

# INTERNATIONAL CULTURAL CONSTITUTION (FOR ASIA) (draft)

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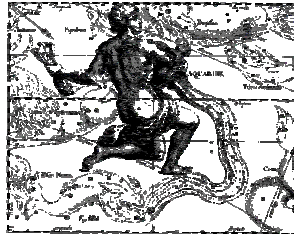
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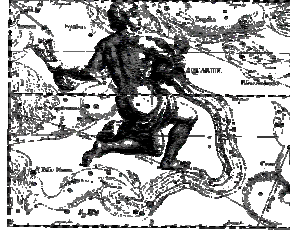
**The draft**  
**INTERNATIONAL CULTURAL**  
**CONSTITUTION OF ASIA**

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*Per aspera ad astra!*

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## **Introduction**

**Culture is a spirit of nations**, states and governments (Middle and Far East and South East Asia).

**Culture is a live basis for ecology** (trans-boundary natural systems of the states in Central Asia, Pacific and Indian regions).

**Cultural law** is a spiritual and scientifically metaphysical normative legal basis of rhythm consciousness, legal egregors and legal systems of the Orient.

**Cultural law** is a peaceful ecological basis for co-existence, co-development and creative co-evolution of ethnoses, nations, states and all subjects of international communities in a strategic historical perspective (space and time) of the planet and current mankind.

Civilized law, in all its exclusiveness, in all its historical forms and types, including (global) international law, with all its achievements and advantages, is unable, in its stand-alone manifestation, to save (culture and ecology of) citizens of the Earth and states (international community), and, therefore, unable to save mankind and its Earth cradle in a strategic meaning – in historical time (in the Solar system and our Galaxy – the Milky Way).

Further non-cultured and non-ecological development of legal systems and current legislations may lead exclusively to a sustainable degradation and forced hybridization of normative legal heritage, to a violation of ecological patrimony of nations and peoples (ethnoses and international communities), to grading of domestic legal systems and historical, including religious, types and forms of law, to a peculiar degeneration of domestic and ethnical (cultural) legal consciousness and natural ecosystems of natural legal interaction, to a loss of uniqueness and originality of diversity of traditional normative legal systems and legal regulation, to an emergence of quasi-legal and non-democratic, exclusively (civilized) political regimes.

Contemporary jurisprudence boldly advanced into the new century and new millennium, which are unthinkable without the broadest, universal interscientific intercultural synthesis (traditional and non-traditional) of memory and knowledge, including cultural (ecological) legal consciousness and legal matter.

Any legal one-sidedness, spontaneous (up for grabs) development and civilized exclusiveness (legal overregulation) have been initially doomed and will not help you in a historical, strategic, stellar dimension of (legal) evolution.

The duality of the Nature and Reason, the duality of (nature of) a human of the Earth and Space, the duality of the development of positive and metaphysical systems of culture and law of the Orient and West presuppose and predefine a parallel, co-evolutionary, jointly coherent development of cultural and ecological law, the interaction of which, in the current systems of normative legal regulation, defines the future not only of culture and civilizations of the Orient – in a stare and world, on the Asian continent but also, on the whole, on the planet.

Returning to its stellar (space) sources, one cannot but affirm its true stellar future, for those who know and remember their (reasonable) stellar, space, galactic and solar (spiritual) origins and aims.

**Author**

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## **Preliminary Notes**

*DEAR FRIENDS,*

*COLLEAGUES,*

*LADIES AND GENTLEMEN,*

*BROTHERS AND SISTERS!*

New century and new millennium is a new time, a time for the efflorescence of Asia.

A man from the Orient respects the authorities, wisdom, nature and culture.

A man from the Orient honors God and respects his predecessors.

A man from the Orient is famous for his forbearance and deliberation – he never fusses and hurries because he knows – everything comes in its time and the time for every thing under this sun.

The culture of the Orient is a fine diamond with numerous panes, each is unique and original, and, alongside with that, comprises unity in variety, reminds, directs and leads to the organic whole.

Cultural law of Asia, manifested and non-manifested, for centuries and millennia, predetermined and defined historical events of life of nations and states, rulers and citizens of the Orient.

Cultural law of the Orient, written and unwritten, predetermines, leads to and directs the evolution of international and domestic communities of Asia in the new century and millennium.

International cultural law for Asia is an international law of the Orient of the new century and new millennium.

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Strange it may seem, everything that has been created or invented by human and the mankind, for the time of its existence, has been turned against them, served the interests of war and self-destruction of the mankind and nature.

Despite all the achievements and progress of international law of the last two centuries, the civilization and its civilized law have never coped with the task of peacekeeping and preserving life, security, a peaceful and sustainable social development of states and peoples, international communities.

Meanwhile, peoples do not need wars and enmity, peoples do not need economic crises and ecological shocks, peoples do not need political clatters and constant calls, moreover, calls from the authorities, peoples do not make wars.

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The struggle for survival and domestic evolution of the states as states based on reason, and led by domestic (cultural) ideas, expedient political organizations (of peoples and their communities), has never demanded and, on the grounds of culture, allowed unjustified violent acts and, moreover, crimes against human and mankind, against neighbors.

Culture has never allowed and will never allow crimes against humanity and nature.

Ecology, on its part, will never allow crime against culture and its human, Human (with a capital letter): thus, the circle of the Earth karma (human liberty) and space fate (natural necessity) closes, and we turn to our regular, earthly, ordinary world (international reality).

