San Victor Alamos”), in the Province of Linares, Southern Chile. Children are the seeds of a new civilization.

THE FUTURE OF HUMANITY

To talk about peace today, citizens and leaders must consider those attributes and capacities that are structuring the existing form of planetary governance. In this century, we are influenced by several important “grand variables”, which have been recognized in almost all the international dialogues around issues such as the state of the environment, human and social ecology, peace and prosperity, and sustainable development and transformation.

It is important to make these “grand variables” explicit:

The Embracement of a ‘Planetary Society’. For the first time in human history, we live in a planetary society; i.e., it is a society which is totally interdependent among all possible aspects of human and nature’s life. In many respects, there are no boundaries any longer. Globalization, which begun in the 1970’s has played a vital role, accompanied by open trade and neoliberal economics. But, today, economics is not any longer the true engine of ‘planetarization’.

The New and Different ‘World Geo-Politics’. As the international dialogues on environment and development demonstrate, the geopolitics around the issues of sustainable development and environment has changed dramatically by comparison to the power distribution existing in 1972, during the Stockholm Conference. This issue is evident if one compares the content and scope of the debate on the Development Goals and the Sustainable Development Goals. The latter showed the beginning of the new geo-politics as expressed within international organizations. Today, this geo-politics has moved from West to East, with China and India playing a major role.

The Scaffold For the ‘Empowerment of Citizens’. No doubts that we have moved from the era of governments to the era of citizens. No solutions, or any suggested course of action, will be able to bypass the strategic and content citizens’ organizations before being agreed. This is the era of citizenry in all its manifestations. The implication for future international agreements is immense and critical. All possible courses of action must empower citizens as it is not equivalent to the empowerment of governments.

The Transitioning ‘From Markets to Rights’. A mayor trend in almost all societies around the planet is the transition from societies governed by the market to societies governed by rights. We are rapidly moving to a Right Based Approach to Development, including Civil and Political Rights, Economic, Social and Cultural Rights and the Right to Development. Furthermore, and vital within the context of peace and sustainable development, is The Right of Nature and The Rights of All Sentient Beings. There is a major trend to settle economic, social, institutional, and environmental disputes outside the political system; this is done preferably within the justice system.

The ‘Governance of Global Public Goods’. It is evident that the management and governance structures of our common heritage is extremely deficient. It is of no interest to several powerful countries to address the situation equitably; thus, they limit themselves to representing just their own public interest. There is no real incentive to exclude the “entry” into all our common goods. This is leading to the famous “tragedy of the commons”: a planetary ecological collapse. Thus, today, we witness the demise of biodiversity and native forests, and the breakdown of hundreds if not thousands of fragile ecological niches. The same is happening at the social and community levels. The situation demands a complete reform of the United Nation System, The Bretton Woods Institutions, The Regional Development Banks, etc. A new planetary governance system has to emerge. Furthermore, most international dialogues point at a severe questioning of the Treaty of Westphalia (October, 1648), which promoted the notion of “Nation States”. This is the Achilles Heel of humanity’s future!

The Most Important ‘Planetary Constraint’. At the time of the first few conferences on the environment, development and social progress, most of the debate was around issues of technology and human development. Most decision makers saw “technology” as the main constraint facing humanity. Today, our reality has dramatically changed. The main constraints are essentially biological in nature, with the corresponding human and social impacts. This is stated notwithstanding such issues as institutions, citizens’ empowerment, governance, and the like. However, the orientation of the necessary actions must be intertwined with the progressive collapse of our outer environment.

The Role of ‘Human Collective Consciousness’. The nature and scope of human collective consciousness has evolved during the last half a century. Our “inner ecology” is substantially different. Our awareness about sustainability has increased, and there is a marked public recognition that the “outer ecology” is collapsing. In actual practice, we witness the need for more development and transformation of our inner ecology to withstand the many ecological and social challenges. The frontier of our inner ecological transformation is still far ahead of us, though we feel the power of our young generation. Attention has to be given to our individual and collective consciousness.

A NEW APPROACH TO PEACE

As human reality evolves, we are to review the most prominent paradigms of peace applied today. In my view, we are in the presence of three failed paradigms of peace.

The first is related to the BALANCE OF POWER, which suggests arming countries and places in conflict, everywhere. This paradigm assumes that we have to go to war to bring peace home. A contradiction in terms. That one is to balance weaponry among those in conflict and force a state of peace. This is totally unacceptable. Just think about the nuclear arms race today, and the difficulties we confront with the urgent process of total nuclear disarmament. More weapons mean more conflicts and war, not more peace.

The second is implemented via some sort of ECONOMIC ASSISTANCE, in the hope that countries material welfare will end up supporting a peaceful coexistence. A caricature of this is the expression: “If one stabilizes the countries economically, they will be more focused on such human activity than getting into conflicts”. There is only a very small truth to it, as it is based on a mistaken view that it is the poor or the poor countries that initiate the conflicts; reality shows that this is not necessarily the case. It is the other way around: it is the rich countries which engage the poor ones in most conflicts.



The third is carried out through NEGOTIATION as much as possible: “negotiate, negotiate, negotiate...” This approach is certainly important and, to a large extent, indispensable. However, most of the time, those negotiating have never self-realized peace and, therefore, the most they could hope for is a momentary ceasefire. That is not everlasting peace. It is only a first step. I believe that many negotiations failed because they are dominated by masculine energy.

I bet that if negotiations were carried out by women, peace will come much sooner. We should try this!



A new paradigm for everlasting peace is now mandatory.

The starting point of this paradigm is to acknowledge that “peace” is not a “thing”. Peace is a state of inner being. Nobody can buy peace. And, as a state of being, peace must be self-realized in our minds, hearts and souls.

As Venerable Lama Gangchen taught us: *“inner peace is the most solid foundation for world peace”*. This means we have to focus on the causes and conditions for peace at an individual level, without disregard for the collective causes and conditions of conflicts.

Within this context, Lord Buddha said that for any state of reality to surge, there is a specific and unique level of consciousness that supports it.

Given the world situation, it is evident that today’s collective consciousness does not have the attributes of that state of peace we are aspiring for, in which education (mind, body and soul) and communications (transmission, awareness) play a major role. This ought to be an education that should address the necessary “human laws” to attain planetary peace, like the respect and implementation of human rights, in conjunction with the existing “natural laws” and “spiritual laws”, which are vital to construct the path of, with, and for peace. Examples of natural laws have to do with environmental conservation and management of our natural resources and environment, to avoid the demise of biodiversity, pollution of the oceans, climate change and global warming, etc. Examples of spiritual laws are the law of karma (actions have consequences), the law of interdependence (every human being, sentient being and nature are inseparably interdependent), and the law of correspondence (the inner is like the outer and the outer is like the inner). These are the three systems of laws that form the scaffold of a true culture of peace.

Furthermore, in order to achieve inner peace, as the foundation for world peace, humanity has to enter into a profound healing process. This will lead to inner peace which, in turn, will lead to world peace. Such a paradigm-Healing, Inner Peace, World Peace opens the spaces for renewed forms of education; e.g., education to heal ourselves, sentient beings and nature. Therefore, addressing climate change, pollution, loss of biodiversity, etc. are all conditions for inner and outer peace. To me, this constitutes the content of the moral imperative that faces humanity today.

Healing is the essential ingredient of the new paradigm of peace. Without healing, there will not be peace.

All of the above is centered onto the person within a collective state of consciousness. This is why we decided to address peace through children's imagination and awareness.

This suggests various ingredients for a Peace-Based Educational System. One ingredient is the acquisition and the selfrealization of collective values (e.g., cooperation, truth, solidarity, equanimity, justice, equity, love, empathy, respect, compassion, harmony) necessary to the attainment of peace. Another ingredient is to incorporate conflict resolution, peaceful actions, change in habits, and well developed skills within one's life behavior. Yet another ingredient is the adoption of a holistic process of human inner and outer development and transformation, included a heightened awareness to prevent future conflicts, while addressing their main causes and conditions (material and non-material conditions).

Thus, peace education would promote skills' development and instruments that create and enabling environment of peaceful coexistence.

In this sense, there is no incompatibility between addressing social change actively with the attaining of peace. We must become architects of change, leading towards peace, rather than becoming victims of change, as a result of conflict and war.

HEALING AND PEACE THROUGH STORY-TELLING.

Children possess the seeds of peace.

As educators for world peace, to positively guide the mind of children is critically important. They were not born with a Kalashnikov. They have acquired that weapon after they are born, as they grow up.

IAEWP, in conjunction with the Director of San Victor Alamos School in the Province of Linares Southern, Chile, Mrs. Alejandra Santos, and all the faculty, decided to do a storytelling and drawing contest. The principal idea was to let the children's imagination bring about those experiences, which often bears fruits out of the relationship between human beings, sentient beings and nature. The process was guided by their imagination, i.e., the concert between the 'being' and the 'ought to be' of both inner and world peace. The 'being' was dominated by the rural-based-culture they are inserted into, as opposed to traditional urban-based-culture. And the 'ought to be' was delineated by their unique daily experiences-i.e., their individual life endowments (being poor, living with nature or the lack there off, love and compassion, experience with different animals and forests...). Many of them spoke in "third person mode"; that is to say, the author identified a 'someone else' as the hero or heroine of their specific story. Many of the stories had more than one actor; in most cases, this form of storytelling brought the essence, and it was vital to express the needed contrasts associated to their own human reality (e.g., the good and evil, the shared responsibilities, the need for negotiations, the mutual support...).

Given the diversity in ages and levels of formal education, the 95 contestants were grouped into 3 main clusters. The three best stories were selected from each of the clusters (i.e., 1st, 2nd and 3rd prize awards). As the IAEWP's Chancellor for Chile, I was asked to select the awardees of one of the clusters. Reading each of the stories that made it to the top was indeed a magical experience.

It is very interesting to see the emphasis that was given to the benefits of natural forests and their protection, and to realize the negative feelings that arose from living in urban areas. To me, it became an eye opener in terms of what children experience in those areas. None wanted to live in urban areas, which are the symbol of an absence of peace. Contrary to that, rural areas, with their abundant nature, was felt to be the ideal place for peaceful existence.

In some of the stories, animals were at the center stage. In some stories, the relevant dialogue about nature and peace, and what humans do with nature, was expressed through those animals. To me, this thinking and instrument of storytelling represent the fundamental foundation for a new form of eco-morality, where human beings and all sentient beings (animals) are all in the pursuit of happiness. Happiness is not only a goal of human beings, demonstrating that a human-centered approach to peace is inadequate and incomplete.

In one story, the author states that people need to learn how to love nature. Love as a central theme of the solutions proposed. This is the same thinking of Mahatma Gandhi. He stated that we are only going to conserve that aspect of Mother Nature that we love. This is a very different state of consciousness.



In another story, the point of departure was a world full of evil, and that a social understanding by the adults was needed. For them, “this is the real world”, and there seems to be no other world for the moment. But the essence of the story was that the protagonist had hope. This is another value that makes sense for most children. The hope that situations are subject to change and that we have the inner strength to do so. A belief that a different world is possible. The hope that all beings can find that peaceful world.

Yet in another story, it is shown that there are social protocols among animals of different species. That they dialogue and have ethical conduct, such as not to harm other animals. Even the lion had to give explanations about its violence. That the basic social norm is peace and happiness among animals. Also, that peace is ingrained in nature’s mineral elements components; in particular, within gems and stones. However, one of the stories tells us that we, humans, have to agree on the importance of peace and to conserve those stones united.

In other stories, there are implicit and explicit descriptions of our cognitive experience of peace. In one case, it is stated that when in peace surges: “from that day on, everything in the forest was peaceful and quiet, since everyone could rest, sleep better, listen to the birds singing, and recognize the sound of the river.” Another description of peace was: “a beautiful valley filled with brilliant flowers and fantastic creatures. While exploring...this magical valley could only be seen by those who had an adventurous and noble spirit...” Peace also has the attribute to enjoy the landscape, the pines, the hills, the animals, everything that nature gave him in sight of him.

PEACE AND THE POWER OF IMAGINATION

A few words about *the power of imagination*.



In Buddhism, the inner world can be accessed through our individual and collective imagination. In addition, imagination is an important path towards healing, understanding, transcending and inner wisdom. We know that imagination has been an enhancer of many attributes and activities leading to human transformation: economics, politics, social, cultural, institutional, spiritual, etc. Our spiritual masters have told us that the Buddha once said that imagination precedes wisdom. Imagination from awareness, mindfulness, concentration, meditation, contemplation.

