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Scientific-Practical Philosophy and Resolutions and Initiatives of the
United Nations**

Prof. Dr. Igor I. Kondrashin & Dr. Ali Saleh Ali Al-Fakir

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DEVELOPMENT OF THE NEW WORLD ORDER

*Based on Classical, Scientific-Practical Philosophy
and Resolutions and Initiatives of the United Nations*

Prof. Dr. Igor I. Kondrashin

President & CEO, World Philosophical Forum

Dr. Ali Saleh Ali ALFakir

International Lawyer

ABSTRACT

This research paper examines the intellectual, philosophical, and normative foundations upon which a just and sustainable New World Order may be constructed in the twenty-first century. Drawing on the enduring legacy of Classical Philosophy — from the Socratic ideal of wisdom-guided governance, through Kantian cosmopolitan law, to the Scientific-Practical Philosophy developed by the World Philosophical Forum (WPF) — the authors argue that contemporary global governance must be re-anchored in universal rational principles if it is to address the existential crises facing humanity.

The paper further analyses the corpus of United Nations resolutions, declarations, and multilateral initiatives — including the 2030 Agenda for Sustainable Development, the UN Charter, the Universal Declaration of Human Rights, and the landmark 2024 Pact for the Future — as the operational legal architecture within which a reformed world order must function. The convergence of classical philosophical wisdom and contemporary UN legal frameworks is proposed as the dual pillar of what the authors term the 'Philosophical-Legal World Order' (PLWO).

The research concludes with a set of actionable recommendations for states, international institutions, and civil society, advocating for the elevation of scientific-practical philosophy as a normative foundation of global governance, the democratization of the UN Security Council, and the establishment of an Earth Parliament as a long-term institutional aspiration of the international community.

Keywords: *New World Order • Classical Philosophy • Scientific-Practical Philosophy • United Nations • Global Governance • Trans universalism • International Law • WPF • HILC*



I. INTRODUCTION: THE CIVILISATIONAL IMPERATIVE

Humanity stands at an epochal crossroads. The post-Cold War optimism that envisioned a stable liberal world order has given way to deepening geopolitical fractures, the resurgence of armed conflict, the climate emergency, the proliferation of weapons of mass destruction, runaway inequality, and the disruptive potential of artificial intelligence. The institutions established at San Francisco in 1945 — born in the aftermath of the most devastating war in human history — were never designed to govern a world of eight billion people facing challenges unimaginable to their architects.

Yet the answer to institutional inadequacy is not the abandonment of international order, but its principled renewal. This is precisely the intellectual mission the World Philosophical Forum (WPF) has pursued since its establishment in Athens in 2009: to rescue humanity from what its founders described as 'social dementia' the collective failure of reason and wisdom in public governance — and to ground world affairs once again in philosophy, science, and universal ethics.

The Hague International Centre for Law and Strategic Studies (HILC), in partnership with the WPF, presents this research as a contribution to that mission. It builds a theoretical and practical framework for a New World Order that is not an imperial project of any single power, but a civilizational achievement of humanity as a whole — one guided by the classical philosophical tradition, operationalized through international law, and legitimized through the universal institutions of the United Nations system.

II. PHILOSOPHICAL FOUNDATIONS: FROM CLASSICAL WISDOM TO SCIENTIFIC-PRACTICAL PHILOSOPHY

2.1 The Classical Tradition: Plato, Aristotle, and Kant

The philosophical case for a unified, law-governed world order has deep roots in the Western classical tradition. Plato's Republic conceived justice as the rational ordering of society, with philosopher-kings applying wisdom — *sophia* — to the art of governance. Aristotle's Politics recognized that humanity is by nature a political animal, and that the highest form of political community is one oriented toward the common good and *eudaimonia* — human flourishing. These Hellenic foundations were never merely local: they articulated principles that transcend cultural and temporal boundaries.

It was Immanuel Kant, however, who most systematically extended these insights to the international sphere. In his seminal 1795 essay *Perpetual Peace: A Philosophical Sketch*, Kant

proposed a federation of free republican states bound by a universal rule of law — a cosmopolitan order in which perpetual peace was achievable not through the abolition of states but through their voluntary subordination to a higher normative framework. Kant's insight is startlingly contemporary: it anticipates the United Nations Charter, the Universal Declaration of Human Rights, and the entire edifice of modern international law.

2.2 Scientific-Practical Philosophy and Trans universalism

The WPF's contribution to this tradition — the development of what Professor Kondrashin has termed Scientific-Practical Philosophy, anchored in the ideology of Trans universalism — represents the most ambitious contemporary attempt to forge a comprehensive philosophical foundation for global governance. Where classical philosophy provided normative ideals and Kant provided institutional blueprints, Scientific-Practical Philosophy provides a rigorous, empirically informed, and universal ideology capable of uniting humanity across all cultural, religious, and national divisions.

