

RIGHTS OF NATURE

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Abstract

This work originates from a doctoral thesis on the theoretical framework of Humanist Capitalism, proposing the recognition of Planetary Dignity as a vector of the Brazilian Constitution. With this aim the study covers various disciplines that establish the conversations necessary to demonstrate the interdependence of all who live in the planet and thus constitute it in its universality. This proposal takes as its core the theory of autopoietic systems, gravitating around law, quantum physics, theology, philosophy of language and metaphysics, in the search for an element so that, being original and common to everyone, could

justify the intent to contribute to a paradigm shift in law and society, abandoning the anthropocentric perspective in favor of affirmative polycentric biopolitics, achieving thus enough momentum to overcome the ecological crisis in which the world is currently plunged.

Introduction

From the perspective of sustainable development, there remains no time to wait for future generations. We must abandon the anthropocentric view, with its obvious inefficiency in promoting the dignity of human life.

Man is not in any way independent of the other living creatures that inhabit Planet Earth. Our species take part in several communities which in turn intertwine in an all-encompassing collectivity. Therefore, there is no way to deal with the human dignity without considering a higher category: the Planetary Species.

This study aims to demonstrate that the dignity of the human person is directly and proportionately related to planetary dignity – not inversely proportional as commonly accepted. The dignity of the planet dispenses of human dignity, even when somewhat suffering from its absence. Social inequality, hunger, poverty and lack of formal education directly affect the planet in which we live and of which we are part.

Yet when there is disrespect for the dignity of Earth, the consequence is death for all, since humans necessarily abide by earthly physicochemical and biological interactions. We are participants in a community of destiny. Having demonstrated this hypothesis, the constitutional foundation of human dignity should be raised to its corresponding efficiency, relying on planetary dignity to ensure that everything that is given as fundamental rights and guarantees have effective legal implications.

Taking root on the doctrine of Humanistic Capitalism¹, we delve into the issue of the dignity of the planet, raising some considerations on the outcome of

¹ The theoretical framework of Humanistic Capitalism was developed by Professor Ricardo Sayeg, of the Pontifical University of São Paulo: SAYEG, Ricardo H., BALERA, Wagner. O Capitalismo Humanista. Petrópolis: Editora KBR, 2011

conversations set for the benefit of the protection of rights involving the construction of a Fraternal Law to be the basis of this new form of capitalism, more congruous with a dignified life and indispensable to its maintenance with emphasis on Planet Earth.

Our hypothesis is that there are several tools to achieve an understanding of the interdependence of living beings, which justifies legal protection for the mainstay of life – the planet itself – and thus for all that it contains and shelters.

An interdisciplinary approach is relevant to the construction of a science of Environmental Law, enabling us to describe it as an inquiry of a philosophical nature, for which we rely on a study by philosopher Willis Santiago Guerra Filho – in particular his theory of autopoietic systems. This enables us to carry out with due intensity the aimed interdisciplinarity of the research, and at the same time provides the return to an epistemological integration outside of the framework of classical science, favoring a holistic approach. The establishment of a dialogue between the language of Law and that of Human Sciences allows the development of a Natural Law capable of bringing us to a perception of reality which is closer to the perception of ourselves as dependent and interdependent on all other human beings, living things and the entire planet.

We aim to achieve a conclusion which merges Philosophy, Science and Poetry as active ingredients (and regenerators) of thought, directing it for the Good (Philosophy), the True (Science) and the Beautiful (Poetry), even if it remains some hesitation on the way for the full disclosure of the original element – Love – that permeates everyone and everything and is the only one to justify the perfection of Creation and therefore the permanence of dignified life on planet Earth.

This Love is the basis for the perception of a new paradigm of political vision, which puts aside anthropocentrism and moves towards politics focused on planetary life. Based on this new paradigm of humanity, our proposal is for the recognition of the natural law of Planetary Dignity, considering thus the ownership of planet Earth and everything that it encompasses as a subject of rights.

Interdisciplinarity for the appropriation of poietic original love; interdependence between all beings

As human beings we consider ourselves as part of the environment. Along with other beings and things, we constitute Planet Earth in its universality. As members of the global community, we are in a chaotic situation of absolute lack of methodology for the establishment of a dialogue between us and the other beings of Nature.

We need to apply the practice of interdisciplinarity to broaden and deepen the conversation between Law and all the other social and natural sciences.

