



Prof Dr Dr h c Timi Ecimovic and Sir Prof Dr Roger Haw



“Nature 2015”
(Anthology 3)

The digital multilingual scientific book

To Humanity!

Zg. Medosi, Korte, Slovenia, EU, December, 2015



ANSTED UNIVERSITY – The School of Environmental Sciences

Ansted Service Centre
P.O. Box 1067
10840 Penang
Malaysia

The World Philosophical Forum – WPF

Athens
Greece

The World Thinker's Panel on the Sustainable Future of Humankind

Korte 124
SI – 6310 Izola – Isola
Slovenia

Authors: Prof Dr Dr h c Timi Ecimovic and Sir Prof Dr Roger Haw

The Title: “Nature 2015” (Anthology 3) – Digital Multilingual Scientific Book

Editor: Prof Dr Dana M Barry

Publishing: MESTNA KNJIŽNICA IZOLA, Ul. Osvobodilne fronte 15., SI – 6310 Izola – Isola, Slovenia, EU, CEO Marina Hrs

CIP - Kataložni zapis o publikaciji
Narodna in univerzitetna knjižnica, Ljubljana

502.131.1(0.034.2)

Ecimovic, Timi

The Anthology. 3, Nature 2015 |Elektronski vir| / Timi Ecimovic and Roger Haw.-El. knjiga.-Izola : Mestna knjižnica, 2015

ISBN 978-961-92378-8-5 (pdf)

1. Haw, Roger B.

282432256



Prof Dr Dr h c Timi Ecimovic and Sir Prof Dr Roger Haw



**“NATURE 2015”
(Anthology 3)**

The digital multilingual scientific book

To Humanity!

Zg. Medosi, Korte, Slovenia, EU, December, 2015



P r e f i x

“Natura habet sua iura” Latin - “Nature has own laws” English – “Narava ima svoje zakone” Slovene!

To the best of our knowledge philosophy of humanity produced great thinking with God’s 10 Commandments, which Moses (1391 – 1271 BC)¹ recorded in Exodus.

God’s 10 Commandments have been very advanced thinking and lasted for over 3000 years. Creationistic part of 10 Commandments, numbers from one to four were important for the introduction of a new monotheistic religion and preservation of the achievements after introduction, even for today’s creationist. Valuable for humanity are commandments from five to ten. They are:

- 5. Honor your father and your mother.**
- 6. You shall not murder.**
- 7. You shall not commit adultery.**
- 8. You shall not steal.**
- 9. You shall not bear false witness against your neighbor.**
- 10. You shall not covet.**

We think this old philosophy is very important for the present and future of the global community of humankind and sustainability of humanity.

The Authors

¹ Moses / some authors are calculating Moses presence in 1592 or 1571 but all agree to before 1200 BC.



1. Introduction:

It is our pleasure to offer you a new book about Nature. Of course we are discussing Nature with a new understanding and meaning according to contemporary scientific research, which will be presented (as a requisite whole) in this book.

It took us many years of patience and hard work to come to this event – ending our research on Nature.

We are not ending because we have nothing to add, but it is opening new frontiers of scientific research for incoming generations of humans. Whether, they will exist or not, is not for us to say, but we hope for a sustainable future of the global community of humankind to begin during 21st century.

What we may say presently of the Homo sapiens species (within the biosphere of the requisitely holistic planet Earth) is that it has been endangered by humanity so much that it looks like destruction. Whether humans will exist or not is a question to which only the future will answer.

Since the commencement of the 20th century (with dynamic scientific discoveries without natural social responsibility of humans of that time period and presently) lots of pollution types have filled our environment of the biosphere. These include radioactivity, synthetic chemical products, transport system contaminants, war wastes, uncontrolled human population explosion wastes, agricultural wastes, genetic manipulations, and space research wastes. Also waste is generated by uncontrollable construction of countless buildings, religious centers and monuments, cities and infrastructures, ports and airfields or airports, sport facilities, schools and research facilities, and many more as stated here. However, one possible fatal mistake is that all this has been done to the detriment of Nature.

Humankind's present ruler is not human, but innovated by humans and referred here to as a "Money Master Monster."

In our opinion humanity is accumulating wrong scientific and schooling results, which are diminishing longevity and basic Nature ability – continuum of human society. Of course we think humanity has opened "Pandora's box" for self-destruction without knowing it and without knowing that it will destroy humanity and a large portion of "natural life" within our holistic planet Earth. In



the future, we hope this will never happen. Eventually our requisitely holistic planet Earth may spin as it is spinning at present and the only difference might be the different living creatures as compared to those of present. This has already happened before. Consider the extinction of the dinosaurs, etc. In our research and opinion it is happening due to purposely neglected scientific knowledge about evolution as first discussed by Charles Darwin in the 19th century.

Evolution is one of the pillars of Nature as well as the nature of the planet Earth. The evolution has put together present living beings (after large extinctions such as the end of the dinosaur era, etc.). It will also put together life forms after the Homo sapiens era - if. Of course since there will be a large impact as a result of the global community of humankind's accumulated pollution in the biosphere of the planet Earth, our holistic planet Earth will be different from the present.

In this book we discuss a new approach for a better tomorrow for the global community of humankind. Our intention is to open a large discussion among humans with the hope, to reach sustainability during the 21st century.

The sustainable future of humankind's short description is as follows: »***The Sustainable Future of Humankind is a Harmonious and Complementary Coexistence of the Global Community of Humankind and Nature and the nature of the planet Earth***«.

The philosophy within this short definition of the sustainability of the global community of humankind is the truth about Nature. There are no financial means which will allow humans to have a better tomorrow, but only the social responsibility values, culture, ethics and norms, knowledge and hard work of humans may open frontiers for the future of our descendants.

Actually our human thinking that we humans may cause the extinction of humanity, etc. is human error because we humans do not have enough power to do it. But the nature of the planet Earth will do it for a better tomorrow of the planet Earth, and humanity will remain within not remembered history² of the planet Earth.

We hope and wish that the dark era of humanity will end and a new era of sustainability of humanity will take humanity in the future during the 21st century. We wish the global community of humankind a better tomorrow with sustainability, reason, respect, justice, morality, and wisdom.

² History is recorded only by humanity! The rest of Nature has only **present – no history**.



The Authors

2. Content

1. Introduction	4
2. Content	5
3. Executive Summary	8
4. Nature 2015 (Anthology 3)	9
4.1. Nature 2015 by Prof Dr Dr h c Timi Ecimovic	9
4.2. Social Responsibility Discussion	28
4.3. Universal Upbringing and Education (In Slovene)	37
4.3.1. Univerzalna vzgoja in izobraževanje	38
4.3.2. Filozofija trajne sonaravne prihodnosti Slovenk in Slovencev	47
4.4. Philosophy of the Sustainable Future of Humankind	70
4.5. One Governing of Global Community of Humankind on the planet Earth	105
5. Guest authors contributions	154
5.1. »Systems Education for a Sustainable Planet's Sustainable Future" – Mulej, Zenko, Hrast	154
5.2. "Value Education in the Context of the Universal Education on Earth" – Kondrashin	179
5.3. "Problems of Synergetic Measurement of Sustainable Development and Sustainable Future – Mulej, Hrast, Zenko	188
5.4. "Applying the New Sciences of Networks to Planetary Agriculture" – Executive Summary – Weiler	202
6. Conclusions	205
7. Bibliography	205



3. Executive summary

On May 1st 2014 our book “Anthology 2 – 2001 – 2014” was registered and by the end of May the exclusive pack was on a USB key and in a small carton box with ribbon in colors of the Slovenian flag was prepared. Till now 49 distinguished people worldwide have received it.

On the home page www.institut-climatechange.si the digital book “Anthology 2 – 2001 – 2014” was displayed at a “Small digital library” in the form of Diogenes barrels and Diogenes drawing, 15 barrels for 15 parts of the book.

In this book as a first subject we are presenting our research on Nature. We completed research of: the requisite holism and requisitely holistic units, basic principles of Nature system and operations, Information theory of Nature, Environment Theory of Nature and a number of basic system operations including the climate change system. We feel that all mentioned research is beginning of the large research towards the truth on Nature systems operations.

Second subject: sustainability starting with sustainable development in late 1980s. We have been pioneers starting with introduction of Agenda 21 and large co-operation with the UN from the Rio Summit 1992, UN work on the sustainable development, 10 years after the Rio Summit, and the UN international conference in Johannesburg, South Africa, August – September 2002. As a result of the research results of UN work on the sustainable development, and after the Kyoto protocol we began searching for better global impact on the protection of Nature, space and environment. In September 2011 we introduced work on the sustainable future or **sustainability** of humankind,

Closely connected with the above mentioned topics is our third subject of research, which is about (Corporate and Personal) Social Responsibility. As an extension of this subject, we introduced Individual social responsibility and natural social responsibility of humans and all creatures in Nature at large and on the planet Earth. We established the forgotten and missing social quality of humans who from Nature inherited social responsibility, which has been lost during the last 200000 years of human evolution. Social responsibility is a needed quality of humans. It is one of pillars for a better tomorrow for humanity.

And of course we are promoting World citizens, World governing and Universal upbringing and education which are needed for sustainability.

We hope our contribution will end the dark era of human history and will open the door for coming era of a sustainable future or sustainability of humanity.



4. Nature 2015 (Anthology 3)

Nature 2015 is our final discussion on Nature and the anthology includes the June 2014 - December 2015 report.

4.1 Nature 2015 by Prof Dr Dr h c Timi Ecimovic

The Abstract

For the time being it is impossible to discuss how old (in human sense) Nature is. We would rather think in terms of eternity. First of all, ages exist only in the human world or human project, or human eco-sphere, the global human society, etc. Nature does not count seconds, minutes, hours, days, weeks, months, years etc. because it is always in *present*.

The basic environment for Nature is the Universe / Cosmos, where Nature is at home as a very large requisitely holistic system or entity. Universe or Cosmos as basic environment for Nature has no beginning and no end, but it is largest environment or entity known to exist for humans.

The size of Universe or Cosmos does not have importance for humans, because its composition is the sum or synergy of countless smaller requisitely holistic environments with countless numbers of smaller requisitely holistic units. For this book we would like to say that the Universe / Cosmos is the largest environment and that the smallest environment is around the subatomic particles or Higgs boson or other particles already known to humanity and those not yet discovered.

The Key words

Cosmos: Creation and Creationism: Environment: Environment theory of Nature: Evolution: Globalization: Information theory of Nature: Justice: Morality: Nature: The nature, space and environment protection: Particles: Philosophy: Pollution: Reason: Requisitely Holism, Respect: Requisitely holistic unit: Social responsibility: Sustainability: Sustainable Development. Sustainable Future: The nature of the planet Earth: Truth: Universe: Universal Education: Wisdom: World of humans planetary governing:

The Introduction



What we are discussing in this presentation is a contemporary research on Nature by larger group of researchers and scientist which is as follows:

(By ABC names) Prof Dr Alexander Chumankv, Russia; Prof Dr Alexander Makarenko, Ukraine; Dr Ang Ban Siong, Malaysia; Prof Dr Dana M. Barry, USA; Prof Dr Fidel Gutierrez Vivanco, Peru; Prof Dr Glen T Martin, USA; Prof Dr Igor Kondrashin, Russia and Greece; Prof Emeritue Dr Dr Matjaz Mulej, Slovenia; Prof Dr Negoslav P Ostojic, Serbia; Prof Emeritus Dr Raoul Weiler, Belgium; Hon Ricaardoe Di Done, Canada; Sir Prof Dr Roger B Haw, Malaysia and China; Prof Dr Shahid Siddiqi, Canada and USA; Prof Emeritus Dr Sait Kacapor, Bosnia and Herzegovina; Prof Dr Seminur Topal, Turkey; Prof Dr Timi Ecimovic, Slovenia, Prof Dr Truly Busch, Germany and many more not mentioned in this list.

Some of great contributors to our work have been as follows: Late Prof Dr Elmar Stuhler, Germany; Late Prof Dr George Pethes, Hungary; Late Prof Dr Helmut Metzner, Germany; Late Prof Dr Rashmi Mayur, USA and India; Late Hon Dr T P Amerasinghe, Sri Lanka. Thank you.

Our contribution has been to put together a grand picture for better understanding of Nature.

The most complex system of which humankind is a part is the Nature system. It is our privilege to have an opportunity and possibility to research and understand Nature's system.

We are discussing Nature as a summary of everything. There is no beginning and no end. Reason for Nature's existence is continuum. Continuum as reason is a first pillar of the Nature.

Nature provides information as well as instructions, for all system and all particular happenings, All matter from particles, elements, compounds etc. has all needed for permanent interdependence, interaction and co-operation under environmental conditions and reason of the present.

Nature is always in present and this ability is also a pillar of the Nature system. Nature's system operations are permanent and have clear reason and standard operations.

In Nature there are only successful systems, which are also pillars of Nature.



Nature has its permanent environment within an existence: Universe / Cosmos.

In our research the pillars of the Nature are:

1. Universe or Cosmos as basic environment for Nature to exist.
2. Nature as requisitely holistic great system or entity.
3. Information as integral part of all forms of matter and energy.
4. Operation principles are interdependence, interaction, co-operation synergies and anti-synergies, networking and complexity of all forms of matter and energy within requisitely holistic units of whatever size.
5. Environments from largest Universe / Cosmos to smallest are frames for Nature to exist. The quality of environments – size, externality and internality and operational qualities are opening interdependence, interaction, co-operation, synergies and anti-synergies, networking and complexity to compose present quality of requisitely holistic units.
6. The basic reason of Nature is continuum.
7. The evolution is working force and only successful systems exist (Charles Darwin 19th century). It is a pillar of Nature and the nature of the planet Earth.
8. The communication qualities as per whole system are not known to us, but one of communication system known to humanity is combination of 4 amino-acids writing and composing the gene structures.
9. Operations of Nature and within it are systemic. i. e. requisitely holistic.
10. Beginning and end or birth and death of requisitely holistic units are integration and disintegration happenings – to us known as Big-Bangs.
11. Matter and energy within Nature have countless contents depending on quality of environment and information at birth – latter operations are result of evolution or are self-governed.

We think this list is not complete and some of the established pillars may latter look ridiculous but our reason for them was to initiate future process of research for better knowledge.

In our research the pillars of Nature of the planet Earth are:

1. Requisitely holistic system of Nature within Universe / Cosmos as basic environment, Milky Way galaxy, star Sun requisitely holistic system and the planet Earth requisitely holistic system.
2. The planetary body, atmosphere and Moon as planet with one moon system.



3. The planetary operations are mirroring Nature operation with individual characteristics because of the content of the planet and qualities of planetary environments.
4. The planetary environments are external and internal on all levels but basic environments connected with life existence are: terrestrial as app. 30+% smallest, water as app 70-% of the surface and atmospheric up to 1000 kilometers altitude.
5. The planetary content as per birth (4.6 billion year ago) and including space wandering systems of matter, energy and information which collide with the planet Earth.

In our research the pillars of the Homo sapiens civilization are:

1. The reasonable number of individual representatives (male and female) with qualities for longevity of humans.
2. Sustainability or sustainable future of humankind as ***a Harmonious and Complementary Coexistence of the Global Community of Humankind and Nature and the nature of the planet Earth.***
3. Universal curricula and system of universal upbringing and education with life-long learning.
4. Re-establishment of lost quality of humans inherited from Nature – Natural social responsibility.
5. Humans as social beings need to respect life and to live with respect, reason, justice, morality, wisdom and sustainability.
6. One planet, one human civilization, one governing of global community of humankind.
7. Rethinking of present knowledge toward the knowledge on Nature.

We firmly believe that two humans know more as one and we hope to initiate the right path for humanity and a better tomorrow. More research toward right subjects will help humanity to reach longevity.

The following discussion on Nature is from “Nature and Social Responsibility”³ digital booklet published in October 2015.

“Among systemic, requisitely holistic, eco-bio centric and many more philosophical and scientific approaches we used the new science of networks and complexity, swarm research, and newest entry of integration and disintegration as Nature’s operations. We are reporting what is needed for understanding operations of Nature in general and the nature of the planet Earth. Knowledge about Nature’s operations is needed as the only possibility for

³ “Nature and Social Responsibility” digital booklet, Ecimovic, Haw and Mulej, October 2015, ISBN 978-961-92378—7-8 (pdf) displayed at www.institut-climatechange.si



longevity of humans under changing conditions for the living⁴ nature within the biosphere of the planet Earth.

Philosophy is a treasure of the Humanity. Physics and other natural sciences are great, but Humanity needs more to survive the incoming changes within the nature or biosphere of the planet Earth.

Our intention is to present contemporary research on the basics of the nature of the planet Earth and Nature in general.

The nature of the planet Earth is mirroring Nature in general but as all planets in Nature (general) – the planet Earth is a requisitely holistic⁵ unit and as such it has its individualistic characteristics. One of them is our civilization which within the current 200 years of activities is on a suicidal path, which threatens the humanity and probably large portion of the present protozoans, plants and animals to cease to exist.

Nature in general is the Universe or Cosmos as the basic environment within which Nature in general exists. Of course we think, it is in our dimension, which is the only one known to us. We do not have a proof of other dimensions existence what so ever. As our conclusion on this question we accept the present and we are looking forward to future research and new knowledge.

As the contemporary researchers we are glad to research possibilities for the understanding of new sciences as the networking and complexity, operational research, requisitely holistic thinking, eco-bio-centric thinking and philosophy, new understanding of the integration and the disintegration, complex problem solving, with intention to understand and present it to the humanity - systems and knowledge needed for better tomorrow, because we care.

But let us take it slowly and let us present our research as well as possible. Our work is a summary of many scientists' and researchers' thinking and work from earliest sources of the Knowledge – The Vedas commencing 1500 years B.C., followed with teaching and works of Confucius (551 – 479 BC) Chinese, Greek golden era of philosophy and philosophers commencing with Socrates (470 – 339 BC), Plato (427 – 347 BC), Aristotle (384 – 322 BC) and others: all of them together have been establishing humanity's knowledge for the modern world. After the dark era of humanity until the industrial revolution from 18th to 19th

⁴ »Living nature« is conditionally used because only we humans are making separation of the Nature in the living nature and "the non-living" or other Nature. There is only the Nature in general and the nature of the requisitely holistic unites like galaxies, stars, planets etc. The nature is one and everything that exist.

⁵ Requisitely holistic unit means a system with all crucial contents possible for understanding as a whole – in Nature there are: Galaxies, Stars, and Planets as per present understanding, which will change for better with more research.



century with works of Copernicus, Galileo, Leonardo da Vinci, Newton, Charles Robert Darwin (1809 – 1882) who was the first ever to understand the evolution, and many more scientists came to the 20th century with the discovery of nuclear technologies, many chemical synthetic substances, rocketry and outer space research and visits, sexual revolution (USA in sixties of 20th century) and population explosion after 1960 onward. Those are some of the revolutionary changes within the planet Earth society. From post-industrialization, two world wars, and the global economic crisis linking them, new research of post-war evolution of human society, we would like to mention as was stated in our presentation in Almaty, Kazakhstan, November 2014 on the sustainable future of humankind:

“Among the first researchers of the modern era in 1957 the British scientist **James Lovelock** in his work and later in the book *Gaia – A New Look at Life on Earth* (1979) opened new frontiers for environmental thinking and understanding of life and nature. The result of his research on the planet Earth as some living form has influenced humanity, and has been a commencement of the environmentalism. The James Lovelock work inspired **Rachel Carson**, to write the book *Silent Spring* 1962, and the establishment of the NGOs of environment protection as Greenpeace and others followed.”

