

## ESSAY 30 – BOOK REVIEW

by Alexander Wolfheze

### **Anima Mundi**

- A Review of Leonid Savin, *Ordo Pluriversalis*.

*The End of Pax America and the Rise of Multipolarity* (Black House: London, 2020)

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*We know what is now on history's scales  
What is, in the world, going now  
The hour of courage shew our clock's hands  
Our courage will not bend its brow  
- Anna Akhmatova*

*As this essay was being written, during the second and third months of 2022, the final Rubicon of contemporary geopolitics was crossed. The findings of this chapter, which constitutes the most comprehensive and up-to-date compendium of Eurasianist geopolitical analysis currently available, have been fully borne out by the developments of early 2022. With the direct Globalist-contra-Eurasianist confrontation that started on the fields of Little Russia in February 2022, the 'Last War of the World Island' - aptly named and long predicted by Aleksandr Dugin - has entered a decisive phase. The metapolitical battlefield description provided by Leonid Savin's *Ordo Pluriversalis* will allow the reader to grasp the course of that war - which is also a war over the Soul of the World,*

### ***In Memoriam* (1)**

(Dedication aux Supérieurs Connus<sup>1</sup>)

*A cold mind, a warm heart and a fiery will -  
these are the passwords to Shambhala  
- Andrew Tomas*

The work under review here, *Ordo Pluriversalis*, by Leonid Savin (1964), was published on and is dedicated to the centennial anniversary of the publication of the Eurasianist classic *Europe and Mankind* (Sofia, 1920), written by Nikolay Trubetskoy (1890-1938). In the same way that Trubetskoy's *Europe and Mankind* then created a solidly-grounded reference work for the geopolitical school of Eurasianism, so Savin's *Ordo Pluriversalis* now creates an invaluable update for its successor school: Neo-Eurasianism. In both, there is no separation between 'superstructure' (philosophically grounded world-view and meta-narrative) and 'infrastructure' (fact-based data-analysis policy-making). In fact, one of the most fateful cultural distinctions between the ex-Catholic/Protestant West and the Orthodox East continues to be the purposefully imposed but wholly unnatural separation of these two spheres by Western political philosophers and policy-makers. The assumption, however, that one's inherited belief-system, as incarnated in one's specific Tradition, can or should be ignored or adjusted to maximize one's fluctuating

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<sup>1</sup> 'Inverted' reference to the well-known *Supérieurs Inconnus* concept of Traditionalist philosopher René Guénon.

and manipulable self-interests creates an unbridgeable gap between West and East. This has been illustrated again and again throughout European history: many times, the West has sought to impose its anti-Traditional imperial schemes and its artificial world-views on the East by means of brute force - and always to the same end. The Polish-Catholic crusade in 1603-19, the Swedish-Protestant imperial great power-project in 1700-21, the French-revolutionary quest for continental control in 1812 and the German-nationalist grab of *Lebensraum* in 1941-45 all ended in utter defeat: long-suffering Russia became the final frontier of many megalomaniac empire-builders. Time and again, the geopolitical lure of controlling the 'Heartland' of the 'World Island', and hence the Earth itself, proved irresistible to overreaching wannabe world-rulers seeking to impose their artificial schemes of world-improvement on Russia - and Russia became their Nemesis.

As these lines were being written, this historical pattern was reasserting itself once again. This time around, it was the American-globalist empire that seeks to impose its will on Russia. Some things make the American-globalist imperial challenge different from the ones preceding it. First, there is the sheer geographic scale of American-globalist imperial project, which is historically unprecedented and truly world-encompassing: it is based on the Outer Isles (the World Sea continents of the Americas and Australia) as well as the Inner Isles (the strategic off-shore island-bases of Britain, Japan, Taiwan and Singapore) and it holds great beachheads all around (virtually the whole of Western and Central Europe in the west, Turkey and Israel in the south and South Korea in the east). Like a grotesque multi-headed monster crawling out of the sea, this globalist empire of 'Neo-Atlantis' now tightly surrounds the Eurasian core of the World Island, where Russia and China find themselves facing it, standing back-to-back to fight the mighty hydra. Second, there is the sheer evil quality of the American-globalist imperial threat: the globalist cabal that hides in the shadows of transnational institutions and that is most openly associated with the American 'deep state' is now no longer hiding this quality. Although guided by a profoundly anti-Traditionalist world-view and driven by rabidly atheist nihilism from its inception, until recently the globalist cabal covered the expansion and maintenance of its rule under such slogans as 'freedom', 'equality', 'democracy', 'human rights' and 'rule of law'. Since 2020, the *Annus Horribilis* of the ex-'Free West', however, all such pretences and pieties were ditched.

With the 'Covid' scam/plandemic the demolition of Western has become open policy: economic life has been irreparably damaged by the deliberate elimination of small and medium businesses and the deliberate accumulation of impossible public debt, social life has been heavily disrupted through by rolling 'lockdowns' and the 'virtualization' of education and the public sphere of thought exchange and political debate has been closed by blanket censorship. The 'Black Lives Matter' psy-op effectively signalled the effective dispossession of the indigenous populations of the West, establishing legal immunity and moral superiority of 'blacks' - plus, of course, their feminist, gay and transgender enablers and handlers - at the expense of now-colonized and soon-to-be enslaved 'whites'. The 'Biden'-coup marked the formal abolition of the last remnants of political freedom and representative government throughout the West: from now onwards, the globalist cabal rules without even the pretence of electoral legitimacy or legal recourse. Finally, the 'vaccination' campaign rolled out in 2021, marks the point at which direct physical control, digitally and bureaucratically enforced, reduces the remnant population of the West to actual, undisguised *slavery*. In terms of historical political precedent and psycho-social direction, this process is now no longer deniable - hence the shift to open totalitarian rule by the

globalist regime. It should be added that following historical precedent and psychological direction - from Stalin's Soviet Union to Pol Pot's Democratic Kampuchea - it can end in one place only: *genocide*. There are, in fact, some indicators that that stage has already started: the disproportional and even desperate urgency of the 'vaccination' program, the shift from simple censorship to deliberate deception by the MSM and the Stockholm Syndrome-style mass-psychosis among ordinary Westerners all indicate that the nigh-unimaginable 'final solution' may be at a quite advanced stage.

If it is assumed that the globalist cabal has now effectively dealt Western civilization its *coup de grâce*, then the many ostensibly senseless 'moves' it has been making of late start making sense. Its hyper-inflationary 'flight forward' makes it possible to 'live as if there is no tomorrow' because there literally *is* no tomorrow. Its Marrakesh Compact mass-migration acceleration is entirely rational if it is *known* that there will be a large 'vacancy' to be filled. Its financial-economic kamikaze strategy against Russia, which is its main rival geopolitically, is quite logical if the 'expiry date' of the kamikaze asset is approaching: with regard to the now-doomed European states, the globalist cabal may be faced with a 'use them or lose them' choice. Thus, even its geopolitical bridge-burning and its nuclear brinkmanship start to make 'sense'. The number of losses it is willing to take entirely depends on the 'end game' of the globalist cabal: some ends justify *all* means - and sometimes the means *are* the ends.

