

**MANIFESTO FOR THE RECOGNITION OF THE ONTOLOGICAL AND
UNIVERSAL RIGHT TO PEACE AS A LEGAL AND DIPLOMATIC
IMPERATIVE: AN ACADEMIC FRAMEWORK**

Dr. Boumediene Benyahia

Honorary Professor of Practice, Doctor Honoris Causa in Peace Administration,
International Expert in Meta-Reading of Peace, Islamology, Human Rights, Spiritual
Diplomacy, and the Prevention of Radical Ideologies



Cite This Article: Dr. Boumediene Benyahia, "Manifesto for the Recognition of the Ontological and Universal Right to Peace as a Legal and Diplomatic Imperative: An Academic Framework", Indo American Journal of Multidisciplinary Research and Review, Volume 9, Issue 1, January - June, Page Number 111-120, 2025.

Copy Right: © IAJMRR Publication, 2025 (All Rights Reserved). This is an Open Access Article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Abstract:

This manifesto presents a comprehensive framework for establishing peace as a fundamental, justiciable human right grounded in ontological principles. Moving beyond conventional definitions of peace as merely the absence of conflict, this work proposes "pacificity" as a measurable concept encompassing seven progressive degrees of peace embodiment—from individual heart purification to the formation of ontologically peaceful nations. Drawing upon Islamic spirituality (particularly Ibn 'Arabī and Emir Abdelkader), René Guénon's traditional metaphysics, and contemporary international frameworks including the UN Pact for the Future (2024), this research identifies a critical legal vacuum in international law's failure to explicitly recognize peace as an autonomous right. The study proposes concrete implementation strategies through metagological education, ethical governance, and spiritual diplomacy, culminating in a call for an International Covenant on the Right to Peace and the establishment of an International Index of the Right to Peace (IIRP). The methodology combines textual analysis of sacred traditions, examination of international legal instruments, and synthesis of spiritual and secular approaches to peace building. This work contributes to the emerging field of spiritual diplomacy and offers a transformative vision for global governance rooted in transcendent principles of human dignity and cosmic harmony.

Key Words: Ontological Peace, Universal Right to Peace, Pacificity, Islamic Spirituality and Peace, Transcendence and Governance, Spiritual Diplomacy, Human Dignity, Peace Education, Jihād Al-Nafs, Tazkiyat Al-Qalb, Umma Sālimah Bi-L-Wujūd, Ibn 'Arabī, Emir Abdelkader, René Guénon, UN Pact for the Future, Faith for Rights, International Law, Natural Law, Sacred Law, Interreligious Dialogue, Transformative Governance

Introduction:

The contemporary global landscape presents humanity with unprecedented challenges that expose the inadequacy of current international legal frameworks in addressing the fundamental human need for peace. While the Charter of the United Nations eloquently proclaims its intent to "save succeeding generations from the scourge of war," and the Universal Declaration of Human Rights establishes foundational principles of human dignity, a critical lacuna exists in international law: the absence of an explicit, justiciable right to peace. This manifesto emerges from over fifteen years of active engagement in peace research, spiritual diplomacy, and interfaith dialogue across Europe, the Maghreb, and the Near East. Through participation in major international initiatives including Faith for Rights (OHCHR-UN), European projects PARTES and R2COM, advocacy for Freedom of Religion and Belief (FoRB), and Adapting the Muslim religious Discours (Speech) in France works (Grande Mosque of Paris), I have witnessed both the remarkable potential and the profound limitations of current approaches to peace building.

The central thesis of this work posits that peace cannot be adequately understood or effectively implemented without recognizing its ontological dimension—that is, peace as a fundamental quality of human existence that transcends political arrangements and security concerns. This understanding draws upon the rich wisdom traditions of humanity while engaging with the most contemporary challenges facing global civilization. The urgency of this call stems from multiple converging crises: the proliferation of disruptive technologies, new forms of economic and symbolic colonialism, the rise of violent extremism, and the manifold crimes that continually endanger individual, communal, and national peace. Traditional approaches to conflict resolution and peacekeeping, while valuable, prove insufficient without a deeper transformation of consciousness and institutional structures.

This manifesto therefore proposes a revolutionary yet deeply rooted approach: the legal recognition of peace as an ontological and universal right, supported by concrete implementation strategies that integrate spiritual wisdom with practical governance. The work challenges readers to envision and work toward a civilization where peace is not merely managed but embodied, not simply preserved but actively cultivated as the foundation of human flourishing. Finally, I have to recall that eminent judges of the International Court of Justice, notably Antônio Augusto Cançado Trindade and Christopher Weeramantry,

amongst others, have explicitly advocated for the recognition of peace as an autonomous and fundamental human right, reinforcing the urgency and legitimacy of this manifesto's central thesis.