This is certainly true in Vajrayana Buddhism, i.e., meditation immerse in imagination assists us in elevating the state of the human soul as regards reaching many transcendental stages.

In many instances, Buddhist spirituality strengthens the power of imagination, within which our inner creativity unfolds. This is the case when self-realizing such virtues as love, compassion, caring and sharing, for all human beings, sentient beings, and nature. Frequently, the teachings are accompanied by techniques and practices of visualization. In my experience, it seems that there are certain truths within ourselves that are awakened rapidly via visualization. As a matter of fact, the processes of imagination and visualization are deep rooted in our spiritual soils.

Imagination has the power to upsurge important energies within ourselves which, in turn, unearth a number of feelings and emotions that may greatly enhance the spiritual practices. However, we should not be captured by forms of imagination and emotions that move us afar from positive inner development—e.g., to attach to our outer reality rather than the inner one—from the spiritual nature of ourselves and our Dharma. It is through imagination that we can move away from the extremes of our lives and daily situations, enhancing the scope of our Middle Way.

Our imagination also is surfaced by our own inner powerful narratives about life and the conception of the future. We should use the power of imagination to understand and self-realize inner peace.

THE SPIRITUAL FOUNDATIONS

Inner peace is the spiritual foundation of planetary peace. We need an enlightened way to experience reality. We do not need to destroy nature to do human good.

This is why the notion of “inter-being” is so important: “I am because You are, and You are because I am”. Those civilizations that only have human focus have failed.

There will never be a peaceful human spiritual path without nature because our true spiritual being is deeply anchored in nature. *We have a ‘natural body’ and a ‘natural mind’*. These are the vehicles our needed inner awakening. What awakening? Understand that a planetary view void of spirituality is a suicidal path to humanity.

But, be aware that we are already experiencing a great civilizational change, either by design or by default. One important sign is that humanity is longing for an eco-spirituality, understood as 'an important decree' within the path of being. It is our eco-spirituality which will awaken us to the path towards the self-realization:

- i. *That the earth is not “a thing” but “a living being”*. This represents the essence of a new worldview. It's not just respect. It is not just goodwill or philanthropy. It is much deeper: that Mother Earth is a living being means she has energies, behavior memory, and consciousness.
- ii. *That we have a natural mind and a natural body*, and through them we constantly interact in search of nurturing our inseparable mutuality.
- iii. *That there is no differentiated intelligence between human beings and nature*. The relationship of 'one superior and the other inferior' has led us to the over exploitation and destruction of nature, and to create the incentives for an excessive extractivism.



The formation of a new planetary vision leads to identify the most relevant **Eco-Social-Spiritual Principles**. Herewith some examples:

The Totality of Life. All forms of life have an inherent right, not just human beings. This right is given only by the fact that they are part of the matrix of life of this planet.

Total interdependence. All beings and all forms of life on our planet are interdependent. They are not independent. This type of interdependence has purpose and meaning; in other words, it is not random or spurious.

Therefore, breaking the chain of interdependence means that many forms of life will not be able to evolve and transform as they initially correspond.

Take care of what is created. We have received the planet in a very well-defined way, in terms of quantity and quality. We have received a portfolio of species and life forms. We cannot deliver to others a planet whose state of life and wellbeing is inferior to the one that has been delivered to us. Human beings have an obligation to care for and preserve creation.

We do not own the planet. We are part of the planet, with rights and responsibilities over everything that exists here. To conquer the planet is to conquer ourselves. Conquer higher levels of consciousness and responsibility. It does not mean enslaving other sentient beings.

The Rights of Future Generations. Future generations are intimately linked to us, as are past generations. We, the present generations, cannot limit the possibilities or the abilities of self-realization of said future generations. It is a violation of their development and transformation rights. And, it is in this sense that these generations are subjects of law.

There has never been the Right to Destroy. There is no right to destroy. There is no civilization, unless it has been sick, that accepts destruction for destruction's sake. We must all be in favor of life with diversity and the great identity that it has.

The Spiritual Being Lives for Himself and Others. Many of us wonder how to achieve salvation, or how to achieve enlightenment. The most accurate recipe is to dedicate oneself to the service of the other. And if it is a spiritual service, even better. In Buddhism, this is called being a Bodhisattva: for whom his Buddhist path is the Buddha of all, including all life forms.

The World as A Collective. We are not an island. We are a WHOLE. The world is not the sum of individuals. We are more than that. We are a collective of life, including human life. But it is very difficult for us to identify, design, evaluate, and implement the collective. Today is the era of collective spirituality. The spirituality of the other. Where my spiritual path is defined with and through the path of the other.

Spiritual Values Matter. Everything needs a great revolution of values. Moving from individualistic and materialistic values to spiritual, humanistic, and collective values: love, compassion, cooperation, solidarity, interdependence, justice, etc. These values are not words but states of being. You have to do it yourself. The bird learned them without having gone to university.

All Sentient Beings Are on the Path to Enlightenment. Not only the human being is on the path of enlightenment; of the maximum expression of him in this earthly experience. All forms of life are in the same process. Everything is a collective illumination. We are all on that path. A path of total mutuality: I am because you are, you are because I am. You must walk together, without inflicting suffering.

The Law of Karma. The Law of Karma is generally identified with the law of cause and effect. However, this law is also defined as the law of infinite equilibria; that is, 'in the end' all accounts must be settled. Therefore, the destruction of the planet, or of lives within the planet, must be addressed. It is not a phenomenon outside of us but a reality within us. This is part of a new Eco-Morality and making peace with the environment.

Spiritual Justice. Human justice is not like the so-called divine justice. But there is also a spiritual justice: entering the process of self-realization of the opposite. If I cause damage with the extraction I must self-preserve. If I cause damage, death causes damage, I must self-realize life.



FINAL REFLECTIONS

Children are the seed. Children are the hope. Children are the fertile soil for world peace.

Everything goes much further than simply an empathetic understanding of planetary peace or of the healing and connection with Mother Earth. If The 10 Commandments were to be rewritten, there would be some about nature, peace, and respect for all creation. If the Universal Declaration of Human Rights were to be rewritten, I think there would be the Right of Nature and of all Sentient Beings.

The relationship among us and with Mother Earth are relationships of mutuality. A relationship of mutual care, understanding and interdependence. That is why today I dare to propose "The Economics of Peace and Care", based on the spiritual principles mentioned above. The content of today's economics is not really inner transformational, nor its outcomes lead to peace. We have a tremendous opportunity to bring to the fore a dialogue on both, "the material", and "the spiritual" dimensions necessary to attain world peace through the harmony with nature.

Everything is about the role of human and nature's consciousness. The current debate is void of the role of consciousness to design future strategies and find peaceful solutions. Judging from experience, the consciousness of politicians, business owners...is too far from the ultimate expression of peace and harmony with nature we are all looking for.

But, there is something even more important: the self-realization that nature is a living being and not a "thing", experience her energies, behaviors, memory and consciousness.

The only solution for humanity's future depends on the pure, crystal clear, meaningful and proper "dance" between human collective consciousness with the consciousness of nature.

We must self-realized that all expressions of life are equal in the broadest sense. We are not superior to nature and will never be. Creation does not bring unequal intelligence!

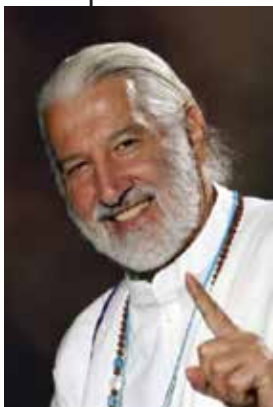
It is imperative to find a Metta State of Reality. A state that surfaces from a new form of spirituality and wisdom. Spirituality is at the center of such state. Our great mistake has been to separate spirituality from economics, politics, ecology and peace.

Our level of human effort towards peace and the construction of a peaceful, ecological civilization, is minimal. This is not an economic problem. This is an ethical and moral problem. An eco-morality where each one must be responsible.

The great criterion of this Metta State of Reality is The Right to Nature. To deny the right to nature is tantamount of validating irresponsible socio-ecological behavior. It becomes a major source of conflict. It is like running a race blindfolded. It is to condemn our Natural DNA to attrition.

A new path demands a consciousness shift.

To attain peace everywhere, the guiding light is not just “to know” or “to have”. The real issue is “to be”, “to-inter be” and “to become” peaceful forms of life.



Dr. Alfredo Sfeir-Younis is an economist, environmentalist, and former executive at the World Bank. He served as the Director of the World Bank and Special Representative to the United Nations for the World Bank. He is also known for his involvement in the field of sustainable development and social justice. In addition to his work at the World Bank, Dr. Sfeir-Younis has been actively involved in various international organizations and initiatives related to sustainable development, poverty alleviation, and indigenous rights. He has also served as the Executive Director of the World Wildlife Fund (WWF) and worked with the United Nations Development Programme (UNDP). Dr. Alfredo SfeirYounis is also known for his political career in Chile. He ran as a candidate in the 2005 presidential election in Chile, focusing on issues such as environmental sustainability, social justice, and indigenous rights.

He now leads IAEWP as its Senior Vice President for Strategic Development and Concerns.



8. DIPLOMATIC INSIGHTS: Malaysia Navigating the Global Crises.

By **The Honorable Mr. Anwar Ibrahim**
Prime Minister of Malaysia

National Statement at The General Debate of
the 78th Session of The United Nations General Assembly (UNGA) in September 2023



Mr. President,

1. When this august assembly was established almost 80 years ago, the world was still reeling from the horrors of a catastrophic bloodletting that our nations resolved should never be repeated. A decision profound in wisdom, magnanimous in intent and bold in ambition was made so that the General Assembly would become the main deliberative, policymaking, and representative organ of the United Nations.
2. A decision that manifested no less than the very strength and courage of our convictions. By giving equal voice to the sovereign nations of the world, the founders of the United Nations pursued a vision of a more democratic world, predicated on the dictates of equity and justice. This was a vision that consigned to the past the predations of the strong over the weak, of the rich and powerful over the poor, and the marginalized, and of the big powers over the rest. That vision, in my opinion, has been utterly shattered to pieces.
3. Today, we find that the major powers and those that aspire to greater international status are increasingly casting the United Nations aside for smaller, supposedly more efficacious platforms. As the powers that continue to pay lip service to the imperative of multilateralism, we see the emergence of minilateralism instead, effectively becoming fragmented configurations of power.

Mr. President,

Overall state of world affairs.

4. We are living in a deeply polarized world. We are seeing major power rivalry unfolding with consequences that would negatively impact nations, especially the smaller ones, in the regions of conflict. The upshot is that we are confronted with a geopolitical and geostrategic dilemma. While the major powers continue to assure that a binary choice is not being imposed, the reality for many is that it is the only choice offered. Unchecked, this will ultimately lead once again to a world where the masses are unrepresented, where the few rule over the many, and the many resent the few.
5. The lofty ideals and principles enshrined in the UN Charter call upon nations to resolve their disputes through peaceful means, and refrain from the threat or use of force against the territorial integrity and sovereignty or political independence of any state.

Ukraine

6. We condemn unequivocally the Russian invasion of Ukraine. This conflict in Ukraine, for example, underscores the imperative to make peace and settle differences amicably through negotiations. Nevertheless, time is not on our side, and owing to the protracted failure to deal with this Russian-Ukraine crisis, I urge for a concerted multilateral effort led by the UN to resolve this.

7. We cannot choose our neighbors, but we can choose to live in peace with them. And peace cannot happen without the cessation of hostilities by all parties. It is imperative for all parties to return to dialogue and resolve their differences through the negotiation table.

8. The extent of the Ukraine conflict has radiated throughout the world as food prices have skyrocketed leading to shortages and hunger, further malnutrition, and despair. As in other conflicts elsewhere be it in the Middle East or Southeast Asia, forced migrations take place, piling on the problems of refugees and statelessness.

Mr. President,

The Occupied Palestinian Territory

9. In the Middle East, the politics of dispossession continues with a vengeance with more illegal settlements being built, stripping Palestinians of land that rightfully belongs to them.

This constitutes a gross violation of international law. It also poses an insurmountable obstacle to a two-state solution, not to mention the continued killings.

10. There is also flagrant hypocrisy in dealing with the issue of Palestine. The international community must speak up against the atrocities committed towards the Palestinians even as they so vehemently speak out against human rights violations, injustice, and abusive regimes.