Even so, there inevitably remains an uncertainty factor within the calculus of the globalist cabal. The simple fact that it has had to resort to desperate levels of 'de-platforming' and 'cancelling' as a means of maintaining control indicates that its victory is by no means assured. It faces internal as well as external challenges: domestically it faces the dissident Dissident Right and internationally it faces the Eurasianist Heartland powers. The potentially greatest danger to the globalist cabal, however, may be found at the hardly visible *intersection point* of the internal and external threats to its seemingly infinite power: the point at which mind and heart unite in a vision of *higher power*. In the realm of geopolitics, this vision is called *Neo-Eurasianism*. Before focussing on this vision, still obscured to most Western thinkers, it is fitting that this chapter dedicates itself to the seven founders of the original Eurasianism on which Neo-Eurasianism is based - a stellar cast indeed (in alphabetic order):

- (\*) Chkheidze, Konstantin (1897-1974) - key concept: Ideocracy vs. Nomocracy;
- (\*) Danilevsky, Nikolay (1822-1885) - key concept: anti-darwinist Natural Theology;
- (\*) Gumilyov, Lev (1912-1992) - key concept: ethno-genetic Passionarity;
- (\*) Leontiev, Konstantin (1831-1891) - key concept: Neo-Byzantine Sovereignty;
- (\*) Mechnikov, Lev (1838-1888) - key concept: geo-civilizational typology;
- (\*) Savitsky, Pyotr (1895-1968) - key concept: subordinate (Tradition-controlled) economy,
- (\*) Trubetzkoy, Nikolay (1890-1938) - key concept: supra-national, doubly metaphysical and geopolitical Pan-Eurasian identity.

*Autumn 2022 note: Added to these seven illustrious names, we should now add an eight: that of Neo-Eurasianism's first martyr, Darya Dugina, daughter of its leading light, Aleksandr Dugin, assassinated on 20 August 2022.*

***Prolegomena* (2)**  
(Neo-Eurasianist Settings)

In the work under review in this chapter, *Ordo Pluriversalis*, Savin has unearthed and synthesized the formidable foundational literature of old Eurasianism and he has applied it to contemporaneous geopolitics. Thus, he has effectively ‘updated’ the analytical ‘toolbox’ of the old Eurasianism of the 1920s, ‘weaponizing’ its ideas for the Neo-Eurasianism of the 2020s. *Ordo Pluriversalis* formulates a fundamental critique of the current globalist-nihilist meta-narrative: it gives a systematically ordered and lucidly written overview of the present dialectical relation between (Neo-)Eurasianism and globalism. It contains an encyclopaedic inventory - a ‘toolbox’ of sorts - of the entire anti-globalist philosophical and analytical arsenal: it allows (Neo-)Eurasianist thinkers and actors to pick and choose the tools they need. As such, *Ordo Pluriversalis* represents a *tour de force* of research and synthesis. It is especially strong on purifying etymology: *...special attention is paid to the etymology of concepts, since the original meanings of words and terms have frequently been distorted over the course of history. The restoration of the deep essence of both famous, established concepts as well as forgotten ideas can be fruitful for giving adequate content to otherwise emasculated doctrines if applied from different points of view.* (p. 6) This etymological approach, characteristic of some other contemporary ‘fundamentalist’ cultural critiques as well, is a necessary method in (Neo-)Eurasianism’s campaign of ‘world-view warfare’.<sup>2</sup> One of the laudable effects of this approach is that *Ordo Pluriversalis* attacks the ‘scientist’ premises of the entire modernist mind-set that underpin globalist nihilism: it represents no less than *...an attempt to overcome the positivist scientific approach that has long been the global ‘master frame’ which has not allowed for different interpretations of reality, especially those harboring theological or metaphysical characteristics.* (p. 6) On balance, Savin’s ‘enriched’ (Neo-)Eurasianism equals the intellectual demolition of nihilist-globalist ideology. Henceforth, Neo-Eurasianism will here simply be referred to as ‘Eurasianism’: the historical continuity emphasized - and *created* - by Savin warrants the terminological continuity.

Elsewhere, the author has amply written on the topic of Eurasianism: he, therefore, refers readers unfamiliar with its tenets and aims to the concise summary found in his earlier work (cf. Wolfheze, *Rupes Nigra*, 51ff.). Here, a short summary of Eurasianism written by its main contemporary thinker, and as included in Savin’s *Ordo Pluriversalis*, will have to suffice: *At the level of a planetary trend, Eurasianism is a global, revolutionary, civilizational concept which, in gradually refining itself, is to become a new ideological platform for mutual understanding and cooperation for a wide conglomerate different forces, states, peoples, cultures, and confessions which reject Atlanticist globalization...Eurasianism is the sum of all the natural and artificial, objective and subjective obstacles along the path to unipolar globalization, at once elevated from the level of simple negation to being a positive project, a creative alternative. ...Eurasianism is a philosophy of multipolar globalization designed to unite all the societies and peoples of the earth in the construction of a unique and authentic world, every component of which would be organically derived from historical traditions and local cultures.* (Dugin apud Savin, p. 100-1) Before commencing this review proper, however, it may be useful to add two observations for the benefit of Western readers unfamiliar with Eurasianism - these observations are crucial for a proper understanding of *Ordo Pluriversalis*:

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<sup>2</sup> German *Weltanschauungskrieg*, an ‘Archaeo-Futurist’ metapolitical concept recently reactivated by American philosopher Jason Jorjani - cf. Ch. 9 of Wolfheze, *Rupes Nigra*.

(1) First, it should be understood that Eurasianism is akin to a *fundamentalist* worldview: in the final analysis, it is *transcendentally referenced*: assuming all authentic forms of Tradition (those materially represented by organically ‘evolved’ peoples and states as well as those immaterially represented by religions and cultures) to be historically transmitted to be microcosmic reflections of a macrocosmic divine order, it validates and it identifies with the (variously levelled) Katechon forces that protect these Traditions and the people(s) that live according to them. This self-identification means that the Eurasianist movement has tasked itself with preserving something that is increasingly beyond the mental and psychological grasp of many Westerners: a *doctrinal* and *dogmatic* sense of Good and Evil. Eurasianist thinkers and publicists are committed to the ruthless exposure of the inauthentic identities and illusory doctrines promoted by the globalist tyranny that rules the West, the totalitarian-liberalism that seeks to rule the world and the cultural-nihilist worldview that underpins both. Thus, Eurasianism is committed to an uncompromising crusade against Western-based globalist tyranny, which is most visibly represented by the now synchronized forces of High Finance, Big Tech, Big Pharma and the Mainstream Media. Before Eurasianist politics can destroy the (institutional) *infrastructure* of nihilist globalism, however, Eurasianist meta-politics must first destroy its (ideological) *superstructure*: it must first ‘deconstruct’ the globalist-nihilist ‘frame’ that has captured the minds and hearts of ordinary people around the world - and the mass of the Western people among them. Inner *spiritual* liberation is a precondition for outer *material* liberation.