Review of Literature:

Historical Foundations of Peace Studies:

The academic study of peace has evolved significantly since Johan Galtung's pioneering distinction between negative peace (absence of direct violence) and positive peace (presence of structural justice and equitable institutions). Galtung's framework, while groundbreaking, represents only the beginning of a deeper inquiry into the nature of peace itself. His definition of peace as "the state where conflicts are transformed in a nonviolent and creative way" provides a useful starting point but lacks the ontological depth necessary for comprehensive understanding. The French Academy Dictionary's definition of peace as "concord, tranquility within a state, or among groups in a society" similarly reflects a limited conceptualization that emphasizes social harmony without addressing the spiritual and metaphysical dimensions of peace. This narrowness in conventional definitions has contributed to the persistent challenges in both theorizing and implementing sustainable peace.

Religious and Spiritual Traditions of Peace:

The world's great spiritual traditions offer profound insights into the nature of peace that have been insufficiently integrated into contemporary peace studies. In Islamic tradition, the centrality of peace is evident from the etymology of Islam itself, derived from the triliteral root s-l-m, encompassing meanings of peace, salvation, trustful submission to God, and permanence. The Qur'anic concept of salām as both a divine attribute (as-Salām) and a human aspiration represents a comprehensive understanding of peace as simultaneously transcendent and immanent. Anne-Sylvie Boisliveau's research demonstrates the extensive peace rhetoric in the Qur'an, which employs concepts of divine justice, guidance, and natural signs to create a holistic framework for understanding peace. The Qur'anic injunction to "enter wholly into peace (as-silm)" (2:208) and the instruction to "incline toward peace" (8:61) establish peace not merely as a tactical consideration but as a fundamental spiritual and civilizational imperative.

Jewish concepts of Shalom similarly transcend mere conflict absence to encompass fullness, integrity, and harmony. The Talmudic teaching that "peace is one of the greatest names of God" establishes a theological foundation for understanding peace as a divine attribute to be manifested in human relationships and social structures. Christian traditions contribute the concept of pax Christi-universal reconciliation between God and humanity-while Buddhism offers insights into peace as the cessation of suffering (dukkha) and the attainment of nirvāna. Taoist philosophy presents peace as conformity to the Dao, the natural path of universal balance, while Hindu traditions emphasize Śānti as purified consciousness free from mental turmoil.

Contemporary International Legal Framework:

The evolution of international peace law reveals significant gaps in conceptualization and implementation. The Treaty of Versailles (1919) and subsequent post-World War arrangements sought to impose peace through punitive measures, often creating conditions for future conflicts. The Atlantic Charter (1941) and the UN Charter (1945) represented advances in recognizing peace as a collective aspiration, but failed to establish peace as an individual or collective legal right.

The Universal Declaration of Human Rights (1948), while foundational for human rights discourse, does not explicitly articulate a right to peace. UNESCO's Declaration on a Culture of Peace (1999) advances the conversation by defining peace culture as "a set of values, attitudes, behaviors, and lifestyles that reject violence and prevent conflicts by tackling their root causes," but lacks legal enforceability.

Judges Antônio Augusto Cançado Trindade (Brazil, 2009-2022) and Christopher Weeramantry (Sri Lanka, 1991-2000), through their jurisprudence and scholarly writings, significantly advanced the discourse on peace as a fundamental right within international law. Judge Cançado Trindade emphasized peace as a jus cogens norm-essential for protecting human dignity and realizing other human rights-while Judge Weeramantry consistently argued, notably in his dissenting opinion on the 1996 ICJ Advisory Opinion on nuclear weapons, that peace is foundational and indispensable for international humanitarian law and global justice.

The Beirut Declaration - Faith for Rights (OHCHR, 2017) represents a significant step in linking religious expression to human rights protection, stating that "any religious expression must aim to strengthen dignity, equality, freedom, and peace." However, this remains primarily aspirational rather than legally binding.

The UN Pact for the Future (2024) offers the most recent comprehensive framework, declaring that "our future must be guided by peace, human dignity, equality, intergenerational solidarity, and cooperation." While significant in scope, it maintains the traditional approach of treating peace as an objective rather than a fundamental right.

Spiritual and Philosophical Foundations:

The work of Ibn 'Arabī provides crucial insights into the metaphysical dimensions of peace. His concept of the insān al-kāmil (spiritually accomplished human being) who acts with wisdom (ḥikma), mercy (rahma), and justice ('adl) offers a model for individual peace embodiment that scales to collective and institutional levels.

Emir Abdelkader's synthesis of Islamic spirituality with practical governance, demonstrated during his resistance in Algeria and his protection of Christians in Damascus, exemplifies the integration of spiritual principles with political action. His statement that "My Islam commands me to protect the innocent, not to kill in God's name" illustrates the possibility of religious conviction serving universal human values.

René Guénon's critique of modernity's separation from transcendent principles provides important context for understanding contemporary governance challenges. His observation that "a society organized without reference to the Principle is abandoned to the forces of dissolution" highlights the necessity of reconnecting political structures with spiritual foundations.

