

Summary

Sustainable development and economic stability have limited prospects of fruition in the absence of a more orderly international system. Global political stability is to transnational economic growth what air is to fire: without the former, the latter cannot even begin, much less flourish. The general idea is, therefore, twofold: more provisions must be made to regulate what Realist international relations scholars have already defined as an inherently anarchic system of governmental interaction. Having outlined these provisions, it is necessary to analyze the numerous ways in which a more cooperative international order can translate into a comprehensive solution for the food and energy problem.

The interconnectivity of an increasingly globalized world has resulted in the entwinement of planetary woes through a complex web of seemingly separate problems. Admirable efforts have been made to solve these problems as if they were isolated from one and other. Even those who realize the error in this approach have been condemned to perpetuate it due to the lack of an institutional apparatus with the resources, influence, and devotion necessary to make rapid change on a global scale.

Organizations and individuals who support nothing beyond the fundamental advancement of human progress remain isolated and consumed by a system defined by anarchy. The international system is not defined solely by war and pestilence, but it has to be acknowledged that organizations that endeavor to protect humanity's collective well-being are at odds with the primitive whims and sordid agendas that are implicit in such an anarchic system.

The chaotic nature of the system works to the detriment of energy solutions. Considering its pertinence to energy, it influences humanity's capacity to implement sustainable alternatives to fossil fuels in two ways. First, governments, who need to provide a substantial amount of backing to such schemes, often give a marginal role (particularly in newly industrialized economies) to developing renewable energy sources. This negligence is the result of concern with what governments consider more paramount to their short-term objectives. Issues like security, foreign policy, and immigration subtract from the government's ability to offer strong leadership in domestic spheres, particularly in political cultures where limited government is customary. In democracies, this predicament is sharpened by inconsistency since various administrations change their approaches and the state's priorities. Second, governments are limited in their capacity to deal with the energy crisis because of their competitive obligations. It is necessary for a state under such a dog-eat-dog international political system to do all in its power to maintain a strong economic edge when it comes to competing in the global market. The cost that a state incurs when transitioning to a more renewable energy schema is considerable and one that few governments have been willing to pay for. This scenario is particularly evident in the People's Republic of China where the environmental situation is so dire that the vast majority of non-governmental organizations focus exclusively on environmental preservation. However, the government has been largely unwilling to compromise the country's economic progress in order to address the environmental problem head on. In such a competitive international arena, this approach is entirely understandable, individually rational, and will not die out until the international system is reformed to meet the globalized necessities of the 21st century.

A model of reform was suggested by the Italian Cardinal Carlo Maria Martini in July of 2000. It was published in the Roman newspaper *La Repubblica* where Martini suggested that nations have the right to a particular degree of sovereignty, but due to the global nature of human rights, absolute sovereignty that prevents the international community from intervening in crises is “anachronistic and unhistorical.” He concluded that “before national interests, there are individual persons with their inalienable dignity and before the particular interests of individual groups is the universal human community and its obligation to work for justice, solidarity, and peace.”

Martini’s doctrine holds true in as much as limiting national sovereignty to protect the sanctity of the human condition is a natural side effect to a more orderly international system. However, if any kind of revision of the system is to take place, it must transcend purely political considerations and address issues like the food and energy crisis. In order to do this, an organization must be created that represents humanity in its most comprehensive definition. Moreover, the constituents of such an organization must have a loyalty to humanity above all nations and hold international citizenship to that effect. It must attain enforcement power within nation-states by coordinating non-governmental and civil society efforts to put pressure on governments to address domestic sustainability.

Such an apparatus will facilitate a solution to the food and energy crisis because it will provide an international basis through which to solve international problems. The aggregate of it will consist of unified non-governmental organizations in a synthesis, thus bringing together manpower and resources in which to form such an international organization. In light of this, governments can outsource their domestic responsibilities to a more organized and coordinated civil society that can manage such a task. This civil society ensures fundamental human survival and evolutionary means, leaving the state free to solve more complex and pressing issues like developing energy solutions. The formation of an international organization (which is linked to civil society through identity, ideology, and objectives) that manages and regulates the international system will steadily negate the need for the state to participate in such aggressive economic competition, thereby further facilitating the process of transition to renewable energy sources.

The international cooperation that is implicit in the new system will make the redistribution and manifestation of food more efficient and less discriminatory. It will act as a bridge between the developed and the developing through which knowledge, innovation, culture, and resources can flow both ways. Moreover, it will result in a more humanitarian global political culture that will make the vices of avarice and ignorance less of an inhibition to transnational cooperation.

None of this is possible without the mass consensus of society. Ultimately, it can improve its well-being through organizing itself. This means people joining non-governmental organizations, civil society organizations, forming organizations of their own, and adapting their hobbies and daily endeavors to serve progressive causes. Social synergy will facilitate the resolution of a plethora of interrelated issues and allow for an important leg on which an organization regulating the international system can stand.

To sum up, global prosperity must be based on international order, otherwise any progress made is easily undone by conflict between competing nation-states. To do this is in the social interest because of the peace, propriety, and possibility attainable under a system of synergy. Until humanity confides in an apparatus to defend its fundamental interests, it is confined to a vicious circle of petty conflict.