(2) Second, it should be understood that, because of the transcendental reference frame of Eurasianism, it rejects any form of material determinism. This will pose a challenge to many Western readers, who have been conditioned to view observable phenomena as well as theoretical concepts exclusively through the lens of utilitarian scientist and economic calculus and its supposedly categories ‘objective functions’, ‘verifiable data’ and ‘hard facts’. Elsewhere, the author has already given a summary critique of the scientist, historicist and constructivist illusions that underpin the materialist determinist worldview of ‘modern progress’ that plagues the Western mind (cf. Wolfheze, *The Former Earth*, henceforth *TFE*, 16-26). Here, it suffices to note that a close reading of *Ordo Pluriversalis* will greatly benefit Westerners to gain a wider and deeper understanding of key geopolitical terminology that has become bereft of any true substance in the Western public domain, in academic discourse as well as media narrative. This includes a better understanding of the complex relations between basic terms that are key to understanding the great geopolitical crises to today: the historical relations between ‘nations’ and ‘states’ and those between ‘nationalisms’ and ‘imperialisms’. Just to give the Western reader some sense of the non-material deterministic view of Eurasianism, which empathizes a holistic and dynamic approach to the political world *sub specie humanitatis*, it may be useful to conclude these *Prolegomena* with a Eurasianist definition of a term that is highly relevant to the work under review in this chapter: ethnicity ...[is] *an intrinsic natural phenomenon that emerged in humans as a response to their natural surroundings, with only dynamic ethnies showing the ability to rapidly expand and adapt to new environments, before following a predictable cycle of stagnation and, eventually, disappearance. The key to that dynamism [is] neither natural nor human-made, but cosmic: a force called passionarnost, ...defined as ‘the ability for single-minded super-efforts, overriding even our most basic instinct for self-preservation.’ That energy emerge[s] from the ‘biosphere’, which from time to time erupt[s] with energy to give birth to new great ethnies* (Luka Jukic, ‘A

Russian Intellectual Fortified the Notion of a Eurasian Civilization'. *New Lines Magazine* 1 November 2021).

***Dissertatio* (3)**  
(Pluriversalist Thesis)

(\*) *Setting*: In *Ordo Pluriversalis*, the publication of which coincided with the start of the Covid >BLM>Biden chain reaction, Savin offers a most timely reflection on the fundamental geopolitical corollary of the Fall of the West: the fact that the 'unipolar moment', i.e. the era of American-led nihilist-globalist dominance, has passed. Retrospectively, the formal boundaries of this 'unipolar era' are easy to recognize: it started (externally) with the dissolution of the Soviet Union (26 December 1991) and (internally) with the founding of the European Union (7 February 1992) and it ended (internally) with the installation of 'Biden' (20 January 2021) and (externally) with the Russian invasion of the Ukraine (24 February 2022). The 'unipolar moment' of thalassocratic hyper-power profoundly affected international relations: it had the effect of abolishing the notions of international law and diplomatic relations that had prevailed across Europe and, by colonial-imperialist extension, across the world since the dawn of the Modern Era. From the internationally unchallenged 'policing operations' of the 1990s (Somalia 1993, Haiti 1994, Yugoslavia 1999), across the triumphantly expansionist War on Terror campaigns of the 2000s (Afghanistan 2001, Iraq 2003) to the proxy-handled 'colour revolution' operations of the 2010s (Libya 2011, Syria 2011, Ukraine 2014), the 'unipolar moment' resulted in global geopolitical instability on an unprecedented scale. Geographically, the only nihilist-globalist 'safe zones' were globalism's Western heartlands, viz. Western Europe, Israel and the overseas Anglosphere, plus and its core Rim-Asian and Gulf-Arab vassal-states. The rest of the world was fully exposed to the vagaries of 'shock capitalism', fashionable 'open society'-style psy-ops and random 'humanitarian intervention'. As *Ordo Universalis* points out, the 'unipolar moment' effectively reduced the rest of the world to a mix of 'rogue states', 'failed states', 'fragile states', 'phantom states' and 'fraud states', to be used, abused and abandoned according to the whims of the globalist cabal. The global-scale external (military, economic) power of the globalist cabal to violently enforce its will outside its heartland, however, had its necessary corollary in its internal (psy-social, media-technical) power to control and manipulate the indigenous - Western, white - populations of that heartland. There, a carefully calibrated combination of unprecedented social engineering and unparalleled replacement migration was employed to prevent and mitigate the risk of any serious political challenge. The watchword of this liberal-normativist campaign of domestic socio-political sabotage was 'diversity' but is now reaching its inevitable boundaries: ...*liberal rule has sought to forge the project of multiculturalism, claiming a diversity of views and traditions, this project has turned out to be a failure due to its lack of ontological depth [and due] to its appeal only to banal everyday problems which liberals have proven incapable of solving.* (p. 449) In other words: the nihilist-globalist Brave New World Order has now simultaneously reached a critical point with regard to its outer expansion and its inner implosion. Thus, on one level, the 'narrative' and 'direction' behind the ongoing 'Covid'-'BLM'-'Biden'-'Vaccine' emergencies that have been imposed on the Western masses by the globalist cabal may be deliberate strategic ploys, but, on another level, they do reflect a *very real* crisis: ...*the present crisis is exposing the vulnerabilities of the whole complex of the politics, ideology, and geopolitics of economic neoliberalism and Western democracy, which has degenerated into a cartel-clan corporation of oligarchs.* (p. 466)