Therefore, the civilization and the civilized paradigm (of law) of global and domestic development is and has been already changed by Culture and Cultural law (the cultural legal and ecological paradigm of development), as a real guarantee of easing the tension and switching the attention of domestic and international community towards the real needs, eternal aims and demands of own temporal development which, as the history has shown us, may be found only in domestic and international culture and ecology as an extra vital value and real life meaning of human, peoples, international community.

A draft INTERNATIONAL (CULTURAL) CONSTITUTION OF ASIA, proposed for your attention, attempted to embody and personalize those basic,

fundamental and imperative de facto principles, ideas, meanings and properties, which have not had a codified assertion in the current international acts and international legal projects so far.

Culture cannot and may not allow clashes of civilizations, even if the latter de facto allow them and even deliberately feed them, though they reject it in its positive legislation and legal doctrines.

In culture and cultural law, as such, no hints for such legal positions are possible, in cultural legal consciousness they do not basically exist.

At the beginning of the 21<sup>st</sup> century many authors already speak and write about the necessity of positive creation, legal execution and assertion of a real International, European, and we add, Asian, cultural law, instead of a simple, as it is widely accepted, “legislation on culture in force” (legislative regulation in the sphere of culture).

A whole range of factors, primarily, of cultural, cultural legal and ecological character, have given us the grounds, on the basis of many long-term and various preliminary works and professional activities, to prepare and propose for your attention

**A Draft International Cultural Constitution of Asia** (for peoples, cultural groups and communities, individuals and states) of the Orient,

which would give a possible response and effective reaction, represent real steps for reflecting, in the current legislation and international law, aims and tasks, interests of culture – a soul of peoples and their eternal values, for preventing a growing danger of global unification, including judicial and legal forms of cultural diversity, including heritage and patrimony and the reduction of socially determined, primarily, managing, ecological risks for culture and nature related to them.

The Draft was based on fundamental inter-scientific, inter-legal, intercultural and inter-ecological – the cultural law (cultural domestic, intercultural and international) paradigm of the Asian (constitutional) law, as well as a special doctrine of International (European) cultural law (universal – cultural and ecological paradigm of international law), which has also been taken into account; one of them, by virtue of its traditional (cultural) character, another one, vice versa, mainly due to its innovative character, enable us to have a new look, in light of the



up-to-date scientific achievements, at legal dogmas, postulates, doctrines, views, systems and practices set forth by our predecessors, colleagues and team-mates.

From the viewpoint of the legal theory, the present draft, for first time in the history of jurisprudence, is based and rests on co-evolutionary legal model of normative legal development (legal regulation).

If we turn to the history of the issue, we will not be alone here.

The International Treaty on protection of art and scientific institutions and historical monuments (Roerich Pact, April 15, 1935) is widely known in the Orient and is still in force in many Asian countries.

The new century and the new millennium which the Asia entered, have predetermined and predefined both a traditional cultural basis and a fundamental novelty and innovation, universality and practical “omnitude”, a universal, if you like it, value of cultural legal fundamentals and other basic principles of legal consciousness and normative legal regulation, a unique singularity of the Oriental legal views, peculiarities of Asian international cooperation and the ecological integration, a further development of cultural self-consciousness and original Oriental legal systems, an evolutionary transition of the Asian countries, states and peoples, integrated communities – to societies based on knowledge and memory.

Separate and special international legal instruments and domestic laws on culture are obviously insufficient. It is high time to consequently and systematically develop and enforce the INTERNATIONAL (ASIAN) CULTURAL LAW which enables to resolve real issues and problems according to the broadest, universal, inter-scientific and inter-legal, inter-complex and inter-doctrinal methodology – basing on cultural ecological paradigm (of law and legal development) in Asia and the world, on the whole.

We respect, know and remember legal basis of the Muslim, Buddhist and Confucian, Hindu and Christian, Jewish and Taoist, Zoroastrian law, as fundamental grounds of religious legal consciousness, born and initially formed in the Easter part of the planet.

We know and observe natural imperative and cultural origins of the present international law.

This draft contains, considers and applies general theoretical and practical cultural legal approaches, frameworks and international legal innovations used in recent UNESCO Conventions on the Protection of Intangible Heritage (2003), on Diversity of Cultural Forms of Self-Expression (on cultural diversity) (2005).

This draft also takes into account and is mainly based on the complementary principle in relation to main provisions and legal approaches of International (European) Cultural Constitution (for Europe) as well as the Declaration of Rights of Culture, prepared and developed for UNESCO in Russia, under the assistance of acad. Dmitriy S. Likhachev.

Since this draft seeks to give an exclusive space-time impulse for the further development and renaissance, if you wish, of (cultural) legal consciousness of legal cultures of the East, of Asian international community, its civil institutions and citizens, to open up an intercultural dialogue between (secular and religious) authorities, between the society and the state (inside Asian countries) as well as it enables to conciliate practical positions with approaches of ordinary civilized jurisprudence and official institutions of interstate, intergovernmental European integration, we could not but take into account, while developing the draft, Russian and International civil initiatives, based on energy-information matrixes, such as Noospheric (Spiritual Ecological) Constitution (World Assembly, NSEAW), as well as the Earth Charter.

## **Comments on the draft Cultural Constitution**

*Dear readers,*

Manifested history of the legal systems of the Orient has many centuries and millennia in its calendar dimensions.

The new century and the new millennium also do not stint on many-sided multitude and diversity of legal paths and aims, paradigms of development of domestic and international communities on the verge of the epochs.

Asia has always differed not only by the vast space but also a real wisdom in choosing its priorities of development, despite its multitude of peoples and states, legal systems, cultures and natural areas, which inhabited it.