And now we are in the globalization era and our present as summary of the past and it is not in its best. We think our civilization needs transformation or, better, a further evolution of the body and mind to reach new steps in evolution, which may take humanity to new frontiers and sustainability.

As a summary⁶ we⁷ shall present a short analysis which is as follows:

The present of the global community of humankind does not meet needs for longevity of the humanity.

It is a reason for this presentation to support needs for universal upbringing, education and life-long learning of coming generations of humankind.

⁶Short presentation prepared for this presentation and is from our presentation on the universal education April, 2015.

⁷Co-authors of the presentation - Prof Dr Timi Ecimovic, Slovenia, Prof Emeritus Dr Raoul Weiler, Belgium, Prof Dr Nebojsa P Ostojic, Serbia, Prof Dr Igor Kondrashin, Russia and Greece, Prof Dr Fidel Gutierrez Vivanco, Peru, Prof Dr Glen T Martin, USA, Prof Dr Dana M. Barry, USA, Sir Prof Dr Roger B Haw, Malaysia and China, Dr Ang Ban Siong, Malaysia, Prof Dr Truly Busch, Germany, Prof Emeritus Dr Sait Kacapor, Bosnia and Herzegovina, Prof Emeritus Dr Dr Matjaz Mulej, Slovenia, Hon Ricaardoe Di Done, Canada, Prof Dr Seminur Topal, Turkey, Prof Dr Alexander Chumakov, Russia, and Prof Dr Alexander Makarenko, Ukraine, as presentation on the universal education and universal wisdom curricula towards needed education of humanity for survival, sustainable future and longevity. This presentation has been put together because we care.



Many years of the research have been accumulated within two digital publications as follows:

1. “The Nature and the Requisite Holism”, Ecimovic and Mulej, ISBN 978-961-92378-3-0 (pdf), 2014 and
2. “The Anthology 2 – 2001 – 2014”, Ecimovic and Mulej, ISBN 978-961-92378-4-7 (pdf), 1370 pages, 2014.

The digital books are displayed at:

Slovenian National and University Library – NUK at portal Svarog

www.institut-climatechange.si at small digital library and

www.izo.sik.si

New understanding of Nature in general and the nature of the planet Earth are asking for a new approach to a sustainable future or sustainability of humankind. The peoples of the planet Earth, the global community of humankind, the globalization, the new technologies and past 200 year before the present have been very questionable for longevity of the humanity. With understanding of the new sciences of the networks and complexity we have been able to connect to the missing content of Nature’s operations.

With the best of our knowledge we are recommending a new approach to the upbringing, education and life-long learning – **universal** upbringing, education and life-long learning of the humanity to allow longevity based on social responsibility.

We inhabitants of the planet Earth are a part of the whole. The whole from the viewpoint of system thinking and requisitely holistic approach is the planet Earth system, which is considered here as a part of the whole of the star Sun system, which is a part of the whole of the Milky Way Galaxy system, which is a small part of the whole of the Universe as a general system.

The operational rules and techniques of the nature are not known to us for the whole of the nature. A small part of the knowledge of it is a treasure of the humanity, and we have to research and learn much more to be able to understand more about our sustainable future.



The epic song of the humanity has commenced some 200.000 year ago. From commencement via prehistoric times and civilizations' confrontations of Neanderthal man and Homo sapiens, Stone ages, great civilizations of Antiquity and times of Confucius teachings, Siddhartha Gautama Buddha philosophy, classic Greek philosophy (Socrates, Plato, Aristotle and others), birth of Judaist, Christianity and Islam religions, horrible times of medieval ages in Europe, industrialization, information, and innovations we have arrived to the globalization of today. We hope the dark ages of humanity will end, and a new era of the sustainable future of global humankind society will commence during the 3rd millennium of our times.

The nature system in large meaning from the view point of the natural sciences, environmental sciences, system thinking, operational research, complex problem solving, swarm and a case study research, new sciences of networks and complexity, and holistic or better requisitely holistic approach is the *Universe/Cosmos*.

Universe⁸ has been described as “the totality of all the things that exist; creation; the cosmos” and “the world, or earth, as the scene of human activity” and “an area, province, or sphere, as of thought or activity, regarded as a distinct, comprehensive system”.

To us the Universe has many definitions and descriptions and more, which will come with future experiences and research. We would like to mention some:

- The Universe system is the most complex system humankind could research,
- The Universe system is the environment for Nature,
- The Universe system includes totality of all things that exist,
- The Universe system is unmeasured and so immense that it is hard for humans to understand its immensity. We need new standards for research work on the universe.

The Universe system, as environment for Nature or the *basic environment*⁹ discussed concerning Nature from the quality-internal viewpoint, could have the following characteristics:

- The Universe system has no commencement and no end,
- The Universe system contains all matter, energy, information, dimensions, light, rays, powers and forces, particles, transformations and other contents not yet known to humankind,

⁸ Universe in Webster 1986

⁹ The basic environment has been first discussed at »The Environment Theory of the Nature«, Ecimovic, 2009.



- The Universe system functions are systemic: interdependences, interactions and co-operation, synergies and networking.
- The Universe system as the basic environment is environment for the ***continuum*** of Nature with all happenings, transformations, dimensions, networking, integrations, disintegrations and systemic relations.

The Universe system, from the formal viewpoint, could be seen as composition of the environments, larger and smaller ***requisitely holistic units***¹⁰, presently to us known as Universe or Cosmos, galaxies, stars, and planets systems. There is a large content of smaller energy and matter forms. Of course, it is within the present dimension, which we see, and does not exclude other dimensions not known to us at present.

The universe system is the ***basic environment***¹¹, meaning that within it, the present Nature is at home, and as such, it is a precondition for Nature's existence.

The requisitely holistic star Sun system is a part of the requisitely holistic Milky Way Galaxy system, which has 100.000.000.000+ other requisitely holistic star and planets systems and countless meteorites and other forms-systems of matter, information, and energy. All of them are moving like a top and circular movement around each other. According to **interdependences, interactions, co-operation**, resulting synergies, networking and complexity the star Sun system is moving like a top and with speed of app 800.000 km per hour circling around the center of the Milky Way Galaxy. The circular movement is the main physical characteristic of all larger and smaller forms of matter, energy and information within Nature.

Continuum

Putting the “continuum” in the center of Nature makes a huge difference in possibilities for research. The continuum is a result of the environment and its content - Nature systemic relations and operations.

Therefore, we have now the basic environment and the continuum; we have the basic requisitely holistic units, and our home the planet Earth, which is one of them. System operations networking and complexity are a result of many different happenings-processes at different requisitely holistic environments,

¹⁰ “The requisitely holistic unit” term comes from the Mulej and Kajzer (1998) »Law of Requisite Holism« as practical application within the natural sciences. As description to assist, we may say; the requisite holistic unit is the smallest but yet still understandable whole. Synergy of all crucial viewpoints is considered. In case of future reduction, the understanding is decreased.

¹¹ Basic environment has been term introduced by the Ecimovic in his book/work »Three Applications of the System Thinking«, Ecimovic, 2009.



which are environment under research. In our research the operations are result of **interdependence, interaction, co-operation, synergies, networking and complexity** of all matter, energy, information, light, rays, powers, forces, particles, dimensions and yet unknown contents of Nature.

Evolvements within the nature are the result of all matter, energy, and information permanent interdependence, interaction, co-operation, networking, complexity and resulting synergies. Nature is in only one form - “*present*”.

For humans it is possible to learn and research the past, humans may observe the present, but the future is unpredictable.

The nature of the planet Earth mirrors Nature of the rest of the Universe. Second to that, the planet Earth is a requisitely holistic unit or planet, a member of the planets of the requisitely holistic star Sun system. It is orbiting the Sun within the distance, which allows the environmental conditions allowing life to prosper. It is within the so called living belt of the Solar system. Actually the Earth’s biosphere environment has conditions suitable for life. The first life appeared on the Earth around 3.8 billion years ago. The anaerobic one-cell protozoan was the first creature, which evolved because of suitable environment conditions and happenings – movements, processes, networking and resulting synergies. All the rest of creatures in history and at present are the summary of the evolution.

The requisitely holistic planet Earth planetary system is very robust. The planetary body, at present, has an inner core of 1.500 miles in diameter composed of iron and heavy metals, an outer core of 1.400 miles, a lower mantle of 1.400 miles, upper mantle of 400 miles and the crust of 2 – 45 miles in diameter.

On the top of the crust, there are permanent dynamic changes caused by the natural powers by which the Earth’s surface has been and is shaped. The atmosphere covers, protects and completes the biosphere of the planet up to 650 miles or 1.000 kilometers, where the Exosphere is ending into the outer space. The main subsystems of the Earth are: its planetary body, its Moon, and its atmosphere. Its planetary body has 8.000 miles or 13.000 kilometers in diameter. The Earth is the fifth planet by diameter in the star Sun planetary system. The largest one is Jupiter with an eleven times longer diameter, and the smallest one is Pluto¹² with around one fifth of the Earth’s diameter.

¹² Data about the new 2 outer celestial bodies are not yet known to us; one missing planet might also have a questionable content within the present status of the Solar system. Pluto has been re-classified and is no longer recognized as a planet.



The surface of the Earth together with its atmosphere makes its biosphere, where we live and where the life has been a part of its system for more than 3.8 billion years. At that time in history the first appearance of the microbial life could be placed.

The climate change system is **provider, maker, holder and guardian** of the environment conditions within the Biosphere, and internal system of the nature of the planet Earth. It is responsible for biosphere's environmental qualities and conditions. The "living nature" is moderator of living conditions and is interdependent, interacting, and co-operating with the climate change system.

The rise of the life on the Earth reacted to conditions of the primordial surface water environment, and its physical and other contents. It took the nature of the planet Earth some 0.7 billion years to evolve the life.

Systemic qualities of Nature and the nature of the planet Earth are making basics of the realities within the existence of any planet or star system or galaxy system and material basis of the nature of the planet Earth are:

1. Planetary body,
2. Planetary moon, and
3. Atmosphere.

Discussing the environments of the planet Earth they are:

1. Water environment,
2. Land or terrestrial environment, and
3. Air or atmosphere environment.

Planetary body was discussed and planetary moon or Moon is a specific companion of the planet Earth making it within one larger system of planet and one moon.

The biosphere of the planet Earth or planetary living space, which shares all living creatures are the following environments:

The water environments:



1. Freshwater environments some 3-%, and
2. Saltwater environments some 97+%.

The Water Environments are covering a larger portion of the planetary body surface, just below 70-%.

The water cycle – please see Drawing No. 1. - makes the difference between the planet Earth and the other terrestrial planets Mars, Venus, and Mercury within the star Sun system and any star system universe wide.

The water is a part of the biosphere and has been provided at the birth and during the existence of the Earth. The outer space bodies colliding with the planet Earth contributed a large portion of the Earth's waters. The water cycle is a sub-system of the biosphere, which provides the basis of quantity, and quality of the biosphere environment. Water environment is largest and "living beings" prosper very well within it.

After the birth of the Earth, as soon as it had become cool enough, water appeared in liquid, ice and gas forms; the water cycle commenced its permanent action, evolvments.

As an environment it has excellent transport and interaction abilities, which probably together with other sub-systems: cloud formation and movements, lightening and natural electricity, assisted the birth of life.

Life appeared in aquatic environments, and it took almost two billion years for life to move from the aquatic environment into terrestrial lands. 97.3 % of the Earth's water is there in oceans, and seas, 2.1 % in glaciers, 0.6 % in aquifers, and insignificant quantities are lakes, rivers, soil moisture, and the biological life water.

Yet the water is a needed quality of the biosphere, which has been a precondition for life.

Most living creatures have between 75 and 95 % or more water content within their bodies.

The water is the main transport system within cells, tissues and the body itself. The water is the main environment for chemical processes in nature. The water is the main architect of nature, when carving mountains, lakes, rivers, and shaping the Earth's surface. Water movements and currents of oceans and seas



are result from the temperature and salinity difference, trade winds and interdependences, interactions, and co-operation of other Earth systems – gravitation, Earth movement, air movement, energy balance, Moon and Sun gravitation, etc.

Air and water are permanently interdependent, interacting and co-operating when the water changes from liquid to water vapor, which is transported by air. When temperature changes in the processes, assisted by the air particles (physical or biological), the water vapor changes into ice and liquid form and comes down to the surface as precipitation.

The mountains are water towers of the terrestrial surface, and the forest is the primary filter of water and its transporter to the underground. Rivers take water to lower altitudes and with their biological system they are secondary filters or conditioners of water. The river waters are the main transporter of mineral components from mountains and higher altitudes to lower altitudes and finally to the seas and oceans.

When waters from higher altitudes do not find their way to lower altitudes, lakes show up, and with their biological life they form the lake waters systems. Of course, lakes can have river water input and river water output, but the lake water body is placed under the level of water outtake. Lakes are the water storages at higher altitudes.

Swamps, swamp-forests and swampy areas are best biological filters of water, and they usually are placed at lower altitudes and as estuaries. At all locations where water (fresh or salty) and land meet there are the biologically richest regions.

The planet Earth matter exchange is possible due to water's active transporter role, and the activity of environment with biological richness, which helps our health by purifying the terrestrial surface waters. The underground waters transport water under the Earth's surface and provide water in water springs. There are large underground waters at deeper levels of terrestrial and ocean or seas bottom levels, which are there because of the Earth crust movements. They are underground lakes of waters rich with minerals and usually sterile.

The terrestrial surface water movement result for both the altitude and gravitation, and water has the golden ability to move downward (gravitation), and it has a leveled surface when staying. The terrestrial, biological and atmospheric waters are less than one percent of total waters on the Earth, but due to the water cycle they are an important sub-system of the biosphere.



The present global community of humankind is a major user of fresh water taken from the nature or the Biosphere and prepared for human and related consumptions. For millennia humans used water from surface sources, but with arising of the industrialization at beginning of 17th century and post-industrialization up to the present times, people stopped using surface water directly due to different status of pollution of the surface waters. With the 21st century or at the present we are using tap water at well managed human eco environments and bottled water in plastic bottles. Both sources contain quality controlled water. Of course better is tap water at well managed human eco sphere environments, and plastic bottled water is according to declared content and quality – IF.

The surface fresh waters in the biosphere of the planet Earth are polluted by global community of humankind, and trans-boundary air pollution by raining, which is a result of pollution done by the global community of humankind. As a result humans did develop strong technologies for conditioning of the fresh water, which are allowing people not to suffer from water sourced health problems. For the rest of living creatures people do not care. We are asking responsible people to revise the water status and put together a long lasting policy for prevention of the pollution by global community of humankind. It is just a question of time, when pollution in the biosphere will reach the level, which will have a strong impact for the living nature, and biosphere in general.

Human responsibility for pollution is not questionable, but whether we may do better for the biosphere or not, it is questionable.

It is a primary task for responsible people to stop environmental pollution and consequences coming from it. It is not commercial activity or could be financed with whatsoever quantity of money. The only solution is to educate people and as result of people's organized work the present pollution could come to stop!

All of us are responsible for the present status of the pollution and it is an essential goal for the life of our descendants. In reality our common knowledge needs upgrading to new universal common knowledge, which will allow people to respond correctly. With a look at the water cycle you will agree.



THE WATER CYCLE

RESERVOIRS OF AVAILABLE WATER ON EARTH		
Reservoirs	Volume(10^6 km^3)	% of total
Oceans	1350	97.3
Glaciers	29	2.1
Aquifers	8	0.6
Lakes and rivers	0.1	—
Soil moisture	0.1	—
Atmosphere	0.013	—
Living biosphere	0.001	—

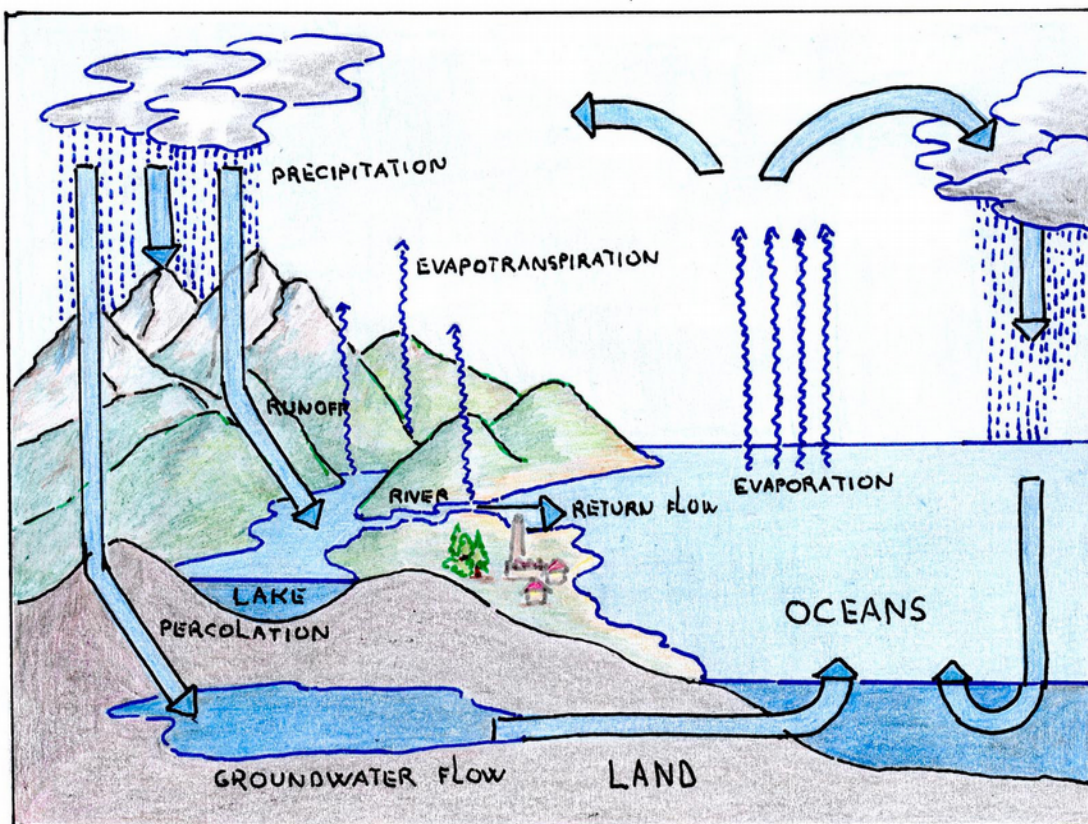




Table No 1. The water cycle drawing

The water cycle is in permanent moving quality and permanent change from water, vapor and ice forms and vice versa.

The quality of the water, within the biosphere is endangered, by activities of the global community of humankind.

The second are land or terrestrial environments which are:

1. Polar country,
2. Moderate climate country,
3. Sub-tropic country, and
4. Tropic country.

It is according to the climate characteristics.