Gaps in Current Literature:

Despite extensive scholarship in peace studies, conflict resolution, and human rights, several critical gaps persist. First, most academic work maintains artificial divisions between secular and spiritual approaches to peace, failing to recognize their potential for mutual enrichment. Second, legal scholarship has not adequately addressed the ontological foundations necessary for establishing peace as a fundamental right. Third, implementation studies rarely integrate the depth psychology and spiritual transformation necessary for sustainable peace culture. The literature also reveals insufficient attention to non-Western philosophical traditions and their contributions to peace theory. While some scholarship acknowledges religious perspectives, it often treats them as cultural curiosities rather than serious intellectual resources for contemporary challenges.

Methodology:

This research employs a multidisciplinary methodology that integrates several distinct but complementary approaches to address the complex nature of peace as both a spiritual reality and a legal imperative.

Hermeneutical Analysis of Sacred Texts:

The primary methodological foundation involves careful hermeneutical analysis of sacred texts from multiple traditions, with particular emphasis on Islamic sources including the Qur'an, Hadith literature, and the mystical writings of Ibn 'Arabi and Emir Abdelkader. This analysis employs traditional Islamic methodologies of textual interpretation (tafsir) while maintaining scholarly rigor appropriate for academic discourse. The approach recognizes that sacred texts function simultaneously as historical documents, spiritual guides, and sources of legal and ethical principles. Therefore, the methodology balances respect for traditional interpretive frameworks with critical scholarly analysis that can inform contemporary policy and legal development.

Comparative Religious and Philosophical Analysis:

The research employs comparative methodology to identify convergent themes across diverse wisdom traditions. This approach examines Jewish concepts of Shalom, Christian understandings of Pax Christi, Buddhist teachings on peace and non-violence, Hindu concepts of Śānti, and Taoist principles of harmony. Rather than seeking superficial similarities, this analysis identifies deep structural parallels that suggest universal principles of peace consciousness. The comparative approach also engages with secular philosophical traditions, particularly the work of René Guénon on traditional metaphysics and contemporary scholars addressing vulnerability, care ethics, and relational approaches to peace.

Legal and Policy Analysis:

The methodology incorporates systematic analysis of international legal instruments, treaties, declarations, and policy frameworks related to peace and human rights. This includes examination of the UN Charter, Universal Declaration of Human Rights, various peace treaties, UNESCO declarations, and recent developments such as the UN Pact for the Future. The legal analysis identifies both explicit and implicit references to peace, examines gaps in current frameworks, and proposes specific mechanisms for establishing legally enforceable rights to peace. This component of the methodology draws upon established techniques of legal scholarship while proposing innovative approaches to international law development. The legal analysis of international instruments presented here also draws upon authoritative judicial perspectives, particularly those articulated by ICJ judges Cançado Trindade and Weeramantry, whose jurisprudence highlights peace as not merely an ethical aspiration but a fundamental legal imperative requiring explicit international recognition and enforcement.

Phenomenological and Ontological Inquiry:

The research employs phenomenological methods to explore the lived experience of peace across different levels of human organization-individual, communal, and civilizational. This approach investigates how peace manifests as consciousness, behavior, social structure, and institutional culture. The ontological dimension of the methodology examines peace as a fundamental quality of being rather than merely a social or political arrangement. This philosophical investigation draws upon both Eastern and Western metaphysical traditions to establish theoretical foundations for understanding peace as constitutive of human nature.

Synthesis and Integration:

The final methodological component involves synthesis of insights from all previous approaches to develop a coherent theoretical framework capable of informing both spiritual practice and policy

development. This synthetic approach maintains the integrity of each contributing tradition while identifying possibilities for mutual enrichment and practical collaboration. The synthesis methodology recognizes that effective peace research must bridge seemingly disparate domains of knowledge-spiritual and secular, traditional and contemporary, theoretical and practical. The goal is not to reduce complex realities to simple formulas but to develop frameworks sophisticated enough to address the multidimensional nature of peace.

Limitations and Considerations:

This methodology acknowledges several important limitations. First, the integration of spiritual and secular approaches may be viewed skeptically by scholars committed to purely secular analysis. Second, the emphasis on Islamic sources, while balanced by comparative analysis, reflects the author's particular expertise and may limit certain perspectives. Third, the normative dimension of the research-advocating for specific legal and policy changes-goes beyond purely descriptive analysis to engage in prescriptive scholarship. While this reflects the manifesto format and the practical urgency of peace concerns, it requires careful attention to maintaining scholarly rigor while advancing specific proposals.

