



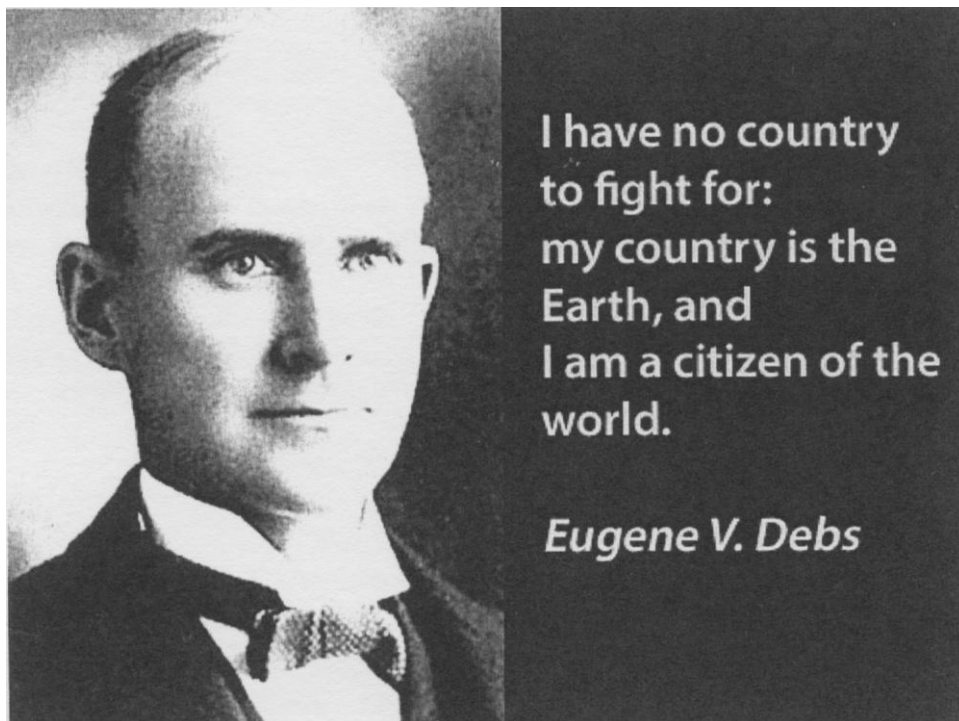
# UNITED WORLD

## CDWG NEWS & VIEWS

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*Example of Internet Meme created by Debbie Metke*

# Table of Contents

Editor's Corner .....	2
Bringing Our Message to the Masses .....	4
by Debbie Metke	
Unifying Human and Environmental Rights .....	5
by David Gallup	
WCPA Vision for the Immediate Future and the Next Session of Parliament .....	11
by Glen T. Martin	
Democratic World Federalist Principles .....	15

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## Editor's Corner: In the Year 2101

Recently, I was struck by two things. One was the realization that my six month old grandson Wynn, who was born in 2017, will be 83 when the 22<sup>nd</sup> Century begins. Now there was a time when 83 seemed like an unimaginably advanced age, but as I pass more and more birthdays it is beginning to seem less and less outrageous. My father in law, Wynn's great-grandfather, was born in 1918 and lived to see the 21<sup>st</sup> Century arrive, so I think it is highly likely that little Wynn will welcome in the year 2101.

This had an impact on me for two reasons. First is the fact that for the vast majority of my life, the arrival of the 21<sup>st</sup> Century was synonymous with the future. By 2001, we were told, we would have colonies on the moon, flying cars, and docile robot servants (who would likely go mad and kill us all). To think that, for Wynn, 2001 will instead be ancient history, and all the technological marvels that we 'Ooh' and 'Ahh' over will seem quaint and old-fashioned, leaves me a bit breathless.