(\*) *Opportunity*: In many ways, the ‘totalitarian-liberal’ shift that is being imposed on the West by the globalist cabal is a sign of desperation. This provides a ‘window of opportunity’ for the enemies of nihilist-globalism: *...if we take as our starting point the current situation, in which the fading pockets of numerous traditions are still resisting the lethal tide of globalization, then it is clear that a multipolar and pluriversal political geography must be devoted to the cause of returning the numerous spaces of our planet to their true ontological status.* (p. 186) This ‘window of opportunity’ exists for (a) those outside the West as well as (b) those inside the (ex-)West. (Ad a:) *Outside the West, [t]he whole world remains virtually at the mercy of the Western point of view on world order, while the existing system of international relations remains unsatisfactory and in many ways unacceptable for the majority of countries and peoples. This state of affairs must be changed.* (p. 432) Thus, *...[a]n important aspect of multipolar theory is that it allows for defying the US and the historical West as a whole and these countries’ use of force against weaker states. This criticism, even in rhetoric, is appropriate for a number of countries since the matter at hand is first and foremost the value of respecting sovereignty, cooperation, and peacefully resolving conflicts.* (p. 122) (Ad b:) Inside the (ex-)West, too, widespread discontent and outrage are building up to a critical mass. The West may have fallen, but large segments of the people now inhabiting the (ex-)West have started to view their globalist lords and masters as entirely *alien*: they are as alienated from them as the non-Western masses that have suffered at the hands of the globalist cabal world-wide for many decades. *The citizens of the US and other countries will increasingly demand political stability, access to key decision making, and the removal from the levers of power and punishment of those who profited from this crisis and manipulated it in favor of personal or corporate interests. This will grant further chances for the introduction of the ideas of multipolarity and their realization not only by the opponents of unipolar hegemony, but within the West itself, insofar as this becomes a question of the West’s very survival. For the non-West, another window of opportunity is opening in global geopolitics for casting off the last chains of neocolonialism and building a future on the basis of authentic ideas, the principles of good-neighborliness, and mutually-beneficial cooperation.* (p. 467)

(\*) *Premise*: Despite the now nearly complete censorship of substantive dissident discourse by High Tech and despite the now highly distorted ‘virtual reality’ bubble created by the MSM, there do exist multiple solidly grounded and politically viable alternative models for a geopolitical shift away from the ‘unipolar moment’ and the nihilist-globalist Brave New World Order. These models may be loosely defined as ‘multipolar’: *...the foundations of multipolarity (and various theories of such) have always existed, but have merely been suppressed by global Western hegemony, which has not allowed them to be fully revealed and blossom.* (p. 3) Indeed, the rise of a multipolar geopolitical system is already noticeable in the real world: *...multipolarity is emerging as a desirable model for the future and as a process for the transformation of international relations. Multipolarity is now a kind of ‘umbrella’ encompassing ongoing geopolitical shifts.* (p. 3) A number of scholars and experts have recognized current geopolitical processes as amounting to none other than the formation of a multipolar model of world order in the political, economic, and social spheres of life-activities. *This model itself is multi-layered and interconnected. The emergence of new alliances as well as international platforms and clubs for coordination has served as a catalyst for these processes.* (p. 45)

(\*) *Aim*: The stated aim of *Ordo Pluriversalis* is to foster the development of a theory of multipolarity by providing theoretical tools and by analysing historical roots, i.e. to ...*stimulate further research on multipolarity, polycentricity and pluriversality in the political sciences, and [to] inspire the new, creative solutions that are so needed in the current period of global geopolitical turbulence.* (p. 6)

(\*) *Key thesis*: Savin's key thesis is that the ...*opposition between the Ideocracy of classical Eurasianism and Western Nomocracy* (p. 4) ...is fundamental for understanding contemporary global geopolitics. In this context, the term 'Ideocracy' should be understood according to the definition of Trubetzkoy's, who posited that it is characterized by a common worldview and a willingness on the part of a ruling elite to serve one ruling idea that represents the true Good for the totality of peoples inhabiting a specific geographical and maximally autarkic region, this idea shaping and sustaining their unique live-world. Expanding on this idea, Savin reminds the reader of the contemporary relevance of the classic Eurasian principle that, in world-historical terms, the sea-power based West represents the ephemeral, time-limited, human-made 'Land of the Law' in fundamental dialectical opposition to the land-power based East, which represents the fixed, supra-temporal, divinely willed 'Land of Grace'. At its highest realization point, the thus-defined Ideocratic East would be the earthly location of the Eurasianist vision of nothing less than Blessocracy (cf. p. 211). Irrespective of the enormous distance separating contemporary reality from this vision, it should be remembered that this vision is a vital motivating factor and a very real threat to the West-based nihilist-globalist quest for world dominion - as, once again, proven by the near-apocalyptic 2022 stand-off between over the Ukraine.

(\*) *Key concept*: Savin's key concept is *Strategic Culture*: through it, he effectively 'weaponizes' the concept of authentic culture by revealing its inevitable and intrinsic political dimension - and opposing it to nihilist-globalist 'counter-culture'. Tying into Dugin's thesis of the necessary rise of the 'Fourth Political Theory' after the demise of old theories of Socialism, Fascism and Liberalism, Savin states the necessity of incorporating national culture - and, thus, national identity - into the basic geopolitical strategic settings of any ruling elite that seeks to promote the true Good of its people. Building on existing theoretical models, Savin points out several complementary aspects of any such strategic culture. In terms of Alastair Johnston's social-identity analysis, a Strategic Culture can be viewed as an ...*[integrated] system of symbols (e.g., argumentation structures, languages, analogies, metaphors) which acts to establish pervasive and longlasting strategic preferences by formulating concepts of the role and efficacy of military force in interstate political affairs, and by clothing these conceptions with such an aura of factuality that the strategic preferences seem uniquely realistic and efficacious.* (p. 356-7) In terms of Moritz Lazarus' and Heymann Steinthal's ethno-psychological analysis, a Strategic Culture includes a mythical or 'folkloric' collective psychology: a ...*closed self-conscious spiritual entity resulting from the psychic convergence of individuals belonging to a certain nation* (p. 358) - such entities can be understood through a comparative cultural analysis that views language, religion, arts and social structure as simultaneous and interrelated emanations of one specific 'folk spirits'. In this regard, Savin points to the strategic use of 'civilization' by nihilist-globalist ideologues and propagandists to counter all authentic cultures: 'civilization' is a vital discursive tool in the world-view warfare arsenal of West-based globalist politics: in their hands, 'civilization' effectively becomes a slogan for deliberately provoked 'class warfare' on a global scale, artificially pitting the



supposedly ‘civilized’ West against the supposedly ‘barbarous’ East. He then points to the value of Dugin’s philosophical critique of contemporary Western ‘civilization’, which exposes the counterfeit nature: *...inauthentic Dasein that has fallen into banality, whereas in authentic existing, Dasein has the property of ‘being-towards-death’ - Sein zum Tode - which represents existential terror. Terror is counterposed to fear, which imbues the world with external things and the internal world with empty worries. Interesting to note in this regard is the fact that modern Western policies and liberalism as such are built on fear. This tendency dates back centuries and is directly related to the formation of Western (European) philosophy.* (p. 424)<sup>3</sup> The author concurs with Savin’s findings - and adds that the specific cultural-historical developmental trajectory of Western civilization towards ‘inverted ethics’ (viz. immanently referenced ethics), which are existentially incompatible with authentically rooted culture, must be viewed as the necessary outcome of Modernity itself. The psycho-social link between physical amenities and moral imperatives in Western civilization, which artificially but effectively ‘blends’ technology and ethics and which propels both into the trans- and anti-human realm, gives late-stage Western civilization its historically unprecedented ‘katagoric’ and ‘demonic’ character. (cf. the author’s main theses in *Sunset*). At the very highest analytical level, Savin’s Eurasianist concept of anagogically directed Strategic Culture creates a timely geopolitical counter-weight to the West-based nihilist concept of katagorically directed ‘global civilization’.