Geographically we have another list and it is as follows:

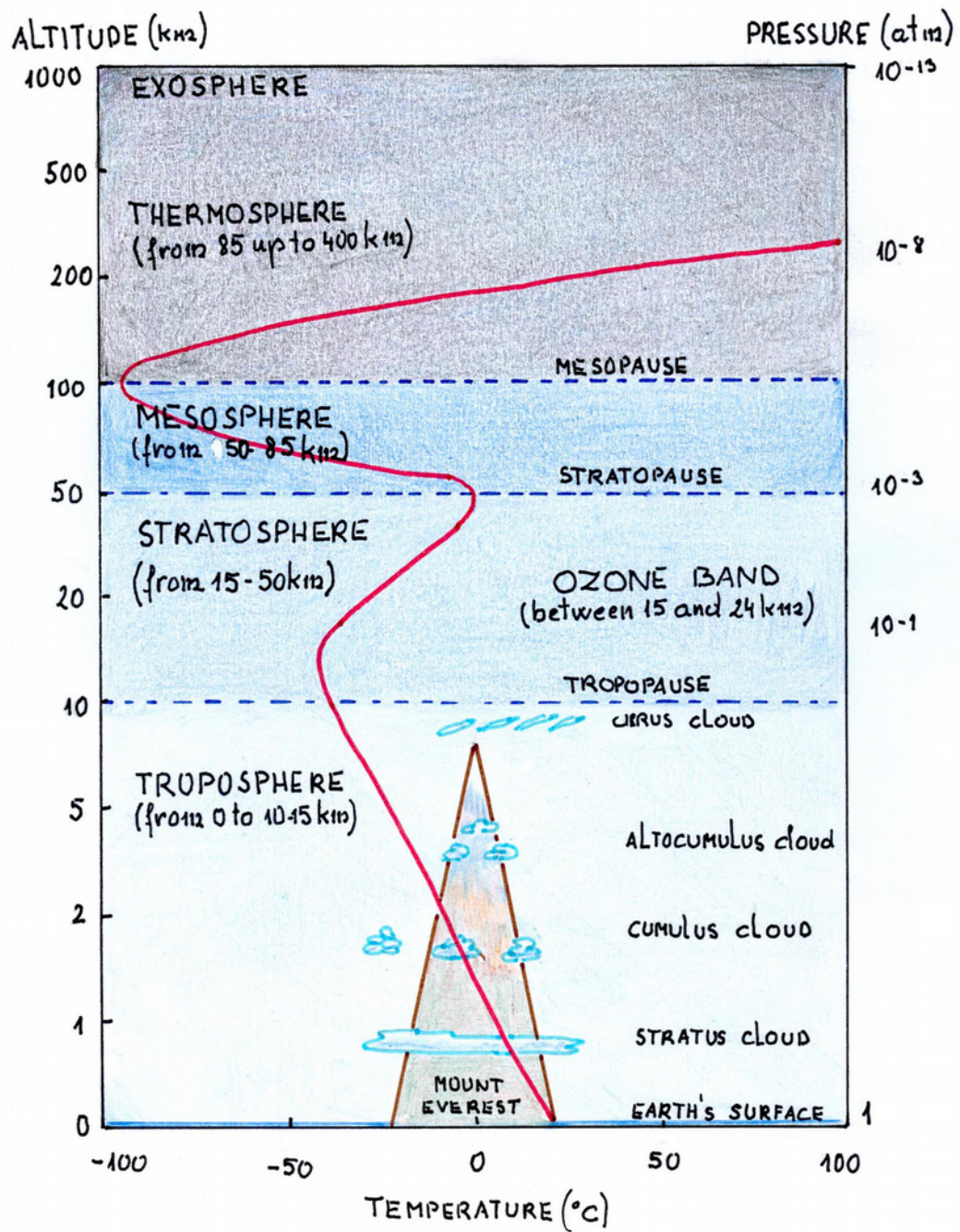
1. High mountains country,
2. Mountains country,
3. Hilly country,
4. Flat lands, and
5. Lakes, rivers and marshlands.

Biologically we have another list of the following:

1. Forest country,
2. Grass country,
3. Semi-desert and
4. Desert lands.

Of course we can discuss many special qualities of lands but here we listed the above for easy understanding.

The air environment is placed from the surface of the planet Earth body up to 1000 kilometers altitude where the atmosphere - Exosphere is ending into outer space. A large number of creatures have atmosphere as their main environment: birds, insects, mammals – bats, and countless algae and protozoans. Please see at drawing 2.



Drawing no. 2 – The Atmosphere



The present activities of the global community of humankind are endangering the quality of the air environment with pollutions like nuclear, synthetic chemical, air transport system, wars and space activities. At present in higher altitudes of the atmosphere there are lost parts of technical means from space activities up to 600000+ pieces circling around Earth. Our present does not have technology to take care of this pollution.

The difference between today and 200 years ago is due to the extreme input of our civilization's output into the biosphere such as: all sorts of waste, side-effects of nuclear etc. technologies, synthetic chemicals, transport system, human population explosion and its consequences; destruction of biosphere resulted from one-sided thinking and acting rather than requisitely holistic covering of the past and current needs of humans.

Since the end of the last glacial era (in Europe) 60.000 – 16.000 years ago the environmental conditions have been within the limits allowing the living nature to prosper. With commencement of the third millennium changes took place in the quality of environment and the social life of humanity.

Humanity is lacking an **eco-bio-centric philosophy and the knowledge on the nature of the planet Earth's operations, networking, complexity and synergies. The social responsibility of the individual representatives of humankind is among the missing qualities of the present humankind.**

“The Social Responsibility” is the individual's responsibility for impacts on humans and Nature and it is a part of Nature and could be defined as:

“The social responsibility from the natural sciences' view-point is the ability of living creatures to respond to the living environmental qualities and needs for continuum of the humans and other living beings”.

Here we shall discuss novelty among the basics of Nature – the integration and disintegration.

Integration – at Webster (1986) - integration is an integrating or being integrated.

In our research integration is the process of integrating different smaller or larger systems to equal and united system, which could be integrated to a higher level system or systems.



For instance Big-Bang is a local integration of energy or matter, which is opposite situation. It is a slow process being beginning, or fast being end of opposite integration and disintegration

For instance the integration of the human body is a long process or a whole life process, from birth to one's end of life.

For instance – the planet is integration of large different systems into a requisitely holistic unit – the planet and it is a whole life process.

And finally one more possibility - for instance – Nature in general is integration and is a permanent continuity. Integration is always a slow process of putting together new systems.

Disintegration – at Webster (1986) - disintegration is to separate into the parts or fragments; break up; disunite; or to undergo or cause to undergo a nuclear transformation as a result of radioactive decay or a nuclear reaction.

Classical case of disintegration is Big-Bang (Hawking), the energy disintegrate and the matter integrate. Disintegration is Big-Bang and integration is building new systems. Whole disintegration and integration are spontaneous happenings, which follows Nature laws and are smaller or larger end and commencement of old and new systems. It is energy and matter exchange as part of the continuum.

In our research **integration and disintegration** are permanent processes within Nature in general and the nature of the planet Earth.

With this presentation we are putting information for records and initiating further research needed for survival of humanity on the planet Earth.

Our research on the basic principles of Nature in general and nature of the planets suitable for living beings including our planet Earth is showing new principles of the nature operations. System background to all levels of our understanding of the nature is needed. It is most important to increase research on Nature in general and the nature of our planet Earth to allow Homo sapiens current civilization to understand under which conditions life on the planet Earth could exist.

Secondly it is important that we humans who are a living part of the current civilization are not able to understand new information needed for our civilization life on the planet Earth. We need to establish a new school of learning curricula and system of the universal upbringing, education and life-



long learning to use as tool for coming generations to meet challenge and living conditions in the biosphere of the planet Earth.

What we have damaged could not be repaired with short term action. It will need much longer period for Nature to evolve permanent and adequate conditions, because evolution is action and the only road for continuum of the life on the planet Earth.

We think Nature in general or Universe – Cosmos as basic environment and Nature as only a user of it, which is the story we have to research, Nature operations are systemic networking with continuum as reason, and principles of interdependence, interaction, cooperation, networking, integrations, disintegrations, synergies, anti-synergies and requisitely holism of all energy, matter, information, basic and local environments, dimensions, lights, rays, powers and forces, particles and to humanity not yet known contents.”

The Conclusions

We think humanity shall have a difficult future and we have to work as united Homo sapiens civilization towards evolutionary change of the human body and mind which is needed for positive change and sustainability.

It is a great challenge to move from national governments toward World governing of humanity within the biosphere of the planet Earth.

Humanity has no resources and knowledge to govern the planet Earth, but has to reach humanity affairs governing. The only possibility to reach humanity governing and sustainability is universal upbringing, education and life-long learning so our descendants will have knowledge for a sustainable future.

We wish you all the best with reason, respect, justice, morality, wisdom and sustainability!

4.2 Social Responsibility Discussion

Let us discuss social responsibility to be reasonable explained for the purpose of the needed knowledge for better tomorrow of future generations of humans. The discussion is from the digital booklet “Nature and Social Responsibility”, October 2015, displayed at www.institut-climatechange.si

We think the “Social Responsibility” could have the following descriptions:



- The social responsibility is inherited from Nature with the purpose to protect Nature itself and longevity of all living beings wherever in the Universe.
- The social responsibility is quality needed for continuum and longevity.
- The social responsibility is missing part of present humanity.
- Rebirth of the social responsibility could be achieved by the universal upbringing, education and life-long learning.
- The humans and other living beings practicing the social responsibility within the nature and within the global community of humankind are only possibility for preservation of humankind on the planet Earth.
- The present living humans have to reestablish the social responsibility with the aim for our descendants to survive.
- The social responsibility is among pillars of the Nature knowledge.
- The short definition of the social responsibility could be: **Nature social responsibility is a quality of living beings with ability for continuum, longevity and survival.**
- The social responsibility as a part of Nature is present throughout the whole Nature – The Universe as well as on the planet Earth.

The Social Responsibility, Nature and the nature of the planet Earth are parts of the universal, solar, global and local life of all Nature and Nature under observation.

The Social responsibility as a part of Nature - The Corporate Social Responsibility, The Individual Social Responsibility as the social responsibility of humans should have a place at school learning curricula and learning of the mother preparations for motherhood, for delivering baby, and for all universal upbringing, education and life-long learning of humans, and for humans to be responsible.

The modern education¹³ prefers narrow specialization in order to generate professionals with sufficiently deep knowledge in the selected rather narrow part of the entire humankind's knowledge. The modern practitioners seem to be the ones demanding this narrow specialization from their employees. Especially the modern neo-liberal economic theory tends to neglect any coordination and cooperation except by the so called free market. Though, data show that no laureate of the Nobel Prize for economics has provided any empirical evidence that competition works better for the entire society than cooperation. On the other hand, data about the socio-economic situation in the world show a poor and dangerous result of their concept in practice:

¹³ It is contribution by Prof Emeritus Dr Dr Matjaz Mulej till the end of page 33.



- Monopolization rather than competition is dominating the world economics,
- The share of the richest few percent is higher than ever after the global economic crisis of early 1930s,
- 85% of the current humans earn less than six USD a day,
- Incomes of managers have grown twentyfold and in banks even more, while the employees in the western countries earn no more or even less that decades ago,
- The current number of refugees is bigger than the huge 56 million victims of the 2nd world war,
- Since the USA president has proclaimed the war on terror, the number of local wars keeps growing, which means that the 3rd world war is here,
- The fourth phase of the development of the basis of competitiveness is here for the richer 15 percent: after ownership of the natural resources, investment in their better exploitation, and after the innovation phase, the affluence phase is dominating,
- The affluence phase provides for an easy and rich life, but at the same time it kills ambition to work hard in order to have everything necessary, because the real needs are covered and the fictitious needs provide some market and ruin a lot of nature,
- The global debts are nearly three times bigger than the global GDP, the Japanese ones are four times bigger, and the USA and China have close to 220% of GDP in debts, while the debts to nature recovering are not even included,
- The multinationals are governing over government, claiming even their right to be reimbursed, if they must take care of the health of nature and humans,
- As a result, the nature and the society are so badly damaged that NASA etc. project a very dangerous future: in only two decades the world population might be decimated.
- Etc.

The common denominator of all the briefed attributes of the current global economics and natural environment of humans can be seen in the lack of systemic behavior:

- Karl Ludwig von Bertalanffy (1901 – 1972) wrote very clearly that he
 - o Had created his General Systems Theory against the over-specialization,



- Sees no bright future unless humans become citizens of entire world rather than of single countries and care for the entire nature rather small pieces of it only;
 - The notion system covers holism/wholeness rather than a narrow specialization; it relates to concepts that used to be considered metaphysical rather than scientific [because science developed the narrow specialization and delimitation of single (sub-) disciplines].
- Norbert Wiener (1894 – 1964) created his Cybernetics in interdisciplinary creative cooperation;
 - Therefore, not every complex part of the real life, even less every single topic of consideration may be called a system, but only the one that is worked on in an interdisciplinary creative cooperation – of the interdependent professionals.
 - Both Bertalanffy and Wiener are poorly considered now, which causes very dangerous consequences for humankind and its natural preconditions of survival.

In the late 20th century the concept of social responsibility started to be changed *from being nice and do charity* to a much broader concept that is very close to an indirect revival of systemic behavior. In 2010 these efforts resulted in the international advisory standard ISO 26000 with its three basic notions:

- Social responsibility is defined as everyone's *responsibility* for their influences on humans and nature, i.e. on society;
- The seven basic contents are summarized in a circle, which is broken at its bottom for the concept *interdependence*,
- At the top the same circle is broken for the concept *holism*.

These three notions summarize the essence of the concepts of the (grand-) fathers of systems theory and cybernetics, briefed here earlier. What is added to their concepts is important too:

- The seven principles fortifying the mentioned three basic notions;
- The seven steps of making the systemic behavior by social responsibility the practice.

The ISO 26000s seven steps of integration of Social Responsibility - SR can be divided in two groups (author's note):

- a) Insight into the given practice:



- 1 The relationship of an organization's characteristics to SR
- 2 Understanding the SR of an organization
- 3 Practices for integrating SR throughout an organization

b) Resulting action for more SR:

- 4 Communication on SR
- 5 Enhancing credibility regarding SR
- 6 Reviewing and improving an organization's actions and practices related to SR
- 7 Voluntary initiatives for SR.

Thus, the seven principles of SR can become reality:

- 1 Accountability
- 2 Transparency
- 3 Ethical behavior (Ethical behavior is defined as: values of honesty, equity and integrity, i.e.: concern for people, and the environment and *commitment* to address the impact of its activities and decisions on stakeholders' interests.)
- 4 Respect for stakeholder interests
- 5 Respect for the rule of law
- 6 Respect for international norms of behavior
- 7 Respect for human rights.

On this basis, the humankind has a better chance of survival.

The seven core subjects cover everything essential; they are quoted in ISO 26000 (ISO, 2010): governance, management, organization; labor practices; environment; fair business practices; customers; human rights; community involvement and development. They are to be considered in interdependence and synergy based on two linking concepts: interdependence, and holism.

ISO 26000 states very correctly:

“An organization should look at the core subjects holistically, that is, it should consider all core subjects and issues, in their interdependence, rather than concentrating on a single issue. Organizations should be aware that efforts to address one issue may involve a trade-off with other issues. Particular improvements targeted at a specific issue should not affect other issues adversely or create adverse impacts on the life cycle of its products or services, on its stakeholders or on the value chain.”



This clear definition requires the concept of holism and hence the concept of holism and wholeness to be more clearly defined as many authors in systems theory and cybernetics do due to their specialization, which contains little or no education in interdisciplinary creative cooperation.

This requirement recalls and supports systemic behavior (more in Mulej et al., 2013) and hence requires any effort to meet the Mulej and Kajzer (1998) *law of requisite holism* that states:

- Holism that is restricted to one single viewpoint is fictitious and misleading, making people forget that other viewpoints explore other parts of attributes of the same reality, and their insights are complementary to the ones from ‘our’ viewpoint.
- Holism is real only, when it is total to cover totally all attributes from totally all viewpoints and totally all their synergies. This reaches beyond human capacities, even in a team’s interdisciplinary creative cooperation.
- Hence, the requisite holism lies between these two extremes. It can be defined only for every single case; authors must accept their responsibility for their choice of their selected ‘dialectical system’, i.e., their synergetic network of their selected essential viewpoints and relations and resulting synergies.

ISO 26000 is supported by the European Union (2011) as the way out from the current crisis; equal support is offered by several international organizations, including the ones of enterprises. Thus, the real humankind’s problems are the most influential and greedy individuals and their global corporations. They are ruining the entire world, including the world of their own children and grandchildren, by their big impact and lack of social responsibility, i.e. of systemic behavior. To them, the war is no problem, but a chance for profit, while the broader and more long-term consequences are left aside.

Thus, the problems of survival of humankind are hidden more in values, culture, ethics, and norms, than in scientific knowledge:

- **Education should go in the direction ‘knowledge-cum-values’ rather than knowledge alone,**
- **Practitioners should require, and get, professional with**
 - **Ethic of interdependence,**
 - **Capacity of and deep devotion to**



- **Interdisciplinary creative cooperation rather than individualism with over-specialization,**
- **The rather broad and long-term criteria of efficiency and effectiveness.**

We are discussing “Social Responsibility” from the view-points of the philosophy and the knowledge of Nature. The social responsibility we are discussing here is a novelty of understanding and at present it is not known to the most of humanity due to the evolution. But first is first and let us commence with the present

“The Present is Summary of the Past and the Future is Unpredictable”

It is hard to accept the truth. Philosophy of humankind as the main treasure of the humanity, is asking for consideration of the truth. The present of the global community of humankind as a whole of the Homo sapiens species with 7.000.000.000+ individual representatives within 200.000 year of coexistence has recently opened questions about the truth and option for long-lasting of humans within the biosphere of the planet Earth.

People of the Earth are of one kind – Homo sapiens species. There are no **races** among humans, but only different looks as per evolution within the local environment-cum-culture-nature and nurture.

Humans as species are social creatures, and are among omnivorous – meaning eating any sort of food – both animal and vegetable food. It is also part of human heritage from Nature.

Everything that was born may look like many different or similar things, but it is its individual characteristics that make the difference. At present, humankind’s global community has 7 billion+ individual members and all of them are Homo sapiens, but each and every one has his/her own characteristics.

Therefore our civilization has 7 billion+ individuals. This is important, because we have to accept reality that within the basic environment - the universe system - there are countless planets, but the planet Earth with global community of humankind is the only one, which we know and live on.



The history of humankind has covered approximately 200.000 year¹⁴. Discussing social creatures in Nature or in the nature - biosphere of the planet Earth makes it clear that humankind's history belongs to the short histories. Longer histories belong to social creatures like: ants, termites, many insects and bees, and other animals and plants.

Since the end of the last glacial era (in Europe) 60.000 – 16.000 year ago the environmental conditions have been within the limits allowing the living beings in the nature to prosper. With commencement of the third millennium changes took place in the quality of environment and the social life of humanity.

Humanity is lacking **eco-bio-centric philosophy and the knowledge on the nature of the planet Earth's operations, networking and synergies. The individual social responsibility is among the missing qualities of the present humankind.**

“The Individual Social Responsibility” is the individual's responsibility for impacts on humans and Nature, it is a part of Nature and could be defined as: *“The individual social responsibility from the natural sciences' view-point is the ability of living beings to understand and respond to the living environmental qualities and needs for continuum of the humans and other beings and species”.*

“The Social Responsibility” is everyone's responsibility for their impacts on society and Nature”.

Herewith we shall use our term “Social Responsibility”, which is a part of Nature and social creatures wherever and however also on our star system Sun and its planets together with the Earth, the planet we are living on.

We are quoting Prof Emeritus Dr Dr Matjaz Mulej in the electronic mail to “Human Wrongs Watch” on July 25th 2015 “See another proof of the need for our efforts for social responsibility as informal social behavior, based on ethics of interdependence and aimed at (requisite) holism – survival of humankind”.

Social responsibility should not be understood as a part of the Corporate Social Responsibility and any other discussed responsibility, which are as they are and herewith we are introducing the knowledge of Nature, which has not been practiced within the global community of humankind at present.