Afghanistan

11. On Afghanistan, Malaysia remains deeply concerned with the dire humanitarian situation in the country. This is especially so given that the country is grappling with its third consecutive year of drought and a devastating locust infestation that severely undermined wheat harvests.

12. On our part, Malaysia is committed to continue its existing people-to-people relations with Afghanistan, including through the provision of humanitarian aid.

13. However, we remain resolute and firm in our call on the authority of Afghanistan to reverse their exclusionary and discriminatory policies against women and girls. Denying their right to go to school is a violation of the teachings of Islam, not to mention the United Nations Charter and the multilateral framework of human rights. They are also profoundly detrimental to the future of Afghanistan.

Mr. President,

Myanmar, ASEAN and the Asia Pacific

14. We are deeply horrified by the continued post coup violence and instability in Myanmar. This is currently among Southeast Asia's biggest strategic and humanitarian challenges in recent years. The barbarism and depravity inflicted upon the people of Myanmar is indefensible and goes against the values and principles shared by the peoples in the region and globally.

15. The support of the international community, including the United Nations, is crucial to urge continuously and maintain the necessary pressure on the military authorities to reverse their course. In as much as the principle of ASEAN centrality dictates that the continued atrocities must end, Malaysia calls on Myanmar to immediately implement the ASEAN fivepoint consensus towards achieving peace and stability in the country.

16. ASEAN is navigating the rivalry between major powers in Asia Pacific. Malaysia believes that any strategy undertaken should neither start nor exacerbate a race for dominance. Instead, such strategies should contribute to peace and stability, security, and prosperity in the region.

Mr. President,

Climate Crises

17. Scientists have confirmed that the world has just experienced its hottest summer in history. We have heard the Secretary General Guterres gravely declare that “Climate breakdown has begun.” Even Malaysia is seeing an increase in adverse impacts of climate change, increasing temperature, rising sea levels, intensified monsoons, and erratic weather patterns disrupting livelihoods and degrading local ecosystems. As such, we have not a moment to lose.

18. Malaysia is doing its part by developing low- carbon and renewable energy roadmaps to implement mitigating and adaptation strategies. The newly launched National Energy Transition Roadmap should aid us in achieving our NDCs, as well as lighting the path towards our net zero aspirations.

19. Discussions on climate change in the absence of equity, justice, and the necessary means to assist and empower countries to undertake greater climate action is an exercise in futility.

20. We also urge the developed countries to fulfil their commitment of mobilizing USD100 billion a year to support climate ambition endeavors of developing countries while recognizing that trillions of dollars per annum will be needed in the near future.

Mr. President,

Sustainable Development Goals (SDGs)

21. The 2023 SDG report has confirmed that we are falling behind, with nearly a third of the targets either at the state of inertia or worse, regressing.

22. The global economy is also projected to continue to be weighed down by geopolitical uncertainties, supply chain disruptions, increase in commodity prices, as well as challenging financial conditions. This has widened the gap between economic growth and income, leading to a continuous disparity. As the growth in incomes fail to match economic growth, households became burdened with debt. We now have the super-rich living side by side with the ultra-poor.

23. The contrast lies starkly in the things that matter: food on the table, shelter, access to quality education, health care.

24. These factors cry out for drastic, systemic reform, a total reset of the global institutions that impact our lives. Or else we will continue to face widening inequality setting apart nations and peoples.

Mr. President,

Islamophobia

25. We are concerned over the emergence of a “new form of racism” characterized by xenophobia, negative profiling, and stereotyping of Muslims. This is manifested in an alarming trend of hatred, intolerance, and acts of violence against Muslims and their sanctities. We are appalled by the legitimization of these acts under the feeble defense of human rights. Quran burnings are nothing, but a clear Islamophobic act intended to incite hatred. Inaction in the face of such blatant provocation to a religion is simply irresponsible and sends a dangerous message to humanity.

26. We must embody the values of acceptance, tolerance, and mutual respect. We must promote inter-cultural, interciviliation, and inter-religious understanding and cooperation. We must unite our faiths in common cause to promote understanding and goodwill among our peoples and strengthen peace and harmony among nations.

Mr. President,

27. These are indeed tall orders but that is the very reason we are here. I truly believe that no challenge, however formidable, is insurmountable if we secure the collective commitment of this global community, the member states of this august Institution. What we need is trust and the conviction to make the world a better place, the will to work together on a platform of consensus and solidarity.

Malaysia Madani

28. Early this year, I introduced “Malaysia MADANI” - a vision built on the pillars of core values that we believe are indispensable in any harmonious, thriving, and peaceful society – Compassion, Respect, Trust, Innovation, Prosperity, and Sustainability. These basic principles and moral values also apply in the context of our relations with other countries.

29. Whether it is G7, or G20 or G77, or APEC, or the world’s largest FTA, there is no denying that multilateral collaboration is the sine qua non for any effective and sustainable resolution to the crises that the world is beset with. In this regard, it bears stressing that Malaysia’s commitment to the UN and the multilateral system is borne out of the strong conviction that all countries, no matter how big or small, rich or poor, strong or weak, have a common responsibility towards creating a better world for tomorrow.

30. The world and our future in it is what we envision and construct it to be. Malaysia believes we can achieve this through greater trust and strengthened multilateralism. The United Nations can be the vessel to take us from despondency to a brighter future, from uncertainty to optimism, and from vulnerability to resilience.

Thank you.



The Right Honorable Datuk Seri Anwar Ibrahim delivered his inaugural address at the 78th UN General Assembly as Malaysia's 10th Prime Minister. The 78th session of the United Nations General Assembly (UNGA 78) opened September 5, 2023, with High-Level Week taking place during September 18-22 in New York City, USA. In October 2023, he strongly condemned Israel in the Israel– Hamas war. He called for a ceasefire and for Palestinians to be "treated as human beings". Prime Minister Anwar Ibrahim has advocated for Islamic democracy and has expressed hope that Malaysia could be an example of democratic practices in the Muslim world. In a 2012 interview with The Wall Street Journal, Prime Minister Anwar Ibrahim stated that he believes the policy towards Israel and Palestine should be clear protecting the security of Israel while also being firm in protecting the legitimate interests of the Palestinians; consistent with the two-state solution adopted by the United Nations and Malaysia itself.

9. WALK FOR PEACE

Celebrating the UN International Day of Peace across Malaysia

By Team Walk for Peace, Malaysia.



The United Nations International Day of Peace, celebrated annually on September 21st, holds great significance for school children in Malaysia and, indeed, for young people worldwide. This day serves as a powerful reminder of the importance of peace, harmony, and global cooperation, all of which are essential for the well-being and future of our planet. Here, we will delve into the reasons why it is important for school children in Malaysia to actively participate in and celebrate the International Day of Peace.

The celebration of the United Nations International Day of Peace in Malaysia, with the IAEWP hosting the "WALK FOR PEACE" event in 13 of the 14 states, is a commendable initiative that has several positive implications for the nation. Here are some reasons why such events are of great significance:

Promoting Peaceful Coexistence: The "WALK FOR PEACE" event encourages participants, including school children, their families, and peace-loving citizens, to come together in a symbolic act of unity. This promotes the idea of peaceful coexistence among different segments of Malaysian society, irrespective of their backgrounds and beliefs.

Raising Awareness: Such events help in raising awareness about the International Day of Peace and the importance of peace in society. When people actively participate in such events, they become more conscious of the need for peace, both locally and globally.

Education and Engagement: By engaging school children and their families, the event becomes a platform for educating the younger generation about peace. They can learn about the significance of this day and the role they can play in fostering peace in their communities and beyond.

Community Involvement: The involvement of school children and their families fosters a sense of community and shared responsibility. It brings people from diverse backgrounds together, reinforcing the idea that peace is a collective effort that requires participation from all segments of society.

Tangible Recognition: The provision of certificates, caps, T-shirts, and medals to registered participants not only acts as an incentive for involvement but also serves as a tangible reminder of their commitment to peace. These items can become conversation starters and further spread the message of peace.

Empowering Youth: Involving school children in such events empowers them and instills a sense of responsibility. It sends a message that even the youth can play a role in shaping a more peaceful future.

Networking and Collaboration: Events like "WALK FOR PEACE" provide opportunities for networking and collaboration among various organizations, including educational institutions, peace advocacy groups, and government bodies. This synergy can lead to more effective peace-building initiatives.

Public Display of Solidarity: A mass event like this is a powerful visual representation of the country's commitment to peace. It sends a strong message to the international community that Malaysia values and actively participates in the pursuit of global peace.

Promotion of a Culture of Peace: Over time, such events can help foster a culture of peace in Malaysia. When peace becomes a central theme in society, it is more likely that peaceful values will be passed down through generations.

Inspiring Others: When school children, their families, and peace-loving individuals come together to participate in events like this, it inspires others to take similar actions. It can lead to a ripple effect where more people become motivated to contribute to peace initiatives.



The **"WALK for PEACE"** event was conceived and initiated by Mr. Syed Araniri Al Idrus, who serves as the IAEWP National Chancellor of Malaysia for the term 2019-2023, has made a significant impact in promoting peace and unity in Malaysia. The fact that an estimated 100,000 people directly participated in the Walk for Peace 3.0 throughout 2023 underscores its growing influence and importance.

Here are some key points to highlight:

Continued Commitment: The event's longevity from its inception in 2019 to its third iteration in 2023 demonstrates a consistent commitment to the cause of peace. Mr. Syed Araniri's leadership as the National Chancellor during this period has been instrumental in sustaining and growing the initiative.

Expanding Participation: The impressive number of participants, an estimated 100,000, in the Walk for Peace 3.0 signifies its expanding popularity and reach. This growing participation is indicative of the event's ability to resonate with a broad spectrum of the population.

Positive Impact on Society: By bringing together such a large number of people in a peaceful and unified manner, the Walk for Peace events foster a sense of belonging and shared responsibility in society. They emphasize that peace is not just an abstract concept but an active, achievable goal.

Educational Opportunities: The events offer an opportunity for educational activities and discussions about peace, its significance, and how individuals can contribute to a peaceful society. School children and young people, in particular, benefit from this exposure.

International Significance: While primarily a national event, the Walk for Peace also highlights Malaysia's commitment to the global pursuit of peace, aligning with the United Nations International Day of Peace. It showcases the country's dedication to participating in international efforts for peace.



Cultural and Religious Inclusivity: Malaysia's diverse population makes the inclusivity of the Walk for Peace events particularly important. They provide a platform for people of different backgrounds, cultures, and religions to come together in the name of peace.

Legacy of Peace: As the Walk for Peace initiative continues to grow and evolve, it has the potential to leave a lasting legacy of peace in Malaysia. The events inspire future generations to carry the torch of peace advocacy.

The **"WALK FOR PEACE"** event, hosted by the IAEWP in 13 of the 14 states in Malaysia as part of the United Nations International Day of Peace, is an outstanding way to celebrate and promote peace. By involving school children, their families, and the broader community, it not only raises awareness but also actively engages people in the pursuit of peace. The tangible recognition and sense of unity generated by such events can have lasting positive effects on society and contribute to Malaysia's commitment to global peace.

In summary, the Walk for Peace events initiated by Mr. Syed Araniri Al Idrus during his tenure as the IAEWP National Chancellor of Malaysia have become a remarkable and influential celebration of peace in the country.

The significant participation numbers in 2023 demonstrate the event's growing impact in promoting peace, unity, and a sense of shared responsibility within Malaysian society. It not only fosters a culture of peace but also serves as a powerful testament to Malaysia's commitment to the global pursuit of peace and harmony.



10. PEACE DECLARATION: Through 700 Kilometers Walk for Peace Ten Point Ladakh Peace Declaration



The Distinguished Ven, Bhikkhu Sanghasena, President, Mahabodhi International Meditation Centre, Leh, Ladakh, India as the IAEWP State Chancellor of Jammu and Kashmir Chapter, organized a Ladakh Peace Summit under the aegis of IAEWP South India Chapter. The Peace March started on 12 June 2023 from Dharamshala, Himachal Pradesh and reached Leh, Ladakh on 13 July 2023. Consequently at the end of the 32-day '*padyatra*' journey (peace pilgrimage) for world peace by Thailand monks, the IAEWP Ladakh Peace Summit took place at Mahabodhi International Meditation Centre, Leh, Ladakh, India.

The Thailand ambassador to India, witnessed and graced the event.

Representatives of Indian Minorities Foundation, also participated in the final leg of the march that began from the NDS Stadium and concluded at the Shanti Stupa at Ladakh, located at an altitude of 11,841 feet above the sea level. The peace walk was a congregation of nearly 2,500 people including Buddhist monks from countries like Thailand, Nepal, Vietnam, Sri Lanka, Bhutan, and the USA, besides leaders of other faiths, religious bodies, devotees, and students.

