

Formation of Fair and Safe World Order at the BRICS+ Platform

Evgeny Bryndin¹

¹ Research Department, Research Center "Natural Informatics", Public movement "MORAL RUSSIA", Novosibirsk, Russia

Correspondence: Evgeny Bryndin, Research Department, Research Center "Natural Informatics", Public movement "MORAL RUSSIA", Novosibirsk, Russia.

doi:10.56397/JRSSH.2023.12.06

Abstract

BRICS+ is intended to embody the idea of the unity of humanity and form a fair, secure world order, relying on a highly developed system of cooperation of all states based on common principles and goals while respecting the sovereignty of the diversity of participants. The process of determining the foundations of a new world order occurs in the course of complex interaction between states. In their foreign policy acts, states emphasize the importance of certain aspects of this order. But sufficiently holistic concepts are rare. One of the most developed is the Foreign Policy Concept of the Russian Federation of 2000, which is largely devoted to the "formation of a new world order." The new world order is designed to provide solutions to global problems. The guarantee of its effectiveness and reliability is mutual consideration of interests. The world order of the 21st century must be based on mechanisms for collective resolution of key problems, on the priority of rights and responsibilities. Among the tasks that must be solved in the conditions of the new world order, the central place is given to global justice and security. It is necessary that it become a positive force for all peoples of the world BRICS+ pays significant attention to information activities, which play an important role in the formation of fair and safe thinking. The Christian foundations of the formation of fair and safe thinking are relevant.

Keywords: fair secure world order, BRICS+, priority of rights and responsibilities, common principles and goals

1. Introduction

Geopolitical escalation towards a nuclear third world war dictates a change in the world order. The era of the formation of a new world order is coming (Ravi Prakash, 2019; Alfred De Zayas, 2021; Hak Y. Li, 2021; Ray Dalio, 2022; Podlesny P.T, 2022; Vadim Shegalov, 2023). A characteristic feature of the process of formation by the

BRICS+ countries of a fair, secure world order is its multilateral nature and the participation of a wide range of states in it (Alexander Lukin, Alexander Zhebit and others, 2023). The governments of all participating countries are responsible for the implementation of common principles and goals. Solving the relevant problems requires, through broad and persistent efforts of the participating countries, to create a

common future based on the unity of humanity in all its diversity. These efforts must include policies and measures at the global level that respond to the needs of developing countries and countries with economies in transition, and that are designed and implemented with their effective participation. This is one of the manifestations of a fair world order. Global problems must be addressed with a fair distribution of costs and burdens, in accordance with fundamental principles of equality and social justice.

The peoples of all participating countries must respect each other despite the diversity of religions, cultures and languages. Particularly noteworthy is the provision that a culture of peace and dialogue between all civilizations must be actively supported. Countries should work together to ensure the conservation of nature. Current methods of production and consumption must be changed in the interests of our future well-being and the well-being of our descendants. All participating countries are responsible for ensuring peace and security. The security situation deserves special attention. In addition to the independent responsibility that each state bears towards its society, states are jointly the guarantors of our common life on the planet.

The BRICS+ presiding countries are responsible for ensuring the proper level of governance of the global system. A fairly high level of management is one of the characteristic features of the new world order, determined by the need to solve important and complex problems facing humanity. We are talking about a higher organization of society at the national and international level, about more advanced management. Make real the right to development for everyone and free all humanity from want; create the necessary conditions for this at the national and global level. Achieving the goals depends on good governance in each country and at the international level. The multilateral system of trade and finance must be open, fair, rules-based, predictable and non-discriminatory (Evgeny Bryndin, 2022; Evgeny Bryndin, 2023). Particular attention should be paid to the needs of the least developed countries. In order to solve these problems, a broad, reliable partnership must be developed.

At the international level, participating countries must learn to govern better together in order to

free peoples from the threat of war, both between and within states. To strive to eliminate the threat posed by weapons of mass destruction, to ensure coordinated action against international terrorism, to ensure peace and security, to ensure the fight against transnational crime.

At the turn of the new century, the BRICS+ countries, through collective efforts, need to determine the foundations of a fair, secure world order. To do this, there are still many problems to be solved when clarifying the parameters of the new world order and even more to implement it. The formation of a new world order, with which the fate of humanity is connected, will require great efforts by the participating states and their peoples as a whole in developing and establishing the foundations of justice and security. Understanding this fact will help you achieve success. In the article, the author proposes the Christian foundations of a fair, safe world order (Evgeny Bryndin, 2023).

2. Christian Foundations of a Just World Order

Holy Scripture says that justice is from God. Translation of the Greek word “dikeosini”, which in Greek means both truth and justice at the same time. Even more justice than truth. Blessed are those who hunger and thirst for justice. A just person thinks about everyone, and not at all about himself. And first of all, he thinks about everyone! Social justice is the projection of God’s truth onto the social sphere. Social justice is also from God: “For woe to you who are rich, for you have already received your consolation.” Social justice necessarily includes love: “love your neighbor as yourself.” This is the norm of social justice. Justice is not a Christian ideal. The Christian ideal is love. The starting point in ascent to love along the steps of perfection is justice. Chrysostom has a saying: “Tell me, after all, what precedes what: Love to non-acquisitiveness (justice) or non-acquisitiveness of love. I think love is non-covetous (justice). This is a very deep remark of Chrysostom.”

