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PRINCIPLES OF THE ETHNO-CIVILIZATIONAL APPROACH FOR CREATING AN INTERNATIONAL ORGANIZATION

***Abstract.** The principles of building an international organization that can exist for millennia are given, based on the balance of forces and interests between supercivilizations, superethnos, ethnic groups and states for the purpose of the safe existence of mankind and its culture.*

***Keywords:** international organizations, international relations, international law, international cooperation, international law, international treaty, civilization, ethnos*

Introduction

International organization and war

The UN is the result of the war, one of the results of the Second World War, just as the League of Nations was one of the results of the First World War.

Any international organization built by the victorious states in a world war also cannot be the same international organization whose existence would please and satisfy the interests of the majority of the peoples of the world for centuries and millennia.

War has existed as long as humanity has existed, so it is pointless to fight against it - people have always fought and will fight.

Name of the future international organization

It is unknown what name the unified all-human organization will have; in addition, this name may change over time, therefore in the text of this article such a structure will be called the United International All-Human Organization or UIAHO.

The main ethno-civilizational principles for creating the United All-Human Organization

Main principle № 1. Humanity is heterogeneous.

Main principle № 2. Humanity consists of supercivilizations, superethnoses, isolated ethnoses and ethnoses that are part of their superethnoses.

«Friend or foe» levels

Accepting the heterogeneity of humanity forces us to establish levels of ethnic and civilizational affinity.

1. The first people in ethnic and civilizational proximity to each other are those people who belong to the same ethnos or one isolated ethnos.

2. The people who are second in ethnic and civilizational proximity to each other are those people who belong to different ethnic groups, but one super ethnos.

3. People who are third in ethnic and civilizational proximity to each other are those people who belong to different super ethnos and different isolated ethnos, but one super-civilization.

UIAHO

The main task of UIAHO

Preservation of humanity and its culture.

Preserving the ethnic composition of humanity is not a task for UIAHO, since ethnoses can independently appear and disappear.

Preservation of states is not a task for UIAHO, since countries can independently appear and disappear.

UIAHO structure

The basis of the UIAHO is the Council, Assembly, Chamber and another name for the collegial body.

1. The most important body is the Assembly of three super civilizations.

It includes three representatives from three supercivilizations of our time - one person each from the Egyptian-Mesopotamian dividing supercivilization, the Indian supercivilization of the multitude and the Chinese unifying supercivilization [1, p. 350].

This supreme body of the UIAHO approves or does not approve what concerns all humanity; Moreover, this allegation must only be made unanimously: if a representative of at least one supercivilization abstains or votes “against”, then such a decision is not made.

There should not be any one main position in the UIAHO; accordingly, the main officials in the UIAHO are all three members of the Assembly of the Three Supercivilizations.

2. The second most important bodies are the Assemblies of Supercivilizations.

There should be three such Assemblies, according to the number of supercivilizations. Each such Assembly can consider only those issues that concern its supercivilization. Each Assembly of supercivilizations sends one of its representatives to the Assembly of three supercivilizations.

3. The third most important bodies are the Assembly of super ethnoses and the Assembly of isolated ethnoses.

Each super-civilization consists of Assemblies of its super ethnoses and Assemblies of its isolated ethnoses. Each Assembly of a super ethnos sends one representative to the Assembly of its super-civilization.

The Assembly of each super ethnos can only consider issues related to its own super ethnos, but not someone else's.

The super ethnos assembly consists of representatives of states, diasporas and other organizations. Each super ethnos independently determines the composition of its Assembly.

Assemblies of super ethnoses can be united into interest groups, for example, any regional unions, economic or cultural associations, and the like. Any Assembly of a super ethnos may be a member of one or several groups or not be a member of any group at all.

The Assembly of the isolated ethnos is similar to the Assembly of a super ethnos, but represents the interests of exclusively one, its isolated ethnos.

Table 1. Subordination structure within the UIAHO

Level of government	Names of the UIAHO structure
First or highest	Assembly of three supercivilizations
Second or middle	Assembly of this supercivilization
Third or lower	All Assemblies of super ethnoses of a given supercivilization. All Assemblies of isolated ethnoses of a given supercivilization.

Auxiliary organs of UIAHO

A. All-human

1. Committee for the Humane Conduct of War.
2. Committee for Cultural Preservation.
3. Health Protection Committee.
4. Wildlife Protection Committee.

These four committees are controlled by the Assembly of the Three Super Civilizations. It is possible to create other all-human committees.

B. Local

All other organizations should have a local status within their supercivilization and be controlled exclusively by their supercivilization, for example, organizations protecting copyrights, children's rights, fighting poverty, mortality, and so on. Such organizations should be named appropriately, for example, the Committee for the Protection of Copyrights in the Egyptian-Mesopotamian dividing supercivilization or the Committee for the Protection of Children's Rights in the Indian is a supercivilization of the multitude or the Committee for Poverty Alleviation in the Chinese unifying supercivilization.

