

UN75 ↔ Towards Security Council Reform ↔ Metaphysical, Ontological, and Existential Statuses of the Veto Right (1)

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Abstract

From year to year some of us, people of planet Earth, Earthlings, attacks intensify on the veto right in the UN Security Council. They consciously or unconsciously ignore its metaphysical, ontological and existential statuses established in 1945 by the founders of the United Nations as a result of the multimillion sacrificial struggle of all Humanity against nazism. Perhaps this is due to a misunderstanding of the metaphysics of international relations, the enduring existential significance of the veto for the viability of the entire UN system in the nuclear-ecological information era, or because of the veiled, formal-procedural veto status enshrined in the UN Charter. The authors of the attacks substantiate their conclusions by the "non-democracy", "ineffectiveness" of the UN Security Council, "unfair privileges" of the five permanent members of the Security Council ("P1945"), a significant increase in the number of UN member states after 1945, the fate of the League of Nations, "geopolitical realities". According to the attackers, the veto in the UN Security Council makes the decision-making process "unequal and abortive", which does not contribute to maintaining peace and preventing civil wars, genocide, violation of human rights and aggression in international relations. Some politicians and experts propose not only to limit the veto right of the five permanent members of the UN Security Council, but to completely deprive them of this right, which, as we know, are nuclear powers and bear the main responsibility for international security, the preservation of peace and life itself on planet Earth. Taking into account 75-years experience in the use of the veto right in the UN Security Council, with the aim of strengthening the historical, metaphysical, existential and procedural-legal significance of the veto right, its fundamental role in resolving the most complex international problems in the context of the constantly increasing threats and risks of our times during the reform of the UN Security Council with the increased number of members of the Security Council, the UN Charter must establish two essential levels of the veto right: 1. Absolute (unconditional, eternal) veto — "VETO1945": 2. Conditional (limited) veto.

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From year to year some of us, people of planet Earth, Earthlings, attacks intensify on the veto right in the UN Security Council. They consciously or unconsciously ignore its metaphysical, ontological and existential statuses established in 1945 by the founders of the United Nations as a result of the multimillion sacrificial struggle of all Humanity against nazism. Perhaps this is due to a misunderstanding of the metaphysics of international relations, the enduring existential significance of the veto for the viability of the entire UN system in the nuclear-ecological information era, or because of the veiled, formal-procedural veto status enshrined in the UN Charter.(1,2)

The authors of the attacks substantiate their conclusions by the "non-democracy", "ineffectiveness" of the UN Security Council, "unfair privileges" of the five permanent members of the Security Council ("P1945"), a significant increase in the number of UN member states after 1945, the fate of the League of Nations, "geopolitical realities". According to the attackers, the veto in the UN Security Council makes the decision-making process "unequal and abortive", which does not contribute to maintaining peace and preventing civil wars, genocide, violation of human rights and aggression in international relations. Some politicians and experts propose not only to limit the veto right of the five permanent members of the UN Security Council, but to completely deprive them of this right, which, as we know, are nuclear powers and bear the main responsibility for international security, the preservation of peace and life itself on planet Earth.

An unbiased analysis of the use of the veto by "P1945" makes it possible to conclude that the veto is a reliable deterrent against destructive decisions and a powerful incentive to reach consensus in solving the most complex problems of global and regional security. On the contrary, individual decisions of the UN Security Council, when the veto was not applied or some permanent members of the Council refrained from using the veto, led to regional existential disasters. As an example, the adoption of UN Security Council Resolution No. 2375 of September 11, 2017 once again confirms that the veto right is not an obstacle to the rapid adoption of joint important and effective decisions on the most complex issues of global security. The opposite example is the adoption of the UN Security Council Resolution 1973 (2011) on Libya. The resolution was adopted by ten votes in favor, with five abstentions. Not a single country voted "Against". The result is known to us, Earthlings. This means that 75 years is not enough for the UN Security Council to always make wise decisions. It is also clear that an effective mechanism is needed that will allow the global civil society to influence the adoption of wise, just decisions in the UN Security Council. This allows for the implementation of the modern Information Reflection and the joint public will of Earthlings.