Guerra Filho regards interdisciplinarity as a unity of knowledge, or an integrative perspective, asserting that it is becoming prevalent in epistemology:

“[...] when one overcomes the last metaphysical and theological remnants in the objectivist, analytical, reductionist perspective of the infancy of science, which in a triumphalist way had spread a belief in the finality of the knowledge thus obtained upon the observation of regularities that allow the elaboration of explanatory general laws.”²

Guerra Filho points here toward the collapse of mechanistic physics and the correspondent acceptance of quantum physics and a Systems Theory. In another article, the same author specifically addresses the issue of environmental interdisciplinarity as a new paradigm:

² GUERRA FILHO, Willis Santiago. *Biologia e Epistemologia*. São Paulo, 2009, mimeo, p. 8.

“A paradigm with this ‘uni-totalizing’ character (to use a term that dates back to Schelling, German idealist philosopher of the 19th century) is what is being developed by those who defend, together with Edgar Morin, the overcoming of the traditional simplifier paradigm of modern classical sciences in favor of a paradigm of complexity, which incorporates postmodern ‘transclassical sciences’ such as cybernetics and systems theory. These are holistic theories, widely applied in the context of formal and empirical sciences, both natural and social, which take as a fundamental distinction not stating a problem as ‘subject of knowledge as objective observer facing an independently observed object of knowledge’, but instead employing other approaches such as ‘system and its environment’ in order to explain everything upon the distinction between what belongs to a particular system and what is outside it in the surrounding environment, even if circulating within the system, thus being the latter not closed ‘against’ the environment, but instead ‘with’ it.”³

Interdisciplinarity is an indispensable tool to conversations to be held in conformity to the natural systemic arrangement of everything in the universe – including humans – laying down the path to peace and harmony in the planet. An in-depth study on the subject by Enrique Leff reaches this conclusion:

“If the environmental issue requires a reframing of the world and the reappropriation of nature, from a questioning of the forms of knowledge and appropriation that produce modern science, it implies a review of the ‘unscientific’ methods of ‘understanding the world’, of man’s relationship with nature. I mean, it is not only an issue of the integration of nature and society via the

³ GUERRA FILHO, Willis Santiago. *Ética, Ciência, Direito e Teoria de Sistemas (em face da crise paradigmática e ecológica)*. São Paulo, 2009, mimeo, p. 4.

interrelations of science, but also of the opening of a dialogue between knowledges, the hybridization between science, technology and knowledge, aiming toward the production of new paradigms for the apprehension of reality and communication between knowledges; a meeting between epistemology and hermeneutics.”

We need to encourage the development of conversations toward the production of new knowledge of a hybrid kind, combining harmoniously the environmental and economic views and also including the perspective of Law.

The mutation provided by poetry is also a mutation of values. Through values people give meaning to things, and it is this meaning that leads to intervening and transforming nature and creating culture as an affirmation of freedom.

Man is not opposed to nature, because he is also a part of it. Furthermore, man cannot oppose himself against nature because he provides a moment of freedom in the establishment of an end position and the election of his means toward the knowledge of the very laws that govern natural processes.

Human beings get involved in this transformative freedom, handling this network of conversations tempered by social praxis, eager to meet needs – and wants – and, with regard to the retribution of natural needs by the systemic balance, the individual does not achieve the required opening for conversations with all the other nodes in the network. Talks are done with focus on what belongs to the specific interests of the human species and human culture. This attitude implies a weakening of the global network of conversations and stalls further developments in the network of the cosmos.

It could be seen, therefore, that the interdisciplinary network of conversations is a hologram in permanent activity, bringing together the various social disciplines: environmental, cosmological, theological, technological – in short, as many as there are involving the subject in its tremendous diversity and at the same time encompassing the expansion and contraction of its systemic dimension, building new knowledge towards the establishment of a Universal Law of Fraternity.

Making further reference to the interpretation by Guerra Filho, already quoted here, the integrative perspective of a culture that intends to develop itself around an inherently metaphysical value, as is the case with fraternity, needs a *mythopoetic conversation*, to use the term given by the author. It can be described as a conversation in which metaphysics distances itself from the mystical and dogmatic aspects of religion with the aim to constitute a proper poetic narrative – a fiction required for the construction of fraternity as an expression of Love. This is referred to by Pope Francis as a “dialogue an ecological ethics” in his Encyclical *Laudato Si*⁴.

Dignity of Planet Earth

The dignity of Earth is a subject of the planetary community, comprising the universality of all its members, and must reach out to the international human community.