More important than that, however, is the fact that repeatedly the warnings of the climatologists have focused on that year as the benchmark, by which time the worst catastrophes wrought by climate change should begin to manifest themselves – if, of course, we don't mend our ways, which seems increasingly doubtful. I admit that to me it has always seemed that 2101 is comfortably far off, and we have plenty of time to do whatever tasks are necessary to prevent the calamity. No reason to sweat it. Then it occurred to me that my grandchild, and a whole lot of other people alive today, would be around to suffer the results of our actions (or inaction). Suddenly when it is my own grandchild involved, 2101 doesn't seem so far off. There is plenty of reason to sweat.

I have always been convinced that climate change was one of those big global issues that no nation-state could ever tackle on its own, and that idea is now widely accepted – has even become something of a cliché. But more and more I am coming to the realization that it is not a problem that the nation-states can work on together, in a cooperative fashion, either. The Paris Accords were watered down so that the United States would sign

on to them, and even then they were rejected by our new America First administration.

The reason for this is each national government is primarily interested in its own benefit, as Mr. Trump pointed out so eloquently. And we all know that people will often act in ways that benefit themselves, even if it is to the detriment of everyone in the long term. The nation-states cannot divorce themselves from their me-first attitude. Any politician or national leader who puts the welfare of humanity ahead of that of his own country, runs the risk of being accused of being a traitor to his people, or even worse, an idealist.

Insanity, they say, is defined by doing the same things over and over and expecting different results. To expect the nation-states to face up to the climate crisis and do something about it, even if it hurts themselves, surely qualifies. If Wynn and his generation, and all future generations, are to survive and to flourish, we must bequeath to them a new political system, a system that actually works. It will not be easy. It will require all the blood, sweat and tears that Churchill promised the British after Dunkirk. But it will be the very best legacy that we could possibly ever leave for them.



# Bringing Our Message to the Masses

## by Debbie Metke

I was a world citizen even before I became political, starting with teaching K-12 instrumental music on a Sioux reservation in South Dakota and later backpacking alone around the world – China, Indonesia, Europe, South America, Nepal, India, etc. But I especially became a World Federalist when I saw a blurb in the town newspaper in 1995 saying “Peace Through World Law.” The idea immediately sounded right and I knew that would be where I would put my activist energies. Eventually I even moved to Washington DC and worked on the World Federalist Association staff as Assistant to the Executive Director and Office Manager. But in my eyes I never believed the organization did enough to spread its message to greater society – the people we would need onboard to help spread the hope for a united world.

So lately I decided to take matters into my own hands. Seeing how the average Midwesterners around me were repelled by the “elite” writings on politics, I decided to write “My Big Fat United Planet” in which I tried to explain the World Federalist idea in the appeal of common language with lots of pictures – readily accessible to those who aren’t necessarily academics. Having this book is a great tool for me in speaking about our concept. (A second book is now in the works).

Then, with the help of Joe Schwartzberg’s Workable World Trust, I also created computer “memes” (pictures and quotes) from the words of dozens of our luminaries who promoted global governance. I have been promulgating these messages across the internet. To most, it is a new message that inspires much soul reflection and commentary – and that’s the idea. At a time when many are feeling absolutely hopeless about the direction our world has taken, folks are commenting that this message is the one ray of hope they have encountered. And look at those wonderful intelligent and gifted leaders who have shared their words supporting it throughout history!

This last October, at the World Federalist Institute meeting in St. Louis, I had the idea to do one more thing – I grabbed a video camera and

thought I'd ask if anybody would like to give me a few words on why they are World Federalists. And – SUCCESS! I have now uploaded about 15 concise, articulate interviews with people from all walks of life who aren't afraid to share their ideas of how we can make this world work. It is a wonderful counter to the world government conspiracy theory videos that have taken up the bandwidth for the last decade or so. Finally, we have the start of a positive presence on the internet.

Finally, my last idea is creating “to do lists” for those who will discover our “one world” websites. After all, they want to work together with our movement and we need to start mobilizing the forces and circling the wagons before we become extinct in a downward spiral of a planet in peril. But we need more ideas, so please feel free to contact me with your dreams to invigorate the movement.