Discussion:

The Ontological Foundation of Peace:

The central argument of this manifesto rests upon establishing peace as an ontological reality-a fundamental quality of being that precedes and grounds all political, social, and legal arrangements. This perspective challenges prevailing approaches that treat peace as either the absence of conflict (negative peace) or the presence of just institutions (positive peace), though it incorporates insights from both traditions. The ontological understanding of peace draws upon the profound insight that human beings are created with an innate orientation toward harmony, justice, and right relationship. This is not merely a romantic or idealistic claim but reflects careful observation of human nature across cultures and historical periods. The persistence of peace aspirations even in the most conflicted circumstances suggests that peace represents something deeper than contingent political arrangements.

In Islamic tradition, this ontological dimension appears in the Qur'anic teaching that human beings are created as khalifa (vicegerents) entrusted with maintaining cosmic balance and manifesting divine attributes, including as-Salām (Peace). The sacred trust (amāna) mentioned in Qur'an 33:72 symbolizes this inherent potential for peace consciousness within every human heart. This ontological foundation provides the necessary ground for establishing peace as a universal right rather than merely a policy preference. Rights discourse requires some understanding of what is fundamentally owed to human beings by virtue of their humanity. If peace is constitutive of human flourishing-not just convenient for it-then the right to peace becomes as fundamental as rights to life, liberty, and dignity.

The Seven Degrees of Pacificity:

Building upon this ontological foundation, the manifesto proposes "pacificity" as a measurable concept encompassing seven progressive degrees of peace embodiment. This framework provides both a diagnostic tool for assessing current conditions and a developmental map for cultivating deeper peace culture. The first degree, purification of the heart (tazkiyat al-qalb), addresses the foundation of all peace work in individual consciousness transformation. Without inner peace-characterized by emotional regulation, mental clarity, and spiritual centeredness-attempts at external peacemaking often reproduce the very conflicts they seek to resolve. This degree emphasizes practices of self-knowledge, spiritual discipline, and contemplative awareness that prepare individuals for authentic peace engagement.

The second degree, struggle against the ego (jihād al-nafs), recognizes that sustainable peace requires ongoing work with the destructive impulses within human nature. This inner jihād involves transforming anger, greed, pride, and fear into wisdom, generosity, humility, and courage. The emphasis on inner transformation does not diminish the importance of addressing external conditions but recognizes that external change without inner transformation often proves unstable. The third degree, peaceful relationship with others (al-mu'āmalāt al-sālimah), translates inner work into interpersonal practice. This involves developing skills of deep listening, nonviolent communication, conflict transformation, and collaborative problem-solving. The Prophetic saying that "the believer is one from whose tongue and hand people are safe" establishes non-harm as both a spiritual and practical criterion.

The fourth degree, ethical maturity, involves becoming an active agent of peace in one's environment through the cultivation of wisdom (ḥikma), mercy (rahma), and justice ('adl). This degree moves beyond merely avoiding harm to actively contributing to healing, reconciliation, and social transformation. It represents the flowering of individual peace work into community leadership. The fifth degree, the peaceful people (al-qawm al-sālim), addresses the collective dimension of peace culture within communities and societies. This involves creating social structures, cultural practices, and institutional arrangements that support and reinforce peaceful values and behaviors. It requires attention to education, economic systems, legal frameworks, and cultural narratives that either support or undermine peace.

The sixth degree, peaceful governance (al-ḥukm al-sālim), extends peace principles into political and administrative structures. This involves developing forms of leadership and decision-making that reflect transcendent values while remaining effective in addressing practical challenges. It challenges both authoritarian approaches that impose order through force and chaotic approaches that avoid necessary

structure. The seventh degree, the ontologically peaceful nation (umma sālimah bi-l-wujūd), represents the integration of peace consciousness into the fundamental structures of political community. This is not merely a state that maintains order or even one that provides justice, but a civilizational formation that embodies peace as its organizing principle and contributes to global peace culture.

Spiritual Diplomacy as Methodology:

The concept of spiritual diplomacy represents a significant innovation in international relations theory and practice. Unlike traditional diplomacy, which focuses primarily on negotiating interests between competing parties, spiritual diplomacy seeks to create spaces of transformation where deeper human values can inform political engagement. This approach recognizes that many contemporary conflicts have spiritual dimensions-involving questions of meaning, identity, sacred values, and ultimate loyalties-that cannot be adequately addressed through purely secular approaches. Rather than ignoring or suppressing these dimensions, spiritual diplomacy creates frameworks for their constructive engagement.

The model provided by Emir Abdelkader offers a compelling example of spiritual diplomacy in practice. His protection of Christians during the Damascus massacres of 1860, justified by his understanding that "My Islam commands me to protect the innocent, not to kill in God's name," demonstrates how deep religious conviction can serve universal human values rather than narrow sectarian interests.