¹⁴ Interesting how history keeps data on ages of the Homo sapiens global community. From unknown commencement of the planet Earth – The Naturalist and +, 2 million year and in XIX century, in 1955 was estimates 500.000 year (Einstein). Our calculation has been based on present scientific data.



The natural social responsibility of humans as part of the natural sciences needs to be established. Rebirth of the forgotten quality of humans and other creatures within the “living nature”¹⁵ is badly needed for long-term survival of living creatures under changed environmental/living conditions within the biosphere of the planet Earth and larger.

Individual representative of Homo sapiens with social responsibility learned from his or her mother, father, school and life will try to be in harmony with the Nature of the planet Earth. The path to be followed is a path of one’s universal upbringing, education and life-long learning.

Our present has been influenced also by three social issues of recent origin, which are as follows:

The Sustainable Development – has been the outcome of the “Our Common Future” report 1987 where the definition of sustainable development was stated as follows:

“Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs”.

The Sustainable Future of Humankind – has been announced at Xiamen, China, on 25th September 2011.

The short definition is »*The Sustainable Future of Humankind is a Harmonious and Complementary Coexistence of Global Community of Humankind and the Nature of the planet Earth*«.

The Globalization is defined in the “Global Studies Encyclopaedia”, Mazour, Chumakov, and Gay, 2003:

»Globalization is amalgamation of national economies into united world system based on rapid capital movement, new informational openness of the world, technological revolution, adherence’ of the developed industrialized countries to liberalization of the movement of goods and capital, communicational integration, planetary scientific revolution, international social movements, new means of transportation, telecommunication technologies and internationalized education«.

¹⁵ The »living nature« has been a practiced term making difference between the Nature and living creatures civilizations. We think it is a misunderstanding of the truth about Nature in general and the nature of the planet Earth.



“Unfortunately¹⁶, the monopolization of the entire humankind to the benefit of one single percent must be added to the above definition; so must the level of debts that is globally close to three times of the world’s global GDP (400% in Japan, about 220% in USA and China, etc.); only 15% of humans have more than six US\$ per day, while 85% have less; 85 persons own as much as three and half billion persons combined; the nature of the planet Earth is badly damaged, natural resources are over-used and living conditions within the biosphere are changing”.

That is a frame within which global community of humankind is wandering at present.

The Conclusion

We think humans are missing Social Responsibility, which is one of the pillars of the planet Earth nature and it has an important message for humans for needed change to reach sustainability.

The survival of humans on the planet Earth depends of our descendants understanding the path they have to follow to reach sustainability.

Natural social responsibility should be a part of school curricula for Universal upbringing, education and life-long learning.

4.3. Universal upbringing and education (In Slovene)

Univerzalna vzgoja in izobraževanje in filozofija trajnostne sonaravne prihodnosti Slovenk in Slovencev.

Univerzalna vzgoja in izobraževanje ter trajnostna sonaravna prihodnost Slovenk in Slovencev je povzeta iz digitalne knjige iz julija 2015, Ećimović, ISBN 978-961-92378-5-4 (pdf), ki se nahaja na www.institut-climatechange.si

Prvo knjižico je objavil tednik Mandrač iz Izole, kateri je sledila digitalna knjižica v slovenščini in kasneje digitalna knjižica v angleščini.

Prepričani smo, da je univerzalna vzgoja, izobraževanje in vse življensko učenje naših zanamcev smer, v katero naj bi se usmerila svetovna človeška skupnost.

Uvod:

¹⁶ Statement by Prof Emeritus Dr Matjaz Mulej

V knjižici predstavljamo

1. Univerzalna vzgoja
2. Filozofija trajnosti

Prezentaciji sta v original
tekste iste vsebine.



in Slovencev.

podajamo slovenske

1.

Prof. dr., dr. h. c. Timi Ećimović,
Korte 124

SI - 6310 Izola – Isola

Telefon:++ 386 (0)5 6421360

El. pošta: timi.ecimovic@bocosoft.com

Dom. stran: www.institut-climatechange.si

»Univerzalna vzgoja in izobraževanje«

Zg. Medoši, Korte, Izola, 28. november 2015

Mednarodna konferenca za izdelavo novih ciljev in poti za izboljšanje univerzalne vzgoje, izobraževanja ter vseživljenjskega učenja svetovne človeške skupnosti, kar nujno potrebujemo za ohranitev možnosti bivanja naših otrok v trajnostni sonaravni prihodnosti.

Na poti k novem kurikulumu univerzalne vzgoje, izobraževanja in vse življenjskega učenja.

Prezentacijo v angleškem jeziku so pripravili naslednji raziskovalci: prof. dr. Timi Ećimović, Slovenija, zaslužni prof. dr. Raoul Weiler, Belgija, prof. dr. Nebojša P. Ostojić, Srbija, prof. dr. Igor Kondrashin, Rusija in Grčija, prof. dr. Fidel Gutierrez Vivanko, Peru, prof. dr. Glen T. Martin, ZDA, prof. dr. Dana M. Barry, ZDA, Sir prof. dr. Roger B Haw, Malezija in Kitajska, Datto dr. Ang Ban Siong, Malezija in Kitajska, prof. dr. Truly Busch, Nemčija, zaslužni prof. dr. Sait Kacapor, Bosna in Hercegovina, zaslužni prof. ddr. Matjaž Mulej, Slovenija, Ricaardoe Di Done, Kanada, prof. dr. Seminur Topal, Turčija, prof. dr. Alexander Chumakov, Rusija in prof. dr. Alexander Makarenko, Ukrajina,



kot predstavitev potrebnih sprememb za kurikulum univerzalne vzgoje in izobraževanja ter univerzalne modrosti, ki jih rabimo za obstoj človeštva.

Soavtorji teksta v slovenščini so: Timi in Marija Ećimović, Drago Mislej Mef in Aljoša Mislej, vsi iz območja Izole, Matjaž Mulej in Anita Hrast iz Maribora.

Uvod

Sedanost človeške svetovne skupnosti nima potrebnih vsebin, da bi se ohranila možnost obstanka človeštva v biosferi planeta Zemlja.

Z našo prezentacijo želimo podpreti potrebno univerzalno vzgojo, izobraževanje in vseživljensko učenje v prihodnosti, kar rabimo, da bi se ohranila možnost obstoja prihajajočih generacij človeštva.

Številna leta in vsebine znanstvenih in aplikativnih raziskav se nahajajo v dveh digitalnih knjigah in sicer:

3. "The Nature and the Requisite Holism" (Narava in potrebna celovitost) v angleščini, Ećimović in Mulej, ISBN 978-961-92378-3-0 (pdf), 2014 ter
4. "The Anthology 2 – 2001 – 2014" (Antologija 2 - 2001 – 2014), Ećimović in Mulej, ISBN 978-961-92378-4-7 (pdf), 1370 strani in v 27 jezikih, 2014.

Digitalni knjigi se nahajata v:

Narodni in univerzitetni knjižnici - portal SVAROG,

www.institut-climatechange.si v majhni digitalni knjižnici, in

www.izo.sik.si na domači stranici Knjižnice Izola.

Iniciativa za našo predstavitev je delo The World Philosophical Forum¹⁷ - WPF - <http://wpf-unesco.org/> - oziroma Svetovnega foruma filozofov iz Aten v Grčiji ter širše skupine znanstvenikov in raziskovalcev, od katerih je nekaj naštetih soavtorjev, ter številnih sodelavcev pri reševanju problematike trajne sonaravne prihodnosti človeštva.

V resnici predlagamo za potrebe prihodnosti človeštva nove vsebine univerzalne vzgoje, izobraževanja in vseživljenskega učenja, ki izhajajo iz izkušenj sedanjega in preteklega sistema vzgoje in izobraževanja.

¹⁷ Predsednik foruma filozofov je prof. dr. Igor Kondrashin, Rusija, dva podpredsednika sodelujoča v tej predstavitvi sta Ricaardoe Di Done iz Kanade ter prof dr Timi Ećimović, Slovenija.



“Sedanost je seštevek / sinergija preteklosti vendar prihodnosti ni možno napovedati”

Nova spoznanja o naravi na splošno in naravi našega planeta Zemlja zahtevajo nov pristop k reševanju možnosti uresničevanja trajnostne sonaravne prihodnosti človeštva. Sedanja svetovna skupnost ljudi, globalizacija, nove tehnologije in zadnjih dvesto let evolucije človeštva niso prispevali k boljšemu življenju ljudi na planetu Zemlja.

Z današnjim razumevanjem novejših znanstvenih področij, kot je mreženje in kompleksnosti ter še katera, je omogočeno spoznanje osnovnega delovanja sistemov narave.

Tako smo končno prišli do prepričanja, da kot možnost za preživetje človeštva priporočamo nov pristop k univerzalni vzgoji, izobraževanju in vseživljenske učenju celotne svetovne človeške skupnosti.

Diskusija.

Začenjamo z naravo na splošno in naravo našega planeta Zemlja.

Mi, prebivalci planeta Zemlja smo del celote. Razumevanje celote ob upoštevanju systemskega razmišljanja, mreženja, kompleksnosti in potrebne in zadostne celovitosti predstavlja planet Zemljo kot sistem, ki je del celote sistema zvezde Sonce, ki je spet del celote galaksije Mlečne poti, ki je majhni del celotnega sistema vesolja ali narave na splošno.

Načini delovanja in tehnologije oziroma tehnike narave na splošno človeštvu v celoti niso poznane in še manj jih razumemo. Mali del tega znanja je dragocena vsebina znanja ljudi in za boljše jutri rabimo veliko več znanstvenega in raziskovalnega dela, da bi razumeli možnosti za trajnostno sonaravno prihodnost človeštva.

Epska pesnitev človeštva se je začela kakih 200.000 let pred našim štetjem. Od začetka preko predzgodovinskih časov, civilizacijskih konfrontacij Homo sapiens – današnjega človeštva in civilizacije Homo sapiens neanderthalensis, kamnite dobe, velikih civilizacij antike in časov Konfucija na Kitajskem, filozofije Sidharta Guatama Budhe v Indiji, klasične grške filozofije (Sokrata, Platona, Aristotla in ostalih), groznih časov srednjega veka v Evropi, industrializacije ter informacijske in inovacijske dobe, da smo prišli do sedanje globalizacije. Upamo, da bo končana temna doba človeštva in da prihaja nova



doba trajnostne sonaravne prihodnosti človeštva, ki naj bi se začela v tretjem tisočletju našega časa.

Sistem narave v širšem pomenu ob upoštevanju naravoslovja, okoljskih ved, systemskega razmišljanja, operacijskih raziskav, reševanja kompleksnih problemov, študij slučajev, novih znanosti mreženja in kompleksnosti ter holističnega oziroma potrebne celovitosti pogleda je **vesolje ali kozmos**.

Vesolje¹⁸ opisuje Webster kot celoto vsega kar obstaja, kot kreacijo, kozmos. Svet ali Zemljo opisuje kot območje človeških aktivnosti. Območje, pokrajino, ali sfero za razmišljanje ali aktivnost pa so upoštevani kot razločen razumljiv sistem.

Za nas ima vesolje veliko definicij in opisov, ki bodo bolj znani z več raziskavami in izkušnjami. Omenjamo nekatere:

- sistem vesolja je najbolj kompleksen sistem, ki ga človeštvo lahko raziskuje,
- sistem vesolja je okolje, v katerem se nahaja narava,
- sistem vesolja vključuje vse kar obstaja,
- sistem vesolja je tako velik, da je človeštvu težko razumeti njegovo velikost (verjetno potrebujemo nove standarde za raziskave v vesolju).

Sistem vesolja, kot okolje, v katerem se nahaja narava, je **osnovno okolje**¹⁹, ki ga lahko obravnavamo kot naravo oziroma njeno vsebino in ima lahko naslednje značilnosti ali definicije:

- sistem vesolja nima ne začetka in ne konca,
- sistem vesolja vsebuje celotno snov, energijo, informacije, dimenzije, svetlobo, žarke, sile in moči, delčke, transformacije in ostale vsebine, ki jih človeštvo še ni spoznalo,
- sistem vesolja deluje sistemsko, tj. primerno celovito na osnovah medsebojne odvisnosti, medsebojnega delovanja, sodelovanja, mreženja, kompleksnosti in sinergij,

¹⁸ Vesolje v Webster 1986

¹⁹ Osnovno okolje je bilo opisano v knjigi »The Environment Theory of the Nature« (Okoljska teorija narave), Ećimović, 2009.



- sistem vesolja je osnovno okolje in je okolje za **kontinuiteto** narave ob vseh dogajanjih, transformacijah, dimenzijah, mreženju in sistemskih odvisnostih.

Sistem vesolja formalno gledano lahko opišemo ali vidimo kot kompozicijo večjih in manjših okolij ali enot primerne, tj. zadostne in potrebne celovitosti²⁰, v sedanjem času nam znanih kot galaksije, zvezde in planeti. Poleg teh je ogromna količina manjših oblik snovi in energije. To velja za sedaj nam vidno dimenzijo in ne vključuje drugih možnih dimenzij, ki jih še ne poznamo.

Sistem vesolja je **osnovno okolje**²¹ kar pomeni, da se v njem narava v splošnem pomenu počuti doma. Kot tako je osnovno okolje predpogoj za obstoj narave.

Naš sistem zvezde Sonca je del sistema galaksije Mlečne poti, ki ima več kot 100.000.000.000 drugih zvezdnih in planetnih sistemov in neskončno število manjših oblik informacij, snovi in energije. Vse skupaj se nahaja v stalnem gibanju kot vrtavka ter krožnem gibanju okrog in medseboj. Glede na medsebojno odvisnost, medsebojno delovanje, sodelovanje, seštevke sinergij, mreženje in kompleksnosti se naš zvezdni sistem Sonca vrti kot vrtavka in s hitrostjo okrog 800.000 kilometrov na uro kroži okrog centra našega galaksijskega sistema Mlečne poti. Gibanje kot vrtavka in kroženje sta pomembni značilnosti za vsa večja in manjša vesoljska telesa informacij, snovi in energije v naravi na splošno ter v naravi našega planetnega sistema Zemlje.

Kontinuiteta²².

S postavitvijo »kontinuitete« v središče narave imamo veliko večje možnosti raziskav in razumevanja. Kontinuiteta je rezultat osnovnega okolja in vsebine narave ter njenega sistemskega delovanja in evolucije.

Sedaj imamo osnovno okolje in kontinuiteto delovanja narave. Imamo osnovne enote zadostne in potrebne celovitosti in naš planet Zemljo, ki je ena od njih. Sistemsko delovanje in mreženje so rezultat številnih dogajanj in procesov v številnih posameznih enotah potrebne celovitosti, ki jih raziskujemo ali opazujemo. V naših raziskavah je evolucija rezultanta delovanja medsebojne odvisnosti, medsebojnega delovanja, sodelovanja, sinergij, mreženja in

²⁰ "The requisitely holistic unit« oziroma »enote zadostne in potrebne celovitosti" izhajajo iz opisa Mulej in Kajzer (1998) »Law of Requisite Holism« oziroma »Zakon ozadostni in potrebni celovitosti«, kot praktična aplikacija v naravoslovju. Kot opis, ki pomaga razumeti lahko rečemo, da so enote zadostne in potrebne celovitosti najmanjše možne velikosti, ki so še razumljive kot celota. Sinergija vseh važnih vsebin se upošteva. V primeru nadaljne redukcije je razumevanje celote oteženo.

²¹ Osnovno okolje je bilo opisano in uporabljeno kot termin v knjigi »Three Applications of the System Thinking« (Tri aplikacije sistemskega razmišljanja), Ećimović, 2009.

²² Kontinuiteta je osnovna značilnost narave, ki ima nešteto integracij in desintegracij.



kompleksnosti celotne snovi, energije, informacij, svetlobe, žarkov, sil in moči, delčkov, dimenzij in še človeštvu neznanih vsebin narave.

Evolucija narave je rezultanta transformacij in stalnih sprememb vse snovi, energije, informacij, medsebojnega delovanja, medsebojne odvisnosti, sodelovanja, mreženja, kompleksnosti in sinergij. Narava se nahaja samo v eni dimenziji – »**sedanjosti**«.

Narava planeta Zemlja je enaka delovanju celotne narave vesolja ali kozmosa. Tako je narava planeta Zemlja, ki je ena od enot zadostne in potrebne celovitosti, in kot taka del planetarnega sistema naše zvezde Sonca. Planet Zemlja se vrti kot vrtavka in kroži okrog Sonca na razdalji, ki je primerna za evolucijo živih bitij. Tako se nahaja v tako imenovanem območju življenja sončnega sistema. V resnici ima zemeljska biosfera dobre pogoje za evolucijo živih bitij. Primordijalno življene anaerobne enocelične življenske oblike so se pojavile pred okrog 3.8 milijardami let. Pojav enoceličnih bitij je nastal kot posledica ugodnih pogojev in klimatskih pojavov v atmosferi in oceanih Zemlje, ki so botrovali njihovem nastanku. Vse ostale oblike življenja na Zemlji so rezultanta evolucije narave in naravnih bitij.

Sistem planeta Zemlja je zelo robusten. Sedanje telo planeta ima notranji del, okrog 2.400 km širok in po sestavi iz železa in težkih kovin. Zunanji del je širok okrog 2.240 km, spodnji plašč 2.240 in zgornji plašč okrog 640 km. Skorja planeta je široka od 3.2 – 72 km.

Površje planetarne skorje se spreminja zaradi delovanja naravnih sil, ki so ga spreminjale tako v preteklosti kot tudi danes.. Atmosfera prekriva in ohranja biosfero planeta ter se končuje v zunanjem vesolju na višini okrog 1.000 kilometrov. Glavni pod-sistemi našega planeta Zemlje so: planetarno telo, mesec in atmosfera. Planetarno telo obsega 13.000 kilometrov. Zemlja je peti planet v osončju po obsegu. Največji je Jupiter, ki ima eneještokrat večji obseg kot Zemlja, najmanjši pa je Pluton, ki meri eno petino obsega Zemlje.

Površje planeta Zemlja in atmosfera omogočata obstoj biosfere, ki je okolje, v katerem se nahaja zadnjih 3.8 milijard let življenja, v katerem zadnjih nekaj več kot 200.000 let živimo tudi mi – ljudje. Pojav življenja enoceličnih anaerobnih bitij je datiran kot prvi pojav pred 3.8 milijardami let.

V biosferi se nahaja sistem klimatskih sprememb, ki **zagotavlja, oblikuje, vzdržuje in varuje** okoljske pogoje. Sistem klimatskih sprememb je pomemben del biosfere in celotnega planeta Zemlje, ki zagotavlja pogoje, katerim se vse življenske oblike prilagodijo, in s tem omogočijo lasten obstoj ter obstoj



življenja na Zemlji.

Življenje na Zemlji je moderator življenjskih pogojev in sodeluje s sistemom klimatskih sprememb, s katerim je medsebojno odvisno, medsebojno deluje, sodeluje ter ima skupno mreženje, kompleksnosti in sinergije.

Pojav življenja v biosferi Zemlje je rezultanta okoljskih pogojev v oceanskih vodah primordijalnega časa in je nastalo okrog 0.7 milijarde let po nastanku planeta Zemlja. Življenje in njegova stalnica evolucija sta prisotna v biosferi od takrat pa vse do danes.