So happy 2018 everybody. This is our time.

(I can be reached at [dmetke@gmail.com](mailto:dmetke@gmail.com) )



## **Unifying Human and Environmental Rights**

**by David Gallup**

Why should we think beyond our humanness to a worldly, earth perspective? Does the earth have a right to exist independently from humans? Do animals, plants and even inanimate objects have rights? How should humans interact with the earth and ecosystem, not as “owners” of the earth, but as caretakers of the planet?

As we celebrate the 69<sup>th</sup> Anniversary of the Universal Declaration of Human Rights on December 10, 2017, let us take a moment to appreciate the

bounty that the earth provides for humanity. It is a time to reflect, not only upon human rights, but also upon the rights of the earth itself. It is time to reflect upon how our human rights are dependent upon environmental rights. And it is time to reflect upon humanity's duty to protect the earth.

Global warming, ozone depletion, rising sea levels, soil erosion, habitat destruction, species extinction, drug, pesticide, plastic and petroleum toxins in groundwater, pollutants in the air, landfills and oceans, deforestation, etc. These human-created problems impact all life on the planet and pose a threat to all beings' existence. We must consider how our human actions are violating that most fundamental right – the right to exist. Although the focus of the Universal Declaration of Human Rights (UDHR) pertains specifically to human rights, several Articles in the Declaration can be construed to provide a basic legal framework for considering environmental rights and duties as part of our human rights and duties.

## **The Human Focus of the UDHR**

In 1948, when the Universal Declaration of Human Rights was proclaimed, humans were not fully aware of how our use of the earth and its resources could negatively impact the world. The link between human rights and environmental rights was not yet established. The UDHR focuses specifically on human rights, and only indirectly on environmental rights, for several reasons:

1. The UDHR was created immediately after World War II when the rights of millions of people were violently, and for many lethally, violated. The UDHR was a reaction to the war, to develop laws of peace as an adjunct to the laws of war, with the expectation that once human rights are fully respected, humans would be less inclined to behave aggressively toward one another.
2. The framers of the UDHR wanted to focus on human interactions – how we treat each other – in order to build a peaceful world.

3. The conceptualization of other third or fourth generation rights (such as environmental rights) had not yet come into mainstream thought. The earth had for so long been looked upon as human property to exploit solely for human advancement.
4. The scientific studies that reveal how treatment of the environment can impact our ability to claim and exercise our rights had not yet been conducted.

Even though the framers of the UDHR do not directly mention environmental rights, these rights can be deduced from Declaration.

## The UDHR and Environmental Rights

We can extrapolate rights related to the earth from five articles of the UDHR: Articles 3, 25, 28, 29 and 30.

**Article 3** of the UDHR affirms the rights to live, to freedom and to security: **“Everyone has the right to life, liberty and security of the person.”** We now know that if the earth dies, we humans die with it. To affirm our life, liberty and security, we have the duty to act towards nature sustainably and indigenously.

**Article 25(1)** of the UDHR affirms the rights to health and to fulfill basic needs: **“Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.”** To advance the standard of living for humanity, we must respect the web of life that supports our health and well-being. To have abundant food and to fulfill our basic needs, we must nourish the land and maintain clean air and water. While considering standards of living, we must also be mindful of how the priority of continuous economic growth, and its concomitant resource usage, negatively impacts the environment.



The earth is facing greater and greater strain from human activities that exacerbate natural phenomenon such as hurricanes, wildfires, and seismic activity. When we are not mindful and respectful of nature's infrastructure, nature will wreak havoc on our human infrastructure.