***Polus Mundi* (4)**  
(Sacred Geography Revisited)

*The heart which abandons itself to the Supreme Mind finds itself related to all its works  
and will travel a royal road to particular knowledges and powers*  
- Ralph Waldon Emerson, ‘The Over-Soul’

Πόλις is πόλος, *the pole, the place around which everything appearing to the Greeks as a being turns in a peculiar way. The pole is the place around which all beings turn and precisely in such a way that in the domain of this place beings show their turning and their conditions. The pole, as this place, lets beings appear in their Being and show the totality of their condition. The pole does not produce and does not create beings in their Being, but as a pole it is the abode of the unconsciousness of beings as a whole. The πόλις is the essence of the place [Ort], or, as we say, it is the settlement (Ort-schaft) of the historical dwelling of Greek humanity. Because the πόλις lets the totality of beings come in this or that way into the unconcealedness of its condition, the πόλις is therefore essentially related to the Being of beings. Between πόλις and Being there is a primordial relation.* - Martin Heidegger (apud Savin, p. 131 n. 14).

As the author has stated in his own recent work *TFE*, the Western experiential reality - or rather: virtual reality - is now so far removed from any non-utilitarian reference point and any continuous Tradition as to virtually preclude a grasp of the deeper principles underpinning any substantive geopolitical discourse. These deeper principles, which relate the micro-cosmic order of earthly power to the macro-cosmic order of divine power, are the principles of Sacred Geography - these are still organically preserved at the deepest level of Eurasianist geopolitical

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<sup>3</sup> It should be noted that a similarly directed analysis may be found in the Archaeo-Futurist deconstruction of contemporary Western pseudo-philosophy offered by Persian-American philosopher Jason Jorjani - for the author’s review of Jorjani’s relevant work, *Prometheus and Atlas*, cf. Wolfheze, *Alba Rosa*, 209ff.

thought. One of the most important achievements of *Ordo Pluriversalis* is to provide Western readers with an analytical ‘toolbox’ with which they can break out of the perceptual ‘frame’ within which they are caught. Savin systematically lists a number of key concepts within that ‘toolbox’:

(\*) ‘*Pole*’: (Aleksandr Dugin) *[A] military, political, economic, geographical, and civilizational entity encompassing regional states with their own interests unified under a single umbrella.* (p. 53) This entity cannot be equated with any ‘nationalist’ project - it is rather to be equated with Strategic Culture.

(\*) ‘*Polarity*’: (Richard Rosecrance) *Multipolar, bipolar, and unipolar international systems may be distinguished as follows: multipolarity is a multi-bloc or actor system; bipolarity is a two-bloc or actor system; unipolarity requires in addition a single directorate of the preponderant bloc.* (p. 46)

(\*) ‘*Bloc*’, a.k.a. ‘*Actor*’: (Carl Schmitt, Karl Haushofer) A semi-autarkic ‘great space’ able to exercise long-term geopolitical sovereignty - hence the greater stability of a multipolar order.

(\*) ‘*Hegemony*’: (Antonio Gramsci) *[T]he capacity of a hegemon (social class in Gramsci’s model) to make subordinated classes believe that power is based on the consensus of the majority. Hegemony, therefore, is a form of dominance which refrains from the use of force.* (p. 58)

(\*) *History of Hegemony*: (Giovanni Arrighi)

(1) Dutch 1588-1713

(2) British 1713-1921

(3) American 1921-[2022]

(\*) *Typology of Hegemony*: (Heinrich Triepel)

(1) endogenous

(2) heterogeneous (e.g. Hapsburg hegemony over Germany)

(3) allogenic (e.g. Hapsburg hegemony over Italy)

(\*) ‘*Counter-Hegemony*’: For all contemporary intents and purposes: Multipolarity’.

(\*) ‘*Counter-Poles*’ - *concretely*: (substantialist and counter-hegemonic state-actors)  
Russia, China, North Korea, Cuba, Venezuela, Iran

(\*) ‘*Counter-Poles*’ - *abstractly*: (substantialist and counter-hegemonic ideologies)

(1) Indigenism (Latin America);

(2) White Nationalism (North America);

(3) Eurasianism.

(\*) *Roadmap from unipolarity to multipolarity*:

(1) Re-separation of domestic from foreign policy

(2) Re-invention of diplomacy as a balance of power mechanism

(\*) *Achilles' heel of unipolarity: The maintenance of... unipolarity... requires the preservation of the post-colonial legacy with its artificial division of the globe into first, second, and third worlds, entailing the merciless exploitation of the natural resources of countries incapable of effectively defending their sovereignty from transnational corporations, predatory policies of the IMF and World Bank and, of course, the US' right to military intervention in other countries under false pretexts.* (p. 42)

### ***Unus Mundus* (5)**

(Slouching towards the 'Immanization of the Eschaton'<sup>4</sup>)

There are many practical as well as theoretical reasons why the unipolar Brave New World Order of nihilist-globalism is doomed to failure.

Practically, its unipolar utopia is simply incompatible with the real world. At the level of administration, there is the incompatibility of globalist one-size-fits-all (a.k.a. as 'Westphalian') state sovereignty with the real-world need for hierarchically distributive and spatially layered (sphere) sovereignty to reconcile the geopolitical factors of national identity, economic autarky and credible deterrence. At the level of economics, there is the incompatibility of the global neo-liberal financial order with the real-world (specific) needs and (unique) aspirations of not just one nation, one state and one social class, but many nations, states and social classes. At the level of law, there is the incompatibility of the one-size-fits-all 'global governance' model, which is theoretically built around non-existent (impossible, ungrounded, secular) 'human rights', formally represented by corrupted trans-national 'institutions', effectively steered by neo-imperialist 'interest groups' and unequally enforced through blatant blackmail, with the many different value- and legal systems that are essential and precious to many different peoples and cultures.

Theoretically, unipolarity is simply incompatible with the most basic findings of social science and political philosophy. In *Ordo Pluriversalis*, Savin illustrates the utter vacuousness of unipolar 'theorizing' by contrasting it with the authoritative findings of multiple specialists. To mention but a few: Davide Lewis (modal reality depending on existential life-world differences), Ernesto Cardenal (holistic politics), Arturo Escobar (ecologically niched humanity), Marisol de la Cadena (spiritual implications of ecological science, limits of scientist universalism, untenable biopolitical reductionism of liberal-normativism) and - of course - Carl Schmitt (pointing out the logical impossibility of a world state). Digging through these models and retracing their roots, Savin also points to the final reason for the utter theoretical failure of unipolarity and the entire nihilist-globalist world-view on which it is based: *[t]he world historical failure of the Enlightenment project - in political terms, the collapse and ruin, in the late twentieth century, of the secular, rationalist and universalist political movements, liberal as well as Marxist - ...suggests the falsity of the philosophical anthropology upon which the Enlightenment project rested.* (John Gray apud Savin, p. 400)

### ***'De Bello Mundi'* (6)**

(From the Arsenal of Eurasianist 'World View Warfare')

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<sup>4</sup> A concept coined by Eric Voegelin - for a relevant 'update', cf. last paragraph of Ch. 9.