Razlika v kvaliteti okolja biosfere med sedanostjo in pred 200 leti je v veliki količini odloženih ostankov iz naše civilizacije. Ostanki v tem času so bili vse vrste odpada in njegovih stranskih učinkov, stranski učinki uporabe tehnologij kot so nuklearne, sintetične kemijske in druge ter zaradi ekstremnega povečanja števila ljudi. Seštevek vsega ogroža kvaliteto življenjskih pogojev v biosferi in s tem ogrožamo lastni obstoj, kar je verjetno posledica egocentričnega razmišljanja in delovanja ljudi.

Današnji ljudje težko sprejemajo resnico. Filozofija človeštva, ki je glavna zakladnica človeštva, narekuje sprejem resnice kot osnovne vrednote. Sedanji način življenja človeštva, ki predstavlja več kot 7 milijard ljudi, je v času nekaj več kot 200.000 let z večjo ali manjšo koegzistenco z naravo – biosfero planeta Zemlja - danes pripeljala človeštvo pred stanje, ki ogroža obstoj človeka na planetu Zemlja.

Vsi ljudje sveta so ena rasa – Homo sapiens. Med njimi ni rasnih razlik. Obstojajo razlike v videzu, ki so nastale kot posledica evolucije v okoljih, v katerih živijo, in razlike v kulturi, naravi lokalnega okolja, prehrani in načinu življenja. Ljudje kot vrsta življenja predstavljajo socialna bitja, ki so vsejedci, kar pomeni, da jedo vse vrste hrane - živalsko in rastlinsko. Omenjeno je dediščina človeštva, ki jo je dobilo od narave.

Vse, kar se rodi, vključno z nami lahko izgleda podobno ali različno in individualne značilnosti so tiste, ki so pomembne, ki delajo razlike. V sedanosti ima človeška svetovna skupnot več kot 7 milijard individualnih predstavnikov in vsi so del vrste Homo sapiens, ampak vsak od njih ima svoje individualne značilnosti. To je pomembno in še bolj pomembno je, da se zavedamo, da je v vesolju nešteto planetov, vendar planet Zemlja je skupaj z nami – človeško svetovno skupnostjo - edini, ki ga poznamo, in na katerem živimo.



Zgodovina človeštva je stara samo nekaj več kot 200.000 let. Če upoštevamo ostale socialne vrste v naravi Zemlje, kot so termiti, mravlje, čebele, številne insekte in ostale živalske in rastlinske vrste, je naša zgodovina zelo kratka.

Po koncu zadnje ledene dobe v Evropi pred 60.000 do 16.000 leti so življenjski pogoji v biosferi Zemlje podobni in primerni za življenje in evolucijo. S prihodom tretjega tisočletja našega štetja in danes pa se življenjski pogoji spreminjajo na slabše. Mislimo, da je danes in še bolj v prihodnje že ogroženo bivanje ljudi v biosferi planeta Zemlja.

Človeštvo pogreša eko-bio-centrično razmišljanje, filozofijo in znanje o našem planetu Zemlja ter osnovah, kako deluje in omogoča evolucijo. Ljudje potrebujejo obnovitev individualne družbene odgovornosti, ki so jo imeli in dobili kot dediščino narave, vendar je danes popolnoma pozabljena.

“Individualna družbena odgovornost” je odgovornost posameznika za učinke na ljudi in naravo. Ta je del narave in lahko bi rekli: **»Individualna družbena odgovornost, izhajajoča iz naravoslovja, je sposobnost živih bitij, da se prilagodijo okoljskim življenjskim pogojem in možnostim za kontinuiteto življenja ljudi in ostalih živih bitij v biosferi planeta – v našem primeru planeta Zemlja«.**

Naravna individualna družbena odgovornost, ki je del naravoslovja, čaka na ponovno rojstvo ter upoštevanje s strani ljudi. Ponovno rojstvo te pozabljene kvalitete človeštva potrebujemo, če si želimo obstanka v naravi oziroma biosferi planeta Zemlja.

Posamezni predstavnik človeštva s svojo individualno družbeno odgovornostjo pridobljeno od staršev, sistema vzgoje in izobraževanja ter življenja naj bi poskušal živeti v harmoniji z naravo našega planeta Zemlje. Mislimo, da je pot, ki bi bila dobra, pot stalnega vse-življenjskega učenja.

Naša sedanost je rezultanta treh družbenih usmeritev in sicer:

1. **Trajnostni razvoj** je bil objavljen v poročilu »Naša skupna prihodnost« v letu 1987 v Združenih narodih. Kratka definicija bi bila: **»Trajnostni razvoj je razvoj, ki odgovarja potrebam sedanosti, ne da bi omejevali možnosti prihajajočih generacij, da pokrijejo lastne potrebe«.**
2. **Trajnostna sonaravna prihodnost**, objavljena v Xiamenski deklaraciji leta 2012 in ima kratko definicijo: **»Trajnostna sonaravna prihodnost**



človeštva je harmonično in komplementarno sožitje sistema človeške svetovne skupnosti in sistema narave planeta Zemlja».

3. **Globalizacija** je bila objavljena v enciklopediji leta 2003 in ima kratko definicijo: **»Globalizacija je zmes nacionalnih gospodarstev v združenem svetovnem sistemu osnovana na hitrem prenosu kapitala, novi odprtosti svetovnega informacijskega sistema, tehnološki revoluciji, sprejetosti razvitih industrijskih dežel do liberizacije gibanja dobrin in kapitala, integraciji komunikacij, svetovni znanstveni revoluciji, mednarodnih družbenih gibanjih, novih osnovah transporta, telekomunikacijskih tehnologij in mednarodnem izobraževanju«.**

Na žalost moramo dodati tej definiciji monopolizacijo celotnega človeštva v korist enega samega procenta ljudi. Tudi nivo zadolževanja, ki je v svetovnem merilu skoraj trikrat večji, kot je svetovni dohodek (400% na Japonskem, okrog 220% ZDA in Kitajska, in tako dalje). Samo 15% človeštva ima več kot šest dolarjev na dan, medtem ko ima 85% manj kot šest dolarjev na dan. 85 posameznikov ima več kot 3.5 milijarde ostalih ljudi. Narava planeta Zemlja je precej poškodovana, naravni viri so preveč izrabljeni in pogoji življenja v biosferi se spreminjajo.

To je okvir, v katerem se nahaja današnja svetovna človeška skupnost, ki poskuša najti pot v trajnostno sonaravno prihodnost.

Izobraževanje

Sistem vzgoje in izobraževanja naj bi omogočil razumevanje ljudi do potrebne nove evolucijske antropološke filozofije in eko-bio-centričnega razmišljanja ter znanja. Ljudje naj bi razumeli, da je njihovo biološko, družbeno in duševno življenje enotni sistem. Biološke potrebe po hrani, vodi, strehi nad glavo, delu, družbi in duševnem življenju potrebujejo razumevanje in modrost. Univerzalna modrost je integracija človeka in vesolja. Zato nsj bi vzgoja in izobraževanje omogočila pot v integracijo posameznika v družino, družbo, naravo in vesolje.

Danes ima človeštvo široko bazo podatkov in znanstvenih dosežkov, ampak na žalost večina teh nima povezave z naravo in so samo del človeških znanosti. Mislimo, da sedanost zahteva da človeštvo pretehta potrebe, vsebine in pomen znanstvenih dosežkov in jih prilagodi resnici o naravi na splošno in naravi planeta Zemlja. Za boljše jutri človeštva v naravi planeta Zemlja rabimo boljše razumevanje narave in naše sedanje družbe – svetovne človeške skupnosti.



Z uvajanjem novega kurikuluma za univerzalno vzgojo in izobraževanje, kot vse-življenskim procesom lahko pričakujemo boljše možnosti za obstoj prihajajočih generacij ljudi.

Priporočilo

V zaključku priporočamo pospešeno delo na uvajanju univerzalnega kurikuluma vzgoje in izobraževanja ljudi, ki bi imeli individualno družbeno odgovornost in sposobnosti razumevanja sedanjosti, ter tako dosegli transformacijo telesa in duha potrebno za obstoj človeštva v trtjem tisočletju.

2.

Prof. dr. dr. h. c. Timi Ećimović,
Korte 124
SI - 6310 Izola - Isola
Slovenija
Telefon: ++ 386 5 64 21 360
El. pošta:
timi.ecimovic@bocosoft.com
Dom. Str.: www.institut-climatechange.si



»Filozofija trajnostne sonaravne prihodnosti Slovenk in Slovencev«

Zg. Medoš, Korte, julija 2015

“Filozofija sonaravne trajnostne prihodnosti Slovenk in Slovencev” je prezentacija, ki jo je pripravil prof. dr. dr. h. c. Timi Ećimović²³ kot predstavitev problematike in osnova za informacijo, diskusijo ter predavanja.

²³ Prof. dr. dr. h. c. Timi Ećimović je profesor in predstojnik katedre za okoljske vede na Ansted Univerzi, BVI. Od upokojitve 2004 leta je častni doživljenski predsednik SEG Inštituta za klimatske spremembe. Bil je ustanovitelj in prvi predsednik svetovnega foruma mislecev in je aktivni član Evropske akademije znanosti in umetnosti. Za znanstveno raziskovalno delo je bil štirikrat nominiran za Nobelovo nagrado: prvič leta 2002 za 2003 – sistem klimatskih sprememb, drugič leta 2006 za 2007 - informacijska teorija narave, tretjič leta 2009 za 2010 - okoljska teorija narave in leta 2011 za leto 2012 za osnove narave, za nagrado iz fizike. 25. septembra 2011 na svečani konferenci v Xiamenu na Kitajskem je predstavil deklaracijo »Platforma svetovnih mislecev o trajnostni sonaravni prihodnosti človeštva«, ki je osnova za uresničevanje družbene metodologije in tehnologije trajnostne sonaravne prihodnosti človeštva. Že 30. januarja 2012 skupaj z 48 raziskovalci iz 22 držav je objavil digitalno knjigo »Trajnostna sonaravna prihodnost človeštva – IV, Xiamen, Kitajska in potem« v angleščini, ISBN 978-961-93136-6-4 T. Ećimović, R. Haw in ostali. Sledita poročila o izobraževanju avgusta in trajnostni sonaravni prihodnosti človeštva – korenine in sedanjost septembra 2012. Decembra 2012 je objavljena digitalna knjiga v angleščini »Trajnostna sonaravna prihodnost človeštva – V, akcijski plan«. Prosim pogledajte v digitalno referenčno knjižnico na www.institut-climatechange.si. Je neodvisen znanstvenik, mislec, globalist, predavatelj in okoljevarstvenik.



Povzetek:

Filozofija trajnostne sonaravne prihodnosti Slovenk in Slovencev predstavlja iskanje znanja in spoznavanja narave in pomena vesolja oziroma življenja. Znanje je največji dosežek sedanje globalne svetovne skupnosti, civilizacije Homo sapiensa ali »človeškega projekta« v biosferi planeta Zemlja.

Delovanje sistema klimatskih sprememb v območju biosfere Zemlje vse močnejše spreminja pogoje življenja. Mislim, da je potrebno doseči dogovor med ljudmi, ki naj bi omogočili trajnostno sonaravno prihodnost človeštva in tudi Slovenk in Slovencev v pogojih velikih sprememb, kakor v globalni človeški skupnosti, kot v življenjskem okolju oziroma biosferi.

Družbena ureditev, naloge in odgovornosti v njej potrebujejo prenovu, ki naj bi omogočila prehod sedanjega človeštva v jutrišnje trajnostno sonaravno človeštvo tretjega tisočletja.

Za uspešno spremembo bi bilo prav, da se spremenijo sedanje navade v izobraževanju in šolstvu, vsebini in etiki medsebojnih odnosov ljudi, medsebojnem spoštovanju, in odnosu do narave, ki naj bi bile osnova za dolgoročno preživetje globalne človeške skupnosti.

V diskusiji podajam sodoben znanstveni pristop k ugotavljanja in možnem usmerjanju delovanja ter akcije za lajšanje krize družbe in narave. Koncem leta 2014 ugotavljam, da se globalna človeška skupnost srečuje z družbeno krizo na področjih: energije, pitne vode, prehrane, kreditov, družbenih odnosov z 1 % uspešnih in 99 % ostalih, medsebojnega spoštovanja, etike in moralnosti, ter življenske modrosti. Za nameček je tu še kriza narave, natančneje, spreminjanje pogojev življenja v biosferi zaradi delovanja sistema klimatskih sprememb.

Spremembe biosfere zaradi delovanja sistema klimatskih sprememb lahko dolgoročno spremenijo geografijo, biologijo in življenske pogoje od za človeštvo primernih, kot so bile zadnjih 14.000 letih, do za človeštvo neprimernih pogojev.



Tako se sedanja kriza energije, pitne vode, hrane, kreditov in družbe še dodatno zapleta s krizo v biosferi Zemlje. V letu 2015 se nadaljujejo težji časi za svetovno človeško skupnost.

Družbena odgovornost korporacij in družbena odgovornost posameznika je del sedanje družbe, ki bi lahko imel veliko večji pomen, kot se sedaj misli.

Možnosti preživetja svetovne človeške skupnosti se lahko povečajo z uvajanjem družbene tehnologije »trajnostne sonaravne prihodnosti človeštva« kot nadgradnje sedanjega trajnostnega sonaravnega razvoja. To bi omogočilo večjo harmonijo življenja ljudi z naravo, kar je predpogoj preživetja in dolgoročnega sodelovanja ljudi ter narave Zemlje²⁴ oziroma biosfere ali dela, v katerem se nahaja »živa narava«²⁵ in sedanja svetovna človeška skupnost.

S pospeševanjem globalne družbene odgovornosti posameznikov bi bilo možno doseči premik v odnosu človeštva do narave in tako omogočiti nov veliki dosežek prehoda iz sedanje krize energije, pitne vode, hrane, kreditov, družbenih odnosov in biosfere, v trajnostno sonaravno prihodnost človeštva.

Trajnostna sonaravna prihodnost globalne človeške skupnosti ali harmonija naše civilizacije z naravo planeta Zemlja je opcija, da globalna človeška skupnost doseže dolgoročne možnosti preživetja na Zemlji.

Ključne besede:

Družbena odgovornost posameznikov in korporacij, filozofija, globalizacija, narava planeta Zemlja, naš skupni neprijatelj, naša civilizacija, novi pristop, sistem klimatskih sprememb, sistemsko razmišljanje, analiza in sinteza, sonaravna trajnostna prihodnost človeštva, svetovna vlada, parlament in ustava, svetovna kriza energije, pitne vode, hrane, kreditov, družbe, in narave.

Diskusija:

²⁴ Prosimo pogledajte: Ećimović in drugi: "The Sustainable (Development) Future of Mankind", 2007, na www.institut-climatechange.si; Božičnik, Ećimović, Mulej in drugi: "Sustainable Future, Requisite Holism, and Social Responsibility", 2008; Ećimović, Esposito, How, Mulej: "The Sustainable Future of Mankind III", 2010; Ećimović: "The Principia Nature – The Nature and Homo sapiens Global Community", 2011; Ećimović, Haw et al: "The Sustainable Future of Humankind – IV, Xiamen, China and after", 2012; deklaracijo "Platforma svetovnih mislecev o trajnostni sonaravni prihodnosti človeštva", 25. September 2011, ter digitalno knjigo "Trajnostna sonaravna prihodnost človeštva – V, akcijski plan", ravnotako na domači stranici www.institut-climatechange.si.

²⁵ »Živa narava« je pogojno uporabljen termin. Narava kot celota je ves čas »živa«, samo ljudje delijo naravo na živo in neživo.



Koncem leta 2008 se je pokazala realnost svetovne krize družbe globalne človeške skupnosti. K temu je pripomogla slaba administracija ZDA v razdobju 2000 – 2008. Kriza družbe ZDA in ostalih držav po svetu je dobila globalno razsežnost.²⁶

Malo ljudi se zaveda zapletenosti sedanjega položaja človeške svetovne oziroma globalne skupnosti glede sedanjih in v prihodnje prisotnih kriznih vsebin: krizi surovin, energije, pitne vode, hrane, kreditov, mira, družbe, etike in moralnosti, spoštovanja med ljudmi, in pomankanja življenske modrosti se prišteva še kriza življenskih pogojev v biosferi zaradi delovanja sistema klimatskih sprememb.

Mislim, da sem naštel glavne probleme v letu 2015 in v prihodnje.

Stanje globalne človeške skupnosti je kvalitetno obdelano v dveh prezentacijah in sicer:

- Global Future Analysis 2008 Analiza prihodnosti sveta, dokumentu Planck Foundation - sklada www.planck.org , in
- Global Resources Analysis osnutku 2008 Analiza virov sveta, osnutku dokumenta Induscorp.nl objavljeni na volumel@induscorp.nl

Obe analizi so delali odlični strokovnjaki, večinoma družboslovci, ki so izjemno prikazali stanje globalne človeške skupnosti. Mislim, da je tem analizam potrebno dodati še spremembe v biosferi in njihove vzroke.

Manjkajoči del je delovanje sistema klimatskih sprememb in posledične spremembe v biosferi, kar, mislim, da bo povzročalo resne probleme za preživetje ljudi.

Skupina entuziastov in filantropov je pred veliko leti začela delo na odpiranju možnosti vodenja svetovne človeške skupnosti v smislu svetovne vlade, parlamenta, in ustave v pogojih direktne demokracije. Veliko je bilo narejenega, vendar je še dolga pot pred nami.

Trajnostna sonaravna prihodnost človeštva.

Mislim, da trajnostna sonaravna prihodnost človeštva v smislu vsebinske družbene ali socialne tehnike ali metodologije kot nadgradnje trajnostnega sonaravnega razvoja, daje možnosti in je lahko podlaga za optimizem.²⁷ Za

²⁶ Prosimo pogledjte: Planck Foundation (www.planck.org) : Global Future Analysis, 2008, ISBN 978-94-6012-001-5, in Global Resources Analysis od Induscorp, NL; e-mail: volumel@induscorp.nl

²⁷ Prosim, pogledjte podpis 2.



uresničevanje tranzicije globalne človeške skupnosti potrebujemo integralno kompleksno razmišljanje in sodelovanje vseh subjektov.

Globalizacijska doba, ki je pred nami, ima svoje zelo zapletene vsebine, ne glede na to, ali jih ljudje vidimo in poznamo. Tako nas med drugim čaka reševanje krize 2008 in 2015 ter istočasno ugotavljanje stvarnega naravnega okvirja našega okolja (človeškega okolja oziroma okolja »človeškega projekta«²⁸ v biosferi planeta Zemlja).

Kompleksnosti situacije dodaja svoj delež še predvidevanje novih zapletov, ki imajo lahko osnove v obeh delih, v človeškem okolju in biosferi ter sinergističnih učinkih.

Poskušal bom podati širšo analizo obeh vsebin in z uporabo systemskega razmišljanja analizirati stanja in vsebine ter vse skupaj postaviti v biosfero.

Biosfera je naravno okolje, v katerem se nahaja celotna »živa narava« skupaj z našo globalno človeško skupnostjo.

Rezultati sobivanja ljudi in narave so skupaj z zapleteno krizo družbe v zadnjih letih (2008 - 2015) omogočili nove spremembe biosfere, ki ob delovanju sistema klimatskih sprememb niso koristne za človeštvo.

Prehod v globalizacijski čas ni in tudi ne bo enostaven.

Sistem klimatskih sprememb²⁹ **omogoča, zagotavlja, vzdržuje in ohranja** pogoje za obstoj »žive narave«³⁰ in ima veliko večji pomen, kot je človeštvo mislilo do sedaj. Za svoj obstoj v biosferi se živa bitja prilagajajo pogojem, ki so posledica delovanja sistema klimatskih sprememb. Izumrtju številnih življenjskih oblik so botrovale spremembe kvalitete življenjskih pogojev, katerim se izumrle življenjske oblike niso mogle prilagoditi. V naravi živijo samo uspešne oblike življenja Charles Robert Darwin (1809 – 1889) je podal še v devetnajstem stoletju.

