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**Filippo Ruschi, Pablo D. Eiroa**

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*Teoría breve de Relaciones Internacionales* Paloma García Picazo, 2017-09-07 Una parte sustancial de la mejor Teoría Internacional que se realiza en el presente pasa por el conocimiento de los clásicos. Hay autores clásicos en Teoría Internacional, pero sobre todo hay temas clásicos. Uno de ellos, para muchos principal y central, es la guerra. O su contrario, la paz. Pero, ¿qué decir del Derecho de Gentes cuando la denominada multiculturalidad, el cosmopolitismo y los mestizajes derivados de las migraciones internacionales lo redescubren? Las concepciones del mundo configuran al propio mundo en gran medida. A su vez, éstas tienen períodos de vigencia que dependen del grado de conocimientos que una época y una cultura poseen sobre el mundo circundante. En el fondo, lo que hace una gran parte de los teóricos internacionales es proponer las concepciones del mundo en el que viven. La actual Teoría Internacional ha mejorado notablemente. Este progreso se deriva del serio intento de acometer de forma deliberada una construcción formal del conocimiento, calificable como una Teoría de la Política Internacional, y también de cómo puede y debe aplicarse este concepto a una formulación más consistente de la materia. Esto ha permitido proponer tesis e hipótesis más avanzadas así como acuñar conceptos más precisos, mejorar el lenguaje y la articulación lógica de los argumentos, y abordar una mayor indagación histórica, filosófica y crítica.

*El origen del derecho internacional humanitario* Jesús E. Caldera Ynfante, 2023-11-27 Se analiza, desde un enfoque jurídico, sin demeritar los aspectos históricos y políticos, los aportes efectuados a la configuración y consolidación del Derecho Humanitario de la Guerra Hispano-Grancolombiano o *Ius in Bello Hispano-Grancolombiano*, como categoría normativa y dogmática con una potente fundamentación ética, axiológica, política y filosófica destinado a la humanización y la regulación sobre la conducción del conflicto armado internacional que representó la lucha de independencia latinoamericana (1810-1830) sometiendo su ejercicio al Derecho y los principios de humanidad y civilidad, contenido en acuerdos humanitarios convencionales pactados entre La Gran Colombia y el Reino de España como el Tratado de Armisticio y el Tratado de Regularización de la Guerra (Trujillo, Venezuela, 1820) y demás convenios, capitulaciones e instrumentos humanitarios bilaterales, interestatales y sinalagmáticos integrantes de un sistema regulatorio pro homine que, por su influencia normativa, devino como fuente jurídica directa y primaria de los principios básicos del Derecho Internacional

Humanitario (DIH) vigente, destacando los aportes del derecho de la guerra español y la humanización de la guerra de estirpe bolivariana a su configuración. Estadistas guerreros de ambos Estados, forjaron el derecho humanitario de la guerra, en medio de mortales combates, sin ceder a la tentación de la venganza, que luego fue recogido y reflejado en el DIH actual, ampliando su radio de aplicación de modo multilateral en Europa, a partir de 1864, con la regulación ginebrina y hayense sobre la guerra, que tuvo en el *Ius in Bello Hispano-Grancolombiano* su punto de partida. Se resalta que la política, la negociación y la paz son inherentes a la dignidad humana, que no hay `guerra justa´ y que la guerra es `odiosa´. Con el papa Francisco (Encíclica *Fratelli Tutti*, 2020) el autor dice: “Entonces ya no podemos pensar en la guerra como solución, debido a que los riesgos probablemente siempre serán superiores a la hipotética utilidad que se le atribuya. Ante esta realidad, hoy es muy difícil sostener los criterios racionales madurados en otros siglos para hablar de una posible “guerra justa”. ¡Nunca más la guerra!”. Libro homenaje al Bicentenario de los Tratados de Paz de Trujillo, Venezuela (1820/2020). Jesús E. Caldera Ynfante, Ph.D.

El nomos del mar Filippo Ruschi, Pablo D. Eiroa, 2009

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