The conflict between unipolar nihilist-globalism and its multipolar enemies - at the moment of writing verging on open war as the 'Ukraine Crisis' intensifies - may be unprecedented in terms of its spatial (now near-global) scale, but it is not unprecedented in terms of its existential quality. As pointed out by Savin, historical parallels may easily be discerned between it and the clashes between Athens and Sparta and Carthage and Rome. Accordingly, the multipolar challenge of the unipolar Brave New World Order requires nothing less than a full-spectrum 'world view warfare' campaign. In this regard, *Ordo Pluriversalis* holds great value for *all* multipolar enemies of unipolarity, not just for Eurasianist thinkers and publicists: it effectively serves as an arsenal of intellectual tools, collected from all over the world, and these may be used to re-think many problems created by nihilist globalism over the last decades. For the reader to get an impression, it may be useful to highlight some of the conceptual tools that Savin makes available - the author will add a few of his own.

(\*) *Critical concepts:*

- (1) Franz Fanon - analysis of inferiority complexes of colonized nations;
- (2) Eduard Said - analysis of the culture-deforming effects of long-term 'intellectual exile';
- (3) Hamid Dabashi - analysis of 'comprador intellectualism';
- (4) Leopold Kohr - analysis of benefits of maximally devolved 'micro-sovereignty' (cf. the 'Edelweiss model' in Wolfheze, *Rupes Nigra*, 127ff.);
- (5) Alexander Wolfheze - promotion of 'Albitude' (perceptual emancipation of now-colonized West from the universalist-nihilist 'matrix' (cf. last paragraph of Ch. 2 of Wolfheze, *Rupes Nigra*);
- (6) Alexander Wolfheze - analysis of the 'Hirshi Ali Complex', which makes migrant wannabe-intellectuals betray their home nations as well as their guest nations. Savin notes the globalist manipulation of this 'inverted-Orientalist complex' when he says that *...many of the critical publications aimed against certain states, and more specifically against their political leadership and system, are authored either by natives of these countries themselves or by second or third generation migrants. Anyone with an Iranian name can call for pressure to be put on the leadership of Iran in the name of the Iranian people, just as anyone with a Russian name can describe the 'horrors in Russia' without ever having stepped foot in the Russian Federation and with knowledge drawn from what are most frequently dubious sources. The presence of clearly 'national' and 'ethnic' names among such publications' authors creates the illusion that the criticism being voiced therein is from within the opposition or, in the very least, from an informed person. This hardly ever corresponds to reality.* (p. 398)

(\*) *High-value targets:*

- (1) Dysfunctionality of American domestic order (narcotics wave, murder rate, deindustrialization, inflation rate, wealth gap, educational implosion) - 'Biden' as a symptom;
- (2) Incompetence of American 'diplomacy' (closure of study programs, failing communication skills, 'ignorance as virtue') - 'Nuland' as a symptom;
- (3) Dichotomy between American values and American realities (abolition of representative democracy, free-market capitalism, civil rights) - 'January 6<sup>th</sup>' witch hunt as a symptom;
- (4) Dichotomy between American people and globalo-corporatist elite - 'Trump' as a symptom;
- (5) Clay feet of American military (drone-dependence, contract-outsourcing, proxy reliance, 'affirmative action' effects) - 'Kabul' evacuation fiasco as a symptom.

(\*) *Critique of Modernist-Western perception:*

- (1) distorted time perception: separation of time and space, commodification of time, monochronic civilization destroying polychronic culture (polychronic alternatives: Chinese generational time, Indian reincarnation cycles, Russian timelessness), 'present' as existential temporal reference point;
- (2) abstracted in-group perception: liberal-normativist universalism, scientist universalism, historical progressivism (cf. *Sunset*, xiii-xxii);
- (3) individualized social perception: breakdown of cultural transmission, break-down of social structure, breakdown of biological continuity;
- (3) objectifying out-group perception: exceptionalism ('West=civilization/Rest=barbarism'), developmentalism (new 'White Man's Burden' tutelage through 'development aid' and 'humanitarian assistance').

(\*) *Critique of Modernist-Western nationalism* (Trubetzkoy):

- (1) artificial construction of national identity for the sake of bourgeois class ambitions;
- (2) artificial supremacy of national identity by means of propaganda-mediated chauvinism;
- (3) artificial preservation of anachronistic socio-cultural norms.

(\*) *Alternative nation models*:

- (1) Iuliu Moldavan - bio-political approach of the nation as a living organism which functions according to biological laws but in which intergenerational transmission focuses on physical as well as psychological aims;
- (2) Margaret Canovan - socio-functional approach of the nation as an ethno-cultural community politically mobilized towards a psycho-social aim through ultimately subjective identification, the nation as a historically contingent 'project';
- (3) Wilhelm von Humboldt - organic-structuralist *Gestalt* approach of the nation, in which the individual relates to the nation as the leaf to the tree;
- (4) Johann Fichte - linguistic-psychological approach of the nation, in which a specific people represents a 'vehicle' for a specific (both concrete and abstract) language, and not the other way around.

(\*) *Critique of Western economics and Homo Economicus* (p. 256ff.):

- (1) On the origins of Western economics: *[It is important] to better understand the essence of the Jewish approach to economics. Considering that the global economy has its spiritual roots in Judaism and Protestantism (the latter can hardly be called Christianity in the full sense of the word, since it lacks any apostolic succession and denies the institution of priesthood), knowledge of the various mechanisms of Jewish ethics is simply necessary.* (p. 262)
- (2) On the ethos of Western economics: *A particular ethos directly influences Jews' economic models, interpretations of wealth, welfare, poverty, etc. ...[I]n order to objectively assess this ethos, it is necessary to turn directly to the works of Jewish scholars and the interpreters of Jewish sacred texts.* (p. 259) *...S[pecific] interpretations of the use of lying or special approaches to hiding true information are, of course, one of the main, characteristic features of the Jewish approach to economics.* (p. 261)

(\*) *Alternative economic models*:

- (1) Roman Catholic: distributism, subsidiarity, solidarity;
- (2) Orthodox: *Domostroy* 'Domestic Order' (economics serving the community);
- (3) Islamic: *Moqavemat* 'Resistance' (protecting family life through economic subsidiarity);

(4) Buddhism: ‘Gross National Happiness’ (minimalizing suffering and causes of suffering).