Dispute Resolution

In EMOO, disputes are resolved at levels: first, the dispute is resolved within the Assembly of a super ethnos or the Assembly of a isolated ethnos, then an attempt is made at the level of the Assembly of a supercivilization, and only then this dispute is resolved at the level of the Assembly of three supercivilizations.

Disputes in this context mean any disputes - territorial, economic, cultural, and so on.

Ethno-civilizational principles for creating a single universal organization

Principles of Warfare

War is recognized by UIAHO as the norm for humanity, while genocide is recognized as a deviation from the norm.

States have the right to fight each other without resorting to genocidal practices with the maximum possible preservation of the lives and property of civilians.

States undertake to ensure the life and health of prisoners of war.

Any people has the right to a war of national liberation.

The State Border Law states: the state border in historical terms is a variable line [1], therefore UIAHO recognizes war as one of the means for changing state borders.

Changes in state borders following the war have the right to record only those countries that directly fought with each other, that is, sent their military personnel to the front on the orders of the established uniform and with their state flags; the opinion of any other countries on territorial issues is not taken into account. The principle is simple: if you want your opinion to be taken into account after the war, win this right with blood!

Principles for the fight against genocide

UIAHO recognizes genocide as an unacceptable form of domestic or foreign policy. Only UIAHO, at the level of the Assembly of three supercivilizations, or the Assembly of a supercivilization, or the Assembly of a super ethnos, can determine what is genocide and what is not.

No individual country or organizations (including the Assembly of a isolated ethnos) has the right to determine what is genocide and what is not.

Principles of building the world economy

In the understanding of EMOO, the world economy is not a single whole, but is the result of the interaction of the economies of three supercivilizations, therefore no all-human economic structures (such as the modern IMF in the UN) should exist.

Fundamental absence of international legal law

UIAHO does not believe that there is some kind of universal legal international law applicable to all humanity, therefore there cannot be any universal universal legal norms and courts in UIAHO.

Principles of inter-supercivilization relations

Relations between superethnoses or their parts belonging to one super civilization and other super ethnoses or their parts belonging to another supercivilization are regulated by the Assembly of Three Supercivilizations.

Principles for regulating the use of nuclear weapons

Nuclear weapons are recognized by UIAHO as a threat to all humanity.

The number of nuclear charges on the planet must be known, limited and small, in order to exclude the option of total destruction of humanity or plunging humanity into the Stone Age.

No state should have so many nuclear charges as to threaten the existence of humanity.

UIAHO at the level of the Assembly of Supercivilizations develops and enforces rules for the use of low-power nuclear weapons.

Principles regarding hunger

From the point of view of EMOO, hunger is a natural consequence for the population of a country in the event of crop failure, war, overpopulation, incorrect economic or industrial policies, and so on.

A super ethnos or isolated ethnos bears full responsibility for the famine that breaks out in all or part of the territory of a super ethnos or isolated ethnos, that is, they are obliged to help their starving people; other super ethnoses or isolated ethnoses do not bear any moral or material responsibility for such a famine, that is, they may or may not help others who are starving.

Principles for maintaining public health

The death of every person is inevitable.

Medical care can only delay death, but not prevent it.

Doctors can make mistakes, therefore an international medical organization does not have the right to force any supercivilization, not a single super ethnos, not a single isolated ethnos to take certain actions.

The purpose of an international medical organization is to recommend and assist if help is needed.

Each supercivilization, each super ethnos and each isolated ethnos has the right to develop its own response to an epidemic or pandemic threat.

Conclusions:

The creation of a single all-human organization gives:

1. To humanity – guarantees of preservation in the presence of nuclear weapons.
2. World culture – the opportunity to preserve diversity in the conditions of different globalizations [2].
3. To Peoples have the opportunity to survive as ethnocultural integrity.
4. To countries – the opportunity to expand and actively defend themselves.
5. To civilians and prisoners of war - guarantees of the preservation of life and property during hostilities.
6. To global economy – the opportunity to develop according to different rules and according to different laws.
7. To legal law - the ability to embody different morals and ethics for different societies.

8. To all people should live in diverse societies that are convenient for them, built on different worldviews.

Appendix 1.

A super ethnos is a group of ethnoses formed from one people, which independently arose as a result of a passionary push [3].

The isolated ethnos is an ethnic group that is not part of any super ethnos [2, p. 327].

Appendix 2.

As an example, the incomplete structure of the Egyptian-Mesopotamian dividing supercivilization is given [2]:

1.1. Super ethnoses (ethnoses) - Germanic or German (British, Americans, Germans, Austrians and others), Orthodox, or Russian, or Russian (Russians and Ukrainians-Little Russians), Scandinavian (Danes, Swedes, Norwegians, Icelanders and others), Old Russian (Belarusians, Ukrainian-Galicians, Rusyns), South European (Spaniards, Portuguese, Italians and others), Ngoni (Ngoni, Zulu, Swazi, Xhosa, Matabele and others), Aztecs (Aztecs and Mexicans), Incas (Quechuas plus descendants of the Incas and Europeans settlers), Iroquois (Seneca, Cayuga, Onondaga, Oneida and Mohawk) and others.

1.2. The isolated ethnoses are Romanians, Hungarians, and also possibly the French and others.

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