

The UN Human Security Agenda and the Future of Global Governance

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Traditionally, the concept of “security” in international affairs focused on the interests of nations and the security of territory.

The concept of “human security” was first explained in the 1994 United Nations Development Programme (“UNDP”) Human Development Report.

Human security places individuals and their needs at the center of policy-making and provides a philosophical basis for identifying threats to people’s security, including natural disasters, poverty, disease, inequality, and violence, and for searching for responses to these threats.

Two different approaches to human security: development-centered (“freedom from want”) vs. humanitarian centered (“freedom from harm”).

Development-centered approach was explained in World Summit Outcome Document adopted by the UN General Assembly in 2005:

“We stress the right of people to live in freedom and dignity, free from poverty and despair. We recognize that all individuals, in particular vulnerable people, are entitled to freedom from fear and freedom from want, with an equal opportunity to enjoy all their rights and fully develop their human potential. To this end, we commit ourselves to discussing and defining the notion of human security in the General Assembly.”

In March 1999, Japan and the UN Secretariat had launched the United Nations Trust Fund for Human Security. The UN Human Security Trust Fund has funded \$340 million for human security interventions in over 70 countries.

The Commission on Human Security and Japan share an all-encompassing approach to human security, defining the concept as the protection of “the vital core of all human lives in ways that enhance human freedoms and fulfillment. This broad “soft power” human security agenda fits very nicely within Japan’s foreign policy ambitions to be a global power without having to compromise its non-militaristic post-World War II profile.

In their view, human security is far more than the absence of violent conflict and “requires the creation of political, social, environmental, economic, military and cultural systems that, when combined, give people the building blocks for survival, livelihood, and dignity.

UNESCO has been at the forefront of promoting the UN’s human security agenda. Remarkably, during the past decade, apart from any express formulation of the components of such an agenda, various UNESCO programs, identified by their unique nomenclature at UNESCO, comprise the following Human Security Paradigm:

UNESCO Social and Human Sciences
Human Security Paradigm

HUMAN RIGHTS are understood through PHILOSOPHICAL DIALOGUES which shape HUMAN RIGHTS EDUCATION which prepares people for DIALOGUES AMONG PEOPLES which give rise to a GLOBAL CONSCIOUSNESS which inspires ETHICAL VALUES which serve as a foundation for UNIVERSAL NORMS which include SOCIAL RESPONSIBILITY which prompts SCIENTIFIC RESEARCH which produces KNOWLEDGE which generates POLICY and INTELLECTUAL PROPERTY which are disseminated through the SHARING OF BENEFITS which encourages CAPACITY BUILDING which enables SUSTAINABLE DEVELOPMENT which produces SOCIAL TRANSFORMATIONS which further HUMAN SECURITY which leads to a CULTURE OF PEACE.

This “Church of the United Nations” practices an ethical religion inspired by the Religion of Humanity of early French social scientists who sought a means to replace the moderating influence on society that was lost by rejecting traditional Christianity.

The French social scientist Count Claude Henri de Rouvroy de Saint-Simon was the first person to attempt the synthesis of religion and social science. Late in his career, Saint-Simon realized that, absent a religious instinct on the part of the masses, a purely scientific approach to restoring social order in early nineteenth-century France was doomed to failure.

Saint-Simon proposed his New Christianity to remind men “of the interests common to all members of society, of the common interests of the human race.” The key features of the New Christianity include:

1. New Christianity is to direct humanity toward the rapid betterment of the condition of the poorest and most numerous class of society;
2. Worship should be regarded only as a means of reminding men of philanthropic feelings and ideas; and dogma should consist only as a collection of commentaries aimed at the general application of these feelings and ideas to political developments, or encouraging the faithful to apply moral principles in their daily relationships;
3. Nations must abandon their own interests and adhere to principles of a universal morality which promotes the good of the whole human race;

4. Scientists, artists, and industrialists should be made the managing directors of the human race; and

5. Any theology that tries to teach men that there is any other way of obtaining eternal life except that of working for the improvement of the conditions of human life should be condemned.