Since 1972, with the World Conference on Man and Environment in Stockholm, followed by the meetings held in Rio de Janeiro in 1992, 2002 and more recently Rio+20 in 2012, the international community has debated principles of relevancy to the internal decision-making of each of the participating nations – in particular the enactment of local legislation for environmental protection, of which the Brazilian Federal Constitution, promulgated in 1988, is a prime example.

The United Nations sets the pace of these improvements, presenting relevant propositions to achieve the paradigm shift that the planet needs to stay supporting life and whatever human beings need to reach a level of peace adequate to its enjoyment. However, the pace of the negotiations has been very slow. In the meantime, the speed of the destruction that humanity imposes on the environment, causing a harmful reflexive response, is overwhelming.

⁴ The Encyclical *Laudato Si* (If Praised...) is a document that describes the concept of interdisciplinary dialogue. Pope Francis states the need for dialogue among all peoples, among all religions and among religion and science. This needs to be a dialogue on Ecological Ethics that takes into account the challenges posed today in our relationship with nature.

Document available at: http://w2.vatican.va/content/francesco/pt/encyclicals/documents/papa-francesco_20150524_ enciclica-laudato-si.html

Having been advised about the “doomsday scenario” of the environmental crisis portrayed by scientists, the UN responded to the guidelines deliberated in Rio+20 to strengthen environmental governance and to target more effectively the global environmental governance, conducted by UNEP – United Nations Environment Program. It established the UNEA – United Nations Environment Assembly, which consists of representatives of all the 193 member states that constitute the United Nations, committed to make annual meetings – an improvement over the previous governance, in which 58 countries were represented in biannual meetings. On the occasion of the inaugural meeting of UNEA, held in late June 2014, we discussed the referrals to the strengthening of international public environmental policy, the *Environmental Rule of Law*.

In the Rio+20 conference the international community recognized the acceptance of the planet as support of life; took into consideration the affectionate and intimate relationship that some human communities have with it, calling it “Mother Earth”; and acknowledged the need to restore the health and integrity of the planet’s ecosystems in a holistic and integrated manner – in other words, with a systemic approach⁵.

Despite the strength of these claims, world leaders directly involved with environmental issues could not break with the anthropocentric paradigm and recognize for once that there is no appropriable object in this relationship. Nevertheless, we are already set on that path. Our perception is that with more daring and action our contribution can be accomplished, with the effort applied in this work and its possible consequences in unison with the best that has been already attained in advancing beyond the anthropocentric paradigm towards peace for humanity.

From the consideration of the establishment of an interdisciplinary dialogue on ecological ethics, based on fraternity, solidarity and compassion, we follow the steps of the doctrine of Humanistic Capitalism, intending to

⁵ Cf. Item 197, 39. *We recognize that planet Earth and its ecosystems are our home and that “Mother Earth” is a common expression in a number of countries and regions, and we note that some countries recognize the rights of nature in the context of the promotion of sustainable development. We are convinced that in order to achieve a just balance among the economic, social and environmental needs of present and future generations, it is necessary to promote harmony with nature.[...] 40. We call for holistic and integrated approaches to sustainable development that will guide humanity to live in harmony with nature and lead to efforts to restore the health and integrity of the Earth’s ecosystem.”* Available at: http://www.rio20.gov.br/documentos/documentos-da-conferencia/o-futuro-que-queremos/at_download/the-future-we-want.pdf. Retrieved 30 June 2014.

emphasize the planetary issue in alignment with the fresh waters pouring from the newer and increasingly stronger arguments from the international environmental community about a law for nature, under the guidance of a polycentric affirmative biopolitic⁶ that was named as an *Earth-centered* perspective in the context of the *Harmony with Nature* talks about a new way of relating to Earth.

Harmony with Nature is a series of talks that have been taking place since 2009, with the creation of the International Day of Mother Earth in April 22. The United Nations General Assembly welcomed a number of resolutions, particularly Resolution Number 67, which recognized the guidelines previously identified by Rio+20 that the Earth is our home, there is a need to establish a relationship of harmony with nature, and to this end a holistic and integrated approach is needed⁷.

This important movement by the UN opens an important space for the recognition by the world community of a planetary community as a subject of rights, especially when some of its members have already enacted laws that recognize such rights, such as Ecuador⁸ and Bolivia, in addition to a few scattered laws and court decisions that make reference to the rights of nature in New Zealand, India, United States, Mexico City and other local communities in many countries.