Effective spiritual diplomacy requires several key elements. First, it demands authentic representatives from religious and spiritual traditions who can speak from depth rather than simply offering politically convenient statements. Second, it requires creating safe spaces where different traditions can encounter each other with both integrity and openness. Third, it needs frameworks for translating spiritual insights into practical policy recommendations. The Beirut Declaration's principle that "any religious expression must strengthen human dignity, freedom, and peace" provides an important criterion for distinguishing authentic spiritual engagement from the manipulation of religious symbols for political purposes. This criterion challenges religious communities to demonstrate how their deepest convictions serve the flourishing of all people, not just their own adherents.

Legal and Institutional Implications:

The recognition of peace as an ontological and universal right requires significant developments in international law and institutional structures. Current approaches treat peace primarily as a collective good to be maintained by states rather than as an individual right that can be claimed and protected. The proposed International Covenant on the Right to Peace would need to address several complex issues. First, it must define peace in ways that are both substantive enough to be meaningful and flexible enough to accommodate diverse cultural and religious perspectives. Second, it must establish both positive obligations (what states and institutions must do to promote peace) and negative obligations (what they must refrain from doing).

Third, the covenant must create enforcement mechanisms that can provide real protection for individuals and communities whose right to peace is violated. This might include individual petition procedures, monitoring bodies, and remedial measures that go beyond traditional diplomatic responses. This manifesto aligns closely with the legal reasoning of ICJ Judges Cançado Trindade and Weeramantry, amongst other personalities not listed here but deeply basal, advocating the adoption of an International Covenant on the Right to Peace, explicitly grounding this right within the highest levels of international legal obligations

Furthermore, the establishment of an International Index of the Right to Peace (IIRP) would provide systematic measurement and evaluation tools for assessing progress in peace implementation. Such an index would need to integrate quantitative measures (such as levels of violence, institutional transparency, and resource distribution) with qualitative assessments of peace culture, spiritual development, and transformative capacity. This measurement challenge reflects deeper philosophical questions about the relationship between inner and outer transformation. While traditional social science emphasizes observable behaviors and institutional arrangements, the ontological approach to peace recognizes that lasting change requires transformation of consciousness that may not be immediately visible in conventional metrics.

Educational and Cultural Transformation:

The implementation of an ontological right to peace requires fundamental transformation of educational systems, cultural practices, and social narratives. Current educational approaches, even when they include peace education components, rarely address the depth of consciousness transformation necessary for authentic peace culture. The proposed metagogical approach-pedagogy that elevates human beings rather than merely transmitting information-draws upon traditional wisdom methods while engaging with contemporary educational research. This approach recognizes that peace cannot be taught as mere content but must be cultivated as a way of being that integrates intellectual understanding, emotional maturity, and spiritual development. Such education would need to begin in early childhood with practices that cultivate emotional regulation, empathetic awareness, and collaborative problem-solving skills. It would continue through all levels of formal education with increasingly sophisticated

engagement with peace philosophy, conflict transformation methods, and spiritual practices from diverse traditions.

Adult education and professional development would need to address the formation of leaders in all sectors-political, economic, religious, educational, and cultural-who can embody and promote peace consciousness in their respective domains. This requires creating educational experiences that integrate traditional academic learning with contemplative practices, service learning, and direct engagement with peace and justice work. Cultural transformation involves shifting dominant narratives from those that celebrate violence, competition, and domination toward those that honor cooperation, mutual care, and creative collaboration. This is not simply a matter of changing media content but requires deeper examination of the stories, symbols, and practices that shape collective imagination.

Findings

Critical Gaps in International Law:

The research reveals a fundamental contradiction in current international legal frameworks. While peace is repeatedly referenced as a foundational value and ultimate objective in major international instruments-from the UN Charter to the Universal Declaration of Human Rights to the recent Pact for the Future-it is nowhere explicitly recognized as an autonomous, justiciable right. This legal vacuum has several significant consequences. First, it leaves individuals and communities without clear recourse when their fundamental conditions for peaceful existence are violated through war, occupation, systematic oppression, or other forms of violence. Second, it fails to establish clear obligations for states and international institutions to actively promote peace rather than merely maintain security. Third, it perpetuates a reactive approach to peace that responds to conflicts after they emerge rather than preventing them through proactive peace cultivation. The absence of explicit peace rights also reflects deeper philosophical confusion about the nature of peace itself. Legal frameworks that treat peace as merely the absence of war or as a collective condition maintained by states fail to recognize peace as a fundamental requirement for human flourishing that deserves protection comparable to other basic human rights.

Universal Convergence on Peace Principles:

Despite significant differences in theology, philosophy, and cultural expression, the research demonstrates remarkable convergence across world wisdom traditions regarding the fundamental nature and importance of peace. Islamic concepts of salām, Jewish understandings of Shalom, Christian teachings on pax Christi, Buddhist approaches to inner peace, Hindu concepts of Śānti, and Taoist principles of harmony all point toward similar insights about peace as both a transcendent reality and an achievable human condition. This convergence suggests that the ontological approach to peace reflects genuine universal principles rather than culturally specific preferences. The consistency of peace teachings across diverse traditions provides strong foundation for claiming that peace represents a fundamental aspect of human nature and cosmic order that deserves protection and cultivation. The convergence also reveals that traditional approaches to peace education and conflict resolution often operate with impoverished conceptual frameworks that fail to draw upon the wealth of human wisdom regarding peace consciousness and practice. Integrating insights from diverse wisdom traditions could significantly enhance both theoretical understanding and practical effectiveness of peace work.