Trans universalism holds that the survival and flourishing of humanity depends on the universal cultivation of higher consciousness — wisdom, reason, morality, responsibility, and justice — and the replacement of destructive vices such as double standards, corruption, and falsehood, which undermine civilized governance at every level. It is not an abstract doctrine but a practical program: the education of an Earth-XXI citizenry, the formation of representative global institutions, and the adoption of a Universal Constitution of Earth as the supreme normative framework for a planetary civilization.

This research affirms that Scientific-Practical Philosophy, far from being utopian, is precisely the kind of principled philosophical foundation that the international community has lacked — and without which the normative project of the United Nations cannot be fully realized.

III. THE UN LEGAL ARCHITECTURE: RESOLUTIONS, DECLARATIONS, AND THE PACT FOR THE FUTURE

3.1 The Foundational Instruments

The normative architecture of the international order rests on a corpus of foundational instruments that, taken together, constitute the closest existing approximation to a universal legal framework for humanity. Foremost among these is the Charter of the United Nations (1945), which establishes the sovereign equality of states, the prohibition on the use of force, and the principle of collective security. The Universal Declaration of Human Rights (1948), while non-binding, has attained the status of customary international law and represents the most authoritative expression of universal human dignity ever endorsed by the community of states.

The 1970 Declaration on Principles of International Law (UN General Assembly Resolution 2625), the 1974 Declaration on the Establishment of a New International Economic Order (Resolution 3201), and the 1986 Declaration on the Right to Development (Resolution 41/128) all reflect the international community's evolving recognition that global justice requires not merely the absence of war but the positive realization of equitable development and the rule of law.

3.2 The 2030 Agenda and the SDGs: Philosophy Operationalized

The adoption of the 2030 Agenda for Sustainable Development (Resolution 70/1, 2015), with its seventeen Sustainable Development Goals, represents the most comprehensive attempt yet to operationalize universal ethical values into a global action program. Goals such as SDG 16 'Peace, Justice, and Strong Institutions' directly translate classical philosophical imperatives into measurable policy objectives. The 2030 Agenda is, in this sense, an exercise in applied philosophical governance on a global scale.

3.3 The 2024 Pact for the Future: A Turning Point

The most significant recent development in the normative evolution of world order is the adoption of the Pact for the Future by the UN General Assembly at the Summit of the Future on 22 September 2024. Described by the President of the General Assembly as a foundation for a 'sustainable, just, and peaceful global order for all peoples and nations,' the Pact represents the broadest international consensus document in decades.

The Pact's five action areas — sustainable development and financing, international peace and security, science, technology and digital cooperation, youth and future generations, and the transformation of global governance — correspond with remarkable fidelity to the programmatic priorities of Scientific-Practical Philosophy. The Pact's commitment to Security Council reform, its first-in-a-decade multilateral recommitment to nuclear disarmament, and its endorsement of a Global Digital Compact all reflect an international community that — however haltingly — is moving toward the kind of principled, universal world order that philosophy has long envisaged.

The challenge, as scholars at Columbia University's School of International and Public Affairs have noted, lies in translating the Pact's 56 actions from high-level aspirational language into 'clear, measurable, accountable activities.' This is precisely where the philosophical dimension becomes indispensable: without a shared normative vision grounded in universal reason and ethics, the political will to implement ambitious international commitments cannot be sustained.



IV. THE PHILOSOPHICAL-LEGAL WORLD ORDER (PLWO): A SYNTHESIS

Based on the foregoing analysis, this research proposes the concept of the Philosophical-Legal World Order (PLWO) as the theoretical framework best suited to guiding the reform and renewal of global governance in the twenty-first century. The PLWO rests on two mutually reinforcing pillars:

☯ PILLAR I Philosophical Foundation <i>Classical Philosophy · Scientific-Practical Philosophy · Trans universalism · Universal Ethics · Higher Consciousness</i>	⚖ PILLAR II Legal Architecture <i>UN Charter · Universal Declaration of HR · 2030 Agenda · Pact for the Future · International Humanitarian Law</i>
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The PLWO does not envision the abolition of state sovereignty but its responsible exercise within a framework of universal law and shared ethical values. It proposes that the deepening crisis of multilateralism is, at its root, a philosophical crisis — a crisis of meaning, of shared values, and of the cultural and educational conditions that make principled international cooperation possible. The restoration of trust among nations requires not merely institutional reform but a civilizational renewal: the re-education of political leaders, citizens, and global institutions in the values of wisdom, reason, responsibility, and justice.