⁶ Regarding the polycentric approach thesis, developed from the departure from the biocentric perspective adopted historically by totalitarian regimes around *thanatopolitics* and the resulting negative biopolitics, see Chapter 3.2 of this work from the present author: OLIVEIRA, Vanessa Hasson, *Direitos da Natureza*, São Paulo: Editora Lumen Juris. 2016.

⁷ Document available at: http://www.un.org/ga/search/view_doc.asp?symbol=A/RES/67/214 . Retrieved 30/06/2014. Regarding UN activities within *Harmony with Nature*, see this website: <http://www.harmonywithnatureun.org/index.html>.

Dialogues in the context of harmony with Nature have provided important consolidation of the progress of the world community. For example, in Preparatory Report Number 68 to the General Assembly with the agenda of the talks, Paragraph 67 describes one of the guidelines for the paradigm shift to a way of life in harmony with nature, referring precisely to the systems theory advocated in this work: “*A paradigm for a new economics must go beyond neoclassical and environmental economics and learn instead from the concepts of deep ecology, the rights of nature and systems theory. Serving nature and recognizing its inherent significance should be part of the foundation of a new economic model that ought to factor into the complex dynamic interplay between all key drivers of sustainability, including justice, equity and rights for all the citizens of the world, and for the natural world from which they derive their existence.*”

⁸ Ecuadorian Constitution, Article 71: “*La naturaleza o Pacha Mama, donde se reproduce y realiza la vida, tiene derecho a que se respete integralmente su existencia y el mantenimiento y regeneración de sus ciclos vitales, estructura, funciones y procesos evolutivos.*” (Nature or Pachamama, where life is created and reproduced, has the right to integral respect toward its existence and the maintenance and regeneration of its vital cycles, structure, functions and evolutionary processes.) Act n° 071, 21 December 2010, establishes the Ley de Derechos de la Madre Tierra (Mother Earth Rights Act). These and some of the other documents mentioned are available on the Harmony with Nature website: <http://www.harmonywithnatureun.org/rightsofnature.html>. Retrieved 01/07/2014.

All this conversation, already amplified by taking part on the agenda of the General Assembly of the United Nations, was strengthened by the creation of an important document that proposes the *Universal Declaration of Rights of Mother Nature* – approved at the World People’s Conference on Climate Change and the Rights of Mother Earth⁹ in April 2010 in Bolivia, and later taken to Rio+20. However, that was not enough to generate universal recognition for these rights.

The question of the recognition of rights of Nature is intrinsically dependent on a new approach to the concept of sustainable development, which currently calls for development with sustainability only as an adjacent matter. This means that the agenda of the market economy will remain at the core of policies as long as a real paradigm shift does not take place to bring forth the understanding that this is not a matter of treating economic resources, whether natural or human, as if they were workers in a corporate environment. Legal theories about the rights of Nature have been built over several decades.

A special mention is deserved by *Le Contrat Naturel* (The Natural Contract), written by Michel Serres. The first known defense of the intrinsic value of nature occurred in the late nineteenth century with the famous 1854 letter from the leader of the Native American Suquamish and Duwamish tribes, when the US government tried to persuade them to sell their land to allow the expansion of the US territory with newcomers from other countries. The great Sioux chief replied: *“We are part of the earth and it is part of us. The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices in the meadows, the body heat of the pony, and man – all belong to the same family.”*¹⁰

Thus arises the theoretical framework proposed by Humanistic Capitalism, as an answer to the urgent need for planetary dignity; recognizing that we all, members of the earthly community, are brethren; aiming to evolve

⁹ The World People's Conference on Climate Change and the Rights of Mother Earth comprised 241 public and private institutions and over 35 thousand participants from 140 member states of the UN, according to data presented in this document:

<http://www.harmonywithnatureun.org/content/documents/109HwNPresentation.LindaSheehan.Final.pdf>. And also on the Conference website: <http://pwccc.wordpress.com/partners/>.

¹⁰ Document available at <http://pt.scribd.com/doc/19303809/Carta-Do-Chefe-Sioux-TOURO-SENTADO-Tatanka-Yatanka-Ao-Presidente-Dos-EUA-Em-1855-Franklin-Pierce>. Retrieved 02/07/2014.

the Democratic Rule of Law into a Humanistic Planet of Law, where Earth becomes the *de iure* rightholder

[...] *taking into consideration Man in the diffused medium of all things and the planet as its universality, it must be attributed to the latter the indispensable legal ownership by which to attain peace to itself, with the inclusion and empowerment of everyone, which translates into democracy in its broadest sense*¹¹.