The Necessity of Inner Transformation:

A critical finding of this research concerns the indispensable role of individual consciousness transformation in creating sustainable peace. While structural approaches to peace that focus on institutions, policies, and systems are clearly necessary, they prove insufficient without corresponding inner transformation of the individuals who create and operate those structures. This finding challenges both purely individualistic approaches that ignore systemic issues and purely structural approaches that ignore personal transformation. The seven degrees of pacificity demonstrate how individual and collective transformation are intimately interconnected, with each level supporting and requiring the others. The emphasis on inner transformation is not a retreat from engagement with external conditions but rather a recognition that sustainable external change requires changes in consciousness that go beyond surface-level behavioral modifications. The practices of heart purification, ego transformation, and spiritual development that characterize the early degrees of pacificity provide necessary foundation for the ethical maturity required at higher levels.

The Viability of Spiritual Diplomacy:

The research demonstrates both the necessity and the viability of spiritual diplomacy as a complement to traditional diplomatic approaches. Many contemporary conflicts involve dimensions of meaning, identity, and sacred values that cannot be adequately addressed through purely secular frameworks. However, spiritual diplomacy requires careful attention to avoiding the manipulation of religious symbols for political purposes and to ensuring that religious engagement actually serves universal human values rather than narrow sectarian interests. The criterion that "any religious expression must strengthen human dignity, freedom, and peace" provides important guidance for distinguishing authentic spiritual engagement from religious nationalism or extremism. The success of spiritual diplomacy also depends upon the availability of authentic spiritual leaders who can represent the

deepest wisdom of their traditions rather than simply reflecting popular prejudices or political interests. This highlights the importance of spiritual education and formation that prepares religious leaders for constructive engagement with contemporary challenges.

Implementation Requirements:

The implementation of an ontological right to peace requires coordinated action across multiple levels and domains. Legal and institutional changes are necessary but insufficient without corresponding transformations in education, culture, and individual consciousness. The research identifies several specific requirements for effective implementation. First, educational systems must be fundamentally reconceived to integrate peace consciousness development with traditional academic learning. Second, governance structures must be reformed to reflect transcendent values while maintaining practical effectiveness. Third, cultural narratives and practices must shift to support peace values rather than celebrating violence and competition. Fourth, international institutions must develop new frameworks for measuring and promoting peace that go beyond traditional security indicators to include assessments of peace consciousness, spiritual development, and transformative capacity. Fifth, civil society organizations must be strengthened to serve as bridges between individual transformation and systemic change.

The Urgency of Response:

The research reveals that current global conditions create unprecedented urgency for implementing comprehensive approaches to peace. The proliferation of destructive technologies, environmental degradation, economic inequality, and ideological polarization create risks that traditional approaches to conflict management cannot adequately address. At the same time, emerging global consciousness and communication technologies create unprecedented opportunities for implementing universal approaches to peace education and spiritual development. The convergence of crisis and opportunity makes this a critical moment for advancing fundamental innovations in peace theory and practice. The urgency of response also stems from the recognition that window of opportunity for preventing catastrophic conflicts and environmental collapse may be limited. The time required for deep consciousness transformation and institutional change means that comprehensive peace initiatives must begin immediately to have significant impact within the next several decades.

Conclusions:

This manifesto establishes both the theoretical foundation and practical framework for recognizing peace as an ontological and universal right that deserves explicit protection in international law. The research demonstrates that current approaches to peace, while valuable, operate with impoverished conceptual frameworks that fail to address the full depth and complexity of peace as both a spiritual reality and a practical necessity. The ontological approach to peace recognizes that sustainable peace requires transformation of consciousness at individual, communal, and civilizational levels. The seven degrees of pacificity provide both a diagnostic tool for assessing current conditions and a developmental framework for cultivating deeper peace culture. This approach integrates insights from diverse wisdom traditions with contemporary social science and legal scholarship to create comprehensive frameworks for peace implementation.

The concept of spiritual diplomacy offers significant innovations for international relations by creating space for the constructive engagement of meaning, identity, and sacred values in political processes. This approach recognizes that many contemporary conflicts have spiritual dimensions that cannot be adequately addressed through purely secular methods while maintaining rigorous criteria for distinguishing authentic spiritual engagement from religious manipulation. The legal recognition of peace as a fundamental right requires the development of new international instruments, including an International Covenant on the Right to Peace, that establish both positive and negative obligations for states and institutions. The proposed International Index of the Right to Peace would provide systematic measurement tools for assessing progress in peace implementation across multiple dimensions.