**Article 28** of the UDHR affirms the goal of living in a world of order rather than entropy: **"Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized."** What does a social and international order look like, that allows us to fully realize our rights? That order will come from a holistic world system that equally values both human and environmental rights. That order will come from advocating for the earth. We humans must speak up for the earth, using our "reason and conscience" (as Article 1 states) to voice and implement what the earth needs in order to heal and flourish. That order will come from the awareness of both our rights and duties as world citizens to each other and to the earth.

**Article 29** of the UDHR affirms that we humans have duties to each other and the world around us: **"(1) Everyone has duties to the community in which alone the free and full development of his personality is possible. (2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society. (3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations."** We must expand the notion of duty to the community to mean duty to the earth as a whole, rather than only to the human community. We must secure the recognition of rights of others with the consideration that "others" includes the environment. We must exercise our rights only to the extent that this exercise does not damage the earth.

**Article 30** of the UDHR affirms that humans cannot engage in any activity or perform any act that destroys our rights: **"Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the**

**destruction of any of the rights and freedoms set forth herein.”** In this final Article of the Declaration, we find our ultimate human duty to the planet. Destruction of the environment eventually destroys our rights. More than any other human activity, war violates human rights and despoils the environment. Our human rights, and ultimately world peace, are dependent upon healthy, sustainable natural and human environments.

## Moving Beyond the UDHR

As our understanding of humanity’s link to the earth has evolved, activists and lawmakers have established environmental laws in an attempt to regulate human interaction with the environment. More than 80 declarations, treaties and multilateral conventions have been ratified over the past 75 years in an effort to protect various aspects of the environment. Several of the most well-known, though not yet well-implemented, include the 1972 Stockholm Declaration on the right to a healthy environment, the 1992 Rio Declaration on the protection of the integrity of the earth’s ecosystem, the 1992 United Nations Framework Convention on Climate Change to reduce greenhouse gases, the subsequent 1997 Kyoto Protocol and 2015 Paris Agreement, and the 1998 Aarhus Convention on Access to Information, Public Participation in Decision-making and Access to Justice in Environmental Matters. In 2015, 193 countries adopted 17 Sustainable Development Goals, of which eight directly pertain to the environment. National governments have given themselves until 2030 to try to achieve these goals.

As environmental activists have seen nation-state treaties come and go with big fanfare but little positive change, other attempts to declare the rights of the environment have come to the fore. In 2010, at the “World Conference on Climate Change and the Rights of Mother Earth,” a **Universal Declaration of Rights of Mother Earth** proclaimed the rights of the earth and all beings and the duties of humans to the earth. Hundreds of thousands of individuals have signed a petition in support of this rights of nature declaration. Activists plan to present more than a million signatures of support to the United Nations on the 70<sup>th</sup> anniversary of the UDHR next year with the expectation that the UN will adopt the Declaration. As with

many declarations and treaties, relying upon the UN or individual nations to enforce their provisions has had limited success.

Despite the plethora of laws and scientific guidelines for humans to follow to be good stewards of the earth, national governments and corporations have blocked progress toward an ecologically sustainable world. It is not necessarily a question of making new laws, which national and corporate leaders will likely ignore; rather, it is a question of enforcing the laws already on the books, engaging the public in protecting the environment, and summoning a united political will. We need to work with one human voice to govern how we treat the earth and all its inhabitants.

## **Universal Human Rights Require Universal Environmental Rights**

Human rights, peace, and environmental activists must work together to achieve universal awareness and respect for all rights. In the future, we may adopt a Universal Declaration of *Universal* Rights and Duties, a compendium encompassing all human, environmental and other rights and responsibilities. For now, though, uniting as world citizens to implement universal human rights side by side with universal environmental rights is the key to survival of humanity and the earth.



# WCPA Vision for the Immediate Future and the Next Session of Parliament

by Glen T. Martin, Global President

*Participation in these projects is the responsibility of every WCPA member  
and every signatory to the Earth Constitution.*

The ratification of the Earth Constitution will integrate the top with the bottom of the world system. At present top and bottom are fragmented from one another by the fractured world system. The global bankers, multinational corporations, military security complexes, and the superrich of the one percent now control the nations and economics of the world in their own interests. The people of Earth (especially the bottom 70–80%) are cut off from the power of government designed to serve their needs and interests. Our needs and interests include our common human interests of sustainability, a protected environment, a peaceful world without war, education, healthcare, and reasonable prosperity.