At its core, the Church of the United Nations and its ethical Religion of Humanity consist of the confluence and pursuit of the following humanist ideas:

1. The *social humanist* idea that improvement in the lives of the lowest and most numerous class of citizens depends on the abilities, educational training, and work of an elite intellectual and creative class of individuals who should be supported by the state. This class of individuals consists of the participants in the Matrix of Human Rights Governance Networks discussed in the last presentation.
2. The *scientific humanist* idea that social order depends on the application of evidence-based scientific principles to the problems of human development and social life. This idea is promoted by the World Commission on the Ethics of Scientific Knowledge and Technology (“COMEST”).
3. The *ethical humanist* idea that humans require a non-theistic moral and ethical values system upon which they can rely in order to bring justice and peace to the world. The Church of the United Nations uses the World Programme on Human Rights Education to indoctrinate school children in its Religion of Humanity.

4. The *evolutionary humanist* idea that a person's pursuit of global peace is a natural outgrowth of his or her biological hardwiring and inclinations and that humans, through rational thought and scientific practical and moral principles, are entirely responsible for their fate.

In 1949, Pierre Teilhard de Chardin, a French Jesuit Catholic priest, paleontologist, biologist, and philosopher, in completing a questionnaire about the important role UNESCO should play within the UN system, expressed the following foundational insight about humanity's ability to progress toward globalization and global governance:

“Of all the structural tendencies inherent in the human mass the most fundamental (indeed, the one from which all others are derived) is undoubtedly that which has led Mankind, under the twofold influence of planetary compression and psychic interpenetration, to enter upon an irresistible process of unification and organization upon itself.”

In promoting its ethical Religion of Humanity, the Church of the United Nations is engaging in normative imperialism. Normative imperialism is the imposition of civil, political, economic, and social norms by international multilateral institutions, nongovernmental organizations, and human rights ideologues in a manner that prevents or interferes with authentic democratic evolution.

In its unbridled pursuit of the amorphous and utopian concept of human security, normative imperialism rejects the importance of national sovereignty, the rule of law, democratic discourse, and political action.

Ultimately, normative imperialism has at least three significant negative effects on democratic evolution.

1. Normative imperialism deprives citizens of their right to participate in the democratic process.
2. Normative imperialism forces transnational corporations to spend a significant amount of their human and financial resources defending themselves in the marketplace against a nebulous socialist dogma the scope and endpoint of which cannot be definitively measured. These unwarranted expenditures divert the attention of business leaders from reasonable consideration of their legitimate social responsibilities and from the design and implementation of business innovation and growth strategies that could benefit millions of people throughout the world.
3. Some domestic courts facilitate normative imperialism by referring to or relying upon human rights interpretations, rulings or decisions by international institutions or tribunals. In doing so, these courts ignore constitutional or statutory realities in a way that undermines respect for the judiciary by lending credence to claims of judicial activism.

Problem: In the era of limited government budgets, who will fund the UN's human security agenda?

To the detriment of free-market economics, the UN and its agencies and NGO-allies are looking to transnational corporations to fund the pursuit of human security.

By the end of 2010, the United Nations Global Compact and the International Organization for Standardization will be celebrating the adoption of ISO 26000, an international standard providing "guidance" on corporate social responsibility. Once adopted, the ISO 26000 guidelines will be the benchmark against which the UN, environmentalists, organized labor, human rights advocates, and government officials will measure corporate "behavior" and demand reforms and reparations accordingly.

The United Nations Global Compact ("UNGC") is a policy initiative for businesses that are committed to aligning their operations and strategies with ten universally accepted principles in the areas of human rights, labor, and the environment.

In November 2006, the UNGC and ISO entered into a Memorandum of Understanding to cooperate "with a view to ensuring that the ISO International Standard on Social Responsibility and ISO activities relating thereto are consistent with and complement the Global Compact ten principles."

The MOU makes it clear that the UNGC and ISO will develop and implement an international standard on social responsibility, which is ISO 26000.

Also, the UN has appointed a Special Representative on Transnational Businesses that is building theoretical and practical support for the creation of human rights norms to which transnational businesses would subscribe and be held accountable.

Finally, the 2005 UNESCO Declaration on Bioethics and Human Rights contains an article that encourages transnational businesses to act in a socially responsible manner:

Article 14 Provisions:

The promotion of health and social development for their people is a central purpose of governments for which all sectors of society share responsibility.

Progress in science and technology should advance:

1. Access to quality health care and essential medicines, especially for the health of women and children;
2. Access to adequate nutrition and water;
3. Improvement of living conditions and the environment;
4. Elimination of the marginalization and the exclusion of persons on the basis of any grounds; and
5. Reduction of poverty and illiteracy.