



THE 33 PEACE ACCORDS OF THE NEW WORLD ALLIANCES [FOUNDATION]^{PTT}

A Diplomatic, Ethical, and Sovereign Framework for Humanity and All Worlds

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The New World Alliances [Foundation]^{PTT} (NWA[F]) is the continuing evolution of the original New World Alliances^{PTT} (NWA), founded by Sir Larry Swart, whose vision, mission, and humanitarian foundations remain central to the organisation today. All definitions are to our Translations as a team of Global Ambassadors Diaspora, the Authors ©Copyright. All Rights Reserved^{PTT} 2026 – Sir Larry M Swart

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ACCORD 2

THE ALL OF LIFE ACCORD

A Diplomatic Instrument of the New World Alliances [Foundation]^{PTT} Affirming the Inherent Dignity and Interdependence of All Living Beings

EXECUTIVE SUMMARY

Why All Life Stands at the Heart of the NWA[F] Peace Architecture

Humanity stands at a planetary threshold. The survival of all species — human, animal, plant, microbial, and ecological — depends on recognising that life is not a hierarchy but a continuum. Every breath, every root, every wingbeat, every tide participates in a single, interdependent web of existence.

The New World Alliances [Foundation]^{PTT} affirms that:

- Human rights cannot be protected without protecting the ecosystems that sustain life.
- Ecological collapse is a direct threat to peace, security, and intergenerational dignity.
- Indigenous nations, including Aboriginal Native [Māori], including Te Moana nui a Kiwa (Pacifica)^{PTT2026}, have long upheld the truth that rivers, forests, mountains, and animals are living relatives, not resources.
- The 142 signatory states and 300 COR regions each hold legal, cultural, and ecological traditions that recognise the sanctity of life.

This Accord unifies the strongest protections across:

- International environmental law
- Regional ecological frameworks
- Indigenous jurisprudence
- Aboriginal Native [Māori] legal personhood models
- Rights of Nature movements
- Interfaith ecological ethics

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- Scientific understanding of planetary systems

It stands inside the **Stadium of Light** (the NWA[F] Declaration), forming the second boundary stone of the Peace Architecture.

This Accord is **not legally binding**, but **binding in principle** — a universal commitment to protect all life with dignity, reverence, and responsibility.

PREAMBLE

The Parties to this Accord,

Standing within the Stadium of Light established by the **NWA[F] Global Humanitarian & Sovereign Cooperation Declaration**, Recognising that all life is interconnected, and that the flourishing of one species depends on the flourishing of others; Affirming that the right to life, as protected in international and regional law, cannot be separated from the health of the ecosystems that sustain life; Acknowledging the wisdom of Indigenous nations — including Aboriginal Native [Māori], First Nations, Pasifika, Andean, Amazonian, African, Arctic, and Tribal peoples — who have long held that rivers, forests, mountains, and animals are living relatives; Recalling the **UN Convention on Biological Diversity**, the **Paris Agreement**, the **UN Framework Convention on Climate Change**, and the **UN Declaration on the Rights of Indigenous Peoples**; Recognising the jurisprudence of states and regions that have granted legal personhood to ecosystems, including:

- He Whakaputanga o Rangatiratanga o Nu Tirenī 1835^{PTT2025}
- Te Tiriti o te Waitangi (1840) (the Treaty of Waitangi)
- Ecuador Constitution (Rights of Nature)
- Colombia Atrato River ruling
- India Ganges and Yamuna judgments

Drawing upon the ethical foundations of the world's spiritual traditions — each affirming stewardship, compassion, and reverence for creation; Affirming that the destruction of ecosystems constitutes a violation of the rights of future generations; Affirming that all living beings possess intrinsic value, independent of human use;

Hereby proclaim the **ALL OF LIFE Accord**.

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PART I — DEFINITIONS

Article 1 — Definitions

Living Being Any organism capable of growth, reproduction, metabolism, or ecological function, including humans, animals, plants, fungi, and microorganisms.

Ecosystem A community of living beings interacting with each other and their physical environment.

Ecological Integrity The wholeness, resilience, and natural functioning of ecosystems.

Life Harm Any action that causes destruction, degradation, or suffering to living beings or ecosystems.

Planetary Stewardship The duty to protect and restore the natural world for present and future generations.

Rights of Nature The recognition that ecosystems possess inherent rights to exist, regenerate, and evolve.

Indigenous Ecological Sovereignty The right of Indigenous peoples to govern their lands, waters, species, and ecological knowledge.

PART II — GENERAL PRINCIPLES

Article 2 — Inherent Dignity of All Life

All living beings possess inherent dignity and value. Life is sacred.

Article 3 — Interdependence

Human rights and ecological rights are inseparable.

Article 4 — Stewardship

States, institutions, and individuals share a collective duty to protect, restore, and sustain all forms of life.

Article 5 — Non-Destruction

No entity shall engage in unnecessary destruction, cruelty, or ecological harm.

Article 6 — Regeneration

Where ecosystems have been damaged, there is a duty to restore them to health and resilience.