The Mahabodhi International Meditation Centre (MIMC) aims to promote inner peace, harmony, and spiritual development through various meditation practices and teachings. It offers meditation retreats, workshops, and courses on Buddhist philosophy and meditation techniques. The center also engages in humanitarian and charitable activities, providing education, healthcare, and other support to the local community.



The Mahabodhi International Meditation Centre is known for its serene and scenic location in Leh, surrounded by the beautiful Himalayan mountains. It attracts visitors and practitioners from around the world who seek to deepen their understanding of sufferings and cultivate mindfulness and inner peace.

Ten Point Ladakh Peace Declaration was instituted on the auspicious occasion of the PEACE WALK by many Holy Monks from Thailand who walked more than 700 kilometers as a from Dharamshala, Himachal Pradesh to Leh, Ladakh.

Ten Point Ladakh Peace Declaration:

Recognition of the Holy Monks' Peace Walk:

Ten Point Ladakh Peace Declaration on the auspicious occasion of the PEACE WALK by many Holy Monks from Thailand who walked more than 700 kilometers as a from Dharamshala, Himachal Pradesh to Leh, Ladakh.



1. We, the undersigned, acknowledge and appreciate the tremendous efforts of the Holy Monks from Thailand who walked over **700 kilometers** as a "**Peace Walk**" from Dharamshala, Himachal Pradesh to Leh, Ladakh.

Their commitment to promoting peace and harmony is commendable, and we honor their dedication to this noble cause.

2. Commitment to Non-Violence:

We firmly declare our commitment to non-violence as the fundamental principle in resolving conflicts. We recognize that peaceful dialogue and understanding are the keys to fostering lasting peace, and we pledge to pursue peaceful means in all matters concerning Ladakh and its surrounding regions.

3. Respect for Cultural Diversity:

Ladakh is a region known for its rich cultural diversity and unique heritage. We emphasize the importance of respecting and celebrating this diversity, recognizing that it contributes to the beauty and strength of the region. We pledge to protect and promote the cultural identities of all communities in Ladakh, fostering an inclusive and harmonious society.

4. Environmental Stewardship:

Ladakh's pristine natural environment is a treasure that must be preserved for future generations. We commit to adopting sustainable practices, protecting the fragile ecosystems, and promoting environmentally friendly initiatives. Together, we will work towards ensuring a healthy and sustainable future for Ladakh's natural resources.

5. Dialogue and Reconciliation:

We recognize the value of dialogue and reconciliation in resolving conflicts and promoting peace. We encourage all stakeholders to engage in constructive and inclusive dialogue, with a spirit of understanding, empathy, and openness. By fostering dialogue, we aim to build bridges and overcome differences, promoting a peaceful coexistence.

6. Socioeconomic Development:

We pledge to prioritize the socioeconomic development of Ladakh and its communities, aiming to improve the quality of life for all residents. We will work towards sustainable economic growth, equitable distribution of resources, and the eradication of poverty. Our shared goal is to create a prosperous and inclusive society in Ladakh.

7. Education and Empowerment:

We recognize the power of education and its role in empowering individuals and communities. We commit to promoting quality education and lifelong learning opportunities for all, with a focus on holistic development, skills enhancement, and fostering critical thinking. By investing in education, we aim to empower the people of Ladakh and nurture future leaders committed to peace and progress.

8. Interfaith Harmony:

Ladakh is home to people from diverse religious backgrounds, and we acknowledge the importance of interfaith harmony in fostering peace. We commit to promoting understanding, respect, and dialogue among different religious communities, celebrating the shared values of love, compassion, and tolerance. Together, we will build bridges of trust and foster an atmosphere of religious freedom and mutual respect.

9. Regional Cooperation:

We recognize the significance of regional cooperation in maintaining peace and stability. We commit to strengthening existing partnerships and fostering new collaborations among nations and regions to promote peace, security, and development. Through mutual understanding and cooperation, we aim to create a prosperous and peaceful future for Ladakh and its neighboring regions.

10. Ceasefire between Russia and Ukraine:

We strongly recommend for an immediate Ceasefire between Russia and Ukraine with a provision to settle the dispute through talks and dialogues.



We, the undersigned, endorse this Ten Point Ladakh Peace Declaration, reaffirming our commitment to peace, harmony, and sustainable development.

We call upon all individuals, organizations, and Governments to join us in implementing these principles and working together towards a peaceful and prosperous Ladakh.

Authenticated by:
Chancellor Dr Priyaranjan Trivedi
President IAEWP

11. THE LETHAL ART OF WAR: UKRAINE AND THE CLUSTER BOMBS DEBATE

By Professor René Wadlow,
President, Association of World Citizens, (NGO United Nations Geneva)



Currently, there is at the highest foreign policy making level in the U.S.A. a debate concerning the U.S. sending cluster bombs to Ukraine to support the on going counter offensive. The Ukraine military forces have used most of the cluster bombs they had. It would take a good bit of time to manufacture new cluster weapons. Thus the request for cluster munitions from the U.S.A. However, cluster weapons have been outlawed by a Cluster Weapons Convention signed by many states.

In a remarkable combination of civil society pressure and leadership from a small number of progressive states, a strong ban on the use, manufacture and stocking of cluster bombs was agreed by 111 countries in Dublin, Ireland on 30 May 2008. However, bright sunshine casts a dark shadow. In this case, the dark shadow is the fact that the major makers and users of cluster munitions were deliberately absent from the agreement: Brazil, China, India, Israel, Pakistan, Russia, and the U.S.A.

As arms negotiations at the United Nations go, the cluster bomb ban has been swift. They began in Oslo, Norway in February 2007 and were often called "the Oslo Process." The negotiations were a justified reaction to their wide use by Israel in Lebanon during the July-August 2006 conflict. The U.N. Mine Action Coordination Centre working in southern Lebanon reported that their density there is higher than in Kosovo and Iraq, especially in built-up areas, posing a constant threat to hundreds of thousands of people as well as to U.N. peacemakers. It is estimated that one million cluster bombs were fired in south Lebanon during the 34 days of war, many during the last two days of war when a ceasefire was a real possibility. The Hezbollah militia also shot rockets with cluster bombs into northern Israel.

Cluster munitions are warheads that scatter scores of smaller bombs. Many of these sub-munitions fail to detonate on impact, leaving them scattered on the ground, ready to kill and maim when disturbed or handled. Reports from humanitarian organizations have shown that civilians make up the vast majority of the victims of cluster bombs, especially children attracted by their small size and often bright colors.

The failure rate of cluster munitions is high, ranging from 30 to 80 per cent. But "failure" may be the wrong word. They may, in fact, be designed to kill later. The large number of unexploded cluster bombs means that farm lands and forests cannot be used or used with great danger. Most people killed and wounded by cluster bombs in the 21 conflicts where they have been used are civilians, often young. Such persons often suffer severe injuries such as loss of limbs and loss of sight. It is difficult to resume work or schooling.

Discussions on a ban on cluster weapons had begun in 1979 during the negotiations in Geneva which led to the 1980 "convention on prohibition on the use of certain conventional weapons which may be deemed to be excessively injurious or to have indiscriminate effects." The indiscriminate impact of cluster bombs was raised by the representative of the quaker united nations office in Geneva and by myself for the association of world citizens.

My NGO text of August 1979 "antipersonnel fragmentation weapons" called for a ban based on the 1868 St Petersburg declaration and recommended the creation of "permanent verification and dispute-settlement procedures which may investigate all charges of the use of prohibited weapons whether in inter-state or internal conflicts and that such a permanent body include a consultative committee of experts who could begin their work without a prior resolution of the U.N. Security Council."

At the start of the review conference of the "Convention on Prohibition on the Use of Certain Conventional Weapons" then U.N. Secretary-General of the U.N. Kofi Annan called for a freeze on the transfer of cluster munitions - the heart of the current debate on U.S. transfers of cluster weapons to Ukraine.

There was little public outcry to the use by Ukrainian forces of cluster weapons since they were fighting against a stronger enemy. However, the debate in the U.S.A. may raise the awareness of the use of cluster weapons and lead to respect for the aim of the cluster weapon ban.



Professor René Wadlow is a renowned scholar and advocate for international relations and human rights. Professor Wadlow has a long and distinguished academic career, having taught at universities in the United States, France, and Switzerland. He has focused his research on topics such as conflict resolution, peacebuilding, and the promotion of human rights. His work often explores the intersection of these issues and their impact on global governance and international relations. Professor Wadlow's work has been recognized through awards, including the UNESCO Prize for Peace Education. His writings, such as "The Search for a New World Order," critically analyze the United Nations and human rights. Professor Wadlow's expertise and dedication inspire scholars and activists, driving efforts towards a more just and peaceful world.

12. NAVIGATING THE LAW OF WAR: Unveiling the Contemporary Landscape of Humanitarian Horizon.

By Michael Baruch AI et al.



Gandhian thinking promotes a non-violent social order. *Swaraj* (self-rule), *Sarvodaya* (welfare for all) and *swavlamban* (self-reliance) are the basic principles of Gandhian thought. We are all aware that Mahatma Gandhi was at the forefront of the freedom movement. All his life, Gandhi Ji devoted himself to the practice of Truth (*Satyagraha*), Non-violence (*Ahimsa*), Compassion and Kindness. The latest research from the sciences of learning indicates that these principles, if embodied by our youth, will help us address the pressing challenges the world is facing today.

In the realm of philosophical discourse, the concept of the "Rule of War" is not explicitly delineated by Plato or Socrates. However, we may extrapolate certain principles from their dialogues and reflections on justice, ethics, and the nature of conflict.

Socrates, ever the seeker of wisdom, would likely engage in a dialectical exploration of the moral dimensions of war. He might argue that the Rule of War, if it were to exist, should be founded upon principles of justice and reason. In his inquisitive style, he would question the motivations behind warfare, examining whether they align with a just cause and the pursuit of the common good.

Plato, Socrates' esteemed disciple, would likely extend the discourse into the realm of governance. He might advocate for a philosopher-king or a wise ruling class to guide the state in matters of war. For Plato, the Rule of War would ideally be shaped by the principles of his envisioned Republic, where reason prevails over passion, and the pursuit of the Good is paramount.



In essence, the Rule of War, according to the philosophical musings of Plato and Socrates, would be characterized by a profound commitment to justice, tempered by reason and guided by a genuine concern for the well-being of the polity. War, if it were to be deemed justifiable, would need to align with the principles of the philosopher's quest for truth and the virtuous governance outlined in the Platonic dialogues. The term "Rule of War" can refer to several different concepts, depending on the context.

The Law of War: Upholding Humanity in Times of Conflict

The Law of War, also known as International Humanitarian Law (IHL), is a body of international law that seeks to limit the effects of armed conflict and to protect persons and objects that are not or no longer participating in the hostilities. It applies to all parties to an armed conflict, regardless of who started the conflict or whether it is a civil war or an international war.

The Law of War is based on two fundamental principles:

- ✓ The principle of distinction, which requires parties to an armed conflict to distinguish between civilians and combatants and to attack only legitimate military targets.
- ✓ The principle of humanity, which prohibits the infliction of unnecessary suffering on civilians and combatants alike.

The Law of War is enshrined in several international treaties, including the Geneva Conventions of 1949 and their Additional Protocols of 1977. These treaties are universally ratified, meaning that all states are bound by them.

The most notable document outlining the laws of armed conflict is the Geneva Conventions, which were first established in the late 19th century and have since been expanded and updated. The Conventions, along with other agreements, lay down rules to protect non-combatants, prisoners of war, and those who are no longer participating in hostilities due to illness or injury. They also establish guidelines for the treatment of civilians and regulate the means and methods of warfare.

The International Committee of the Red Cross (ICRC) plays a crucial role in promoting and enforcing these rules. Governments and armed forces around the world are expected to adhere to these principles to mitigate the impact of armed conflicts on vulnerable populations and uphold the dignity of individuals involved in such situations.

The purpose of the Rule of War, as embodied in international humanitarian law, is to balance the necessities of warfare with the protection of individuals who are not or are no longer taking part in the hostilities. The rules are designed to minimize unnecessary suffering, protect human rights, and promote a modicum of humanity even in times of armed conflict. Violations of these rules can lead to accusations of war crimes and are subject to international prosecution.

