

# **Earth's Resources: A Global Appeal for Change**

HUMAN HISTORY WILL ALWAYS BE WRITTEN BY HUMANS OF A NEXT GENERATION. WHAT WILL THEY SAY ABOUT US? LOTS OF CARS, AIRPLANES, SHOPPING CENTERS, AND MATERIAL GOODS. BUT WE KNOW WE ARE MORE THAN THOSE THINGS. LIFE GOES BEYOND HAVING, DOING AND KNOWING. LIFE IS ABOUT BEING AND BECOMING.

**~CHO TAB KHEN ZAMBULING**

*“Temperance is the greatest of all the virtues”  
[Plutarch Moralia]*

## **A Global Appeal for Change**

### **At A Glance**

The time has come to avoid the wasteful use of Earth Resources (ER), both renewable and non renewable resources. Given the precarious state of the world, this imperative is not just a choice but our only destiny.

Today's economics is no longer economical.

Economics contributes little to create the conditions to properly manage our households (local and global). Also, the language of economics, and its policy proposals end up wasting a huge amount of scarce, precious, and very strategic resources for the present generation and for future generations as well.

Economics is not responding to its true meaning and real etymology: manager (ment) and steward (ness) of our `household` (eco).

In most instances, economic activities have created significant inequalities and immense human poverty around the world as one of the results. This is happening at a moment in human history when we demonstrate a much lesser ability to embrace and sustain more equitable and just economic and social systems.

The world is ready for a major change in course.

And, such a change must be based on a totally different set of values. In particular, to stop the present wastage of natural resources requires that we diligently focus on the role of such values/virtues as frugality and temperance. These will become the most important foundations to, and the basis for, a new and unique global strategy to eliminate poverty and enhance our human collective welfare.

The time has come to be guided by, and bring into practice, economy.

We must be wise and highly conscious of how appropriation, use and management of all ER are to be changed. For the moment we witness excesses, lavishness, waste and extravagance everywhere – including developed and lesser developed countries. This system only benefits a few people and castigates the greatest majority of those inhabiting this planet.

This is the only planet we have and we all belong to it. There is only one world and we have to make sure we do not disintegrate it, with ourselves included.

This is not an ideological statement.

Existing empirical evidence is now overwhelmingly telling.

The world is approaching the seven billion people's mark, with half of its population struggling to attain a decent state of material existence, with more than 1 billion people going hungry every night. Women, children and the elderly are suffering a great deal as they constitute the bulk of the poor in the planet.

Furthermore, environmental destruction is reaching alarming levels, with weather conditions becoming ever more unstable and unpredictable. Global warming and ozone layer depletion are major manifestations of this destruction, affecting all aspects of our lives, including material advancement, health and nutrition, emotional stability, and spiritual evolution. All are intermingled.

Also, we witness war and conflicts in most continents. Some of these conflicts have been lingering for decades. These conflicts affect those who are at war with each other, and who directly or indirectly, affect the large majority of people on earth. Just think about the global threat imposed by nuclear weapons; these weapons are and will impact every creature alive today.

Not less important is to be fully aware of how the western style of life (and now many in the eastern too) creates much stress and higher and higher levels of toxicity, which is invading most institutions and organizations, nationally and internationally.

All of the above is the result of promoting unnecessary and wasteful consumption, adopting imprudent avenues for money creation and allocations, and accepting stressful ways of creating debt at all levels (banking and credit).

The virtues of frugality and temperance are two important states of being and becoming. These two states of being must not be sought out just as mere propositions to be advocated for, but they should be embraced as states of being to be self-realized, both individual and collectively.

Frugality and temperance are states whose influences are immersed in the nature and scope of all forms of human interactions. Therefore, their self-realization will only happen when we are willing to experience a total reorganization of our habits in relation to both ourselves and others (at the same time).

Thus, if we are to practice economy, it will demand major changes in those life styles, and these changes may become a major source of great resistance, at least, at the beginning. Such changes will need to be compatible and coherent with new forms of economics and economic development.

As we self realize frugality and temperance we will progressively find real net increases in material and spiritual welfare. The net savings of these natural resources will be embedded in a new form of economics, which will benefit all, over space and time.

This shift is similar to that requiring us to move from the economics of war to the economics of peace. Such a shift necessarily demands the self realization of peace before we attempt to promote such a shift. Otherwise people will see no benefit from peace and its embodied economics.

For the moment, we only count increases in net material welfare when we expense and use these resources. This is due mainly to the way these activities are accounted for within the realm of such notions as The Gross National Product (GNP).

Clearly, this form of national accounting and this way of measuring changes in human welfare must change.

The new system should include a number of social, human and spiritual factors that are also central to any notion of human welfare and/or human transformation and change.

Similarly, we must involve ourselves in changing the traditional notions of what constitutes a “good” or a “lucrative” business. The architecture and the ultimate aim of business will have to shift and turn towards well defined and agreed notions of longer-term sustainability at all levels of our existence – i.e., individually and collectively.

A new notion of what constitutes the engine of business is to be embraced. This proposition should not be confused with an-anti business stand. Progress has already taken place in several fronts. For example, we are beginning to see changes when approached by the notion and practices of the so-called Social Corporate Responsibility and Social Entrepreneurship.

In this context, therefore, the nature and purpose of profitability are to be redefined.

In other words, the alchemy of economics and business do require fundamental changes now.

In the future, nothing is to be wasted.

This is why technology and technological change must respond to the above mentioned need to change our styles of life, and it must assist us in moving to newer frontiers of both economics and business.

When we refer to our style of life we are referring here to all those aspects that are affecting us as individuals and as a human collective at large. An example of the former are the changes induced by the consumption of superfluous commodities. An example of the latter is a change in life style due to global warming and ozone layer depletion.

But, these changes may in addition involve global peace and human security, just to name two out of many more changes needed.

When, after a thorough analysis of more than 100 wars and conflicts, Oxford University and The World Bank find that the main source of conflict and war are rooted in economic disputes and inequalities, it has become essential to redirect economics and business towards peace and human security rather than to the opposite. This is why many people are seeing that the conflict in the Middle East is all about the appropriation of natural resources and not really about religion.

Temperance calls for restraint and moderation under conditions of material scarcity.

In many ways all economic and business activities demand moderation today. This temperance is to unfold within a system that is just, self disciplined, compassionate and prudent. But, it is important to understand that compassion is not just giving something to someone. Compassion is an ability to become the other without losing one's own identity. In addition, a compassionate person must be committed to resolve the problem of the other. This commitment is essential and should be set explicitly all the time.

To move towards this new paradigm, it is essential that we all experience all forms of interdependence and that we recognize that we now live a collective existence. Individual materialism must be over. The single pursuit of individual welfare does not necessarily amount to net gains in collective welfare. This is obviously true in a situation characterized by the waste of earth natural resources.

The self realization of interdependence and collective existence are key, and this Appeal calls for the necessary changes in education, health, agronomy, ecology, governance, etc., all of which are now taking us away from a better collective future.