Working on this draft we, primarily, wanted to try and make a specific review and cultural legal codification of main legal ideas, concepts, viewpoints, to attempt, without violation of a delicate singularity and diversity of legal thought and normative life-style of the Orient, synthesize in it main ecological ideas of these approaches and, already basing on international legal achievements of the western and global jurisprudence in the present act of “soft law”, to give a specific quintessence of cultural legal feeling and legal thinking of Asia of the new century and the new millennium.

In other words, the present legal draft in many ways has been designed to “open” the cultural law Orient to the West, and the Western (European in its basis) cultural law paradigm, to make, therefore, available for review, interchange and development in legal circles and normative communities of Asia.

Having prepared the present text, we would like to give an initial impulse for further explorations, broad discussions as well as possible and required discoveries of memory and knowledge, which the legal Orient carefully preserves in the depth of its heart and spiritual legal systems, opening hence new eternal values, legal meanings and paradigms for people and generations of the new century and new millennium, in Asia.

Author

*03.01.2008*

**P.S.:** The lack of Section I will partially be replaced by statements of generalizing names of chapters and subsections of the Principal Text (Section III) written below, which, therefore, if needed, are offered for your mastering, classification and independent comprehension.

**(Preliminary) cultural law and constitutional fundamentals and principles (of cultural legal order and ecological legal creation) of current international (Asian) and domestic legislations**

**Cultural law (constitutional) prolegomena of international (Asian) culture of the Orient**

**Ecological (cultural legal and cultural constitutional) prolegomena of international (Asian) legislation**

**International legal and domestic (Asian) prolegomena of cultural law**

**Cultural legal (ecological) prolegomena of International (Cultural) Constitution of Asia and international (Asian) cultural law**

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## **Preamble**

**INTERNATIONAL (ASIAN) CULTURAL LAW (IACL) is the law of cultural historical metaphysical [philosophical] and religious systems of the Orient**

**(IACL) – INTERNATIONAL (ASIAN) CULTURAL LAW is an Asian law of peoples (cultural) legal consciousness and natural ecological (normative) systems**

**\*\*\*\***

**(ICLA) – International cultural law (of Asia) is the law of cultural values, (cultural and natural) heritage and patrimony**

**ICLA – INTERNATIONAL CULTURAL LAW (OF ASIA) is the law of international (Asian) cultural identity**

**ICLA – INTERNATIONAL CULTURAL LAW (OF ASIA) is an Asian law of subjects of international (Asian) cultural activity**

**(ICLA) – INTERNATIONAL LAW (OF ASIA) of cultural environment and (spiritual) ecological balance (in Asia)**

**\*\*\*\***

**(ICLA) – INTERNATIONAL CULTURAL LAW (OF ASIA) is the law of the new century and the new millennium**

**INTERNATIONAL CULTURAL LAW (OF ASIA) – (ICLA) is an international law of culture and peace (in the world and Asia)**

**INTERNATIONAL LAW (OF ASIA) – (ICLA) is the law of international (Asian) culture**

**INTERNATIONAL CULTURAL LAW (OF ASIA) – (ICLA) is a law of the new world**

**\*\*\*\***

**INTERNATIONAL CULTURAL LAW (OF ASIA) – (ICLA) is the law for centuries and intercultural (spiritual and humanitarian) technologies**

**INTERNATIONAL CULTURAL LAW (OF ASIA) – (ICLA) is the law of (Asian) cultural space and natural (ecological) laws and (legal) norms**

**INTERNATIONAL CULTURAL LAW (OF ASIA) is an ecological, cultural and economic law (of natural evolution)**

**INTERNATIONAL CULTURAL LAW (OF ASIA) is the law of natural, natural legal and ecological environment (cultural evolution)**

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## Section II.

### Basic concepts and definitions

#### **Cultural law as a collective and individual law (of peoples' rights) -**

A basic, fundamental, establishing law (of subjects) on culture, free choice, protection and distribution of collective and private (intangible and material) cultural values (ideals, norms, rules of behavior, rituals etc.), comprising the essence of collective and private (human) individuality (sobornal personality), reasonable being and cultural identity

- is subject to legal protection on all the levels and in all the systems of normative legal, judicial regulation in the current legislation (of international and domestic level)

#### **Cultural law as a judicial (legal) system –**

A united totality of cultural norms, laws, rules of behavior and judicial principles, natural legal laws and norms, which are the aims and meaning of human existence of both large and small social communities and (cultural) individualities – traditional (legal) groups, (cultural) communities (legal entities and natural persons), public organizations and international institutions of culture, including states and international associations

- in light of co-evolutionary theory of law and legal development is a required, naturally determined level of evolution (of reason) on the planet

- forms a natural legal basis of imperative law both in international law and domestic legal systems

#### **Cultural human rights (also rights of peoples, minorities, groups and communities) –**

fundamental laws, by its origin relating to unalienable, integral and indivisible natural law (of human) both *jus humanis* and *jus naturale (intergentes)*

- are subject to overall legal protection both in domestic legislations of (Asian) states and international law
- comprise a normative core, imperative essence and an absolute basis of cultural constitutions of current legislations, legal orders and main laws of (Asian) states
- form cultural legal fundamental of constitutional law and overall legal system (of states and international communities)

### **Co-evolutionary (legal) doctrine**

- a judicial (legal) concept linking two universal constituent parts of (legal) development in an united paradigm,
- in doctrinal scientific plane (legal science) integrally views dual pairs of legal concepts – natural and human law (*jus naturale – jus humane*), civilized and cultural (*jus culture – jus socialis*), cultural and ecological (*jus cultura – jus ecologium*), biospheric and noospheric etc. – in mutual connection and in constant sustainable interrelation
- from the viewpoint of universal jurisprudence and scientific knowledge combines naturally legal and humanitarian (scientific) and meta-scientific approaches