Sistemske razmišljanje omogoča boljše spoznavanje zapletenih problemov, kot je to dano pristopom posameznih strokovnih specializiranih ved. Še posebej je to pomembno, kadar ugotavljamo procese v naravi - biosferi. Tako je mogoče

²⁸ Človeški projekt – Human project je celotna zgodovina in sedanjost človeštva v biosferi planeta Zemlja.

²⁹ Prosim pogledajte "System Thinking and Climate Change System – (Against a big "Tragedy of Commons" of all of us)", pp149 Ećimović, Mulej, Mayur in ostali, 2002, ISBN 961-236-380-3, pa še "The Climate Change System – Introduction", pp 35, Ećimović, Mulej, 2008, ISBN 978-961-91826-5-9, obe knjigi postavljeni na: www.institut-climatechange.si

³⁰ »Živa narava« uporabljam pogojno, namreč po sedanjih osnovah narava se deli na živo in neživo. V resnici tega ni. Narava je celotni sistem celotnega vesolja in Zemlja je zelo majhen del tega v katerem so vsa dogajanja »žive in nežive narave« rezultanta istih osnov.



opazovati delovanje narave Zemlje kot **medsebojno odvisnost, medsebojno delovanje in sodelovanje** vse energije, materije, informacij, svetlobe in drugih žarkov, delcev, sil in še nepoznanih vsebin narave. Vse to se dogaja v treh osnovnih okoljih: kopenskem, vodnem in atmosferskem okolju - tri osnovna okolja narave planeta Zemlja in »žive narave« na Zemlji.

Za prehod v trajnostno sonaravno prihodnost človeštva, mislim, da je potrebno, da celotno človeštvo spozna izhodiščne vsebine narave - biosfere, ker od razumevanja teh je odvisno preživetje vseh nas.

Sistemska teorija – človekovo orodje za spoznavanje klimatskih sprememb.

Sistemska teorija, sistemsko razmišljanje, analiza in sinteza kot raziskovalno orodje predstavljajo in omogočajo raziskovalcem možnosti poglobljenega tj. primerno celovitega spoznavanja pojavov, kar s klasičnimi raziskovalnimi orodji ni možno.

Ta kot raziskovalni proces omogoča opis klimatskih sprememb na razumljiv način kot ***sistem klimatskih sprememb***.

Beseda sistem ima veliko pomenov in vsebin. V tej prezentaciji sistem ni mentalna slika dogodka ali procesa raziskave, pa tudi ne običajna metoda dela. Ravno tako ni družbeno-ekonomska ali katera druga področna predstavitev, oziroma mreža sestavljna iz pojmov, ki se nekako nahajajo v skupnem procesu.

Beseda sistem v tej prezentaciji pomeni predstavitev, dogodek ali proces, ki je že v svojih podsistemi, odnosih, medsebojnih delovanjih in posledicah tako zelo zapletenega značaja, da ga je težko razumeti in še težje urejati, kontrolirati, blažiti ali nanj kako drugače vplivati.

To je vzrok, da sedanje pojave klimatskih sprememb imenujem **sistem** oziroma **sistem klimatskih sprememb**.

Če razumemo sistem in njegovo delovanje in podsisteme, nam še vedno ne pomaga veliko, ker se njegovi interni sistemi ali podcelote lahko močno razlikujejo od samega celotnega sistema po sestavi in po delovanju.

Če pogledamo kuhinjsko sol, ki je sinergija oziroma sistem dveh strupov, pitno vodo, ki je sinergija sistema dveh plinov, je neka organizacijska oblika sinergija ali sistem velikega števila vsebin, ki se lahko medsebojno zelo razlikujejo, pa se kot celota kljub temu ujemajo. Mogoče še primer hiše, ki je sinergija ali sistem,



setavljen iz številnih podsistemov opek, betona, lesa, vrat, oken, električne, vodne in drugih napeljav, itd.

Sinergije, ki izhajajo iz njihovih vsebin, omogočajo nove celostne kvalitete sistema in njegovih novih vsebin.

Torej, resnične kvalitete sistema bo lažje ugotoviti in posledično bo težave in dogodke lažje kontrolirati, če sistem vzamemo kar se da celovito in ne po posameznih delih. Temu pristopu rečemo sistemski in izhaja iz systemskega razmišljanja.

Popolno celostnost človeškega obnašanja oziroma monitoring, opazovanje, razumevanje, razmišljanje, emocijsko in duševno življenje, odločanje in delovanje, in popolna celovitost znotraj in odzunaj je običajno nemogoče doseči. Vendar posamezne discipline in gledišča ter gledišča specialistov omejujejo človeštvo na fiktivno celovitost in omogočajo le to.

To je osnova, da se uporablja Muleja in Kajzerja (1998) zakonitost potrebne in zadostne celovitosti, kot primernostni pristop.

Če to uporabimo pri sistemu klimatskih sprememb, da jih lahko razumemo kot sinergije delovanj, znanih iz fizike, kemije, biologije, zgodovine, tehnologije, ekonomije in številnih drugih ved in njihove uporabe, to pomeni, da je potrebno izbrati in sestaviti vede in gledišča, ki so potrebna in medsebojno odvisna za skupno urejanje po različnostih.

Izhajajoč iz starogrške filozofije bi bilo potrebno povezati vsa gledišča glede na njihovo medsebojno odvisnost, ali - kot bi rekli stari Grki - dialektično. Tako bi nastal dialektični sistem (Mulej, 1974, tudi v Mulej in ostali v tisku prihajajoče knjige iz 2013 in 2014).

Tako dobimo sistem, ki ni kompleks dogodkov, ampak je mentalna predstava le teh, ki jo uvajamo z namenom, da omogočimo potrebno in zadostno celovitost človeškega obnašanja in njegove potrebne in zadostne celovitosti rezultatov.

Svetovna človeške skupnost je stara 200.000 let in več ter, če pogledamo zadnjih 12.000 let ugotavljamo, da so bile v začetku manjše skupnosti raztresene v najbolj primernih okoljih, ki so omogočala varnost, pitno vodo in hrano, ter kasneje zatočišče s prostorom za vzdrževanje ognja.

Človeštvo je napredovalo od rodovne, nomadske, lovske skupnosti do antike in velikih civilizacij, grško rimskega obdobja, srednjega veka, preindustrijske,



industrijske in poindustrijske dobe, informativne družbe in današnje globalne človeške skupnosti oziroma globalnega obdobja.

Sinergija tega rezultira v sedanji kvaliteti obstoja oziroma življenja. Realnost tega so spreminjajoče se kvalitete okolja ali življenjskih pogojev v biosferi.

V resnici sta se biosfera in življensko okolje Zemlje stalno spreminjala, vendar sta bila zadnjih 12.000 let nekako uravnotežena in primerna za življenje ljudi. Spremembe zadnjih desetletij in pričakovanja v prihodnosti znajo povzročiti, da postanejo okolja manj primerna za življenje ljudi.

Narava planeta Zemlja se ohranja in vzdržuje že več kot 4.6 milijard let s številnimi vzponi in padci glede na potrebno kvaliteto življenjskih pogojev »žive narave« in ljudi. Še pred antično dobo so ljudje začeli ustvarjati svoj eko sistem. Tako so nastale številne mestne civilizacije, ki so se razvijale, cvetele in na koncu propadle. Vzemimo primer Babilona.

Babilonci so lepo živeli samo toliko časa, kolikor časa so imeli primerne okoljske pogoje. Kmalu po tem, ko so se okoljski pogoji poslabšali, padla je rodovitost kmetijskih površin in posledično prihaja do pomankanja hrane ter lakote, Babilon postane zgodovina. Ta zgodba se ponavlja in ponavlja, samo z drugimi udeleženci: Velikonočni otoki, stari Grki, Rimljani, pa vse do današnjega časa.

Koncem 20. stoletja se je kvaliteta okolja začela močneje spreminjati in s prehodom v tretje tisočletje našega časa se stvari slabšajo. Mislim, da je to ista zgodba, samo tokrat gre za globalno človeško skupnost.

Naravni sistem planeta Zemlja uporablja vse svoje systemske kvalitete in kvantitete ter prednosti sodelovanja s sončnim sistemom za potrebe svojega obstoja in zagotavljanja življenjskih pogojev za »živo naravo« in človeštvo ter dela v smislu **medsebojne odvisnosti, medsebojnega delovanja in sodelovanja** celotne energije, materije, informacij, svetlobe in drugih žarkov, delcev in še nepoznanih vsebin narave, ki jih ima na razpolago.

Mislim, da ne smemo pozabiti, da nam ob vsej svoji tehnologiji, znanju in izkušnjah ni dano, da bi spreminjali življenske pogoje celotnega sistema Zemlje, temveč se jim še vedno moramo tako kot druga živa narava primerno prilagoditi.



Zato mislim, da je pomembno, da raziščemo nam še nepoznane dele narave Zemlje in delovanja zemeljskega sistema, ki je v neprestanem delovanju 24 ur na dan, in to že več kot 4.6 milijard let. Šele takrat bomo dosegli možnost pravilnega odnosa človeške skupnosti (vseh nas) do narave planeta Zemlja, kar je eden od predpogojev obstoja vseh nas.

Biosfera planeta Zemlja ni naše igrišče in še manj naša lastnina. Ravno obratno, človeška skupnost je samo ena od civilizacij v »živi naravi« Zemlje. Poleg tega ima človeška skupnost življenski prostor na kopenskem okoljskem sistemu, ki je najmanjši od treh – kopno, voda in zrak okoljskih sistemov.

Zadnjih 200 let po industrijski dobi do globalizacijskega časa se sožitje naše civilizacije in narave planeta zemlja ne dogaja v sodelovanju, ampak si močno nasprotujeta. Še posebej, če pomislimo, kaj vse odlagamo v naše okolje.

Od začetka 20. stoletja pa do danes smo v naše okolje odložili velike količine radioaktivnih snovi, neznane (več kot 500.000 različne velikosti kosov) količine odpada po planetarnih raziskavah in aktivnostih človeštva v zemeljski orbiti, za katere niti ne vemo, kako bi jih uredili oziroma pospravili, nešteto novih sintetičnih kemijskih spojin, številne nove genetske strukture tako rastlinskega, kakor tudi živalskega sveta. Z več kot milijardo eksplozivnih motorjev dan za dnem črpamo strup v lastni zrak, ki nam zagotavlja obstoj (če koncentracija kisika pade pod 8 %, bo večina živih bitij sedanjega časa nehala obstojati). Globalno segrevanje, uničevanje ozonskega zaščitnega plašča, da ne omenjamo energetike, plastike, smeti, onesnaženja pitnih vodnih virov itd so posledice človekove dejavnosti.

Delovanje naše civilizacije se lahko prikaže tudi na drug način. Prve (znane) naselbine so nastajale pred okrog 14.000 let in so bile posledica izboljšanja življenskih pogojev ter družbenega življenja ljudi tistega časa. Prve naselbine na območju Evrope so nastajale na močvirnih območjih iz varnostnih vzrokov in so imele do 10.000 ljudi. Nastale so, ker se je z delovanjem sistema klimatskih sprememb med 60.000 in 16.000 leti pred našim štetjem končevala zadnja ledena doba. Tako so boljši življenski pogoji omogočili razvoj človeške skupnosti v Evropi in drugod. Od takrat pa do danes se življenski pogoji v biosferi niso veliko spreminjali. Nihanja so obstojala, vendar sta se »živa narava« in človeška skupnost temu sprotno prilagajali.

S povečanjem števila ljudi, ki je zadnja desetletja eksplozivno, se povečuje



količina in vpliv izpustov ter odpadkov globalne človeške skupnosti v biosfero ter črpanja surovin iz te. Mislim, da negativno delovanje odpada celotne civilizacije postaja čedalje bolj obremenilno za biosfero Zemlje. Poleg tega nihče točno ne ve, katere vse sisteme v naravi smo prizadeli in kako bodo isti v novonastalih pogojih delovali. Če govorimo o kvaliteti vode, hrane in zraka, pa mislim, da se slabša tako količinsko, kot tudi po vsebini.

Sistem klimatskih sprememb ima kot eden od sistemov v biosferi planeta Zemlja vsekakor večji pomen, kot je človeštvo mislilo ali misli. V resnici sistem klimatskih sprememb **omogoča, zagotavlja, vzdržuje, in ohranja** življenske pogoje, ki omogočajo obstoj »žive narave« in globalne človeške skupnosti v biosferi Zemlje.

»Živa narava« pa predstavlja moderatorja pogojev v biosferi.

Ljudje bi morali razumeti, da planet Zemlja ni v celoti domovanje naše civilizacije, ampak je to samo del planeta – biosfera. Ta je samo manjši del celotnega planetarnega sistema. Posledično spreminjanje pogojev v sistemu biosfere prizadeva le njo samo, planet Zemlja se še naprej vrti, tako kot prej.

Sedanje stanje biosfere planeta Zemlja, življenskih pogojev, dnevnega dogajanja in življenja ljudi globalne človeške skupnosti ter ostalih živih bitij nakazuje na znake stresa. Ta pa je posledica naporov prilagajanja na nove in spreminjajoče se življenske pogoje v biosferi Zemlje. Pri tem se moramo zavedati, da so spremembe posledica delovanja sistema klimatskih sprememb.

Po šestdesetih letih 20. stoletja postajajo spremenjeni pogoji življenja v biosferi Zemlje bolj izraziti, kot če bi bile to samo ciklične spremembe v sončnem in zemeljskem sistemu. Večinoma so to spremembe v vremenskih vzorcih. Najbolj pomembna je sprememba v ozonskem zaščitnem plašču, ki pod vplivom delovanja prostih klorovih ionov prihaja v stanje zmanjševanja zaščitnega delovanja. To je posledica sproščanja klorovih ionov iz klor-fluoro-vodikov (CFC-ji), inoviranih in komercialno uporabljenih v naši družbi s samo enim osnovnim ciljem **POVEČATI PRIDELAVO DENARJA ZA LASTNIKE KAPITALA**. Torej CFC-je smo ljudje izdelali in jih z uporabo sprostili v biosfero ter si tako začeli rezati vejo, na kateri sedimo, pravzaprav na njej živimo.

S prihodom tretjega tisočletja klimatske spremembe postajajo pomembnejše. Svet politike in znanosti se začanja deliti na dve vidni frakciji:



- prvi zagovarjajo teorijo odgovornosti ljudi za te spremembe in imajo najmočnejše zagovornike med Mednarodnim panelom za klimatske spremembe, Združenimi narodi in nacionalnimi političnimi elitami razvitih ter manj razvitih dežel sveta. Tako so si nadeli pomen uradne verzije klimatskih sprememb, ki jo s pridom uporabljajo za dodatno zbiranje denarja, s katerim pokrivajo samo svoje potrebe. Plačniki pa so seveda vsi ljudje.
- med drugimi, ki zagovarjajo vzroke klimatskih sprememb kot naravne pojave cikličnega izvora zaradi delovanja sonca in zemlje, se nahajajo znana imena znanosti in družbe. To je veliko manjša skupina znanstvenikov in modrecev.

Obe skupini osredotočata moči na ugotavljanje stanja in medsebojno kritiko. Pozitivnih rezultatov NI. Edini uspeh so priprava, podpis in uresničevanje Montrealskih protokolov, ki so ustavili, zmanjšali ali pomagali, da se zmanjša proizvodnja in uporaba CFC-jev. Če človeštvo ne bi zavrlo uporabe CFC-jev, bi imeli veliko slabše življenske pogoje od sedanjih.

Ob koncu 20. stoletja in v začetku tretjega milenija sem samostojno deloval kot raziskovalec, vendar v sodelovanju s številnimi strokovnjaki iz vseh delov človeške globalne družbe. Zbiram podatke o delovanju klimatskih sprememb, spremljam znanstveno delo in družbena gibanja v povezavi s spremembami globalne družbe. Moje osnovno znanstveno orodje je sistemska teorija, sistemsko razmišljanje, analiza in sinteza ter podatki. Po 20 letih znanstveno raziskovalnega dela sem v sodelovanju z danes že pokojnim - prof. dr. Rashmijem Mayurjem, in zaslužnim prof. dr. Matjažem Mulejem iz Univerze v Mariboru ter soavtorji objavil rezultate naših raziskav v knjigi »System Thinking and Climate Change System (Against a big »Tragedy of the Commons« of all of us)«. Na žalost je knjiga samo v angleškem jeziku, mehke platnice, 303 strani papirne verzije ter digitalna oblika CD, ISBN 961-236-380-3 2002. To je bila naša prva knjiga z vsebino o sistemski strukturi narave, sistemu klimatskih sprememb in vplivih na človeško lokalno in globalno skupnost. Pred tem smo imeli na te teme številne prezentacije po vsem svetu, večinoma na znanstvenih konferencah.

Sledili sta informacijska teorija narave leta 2006 in okoljska teorija narave leta 2009. Te tri aplikacije sistemske teorije v mojih raziskavah so bile osnova za moje nominacije za Nobelove nagrade. Prvič sem bil nominiran iz fizike leta 2003 (sistem klimatskih sprememb), drugič leta 2007 (informacijska teorija narave) in tretjič leta 2009 (okoljska teorija narave) za Nobelovo nagrado za leto 2010. Leta 2011 prvega maja sem zaključil knjigo »The Principia Nature – The



Nature and Homo sapiens Global Community« ali »Osnove narave – narava in Homo sapiens svetovna skupnost«, mehke platnice, tiskana knjiga in CD, T Ecimovic, ISBN 978-961-92786-7-3, za katero so me nominirali četrtič za Nobelovo nagrado iz fizike v letu 2012. Vse te raziskave vodijo v smeri spoznavanja narave in družbe ter odpiranju trajne sonaravne prihodnosti človešta.

Namreč sem zagovornik iskanja rešitev in ne samo kritiziranja. Rešitve pa zahtevajo znanje in njegovo aplikacijo, zato tudi njim naklonjene vrednote.

V mojih raziskavah ima filozofija pomen iskanja znanja in razumevanja narave, vesolja in življenja. Menim, da je okoljska teorija narave začetek iskanja osnov narave, ki se začne z okoljem v smislu **»osnovnega okolja narave«**. ***Tako je vesolje ali kozmos izhodišče obstoja narave oziroma osnovno okolje narave.***

Predstavil bi rad dve opazovalni raziskavi in sicer: ***teorijo okolja narave in informacijsko teorijo narave.***

Lokalne ali krajevne skupnosti, ki so ena od osnovnih oblik življenja ljudi, predstavljajo nešteto oblik individualnih življenskih vsebin in načinov življenja posameznikov ter družin. Večina vsebin izhaja iz porekla ljudi, ki živijo v krajevni skupnosti. Ostala določila so značilnosti narave in okolja, znotraj katerih se nahaja krajevna skupnost. Tem sledijo geografske, biološke, fizične, kemijske in zgodovinske vsebine, značilne za krajevno skupnost. Skupne vsebine in družba so določene z dogodki, ki si sledijo dan za dnem, in življenja ljudi v krajevni skupnosti. Vsi mi živimo v krajevni skupnosti, vendar zelo malo razumemo individualnost te. Nepregledna množica krajevnih skupnosti na Zemlji predstavlja nešteto množico individualnih oblik skupnega življenja ljudi. Poleg družine v ožjem in širšem pomenu je krajevna skupnost še edina značilnost sedanjega življenja ljudi v biosferi planeta Zemlja.