The poor will greatly benefit from the macro strategy suggested above, though some important conditions are to be met: expanding their empowerment, ensuring security, and opening new opportunities from saving the Earth Resources.

I am appealing to all the leaders around the world: in politics, the armed forces, unions, religious institutions, non governmental organizations, indigenous peoples, spiritual movements, science, etc.

How long can we continue polluting the land, water and air?

How far can we go destructing the ozone layer?

How much longer will we continue destroying our biodiversity?

Possible Next Steps:

1. The creation of a World Commission on Frugality and Temperance (WCFT), based on regional and national commissions. These commissions should incorporate actors from all walks of life.
2. The drafting of a Global Plan To Save Earth Resources (GPSER) with specific country actions.
3. The allocation of 100 trillion dollars into new forms of education, science, governance, monitoring and technology that will shift the people's minds and awareness towards frugality and temperance and collective welfare.
4. The elimination of the existing economy of war and the economy of more materiality, with attention to be given to the total eradication of poverty and the full protection of the natural and human environments.
5. The immediate elimination of all forms of waste and excessive consumption in the use of our resources.

Cho Tab Khen Zambuling  
(Alfredo Sfeir-Younis)

11/4/09

**Alfredo with Indigenous stone in Colombia**

# **ANNEX:**

## **I. Module on Human Rights and Responsibilities**

## **II. Ten Fundamental Laws to Heal Our World**

MANY PEOPLE FEEL REALLY INSECURE AND THEY HAVE MOVED TOWARDS  
FUNDAMENTALISM, VIOLENCE AND RETRENCHMENT. HUMAN SECURITY IS  
A STATE OF BEING. IT IS A STATE OF INNER BEING THAT NEEDS TO BE  
CULTIVATED WITH NEW FORMS OF HUMAN INTERACTION. LET US NOT GIVE  
PEOPLE A FALSE SENSE OF SECURITY.

~CHO TAB KHEN ZAMBULING

# **Module On Human Rights And Responsibilities (ZIHT-HRR)**

(Two or Four Weeks Intensive)

## **Overview**

This is a two or four-week course on human rights and responsibilities. Its main value added is in the emphasis on the synergies between human rights and responsibilities and socioeconomic development. The economic angle is central to this course and thus, legal aspects per-se of human rights and responsibilities will not be the main thrust here. In addition, the ethos defining its approach and content is mainly humanistic and spiritual (not religious) in nature. The idea here is to go far beyond a traditional debate on rights and responsibilities just as legal obligations, and touch upon fundamental elements that are embodied in most peoples' everyday lives.

In this regard, there will be two principles justifying the approach:

- (1) "What does not have a cause or a condition does not exist", and
- (2) "There is total interdependence among human beings and between human beings and all sentient beings and the natural environment".

Thus, the reasons explaining why human rights are violated, and responsibilities are not fully embraced respond to a number of causes and conditions that go far beyond legal, social and economic considerations. It is the first principle that gives justification for a major emphasis on the humanistic, inner and spiritual dimensions. Furthermore, and according to the second principle, the violation of rights and the reluctance to take responsibilities affect the human collective as a whole. No separability or disconnectedness can be attributed in most cases.

Within the abovementioned context, the reason for emphasizing the socioeconomic dimensions (causes and conditions) stems from the fact that private and public policy makers, and the leaders of civil society, face a dual challenge in the fulfillment of human rights: (a) the formal compliance with major legal obligations (e.g., the signing and ratifying conventions and treaties) and (b) the practical need for making available the material and human resources to attain those rights and obligations. Human rights and responsibilities are neither cost nor material resources neutral. Therefore, this course considers them as two inseparable elements in every society. In terms of priorities, this course focuses mainly on the socioeconomic (material) dimensions of the challenge facing developing and developed countries.

Because of the two principles enunciated earlier, this module goes far beyond a debate on the material aspects of human rights and responsibilities. It goes deep into the humanistic, spiritual and personal dimensions. These are essential to the development of a new paradigm for human transformation: the paradigm of Empowered Development. This means both: outer and inner empowerment.

The basic philosophy of teaching and learning will be "experiential". Lectures will only constitute one fourth of the course content and structure. Students will be exposed to a number of films, videos and other practical forms of learning. For example, they will have to do a significant piece of work (paper, research proposal, elements of a strategy) that should significantly contribute to the main axis of their studies or professions. The students will also have moments of reflection, silence and meditation. Silence is an important part of the process of integration and distilling alternative courses of action. Some of these practices will be private and others collective and group related.

For the ZIHT, in the end, the key to this module is deepening the participants' process of human transformation. To focus on how participants are transformed along their own path via messaging, integration, and action. Whenever possible and appropriate, participants will be exposed to field visits and to dialogues with peoples from many walks of life (e.g., indigenous peoples, handicapped people, ethnic minorities, women leaders, politicians, religious and spiritual leaders). This course will be useful to lawyers, economists, other professionals, and the general public. The idea is to complement what each person is actually doing as a country and world citizen.

Traditional courses are too legal in nature, and tend to focus mainly on laws, rules and regulatory aspects of human rights. Very few courses integrate the debate on human rights and responsibilities with economics and business. And, it is almost unheard of to have courses with the humanistic and spiritual dimensions of inner power and growth.

### **Course Requirements**

No requirement is needed, except the willingness: to fully participant, to read the materials, to actively engage in all course activities, and the like. Thus, anyone could participate. Certainly, the course will be of greater benefit to those in the field of Human Rights, but the shaping of personal benefits that are ingrained in this course will come about through individually tailored projects. The levels of exigencies will vary depending on the CV of the person in question.

This course will be particularly important for private and public policy makers, in whatever part of the decision making structure they are located. Thus, national and local government officials and employees will greatly benefit from this module. It is general enough to provide a good canvas for practical work future specialization.

The course will also be central to leaders of non-governmental organizations. It will provide much substance for strategic concerns and will enable them to create alternative forms of advocacy.

Depending on the quality of participation and on the nature and scope of individual projects, this course could earn credits for other university work. This has to be defined before a participant agrees to take this course. The corresponding educational institution will have to be involved.

It would be very useful that the students read the material before the sessions. In addition, that they have their own laptop computers and Internet connections so they can do independent research.

Knowledge of Spanish and English will greatly help, as most courses will be given in those languages. Also, many of the written materials are in those languages.

### **Course Organization and Procedures**

There will be one or two lectures a day of approximately one hour each. Then there will be an open session of questions and answers, break-up group discussions, participation in collective exercises, outdoors activities, and time for the students to work on their own projects. Classroom work will not overwhelm the silence time and private coaching students will need to integrate and enter into inner transformation.



The lectures, visiting scholars and guests will be announced in advance of a given lecture. Each session will begin with a moment of silence and it will end with another moment of silence. Each module will have different outdoors activities, depending on the CV of participants. Students are expected to participate full-time, and to be on time to each and every activity.

