



Utrecht, March 20, 2020

Ms. Hakima El Haité
President
Bureau of Liberal International
1 Whitehall Place
London, 5W1A 2HD
U.K..

Dear Ms. Hakima El Haité,

Subject: [the nomination of senator Leila de Lima for the 2020 Nobel Peace Prize.](#)

The Drugs Peace Institute herewith has the pleasure to congratulate the Bureau of Liberal International with the nomination of Philippines senator Leila de Lima, for the 2020 Nobel Peace Prize.

Imprisoned since February 24, 2017 for her staunch criticism of the violation of human rights of the weak and the poor by the regime of Philippines president Duterte, in particular of the thousands of extrajudicial killings under the pretext of a War on Drugs, Ms. Leila de Lima is pre-eminently entitled to benefit from the support of all other liberty loving people, as the pursuit of their ideals is the stake of her personal fight against growing intolerance and vigilante justice at home and abroad.

The Drugs Peace Institute is grateful for the unconditional acceptance by Ms. de Lima of drugs users and dealers as full-fledged members of the human family, irrespective of her views on drug taking, and for Liberal International's strong endorsement of her as the defender of these values, foundation of freedom, justice and peace in the world.

Although the Philippines' mass killings stand on the agenda of the Prosecutor of the International Criminal Court and of the Office of the U.N. High Commissioner for Human Rights (UNHCR), president Duterte vowed to continue this manslaughter till the end of his mandate in 2022. He surely may feel emboldened by the endorsement he gets from important quarters.

At home Duterte seems to enjoy broad support. Although his nearly 30-year reign as mayor of Davao is said to have brought safety to his city, so that four of his presidential predecessors offered him the Interior Secretary post, Duterte achieved this success as the alleged godfather of the Davao Death Squad, a vigilante group responsible for more than 1,000 extrajudicial executions during his mayoralty. It moreover secured him victory in the 2016 presidential election as the self-proclaimed murderer of drug users.

Abroad, the mightiest regimes endorse the Philippines mass killings.

China, which carries out capital punishment for drug offenses has not issued any misgivings with the Filipino “Oplan Tokhang”, as this murderous drug policy is called in Tagalog. The Philippines in return commended China's ethnocide of Uyghurs in Xinjiang as a legitimate counter-terrorism program with the UNHCR.

Russia's Moscow State Institute of International Relations University (MGIMO) conferred a honorary doctorate on Duterte for his contributions to foreign policy.

The US Government even went so far as to congratulate Duterte, in the words of US president Trump, for his “unbelievable job on the drug problem”. Duterte rewarded Trump with a Filipino “love song” he sung in front of the Asean-leaders at their gala dinner in Manila, November 12, 2017. “On the orders of the U.S. commander-in-chief”, Duterte jokingly explained.

Ms. de Lima took on a policy that, after the surreptitious ouster of the President of the Philippines Supreme Court has the OK back home of all the branches of government, and, after the US U-turn by the Trump administration in favor of extrajudicial mass killings of drug users has the ultimate support of a majority of the permanent members of the Security Council. In a world of dwindling tolerance, increasing impunity and extrajudicial, state-orchestrated killings, it is heartwarming that her international political family presented her candidacy for the highest peace award, in recognition of her courageous opposition to those who busy themselves to rapidly phase out the 1948 universal human rights agreements.

Dear madame, the Drugs Peace Institute views the nomination of senator Leila de Lima by Liberal International as a new impetus to the unavoidable break with the post-WWII anti-liberal prohibition under the leadership of the victorious US, when it gave the original people of its country the right to use the natural products of the earth for its traditional religious practices but withheld the use of the same products from the rest of mankind. To protect them from the evil of drug use, a plague for humanity, as the 1961 Single Convention on Narcotic Drugs (1961 SC) decreed. From a historical point of view, it would be more accurate to say that it was rather to protect mankind from a non-US consumption and market-oriented society, away from the freedom of religion to connect with an individual god through the consumption of mind-altering products.