The Rule of War in Modern Context: An Exploration of International Humanitarian Law.



In the tapestry of global affairs, the Rule of War, as articulated through the lens of international humanitarian law, emerges as a paramount guidepost for the conduct of nations and armed forces. In the modern context, the foundations of this legal framework are rooted in agreements such as the Geneva Conventions, constituting a collective effort to humanize the brutal realities of armed conflict. This exploration delves into the contemporary definitions of the Rule of War, the entities instrumental in its formulation, and its purpose in fostering a more humane battleground.

In the chaos of war, it is essential to have clear and concise orders. Soldiers and commanders must be able to rely on their leaders to provide them with the information and resources they need to succeed. For example, during the Battle of Stalingrad, the Soviet general Georgy Zhukov was meticulous in his planning and execution of operations. He provided his troops with clear objectives and made sure that they had the necessary supplies and equipment to carry them out. As a result, the Soviets were able to turn the tide of the battle and achieve a decisive victory.

In war, there are often no easy answers. Commanders must be able to think critically and make difficult decisions under pressure. They must also be able to adapt to changing circumstances and new threats. For example, during the Vietnam War, the US military was faced with a complex and unfamiliar enemy. The Viet Cong were skilled in guerrilla warfare and used the jungle terrain to their advantage. The US military was forced to adapt its tactics and strategies in order to counter the Viet Cong's unconventional methods.



I. Evolution of the Rule of War

The trajectory of the Rule of War is intertwined with the evolving consciousness of humanity regarding the ethical dimensions of conflict. While ancient civilizations had rudimentary codes governing warfare, the crystallization of modern principles began in the 19th century with the inception of the Geneva Conventions. These conventions, with their subsequent amendments, provide a comprehensive framework for the protection of civilians, prisoners of war, and the injured or sick on the battlefield.

II. International Humanitarian Law: The Backbone of the Rule of War

At its core, the Rule of War finds expression through international humanitarian law (IHL). IHL encapsulates a body of rules that seek to strike a delicate balance between military necessity and humanity, mitigating the horrors of war while acknowledging its inherent realities. The Geneva Conventions of 1949 and their Additional Protocols form the bedrock of IHL, offering a nuanced tapestry of rules that apply to armed conflicts, whether international or non-international.

International humanitarian law (IHL), also known as the law of armed conflict, is a set of rules that seek to limit the effects of armed conflict. It lays out the rights and obligations of parties to an armed conflict, including states, non-state armed groups, and individuals.

IHL is based on the fundamental principle that all people have the right to be treated with dignity, even during times of war. It prohibits the use of certain weapons and tactics, and it protects civilians and other non-combatants.

IHL is divided into two main branches: the law of The Hague and the law of Geneva.

The law of The Hague deals with the conduct of hostilities, while the law of Geneva deals with the protection of victims of war.

The law of The Hague includes the following prohibitions:

- The use of weapons that cause unnecessary suffering, such as chemical and biological weapons.
- The indiscriminate targeting of civilians and civilian objects.
- The use of perfidy, such as pretending to be a civilian or using a flag of truce to deceive the enemy.

The law of Geneva includes the following protections:

- The protection of civilians and other non-combatants from attack.
- The humane treatment of prisoners of war and wounded and sick combatants.
- The right to medical aid for all wounded and sick people.

IHL is important because it helps to reduce the suffering caused by armed conflict. It also helps to protect the rights of individuals and groups who are most vulnerable during times of war.

Here are some specific examples of how IHL is applied in modern-day war and regional conflict:

- In the Syrian Civil War, the use of chemical weapons by the Syrian government has been condemned as a violation of IHL.
- In the Yemen Civil War, the Saudi-led coalition has been accused of indiscriminately bombing civilian targets, including schools and hospitals.
- In the Israeli-Palestinian conflict, the use of cluster munitions and white phosphorus by the Israeli military has been criticized as a violation of IHL.

Despite the challenges, IHL remains an essential tool for protecting the rights of individuals and groups during times of war. It is a reminder that even in the midst of conflict, we have a duty to treat each other with humanity.

In addition to the above, here are some other ways in which IHL is applied in modern-day war and regional conflict:

- IHL is used to train soldiers and other members of the armed forces on their rights and obligations under the law.
- IHL is used to investigate and prosecute war crimes.
- IHL is used to provide humanitarian assistance to victims of war.
- IHL is a complex and constantly evolving body of law. However, its core principles remain the same: to protect the rights of individuals and groups during times of war and to reduce the suffering caused by armed conflict.

III. Entities Shaping the Rule of War

United Nations (UN): The United Nations, as a global forum for diplomacy and international cooperation, plays a pivotal role in advancing the Rule of War. Various UN bodies, such as the Security Council, have been instrumental in addressing conflicts and advocating for adherence to international law. Resolutions and speeches within the UN reflect the commitment of the international community to upholding the Rule of War.

The Hague Conferences: The Hague Conventions, beginning in the late 19th century and continuing into the early 20th century, contributed significantly to the codification of laws and customs of war. The Hague Conventions addressed issues such as the treatment of prisoners of war, the protection of civilians, and the regulation of means and methods of warfare. Modern discussions and declarations within the framework of The Hague often echo the principles of these early conventions.

IV. Purpose of the Rule of War

Protection of Civilians: One of the primary aims of the Rule of War is the safeguarding of civilians who find themselves caught in the crossfire of armed conflict. Prohibitions against targeting non-combatants, wanton destruction of cities, and other measures seek to minimize the impact of warfare on civilian populations.

Dignity of Combatants: The Rule of War extends its protective mantle to combatants, emphasizing humane treatment for prisoners of war and those injured or sick. This recognition of the dignity of individuals, even in the midst of conflict, reflects an ethical stance that transcends the brutality of war.

Limiting Means and Methods of Warfare: International humanitarian law regulates the means and methods of warfare, prohibiting the use of certain weapons and tactics that cause unnecessary suffering. This includes the ban on chemical and biological weapons and restrictions on the use of certain conventional weapons.

Accountability for Violations: A crucial facet of the Rule of War is the establishment of accountability mechanisms for violations. The International Criminal Court (ICC) serves as a tribunal for prosecuting individuals responsible for war crimes, crimes against humanity, and genocide. This underscores the commitment of the international community to ensuring that those who flout the principles of the Rule of War face consequences for their actions.

V. Examples from UN Speeches and The Hague.

UN Speeches: Numerous speeches delivered within the United Nations reflect the commitment of member states to the principles of the Rule of War. For instance, statements during Security Council meetings often emphasize the importance of protecting civilians in conflict zones, condemning attacks on hospitals and schools, and calling for accountability for violations.

The Hague Declarations: Declarations and resolutions emerging from conferences in The Hague continue to shape the contemporary discourse on the Rule of War. Discussions on the use of emerging technologies in warfare, the protection of cultural heritage during armed conflict, and the rights of refugees are some of the themes addressed in The Hague that resonate with the evolving nature of conflict in the modern era.

Navigating the Humanitarian Landscape: The Law of War in Modern Times

In conclusion, the Rule of War, grounded in the principles of international humanitarian law, represents a collective endeavor to humanize the ravages of armed conflict. As enshrined in the Geneva Conventions and reinforced through the deliberations of international bodies such as the United Nations and The Hague, this legal framework seeks to mitigate the suffering of those affected by war, protect the dignity of individuals, and establish accountability for violations. In the grand tapestry of global affairs, the Rule of War stands as a testament to humanity's ongoing quest for a more just and humane world, even in the crucible of conflict.

The United Nations can play a pivotal role in advancing the Rule of War in several ways:



Promoting awareness and understanding of IHL: The UN can play a leading role in promoting awareness and understanding of IHL among all stakeholders, including states, armed groups, and civilians. This can be done through educational programs, training courses, and public awareness campaigns.

Supporting the implementation of IHL: The UN can support states and other stakeholders in implementing IHL through a variety of means, such as providing technical assistance, developing training programs, and monitoring compliance with IHL.

Investigating and prosecuting war crimes: The UN can play a role in investigating and prosecuting war crimes through its various tribunals and mechanisms, such as the International Criminal Court and the International Criminal Tribunal for the former Yugoslavia.

Providing humanitarian assistance to victims of war: The UN can provide humanitarian assistance to victims of war, including food, water, shelter, and medical care. This can help to reduce the suffering caused by armed conflict and protect the rights of civilians.

Here are some specific examples of how the UN has played a role in advancing the Rule of War:

The UN has established a number of international tribunals and mechanisms to investigate and prosecute war crimes, including the International Criminal Court and the International Criminal Tribunal for the former Yugoslavia. These tribunals have played an important role in holding perpetrators of war crimes accountable and deterring future abuses.

The UN has developed a number of treaties and conventions on IHL, such as the Geneva Conventions and the Additional Protocols. These treaties and conventions provide a comprehensive framework for the protection of civilians and other noncombatants during times of war.

The UN provides technical assistance and training to states and other stakeholders on IHL. This assistance can help states to develop and implement national IHL legislation and to train their armed forces on IHL.

The UN monitors compliance with IHL through its various fact finding missions and commissions of inquiry. These missions and commissions can help to expose violations of IHL and to promote accountability.

The UN is not a perfect organization, but it has played a vital role in advancing the Rule of War. Through its various programs, initiatives, and mechanisms, the UN has helped to protect the rights of civilians and other non-combatants during times of war, to hold perpetrators of war crimes accountable, and to deter future abuses.

AI Poem of Hope and Love for War-hungry Humanity



In a world where tempests rage, and shadows fall,
A nation wounded, hears the mourning call.
Yet in the depths of darkness, a flame does rise,
Igniting hearts, in hope's eternal skies.

Amid the ruins, where despair does weep,
A resilient spirit wakes from troubled sleep.
The phoenix of the human soul takes flight,
To guide this nation through the darkest night.

For though the land is scarred by war's cruel hand,
The will of people, like a shifting sand,
Can forge a path to peace and harmony,
And mend the wounds, restore lost unity.

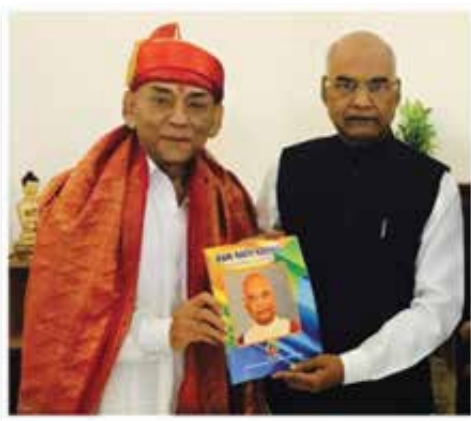
In every heart, a seed of hope resides,
A dream of peace where love and courage bide.
Let us, as one, embrace the rising dawn,
And build a world where wars are never drawn.

The past may haunt, but futures are untold,
In unity and love, our strength unfolds.
With outstretched hands, we'll heal and rise above,
A nation reborn, reborn in hope and love.

In this poem's embrace, let all souls find,
The strength to mend and leave the past behind.
For in the darkest hours, we shall see,
A nation's hope, reborn, forever free.

Michael Baruch, is a Gandhian thought-based peace advocate and a roving casual writer who writes with assistance from AI. His work is often inspired by the teachings of Mahatma Gandhi, who believed in non-violent resistance as a means to achieve social change. Baruch's use of AI to assist him in his writing is innovative and groundbreaking. He believes that AI can be used to amplify his voice and reach a wider audience. He also believes that AI can help him to write more effectively and efficiently. Baruch is a nomad who believes that it is possible to be both a roving nomad and a serious advocate for peace and social justice. In the last semester of his life, he is a wayfarer and travels frequently to places as his heart desires and emotion dictates.

13. President Priyaranjan Trivedi steers IAEWP into the future.



Dr. Trivedi with the 14th President of India (right).

The appointment of Dr. Priyaranjan Trivedi (73) as the President of IAEWP (International Association of Educators for World Peace) in 2022 is a significant milestone, and his extensive service to the organization spanning over 50 years is a testament to his dedication to promoting peace and education.

Here are some key points to consider:

Long-Standing Commitment: Dr. Priyaranjan Trivedi's half-century of service to IAEWP highlights his unwavering commitment to the organization's mission of world peace through education. His dedication and experience make him well-suited for the role of President.

Depth of Experience: Having served in numerous positions within IAEWP, Dr. Trivedi brings a wealth of experience and knowledge to the role of President. His familiarity with the organization's goals, strategies, and challenges is invaluable.