The veto right is not only one of the most important components of the system of checks and balances, but also a pivotal element of the collective decision-making mechanism - an element that stimulates the members of the Security Council to seek compromises. The veto right is the cornerstone of all UN architecture. Without the veto, the entire UN structure would be unstable and the Security Council would turn into a body stamping out dubious, existentially unsubstantiated decisions.(3) The veto right is an instrument of last resort in the resistance against uncontested power,(4) a reliable stabilizer that ensures the collegial nature of the UN Security Council's activities, free from violence and dictate.(2)

To achieve mutual understanding between peoples, preserve the historical memory about victims of the two world wars, regional military conflicts of the 20th century and the present, the essential unity of morality and law, effective democratic blocking of the narrowly selfish goals of individual states or groups of states, the openness of the Security Council to global civil society in terms of

increasing threats and risks for Humanity, the question of the need to deepen and expand the essential significance of the veto right.

The veto right in the UN Security Council is the Higher School of Consensus, the School of the highest democracy in international relations, a reliable guarantee of the viability of the entire UN structure. The veto right is justified by the entire 75-year history of the UN. The exclusion of the veto right in the Security Council means the collapse of the UN, a new disintegration of the world into two opposing military-political blocs, and the even more dangerous "cold war 2.0" as a direct path to a global nuclear catastrophe.

Taking into account the development of the global democratic process in the modern nuclear-ecological-information age, the veto right should be a school of consensus not only for governments and parliaments, but also for global civil society, for all peoples, for all Humanity. The pandemic, unprecedented for modern generations, the nuclear arms race, ecology, trends in the development of "artificial intelligence" force us to conclude: the existential limit on wars and revolutions for Earthlings has been exhausted. We need to learn, strive and be able to negotiate, we need to seek consensus on the most complex issues of the modern world with constantly increasing existential threats and risks.

It is already obvious that the use of the veto right only as a procedural and legal instrument in addressing issues of maintaining peace and international security is clearly not enough. It is also unacceptable that the UN Charter does not directly use the category of the "veto right".

Taking into account 75-years experience in the use of the veto right in the UN Security Council, with the aim of strengthening the historical, metaphysical, existential and procedural-legal significance of the veto right, its fundamental role in resolving the most complex international problems in the context of the constantly increasing threats and risks of our times during the reform of the UN Security Council with the increased number of members of the Security Council, the UN Charter must establish **two essential levels of the veto right**:

1. Absolute (unconditional, eternal) veto — "**VETO1945**" - the veto right of five permanent members of the Security Council: Great Britain, China, France, Russia, USA as a basic condition for the continuity and stable activities of the UN in the era of increasing existential threats and risks that generate the need for deep cooperation of governments, parliaments, global civil society as a reliable guarantee of preserving the historical memory of the victims of two world wars, regional military conflicts of the 20th century and the present. **Absolute veto** is the veto right that makes the politicians of the five nuclear powers come to a consensus on the most complex issues of our time, guiding Humanity on paths to *Eternal Peace and Union of the peoples of the Earth*. To preserve historical memory means to deeply meaningfully and purposefully follow the path of reaching consensus in decision-making not only in the Security Council, but in the UN system as a whole. "**VETO1945**" is the eternal veto right that belongs to the Generation-Winner of nazism. Successive generations of these five countries or any other country has no right to demand the elimination of these rights, waiver of that right or its limitations.

2. Conditional (limited) veto - the veto right of all other permanent and non-permanent members of the Security Council, *which comes into force if it is supported online on the UN portal by more than 50% of the responsible members of the global civil society*, namely, current members of the world public movement "Friends of the United Nations", as well as members of UN accredited organizations that recognize the goals of the UN, supported UN Resolution 69/160,(5) other fundamental UN resolutions, the Earth Charter,(6) and making regular voluntary donations to support the UN.