In international law prohibition has legitimized the permanent weaponizing of the 1961 Single Convention as a UN counterbalance to the 1948 Universal Declaration of Human Rights, resulting at this very moment in a broad attack on the international human rights order from its erstwhile greatest champion. Although all men are born equal and free, the UN 1961 Single Convention created a sub-kind of people that has ‘no humanity’, as Duterte says. This dehumanization of the drugs user has reached the point that in some places and at the applause of many, the use of drugs is seen as the justification of the mass murder of those belonging to the user group.

Seventy-five years after the end of WWII and the holocaust, mankind has seen fit to create under the *aegis* of its highest councils its own, unique, UN-labeled universal ground for discrimination: consumption preference. It gave rise to wars fought in foreign countries where production had to be stopped, to mass incarcerations of people with the wrong preference in the places of consumption and now to genocide, the murder of all those on the death lists of the rulers, president Duterte and all like-minded friends.

If prohibition of mind-altering substances is at the origin of the anthropocene - the moment that the greed of the mind overtook the wisdom of the heart - the Duterte genocide supported by the extinguished Enlightenment is the last variant of the extermination campaign of individual spiritual sovereignty, there where it joins all the earlier periods in history, when the word of the powerful betrayed the living spirit in man, in the prohibition of the free use of nature's mind liberating products. As the German [evangelical theologian Michael Kleim writes](#), “Prohibition is not in the tradition of the Enlightenment but of the Inquisition.”

History wanted it that way, as the human mind had to find its limits in their trespassing, revealing the boundaries between the essential characteristics of earth's eco-system and its man-made management tools. Although the liberal ideal had liberated the state from the church, it felt no wish to escape the capitalist organizing exercise and went along human history's anti-liberal traditions of prohibition. With one crucial difference, the justification was no longer sought in a divine command, henceforth invalidated by the religious freedom clause of the Universal Declaration, but in the protection of public health. The main consequence of this new ground for justification is that, contrary to non-verifiable divine promises for a happy afterlife, the evolution of public health can be objectively measured and evaluated.

As a result, the history of the Single Convention prohibition can be summed up as a complete health, moral and social failure. It is the abdication of the initiation of youth by a society that sees its belief systems crumble and prohibits the use of mind altering substances that allow the opening of the heart to new solutions, most notably for our youth, the disfavored and the outcasts. The false claims of prohibition have seriously affected the integrity of science, our confidence in just policies and the social cohesion necessary for healthy nations to exist. Drug policy has become an instrument of social oppression "when people are exposed to artificially generated health risks or even driven to death for the sole reason that drug use is part of their lifestyle", pastor Kleim concludes.

The incarceration of Ms. Leila de Lima highlights an existential dilemma for liberalism. As co-author of the 1961 Single Convention it has authorized the formal existence of a new inferior class of human beings, infected with evil, to be met with zero tolerance and, consequently, with extermination. As co-author of the Universal Declaration of Human Rights it "acknowledges and respects the right to freedom of conscience", the seat of all religious expression, and "the essential need to promote political and civil rights". As an excellent ambassador of this mission statement of Liberal International, senator de Lima has put words into action from the moment she was confronted with the genocide of citizens in her own society. It is time for liberalism to finish Enlightenment's humanism and ensure that the separation of state and human conscience, guaranteed by the freedom of conscience, is respected instead of violated by our United Nations government.

As humanity comprises all men born free and equal, there can be no justification in this Universal Declaration's notion of humanity to strip people of their humanness because of their personal consumption preference of nature's products. This justification can only be found in the denial of humanity's universality, like the evil of prohibition. For an illustration please see "[The Moroccan colonel, my favorite assassin](#)."

The Drugs Peace Institute hopes that Liberal International and its many influential members may organize the necessary goodwill with president Duterte to have him liberate our heroine.

Sincerely yours,

Adriaan Bronkhorst
president

cc. Liberal International members