PART III — RIGHTS AND PROTECTIONS

Article 7 — Right of All Living Beings to Exist

Every living being has the right to:

- Exist
- Grow
- Regenerate
- Fulfil its ecological role

Reflecting:

- Rights of Nature jurisprudence (Ecuador, Aotearoa [New Zealand]^{PTT2026}, Colombia, India)
- Indigenous ecological teachings

Article 8 — Rights of Ecosystems

Ecosystems have the right to:

- Ecological integrity
- Restoration
- Protection from pollution
- Protection from exploitation
- Protection from extinction-level harm

Article 9 — Rights of Animals

Animals have the right to:

- Freedom from cruelty
- Natural habitat
- Humane treatment
- Protection from unnecessary suffering

Reflecting:

- OIE animal welfare standards
- EU Animal Welfare Directives
- Indigenous kinship ethics

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Article 10 — Rights of Plants and Forests

Plants and forests have the right to:

- Flourish
- Regenerate
- Maintain biodiversity
- Be protected from deforestation and degradation

Article 11 — Rights of Future Generations

Future generations have the right to:

- A healthy planet
- Clean air and water
- Biodiversity
- Climate stability

Reflecting:

- UNFCCC
- Paris Agreement
- Intergenerational equity principles

Article 12 — Human Rights and the Environment

Human rights — including the right to life, health, family life, and dignity — cannot be realised without a healthy environment.

Reflecting:

- ECHR Articles 2 and 8
- Human Rights Act 1998
- UN Human Rights Council Resolution 48/13

PART IV — OBLIGATIONS OF SIGNATORIES

Signatories commit to:

- Protect all living beings
- Restore ecosystems

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- Prevent cruelty and destruction
- Reduce pollution and emissions
- Uphold Indigenous ecological knowledge
- Ensure sustainable development
- Protect biodiversity
- Promote environmental justice
- Safeguard the rights of future generations

PART V — FOUNDATIONAL INSTRUMENTS

This Accord draws upon:

1. International Law

- UN Convention on Biological Diversity
- UNFCCC
- Paris Agreement
- Stockholm Declaration
- Rio Declaration
- Aarhus Convention
- UNDRIP

2. Regional Environmental & Human-Rights Systems

Europe

- ECHR Articles 2, 8, 14
- EU environmental directives

Africa

- African Charter on Human and Peoples' Rights
- African Union environmental frameworks

Americas

- Inter-American human rights system
- Rights of Nature jurisprudence

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Asia-Pacific

- Environmental protections in Terra Australis [Australia]^{PTT2026}, Aotearoa [New Zealand]^{PTT2026}, Japan, China, India

3. Indigenous Law

- UNDRIP
- NWA[F] Peace and Trade Treaty^{PTT}
- Aboriginal Native [Māori] legal [person]hood jurisprudence
- He Whakaputunga o Rangatiratanga o Nu Tireni 1835^{PTT2025}
- Te Teriti o te Waitangi (1840) (the Treaty of Waitangi)
- Andean Pachamama law
- First Nations ecological stewardship
- Customary ecological governance

4. Global Jurisprudence

- NWA[F] Peace and Trade Treaty^{PTT}
- He Whakaputunga o Rangatiratanga o Nu Tireni 1835^{PTT2025}
- Te Teriti o te Waitangi (1840)(the Treaty of Waitangi)
- Ecuador Constitution (2008)
- Colombia Atrato River ruling
- India Ganges and Yamuna judgments

5. Ethical & Spiritual Traditions

- Stewardship in Abrahamic faiths
- Ahimsa in Hindu, Buddhist, and Jain traditions
- Indigenous kinship ethics
- Earth-care teachings across world cultures

PART VI — IMPLEMENTATION

This Accord:

- Is not legally binding
- Is binding in principle

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- May be adopted by governments, Indigenous nations, institutions, and civil society
- Serves as a global ethical framework for protecting all life
- May be invoked by NWA[F] Ambassadors

PART VII - SIGNATURE / AUTOGRAPH

For the New World Alliances [Foundation]^{PTT}

Name: Ambassador Paul Ashcroft

Title: High Commissioner for Change

Date: 23rd May 2026

Seal & Signature:



For Ambassadors and Envoys

Name: Ambassador Brendan Michael Merrick

Title: CEO & Head of World Affairs

Seal & Signature:



Name: Ambassador Petronella Merrick

Title: Global Chief of Staff

Seal & Signature:



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Name: Sovereign Joseph & Karen House of Taiapa

Title: Special Global Envoy Office | Peace & Trade Treaty^{PTT}

Seal & Autographs:



Name: HRH Queen Nana Adjoa Akyekuma 1

Title: Consular General for African Consulates & Affairs

Seal & Signature:



Observers / Endorsing Bodies

Name:

Institution/Body:

Signature:

New World Alliances [Foundation]^{PTT}

Name: Sir Larry M Swart

Title: Founder & Chairman

Seal & Signature:



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PART VIII — FINAL DECLARATION

Let it be known:

All life is sacred.

All life is interconnected.

All life deserves protection.

This is the covenant of stewardship.

This is the promise to future generations.

This is the Accord of all living beings.

So it is declared.

So it stands.

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