### **Cultural and natural patrimony**

Normative legal systems (values) of “supreme” and “uppermost” order, characteristic of living ecosystems and (reasonable) social organisms and communities

- are built, correlate and mutually develop on light level (consciousness-matter)
- substantial fundamentals of “living law”

### **Cultural and natural heritage**



Normative legal systems (values) of “average”, if compared to patrimonies order, characteristic of living (natural) ecosystems and (reasonable) social organisms and (state and interstate) communities

- are created in the “past” by predecessors and followers, are built, correlate and mutually develop, primarily, on cultural and natural (material and intangible) level (consciousness - matter)

### **Cultural legal order –**

- evolutionary level of development of natural normative links and, regulated by positive, normative legal (eco)systems and communities, legal relations, whereby the latter are aimed at reaching cultural aims and goals (of evolution), while ecological systems of self-organization, are not subject to anthropogenic destruction and (deliberate and undeliberate) degradation

### **Cultural environment –**

An integral totality of (material and intangible) cultural (ecosystems) and natural patrimonies, heritages and values

### **Ecological legal order –**

- an involutory (from the viewpoint of light origins and legal orders) level of legal development and normative systems wherein values, norms and laws of development (of natural evolution) are realized on the basis of cultural systems and legal orders of human normative communities, (intentionally and expediently) by legislation, taking (natural) responsibility for (cultural) evolution of surrounding living creatures and ecosystems, including both natural systems proper and social (intrastate and international) communities

### **Natural environment –**

- an integral totality of free developing (intangible and material) natural and social ecosystems and cultural communities, co-evolutionarily linked with each

other by common laws of development and (natural) responsibility acting on the principle of (cultural and natural) hierarchy of patrimony, heritage and values

### **Integrated and interrelated (rights, freedoms and obligations) (prolegomena and principles)**

- judicial and legal (natural normative) rights, freedoms and obligations, appearing and developing (mutually, co-evolutionary, organically) interrelatedly in accordance with co-evolutionary legal doctrine

### **Religious law as cultural law and normative system**

- normative legal system built on principles, norms, ideals and rules of behavior of both traditional and non-traditional for this community religious origin

- one of the sovereign and fully-fledged types of cultural legal systems

- includes both norms (laws, canons) of “internal law” of religious community and norms of positive (secular) legislation (of host state, state of origin)

- as cultural law, is subject to legal protection despite its formal incorporation – in positive legislation (of country) as well as due to cultural grounds (without reasons) of formal incorporation or “remoteness” “of state from church” in legal system (of justice) of a state

### **Section III.**

#### **Principal Text**

**ICLA – INTERNATIONAL LAW OF ASIA of cultural and natural patrimony**

**ICLA – INTERNATIONAL LAW (OF ASIA) of natural and cultural heritage (of states, peoples and continents)**

**ICLA – INTERNATIONAL LAW OF ASIA of cultural ideals and ecological aims of development of Asia**

**ICLA – INTERNATIONAL CULTURAL LAW (OF ASIA) of states, quasi-state formations, international organizations and peoples of Asia**

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**ICLA – INTERNATIONAL LAW OF ASIA of (intangible and material) cultural values**

**ICLA – INTERNATIONAL LAW OF ASIA of (material and intangible) cultural activity**

**ICLA – INTERNATIONAL LAW OF ASIA of cultural subjects and ecosystems**

**ICLA – INTERNATIONAL LAW OF ASIA of cultural and natural environment**

\*\*\*\*

**INTERNATIONAL CULTURAL LAW (FOR ASIA) (ICLA) is the law of natural values**

**INTERNATIONAL CULTURAL LAW (FOR ASIA) (ICLA) is the law of natural identity**

**INTERNATIONAL CULTURAL LAW (FOR ASIA) (ICLA) is a law of natural changeability and cultural creation**

**INTERNATIONAL CULTURAL LAW (FOR ASIA) (ICLA) is the law of natural selection and a law of protection and development of cultural variety and diversity**

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**IACL – International (Asian) Cultural Law is the law of cultural states and peoples of Asia and the world**

**IACL – International Asian (Cultural) Law is an ethnical, ecological and cultural law of natural legal subjects (natural persons, legal entities and cultural communities)**

**IACL – International Asian Cultural Law Asia is the law of patrimony, heritage and values (of states and peoples) of the mankind**

**IACL – International Asian Cultural Law is the law of cultural identity and natural diversity**

**IACL – International Asian Cultural Law is the law of cultural personality**

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**INTERNATIONAL (CULTURAL) LAW OF ASIA is the law of cultural development**

**INTERNATIONAL (CULTURAL) LAW OF ASIA is the law of cultural self-determination**

**INTERNATIONAL (CULTURAL) LAW OF ASIA is the law of cultural independence**

**INTERNATIONAL (CULTURAL) LAW OF ASIA is a right and obligation of non-interference into cultural affairs**

\*\*\*\*

**INTERNATIONAL CULTURAL LAW (OF ASIA) is an unwritten and a written law of culture**

**INTERNATIONAL (CULTURAL) LAW OF ASIA is a public law of cultural activity**

**INTERNATIONAL (CULTURAL) LAW OF ASIA is a private law of cultural states, peoples and continents**

**INTERNATIONAL (CULTURAL) LAW OF ASIA is a law of international cultural organizations (on the Asian continent)**

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**(INTERNATIONAL) CULTURAL LAW FOR ASIA is the law of cultural sovereignty**