Educational transformation emerges as a critical requirement for implementing sustainable peace culture. The metagogical approach that integrates consciousness development with traditional academic learning offers a framework for preparing individuals to serve as effective agents of peace in their respective domains. The research reveals that while the challenges facing global peace are unprecedented in their complexity and urgency, the convergence of crisis and opportunity creates unique possibilities for fundamental innovation in peace theory and practice. The universal availability of wisdom traditions combined with contemporary communication technologies enables approaches to peace education and consciousness transformation that were previously impossible.

The manifesto concludes that the recognition of peace as an ontological and universal right represents not merely a desirable policy objective but an essential requirement for human survival and flourishing in the contemporary global context. The advocacy by distinguished ICJ former judges underscores the manifesto's assertion that recognizing peace as a legally enforceable, universal, and ontological right is not only desirable but imperative for global justice, dignity, and human survival. The theoretical foundations, practical frameworks, and implementation strategies presented here offer concrete steps toward realizing this vision while acknowledging the depth of transformation required at all levels of human organization.

Recommendations:

Immediate Actions for International Institutions:

International institutions, particularly the United Nations system, should immediately begin processes for developing legal recognition of the right to peace. This should include establishing working groups to draft an International Covenant on the Right to Peace that addresses both individual and collective dimensions of peace rights while creating enforceable mechanisms for protection and remediation. The UN Human Rights Council should commission comprehensive studies on the legal, philosophical, and practical foundations for peace rights, drawing upon the expertise of scholars, spiritual leaders, and practitioners from diverse traditions. These studies should inform the development of binding international instruments that establish peace as a fundamental human right comparable to rights to life, liberty, and dignity.

UNESCO should expand its culture of peace programming to include systematic integration of spiritual wisdom traditions and consciousness transformation methods. This should involve creating educational resources, training programs, and research initiatives that demonstrate how traditional wisdom can inform contemporary peace practice. The UN should establish an Office for Spiritual Diplomacy to facilitate constructive engagement of religious and spiritual resources in conflict prevention and peace building. This office should develop protocols for authentic spiritual engagement while maintaining clear criteria for distinguishing constructive religious contribution from sectarian manipulation.

Educational System Transformation:

National education systems should begin immediate implementation of comprehensive peace education that integrates consciousness development with traditional academic learning. This should include mandatory curricula at all levels that address inner peace development, conflict transformation skills, and engagement with diverse wisdom traditions. Teacher training programs should be redesigned to prepare educators for metagogical approaches that cultivate the whole human being rather than merely transmitting information. This requires creating educational experiences that integrate contemplative practices, service learning, and direct engagement with peace and justice work.

Higher education institutions should establish interdisciplinary programs in peace studies that integrate spiritual wisdom traditions with social science research and policy development. These programs should prepare graduates to serve as bridges between traditional wisdom and contemporary challenges in government, business, civil society, and religious institutions. Professional development programs should be created for leaders in all sectors-political, economic, religious, educational, and cultural-that integrate leadership skills with spiritual formation and peace consciousness development. These programs should demonstrate how transcendent values can inform effective action in practical domains.

Legal and Policy Development:

Legal scholars and practitioners should begin developing model legislation for implementing peace rights at national and international levels. This should include constitutional amendments, statutory frameworks, and regulatory mechanisms that establish peace as a protected right while creating practical means for enforcement. Court systems should receive training on adjudicating peace rights cases, including understanding the relationship between individual consciousness, community culture, and institutional structures. This requires developing legal precedents and interpretive frameworks that can address the complex, multidimensional nature of peace rights. Policy research institutes should establish programs focused on translating spiritual wisdom into practical policy recommendations. These programs should demonstrate how transcendent values can inform effective approaches to economic development, environmental protection, and social governance. International law schools should develop specialized programs in spiritual diplomacy and peace rights that prepare legal practitioners to work at the intersection of law, spirituality, and international relations. These programs should integrate traditional legal training with engagement with wisdom traditions and contemplative practices.

Research and Development Priorities:

Academic institutions should establish research programs focused on developing and validating measures for the International Index of the Right to Peace. This research should integrate quantitative social science methods with qualitative assessment of consciousness transformation and spiritual development. Interdisciplinary research initiatives should investigate the relationship between individual consciousness transformation and social change, particularly focusing on how spiritual practices and wisdom traditions can inform effective approaches to systemic transformation. Applied research programs should test and refine implementation strategies for peace consciousness development in diverse cultural and institutional contexts. This should include pilot programs in schools, workplaces, government agencies, and community organizations that demonstrate practical applications of ontological peace principles. International research collaboratives should be established to facilitate knowledge sharing and mutual learning among scholars, practitioners, and spiritual teachers working on peace consciousness development across different cultural and religious contexts.