The course organizers will provide, without additional cost, coffee, tea, or other snacks during the breaks. If the courses are done in an internship fashion, all the other meals will be provided collectively. It is possible that those social activities include additional lectures and dialogues.

The weekends will be free of lectures and official activities to allow participants to do their projects or to do personal activities.

## **Course Outline**

Depending on the CVs of applicants the course will be modified at the margin. Also, this course will end up having two modules, one of two weeks and the other of four weeks. Naturally, the emphasis and depth of analysis will vary according to the time allocated.

Nevertheless, the following sessions are envisaged:

### **General Introduction**

The course will begin with a holistic outline of the problem and presentation of the key strategic issues involved. The issues of human rights will be linked to many of the professional backgrounds and activities of participants, to show the importance of having a society that accepts universal rights and responsibilities. A series of controversial situations will be brought about so that participants begin to actively participate in the shaping of the discussions and to think about their individual projects. The emphasis will be on issues of economics and social content, with particular interest on what is happening at the global level. Concepts, strategic instruments, institutions, processes and actors will be identified. In the end, this session should also serve to set the boundaries for all the other sessions of the course.

The break out sessions of this module will be devoted to begin creating some personal interactions among participants, defining the individual projects and setting the methods and procedures that will follow. In the end, a consensus should be reached on the critical path to be followed by everyone.

### **I. The Universal Declaration**

The substantive point of departure will be a historic account around the design and approval of The Universal Declaration of Human Rights (UDHR). Attention will be paid to its origin and all the elements (political, power, cultural) of the debate within the UN at the time. This will provide an important reference point for the debate on both legal and economic issues and concerns, and to some of the principles of universality and indivisibility of human rights. The political content and its ethical, moral and cultural dimensions will be exalted. There will be an opportunity to link the UDHR to different professions and, thus, gain a better understanding of the true meaning of its universality. A debate on the non-universal aspects will also take place (e.g., cultural relativity). A good review of the critics of the UDHR will also be part of the presentations and the debate.

**Break Out Sessions:** These sessions will consist of a more detailed discussion of different articles of the declaration. Each working group will take a subset of articles and debate them in detail. Participants will begin to identify the economic dimensions underlying each of the articles and see the linkages between human rights and economics. This will be the case even in the realm of what one may classify as Civil and Political Rights (see below).

**Group Exercise:** The universality of human rights. To whom these human rights apply? Why does it address humans alone? Is there a bias in the UDHR? Does the right of sentient beings apply, and how would it modify the UDHR? Where does the principle of interdependence apply? Which parts of the UDHR do not apply in the 21st Century? Why is it that the UDHR does not focus on responsibilities?

**Individual Exercise:** Each participant will have one hour of silence to reflect and meditate over the rights of non-human beings, or human beings of future generations. How the UDHR shapes the process of a person's human transformation? What are the human and spiritual dimensions of rights and responsibilities? Which are the groups excluded from the UDHR, and Why are they excluded? Each participant will draft a one pager.

A guided group meditation and contemplation will follow.

## **II. Civil And Political Rights**

The presentation and debate on Civil and Political Rights (CPR) will not focus much on the need for their advocacy (though important), but on the development and operational implications of those CPR. It will be shown that economics cannot function without these CPR and the lectures will present examples of how economics is influenced by, and, in turn, influences the CPR. Issues of discrimination, freedom of information and equal rights for men and women are essential for the efficiency, effectiveness and sustainability of private business and the economy in general. There will be a review of actors and their responsibilities. The role of governments will be particularly important, and connections to the governments' fiscal policies will be introduced. Connection will be made between CPR and the alternative forms of governance that could be applied in economic and financial systems. Special attention will be paid to the connection between a market oriented economy, democracy and CPR.

**Break Out Sessions:** These sessions will be devoted to a thorough analysis and debate of the International Covenant of CPR, its content, jurisprudence and justiciability. Then, groups of these CPR will be discussed in the context of economic and social development. The economic content of the existing jurisprudence will be emphasized. An ideal national and global strategy will be designed with the view to see the extent and horizon of key actions in the field of human rights. One possible outcome will be to demonstrate compliance far beyond the legal aspects, requiring the mobilization of all sectors in the economy.

**Group Exercise:** A special debate will take place with regard to the Right To Life and the Right To Live in a Peaceful Environment. Because life and peace are considered public goods, the work of the collective in these two areas will bring humanistic, spiritual and ethical values in perspective. These values form important conditions for human behavior. They will be contrasted with economic values and human behavior under scarcity.

**Individual Exercise:** Each individual will meditate or contemplate on the 3 most important reasons why human beings violate human rights. In addition, there will be a question regarding the rights of sentient beings: Do they have rights? Finally, there will be a discussion on the rights of future generations.

### III. Economic, Social and Cultural Rights

Most of the key Economic, Social, And Cultural Rights (ESCR) will be presented. In particular, emphasis will be given to education, health, food, housing and water, as examples of important ESCR. Both, the jurisprudence and justiciability of these rights will be discussed in detail, making the connections to economics, finance, environment and development. Reviews and reports of independent experts of the UN will be studied and debated to understand the basic principles of human rights and their connection to economic growth and public policymaking. A short constitutional review of developing countries will be presented. The issue of indivisibility related to other human rights will also be addressed.

**Break Out Sessions:** Each of the sessions will address one of the above- mentioned ESCR. Then a plenary debate on findings will follow. An exercise in development planning and fiscal finance will accompany the debates. The discussions will link the ESCR via public expenditure and other financing instruments. The role of international development organizations will be part of the exchanges.

**Group Exercise:** There will be a simulation of resource allocation at the international, national and local levels. The group will be assigned a number of questions and the idea will be to see whether there is coherence across all those levels of decisionmaking and resource allocation. Some discussions on issues of economic efficiency and comparative advantage will be conducted.

**Individual Exercise:** Each individual will select ethical and moral issues surrounding the jurisprudence of these ESCR. The ultimate cause and condition of jurisprudence and justiciability will be the main theme of meditation and silence.

### IV. Right To Development

The Right To development (RTD) has remained controversial as a concept and as a practice. The debate on the RTD is where countries discuss their whole understanding of macroeconomics, finance and trade, to name a few. It is in the context of the RTD where debt and structural adjustment are discussed intensively, as well as other matters like poverty, efficiency, growth and comparative advantage. This is a composite human right, whereby the assignment of the right is not to the individual but to a nation or a group of nations. The concept and scope of the RTD has evolved and this session will present different aspects of such evolution. Since there is not yet an International Covenant, the discussions will focus on such a situation, and participants are expected to make some serious proposals.

**Break Out Sessions:** each group will take one dimension of macroeconomic management and policy and link it to the RTD. Examples if such dimensions are: debt, structural adjustment, poverty, comparative advantage, globalization, social justice, capital accumulation, technological change, social instability, human security and governance at all levels of decision making.

**Group Exercise:** the collective exercise will generate a detail debate and discussion on issues of public expenditures at the national level and the fulfillment of the RTD. The group will focus on a second generation of macro policies that will enable societies to attain their RTD. Issues of human and nations interdependence will be analyzed.