**(INTERNATIONAL) CULTURAL LAW FOR ASIA is a private and public law on creative activity**

**(INTERNATIONAL) CULTURAL LAW FOR ASIA is a right on private and public immunity (of cultural values, identity) of peoples and ethnical minorities**

**(INTERNATIONAL) CULTURAL LAW FOR ASIA is a (real, actual, materially and civilized provided) right of freedom of creation**

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**INTERNATIONAL (ASIAN) CULTURAL LAW is a law of intangible and material rights**

**INTERNATIONAL (ASIAN) CULTURAL LAW is a author's law of peoples, states and intercultural associations**

**INTERNATIONAL (ASIAN) CULTURAL LAW is a copyright of creative groups, collectives and personalities**

**INTERNATIONAL (ASIAN) CULTURAL LAW is a cultural law of United Nations**

\*\*\*\*

**INTERNATIONAL CULTURAL LAW OF ASIA (ICLA) is a law of common traditional and non-traditional cultural values**

**INTERNATIONAL CULTURAL LAW OF ASIA (ICLA) is a law of cultural choice and creative responsibility**

**INTERNATIONAL CULTURAL LAW OF ASIA (ICLA) is an international law of Cultural Nations**

**INTERNATIONAL CULTURAL LAW OF ASIA (ICLA) is an international Asian law (of cultural identity) of peoples, ethnical areas and creative groups**

\*\*\*\*

**(ICLA) – INTERNATIONAL (ASIAN) LAW of cultural relations**

**(ICLA) – INTERNATIONAL (ASIAN) LAW is an imperative and dispositional cultural law**

**INTERNATIONAL (ASIAN) CULTURAL LAW is a law of patrimony of states and peoples of Asia**

**INTERNATIONAL (ASIAN) CULTURAL LAW is the law of heritage of cultural traditions and creative diversity of subjects**

**INTERNATIONAL (ASIAN) CULTURAL LAW is the law of cultural ideals and normative aims (paradigms) of development**

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**INTERNATIONAL (ASIAN) CULTURAL LAW is a law of cultural spaces, ecological environment and lifestyles of the Orient**

**INTERNATIONAL (ASIAN) CULTURAL LAW is a law of cultural and natural unity (of Human and the Nature)**

**INTERNATIONAL (ASIAN) CULTURAL LAW is the law of co-evolutionary interaction of ecosystems and cultural communities**

**INTERNATIONAL (ASIAN) CULTURAL LAW is a law of cultural and ecological interdependency (mutual responsibility) and freedom (of creation)**

**INTERNATIONAL CULTURAL LAW (FOR ASIA) is a law of mutual (cultural and ecological) evolution and (voluntary) mutual help**

\*\*\*\*

**INTERNATIONAL (ASIAN) CULTURAL LAW is a law of free (cultural) self-identification of personality, nation and ruler**

**INTERNATIONAL (ASIAN) CULTURAL LAW is the law of collective and private (freedom and immunity) of culture**

**INTERNATIONAL (ASIAN) CULTURAL LAW is a law of cultural freedoms and creative responsibilities (natural normative obligations)**

**INTERNATIONAL (ASIAN) CULTURAL LAW is the law of (spiritual and material) self-realization of cultural trends, material and intangible (cultural) practices of the Orient**

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**INTERNATIONAL (ASIAN) CULTURAL LAW is a natural law of (cultures of) the Orient**

**INTERNATIONAL (ASIAN) CULTURAL LAW is a natural law (of the mankind) and cultural (state, interstate and private) associations of the peoples of the Orient**

**INTERNATIONAL (ASIAN) CULTURAL LAW is a law of cultural self-organization (of traditional and non-traditional subjects)**

**INTERNATIONAL CULTURAL LAW (FOR ASIA) is a law of natural determination (of cultural processes)**

**INTERNATIONAL CULTURAL LAW (FOR ASIA) is an international law of cultural causality (of natural processes)**

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**INTERNATIONAL (ECOLOGICAL) CULTURAL LAW (FOR ASIA) (IECLA) is a cultural and natural law (universal normative unity, universal law) of mutual (co-evolutionary) development and help (universal solidarity) of Nature (of the Earth), Human and Space**

**INTERNATIONAL (ECOLOGICAL) CULTURAL LAW (OF ASIA) (IECLA) is a law of (self) cognition and creative activity (cultural) individuality of [public] consciousness (memory) of natural (ecological) communities and (space) individuals**

\*\*\*\*

**ICLA – INTERNATIONAL CULTURAL LAW (OF ASIA) is an international (real and ultra real) law of (international) noosphere and (superfine) ecosystems of the Orient**

**ICLA – INTERNATIONAL CULTURAL LAW (OF ASIA) is a law of co-evolution of Nature, Human and Space (on the Asian continent)**

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**ICLA – INTERNATIONAL CULTURAL LAW (OF ASIA) is an international (Asian) cultural law *jus culturae (intergentes) internationale = jus humane + jus naturale***



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**ICLA – INTERNATIONAL CULTURAL LAW (OF ASIA) is a law of international (Asian) cultural norms, systems and ecological standards**

\*\*\*\*

**ICLA – INTERNATIONAL CULTURAL LAW (FOR ASIA) is an international (Asian) ecological law *jus ecologium (intergentes) nationale = jus publicum (culture) internationale + jus privatum (ecologium) universale***

\*\*\*\*

**INTERNATIONAL (ASIAN) CULTURAL LAW – (ICLA) is a cultural law of esoteric practices and secular cultures of the Orient**