Ni težko opaziti podobnosti med zvezdami, planeti, galaksijami in ostalimi oblikami energije in materije v naravi z zgoraj opisanimi oblikami življenja ljudi in vesoljem. Tako kot redko razumemo individualnost krajevnih skupnosti, tako še manj lahko, ali sploh ne, razumemo individualnosti energije in materije, galaksij, zvezd in njihovih planetov, planeta Zemlja ter samega vesolja. Razumevanje otežkoča nepreštevna množica planetov v sosesčini zvezdnega sistema Sonca v naši galaksiji. Za še težje dožemanje doprinese še nepreštevnejše število galaksij, zvezd in planetov ter energije in materije celotnega vesolja. Da to še bolj zapletemo, naj dodam, da je to, kar mi



razumemo kot VESOLJE, samo zelo majhen delček celotnega Vesolja.

Narava, poreklo Sonca in Zemlje, življenja na Zemlji ter nas samih LJUDI predstavlja delček skupne celote, ki jo imenujemo NARAVA. Mislim, da ni mogoče odgovoriti na vsa vprašanja o naravi. Toda ravno tako mislim, da na nekatera vprašanja moramo poiskati odgovore za dobrobit filozofije in razumevanja življenja ter celotnega okolja, v katerem se nahajamo. Sedanja znanost potrebuje evolutivni razvoj, da bi imela možnost odgovoriti na številna vprašanja o naravi. Zaradi tega sem v to predstavitev mojih raziskav vključil teorijo okolja narave, informacijsko teorijo narave in sistem klimatskih sprememb. Postali naj bi del osnov za napredek filozofije, življenja, in znanosti v prihodnje. Moj končni cilj je trajnostna sonaravna prihodnost naših zanamcev.

Informacijska teorija narave je bila objavljena v moji knjigi »The Information Theory of the Nature, and« v letu 2006, mehke platnice 208 strani papirne verzije knjige ter digitalna oblika CD-ja, ISBN 961-91826-1-8. Sedaj bi rad predstavil moje, pred kratkim zaključene raziskave okoljske teorije narave, ki odpirajo nove horizonte za raziskave in razumevanje filozofije in znanja o naravi. V resnici je to teorija, ki postavlja okolje kot osnovo narave, oziroma njenega obstoja in tako odpira možnosti za nove raziskave ter spoznanja o naravi.

Okoljska teorija narave postavlja okolje kot predpogoj ali osnovo za obstoj česarkoli. »Osnovno okolje« narave je vesolje ali kozmos. Narava obstaja znotraj osnovnega okolja v neštetih oblikah, dimenzijah in vsebinah celotne energije, materije, informacij, sil, svetlobnih in drugih žarkov, atomov in delcev materije ter ostalih še nepoznanih vsebinah narave. ***Medsebojna odvisnost, medsebojno delovanje in sodelovanje*** vseh teh je narava. Začetek ali konec osnovnega okolja ne obstaja, temveč je ***»trajnostno nadaljevanje«*** narave vzrok vseh dogodkov, sprememb, transformacij in tranzicij, vseh vsebin narave. Osnovno okolje narave (vesolje ali kozmos) je potrebno korektno definirati. Iz systemskega razmišljanja izhaja del tega, kar določa trajnostno nadaljevanje kot osnovo obstoja naravnega okolja in narave same, torej nima začetka ali konca, temveč je v ospredju ***trajnostno nadaljevanje narave***³¹.

Sedanje zmožnosti ljudi, filozofije in znanja ne omogočajo enostavnega razumevanja razsežnosti osnovnega okolja narave vesolja ali kozmosa. Sedanje znanstvene metode in tehnike ne omogočajo ugotavljanja razsežnosti vesolja.

³¹ »Trajnostno nadaljevanje narave« ali po angleško »continuum« je pomembna novela te prezentacije.



Imamo pa znanje in tehniko, ki nam omogočata formalno in ne vsebinsko definiranje soseščine Zemlje, Sonca, naše galaksije in vesoljske soseščine. Naše zmogljivosti so limitirane s tehniko in metodami raziskav. Za razumevanje dimenzionalnosti vesolja in narave imamo tudi limitirane možnosti sedanjega znastvenega jezika matematike, ki naj bi doživel prenovu, potrebno za raziskave v prihodnosti. Zelo uspešno smo spoznali veliki pok, črne luknje, vidno in nevidno materijo, delce, teorije strun in druge briljantne dosežke vrhunskih raziskovalcev do sedaj, vendar nam ni bilo dano narediti prave definicije osnovnega okolja narave – vesolja ali kozmosa.

S postavitvijo »trajnostnega nadaljevanja« v osrčje znanja o naravi se odpirajo nove možnosti za spoznavanje filozofije in resnice.

Tako imamo sedaj osnovno okolje in trajnostno nadaljevanje, imamo medsebojno odvisnost, medsebojno delovanje in sodelovanje vse energije, materije, informacij, dimenzij, svetlobe in drugih žarkov, sil, delcev in še nepoznanih vsebin narave. Mislim, da sedaj rabimo definicije oziroma odgovore na nekatera vprašanja, kot jih recimo povzema informacijska teorija narave.

Sedanje razumevanje narave je posledica evolucije človeštva in je staro, kot je staro človeštvo okrog: 200.000 let. Prej sem omenil knjigo o informacijski teoriji narave in mislim, da sem razumljivo podal okoljsko teorijo narave. Novela raziskav ob informacijski teoriji narave je bila raziskava besede in pomena informacije. Sistemsko razmišljanje, filozofija in znanje nam omogočajo predstavitev informacije kot sistema/spleta lastnosti, količin, kvalitete, odnosov, navodil in še česa: vse energije, materije, informacij, svetlobe in ostalih žarkov, sil, delcev in dimenzij ter še nepoznanih vsebin narave pod predpostavko medsebojnih odvisnosti, medsebojnih delovanj in sodelovanja. Vse to skupaj je narava ali sistem narave.

Mislim, da se ob pretvorbi materije in energije istočasno oblikuje tudi osnovna informacija, ki se preoblikuje simultano ter glede na novo nastale vsebine večinoma iz okolja, v katerem se pretvorba dogaja. Nova informacija materije ali energije je podobna genetskemu kodu v »živi naravi«, in je definicija kvalitete, kvantitete, možnosti in sposobnosti nadaljnega sodelovanja, delovanja in odvisnosti ter evolucije. Nova informacija nastaja simultano ob pretvorbi, ki se v razmerah sistema ozadja narave lahko razume kot stalno spreminjajoča se skladno s spremembami vsebine in okolja. Tako je omogočena osnovna funkcija narave - trajnostno nadaljevanje. S trajnostnim nadaljevanjem se dograjujejo vsebine in kvalitete sistema narave.



Pomembno je sistemsko ozadje, sistemske/celostne vsebine sistema narave.

Sistem narave je najbolj sestavljen/zapleten sistem/celota sploh, je sistem, ki naj bi ga razumeli kot sestavljeno vsebino in ne kot mentalno sliko v možganih živih bitij.

To je še bolj pomembno, kadar razmišljamo o resničnem poteku dogodkov ali operacijskih lastnostih sistema. V tem se namreč nahaja osnova znanja o sistemskih vsebinah.

Tako prihaja v ospredje delovanja sistema njegova stabilnost.

Vsekakor je za stabilnost sistema potrebna stabilnost vseh podsistemov znotraj opazovanega sistema/celote/enote ter stabilnost odnosov opazovanega sistema z zunanjimi oziroma eksternimi sistemi.

Kadarkoli se katerikoli interni podsistem v operacijskem smislu odmakne od običajnega delovanja, pride do spremembe delovanja celotnega sistema.

Poleg tega se pri spremembah eksternih sistemov ravno tako izgubi stabilnost opazovanega sistema.

Za moja razmišljanja je bila pomembna ugotovitev, da se takrat, kadar opazovani sistem izgubi stabilnost, dogajajo nepredvidljive vsebine. Tako ni mogoče predvideti, v katero smer se bo podal sistem, ki je iz kateregakoli vzroka izgubil stabilnost.

Na primer: po velikem poku (Hawking), ki je bil dogodek, ki je povzročil oblikovanje našega dela vesolja, je prišlo do »velikega« (samo relativno) preoblikovanja energije in materije. Tako so nastale zvezde in galaksije ter naša zvezda Sonce. Sonce je evoluiralo planete in ostale dele sončevega sistema. Istočasno s preoblikovanjem se je simultano problikovala in nastajala informacija, ki omogoča sistemsko trajnostno nadaljevanje celotnega ali posameznih delov sistema in tako naprej.

Mislim, da se informacija preoblikuje glede na značilnosti okolja, v katerem se dogaja preoblikovanje, ter značilnostih udeleženih vsebin. Ob tem se tudi okoljske značilnosti spreminjajo. Končno, pred kakimi 4.560.000.000 leti je zvezda Sonce oblikovala svoj planetni sistem in naš planet Zemljo. Na ta način ima vsak del »velikega« sistema zvezde Sonce svojo informacijo, ki omogoča trajnostno nadaljevanje. Mislim, da imamo na ta način nove možnosti raziskav vsebine sistema narave.



Z namenom, da bi lahko pripeljal to diskusijo do konca, mislim, da rabimo diskusijo o času. Poskusil bom podati kratko diskusijo o času.

»Čas« je dimenzija človeške imaginacije, ki je nastala v prazgodovini človeštva. Mi ljudje imamo bogato zgodovino uporabe časa. V praksi vsakodnevnega življenja bi si bilo težko zamisliti življenje brez uporabe časa. Tudi v filozofiji in znanosti ima čas pomembno mesto.

Z opazovanjem narave lahko ugotovimo, da narava nima pojma časa za svojo dimenzijo. Za nas ljudi, ki smo vajeni uporabe dimenzije časa, je videti, kot da bi si narava vzela toliko časa, kolikor ga potrebuje.

Trajnostno preoblikovanje poteka in narava se nahaja v sedanjosti kot edini dimenziji.

Narava je vedno in samo v sedanjosti.

Glede na sistemsko ozadje narave se dogajanja nahajajo v eni možni dimenziji – večdimenzijski evoluciji naprej. Smer evolucije ni predvidljiva – se dogaja.

Mi ljudje lahko raziskujemo, ali se učimo o naši preteklosti in preteklosti nam dosegljive narave, lahko opazujemo sedanjost, ne moremo pa predvideti prihodnosti. Prihodnosti ni mogoče predvideti – se dogodi.

Mislim, da je »čas« imaginarna dimenzija naše človeške civilizacije, ki je zelo uporabna za naš način življenja, razmišljanja, diskusij, raziskav itd.

Narava nima dimenzije »časa«. Dogajanja v naravi omogočajo informacije, medsebojno delovanje, medsebojna odvisnost in sodelovanje vse energije, materije, informacij, dimenzij, svetlobe in drugih žarkov, sil, delcev in nam še neznanih vsebin narave ter se nahaja samo v sedanjosti.

Sistemske kvalitete in ozadja ter človeško raumevanje na osnovah potrebno in zadosti celostne vsebine pristopa ljudi (Mulej M., Kajzer S. 1998, bazirano na konceptu »dialektičnega sistema« kot omrežja vseh potrebnih gledišč po Muleju M., 1974) omogočajo sistemske kvalitete in okolje, znotraj katerega je potrebna celostna vsebina in celovitost narave obstaja v sedanjosti. Ta je mogoča (za naše razumevanje) ali ne. Vsekakor je to trajnostno nadaljevanje, če mi to hočemo ali ne.

Okoljske definicije:



1. **Osnovno okolje** (vesolje ali kozmos) je okolje, znotraj katerega narava obstaja kot **trajnostno nadaljevanje** vse energije, materije, informacij, svetlobe in ostalih žarkov, delcev, dimenzij, sil ter nam še nepoznanih vsebin narave. Osnovno okolje (vesolje ali kozmos) nima začetka ali konca, ampak vsebuje neštete oblike trajnostnega nadaljevanja energije, materije in informacij, transformacij, dimenzij in sistemov ter je samo sistem ali narava.
2. Znotraj osnovnega okolja (vesolja ali kozmosa) se nahajajo številne oblike energije, materije in informacij, večjih in manjših rasežnosti, kot sistemi oziroma spleti zvezd, galaksij in drugih. Med njimi so posamezne zvezde take, kot je naša zvezda Sonce.
3. Osnovno okolje (vesolje ali kozmos) kot sistem/splet/celota omogoča medsebojno delovanje, medsebojno odvisnost in sodelovanje vse energije, materije, informacij, svetlobe in drugih žarkov, delcev, dimenzij, sil in še nam neznanih vsebin narave. Posledično ima vsak ali posamezen sistem, ki ga opazujemo - veliki ali mali pok, vidno ali nevidno materijo, črne luknje, galaksije, zvezdne sisteme ter vse ostale oblike sistemov znotraj osnovnega okolja - svoje vsebine ali značilnosti, ki so njihove in so ločljive.
4. Okolje zvezdnega sistema je posamezna zvezda s svojim notranjim in zunanjim okoljem ali sistemi.
5. Okolje posameznega planeta je del okolja sistema posamezne zvezde in ima svoje notranje in zunanje okolje ali sisteme.
6. Okolje posamezne zvezde Sonca je del okolja naše galaksije, ki vsebuje 100.000.000.000 in več zvezd in ostalih oblik sistemov energije in materije. Vse oblike se gibajo kot vrtavka in cirkularno okrog središčnih sistemov vidne ali nevidne materije ali energije. Glede na medsebojno odvisnost, medsebojno delovanje in sodelovanje se zvezdni sistem Sonca vrti kot vrtavka in s hitrostjo okrog 800.000 kilometrov na uro okrog središča naše galaksije. Krožno gibanje je osnovna fizikalna lastnost vseh velikih in manjših sistemov materije in energije znotraj narave.
7. Okolje planeta Zemlja je eno od osmih planetarnih okolij sončnega sistema in je edino okolje planeta, ki ima okoljske pogoje primerne za pojav »žive narave«. Zemljina biosfera ima tri osnovna okolja: kopno, morja in oceane ter atmosfero.
8. »Živa narava« okolja planeta Zemlja oziroma biosfera vsebuje ogromno število živih bitij, združb in civilizacij, med katerimi je tudi naša civilizacija Homo sapiens. Vse skupaj si delijo okolje biosfere, ki je majhen del sistema okolja planeta Zemlja oziroma površja kopenskega, celotnega vodnega in nižjih delov atmosferskega okolja. Po sistemski



- vsebin in delovanju predstavlja moderatorja življenskih in ostalih pogojev v biosferi.
9. Naša človeška civilizacija ima svoje globalno okolje različnih območij in značilnosti. V tretjem tisočletju prevladujejo mesta, več milijonska in manjša mestna okolja, ki jih je ustvaril človek. Poleg teh imamo še posamezna območja različnih dejavnosti, kot so: kmetijstvo, gozdarstvo, industrija, šolstvo, šport, zdravstvo, varovanje, obramba in vojska, transport in transportna sredstva in druga. V letu 2007 je bilo za potrebe človekovega življenskega okolja na območju evropske skupnosti 17 % celotnega območja zasedeno in odvzeto naravi in naravnim procesom.
 10. Življenski prostor živih bitij lahko delimo na notranji in zunanji. Tipično notranje okolje je na primer sistem krvi in ožilja človeka, v katerem se nahajajo krvna plazma, celice in ostale vsebine. Zunanje človekovo okolje tvorijo družina, stanovanjski prostor, lokalna skupnost, itd. Vendar vse to so le deli celotnega internega okolja biosfere.
 11. Okolja, ustvarjena s človeško roko, imajo ravno tako notranja in zunanja okolja. Na primer, avtomobili imajo eksplozivni motor kot del notranjega okolja in ceste ter parkirišča kot del zunanjega okolja.

V uporabi je veliko različnih besed in pojmov o okolju, ki izhajajo iz vsebine ali oblike okolja. Zato mislim, da bi bilo potrebno te uskladiti ali natančneje definirati.

Mislim, da je na tem mestu prav, da se dotaknem pojma okoljskih ved ali znanosti. Mislim, da bi bilo najbolj primerno, da je osnovna okoljska znanost definirana v povezavi z osnovami narave: osnovnim okoljem in ostalimi pojavi, ki mu sledijo. Tako naj bi se knjiga filozofije fizike začela z osnovnim okoljem, okoljskimi vedami in vesoljem oziroma kozmosom.

Tako tukaj priporočam naslednje:

1. Naj se pretehta pravilnost uporabe sedanjih pojmov v povezavi z okoljem.
2. Uvajanje systemskega razmišljanja pri uporabi pojmov okolja.
3. Uvajanje okoljskih znanosti kot del pristopa k znanstvenemu delu naše civilizacije pri raziskavah osnovnih izhodišč narave.
4. Uporabo systemskega razmišljanja kot raziskovalnega orodja. Mislim, da bi bila primerna skupna uporaba systemske teorije s potrebno in zadosti celotno vsebino, kot je dialektična teorija sistemov prof. dr. (ekonomije) in dr. (upravljanja inovacij) Matjaža Muleja pri systemskih teorijah o naravi, kot so teorije kompleksnosti, kaosa in druge, ki bi omogočile potrebno in zadostno celovitost razumevanja, definiranja in preciznosti elaboracije po delih in glediščih.



Vendar, vrnimo se na osnovno temo - filozofija trajnostne sonaravne prihodnosti človeštva.

Človeška globalna skupnost je sestavljena iz zapletenih odnosov, sistemov in značilnosti, ki jih lahko povzamem na naslednji način:

- človeško okolje oziroma človeška eko sfera, ki nima veliko skupnega z ostalo živo naravo,
- »Homo urbanus«³² oziroma mestni človek, ki bo dosegel po predvidevanjih vrhunec po številu pripadnikov oziroma okrog 80 % od celotne človeške populacije že v letu 2035. V istem mestnem okolju se nahaja še Homo slumus³³. Okolje mestnih ljudi so večmilijonska mesta, megapolisi in ostala mesta, ki po življenskih pogojih predstavljajo neprimerna okolja za življenje. Tako sinergistično delovanje med živimi bitji in okoljem omogoča procese prilagajanja, ki še naprej oddaljujejo človeško svetovno skupnost od biosfere Zemlje,
- Etika/moralnost, znanje, šolstvo, vzgoja, življenske navade, življenska modrost in še kaj se primerno okolju spreminjajo. Nastajajo nove vsebine, ki so v resnici primerne človeškemu okolju in so kot take drugačne ali si celo nasprotujejo z »živo naravo« biosfere. Pojavljajo se nove tehnologije in tehnična znanja, ki lahko celo ogrozijo celotno svetovno skupnost. Prihaja do nuklearnih znanj in tehnologij, za katere bi bilo najbolje, da so ostale zaklenjene za laboratorijskimi vrati. Po letu 1900 in do danes je človek onesnažil biosfero za naslednjih 2.000.000 let in več z dodatnimi nuklearnimi radiacijami. Sledi več-milijonska množica – nihče več ne ve koliko – sintetičnih kemičnih spojin, ki v sinergiji med seboj in z naravnimi vsebinami biosfere lahko prizadanejo katerikoli pomemben ali manj pomemben sistem v biosferi. To se je že zgodilo! CFC-ji so začeli proces zmanjševanja delovanja ozonskega plašča. PCB-ji se nahajajo na široko raspršeni v biosferi in lahko kadarkoli spremenijo številne genetske strukture, itd. Še do danes, se zaradi navideznega pomankanja finančne koristi nič ne dela na tem področju v smislu spoznavanja nevarnosti in možnosti preprečitve istih. Pojavili so se genetsko spremenjeni organizmi in proizvodi, za katere ni strokovnjaka v sedanjosti človeški skupnosti, ki bi lahko približno vedel, kakšno bo njihovo dolgoročno delovanje. Naj se naši znanjci ukvarjajo s tem problemom. Omenim naj še pospeševalnike

³² »Homo urbanus«: fiktivna definicija ljudi, ki živijo v mestih. Po etiki, odnosih, življenskih navadah in vsebini dela se močno razlikujejo od človeka recimo pred 200 leti.