**Individual Exercise:** The meditation will be about the trade offs between material and spiritual development, and on the spiritual and humanistic dimensions of the RTD. A special case to be observed is that of the global public goods.

## V. International Debate

The international debate on human rights is complex and extensive. The history of the debate within the United Nations and the International Financial Institutions will take a special place. What are the instances? Who are the actors? What are their views and biases? What are the connections with The Agenda for Peace and the Agenda for Development? How does this international debate affect the debate at the national level? What are the influences of the international debates on national legislation, special treatments, and formation of social and cultural policies? Some country case studies will be presented, including positions taken and the nature and content of their advocacy. A special attention will be given to the role and positions of the International Labour organization (ILO) and the World Trade Organization (WTO). Issues of labor rights (e.g., freedom of association, decent work) are very illustrative of where the present debate on human rights stands. Also, emphasis will be given to the international debate on the rights of indigenous peoples, ethnic minorities, and other minorities.

**Break Out Session:** Each session will discuss about the policy position of different international organizations, like the World Bank, the International Monetary Fund, The World Trade organization, The International Labor Office, The World health organization, The Multilateral Development Banks, The European Union, and the OECD, as examples.

**Group Exercise:** The group will simulate the debate in the United Nations. Character play and country representation will both be at the core of the collective work. The group will draw a new agenda for empowered development and social justice. Examples of previous agendas are those of The Agenda For Peace and The Agenda For Development.

**Individual Exercise:** Each participant will right a letter to the secretary general of the UN stating what is wrong with the dialogue on human rights at the United Nations. Proposals for reform will be done. The letter should not exceed 4 pages.

## VI. Human Rights and Economics

This is a central session of the module, where a detailed analysis of the positive and negative synergies between economics and human rights and responsibilities will take place. A positive and a normative approach to the debate will be promoted. Positive, in the sense of identifying clearly the connections between human rights, justice systems, human responsibilities, etc., and such economic concepts as economic efficiency, comparative advantage, opportunity cost, enabling environment, capital accumulation, and the like. Participants will see that it is impossible to think about a given economic paradigm (e.g., the paradigm of the market, the paradigm of government, the paradigm of grass roots) without being in a society of rights and responsibilities. Special effort will be made to address the use of economic thinking and practice to collective issues and challenges in the managing local and global public goods and rights and responsibilities.

**Break Out Sessions:** These sessions will be devoted to have an in depth analysis of economic thinking as it relates to human rights. Participants will address issues of economic policy (macroeconomic policy, sector policies) and human rights. Issues related to production, consumption, trade, distribution and inter-temporal choices will be addressed in these sessions.

**Group Exercise:** The room will be divided into two groups, those who will use an economic-business approach and those who will use a legal-institutional approach to the implementation (realization) of human rights. Issues of health, education, food and housing will be addressed with the view to identify some critical elements of a national or global strategy. The elements will be brought to plenary.

**Individual Exercise:** Special reflection on the value systems that are prevailing in economics in relation to the value system that is embedded in the notions of human rights and responsibilities. Attention will be paid to ethically complex normative issues.

## **VII. Rights as Another Form of Capital**

This will be a session that will enter into a series of conceptual and theoretical discussions regarding human rights and economics. The basic proposal will be to consider those rights as an other form of capital participating in the development process. This is to say, under equal conditions, but with a differential in human rights as initial endowments of people, one will find totally different economic, financial, business and social behaviors. In many ways, this endowment will modify and shift the allocation of resources and other forms of capital participating in the development process (e.g., physical, financial, human, natural, institutional, cultural). In turn, the conceptual shift will broider a discussion on economic growth and the theory of capital, development and distributional issues, and sustainable development. These are central discussions to change radically the way participants think about human rights.

**Break Out Sessions:** These sessions will be “situational” in nature. Each group will be handed a situation and two subgroups will be formed: one with human rights and the other without those rights, and see how would they act in front of the situation in question. Decisions about education, availability of health care for minorities, and the like, will be addressed here.

**Group Exercise:** A debate on the relationship between human rights and money. Is there any relationship between financial capital and human rights capital? How does this relationship affect the financial flows towards developing countries? How does it affect sustainable development?

**Individual Exercise:** Which is the form of capital one is most endowed, and how human rights capital affects the quality of such capital? Inner reflection on the term “endowments”. Inner and outer endowments.

## **VIII. Policy of Developed And Developing Countries**

The human rights policies of a sample of developed countries will be presented, explained and debated. Special attention will be given to the European and Nordic countries, where the policies on human rights and economic development are more comprehensive and explicit. While the great majority of policies often emphasize CPR, an effort will be made to discuss the positions of these countries in other areas like ESCR and the RTD. Several reports from the United Nations will be helpful on these matters. This section will also illustrate the policy position of developed countries in such international development organizations like The World bank, The International Monetary Fund and the World Trade organization. Then, these positions will be compared to the same countries’ positions within the UN with special emphasis on The ILO, WHO, and UNDP. Furthermore, special attention will be paid to the policies of developing countries. There will be a special emphasis on human rights policies of Arab countries as well as communist countries, where the issues of human rights remain controversial. Attention will be paid to the influences of religion in the definition and realization of human rights and responsibilities. Do religions supersede the law? What value systems are involved? A broad presentation of the countries’ constitution and their recognition of CPR, ESCR and the RTD will be carried out. This will provide a good perspective of where countries are and where would participants push in the future. Comparisons to the UDHR and other instruments (international covenants) will be done.

**Break Out Sessions:** The group will be divided into two, one representing the developed countries and the other the developing countries. Then they will spend time preparing for a simulated UN debate on human rights and to generate new thinking on the most relevant issues. The students will prepare by reading material from the UN and its most important independent experts.

**Group Exercise:** The group will draft an ideal policy framework on human rights from the perspective of development financing. This will be the framework they would suggest be applied in the international arena.

**Individual Exercise:** Each individual will meditate and then draft a two-page note outlining why it is that human rights are being violated in their own country or village where they were born. The idea would be to come to terms with the existing crises of values and belief and identify ways to change the present state of affairs.

## **IX. International Economic Development Organizations**

This section will be devoted mainly to study the policies of the World Bank and some other economic development institutions. There is a rich history that has a good number of dimensions that explain the organizational behavior of such institutions and their reluctance to embrace the full agenda of human rights. There is also scope for a debate on human responsibilities, in this case of corporate responsibilities. Because the Covenants make the governments responsible for human rights, many economic organizations have alienated themselves from the legal, institutional and practical responsibility in the fulfillment and realization of human rights. Some have argued that they have no obligations and thus the issues of human rights are outside the domain of their mandate. Others have argued that human rights belong to the realm of politics and thus, also, outside their mandates. These positions are now greatly questioned and this session will serve the canvas for a new debate on these matters.

**Break Out Sessions:** Each break out session will adopt one economic development organization and study the respective policies on human rights. The idea would be to develop the needed arguments and policies so that they eventually mainstream those rights in all they do.