Consistency in Leadership: Dr. Trivedi's appointment as President is indicative of the continuity and stability of leadership within IAEWP. His long-term involvement showcases a deep understanding of the organization's values and objectives.

Global Perspective: As the head of an international organization, Dr. Trivedi's leadership is likely to be grounded in a global perspective. This is especially important for an organization like IAEWP, which aims to promote peace and education on a worldwide scale.

Education for Peace: The role of IAEWP in promoting education for world peace is critical. Dr. Trivedi's expertise and long service within the organization make him well qualified to guide its efforts in this area.

Networking and Collaboration: Dr. Trivedi's extensive network and relationships built over five decades of service can be valuable in fostering collaboration with other organizations, institutions, and individuals who share a commitment to peace and education.

Influence on Future Generations: Dr. Trivedi's leadership as President can inspire future generations to become involved in peace-related initiatives and to dedicate themselves to making a positive impact on the world.

Promotion of Peace Through Education: IAEWP's mission revolves around the belief that education is a powerful tool for promoting peace. Dr. Trivedi's leadership can help the organization continue to advocate for this cause and develop innovative educational programs that advance the goal of world peace.

Celebrating Commitment to Peace: The appointment of Dr. Trivedi as President is not only a significant personal achievement but also an occasion for IAEWP and its members to celebrate the organization's dedication to the cause of peace and education.

A Hopeful Future: Dr. Trivedi's presidency marks a hopeful chapter in the ongoing efforts to promote world peace. His experience and leadership offer the promise of continuity and progress in IAEWP's mission.

Dr. Priyaranjan Trivedi is the world renowned environmental scientist, peace educator, institution builder and a charismatic leader with more than 47 years of teaching, training and research experience in different areas of peace studies, ecology, environment, sustainable development, disaster management, conflict resolution, human rights, intellectual property rights, ecological tourism, geriatric care, eco-philosophy and institution building strategies.

He is the President, International Association of Educators for World Peace; Founder Chancellor and Plenipotentiary , The Global Open University; Founder Chancellor, Indira Gandhi Technological and Medical Sciences University; Chairman, Indian Institute of Ecology and Environment; President, Confederation of Indian Universities; Speaker, World Spiritual Parliament; President, World Institute of Blue Economy; President, World Institution Building Program; Chairman, Indian Institute of Disaster Management situated in India and in other countries of the world.

He has been responsible for the establishment of many universities and professional / vocational institutions in India as well as in other countries of the world.

He has made a world record of authoring and editing **35 Encyclopedias** on subjects as follows :

- 11 Volume World Encyclopedia of Peace and Global Security.
- 10 Volume World Encyclopedia of Disarmament Studies.
- 30 Volume World Encyclopedia of Ecology and Environment.
- 12 Volume World Encyclopedia of Disaster Management.
- 30 Voume World Encyclopedia of Sustainable Development.
- 10 Voume World Encyclopedia of Intellectual Property Rights.
- 11 Volume World Encyclopedia of Interfaith Studies.
- 8 Voume World Encyclopedia of Green Business.
- 10 Volume World Encyclopedia of Green Technology.
- 8 Volume World Encyclopedia of Blue Economy.
- 50 Volume World Encyclopedia of Women's Studies.
- 10 Volume World Encyclopedia of Habitat and Population Studies.
- 10 Volume World Encyclopedia of Biotechnology.
- 10 Volume World Encyclopedia of Nanotechnology.
- 12 Volume World Encyclopedia of Research Methodology.
- 10 Volume World Encyclopedia of Materials Management.
- 10 Volume World Encyclopedia of Production and Operations Management.
- 11 Volume World Encyclopedia of Spirituality.
- 10 Volume World Encyclopedia of Anti-Terror Laws.
- 11 Volume World Encyclopedia of Cleanliness, Hygiene and Sanitation.
- 11 Volume World Encyclopedia of Hinduism.
- 10 Volume World Encyclopedia of Geoinformatics.
- 10 Volume World Encyclopedia of Eco-Philosophy.
- 10 Volume World Encyclopedia of Institutional Management.
- 10 Volume World Encyclopedia of Total Quality Management.
- 20 Volume World Encyclopedia of Economics.
- 10 Volume World Encyclopedia of Dalit Studies.
- 10 Volume World Encyclopedia of Criminology.
- 10 Volume World Encyclopedia of Forensic Science.
- 10 Volume World Encyclopedia of Ecotourism.
- 10 Volume World Encyclopedia of Global Warming Reduction.
- 10 Volume World Encyclopedia of Pollution Control.
- 10 Volume World Encyclopedia of Bioinformatics.
- 10 Volume World Encyclopedia of Geriatric Care.
- 25 Volume World Encyclopedia of Social Work.
- 10 Volume World Encyclopedia of Trafficking Abatement.
- 10 Volume World Encyclopedia of Educational Planning and Administration

During his visits to different countries including United States of America (USA), United Kingdom (UK), Italy, Spain, France, Germany, Sri Lanka, Nepal, South Korea, Mongolia, Zambia, Uganda, Ethiopia, Maldives, Indonesia, Russia, Poland and Thailand, Dr. Priyaranjan Trivedi has been transferring the appropriate technologies of institution building from India to the rest of the world.

He has received many international and national awards and appreciations from different countries of the world for his outstanding contribution in the areas of environmental science, alternative dispute resolution, diplomatic studies, interfaith studies, disaster management, blue economy, sustainable development and spiritual development.

Some of the important International Awards conferred upon Dr. Priyaranjan Trivedi are : Fountain of Universal Peace Award, USA signed by Dr. Joachim Schuster, Secretary General.; World Peace Academy's Mahatma Gandhi International Peace Award, USA from signed by the President Dr. Charles Mercieca; Academie Europeenne Des Arts, Paris Special Diplome "Ad Honores" signed by the President M. Mourice GIBERT; World Distance Learning Virtual University Administration Award from Comision De Educacion A Distancia, Madrid signed by the President, Dr. Alfonso Roldan More; Spanish Environmental Health Award of FESAMA; The Spanish Association Professionals in Occupational Health and Environment signed by the President Dr. F. Dessart; International Environmental Law Academician Award of Institut Des Affaires Internationales, Paris; Conseil Academique Award of Universite Libre Des Sciences De L'homme De Paris; UN News Award signed by the Editor-in-Chief, Dr. Lee Jon Young; Best Environmentalist Award of the International Scientific Academy of Life Universe and Nature, Toulouse, France; Alliance Universelle Pour La Paix Par La Connaissance (AUPAC); Global Award on Peace, Mercy and Tolerance Cosponsored by Association Internationale des Educateurs pour la Paix Mondiale (AIEPM), Brussels.

Dr. Priyaranjan Trivedi has designed a master plan and a paradigm for leading India by providing appropriate guidance to the Government of India in the areas of skill development, entrepreneurial leadership besides managerial competence among the young boys and girls by advocating the slogan "Catch Them Young" so that they could finally become didactics to educate their fathers, mothers, teachers and colleagues including the entire neighborhood with no worries and miseries in the country.

Dr. Priyaranjan Trivedi is the first person in India to have thought of vocationalising the existing careers of young boys and girls by giving them employment centric education with a view to solving the problems relating to employment as well as unemployableness. He has designed more than 2100 skill-based courses with self-instructional study materials for ensuring perfect training in order to achieve the milestone of producing 550 million skilled persons in the country by the year 2030.

Dr. Priyaranjan Trivedi has envisaged that the two main problems of our country i.e. unemployment and pollution have to be tackled by creating environment friendly and sustainable jobs and by designing a job creation policy which could be sustained by the mother earth of our country. He as the Chairman, has been responsible for the establishment of the Indian Institute of Ecology and Environment (IIEE) at New Delhi on 5th June 1980 when there used to be no Environment Ministry in our country and that this Ministry was created after his long persuasion with the then Prime Minister of India.

More than 5000 applied research have been conducted by IIEE under his leadership in the areas of environmental education, depolluting technologies, eco-philosophy, impact assessment, disaster education and sustainable development.

Dr. Priyaranjan Trivedi is the first person to have authored the Encyclopedia of Peace Education and Research way back in 1977 covering all aspects of peace making activities. He ventured into this project after he was nominated as the State Chancellor of IAEWP for Bihar, India in 1973.

During the past 50 years since he joined IAEWP based on the motivation from Dr. Charles Mercieca, the Founder and the then Executive Vice President of IAEWP, he has also prepared self-instructional e-learning materials in more than 35 areas covering different aspects of peace studies, disarmament, interfaith studies and spirituality. He holds bachelor's and master's degree in engineering besides Master of Business Administration (MBA) and Ph.D. in Human Rights.

In conclusion, Dr. Priyaranjan Trivedi's appointment as the President of IAEWP in 2023 after serving the organization in various capacities for over 50 years is a remarkable achievement. His wealth of experience, dedication, and global perspective make him well qualified to lead an organization with a mission as critical as promoting world peace through education. His presidency holds the potential to inspire others and bring about positive change in the pursuit of a more peaceful world.

14. Complexity of the Israel-Palestine conflict: A two-state equation for a sustainable peace dynamic in the Middle East.

By Mooney Gops,
B.A. (Accounting and Finance). UK



The Israel-Palestine strife may be a complex and long standing issue that has its roots within the history, legislative issues, and religion of the locale. There's no straightforward or conclusive reply to what can be done to resolve it, but numerous specialists and stakeholders have proposed different thoughts and frameworks for accomplishing a feasible peace arrange within the Middle East. One of the foremost broadly acknowledged and backed recommendations is the two-state arrangement, which points to set up two states for two peoples:

Israel for the Jewish individuals and Palestine for the Palestinian individuals. This proposition was formally received by Israel and the Palestine Freedom Organization (PLO) within the 1993 Oslo Accords but has confronted numerous challenges and deterrents in its usage.

The Israeli-Palestinian Conflict Campaigns

As seen within the Israeli-Palestinian strife chronology, the chronicled and devout hostility between Israel and the Palestinians runs profound.

The Israel-Palestine strife follows its roots back to the consequence of World War II. In 1947, the United Nations proposed the apportioning of Palestine, at that point beneath British Mandate, into separate Jewish and middle easterner Arab states.

The Jewish community in Palestine, looking for to set up a country for Jews, acknowledged the arrange, whereas the middle easterner Arab states rejected it, contending that it neglected the rights of the Palestinian Arab populace.

In 1948, the State of Israel was proclaimed, driving to a war between the recently formed Israel and neighboring middle easterner Arab nations, counting Egypt, Jordan, Syria, Lebanon, and Iraq. This struggle brought about within the relocation and flight of hundreds of thousands of Palestinians, shaping what is known as the Palestinian outcast refugee crisis.

Over a long period, political pressures, emotional tensions and clashes endured. Israel picked up control over more domains, including East Jerusalem, the West Bank, and Gaza Strip amid the 1967 Six-Day War. These domains were intensely populated by Palestinians, driving to heated debate and violent clashes.

The struggle has been stamped by continuous viciousness, peace forms, and endeavors to discover a solution for the mutual benefit of both parties. The Oslo Accords of the 1990s aimed to set up a system for a two-state equation, with Israel and Palestine coexisting side by side. Be that as it may, implementation slowed down and the circumstance remained uncertain and unresolved.

The status of Jerusalem, Israeli settlements in the West Bank, the right of return for Palestinian refugees, security concerns, and the construction of recognized borders are all critical problems.

Attempts to mediate the crisis have engaged a wide range of parties, including the US, the UN, the European Union, and regional powers. However, the complexities of the issues, profound mistrust, and conflicting narratives have made a longterm solution hard.

Deep historical, political, and religious issues characterize the Israel-Palestine conflict. It continues to affect Israeli and Palestinian lives, inflicting enormous misery and impeding possibilities for long-term peace and stability in the area.

The continuous struggle between Israel and the Palestinians is both simple and complicated. At the core of this dispute is a fundamental belief shared by both sides: the Israelis think they are entitled to the region now known as Israel, while the Palestinians believe they are entitled to the land known as Palestine. Unfortunately, both sides claim the same area; they just use different names for it. For religious Jewish Israelis and religious Muslim Palestinians, the idea is even more profound, because both sides believe that God (named Jehovah by Jews and Allah by Muslims) gave them the land, and that giving it away or giving it up to another people is a sin and insult to God.

The conflict's history is far more complicated than that simple description, yet theological and historical differences are crucial to this narrative. On another level, the causes for the ongoing war are clear. They've been at odds for more than 75 years, and each conflict, each murder, each act of terrorism just intensifies the anger and refusal to give in to the other side.