**INTERNATIONAL CULTURAL LAW (FOR ASIA) – (ICLA) is an (international) cultural law of nations and states of the Orient**

**INTERNATIONAL CULTURAL LAW (OF ASIA) – (ICLA) is an international (cultural) law of Asian states and international organizations in the sphere of culture (and ecology)**

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**INTERNATIONAL (ASIAN) CULTURAL LAW – (ICLA) is an international Asian (cultural) law of rights of cultural and ecological development**

**INTERNATIONAL (ASIAN) CULTURAL LAW – (ICLA) is an international Asian (cultural) law of human rights (as well as rights of nations and cultures) of the Orient**

**INTERNATIONAL (ASIAN) CULTURAL LAW – (ICLA) is an international Asian (cultural) law of energy informational (cultural) exchanges**

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**(ICLA) – INTERNATIONAL CULTURAL LAW (FOR ASIA) is a law of subjects of international (Asian) cultural environment**

**INTERNATIONAL CULTURAL LAW (FOR ASIA) – (ICLA) is an international (Eurasian) law of subjects of memory and knowledge (of the Orient)**

\* \* \* \*

**(ICLA) – INTERNATIONAL (ASIAN) CULTURAL LAW of cultural environment**

**INTERNATIONAL (ASIAN) CULTURAL LAW is an international and Asian law of subjects of memory and knowledge (of ecological environment)**

\* \* \* \*

**INTERNATIONAL CULTURAL LAW (FOR ASIA) – (ICLA) is a law of international (Asian) subjects of ecological environment**

**INTERNATIONAL CULTURAL LAW (FOR ASIA) – (ICLA) is an international and Asian law of subjects of (cultural) memory and (ecological) knowledge**

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**INTERNATIONAL (ASIAN) CULTURAL LAW – (ICLA) is an (international) law of international and domestic legal persons and legal entities, cultural communities and organizations**

**INTERNATIONAL (ASIAN) CULTURAL LAW – (ICLA) is a law of (international and domestic) cultural communities**

\* \* \* \*

**INTERNATIONAL CULTURAL LAW (OF ASIA) – (ICLA) is a law of international and domestic cultures**

**INTERNATIONAL CULTURAL LAW (OF ASIA) – (ICLA) is a cultural law of nations and international communities**

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**INTERNATIONAL CULTURAL LAW (OF ASIA) – (ICLA) is the law of religious and secular cultures**

**INTERNATIONAL CULTURAL LAW (OF ASIA) – (ICLA) is a law of traditional and non-traditional religions**

**INTERNATIONAL (ASIAN) CULTURAL LAW – (ICLA) is an international (cultural) law of national states and intercultural (international) communities**

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**INTERNATIONAL (ASIAN) CULTURAL LAW is an international law of (peoples') ecological development**

**INTERNATIONAL (ASIAN) CULTURAL LAW is an international law of cultural self-determination (of nations and nationalities)**

\* \* \* \*

**INTERNATIONAL (EURASIAN) CULTURAL LAW is an international law of cultural development**

**INTERNATIONAL (EURASIAN) CULTURAL LAW is an international law of (mutual) ecological responsibility**

**INTERNATIONAL (EURASIAN) CULTURAL LAW is an international law of (spiritual and material) ecological balance**

\* \* \* \*

**INTERNATIONAL (EURASIAN) CULTURAL LAW is a law of ecological subjects of international (European and Asian) rhythm systems**

**INTERNATIONAL (EURASIAN) CULTURAL LAW is an international law of rhythm states and continents**

**INTERNATIONAL (EURASIAN) CULTURAL LAW is an international (European and Asian) law of rhythm and science of knowledge and memory of culture and ecology (of international legal subjects)**