***Lex Terrae* (7)**

(‘The Nomos of the World’ Redux<sup>5</sup>)

The most devastating blow that *Ordo Pluriversalis* delivers against the globalist-liberal Brave New World project is found in its legal-philosophical critique of its caricature ‘rules-based international order’. Savin shows how the great supranational regulatory institutions, built by 19<sup>th</sup> and 20<sup>th</sup> Century diplomats and legal experts -, from the League of Nations (1920) to the United Nations (1945), from the London Court of International Arbitration (1892) to the International Criminal Court (1998) and from GATT (1948) to WTO (1995) - were not only ideologically skewed towards the world-view interests of the Anglo-Saxon powers from their inception, but have since been hijacked by the globalist-nihilist hegemonic project. Effectively, these supranational institutions represent ...*a well-organized network, a neo-liberal cartel which overwhelms and crushes nation-states, not to mention individual countries’ private businesses. It remains a paradox that this cartel’s actions are at odds with most national legislations and international law, the latter of which was historically established in the interests of Western political elites and continues to be used solely for the profit of this small group.* (p. 187) Savin points to the hypocritical double standards of the globalist-nihilist hegemonic project in the real-world applications of its ‘rules-based international order’. Thus, the partition of Czechoslovakia and the unification of Germany, effected without any referenda, was declared legal, but the secession of Donetsk and Lugansk and the absorption of the Crimea into Russia, effected with referenda, were not. Ecuador, which had voted in favour of US resolutions leading up to the First Gulf War the UN Security Council, received IMF Special Drawing Rights, but Yemen, which had voted against, did not. The ‘self-determination’ of Kosovo was recognized, but that of the Crimea was not. The supranational institutions also serve to provide ‘legal coverage’ for globalist-run transnational interests: they provide and implement the ‘legal framework’ by which high finance rating agencies, multinational corporations, vulture-capitalist venture funds, private military contractors, non-governmental ‘aid agencies’, Big Tech and Big Pharma are allowed to encroaching on national sovereignty and to usurp international diplomacy. Thus, Evian can control water supplies, Monsanto can control genetically-modified agriculture monopolies, Big Tech can control internet communications and Big Pharma can control medical policies - all in breach of the vital national interest of nominally sovereign states. The globalist-nihilist ‘rules-based international order’, a.k.a. ...*the liberal paradigm in international relations theory, sees foreign policy as a continuation of domestic policy. Hence, some of its contemporary adherents tend to assume that the liberal-democratic model should be imposed on other countries and regions. A striking example of such an approach is presented by the US’ efforts to promote ‘democratic norms and values’ in the international arena by means of what are often far from democratic methods. The[se] constructivist [‘social engineers’] presume that social reality is not invariably given or predetermined.* (p. 221)

*Ordo Pluriversalis* insists on a decisive break out from globalist-nihilist ‘rules-based international order’: *it is high time to rethink both international law and other Western*

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<sup>5</sup> Reference to the title of the 1950 history of international law and the Eurocentric political world order of the Modern Era by Carl Schmitt, *Der Nomos der Erde im Völkerrecht des Jus Publicum Europaeum*.

*legislative templates, and open a space for introducing amendments based on the cultural traditions of the many peoples of this planet. If it proves difficult to arrive at a common denominator as the basis of a new international law, then such must be made open, flexible, and inclusive without lifeless regulations and secularistic restrictions.* (p. 196) Savin reminds the reader that, within the European legal tradition, there is ample basis for a *pragmatically human* approach to contemporary international law, i.e. to allow sovereign states to act as faithful shepherds, protecting vulnerable people and guarding the salvation of their souls against both open and hidden threats: *[w]hen international law (jus inter gentium) was first introduced as a scientific category by the Catholic theologian Francisco de Vittorio in the 16th century, it was assumed that all states were equal regardless of their size and economic weight. Moreover, Vittorio argued that there is not and cannot be any universal civil jurisdiction which covers all peoples and, thus, there are no universal civil rights.* (p. 188) Outside of Europe, non-Western legal concepts that may be utterly opaque to Western epistemology may contribute to the same *pragmatically human* approach to international law. These concepts, many of which will be utterly subversive to globalist-nihilist notions of ‘global governance’, are essential to maintaining the unique time-space order of non-Western life-worlds. For relevant examples, Savin points to the legal power of concepts such as the *Ayllu*, the ‘organically rooted bio-geo community’ and the *Tirakuna*, the ‘materialist non-human earth-being’, among the indigenous populations of the New World (cf. p. 206ff). These concepts view natural environments as political subjects no less than human communities, with both living in an indivisible relationship, and stand in stark contrast to the Anglo-Saxon utilitarian thinking that dominates globalist-nihilism and that views natural landscapes either as limitrophes producing material goods or dead zones to be overcome.

In some sense, the vision of a *pragmatically human* international law may be said to constitute the core of *Ordo Pluriversalis*. It is a vision directly derived from the founding principles of Eurasianism: *...human legal consciousness arises irrationally, develops historically, and is subject to the influence of family, clan, religiosity, country, climate, national temperament, property distribution, and all other social, psychological, spiritual, and material factors. From this point of view, one could speak of, for example, a ‘sea’ legal consciousness among the Greeks and English and a ‘continental’ legal consciousness among Russians and the Chinese; a religious legal consciousness of the Mohammedans and the non-religious legal consciousness of modern socialists and communists; a tribal legal consciousness of the ancient civil community and the tribe-less legal consciousness of modern republics, etc. All of this means that state forms are peculiar to each people and entity, springing from their one of a kind sense of legal consciousness, and only political skygazers could imagine imposing their state system on other peoples or that there exists one state form that is ‘best for all times and peoples’...All of this also means that a people’s legal consciousness can and must be nurtured, and that this nurturing (or, if appropriate, re-educating) requires time, spiritual culture, pedagogical understanding and experience. There is nothing more dangerous and absurd than imposing a state form upon a people which does not fit their legal consciousness (for example, imposing a monarchy in Switzerland, a republic in Russia, a referendum in Persia, an aristocratic dictatorship in the United States, etc.* (Ivan Ilyin apud Savin, p. 209-10) The decisionnist exercise of power in defence of any people’s unique life-world, by a sovereign state and by a sovereign ruler, is not only legitimate - it is obligatory.

*Of mortals and immortals  
Leads with the strongest hand  
Justifying the most violent  
- Pindar, 169*

***Requiescant In Pace*** (8)  
(Beyond the Final Countdown)

*We suggest that the End of the World be declared a fait accompli  
The exact date is unimportant  
- Hakim Bey*

The globalist-nihilist Brave New World Order is irreconcilable with the preservation of the unique life-worlds inhabited by the peoples of the world. With the rise of the multipolar challenge, thoroughly analysed in *Ordo Pluriversalis*, the maintenance of unipolar globalist power is no longer tenable - the desperate shift of the West-based globalist cabal towards totalitarian rule in the domestic arena and towards aggressive war in the international arena proves it beyond a shadow of a doubt. This shift marks the commencement of the final countdown towards the (self-)destruction of the doomed globalist-nihilist world order.