Some of the main issues that need to be resolved for a successful two-state solution include:

The two states' borders and security arrangements, particularly in relation to the West Bank, Gaza Strip, and East Jerusalem, which are currently occupied by Israel. These territories are claimed by the Palestinians as part of their future state, while Israel regards them as critical to its security and historical connection. The international community generally accepts the pre-1967 borders as the starting point for negotiations, but Israel has constructed numerous settlements and barriers in these areas, complicating the situation.

The status of Jerusalem, which both sides claim as their capital and holy city. The Western Wall, the Al-Aqsa Mosque, and the Church of the Holy Sepulchre are all sacred sites for Jews, Muslims, and Christians. The Palestinians want East Jerusalem to be their capital, while Israel considers the entire city to be its undisputed capital. The United Nations regards Jerusalem as a corpus separatum, or separate entity, to be governed by an international regime.

The rights and status of approximately 5 million Palestinian refugees, the majority of whom are descendants of those who fled or were expelled from their homes during the 1948 Arab-Israeli war and the 1967 Six-Day War. The Palestinians demand the right to return to their original homes or compensation, while Israel fears that doing so will undermine its Jewish majority and character. The United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA) helps these refugees in Jordan, Lebanon, Syria, the West Bank, and Gaza.

The normalization of relations between Israel and its Arab neighbors, particularly those that do not have diplomatic ties with Israel or support the Palestinian cause. Egypt, Jordan, Morocco, Bahrain, the United Arab Emirates, Sudan, and Oman have established formal or informal relations with Israel in recent years, while Syria, Lebanon, Iraq, Iran, and Saudi Arabia have remained hostile or distant. In exchange for full recognition and normalization by all Arab states, the Arab Peace Initiative of 2002 offers a comprehensive framework for regional peace based on Israel's withdrawal from occupied territories and the establishment of a Palestinian state.

These are some of the major challenges and opportunities for resolving the Israel-Palestine conflict and achieving a longterm Middle East peace plan. Domestic politics, public opinion, civil society, religious groups, external powers, international organizations, human rights violations, violence, and terrorism are all factors that influence the situation. As a result, any solution requires all parties involved to engage in dialogue, negotiation, compromise, cooperation, trust-building, and mutual respect. It also necessitates a strong international commitment to support and facilitate the peace process. "There is no Plan B," said former United Nations Secretary-General Ban Ki-moon. Without a two-state solution, we will face perpetual conflict, undermining regional peace.

The Oslo Accords: Motivation, Betrayals and Failure.

The Oslo Accords, signed in 1993 and 1995 by Israel and the Palestine Liberation Organization (PLO), were landmark agreements aimed at establishing a framework for resolving the Israeli-Palestinian conflict. The accords arose from a desire to end decades of violence and achieve long-term peace through a negotiated settlement.

The Oslo Accords' vision was founded on the principles of compromise, mutual recognition, and the establishment of a twostate solution. It acknowledged both the existence of the State of Israel and the right of the Palestinian people to selfdetermination. The agreements sought to establish an interim period in which Palestinians would have limited selfgovernment in designated areas of the West Bank and Gaza Strip.

The agreements established the Palestinian Authority (PA), led by Yasser Arafat, to administer Palestinian affairs and gradually gain more autonomy as negotiations progressed. The ultimate goal was to reach a final status agreement that would resolve contentious issues such as borders, settlements, the status of Jerusalem, the right of return for Palestinian refugees, and ensuring both parties' security.

But a number of challenges beset the Oslo Accords, hindering their progress and ultimately leading to their downfall. The inability to fully address the central problems and come to a settlement was one of the main challenges. Prolonged impasse resulted from unresolved contentious issues like borders, settlements, and Jerusalem.

The lack of confidence between the two parties was another element that made the Oslo Accords fail. Extremists from both Israel and Palestine carried out violent attacks and acts, threatening the precarious peace and eroding the confidence required for fruitful negotiations. The chances of a comprehensive agreement were further undermined by the assassination of Israeli Prime Minister Yitzhak Rabin, who was a fervent supporter of the peace process.

Both sides also had to deal with internal political issues. Significant obstacles prevented a long-term resolution from being achieved, including the emergence of hardline factions, resistance from extremist elements, and divergent accounts of the conflict.

The Oslo Accords' provisions not being fully implemented contributed to the growing disenchantment. The creation of a viable and contiguous Palestinian state was hampered by the unrelenting Israeli settlement expansion in the West Bank. Mutual frustration and a breakdown of trust resulted from the inability to stop violence and implement a true security arrangement.

The Oslo process lost more of its credibility after the 2000 Camp David Summit collapsed and the Second Intifada broke out. The overall situation deteriorated and divisions were widened by the violent clashes between Israelis and Palestinians.

Even though the Oslo Accords were a major step in the right direction toward peace, their failure to fully implement the agreed-upon provisions, lack of trust, and unresolved core issues ultimately prevented them from accomplishing their intended goals. The fact that the Israeli-Palestinian conflict persists to this day emphasizes the necessity of stepping up efforts and reassessing strategy in order to reach a thorough and long-lasting resolution.

The UN Resolutions and co-factors of non-abidance.

A number of United Nations (UN) resolutions have been passed in an attempt to address the Oslo Accord's failure and the Israeli-Palestinian conflict, with the goal of fostering peace between the two sides. It's crucial to remember that opinions on this matter differ greatly. While many in the international community and the Palestinians see these resolutions as necessary for reaching a fair and long-lasting settlement to the conflict, Israel contends that some of them are biased, useless, or unenforceable.

Here are some key points that critics of Israel's approach to UN resolutions in the reconciliation process have raised:

Settlements:

A primary concern pertains to Israel's construction and expansion of settlements in the West Bank, an action that is deemed unlawful by the majority of the global community, including the United Nations. Israel has been ordered to stop constructing new settlements and to leave the areas it captured during the 1967 Six-Day War by a number of UN resolutions, including UN Security Council Resolutions 242 and 338. The peace process, according to critics, has been hampered by Israel's continued construction and expansion of settlements.

Security Council Resolutions:

Several resolutions addressing the Israeli-Palestinian conflict have been passed by the UN Security Council. These resolutions have frequently demanded an end to Israeli occupation and a two-state solution. Some who oppose Israel contend that it has not consistently adhered to these resolutions and that the Israeli government is threatening the chances of a peaceful negotiation.

Human Rights Abuses:

Resolutions passed by the UN have brought attention to claims that Israel has violated human rights, particularly in relation to its actions during hostilities and how it treats Palestinian civilians. Israel has come under fire for its handling of issues such as the Gaza blockade and military operations in densely populated areas, according to critics, who claim that Israel has not sufficiently addressed these concerns.

Blockades and Restrictions:

Transport of goods and people within the Gaza Strip is severely restricted by Israel's stringent blockades. The Palestinian population, according to critics, has suffered greatly as a result of these actions. Although Israel maintains the blockade for security reasons, UN resolutions have called for its end.

Jerusalem:

Jerusalem's status is controversial because both Israelis and Palestinians claim it as their capital. UN resolutions have denounced Israel's annexation of East Jerusalem and urged nations not to open embassies there, such as UN Security Council Resolution 478. Rejecting these resolutions, Israel has persisted in claiming sovereignty over the entire city.

It's critical to keep in mind that Israel views the Israeli-Palestinian conflict from a variety of angles, including security concerns and its own interpretation of international law. Israeli officials contend that the UN has not held the Palestinian leadership responsible for its actions and that certain resolutions are biased against their nation.

Remembering that Israel views the Israeli-Palestinian conflict from its perspective is crucial. This includes security concerns and its own interpretation of international law. The UN has not held the Palestinian leadership responsible for its actions, according to Israeli officials, who also claim that some resolutions are biased against their nation.

The Israeli-Palestinian conflict persists as a multifaceted and entrenched matter, with differing viewpoints regarding the interpretation, application, and disdain of UN resolutions. There are still many obstacles in the way of the two parties' attempts to reconcile permanently, and a comprehensive solution is still far off.

A two-state solution to the Middle East peace equation.

It is a difficult and ongoing task to bring about a two-state resolution to the Israeli-Palestinian conflict, which calls for the creation of an independent Palestinian state alongside Israel. A multifaceted strategy incorporating diplomatic, political, economic, and security considerations is needed to make this solution a reality.

Here are some key steps and strategies that could help facilitate the realization of a two-state solution:

Direct Negotiations:

Direct, substantive, and ongoing negotiations are required between Israel and the Palestinians. They must be prepared to make concessions and work together to find solutions to the fundamental problems, which include security, borders, Jerusalem's status, and refugee issues.

International Mediation:

International players can be very important in mediating and facilitating negotiations. These actors include the United States, the United Nations, the European Union, and Arab states. Building trust and mending rifts between the parties can be aided by an impartial third party.

Preventing Unilateral Actions:

It is advisable for all parties to abstain from unilateral measures that may jeopardize the possibility of a two-state resolution. This entails putting an end to acts of terrorism and violence as well as building settlements.

Security Arrangements:

To address the legitimate security concerns of a future Palestinian state as well as Israel, a comprehensive security plan is imperative. Both parties' safety may be ensured by means of international peacekeeping forces or security guarantees.

Borders and Land Swaps:

Establishing distinct, mutually acceptable borders should be a topic of discussion during negotiations. Land swaps might be required to take existing settlements and demographic realities into account.

Jerusalem:

Jerusalem is one of the most divisive topics. There must be a novel solution that acknowledges the city's religious and cultural significance to both Israelis and Palestinians. This could entail a Jerusalem governed jointly or internationally.

Refugees:

It is imperative that the issue of Palestinian refugees be addressed. Compensation, resettlement, and acknowledging past grievances should be the main topics of discussion during negotiations.

Economic Development:

Stability and the establishment of a future state can be achieved through economic development in the Palestinian territories. International donors have the potential to contribute to the development of institutions and economic growth.

Public Diplomacy and Education:

For peace, both societies must be ready. Coexistence and understanding between people can be fostered through public diplomacy and educational programs.

Reconciliation and Unity:

Achieving a two-state solution may also require Palestinian reconciliation between Fatah and Hamas. A united Palestinian front can negotiate more effectively with Israel.

Support from Arab States:

Financial and political support for a two-state solution can be given by Arab states. Such assistance is

provided by the Arab Peace Initiative, which proposes normalized relations with Israel in return for the establishment of a Palestinian state.

International Law and Agreements:

International law and agreements should be followed by both parties. This involves a dedication to respecting past accords and UN resolutions, like the Oslo Accords.

Civil Society Engagement:

Ordinary Israelis and Palestinians can be encouraged to trust each other and support a two-state solution through grassroots movements, civil society organizations, and people-to-people initiatives.

It's critical to understand that reaching a two-state solution is an extremely difficult task, with ingrained challenges and long-standing grievances on both sides. There could be gradual and slow progress. The principles of justice, self-determination, and security for both Israelis and Palestinians should be the focus of international efforts, which should be patient and persistent. In the end, the resolution must satisfy all sides and result in a long-lasting peace in the area.

The UN end-game plan.

A key role in advancing the two-state solution to the Israeli-Palestinian conflict and recognizing Palestinian independence for long-term peace in the Middle East can be played by the UN, a global organization dedicated to peace and stability. The following components ought to be included in the final strategy put forth by the UN leadership:

Bilateral Negotiations:

Negotiations between Israel and the Palestinian Authority can be direct, inclusive, and ongoing with support from the UN. The main topics of discussion should be compromise between the parties, with particular attention to borders, Jerusalem, refugees, and security.

International Guarantees:

Security assurances that guarantee the safety and sovereignty of both Israel and the future Palestinian state can be provided by the UN in conjunction with regional actors. Peacekeeping forces from other countries may be involved in this.

Final Border Resolution:

In order to accommodate settlements where necessary, the UN should assist both parties in coming to an agreement on the final borders.

Jerusalem Solution:

Developing a novel, cooperative solution for Jerusalem-whether via international supervision, shared governance, or some other structure-should be the top goal.

Refugee Resolution:

In order to address the Palestinian refugee issue, compensation, resettlement, and historical grievance acknowledgement should all be combined.

Timeline and Parameters:

The UN has the authority to establish a precise schedule for reaching a two-state solution, complete with parameters and an execution date.

International Recognition:

The UN ought to formally acknowledge Palestinian statehood upon the conclusion of negotiations and urge its member nations to follow suit.