Society is distant from normative justice. And yet, in any society there is relative justice. The New Testament spells out this idea very subtly. It says: “And as you want people to do to you, do so to them.” Relative social justice depends on the prevailing social relations in society. The normative level of social justice is based on labor. Fairness in labor is very often accepted as the

norm. It was precisely the realization of justice “according to labor” that all social reformers strived for. Soviet socialism tried, in general, to implement this principle of fairness in labor. He came close. Closer than other societies. He strove to achieve this everywhere, in all areas.

The whole world lives not by labor, but by capital. This principle of justice prevails in the capitalist society that now covers the whole world. There, the owner, the holder of property, simply due to the fact of owning property, receives much more hard work. But, you see, in that world there is also some justice: If a large company eats up a small one, this is also fair. Bankers generally make money out of thin air, they don’t actually work, they are magicians, they rob both capitalist entrepreneurs and working people, and it is believed that this is how it should be. This is such justice in this society. And this society supports such justice. And if society tries to deviate towards socialism, then this causes quiet rage among representatives of capitalism and a desire to destroy this society by hook or by crook. A recent example is Libya — a society that may not be entirely socialist, but not capitalist either, much higher than Western liberal capitalism.

The level of justice is the level of health of society. A high level of justice means that society is healthy and, therefore, it can solve all sorts of other problems: material well-being, conservation of nature, space exploration, and so on. Justice is a fundamental concept, a fundamental constant of man and society. Justice also allows us to better understand the stability of society. A very important thing is the stability of society. If social justice is accepted by the majority of society, it is stable.

At what level, collective or individual, is it possible to realize social justice in a fallen, sinful society from the beginning of the world? From a moral point of view, collectivism is much higher than individualism. If everyone were collectivists, that would be great! In fact, there are many more individualists than collectivists. This is a consequence of the general fall of humanity from the creation of the world. And this is such a fundamental, unfortunately, law that must always be taken into account. Man is generally a learnable being. In the world there is always a struggle for righteous peaceful souls (Evgeny Bryndin, 2023). If conscience awakens in people, then something close to a normative sense of justice awakens. And if such people

unite with collectivists, then the realization of a just society, just not in words, but in reality, is possible.

A just world order is impossible without reliance on Christian values, says Patriarch Kirill of Moscow and All Rus’ (Press Service of the Arkhangelsk Diocese, 2023). The logic of life in this globalizing world actualizes the importance of the Christian message, because we cannot base anything else on the basis of the common life of billions of people, so different in culture and in many other respects.

The Creator established as the foundations for the formation of a fair world order, firstly, there must be a measure in everything, secondly, a norm must be determined for everything, thirdly, everything must be organized evenly, fourthly, it is necessary to achieve natural and spiritual balance (Evgeny Bryndin, 2023).

3. Theological Foundations of a Safe World Order

This section of the article, global governance, examines the Christian form of organization for ensuring international and national security. Such interaction is based on mechanisms of self-restraint and restrictions based on the strategy of Christian adaptation of the entire BRICS+ community within the framework of an integrative security strategy. Self-restraint and limitation are key functions of maintaining international and national security by the BRICS+ community in the world. The instruments of limitation are the BRICS+ legal framework. National legislation and national values serve as instruments of self-restraint.

Restriction and self-restraint must provide for the solution of two interrelated tasks: firstly, coordination of the activities of international organizations operating in the field of security within the framework of a single global strategy, and secondly, coordination of the international strategy with strategies for ensuring national security. The implementation of the proposed approach will ensure predictability of the development of situations in the field of international security and will create additional opportunities for planning actions to prevent crisis escalations of the situation.

The practical implementation of organizing interaction to ensure international and national security will require the following factors. Firstly, the development of international documents that establish uniform rules, standards and

practices aimed at ensuring security and certain global framework agreements that unite a layer of global problems, the solution of which involves the format of expanded cooperation. Secondly, within the global unifying structure, simultaneously develop the process of complication and growth in the diversity of security relations within individual states and between them.

Increasing the ability of Russia, China, India, Iran and other BRICS+ countries to jointly counter threats will ensure the stability of a fair, safe world order of the 21st century, reduce the danger of large-scale war, and will contribute to the preservation of the BRICS+ countries within a single association. The core of such a unification should be the strategy of uniting the BRICS+ member states within the framework of an effective economic and political tandem.

The BRICS+ multipolar world, with sovereign states governed according to their own religious beliefs, understands that the Creator determines what is ethically and morally right or wrong. The Creator established as the foundations for the formation of a safe world order, firstly, to form a peaceful spirit, and secondly, to form righteous relationships.