If any of the "P1945" use the right of **Absolute veto**, an *indicative vote of the responsible members of the global civil society is held on the UN portal online, but has no legal force*. Thus, an effective

and continuous feedback of the members of the Security Council with the global civil society is provided, open public control over the adoption of fair, informed decisions is carried out, and as a result, the level of responsibility, legitimacy and existential significance of the use of the veto is increased. When using a veto, a member of the Security Council must provide a justification for its position on the resolution under consideration with publication on the UN Internet portal and in all UN media.

Direct control over the use of the veto, the possibility of its limitation by the global civil society and the General Assembly (annual reports at the sessions of permanent and non-permanent members of the Security Council) are pushing all members of the UN supreme body responsible for the security of all Humanity to a more justified use of it, quickly find a way to Consensus.

The key, basic principle of the Security Council's work is comprehensive negotiations to eliminate conflicts at the highest level and only as a last resort - the use of sanctions and UN military force.

The modern era of ever-increasing existential threats and risks, problems of governance at all levels without exception, sets before Humanity the difficult task of transition from "Democracy 2.0" (a period of "youth" of Democracy, which is just over a hundred years old from the moment women were granted suffrage) to "Democracy 3.0" (a period of "maturity" that came with the advent of the Internet) with a clear and distinct continuous feedback in the "Authority — Society" system, transition to a new existential level of governance for all-human survival: "Open Authority - Open Society" as for all countries and for Humanity as a whole. At the global level, it is a clear, transparent system of global governance: "*UN-centered multipolar multilaterality*" the ontological basis of which is the *Open Global Civil Society*. The all-human task is its creation. Plus a deeply thought-out comprehensive reform of the UN, above all the Security Council.

Yes, undoubtedly, it is difficult to look for ways to resolve global and regional problems and reach Consensus, but we Earthlings have no other way. Without the efforts and involvement of the global civil society in resolving the problems facing Humanity, governments and parliaments will already be able to cope. Problems, threats and risks continue to grow more and more rapidly. Governments, the UN need to take more decisive and bold steps towards global civil society, consciously and purposefully form an interconnected system of global governance that could not have been created 30 years ago, and even more so in 1945.

In this year of the 75th anniversary of the United Nations and the 65th anniversary of the Russell-Einstein Manifesto, we Earthlings must constantly remember the words of great scientists to Humanity:

"There lies before us, if we choose, continual progress in happiness, knowledge, and wisdom. Shall we, instead, choose death, because we cannot forget our quarrels? We appeal as human beings to human beings: Remember your humanity, and forget the rest. If you can do so, the way lies open to a new Paradise; if you cannot, there lies before you the risk of universal death." (7)

Cranes from high heavens address all of us, Earthlings: "People, take care of the Earth! Save the Peace! "

*Sometimes it seems to me each fallen soldier
That never came back home from fields of gore
In fact did never perish, as they told you,
But turned into a crane as white as snow.
And ever since those days in their due season
We've seen them soaring high across the sky
With distant voices giving us a reason
To stand in tears and watch them flying by.(8)*

The victims of Dachau, Auschwitz, Buchenwald, all nazi concentration camps are addressing us:

*People of the world let's be more watchful
Save the Peace! Save the Peace! (9)*

Politicians of all countries of the planet Earth! Strive for Consensus! Save the Peace!
Today, in the nuclear-ecological-information age, we are in front of us. Earthlings, the question arises:

To be or not to be for Humanity?

There is only one answer, in the spirit of Kartesius for the modern era:

Nous pensons, donc nous existons.

Alarmism? No, the Harsh Reality of Life. Humanity is at the Existential Crossroads
Which Path will we, Earthlings, choose? (10)

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