\* \* \* \*

**INTERNATIONAL CULTURAL LAW (OF ASIA) is a law of natural ecosystems and ecological (rhythm) communities**

**INTERNATIONAL CULTURAL LAW (FOR ASIA) is a law of ecological cultures and cultural (rhythm) systems**

**INTERNATIONAL (ASIAN) CULTURAL LAW is a law of ecological (space) memory and rhythm knowledge (of science)**

\* \* \* \*

**ICLA is a law of (international Asian) cultural communities**

**ICLA is an international law of cultural ASEAN, LAS and ecological Shanghai Four**

**I(E)CL(A) is a cultural international law of G8 and the rest of the world**

**I(E)CL(A) is a cultural international law of developed states and developing world**

\* \* \* \*

**I(E)CL(A) is an international (Eurasian) cultural law**

**I(E)CL(A) is an international ecological law of Eurasia**

**I(E)CL(A) is an international cultural law of the Eurasian continent**

\* \* \* \*

**I(E)CL(A) is a cultural international law of developing countries and the rest of the world**

**ICL(A) is an international (Eurasian) cultural law of European and Asian (cultural) communities**

**IECL – INTERNATIONAL EUROPEAN CULTURAL LAW (IN ASIA)**

\* \* \* \*

**IECL(A) – INTERNATIONAL EUROPEAN (ASIAN) CULTURAL LAW**

**ICL(EA) – INTERNATIONAL CULTURAL LAW (FOR EUROPE AND ASIA)**

\* \* \* \*

**ICL – INTERNATIONAL CULTURAL LAW as such**

\* \* \* \*

**ICL(A) – INTERNATIONAL CULTURAL LAW OF ASIA**

\* \* \* \*

**ICL(A) – INTERNATIONAL (ASIAN) CULTURAL LAW**

**ICL(A) – INTERNATIONAL ASIAN CULTURAL LAW (IN ASIA)**

**ICLA – INTERNATIONAL ASIAN CULTURAL LAW (IN EUROPE)**

\* \* \* \*

**IECL – INTERNATIONAL EURASIAN CULTURAL LAW**

**I(E)CL – INTERNATIONAL (EURASIAN) LAW in the world**

**ICL(E) – INTERNATIONAL (EURASIAN) CULTURAL LAW on the planet**

\* \* \* \*

**I(E)CL – INTERNATIONAL (EURASIAN) CULTURAL LAW in the world of culture**

**ICL – INTERNATIONAL (CULTURAL) LAW in light of culture**

**ICL(A) – INTERNATIONAL (ASIAN) CULTURAL LAW in Europe and Asia**

\* \* \* \*

**ICLA – INTERNATIONAL ASIAN CULTURAL LAW in the world**

\* \* \* \*

**ICLA – INTERNATIONAL CULTURAL LAW (FOR ASIA) of traditional (cultural) upbringing and education and civilized innovations**

**ICLA – INTERNATIONAL CULTURAL LAW (FOR ASIA) of cultural traditions and ecological realities**

**ICLA – INTERNATIONAL CULTURAL LAW (FOR ASIA) of the past, present, future**

## **Section IV.**

### **Transitional statements**

**ICLA – INTERNATIONAL ASIAN CULTURAL LAW is a law of new (space) of Noah’s Ark – for Asia**

**ICLA – international cultural law of the Mother of the world**

**ICLA – international cultural law (for Asia) of Maitreya**

**ICLA – international cultural law (for Asia) of Mohammed**

**ICLA – international (European and Asian) cultural of Jesus Christ or the world’s Saviour**

**ICLA – international law of Tao and Lao-tzu**

\* \* \* \*

**ICL – INTERNATIONAL (EUROPEAN AND ASIAN) CULTURAL LAW of Shambala and Belovodye**

**ICL – INTERNATIONAL (EUROPEAN AND ASIAN) CULTURAL LAW of Azarign**

\* \* \* \*

**ICLA – INTERNATIONAL CULTURAL LAW (FOR ASIA) is a law of (evolutionary) transition of Asian civilization to (cultural) societies based on knowledge and memory**

**INTERNATIONAL CULTURAL LAW (FOR ASIA) (ICLA) is a law of Satyayuga, the law of the Golden Age**

## **Section V.**

### **Final clauses**

**ICLA – international (Asian) cultural law is the cultural law of (Asian) states and nations of the world**

**INTERNATIONAL (CULTURAL) LAW (IECL) is the law of values, heritage and patrimony of (nations and states) of mankind**

**INTERNATIONAL CULTURAL LAW (ICLA) is a law of cultural identity and natural diversity**

**INTERNATIONAL CULTURAL LAW (OF ASIA) (ICLE) is the law of international cultural community**

\*\*\*\*

**INTERNATIONAL CULTURAL LAW (OF ASIA) (ICLA) is a law of free nations and international (Asian) law of free (creative) people**

**INTERNATIONAL CULTURAL LAW (OF ASIA) (ICLA) is a law of great creative unions and cultural personalities of the Orient**

**INTERNATIONAL CULTURAL LAW (FOR ASIA) (ICLA) is a law of international (Asian) security (of culture and ecology)**

\*\*\*\*

**INTERNATIONAL (ASIAN) CULTURAL LAW (ICLA) is a law of intercultural interaction of legal subjects in Asia**

**INTERNATIONAL CULTURAL LAW (OF ASIA) (ICLA) is a law of interaction of cultures and cultural subjects of the Orient**

**INTERNATIONAL CULTURAL LAW (FOR ASIA) (ICLA) is the law of cultural consciousness of the Orient**



\*\*\*\*

**INTERNATIONAL (ASIAN) CULTURAL LAW (IECL) is an international (Asian) law of cultural legal systems**

**INTERNATIONAL (ASIAN) CULTURAL LAW (FOR ASIA) (IECL) is an international (Asian) law of ecological (rhythm) systems and legal subjects**

**INTERNATIONAL (ASIAN) CULTURAL LAW (ICLE) is an international (European) law of the Asian culture**

\*\*\*\*

**INTERNATIONAL (ASIAN) CULTURAL LAW (ICLA) is an international (European) law of cultural spaces and ecological systems of the “wild environment” of Asia**

**INTERNATIONAL (ASIAN) CULTURAL LAW (ICLA) is an international (European) (ecological) law of cultural and legal subjects in Asia**

**INTERNATIONAL CULTURAL LAW (FOR ASIA) (ICLA) is an international (European and Asian) law of cultural memory and ecological knowledge**

\*\*\*\*

**INTERNATIONAL (ASIAN) CULTURAL LAW (ICLA) is the cultural and ecological law of the communities based on knowledge and memory**

**INTERNATIONAL (ASIAN) CULTURAL LAW (ICLA) is an ecological and cultural legislation of cultural communities**

**INTERNATIONAL (ASIAN) CULTURAL LAW (ICLA) is a cultural and ecological (real and actual) law of nations and states (of the mankind)**

**INTERNATIONAL CULTURAL LAW (FOR ASIA) is the law for centuries and millennia**

\*\*\*\*

**INTERNATIONAL CULTURAL CONSTITUTION OF ASIA is a peaceful cultural and ecological basis of development of domestic and international communities (ICCA)**

**INTERNATIONAL CULTURAL CONSTITUTION OF ASIA is a legal fundamental and basic law of development of domestic cultures and international ecologies of (normative and legal) communities of the Orient**

**INTERNATIONAL CULTURAL CONSTITUTION FOR ASIA (ICCA) is a basic right, principal law and normative freedoms (of nations, states, cultural groups and communities, individuals and international organizations) of the Orient**