To reiterate the ‘caveats’ of Paragraph 3 above: it is vitally important for the rising multipolar East, to understand that, beyond perhaps the occasional mutually convenient short-term truce, a long-term settlement of differences with the falling unipolar West is no longer possible. Even a simple rational debate of these differences is no longer possible - the stark reality is that the West has now irrevocably committed itself to a war to the death. The East should understand that it may not have chosen and that it may not wish to fight this war, but that there simply is no way back for the West. The East should remember that this war is more than just a war for land and resources: it is a war for the Soul of the World - because that is how the West sees it. In this war, the battle lines have been clearly drawn - and the Western masses can no longer be reached through the mind and the heart. After decades of katagoric conditioning and after three years of unparalleled mass-psychosis, the Western masses have now been reduced to a zombified herd that will do the bidding of the globalist-nihilist cabal without questions and without hesitation - irrespective of the consequences. As stated by Giorgio Agamben, now one of the few remaining clear-headed thinkers left in the West, *...the epidemic has caused to appear with clarity is that the state of exception, to which governments have habituated us for some time, has truly become the normal condition. There have been more serious epidemics in the past, but no one ever thought for that reason to declare a state of emergency like the current one, which prevents us even from moving. People have been so habituated to live in conditions of perennial crisis and perennial emergency that they don't seem to notice that their life has been reduced to a purely biological condition and has not only every social and political dimension, but also human and affective. A society that lives in a perennial state of emergency cannot be a free society. We in fact live in a society that has sacrificed freedom to so-called 'reasons of security' and has therefore condemned itself to live in a perennial state of fear and insecurity.*<sup>6</sup> Or more succinctly, in the famous adage of the same Giorgio Agamben: *the concentration camp is the biopolitical paradigm of the West.* This is the reality of the West - it

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<sup>6</sup> Giorgio Agamben, ‘L’invenzione di un’epidemia’. *Quodlibet.it* 26 February 2020.



has been conquered by evil. The East should face this reality with determination - and without fear. For surely the Creator still rules His Creation.

*Herr, Du bist Würdig zu nehmen Preis und Ehre und Kraft  
denn Du hast alle Dinge geschaffen  
und durch Deinen Willen haben sie das Wesen und sind geschaffen*  
‘Thou art worthy, O Lord, to receive glory and honour and power  
for Thou hast created all things  
and for Thy pleasure they are and were created’  
- Rev. 4:11

***Glossarium* (9)**  
(‘Hearing Words of Wisdom’)

*And when the broken-hearted people  
Living in the world agree  
There will be an answer*  
- The Beatles, ‘Let It Be’

- (\*) *Diaphany* - perception of supranatural essence encapsulated in a mental construct;
- (\*) *Holism* - (Lars Skyttner) system-building synthesis through understanding all (modular, complementary, hierarchical, redundant) properties of a system that are not manifest in any of its individual parts or feedback interactions while maintaining the integrity of these parts and interactions;
- (\*) *Ordo* - (Savin, p. 460) process of interactions between autonomously functioning systems within a larger harmonizing context; meaning of a sequence of signifiers, each of which is of equal importance but differs in signification, the deletion of any one of which would also delete that meaning;
- (\*) *Pluriversality* - (Savin, p. 461) harmonious order of a complex and polycentric system of systems, approximately expressing the ideal vision of humanity which the overwhelming majority of the world’s people would like to see politically implemented on a global level;
- (\*) *Polycentricity* - (Savin, p. 126) multi-layered spatial configuration of functionally and morphologically defined geopolitical objects in space (e.g. cities, states, regions);
- (\*) *Systasia* - synthesis not based on gravity centre but on integrating force;
- (\*) *Systasis* - state of a system of systems ruled by the (\*) *Systasia* principle.

***Abbreviationes* (10)**  
(‘Alternatively Aligned Alliances’)

(\*) *This list excludes alliances that are either globalist-oriented (such as the EU, GCC, ANZUS and NATO) or politically ineffective (such as the Arab League and the Non-Aligned Movement)*

(\*) *ALBA* - (Spanish) *ALianza Bolivariana para los pueblos de nuestra América*, ‘Bolivarian Alliance for the Peoples of Our America’: loosely organized regional mutual-help group, socialist leaning, headquarters in Caracas, founded in 2004, currently comprising ten full member states in Latin America and the Caribbean;

(\*) *ASEAN - Association of South-East Asian Nations*: EU-type regional bloc, aligned with the SCO\*, headquarters in Jakarta, founded in 1967, currently comprising ten full member states covering all of South-East Asia except East Timor;

(\*) *AU - African Union*: tentative EU-type regional bloc, headquarters in Addis Ababa, founded in 2002, currently comprising fifty-one member states covering all of Africa, except (partially unrecognized) Western Sahara and (suspended) Guinea, Mali, Burkina Faso and Sudan;

(\*) *BRICS - BRazil, Russia, India, China, South Africa*: inter-governmental forum aimed at financial and economic coordination, headquarters in Shanghai, founded in 2009, currently comprising five major ‘emerging economy’ states;

(\*) *CELAC - (Spanish) Comunidad de Estados Latinoamericanos y Caribenos*, ‘Community of Latin American and Caribbean States’: regional inter-governmental forum aimed at creating an EU-type bloc and counter-balancing US power, headquarters in Panama City, founded in 2011, currently comprising thirty-two states covering all Latin American and Caribbean States except Brazil;

(\*) *CIS - Commonwealth of Independent States*: EU-style regional bloc for Eurasia, headquarters in Minsk, founded in 1991, currently comprising nine ex-Soviet republics;

(\*) *EAEU - EurAsian Economic Union*: EEA-style regional common market organization for Eurasia, headquarters in Moscow, founded in 2014, currently comprising five full member states;

(\*) *MERCOSUR - (Spanish) MERcado COMún del SUR*, ‘Common Market of the South’: EEA-style regional common market organization, headquarters in Montevideo, founded in 1991, currently comprising four full member states in South America (plus Bolivia acceding);

(\*) *SCO - Shanghai Cooperation Organization*: NATO-style regional security and military alliance for Eurasia, headquarters in Peking, founded in 2001, currently comprising Russia, China and six other full member states in Central and South Asia (plus Iran acceding);

(\*) *UNASUR - (Spanish) Unión de NAciones SURamericanas*, ‘Union of South American Nations’: largely failed EU-style regional bloc, headquarters Quito (vacated), founded in 2008, currently still comprising four member states (Venezuela, Bolivia, Guyana and Surinam - the other member states withdrew in 2018-9).