4. Conclusion

Humanity now faces urgent tasks of enormous importance that can only be solved in conditions of peace, when close and fruitful international cooperation in the field of science, technology, culture becomes possible, and when funds currently spent on military purposes can be used for peaceful needs. Such tasks include assistance to underdeveloped countries; combating environmental pollution, which creates dangers rivaled only by the ravages of war; activities in the field of prevention and treatment of dangerous diseases, solving the problem of nutrition in connection with demographic growth, etc. Each of these tasks can be considered as an impulse for the formation of a fair, safe world order, for the creation of peaceful creative conditions for human life.

Politicians of the BRICS+ countries, Christians and believers of other faiths, by virtue of their convictions, as servants of peace and truth, take an active part in this sacred struggle for peace, for justice, for security and a new world order (Evgeny Bryndin, 2023). Chinese leader Xi Jinping said that Moscow and Beijing, together

with the BRICS+ coalition, should jointly lead the reform of global governance to create a fair, secure world order. Russia has always been under the heel of the Creator, under the control of the Creator. She has extensive historical experience in preserving sovereignty and ensuring security, both national and international.

The international basis for the global struggle against the threat of nuclear catastrophe, for the prohibition and elimination of weapons of mass destruction, for gradual disarmament and for the creation of lasting peace — a world of cooperation for the sake of justice and security — is developing on the BRICS+ platform, and the many millions of people of good will, without a doubt, use every opportunity to form a fair, safe world order (Alexander Dugin, 2023; Timofey Bordachev, 2023).

It is necessary to take into account the opinions and positions of religious confessions and cultural representatives of the BRICS+ member countries on the establishment of a new world order. From the Orthodox point of view, the general world order by the Creator moves gradually towards the perfect phase described in sections 21 and 22 of the book of Revelation (New Testament, 2023). The Creator creates perfect order in the created Universe. In six acts He created the Universe and its host. He illuminated the seventh act and filled it with the grace of the formation of perfect order. Jesus said, My Father worketh hitherto, and I work, whatever He doth, the Son doeth likewise (John 5:17, 19). The Son, born before the ages, was commissioned by the Father to show humanity the path to perfect eternal order. For Muslims, the perfect world order is described in the Quran in hadith. The Vedic teaching also points to perfect world order for believers in reincarnation. Confucianism prefers a harmonious world order. To do this, an educated person with high moral qualities must be involved in managing society. Confucius and his followers believed that government and social order should be subordinated to the interests of the people.

Axiological recommendations and proposals from religious denominations and cultural representatives of the BRICS+ member countries will help develop and form a multicultural, fair and safe world order on an international scale. We need to learn from God. In the Bible and the Koran, God teaches how peoples can form a just

and safe order on the scale of all humanity. The Creator of the universe helps to establish a fair and safe order when the will of the rulers of states coincides with His will.

References

- Alexander Dugin. (2023). New multipolar order: heptarchy and its meanings. *International Affairs*, (9).
- Alexander Lukin, Alexander Zhebit and others. (2023). Strengthening trust and security: BRICS and the world order. *Russia in global politics*.
- Alfred De Zayas. (2021). *Building A Just World Order*. Clarity Press, Inc., p. 466.
- Evgeny Bryndin. (2022). Transition of Countries to Currency and Trade Sustainable International Cooperation on the BRICS Platform. *Resour Environ Econ*, 4(2), 367-371.
- Evgeny Bryndin. (2023). Axiological Aspects of Harmonious Formation the Modern Stage of Russian Sovereign Civilization. *Journal of Research in Social Science and Humanities*, 2(11), pp. 14-16.
- Evgeny Bryndin. (2023). Formation in Family and Educational Institutions of Orthodox Form of Thinking and Communication. *Journal of Advanced Research in Education*, 2(6), pp. 1-10.
- Evgeny Bryndin. (2023). Formation of Christian Harmonic Civilization. *Journal of Research in Social Science and Humanities*, 2(5), pp. 40-44.
- Evgeny Bryndin. (2023). Preservation of Natural and Spiritual Balance — Criterion of Humanity Survival. *Journal of Research in Social Science and Humanities*, 2(9), pp. 7-11.
- Evgeny Bryndin. (2023). Transition of Countries to Currency and Trade Sustainable International Cooperation on the BRICS Platform. *Journal of World Economy*, 2(1), pp. 1-6.
- Hak Y. Li. (2021). *Detail About China s New World Order*. Edward Elgar Publishing. p. 288.
- New Testament. (2023). *Printcorp*. p. 527.
- Podlesny P.T. (2022). *A new world order for the 21st century: views from Washington and Russian interests*. M.: Publishing house "Ves Mir". p. 218.
- Press Service of the Arkhangelsk Diocese. (2023). Patriarch Kirill calls for building a world order based on Christian values. URL: <http://www.arh-eparhia.ru/news/643/47224/>
- Ravi Prakash. (2019). THE NEW WORLD ORDER. *Journal of Political Science (JPS)*, 1(1).
- Ray Dalio. (2022). *Principles for Dealing with the Changing World Order*. Publisher: Mann, Ivanov and Ferber. p. 528.
- Timofey Bordachev. (2023). How will the world order differ under BRICS? *View*.
- Vadim Shegalov. (2023). *New world order and the occult matrix*. Publisher: Conceptual. Ebook, 152 MB.