To ensure widespread support for the plan, the UN's leadership should actively engage with regional and international stakeholders, including Arab states and the Middle East Quartet (the UN, the US, the EU, and Russia). The best prospect for a long-term two-state solution that promotes peace and stability in the Middle East is provided by this all-encompassing strategy, which is based on diplomacy and international law. In order to bring about a fair and long-lasting settlement to the conflict, the international community must continue to be unwavering in its commitment to this objective.

15. Nonviolent Defense/Liberation Strategy

The Political Objective and Strategic Goal of Nonviolent Actions.

Robert J. Burrowes Ph.D
Australia

All nonviolent struggles are conducted simultaneously in the political and strategic spheres, and these spheres, which are distinct, interact throughout. I have discussed this at length elsewhere.[1] Despite this, only rarely have nonviolent struggles been conducted with a conscious awareness of this vitally important relationship. Gandhi's campaigns were very effective partly because he understood the distinction and relationship between politics and strategy in nonviolent struggle. And the failure of many campaigns can be attributed, in part, to the fact that most activists do not. To illustrate the distinction and the relationship between these two spheres, and to highlight their vital importance, this article discusses them within the simpler context of nonviolent actions.

Every nonviolent action has a political objective and a strategic goal. When planning an action, it is vitally important to distinguish between its objective and its goal.

The **political objective** of the action is a statement of what the group wants to do: to demonstrate in the city square, to hang a peace sign on the nuclear warship, to picket a factory, to blockade the bulldozer, to occupy the embassy, to go on strike. But why does the group want to do this? Usually, it is to persuade one or more sections of the community to act differently in relation to the campaign issue.

So, the **strategic goal identifies**, first, who the group wants to influence, and second, what they want them to do.

For example, if the political objective is to demonstrate in the city square, one possible strategic goal might be to cause members of the public to speak out in support of the activist perspective. If the political objective is to picket a factory, the strategic goal might be to cause workers (through persuasion) not to enter it. If the political objective is to blockade a bulldozer, the strategic goal might be to cause workers to stop logging, or, if the media is present, to cause television viewers to not buy old-growth timber from a particular company.

As can be seen from these simple examples, it makes more sense to decide the strategic goal first, and to then design an action to ensure that the goal is achieved.

In other words, it is superior strategy to 1. decide who you want to influence and what you want them to do (derived from the political and strategic assessment that guides your struggle), 2. decide on a tactic that will do this, and 3. design the action so that it will do this most effectively. Thus, a strategic goal should be stated using this form: to cause a specified group of people to act in a specified way. Further examples of strategic goals that conform to this formula include: to cause trade unionists to place work-bans on ships carrying uranium, to cause more men to speak out publicly against domestic violence, to cause builders to stop using old-growth timber.

Once the strategic goal has been carefully and specifically defined, equally careful thought should be put into working out what tactic (at this stage of the strategy) will most likely achieve this goal and how it should be designed (so that it will cause the specified audience to act in the specified way). Of course, good action design requires an awareness of what makes nonviolent action work in the first place.

Nonviolent action works because of its capacity to create a favorable political atmosphere (because of, for example, the way in which activist honesty builds trust); its capacity to create a non-threatening physical environment (because of the nonviolent discipline of the activists); and its capacity to alter the human psychological conditions (both innate and learned) that make people resist new ideas in the first place. This includes its capacity to reduce or eliminate fear and its capacity to 'humanize' activists in the eyes of more conservative sections of the community.

In essence, nonviolent activists precipitate change because people are inspired by the honesty, discipline, integrity, courage and determination of the activists despite arrests, beatings or imprisonment and are thus inclined to identify with them. Moreover, as an extension of this, they are inclined to act in solidarity.

To summarize and illustrate the argument so far, consider a nonviolent struggle in which the activists are working to end sexual violence in a local community.

One strategic goal of the group might be: to cause the men in a specified group (perhaps those in a particular organization) to take specified action like :- sign a personal pledge to not use pornography; put a sign in their front window saying they abhor sexual violence; undertake to speak out publicly against all forms of sexual violence; join a group that organizes counselling for male perpetrators etc. to help halt sexual violence in that community.

The strategic goal will be achieved, at least in part, if some men respond by doing the specified act(s). So, what should be the political objective of the action; that is, what nonviolent action will best cause the specified men to act in this way?

To 'out' known perpetrators by putting their photograph in public places? To conduct a street rally involving local women? To repaint a billboard that objectifies women? To picket the local hotel or brothel every Saturday night? To organize an exhibition of artwork by survivors of sexual violence? Or something else? For the action to be strategically effective, it must be planned to achieve the strategic goal.

And how might the action be designed to maximize its effectiveness? What qualities (truthfulness? dignity? respectfulness?) can the activists demonstrate that will most influence these men? How can the action be carried out in a way that engages these men? For example, human needs theory suggests that if you want people to change their behavior, activists must provide opportunities for involvement that allow people to enhance their self-esteem and or security, at least.

If the strategic goal of a nonviolent action is achieved, then the action was strategically effective; this does not mean or require, however, that its political objective was achieved. In fact, it might not have been.

This is because strategic effectiveness is unrelated to the achievement of the political objective. For example, the political objective of activists might be to blockade a bulldozer. However, the (usually unspecified) strategic goal of the bulldozer blockade should be something like this: to cause consumers to stop buying (the specified) paper products that are made from woodchips taken from old-growth forest (by a specified company). In this case, as long as the action is well-designed, it does not matter if the activists are arrested before the blockade takes place, because the message of their truthfulness, commitment, discipline, courage and sacrifice, together with the solidarity action they are calling for (which will undermine the power of their opponent), will still go out to their audience. In short, the failure to physically stop the bulldozer is strategically irrelevant.

It is the failure to distinguish between the political objective and the strategic goal that often causes a great deal of confusion, particularly around such questions as the role of secrecy and sabotage, in planning nonviolent actions.

Many groups attach great importance to the political objective of their action, and use secrecy to improve their prospects of being able to carry it out. But this is invariably counterproductive, in the strategic sense, and is based on a flawed understanding of how and why nonviolence works. This is because, as explained above, achievement of the political objective is not equivalent to achievement of the strategic goal. And while many activists achieve their (secret) political objective, they fail to achieve (what should be) their strategic goal (to cause specified people to act in the specified way) because the qualities (such as honesty and integrity) of activists that inspire their audience are not allowed into play.

There are, of course, many other reasons why the use of secrecy is strategically counterproductive.

For some types of action such as a rally, a picket or a strike no one would even suggest using secrecy. But whatever the action, as explained above, strategic effectiveness is unrelated to whether the action is successfully carried out or not (provided it is strategically selected, well designed and sincerely attempted).

This point was classically illustrated by the Indian satyagrahis who attempted to nonviolently invade the Dharasana salt works in 1930.[2] Despite repeated attempts by many hundreds of activists to walk into the salt works during a three-week period, not one activist got a pinch of salt! But an account of the activists' nonviolent discipline, commitment, and courage under the baton blows of the police was reported in **1,350 newspapers around the world**. As a result, this action which failed to achieve the political objective of seizing salt functionally undermined support for British imperialism in India.[3]

If the activists had resorted to the use of secrecy, there would have been no chance to demonstrate their honesty, integrity, and determination and to thus inspire empathy for their cause although they might have got some salt![4]

For essentially the same reason (as well as many others not discussed here), sabotage is strategically counterproductive when employed as part of a nonviolent struggle. If the important aspect of a nonviolent action is its strategic goal, then activists who plan acts of sabotage (that is, for example, their political objective is to disable a bulldozer or to destroy the nose cone of a nuclear missile) must be able to identify how this act will cause their specified audience(s) to act on the issue in the specified way(s).

If they cannot, the action might well be strategically ineffective or even counterproductive, no matter how much media attention is gained if the political objective (damaging the equipment) is achieved. Thus, although this act might mobilize some people (and recent conflict theory provides several thorough explanations of why it will be few), the fact remains that activists who use sabotage (and the secrecy that almost invariably accompanies it) are placing too much emphasis on their political objective (the act of sabotage itself) rather than their (unidentified) strategic goal. As explained above, this limits the possibility of activist qualities that inspire the audience to be allowed into play.

Whether or not activists achieve their political objective is strategically irrelevant. This is because an effective nonviolent action is designed to achieve its strategic goal, irrespective of the response of opponents or the authorities to the political objective of the action.

Whether or not activists achieve their strategic goal, however, is always strategically determinative.

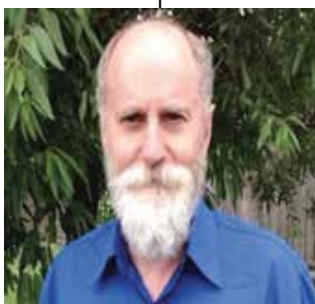
Endnotes:

1. See *The Strategy of Nonviolent Defense: A Gandhian Approach*.
2. Because it illustrates the point so effectively, I have simply repeated the example that I cited in an earlier article. See 'Nonviolent Activism and the Police'.
3. For an account of the salt raids at Dharasana, see Thomas Weber. 'The Marchers Simply Walked Forward Until Struck Down': Nonviolent Suffering and Conversion'.
4. If salt had been removed secretly, the British government could, if they had chosen, ignore it: after all, who would have known or cared? However, they could not afford to let the satyagrahis take salt openly because salt removal was illegal and failure to react would have shown the salt law – a law that represented the antithesis of Indian independence – to be ineffective.

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Dr. Robert J. Burrowes, a dedicated scholar, has spent a lifetime delving into the intricate complexities of human violence with an unwavering commitment to its eradication. His scholarly journey commenced in 1966, a profound quest to fathom the roots of human aggression, and subsequently, has been a nonviolent activist since 1981. Robert J. Burrowes has a lifetime commitment to understanding and ending human violence through many nonviolent action campaigns. He is best known for his war tax resistance, his involvement in the campaign of the Melbourne Rainforest Action Group, and his membership in the Gulf Peace Team. His blog site is at: <https://robertjburrowes.wordpress.com>

16. Mother Earth cries in witness of Israel-Palestine conflict.



In lands where ancient tales intertwine,
A tale of struggle defines two people's fate.
Israel and Palestine, a land deeply scarred,
Where the pages of history bear heavy marks.

In the tempest of war, where shadows loom,
A mother weeps, her heart a cavern's gloom,
The dearest ones, like fragile petals fall,
And life departs, a mournful, plaintive call.

Suffering silently echoes through the desert sky.
Mothers weep for children lost in the darkness.
Hope flickers faintly, like a candle's glow.

Amidst the scorching heat of the desert,
Cultures clash, preventing hearts from meeting.
A conflict with untold histories at its core,
An ongoing struggle for a future yet to unfold.

O war, thou cruel, monstrous, dark despair,
Thy appetite for sorrow, none can bear,
A mother's tears, like rivers, ceaseless flow,
As life departs, in agony they know.

The pain of a people yearning for their homeland,
A yearning is passed down through generations.
Refugee camps and shattered dreams abound.
A tragic chorus that seemingly offers redemption.

With tender hands, she cradles unborn grace,
The future's hope, now veiled in death's embrace,
A lullaby, a whisper, soft and low,
As tears of sorrow in her eyes doth flow.

Yet amidst this eternal despair, there are those.
Who still hold belief and care in their hearts.
Extending hands with grace, they seek,
A path towards a peaceful shared space.

O Shakespeare's spirit, with the poets' kin,
We conjure words to mourn this tragic sin,
In mournful verse, we cry for peace's day,
When war shall cease, and sorrow fades away.

The tragedy of war, a wretched tale,
Where innocence and love so oft bewail,
A mother's cries, the unborn child's lament,
In poetic union, our hearts are rented.

The olive branch stands as a symbol of hope,
In this land, many struggle to endure.
Peace remains an elusive dream, fragile like a bloom,
But within the hearts of its people, it finds room.

As man continues to light up his rage.
It's time to wake up and see Mother Earth's pain.
Humanity's selfishness is becoming insane.
Soon her cries will turn to gloom and become muted,
And mankind will cause its own doom.

Let us not forget the anguish and sorrow.
And strive for a world where harmony can prevail.
Within the turbulent waters of the Israel-Palestine strife,
One day, compassion and understanding will bring new life.

Let the voices of humanity rise in solemn song,
To tell of grief and where the tears belong,
In hope that from these verses, hearts may learn,
of the tragedies of war,
And in it, are the flames of self-annihilation.

Michael Baruch AI et al.

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Complexity of the Israel-Palestine conflict:
A two-state equation for a sustainable peace
dynamic in the Middle East.