\*\*\*\*

**INTERNATIONAL CULTURAL CONSTITUTION OF ASIA (ICCA) is a cultural and ecological patrimony of states and nations (of the world) of the Orient**

**INTERNATIONAL CULTURAL CONSTITUTION FOR ASIA (ICCA) is an ecological and cultural heritage of nations, states and international organizations of the West and Orient**

\*\*\*\*

**IACC – INTERNATIONAL (ASIAN) CULTURAL CONSTITUTION is a spiritual (cultural ecological) basis for the development of legal systems, nations and states, interstate communities of Asia and of the world**

**IACC – INTERNATIONAL (ASIAN) CULTURAL CONSTITUTION is a spiritual ecological (cultural legal) and noospheric basis of the evolution of normative legal orders and judicial systems (legal doctrines, paradigm and hypothesis) of the Orient**

## Afterword

With all the principal novelty, originality, alterity and conceptual inconsistency of the development of manifested and non-manifested law, legal systems and normative legal (judicial) regulation in the countries, interstate systems and international law of Asia (of the Orient), in light of cultural law and ecological paradigm of international relations, they are united, integral and holistic, indivisible in themselves, and in cultural (ecological) consciousness and legal matter.

In culture and law they are single and unique, ecological and inimitable and, therefore, irreplaceable in their own way.

With all the innovativeness of the represented and applied in this draft INTERNATIONAL CULTURAL CONSTITUTION FOR ASIA cultural legal and ecological approaches, concepts and paradigms designed for an Asian, a man of the Orient (though also for Europeans), We remain free and have no links with exclusively Oriental (Asian) level and type of legal consciousness, ecological and cultural perception, legal mentality, therefore, we will try to avoid (characteristic for our civilized jurisprudence) exclusiveness of pan-Asian, ethno-Asian, discrete and even isolative from the cultural viewpoint, pan-civilized (be it European and American) as well as Asian and African pan-national, pan-state, ethno-, racial and other egocentrism as some kind of limited individualism transmitted into the international arena.

For the Oriental, as well as any other, culture, in our opinion, is not important. What is important is its (space) light and radiant roots, origins,

outcomes and meanings in the past, present and future of Asia and the whole planet simultaneously.

Hence, public and macronational (cultural) legal consciousness of the Orient overcomes its (metaphysical) temporal limitation and territorial aloofness (which, by the way, never existed – for a cultural subject), transiting its light bearer (legal subject) into physical space and time.

Modern level of the development of the International (Asian) cultural law and its doctrine gives us the ground to believe and ascribe to its obligatory elements (of international Asian cultural legal system) not only positive cultural (legal proper) norms and principles proper but also includes (cultural and ecological) legal consciousness of the Orient as well as a totality of (cultural and ecological normative, in legal aspect) ideals and principles, ideas (or eidoses) of Asia as “supreme” aims, patrimonies and heritages, unities of legal regulation for all legal subjects without exception, with no racial, gender, religious, cultural and ethnical belonging, age differences and formal legal status in various domestic state (intra-legal) systems of normative regulation of the present days.

Such all-purpose, universal, if you like it, cultural legal approach (the author’s method) gives us the opportunity of real record and realization of the rights, freedoms and interests of culture and ecology (of Nature) is a real doctrinal and legal legislative, law-realizing and law-executing – de facto – normative mechanism (ecological model and cultural means) of absolute consideration of interests of national and ethnical cultures (domestic ideas) as well as reaching rigorous and fully-fledged, real international “space” ideal of “unity in diversity” of all the nations and peoples of Asia, including those having no state-national

formations and evolutionary “mildly” includes this co-evolutionary model in the current system of international legal regulation (of the current international law).

As it was completely right and expediently said in the draft Declaration of Rights of Culture – outside culture, the existence of states and nations, and we will add, human personality and social communities and even natural and ecological communities as well as socially-oriented economies, lacks any sense.

Let the present draft INTERNATIONAL CULTURAL CONSTITUTION OF ASIA be real and democratically supported step for Asian (cultural) public, scientific, artistic, religious and civil communities, academic circles and for domestic state, municipal authorities and international institutions (communities).

Let this draft also acquire its friends and supporters in the person of gurus, scholars, spiritual supervisors, teachers of cultural and ecological practices, universities and other educational institutions, academic and non-academic figures of science, culture and art, harmonious civil initiatives and international projects not only in Asia and the Oriental states but also around the world.

At the end of this draft INTERNATIONAL CULTURAL CONSTITUTION OF ASIA I would like to recollect that this draft was born in Russia, in the Russian Federation as one of the most numerous multi-national regions and states of the Earth.

Let INTERNATIONAL CULTURAL CONSTITUTION FOR ASIA will help them, all the peoples and ethnical groups, minorities and cultural national leaders of the “majority” of the population of the RUSSIAN FEDERATION find themselves in CULTURE and CULTURAL LAW without losing herewith its

civilized and traditional cultural national and cultural state basis and perspectives of the development in the new millennium.

The Russian President Vladimir Putin once, in one of his interviews, after the official part of the conversation (microphones and video cameras out) complained that, unfortunately, there is nobody to talk to... after Mahatma Gandhi's leave from the Earth scene.

I wish you and myself that in the new century in our country and world, we could have somebody to talk to, heart-to-heart, without beating about the bush.

**Happy New Year (according to the Oriental calendar),  
and happy discoveries of the world and yourself!**

**Best regards,**

**Author**



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*Gnosce jus millennium!*

\* \* \* \*

*Автономная некоммерческая организация*

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