For these theories to attain the necessary and desired effectiveness arising from the proposal of Humanistic Capitalism of market capitalism being “imbued with humanism in all its dimensions, willing to recognize this right innate goal of dignity for all humans as planetary dignity”¹², human rights and fundamental national rights need to be harmonized with the intrinsic values of nature under the goal of *buen vivir* (well-being) stated in the Ecuadorian constitution¹³.

It is necessary to enter the sphere of talks on human rights, donating all the holistic approach that involves the spirit of man through religious culturalism – *poietical love*¹⁴, so to speak – to promote a paradigm shift in the understanding of these rights to enable a new conception of way of life and, in consequence, a behavioral change of human beings that take into account, above all, respect for the rights of nature as a decisive factor to human beings to love themselves and others¹⁵.

Only then, the foundation of the theory of Humanistic Capitalism that “*human rights correspond naturally to human dignity, and by extension, to planetary dignity – a synthesis of innate subjective rights of freedom and fraternity of the whole of man and humanity, immanent to the planet*”¹⁶ – will have enough validity so that the dignity of the planet will be legally considered as human dignity itself.

¹¹ SAYEG, Ricardo H., BALERA, Wagner. pg 45. Op. cit.

¹² Op. Cit. pg 69.

¹³ We relate the *buen vivir* of the Hispanic language Latin American peoples to “prosperity”, in contrast to the isolated idea of “economic development”. OLIVEIRA, Vanessa Hasson, Direitos da Natureza, Op. Cit. p. 184.

¹⁴ More on poietic love: GUERRA FILHO, Willis Santiago. *Por uma Poética do Direito: Introdução a uma Teoria Imaginária do Direito (e da Totalidade)*. From an expanded version of an article sent for publication on Nomos magazine, produced by the master’s course on Law of the University of Ceará. 2011.

¹⁵ Christian culturalism about love among all beings as a means to realize Ecologic Ethics was broadly described by Pope Francis in his Encyclic *Laudato Si*.

¹⁶ Op. Cit. p. 116.

Conclusion

The legal recognition of the dignity of the planetary collective will be the foundation of a Humanistic Planet of Law, surpassing the current Democratic State of Law that recognizes dignity only for a part of the planetary community – the human being. Therefore natural law should be revisited in consideration of the interdependence of all living beings, which refers to the right-duty of Man to ensure a dignified life for all the planet.

Therefore, it is imperative to instate a Humanistic Planet of Law, which should rely on a monistic, global planetary legal system, guiding harmoniously the market economy to think about prosperity over development *per se* and allowing the multidimensional realization of human rights in favor of Man and of all the people and things that constitute the planet, as well as Earth itself.

Human rights, from the perspective of the theory of autopoietic social systems, is a privileged means due to its multidimensional characteristic that includes all dimensions of said partial social systems – each of them equipped with a gravitational center around life and involved through the medium that governs life; thus there is possible to articulate, together with the natural systems, everything that relates to the maintenance of planetary life. This new structural coupling sheds light on a *neo-jus-humanism* in which new knowledge could be produced as a result of conversations between human rights and the universal rights of nature, under the rule of the Universal Law of Fraternity.

According to Article 225 of the Brazilian Constitution, *environment* and *planet* are synonymous¹⁷. The notion of environment may, however, extrapolate the physical interactions of Planet Earth and comprise the whole universe, as is the case with the problem of space debris. Recognition of planetary dignity allows a new epistemological understanding of that article, making the

¹⁷ Art. 225 – “Todos têm direito ao meio ambiente ecologicamente equilibrado, bem de uso comum do povo e essencial à sadia qualidade de vida, impondo-se ao Poder Público e à coletividade o dever de defendê-lo e preservá-lo para as presentes e futuras gerações.” (Every person has a right to an ecologically balanced environment as a good of common use of the people and essential to a healthy quality of life; government and society must impose themselves the duty to defend it and preserve it for present and future generations.)

expression “all” to include all the things in their universality that make up the planet; “healthy quality of life” becomes a concern with all the life of the planet.

The rights of nature, and thus planetary dignity, cannot be restricted to the enforced statements of either the Declaration of Human Rights, a Constitution or any piece of legislation, since it must consider the intralanguage taken in relief in the structuring category of the natural right to dignity.