**Group Exercise:** This will consist of acknowledging the present state of jurisprudence and hinting to the creation of a new jurisprudence for human rights and linking it to the mandates of the economic development organizations. This will strongly support the understanding of jurisprudence and justiciability of all human rights.

**Individual Exercise:** Presentations of the course papers

## **continues X. The Rights to Education and Health**

The Right to Education (RTE) and the Right To Health (RTH) are two excellent examples of the importance of Economic, Social and Cultural Rights (ESCR). Their jurisprudence and justiciability are to be discussed in detail, so that these could be applied to other forms of human rights. It is in the operational definitions of these rights where one sees most clearly the relationship between human rights and economic development. Issues of availability, accessibility, adaptability and quality are central to both the legal foundations of human rights as well as to sustainable development. The connection will also be made with social considerations and determinants of social stability and human resource development strategies.

**Break Out Session:** Participants will thoroughly discuss the Covenant on ESCR and the commentaries that exist on the Right To Education and the Right To Health. In addition, the participants will debate some of the most recent reports of the Independent experts of the Commission on Human Rights on both of these themes. Special emphasis will be put on the social and economic foundations of jurisprudence, so that the gap between the law and social and economic considerations may be bridged.

**Group Exercise:** Presentation of the course term papers prepared by the students will begin in this session and will continue for the remainder of the module. It is understood that at this point the presenters will be in a different position from those who present towards the end of the module. But it is important that students get fully engaged in the papers they prepared as well as the papers of others. This will enrich the course and bring to focus some of the most important discussions and conclusions.

**Individual Exercise:** A guided meditation and silence on several important issues. Is it possible to live in a world free of diseases? How can this happen? What are the causes and conditions of these diseases?

## **XI. Environmental Justice and Eco-Morality**

Very few courses on human rights focus on environmental rights and on human rights linked to forestry and biodiversity. There is a vast literature on conventions and treaties that are worth knowing and understanding their nature and scope. Many of these conventions relate to global public goods and in this sense, this session will provide a good foundation for a debate on the management of these global public goods. There are economic, social, and organizational considerations to focus on. The issues linked to the environment offer a unique opportunity to focus on collective rights and responsibilities. Given that environmental processes dare not be confined to an individual or a nations' frontiers, a debate on the future of our human collective is especially important.

**Break Out Session:** There will be a detail debate on the many environmental conventions. Presentations and reviews will be done, whereby each of the participants will pick up one or two of these conventions and present them to the rest of the audience.

**Group Exercise:** Presentations of the course papers continues.

**Individual Exercise:** Meditation and contemplation on a world with a very limited natural environment. What is the impact of environmental degradation in our outer and inner development? This meditation will take place in a setting where participants will be able to experience nature in many ways.

## **XII. Poverty Alleviation**

Living in a state of poverty represents a major violation of peoples' lives. Being deprived of food, education, water, health, and housing represents a violation of the economic, social and cultural rights of those peoples. However, this argument may lead to the wrong conclusions: go for economic growth and the issues of human rights will be resolved. Increase in income and wealth are not tantamount of realizing most human rights. Research shows that it is the violation of human rights that keeps people in poverty. This research evidence should force policy makers to pay attention to human rights, in a direct and transparent fashion rather than as a residual of economic growth and development. This session will also discuss the human rights situations at the small social units where the poor people live. In general, it is often assumed that human rights are respected at that level; a working hypothesis that should be thoroughly discussed.

**Break Out Session:** There will be several poor people that would participate in this session showing and explaining their situations. Participants will exchange views with them and try to come to some general conclusions and policy recommendations. There will be a plenary session where these recommendations will be presented.

**Group Exercise:** To elaborate a legal framework to address issues of poverty and human rights. Participants will draft a piece of legislation that would contain the principal concerns as discussed in the Break Out session.

**Individual Exercise:** There will be a discussion and a meditation about generosity. Generosity understood as an ability to become the other without losing one's own identity.

### **XIII. Human Security**

Security is one of the most important dimensions in peoples' lives. Surveys have shown that even for poor people, security is one of the three most important ones. Living in an insecure environment has personal, social and economic costs. Individuals have to allocate their human and material resources in ways that are very different from a stable and secure situation. One source of insecurity is the inability to know whether human rights will be respected and fulfilled. This is particularly important for minorities and other groups whose rights are often violated or totally disrespected. At the global level, security is also an important component of the relationships among nations. The world is far from being at peace with itself, and there are continuous conflicts affecting millions of innocent people, thus, demanding attention to key human rights and responsibilities. The roles played by leading nations and the UN have to be put into perspective as well as the massive expenditures on weapons. This session should identify the links between human rights and all forms of human security.

**Break Out Session:** There will be a discussion of different notions of human security. The recently published report by the UN on Human Security will be thoroughly discussed. In addition, there will be a simulated discussion about the Security Council of the United Nations.

**Group Exercise:** Presentations of course papers continue.

**Individual Exercise:** A special meditation on inner security as a source of overall human security. How to achieve inner security and inner peace?

### **XIV. Human Responsibilities**

Side by side every human rights enunciated there is a corresponding responsibility. It is not possible to conceive a human rights policy without addressing at the same time the set of human responsibilities that go with them. The proportion, protection and fulfillment of those rights is the first set of legal and institutional responsibilities. However, the issue of human responsibilities goes beyond the three noted. In particular, we have social, political, economic and business responsibility to ensure that the other three are attained and fulfilled. Otherwise, the system will generate all sorts of norms and obligations that will be constantly violated. The theme of human responsibility also opens a debate to issues of ethics and morals with future generations and with all the sentient beings. Those who have been left out of the debate on human rights are to be brought in through the debate on human responsibilities. In addition, such a debate creates a fertile ground to discuss ways to generate consensus in our societies with regard to the path towards an agreed destiny. Issues like social and individual identity culture, social stability, and the like, all form a quilt of themes that come within the context of human responsibilities.



**Break Out Session:** A debate on the meaning of human responsibility. There will be an assignment of social and economic responsibilities to each of the participants. The idea would be to find a common ground in the establishment of economic and social policies.

**Group Exercise:** Presentation of course papers continues.

**Individual Exercise:** Meditation on the inner and spiritual meaning of responsibility. Caring about the collective.

## **XV. Business and Social Corporate Responsibility**

This is the first and most practical translation of human responsibility. During the last decade a number of corporations are trying to obey by principles that go beyond the notion of gaining profits. They have been establishing norms and ethical codes that are clearly defined and acknowledged in their mission statement and public declarations. The Ecuador Principles adopted by the major Banks of the world is a clear example of this new corporate behavior. Consumers are helping in consolidating such moves by making sure they invest their moneys in corporately responsible companies. A significant percentage of the stocks traded in USA and Europe are identified with responsible corporations. The notion of Social Corporate Responsibility will be studied in detail. Its meaning and implications will be presented and debated. Do corporations have the responsibility in the fulfillment and respect for human rights?