Twentieth century science has shown that this world is a whole, that our planetary biosphere is a whole, and that humanity is a whole. (We are all 99.9% genetically identical.) We are one humanity living on a fragile planet that is in great danger because it is not whole. Instead, it is fragmented into some 193 militarized “sovereign” entities who are ruled by their respective ruling classes and dominated by transnational corporate interests and global profit-oriented banking. The result are the global disasters that we see all around us. Wars, weapons of mass destruction, destabilization of whole countries by the CIA and other criminal organizations, everywhere debt of the poor to the superrich, everywhere corruption, bribery and graft. These are largely consequences of the fractured world system, not of any so-called “corrupt” human nature.

The *Constitution for the Federation of Earth* establishes a World Parliament representing the people of Earth from 1000 electoral districts worldwide. There is today no legitimate top (government) for the Earth, only the

fragmented system run by and for the one percent that prevents a legitimate global public authority from emerging. By ratifying the *Earth Constitution*, the people of Earth create for themselves a holistic world system in which the top and the bottom (the vast majority) become integrated and harmonious. Government everywhere then begins to serve human interests and not the purposes of the few.

This is true of all government: legitimate government serves the interests of the vast majority of the people, not those of the few. True government can only exist when we recognize the **sovereignty of humanity** and its right and duty to create a top-down that represents our universal human interests and not those of the fragmented, militarized industrial-security complexes or the private profit-making bankers. Legitimate government represents the interests of all the people of Earth and only arises at the global level through ratification of the *Earth Constitution*. The top-down then becomes the complement and companion of the bottom-up and the world is united under a global public authority that represents universal interests of all people and of future generations. The Constitution not only contains all traditionally recognized rights, it also recognizes the “third generation rights” to peace and to a protected planetary environment, and it organizes the world in order to make these living realities.

At present, the people of Earth are prevented from creating a top-down that harmonizes with the bottom-up. There is a global institutional blockade preventing legitimate government for the people of Earth in the form of the fragmented system of militarized sovereign nation-states in league with debt-based banking and corporate domination. Ratification of the *Earth Constitution* creates a World Parliament representing all the diversity of humankind and working to serve their universal interests. The world system becomes a whole for the first time in history. Top and bottom meet in harmony and mutual empowerment. This is our mission and our task.

## Four projects of WCPA to transform our global fragmentation into top-down, bottom-up harmony

1. **In every context, and on every occasion, evaluate the many failings of the present world disorder in the light of the *Earth Constitution*. Promote the *Earth Constitution* as the Gold Standard of planetary peace, freedom, justice, and sustainability.**

Are human rights being violated in Myanmar, Israel-Palestine, or Saudi Arabia? The *Earth Constitution* prohibits this. Make this publicly clear. Is climate collapse proceeding unchecked? The *Earth Constitution* is designed to restore and protect our planetary biosphere. Tell the world this fact. Is war on the horizon between the U.S. and North Korea or Iran? The *Earth Constitution* is the standard for elimination of both war and weapons of mass destruction. Make this clear on Facebook and elsewhere.

By everywhere making the *Earth Constitution* **the standard** by which we evaluate the present failed world disorder, we raise it to a globally recognized authority with legitimacy and supremacy. Write letters to the editor, speak about this at meetings, write articles, give seminars, promote the *Earth Constitution* in every possible context.