Without losing sight of that understanding and the fact that humanity needs to get back to rescue its natural condition originating from poetical love and thus permeate its actions with love, aiming to reduce the dependency on immunity mechanisms to a point in which the planetary community can restore its natural healing processes, Law, with the adoption of the same vector of love by applying the Universal Law of Fraternity through the judicial system, can oppose the denial of the planetary right to a dignified life.

We postulate, therefore, the creation of a Constitutional Court, properly inserted into the structural coupling of this neo-jus-humanism, to work within the perspective of polycentric affirmative biocentrism and to be able to give effective answers to the claims of people under the new interpretation that we advocate for the Article 225 of the Brazilian Constitution, and in this manner to restore the respect for human dignity based upon the recognition of Earth dignity.¹⁸

We propose the recognition of Nature’s Rights and, drawing an overview of the activities that have been brought into the world community and the United Nations towards the harmonization of Human Rights with those rights, the establishment of a constitutional vector of planetary dignity and its recognition of the Planet and all members of the planetary community as a subject of rights – through which human dignity itself is to be guaranteed, establishing thus the Humanistic Planet of Law, governed by Universal Law of Fraternity, which is the legal expression of originary poetical love.

As an extension of this recognition, the conception of the expression “everyone” on Article 225 of the Brazilian Constitution shall be modified to

¹⁸ “A Constitutional Court of a genuine European kind – broadly adopted by countries around the world which have constitutionalized or re-constitutionalized themselves, like our own, during the post-war period in which we live – would be a power imbued with not only legal responsibilities, but also with an openly political and independent power, being unlinked even from the judiciary, and dealing with the sole task of enforcing the Constitution and giving priority to the defense of human and fundamental rights.” GUERRA FILHO. *Por um processo constitucional para tutelar efetivamente os direitos do planeta*. Cit. p. 2

include “all the things which in their universality constitute the planet”, as well as Earth itself; “healthy quality of life” shall refer also to “planetary life and ecosystem processes”:

CF/88 - Art. 225. Every *member of the Earth community* has the right to an ecologically balanced environment as a good of common use of the people and essential to maintain a healthy quality of life *and ecosystem processes*; government and society must impose themselves the duty to defend it and preserve it for present and future generations.

The Brazilian legal system, as well as the entire legal basis for the formulation of public policies, shall have as its foundation the dignity of the planet and the recognition of the Rights of Nature, through the insertion in their regulatory texts of the broader perspective about the maintenance of ecosystem balance.

In this sense, we have made an amendment proposal to the Statute of the City of São Paulo (PLO 05/2015 19)¹⁹ and also intend to send similar proposals to other legislative bodies of the Federative Republic of Brazil, in alignment with the international movements.

We highlight in particular the international conference *Harmony with Nature* of the United Nations, whose work was definitely received at its last General Meeting held on December 14, 2015 to discuss the referral of a dialogue that could be declared as universal; in transdisciplinary fashion, the result will be considered as a basis report for the 71st United Nations General Assembly.²⁰

As a researcher on the topic, the author of this work will include the 6th Harmony with Nature Dialogue, which will be virtual and established together

¹⁹ Document available at: <http://www.camara.sp.gov.br/atividade-legislativa/sessao-plenaria/projetos/>. Retrieved 15/02/2016.

²⁰ Document available at: <https://static1.squarespace.com/static/55914fd1e4b01fb0b851a814/t/567a0263a12f445fc5bd9823/1450836579863/HwN+Resolution+14+Dec+2015.pdf>. Retrieved 30/03/2016.

with various experts in *Earth Jurisprudence* – the name that was consigned by the UNGA to this transdisciplinary theme.

In the resolution which determined the trans-disciplinary dialogue, the United Nations recognized transdisciplinarity as a method of:

“promoting a holistic approach to achieving sustainable development in harmony with nature [...] to gather information and contributions on ideas and activities to promote a holistic approach to sustainable development in harmony with nature and to advance the integration of interdisciplinary scientific work, including success stories on the use of traditional knowledge and on existing national legislation”. 21

For the successful implementation of these proposals, one needs to recall the invocation of the Law of Universal Fraternity, that prevails regardless of legal enforcement and becomes immanent throughout the entire legal system by the practice of the action of loving – this action being rather natural to everything that is contained in its universality, including the Planet itself under the laws of relativistic quantum physics.

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