**Break Out Session:** The group will simulate some of the well-known corporations. Some of the participants will represent the CEOs and others the stockholders, civil society and governments. A critical review of the present stands will be brought to light.

**Group Exercise:** Presentations of course papers

continues. **Individual Exercise:** Presentations of course

papers continues. **XVI. Government Responsibilities**

All the international covenants make governments ultimately responsible for human rights. However, there is not a lot being said about the challenges governments face in the promotion, protection and fulfillment of human rights. Furthermore, public policy is not organized in a way that human rights will necessarily be the object and aim of those policies. Thus, economic and social policies are fragmented and often ineffective in the realization of those rights. It is also important to note the need to have a debate on issues of governance, accountability and transparency of governments. These are controversial issues that are not only political but also quite elaborate and in need of professionals with great capability to address them. In many countries there will be no way to realize human rights unless they adopt second generation reforms that will tackle issues of power structures, justice systems, equity and other related matters. Many of the issues here are linked to the sessions on the Right To development as well as to Macroeconomic policy-making. It also touches on the notion of public goods including education, health, housing, nutrition, food, environment, and the like. The views of governments about the rights of individuals and the rights of the collective are essential to be understood. Finally, this session will also address issues of governments at the international and global levels

**Break Out Session:** There will be a very thorough exchange on the meaning and extent of government responsibilities. These go beyond legal commitments. Thus, it will be important to address the effects of fiscal, monetary, trade and exchange rate policies. In some countries, governments have very few handles over these policies (many have no exchange rate policies or monetary policies).

**Group Exercise:** Presentation of the course papers continues.

**Individual Exercise:** Meditation on the meaning of collective responsibility.

## **XVII. Civil Society Responsibility**

Civil society has been the champion in the advocacy of human rights. Today there are many international NGOs working on the field of human rights, with different capacities and understanding of what is there to do. In addition, most of the work for the moment has been on advocacy and little on actual implementation of rights. Also, local NGOs have little participation and representation in public policy decisions that greatly affect the realization of human rights. In addition, one is to find new forms of coalitions and partnerships with different civil society groups. These coalitions must be based on a different set of premises and values, or it will simply repeat the mistakes of the past.

**Break Out Session:** Who is in civil society? What are the key actors? How should they see human rights? Should they make alliances with Governments? How can local NGOs also participate in decision-making? How to fence local NGOs from international and very rich NGOs?

**Group Exercise:** Presentation of the course papers continues.

**Individual Exercise:** A personal reflection on how civil, civil society is with regards to human rights.

## **XVIII. Justice Systems and Economic Growth and Development**

Very few policy makers make a connection between economics and justice systems. It looks as if these were two very different themes and dimensions of human activity. However, a close look into the nature of those systems one would observe that they are essential to the performance of business, governments and the capital markets, to name a few. A country with an inadequate justice system is affected in major economic and business ways (e.g., no international investments, little capital inflow, low development of the banking system, bankruptcy laws). There are several examples of how one influences the other in developing country contexts. A sample of countries will be studied and compared to see how justice systems affect their comparative advantages competitiveness and the enabling environment for economic growth and capital accumulation.

**Break Out Session:** Two extreme scenarios will be analyzed in detail. One scenario defined by a middle-income country where major flow of international capital is being experienced, and the other scenario where very little capital is being invested in a country. The control variable will be the quality of the domestic justice system.

**Group Exercise:** Presentation of the course papers continues.

**Individual Exercise:** Meditation on justice. Incorporating of the notion of *spiritual justice*.

## **XIX. Human Rights In Macroeconomic Policy Making**

As countries are confronted with the fulfillment of human rights, they are also confronted with generating the needed material and human resources to their full realization. The implementation of rights and responsibilities are not resource neutral. In fact, if one assumes that those rights of poor people are violated most often, and then significant material resources will be needed to fulfill their human rights. The same applies to the rights of sentient beings. It is in this sense that human rights and responsibilities are linked to economic and social policies at the micro and macro level. This session will pay particular attention to the package of macroeconomic policies that are congruent with a state of rights and responsibilities. A debate on structural adjustment will be conducted with the view to see what would a new type of structural adjustment look like in light of the need to fulfill many human rights. What would be the package of policy instruments to fulfill those human rights? In addition the debate will review the role played by fiscal and trade policy in the fulfillment of human rights. Issues of debt will also be debated in the context of the RTD.

**Break Out Session:** Conventional macroeconomics will be presented in general terms, pointing out to the most traditional policy instruments it uses. Special emphasis will be paid to Fiscal Policy. Based on that, there will be an attempt to define some second-generation reforms that would be most suitable for the effective fulfillment of human rights and responsibilities. Issue of structural adjustment and debt relief will also be included in the discussions.

**Group Exercise:** Presentation of the course papers

continues. **Individual Exercise:** Silence time as a means

of integration. **XX. Towards Empowered Development**

The paradigm of economic and social development has evolved dramatically in the last half a century. From economic growth and capital accumulation to issues of distribution –socioeconomic development. From socioeconomic development to sustainable development –i.e., an emphasis on the environment and on the balance among all forms of capital participating in the development process (physical, financial, human, natural, institutional and cultural capital). Then to human based sustainable development –with emphasis on human capital rather than with natural capital. And last, but not least, empowered development, based on notions of social justice, equity, governance, participation, representation, human rights, security, and the like. The empowerment of people via norms and redistribution of assets, understood in the broadest sense.

**Break Out Session:** The whole session will be devoted to a debate on the different ways to maximize the effectiveness of outer instruments and strategies. There will be attention given to different minorities and poor people.

**Group Exercise:** Presentation of the course papers continues.

**Individual Exercise:** Meditation on the notion of inner empowerment.

## **XXI. The Role of Inner Development**

This session will be devoted to instruments and activities that are linked to inner empowerment and development. Outer empowerment cannot be enhanced without parallel developments of peoples' inner self. We know that most of the emphasis has been on empowerment from the outside, through material means. It is also important to recognize the need for peoples' inner empowerment and how it is possible to fulfill the need. In this case, inner empowerment in the sense of enhancing peoples' identity, spiritual and humanistic values, and expansion of human consciousness, awareness and coherence.

**Break Out Session:** This session will be devoted to identify the complementarities between outer empowerment and inner empowerment. There will be some exchanges on instruments and strategies to attain both, and these will be translated into specific social and economic policies that government, private sector, or civil society may pick up and apply in their respective societies. The United Nations declaration of Dumbarton Oaks will be a prime text for discussion.

**Group Exercise:** Presentation of the course papers continues.

**Individual Exercise:** Techniques and meditations for inner empowerment.

## **XXII. Spiritual Dimensions of Rights And Responsibilities**

Human rights have also their spiritual dimension. For starters, the whole set of human rights represent a powerful normative value system that is not only to be advocated but it should also be self-realized. In particular, notions of rights to life, justice and the notion of rights have a corresponding reality in the realm of the spirit. Some would advance the idea that human rights are not assigned to our bodies but to our souls. That justice cannot actually express itself without the self-realization of love and compassion as examples. That, collective rights make sense only in the realm of societies that exalt their interdependence and, this interdependent reality is linked to the material and the spiritual reality of every human being. This session will develop the theme: human rights and spiritual rights by linking spiritual evolution and transformation to life on Earth and seeing how the disrespect for human rights may stall our spiritual development.