2. **Establish the agencies, organs, and departments of the *Earth Constitution* of components of Provisional World Government**

Under Article 19 of the Constitution, the people are empowered to establish all aspects of the Earth Federation as Provisional World Government. To date we have focused on two aspects: sessions of the Provisional World Parliament and development of the Collegium of World Judges. WCPA members should work with World Headquarters and Vice-Presidents to develop all feasible aspects of Provisional World Government. The 15<sup>th</sup> Session of the Provisional World Parliament is scheduled for December 2019 or January 2020. We must be serious about Provisional World Government. **This must not be just another useless conference, but the emerging world government in action.**

The Parliament must not be concurrent from other events but should be the focus of intense publicity, news announcements, press releases, video clips, etc. There must be 200 to 500 delegates from around the world. The venue must be commensurate with the dignity of an emerging World Parliament. Each delegate should also wear a shawl or scarf especially designed to signify their special role as custodians of the emerging global authority. All WCPA members must attempt to attend, and all signatories to the Earth Constitution should attend as delegates.

**3. Foster everywhere global education regarding WCPA Global Values and the *Earth Constitution***

WCPA has long been involved with the Institute on World Problems that studies world problems with a view to how these can be addressed through the *Earth Constitution* and the World Parliament. We are also linked to the Institute for Global Harmony in Rajasthan, India, the Oracle Institute in Virginia, USA, several private universities around the world, and the emerging WCPA World University, also based in the USA.

WCPA members should be approaching educational institutions wherever they live on the Earth and urging them to integrate study of the *Earth Constitution* into their curriculum. If you are a teacher, this should be part of your syllabus. We need to be developing syllabi and curricula that embrace world citizenship and its values as well as global problems in relation to the *Earth Constitution*.

**4. Promote linkage and cooperation with grass-roots sustainable development projects worldwide.**

Emphasize that the bottom-up now has no legitimate top-down to complete the integration and harmonious development of the human project. WCPA supports and links with development projects worldwide that understand this and want to affiliate with us. Only a global public authority based on service to humanity and our global common good can eliminate poverty, end

war, enable respect for human rights, and protect the global environment. Under the *Earth Constitution*, development projects worldwide will be amply funded to successfully do their jobs through the global public banking system and debt-free money creation by the government. These features appear in Article 8.6 of the Constitution. The top-down and bottom-up will then be joined in harmonious integration and synergy. Involuntary poverty and misery will be rapidly eliminated from the Earth. When the top and bottom are in harmony, then this task can be easily accomplished.

As our world descends into ever-greater chaos and disharmony, each one of us must become truly serious in our mission, which is to make possible a decent future for our children and future generations.

Thank you for your support and commitment.



## Democratic World Federalist Principles

(*Editor's Note:* The following shared principles have been circulating around on the internet, and appeared at one time on the Coalition for Democratic World Government's website. We thought it might interest people to see what the consensus had determined.)

### **Common Humanity**

The people of the world, as interconnected members of a common humanity, must recognize that the well-being and safety of anyone should be of concern to everyone.

### **Global Problems & Benefits**

The people are confronted by global problems, such as war and civil conflict, crimes against humanity and anarchy, large-scale poverty and disease, and degradation of the environment. These can be dealt with, and peace and the well-being of the people promoted, through enforceable world laws.



<b>Sovereignty &amp; Citizenship</b>	The people, as sovereign citizens, are inherently endowed with the authority and the duty to govern themselves, either directly or through elected representatives, on all levels of society and ultimately the world. As citizens, they should respect the rule of law, which their civic participation creates and legitimizes.
<b>Good Government</b>	The government of all political units must be open, democratic, and accountable to the people and have effective legislative, executive, and judicial branches, with checks and balances.
<b>Federation</b>	Planet Earth, with unity in its diversity, requires a democratic, federal system of government, where problems from local to global are dealt with by governments at the appropriate level.
<b>Constitution</b>	A world constitution with a declaration of rights should be promoted by any means possible, e.g., restructuring and democratizing the United Nations, federating a number of regional unions, expanding a community of democracies, or building a new set of institutions of government through a world convention.