4.1 The Role of the World Philosophical Forum

The WPF occupies a unique and indispensable role in the realization of the PLWO. As the only international institution dedicated to the preservation and development of Classical Philosophy for practical application to global governance, the WPF serves as the philosophical conscience of the international community. Its program of civic education, its formulation of a Universal Ideology for the twenty-first century (Trans universalism), and its elaboration of a Universal Constitution of Earth provide the intellectual architecture without which institutional reform remains superficial.

The authors call upon the United Nations, UNESCO, and all member states to formally engage with the WPF's program and to integrate the principles of Scientific-Practical Philosophy into the educational and cultural agendas of the post-2024 Pact for the Future implementation process.

4.2 The Role of HILC

The Hague International Centre for Law and Strategic Studies (HILC) serves as the legal and strategic bridge between the philosophical vision of the PLWO and its practical implementation in

international law, dispute resolution, and institutional design. As a multidisciplinary institution operating across The Hague, Kuala Lumpur, New York, and Wellington, HILC brings together international lawyers, strategic analysts, and policy practitioners to translate normative principles into actionable legal frameworks.

HILC's work in international arbitration, legal advisory services, and government institutional capacity-building in the Arab world, Southeast Asia, and beyond positions it as a practical instrument of the PLWO: demonstrating, through daily professional practice, that the values of wisdom, justice, and the rule of law are not utopian abstractions but achievable realities.

V. RECOMMENDATIONS: A PROGRAMME OF ACTION

Based on this research, the authors advance the following recommendations addressed to states, international institutions, civil society, and the global academic community:

❖ For the United Nations System ❖

- ◆ Formally adopt the principles of Scientific-Practical Philosophy as a normative complement to existing UN legal instruments, through a General Assembly resolution on 'The Role of Philosophy in the Construction of a Just World Order.'
- ◆ Accelerate the implementation of the 2024 Pact for the Future, with priority accorded to Security Council reform, nuclear disarmament, and the transformation of global governance structures to achieve equitable representation.
- ◆ Establish a UN High-Level Advisory Council on Philosophy and Global Governance, drawing on the expertise of institutions such as the WPF and HILC, to provide principled guidance on the normative dimensions of global governance reform.
- ◆ Reinvigorate UNESCO's mandate on philosophy — pursuant to its Strategy on Philosophy — by supporting the WPF's program of Classical and Scientific-Practical Philosophy education globally.

❖ For Member States ❖

- ◆ Integrate the Universal Declaration of Human Duties — a companion instrument to the UDHR developed by the WPF — into national legal and educational frameworks, as a foundation for responsible global citizenship.
- ◆ Champion the long-term institutional aspiration of an Earth Parliament as a democratically elected global deliberative body, capable of representing all of humanity in the governance of global public goods.
- ◆ Invest in civic education programs that cultivate the higher consciousness — wisdom, reason, morality, and responsibility — identified by Scientific-Practical Philosophy as the essential prerequisite for sustainable global governance.

❖ For the Academic Community ❖

- ◆ Develop interdisciplinary research programs at the intersection of Classical Philosophy, international law, and global governance studies, with a view to producing the next generation of philosophical states people.

- ◆ Engage critically and constructively with the WPF's Trans universalism framework, testing its propositions against the empirical realities of contemporary international relations and refining its program in light of that engagement.
- ◆ Publish and disseminate research through open-access platforms— to ensure that philosophical contributions to global governance reach the widest possible audience.

VI. CONCLUSION: WISDOM AS THE FOUNDATION OF WORLD ORDER

The construction of a just and durable New World Order is not merely a technical or institutional challenge. It is, above all, a philosophical one. The crises that beset humanity today — war, climate catastrophe, inequality, the abuse of technology, the erosion of trust — are symptoms of a deeper civilizational ailment: the subordination of wisdom to power, of reason to interest, and of justice to expediency.

The classical philosophical tradition, renewed and systematized in the Scientific-Practical Philosophy of the World Philosophical Forum, and operationalized through the legal architecture of the United Nations, offers humanity a coherent and compelling alternative: a Philosophical-Legal World Order grounded in universal reason, animated by universal ethics, and institutionally expressed through reformed and genuinely representative global governance structures.

The path to this world order is long and the obstacles are formidable. But as Aristotle observed, 'We are what we repeatedly do.' If humanity repeatedly chooses wisdom over folly, cooperation over conflict, and justice over impunity, then the New World Order envisaged by classical philosophy and mandated by the imperatives of human survival is not a utopia — it is a destiny.



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