**Break Out Session:** The session will begin with a presentation of the interconnectedness between spiritual evolution and material evolution. Based on that, there will be a debate on the role of human rights in our spiritual evolution.

**Group Exercise:** Presentation of the course papers continues.

**Individual Exercise:** The rights to the soul as a new notion of human rights. What are spiritual rights?

## **XXIII. The Rights of Sentient Beings**

Most people talk about human rights as if humans were superior to other forms of life. Thus, other forms of life are excluded of rights and of the debate on rights. Furthermore, the notion of human rights is extremely anthropomorphic, and being so, it leaves the rest of the Creation as a subjugation of human beings. This session will address the rights of animals, nature, and of all sentient beings that form one holistic reality with human beings, not in relationships of superiority and inferiority, but in a relationship of interdependence. Useful, beneficial and essential interdependence. Many examples of new social organizations behind rights of non-humans will be described and analyzed. This is a worldwide movement that is essential to be understood. In addition to the above, there will be a discussion about the rights of future generations.

**Break Out Session:** The rights of animals and the rights of future generations will be central to the debates during this session. The jurisprudence and the justiciability of these rights will be explained.

**Group Exercise:** Presentation of course papers continues.

**Individual Exercise:** Meditation for and with Sentient Beings. Teachings on these matters will be given from a spiritual perspective. These will be done in a forest or open environment.

## **XXIV. The Rights Of Indigenous Peoples**

Our societies live within the realm of quasi-one notion of human progress and transformation: that dominated by the Industrial Revolution. This embodies a set of values and a vision of society that is materialistic and individualistic. These values have penetrated many societies and have affected millions of people. One group that has been greatly affected are indigenous peoples. They have a different view of life on this Planet and have perspectives that clash with the above-mentioned options for human transformation. Furthermore, there is little respect and understanding of ancestral cultures and some of them are being displaced and eliminated from many societies with the argument that they are part of the past and irrelevant for the economic and social model that prevails at the moment. This has led to the violation of human rights of indigenous peoples everywhere. In addition, we have learned little from indigenous people regarding human rights, particularly informal rights, common and collective rights and consuetudinary rights. This session will address all these issues and pay attention to the Human Rights of Indigenous people and the work done by the United Nations.

**Break Out Session:** There will be a special presentation on the cosmovision of indigenous peoples and the implications it has for economic, business and social analysis. Examples of situations in Latin America will be emphasized and research on indigenous peoples cultures will be discussed. There will also be a possibility to learn practices and techniques for personal growth.

**Group Exercise:** Presentation of course papers continues.

**Individual Exercise:** Meditation about being part of the Cosmos. Being part of an organized order.

## **XXV. The Rights Of Other Minorities**

Human rights are in essence a debate on minorities and their ability to live co-equally in our societies. There are ethnic, religious, social, and many other forms of minorities whose human rights are constantly violated. In most cases, there is a combination of human rights violation with poverty and marginalization. This makes the situation worse as justice, equity and material constraints are brought to the limits. It is exactly in areas where these minorities live that governments have the least interest in spending in education, health, food, housing, etc, all basic economic, social and cultural rights. There is an added complication to the above situation, which is related to cultural patterns and language. This is an area the module will give special attention.

**Break Out Session:** There will be a comprehensive analysis of several minority groups. One example will be that of the Roma in Europe where some significant research exists.

**Group Exercise:** Presentation of course papers continues.

**Individual Exercise:** The meaning of diversity as a form of meditation and transcending. Human transformation and minority issues. Draft a two-pager on experience of meditation.

## **XXVI. Women's Rights And Feminine Energy**

There is no doubt that one of the most salient debates on human rights has been the one on the rights of women and girls. The present situation of discrimination against women is totally untenable and must be reformed as soon as possible. The issues of women's rights begun as if they only belonged to the domain of Civil and Political Rights. But, with time, one has seen that it goes far beyond that realm. In particular, there are many other areas that are important to address and policies to correct for women to fulfil their human rights. Nevertheless, it is also important to see the role of women in a different perspective and to exalt the importance of feminine energy in human transformation and in the fulfillment of human rights everywhere. Issues of advocacy are complex and at the same time important in bringing equality and social justice to women in every society. These rights will be put into the perspective of economic development (labor markets, promotion of women in corporations, feminization of poverty).

**Break Out Session:** The relationship between feminine energy and human rights. Similarly, to discuss and learn about the existing methods to balance the feminine and the masculine as well as to heal the wounds resulting from such imbalance.

**Group Exercise:** Presentation of course papers continues.

**Individual Exercise:** Meditation and experience of feminine

energy. **XXVII. Responsibility Over The Global Commons**

Most of the human rights are understood as individual rights. There is very little debate about collective and common human rights. This is an area where one can greatly benefit from indigenous peoples and their notions of human rights. In their view, most of these rights are collective and communal. There is another important debate to address here: the one about the Global Public Goods. Those are the rights that all nations hold in common. Examples of these public goods are often related to the process of global warming, ozone layer depletion, Amazon Forest and biodiversity degradation, and diseases. Others have also included culture, security, social stability, peace, etc. This is a very topical issue as these global public goods get rapidly depleted. Who is responsible for these global public goods? What are the best institutional, organizational and governance arrangements to address these public goods?

**Break Out Session:** A general debate on the notion of the public good. Examples will be given of the type of economic and social policies that are needed to keep these public goods in a state of conservation and management.

**Group Exercise:** Presentation of course papers continue.

**Individual Exercise:** Meditation on the material and spiritual collective. Experience the notion of a Global Being.

## XXVIII. Ethics, Morals, And Spiritual Values

Human decisions are often made based on a set of core values that orient processes and outcomes. Economics is based on material and individualistic values used to make decisions under conditions of material scarcity. Business is guided by similar values with the view to make the maximum gain in terms of material wealth and profits. In many ways, human rights and normative values of what society feels human interaction ought to be in personal, institutional and social terms. The promotion, protection and fulfillment of human rights and the assumption of corresponding responsibilities also forms a quilt of values that imply certain behavior in our societies. They are also universal in nature. In this regard, ethics and morals are also in the realm of what it ought to be. They are in the realm of what we think is right and wrong. Spiritual values are embedded in the evolution of humanistic and non-material aspects of our lives. These spiritual values are of great importance in addressing human rights and responsibilities as we have responsibilities and rights of the body and the spirit.

**Break Out Session:** The session will be devoted to illustrate how morals, ethics and spiritual values expand our understanding of human rights and responsibilities. How they provide the true foundation of what constitutes human rights and responsibilities.