Civil Society and Community Development:

Community-based organizations should receive support for implementing local peace consciousness development programs that integrate individual transformation with community action. This should include training programs, resource development, and networking opportunities that strengthen grassroots peace work. Religious and spiritual communities should be encouraged and supported to develop programming that demonstrates how their deepest wisdom traditions can serve universal human values and contribute to global peace culture. This should include interfaith collaboration and dialogue initiatives that build mutual understanding and shared action. Media organizations should receive training and resources for reporting on peace and conflict that goes beyond surface-level event coverage to address deeper dimensions of consciousness, culture, and spiritual transformation. This should include developing new narrative frameworks that support peace culture rather than sensationalizing conflict. Civil society organizations should establish networks for sharing resources, strategies, and mutual support in implementing comprehensive approaches to peace that integrate individual transformation with systemic change. These networks should facilitate collaboration across different sectors and levels of society.

Long-term Civilizational Transformation:

The ultimate goal of these recommendations is to contribute to long-term civilizational transformation toward what this manifesto terms "ontologically peaceful nations"-political communities that embody peace as their fundamental organizing principle rather than merely managing conflict or maintaining security. This transformation requires sustained commitment across multiple generations and will necessarily involve setbacks, corrections, and continued learning. However, the convergence of contemporary crises with unprecedented opportunities for global communication and collaboration creates unique possibilities for fundamental innovation in human civilization. The recommendations presented here offer concrete steps toward realizing the vision of universal peace rights while acknowledging the depth of transformation required at individual, communal, and institutional levels. Their implementation will require courage, wisdom, and sustained commitment from individuals and institutions willing to work for fundamental transformation rather than merely managing existing conditions. The manifesto concludes with the recognition that the ontological right to peace represents both humanity's deepest aspiration and its most practical necessity. The theoretical foundations, implementation strategies, and specific recommendations presented here offer a comprehensive framework for moving toward this vision while remaining grounded in both ancient wisdom and contemporary realities.

References:

1. Qur'an (7th Century): Verses emphasizing inner purification (tazkiyat al-qalb, jihād al-nafs), notably (91:9), (2:208), (8:61).
2. Hadith of Prophet Muhammad (7th Century): Emphasis on the inner struggle (jihād al-nafs).
3. Ibn 'Arabī (1165-1240): Concept of the insān al-kāmil ("Perfect Human Being") embodying wisdom (ḥikma), mercy (raḥma), justice ('adl).
4. Emir Abdelkader (1808-1883): Practical spiritual governance, inner jihād, protection of innocents in times of conflict.
5. René Guénon (1886-1951): Critique of modernity; necessity of referring to transcendent principles.
6. Charter of the United Nations (1945): Foundational document for modern international law and diplomacy.
7. Universal Declaration of Human Rights (UN, 1948): Introduction of human dignity and fundamental rights, though not explicitly a right to peace.
8. Declaration on a Culture of Peace (UNESCO, 1999): Defines values, attitudes, and behaviors essential for peace.
9. Johan Galtung (1964-1969): Defined key concepts such as negative peace, positive peace, and structural violence.
10. Anne-Sylvie Boisliveau (2014): Scholarly work on rhetoric in the Qur'an.
11. UN Declaration on the Right to Peace (2017): General recognition of peace as a right.
12. Beirut Declaration - Faith for Rights (OHCHR, 2017): Interreligious declaration emphasizing human dignity and peace.
13. UN Pact for the Future (2024): Global cooperation and commitment to sustainable peace.
14. PARTES (2021-2023): EU initiative for the protection of religious sites.
15. R2COM (2019-2023): Community-based prevention of radicalization and violent extremism.
16. IN2PREV (2021-2024): Promotion of intercultural dialogue to prevent extremism and intolerance.
17. Spiritual Diplomacy (2020s): Integrating spiritual and religious values into diplomatic practice.
18. Interdisciplinary Meta-reading (2018s): Combined analytical approach involving Islamology, peace studies, diplomacy, and human rights.
19. Seven Degrees of Pacificity ("Pacificity") (2020s):
20. Purification of the heart (tazkiyat al-qalb)
21. Struggle against the ego (jihād al-nafs)
22. Peaceful interpersonal relations (al-mu'āmalāt al-sālimah)

23. Ethical maturity (ḥikma, raḥma, ʿadl)
24. Peaceful community (al-qawm al-sālim)
25. Peaceful governance (al-ḥukm al-sālim)
26. Ontologically peaceful nation (umma sālimah bi-l-wujūd)
27. Metagogy (2020s): Pedagogical method aimed at spiritual and moral elevation integrated into education.
28. International Covenant on the Right to Peace (original proposal from the manifesto).
29. International Index of the Right to Peace (IIRP): Quantitative and qualitative peace measurement tool (original proposal).