**Group Exercise:** Presentation of course papers continues.

**Individual Exercise:** A personal meditation on the ethics of human rights. The group will focus on human rights of the spirit.

## XXIX. Rights/Responsibilities And Human Transformation

No one can live in societies that do not have some form of rights and responsibilities. If these were unknown or were subject to each individual desire, there will simply be chaos. Thus, these rights and responsibilities are central to any process of human transformation, individual or collective transformation. As the module is drawn to the end, an exchange and reflection will take place regarding how these rights affect –positively or negatively—the process of human transformation. This includes both outer and inner transformation. Because human rights are also a significant value system and a way of life, it is essential that they be subjugated to a vision of when and how human transformation is to take place. Many of the basic laws of human transformation will be brought to the floor for review. Also, a number of conclusions will be presented based on all the previous sections as well as on the different papers prepared by the participants.

**Break Out Session:** Preparation of the final statements by each of the participants. They will make a statement no longer than 2 minutes in duration.

**Group Exercise:** A final group meditation will take place (approx. 1 hour), followed by a session of questions and answers about the overall experience of the whole module. A closing statement will follow the meditation.

Final Group Meditation and Group Activity

# TEN FUNDAMENTAL LAWS TO HEAL OUR WORLD

HUMAN BEINGS DESTROY NATURE BECAUSE THEY EMBRACE THE THEORY OF “UNEQUAL INTELLIGENCE”; THEY BELIEVE THEY ARE MORE INTELLIGENT THAN NATURE. HOWEVER, CREATION ONLY UNFOLDS “EQUAL INTELLIGENCE” EVERYWHERE; BE IT MATTER OR NON MATTER.

~ CHO TAB KHEN ZAMBULING



## Ten Fundamental Laws to Healing the World

**First, The Law of Spiritual Space.** This law states that every state of being occupies space. This means that we need to work at creating the necessary spaces for each state of being we would like to realize. In particular, it is essential that we create the spaces for love and compassion. That we prepare for love and compassion; otherwise it will be impossible to become loving and compassionate. This is why it is so important to pray, contemplate, meditate and do many other practices. This is a well known law for all of you as each congregation has its own practices to create the spaces for the aims and goals you are trying to pursue. As a student of the Jesuits, I got to know the practices of Saint Ignacio of Loyola. This is an incredible discipline to create the spaces not only for love and compassion but also for obedience and discipline.

**Second, The Law Of Karma.** This law states that all phenomena depends on causes and conditions, otherwise nothing can actually exist. Thus, the attention is paid on the causes and conditions, more than on the actual manifestation of them. Others have defined this law, as the law of cause and effect, just to say that whatever you do it will have some important effects to take care of. Others define this law as the one where all our actions need to balance out. This is to say, if I do bad, then I need to do the opposite to compensate for the bad I have done.

**Third, The Law of Total Interdependence.** This law states that nothing is independent of the rest, that our lives are intricately and intimately linked to each other. Nothing can exist without being part of a total whole and holistic reality, which is much larger than oneself. Thus, whatever I do, I am affecting my neighbor. These actions may be material or non-material, like thinking, and other subtle actions we may incurred into. In practical terms, we see the impacts of globalization on every one's life, so what happens in one area of the world has immediate repercussions everywhere else in the world.

**Fourth, the Law of Inclusion/Universality.** This law states that nobody and nothing can be excluded of any human activity, even if that activity seems to be separate and isolated from the rest of the world. This law is based on the infinite space where spiritual existence takes place. It is only in the world of matter that we have the illusion, or the error of the intellect that seems to indicate that one person is separate from the other, or that one person can be excluded from the other. Exclusion is one of the huge problems in the creation of a global collective.

**Fifth, The Law of The Feminine.** This law states we cannot eliminate the feminine dimension of our lives, either as a man or as a woman. It is the feminine energy that is at the foundation of human transformation in this millennium. It is the feminine that will enable humanity to find a new identity, a new road map towards a better future, and a set of practices to accelerate our self-realization processes. The equilibrium among the world energies has been lost and the great imbalances have to be corrected in the existence of both men and women.

**Sixth, The Law Of Simplicity.** This law states that spirituality is extremely simple. Not simplistic. This means that all its dimensions and instruments are simple. If one is on the complicated path, then, for sure it is not spirituality. This law is needed because simplicity is tantamount to innocence, which is essential to realize the various States of Being. This innocence opens the door to purity and to the realization of the fullness of emptiness. It is the foundation of ethics and morals.

**Seventh, The Law of Exactitude.** This law states that spirituality is not a fluffy thing. It is not something that it is malleable and subject to personal opinions. The way to love and compassion is precise. The self-realization of compassion is exact and not something that it is at the will of each individual. Many people think that the subjective is synonym of being imprecise. But, it is not. Many of the religious and spiritual congregations have their disciplines, and there is a lot of exactitude in those disciplines.

**Eight, The Law of Service (Seva).** This law states that one of the fastest and most effective ways to spiritual realization (enlightenment) is through the service to others. The Indians call this Seva. This is why we see so many people who are genuinely devoting their lives to service. This is why it is so important what you are doing as the sisters of Saint Joseph.

**Ninth, the Law of Diversity.** This law states that in the realm of the spirit nothing is wasted and that all, in its infinite variety and diversity, forms a holistic and very strong union. Uniformity is not part of the spiritual paradigm. Everyone and everything has its purpose and its contribution to make. And, the spirit manifests at the gross level in many shapes, colors, textures and sounds. They all respond to important ways to unfold reality in the material world. Thus, the strength is in maximum diversity to hold the material and spiritual union.

**Tenth, The Law of Self-Identity.** This law states that every human being, sentient being and holy being, plays a very well orchestrated role and, therefore, all of us have a unique identity. As we take material form, this identity may also be found in each person's mission on Earth. This identity is essential in defining the purpose of life and giving flesh to a major road map of each individual's life. It is impossible to *be* without being. Thus, being means identity. All these laws must form the basis for the Global Neighborhood and for the entire world we would like to form in the near future. A new chapter for humanity on the road to the Global Neighborhood will require that we first devote ourselves to heal the world (The Law of Service). But, because of the Law of Interdependence, we are to also heal ourselves, heal all living beings and make peace with the environment. This process of healing the world is important and it needs to start now via reconciliation and compassion.

**HUMANITY IS AWARE OF TODAY'S CHALLENGES: POVERTY, CRIME,  
VIOLENCE, WAR, CONFLICT, ENVIRONMENTAL DESTRUCTION, ILLNESSES,  
DISCRIMINATION, INEQUALITY,  
INDIFFERENCE, AND UNETHICAL BEHAVIOR. WHY DO WE DO SO LITTLE TO  
ERADICATE THEM? WHO BENEFITS FROM POVERTY, CRIME, WAR, AND  
INEQUALITY? JUST THINK ABOUT IT!**

**~CHO TAB KHEN ZAMBULING**



**TO LEARN MORE ABOUT ALFREDO SFEIR-YOUNIS, FOUNDER AND  
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