³³ »Homo slumus«: termin odgovarja pojavu ljudi v barakarskih naseljih vele mestij in postaja čedalje bolj pomembna sestavina mest. Danes se računa, da je Homo slumus presegel že dve milijardi posameznikov.



- delcev, nanotehnologije, komunikacijske tehnologije, več kot 500.000 odpadkov v orbiti planeta Zemlja, svetovni splet in še kaj,
- položaj in vloga denarja sta dosegla svetovni vrh s prehodom denarja od pomočnika ljudi do monstroznega gospodarja človeštva, kar je denar danes.

Mislim, da je potrebna prenova vseh vsebin življenja sedanje človeške skupnosti. To bi bilo potrebno doseči v tretjem mileniumu, če hočemo omogočiti nadaljevanje človeške skupnosti na Zemlji.

Človeška skupnost ima v biosferi skupnega neprijatelja ali sovražnika – sistem klimatskih sprememb.

Še do nedavnega je ta bil podporni steber življenja, vendar prehajamo v nove čase in tem se sistem klimatskih sprememb prilagaja, če hočemo mi ali ne. Veliko tega je bilo povedano v knjigi: "Our Common Enemy (The Climate Change System Threat)", Ećimović, in ostali, 2006.

Mislim, da je najbolj pomebna vsebina to, da se človeštvo lahko združi v skupni potrebi za učinkovitim prilagajanjem do tega skupnega neprijatelja³⁴.

Narava in naša civilizacija imata zapletene odnose še posebej pri našem razumevanju vsebin narave. Velika odkritja in raziskave v preteklosti in sedanjosti so pripomogle k razumevanju narave in upam, da se bo to v prihodnosti še dopolnjevalo. Gledano iz sedanje perspektive izgledata naše razumevanje narave in narava sama kot, da sta na različnih obalah iste reke.

Mislim, da je dosedanja diskusija opravila svoje, da lahko ugotovljamo razliko med sedanjim znanjem in znanjem, ki ga bo potrebovala človeška skupnost v prihodnje.

In

Življenje in obstoj moderne človeške družbe je soodvisen z življenjskimi pogoji, ki jih omogočata narava in njen integralni del sistem klimatskih sprememb.

³⁴ Vzeto iz vsebine eksekutivnega pregleda komplementarne knjige: »Our Common Enemy (The Climate Change System Threat)«, Ećimović, Amerasinghe, Breki, Shankaranarayana, Chumakov, Haw, Wilderer, and Martin, 2006, ISBN 961-91826-0-X, lahko se najde na: www.institut-climatechange.si



Narava, vesolje, kozmos, naša galaksija, sončni sistem, naš planet Zemlja, biosfera, klima in sistem klimatskih sprememb niso enostavni sistemi (mentalne predstave, vsebine, pojavi ali procesi), ampak so zelo zapleteni.

Sistem klimatskih sprememb z lastnim obstojem/delovanjem omogoča, zagotavlja, vzdržuje in ohranja življenske pogoje v biosferi Zemlje. Vsebine sistema klimatskih sprememb so po poreklu naravnega izvora ali povzročene s strani človeške skupnosti. Obe zvrsti vsebin lahko spremenita potek dogodkov/delovanja sistema, in so lahko po človeških kriterijih pozitivne ali negativne.

Filozofija trajnostne sonaravne prihodnosti človeštva je iskanje znanja in razumevanja narave ter pomena vesolja in življenja.

Vse moje raziskave in znanje ter raziskave skupaj s sodelavci nakazujejo, da je harmonija človeške skupnosti z biosfero Zemlje edini način, za obstoj človeštva na Zemlji. To je moja vizija trajnostne sonaravne prihodnosti človeštva.

Za prihodnost potrebujemo skupno delo vseh ljudi človeške skupnosti, ker vem, da z nobeno količino denarja ni mogoče kupiti prihodnosti. Naše osnovno sredstvo ni denar, ampak delo nas samih.

Predlagam, da se vrnemo nekoliko nazaj pa do sedanjosti in pogledamo dogajanja v drugi polovici dvajsetega stoletja.

Razmišljanja, podobna tem v tej prezentaciji, imajo korenine v ozaveščanju človeštva v šestdesetih letih prejšnjega stoletja o potrebni kvaliteti naravnega okolja biosfere, ki so osnova »žive narave« in človeštva na Zemlji. To je čas rojevanja družbene tehnologije, strategije, vizije trajnostnega razvoja.

Začetno ozaveščanje človeštva o prihajajočih težavah je bilo izredno dobro, vendar ni spremenilo kratkoročnih ciljev ljudi. Mislim, da so zapleteni problemi trajnostnega razvoja ali prihodnosti in biosfere Zemlje veliko bolj kompleksni, kot so mislili ljudje ob koncu dvajsetega stoletja.

Prvi del pojma »trajnostni razvoj« – »trajnostno, sonaravno« ima pojmovno večjo vrednost za prihodnost človeštva. Drugi del »razvoj« je pojmovno vezan na industrijsko revolucijo, gospodarjenje in poslovanje ter v resnici nima povezave ali pomena za razumevanje narave.



Kadar uporabljamo termin »razvoj«, mislimo na proizvod, tehnologijo, delovni proces, sisteme kot proizvode človeštva (avtomobili, letala, čolni, orožja, stroji in ostale podobne vsebine).

»Razvoj« je del človeške družbe poindustrijskega časa. Narava, biosfera ne pozna pojma »razvoj« in nima kakršnega koli razvoja. Narava deluje po vsebinah in v povezavi z **medsebojno odvisnostjo, medsebojnim delovanjem in sodelovanjem**³⁵ ter se vedno nahaja v sedanjem času.³⁶

Mislim, da sedaj potrebujemo »novi pristop«³⁷, ki naj bi omogočil urejanje odnosov človeške skupnosti, uvajanje sistema novih vrednosti, etike, vsebin in mehanizmov, ki naj bi omogočili prehod svetovne človeške skupnosti v trajnostno sonaravno svetovno družbo prihodnosti.

Priporočam, da se koncept, družbena tehnologija, metodologija, vizija trajnostne sonaravne prihodnosti človeštva uvaja kot harmonična komplementarna koeksistenca človeštva z biosfero Zemlje in narave. Na tej poti naj bi premagali sedanjo izgubljeno povezavo med mestnim prebivalstvom in biosfero zemlje.

Trajnostna sonaravna prihodnost lokalnih skupnosti vodi v trajnostno sonaravno prihodnost človeštva.

Bilo bi enostavno dolgoveziti o »trajnostnem razvoju« kot družbeni tehnologiji/konceptu, vendar to ni namen te prezentacije. Naša naloga je, da omogočimo prehod iz »trajnostnega razvoja« v »trajnostno sonaravno prihodnost« človeštva.

To priporočam kot možnost preživetja človeštva v biosferi Zemlje.

Evolucija od »trajnostnega razvoja« v »trajnostno sonaravno prihodnost« človeštva naj bi bil proces, pri katerem bi sodelovalo celotno prebivalstvo človeške skupnosti. Prilagajanje prihajajočim življenjskim pogojem v biosferi bi sledilo.³⁸ Prehod v trajnostno sonaravno človeštvo prihodnosti je najbolj zapleten cilj, ki si ga lahko zada človeštvo, vendar le v soglasju vseh ljudi svetovne skupnosti.

³⁵ *Interdependence, interaction and co-operation (medsebojna odvisnost, medsebojno delovanje in sodelovanje)* kot stalna gonilna sila narave je obdelana v knjigi »System Thinking and Climate Change System«, prosim pogledajte na: www.institut-climatechange.si.

³⁶ »System Thinking and Climate Change System – Against a big »Tragedy of Commons« of all of us«, 2002, Ećimović. Majur, Mulej in ostali ter »The Information Theory of Nature, and«, 2006, Ećimović, odpirajo razmišljanja za spoznavanje sedanjosti in naše civilizacije v tem prispevku.

³⁷ »Novi pristop«, ki izhaja iz potrebe po prestrukturiranju svetovne družbe je delo prof. dr. Slavka Kulića, IOM, iz Zagreba in se še vedno nahaja v znanstvenih krogih ter čaka na uporabo v družbi.

³⁸ Prosim pogledjte knjigo: »Our common Enemy – The Climate Change System Threat« na: www.institut-climatechange.si.



Mislim, da je prav, da tukaj ponovno navedem kratko definicijo **trajnostne sonaravne prihodnosti človeštva, ki naj bi bila harmonična komplementarna koeksistenca ali sožitje sistema svetovne človeške skupnosti in sistema biosfere planeta Zemlja ali narave.**

Izhodišča, delo in rezultati iz vsebine trajnostnega razvoja so prava osnova za prehod iz družbene tehnologije trajnostnega razvoja v družbeni proces v trajnostno sonaravno prihodnost človeštva.

Številne pomembne vsebine so bile omenjene v tej prezentaciji in mislim, da ne smemo prezreti, da še veliko več pomembnih vsebin ni bilo omenjenih.

Vsekakor je pomembno, da spoznamo in ne spregledamo ne enostavnih, ne zapletenih vsebin, ki so v celoti del trajnostne sonaravne prihodnosti.

Ljudje, vrednote, znanje in dediščina človeštva je kot epska pesnitev, ki je bila začeta ob nastanku človeštva in se še danes dograjuje. Tej je zelo podobna narava od osnovnega okolja – vesolja oziroma kozmosa pa nadalje galaksij, osončij in planetov ter vseh ostalih znanih in še neznanih oblik energije in materije.

Tem sledijo vsebine osnovnih delcev, kvarkov, protonov, neutronov, elektronov, teorije relativnosti, informacijske in okoljske teorije narave, strukture atomov in ostalih pomembnih vsebin narave.

Mi ljudje smo del narave, vendar vse premalo je to del našega zavedanja in vedenja v dobi globalizacije in pred njo v obdobju zadnjih sto let.

To so izhodišča, ki so vodila mene in skupino znanstvenikov in raziskovalcev pri predstavitvi deklaracije o trajnostni sonaravni prihodnosti človeštva, ki je bila sprejeta na mednarodnem srečanju v Xiamenu na Kitajskem 25. septembra 2011. Danes, ko končujem to predstavitev, vas s ponosom lahko obvestim, da je deklaracija z volonterskim delom prevedena že v več kot trideset jezikov. Deklaracije se nahajajo na naši domači strani www.institut-climatechange.si. S tem zaključujem posodobitev te prezentacije na začetku leta 2015.

Sistem klimatskih sprememb lahko povzroči, da se življenski pogoji spremenijo toliko, da ne bo mogoč obstoj ljudi v biosferi.

To se je že dogodilo v preteklosti – ledene dobe itd. Zato sem predstavil sistem klimatskih sprememb kot našega skupnega neprijatelja ter trajnostno sonaravno prihodnost človeštva kot mogočo pot za ohranitev naših zanamcev v biosferi Zemlje in



PRIPOROČAM³⁹

En planet ena vlada je prvo priporočilo. To pomeni od Ustave federacije planeta Zemlja, parlamenta in vlade, ki jo je potrebno predhodo ratificirati, do odpiranja možnosti trajne sonaravne prihodnosti človeške svetovne skupnosti.

Drugo priporočilo je novi pristop k urejanju družbenih odnosov ljudi, ki naj bi upošteval vse dosedanje izkušnje o sožitju ljudi in širše biosfere Zemlje. Med cilji so ustavitev eksplozivne rasti števila ljudi v svetovni skupnosti, upoštevanje potrebnih etičnih osnov, spoštovanja med ljudmi, upoštevanje skupnih zakonov, šolstva in vzgoje, ter z modrim vladanjem omogočiti našim zanamcem trajnostno sonaravno prihodnost v biosferi planeta Zemlja.

In tretje priporočam preusmeritev znanstveno-raziskovalnega dela od inovacij na področju sredstev za množično uničevanje ljudi in orožja, ozko naravnanih marketinških, komercialnih, denarno usmerjenih tehnologij proizvodnje energije, hrane, pitne vode, tehničnih in drugih vsebin v smeri razvoja poznavanja osnovnega okolja – vesolja, narave in nujno potrebnih vsebin za ostvaritev ciljev prehoda svetovne družbe v trajnostno sonaravno svetovno družbo prihodnosti.

V zaključku navajam »Bodi sprememba, katero želiš videti v svetu« (”Be the change you want to see in the world”), Gandhi.

4.4. Philosophy of the Sustainable Future of Humankind

Philosophy of the sustainable future of humankind is taken from the digital booklet “Universal Education and Philosophy of the Sustainable Future of Humankind” written by Ecimovic in September 2015, ISBN 978-961-92378-6-1 (pdf)

Foreword

2015 difficulties with living conditions and climate changes are doing more and more unfortunate events all over the biosphere of the planet Earth. Large changes are also with people because of not understanding happenings, causes and consequences. The sustainable future is looking more and more distant.

³⁹ Vzeto iz priporočil knjige - Our Common Enemy (The Climate Change System Threat).



Of course the wellbeing is most important for people and with changes within the biosphere it is not easy task to have wellbeing.

Catastrophic events are happening more and more often and the damages are more severe. Soon we shall be in situation to have largest loss because of not been in harmony with nature or biosphere of the planet Earth.

Philosophy of the Sustainable Future of the Humankind I am presenting here because I think, it is the most important content for understanding the possibility to have a future of our descendants.

»Philosophy of Sustainable Future of Humankind»

By

Prof Dr Timi Ecimovic, Slovenia, Prof Dr Negoslav Ostojic, Serbia, Prof Emeritus Dr Raoul Weiler, Belgium, Prof Dr Dana M Barry, USA, Sir Prof Dr Roger B. Haw, Malaysia, Ambassador Dato' Dr Ang Ban Siong, Malaysia and China, Prof Dr Igor Kondrashin, Russia and Greece, Prof Dr Truly Busch, Germany, Prof Emeritus Dr Sait Kacapor, Bosnia and Herzegovina, Prof Dr Fidel Gutierrez Vivanco, Peru, Prof Dr Glen T Martin, USA, Prof Dr Alexander Chumakov, Russia, Prof Emeritus DDr Matjaz Mulej, Slovenia, Prof Dr. Alexander Makarenko, Ukraine, Prof Dr Shahid Siddiqi, Canada, Prof Dr H A Shankaranarayana, India, Hon Ricaardoe Di Done, Canada, Prof Dr Seminur Topal, Turkey, and many more not listed researchers and scientist who co-operated on this subject for last 25 years, to mention some: Late Prof Dr Helmut Metzner, Germany, late Prof Dr George Pethes, Hungary, late Prof Dr Rashmi Mayur, USA and India, late Prof Dr Elmar Stuhler, Germany, late Hon Dr T P Amerasinghe, Sri Lanka. Thank you!

Abstract:

We are recording the fourth year after The Xiamen, China declaration on sustainability as a basic methodology for a better tomorrow of humanity. It was the opening of a horizon for the sustainable future of humankind.

We think it is right to ask for understanding of the present and to put together the reasons for a survival of global community of humankind.

Key words:



Climate change system, co-operation, culture, evolution and evolvement, interdependence, interaction, present, protection of the nature, space and environment, sustainable development, sustainable future, survival of humankind and technology.

Introduction:

Globalization, sustainable development and sustainable future of humankind are major contents of the global community of humankind when looking for better tomorrow or survival of humanity. It is a global view.

Universal approach is needed as basic methodology for evolution of body and mind of humans needed to meet challenges of the third millennium and longevity of humans within the biosphere of the planet Earth. Not only global institutions but also important are activities for universal upbringing and education of children, mothers and people, whole life education and learning including improvement of the interdependences, interaction and co-operation of people for better peace, respect, reason, morality, wisdom and sustainable future or sustainability.

The sustainable future as a harmonious complementary coexistence of people and the nature – biosphere of the planet Earth is best possibility for longevity of our descendants.

Introduction of universal upbringing and education is a needed content of tomorrow life.

The new approach to social coexistence of people by implementing philosophy of peace, respect, morality, wisdom and sustainable future could be support for future of humankind.

In our research the education of the global community of humankind population is the most important work to reach understanding of the present and a reason why we have to go towards the sustainability of humanity.

We are questioning the common understanding of the nature as *living nature* and *non-living nature*. We are asking for the understanding of the climate change system, global warming, pollution of lands, waters and air and etc.

Of course we do not intend to criticize but to put on records a new scientific and applied research in natural sciences and humanities, optimal methodology and work for a better tomorrow of humanity because we care.



Sustainable development and advanced methods, societal technology or possible path for future of the Global Community of Humankind – Sustainable Future of Humankind are of great importance for a long lasting and survival of *Homo sapiens* in the Biosphere of the planet Earth.

Education, education and education is the answer to any action towards evolutionary achievements of the humanity. Education for knowledge and understanding as the truth about nature is opening new horizon and frontiers for future of humankind on the planet Earth.

We are in the Globalization era, but we have internet and far better communication techniques commencing from information era and they belong to keys for a better upbringing and education of children and people towards survival of humanity.

The present is summary or synergy of the past and future is unpredictable⁴⁰

The nature as a novelty of understanding is a part of basic environment, which is the Universe or the Cosmos. Within it the Nature exists in countless forms, dimensions and contents. It is interdependence, interaction and co-operation of all matter, energy, information, dimensions, light, rays, forces, powers, particles, and yet unknown contents of the Nature, which is basis of the life. Of course we agree that the Nature is continuum of life. Please see more in the book *The Three Applications of the System Thinking* by Timi Ecimovic (2009)⁴¹.

The philosophy of sustainable development and sustainable future of humankind is the search for knowledge and understanding of the nature and meaning of the universe and life. Education, knowledge, and understanding are the most important achievements of the *Homo sapiens'* present civilization.

Under the progressive threat of the impact of the climate change system on the biosphere of the planet Earth, which is changing environment and living conditions, our civilization has to meet the challenges and establish a path for long term survival.

The present global social order, life style, education, peace, respect, ethics/morality, wisdom and daily practice of humans needs to undergo a fundamental renewal to meet the needs for long term survival during and after the third millennium.

⁴⁰ The statement was prepared by Prof. Timi Ecimovic (2013).

⁴¹ Also it is displayed at *Small Digital Reference Library* at www.institut-climatechange.si



This discussion presents a contemporary scientific approach to the present *Nature, energy, drinking water, food, banking, credit and societal crisis* of humankind in 2008 – 2015. The present civilization or global community of humankind is facing the largest complex societal crisis, which is also closely inter-related with the impact of the climate change system or evolving planet Earth Biosphere »crisis«. It is the *crisis* for whom – only for the global community of humankind (7 billion + individual representatives).

The impact of the climate change system may in the long run change: biology, geography and living conditions within the biosphere, from suitable ones of the last 12.000 years, to environment not suitable for *Homo sapiens* global community.

The world governing, the Federation of the Earth, the Constitution, the Parliament and planetary government are possibilities for taking care of present leadership mismanagement. The action toward the sustainable future of global community of humankind should be adjusted to knowledge and experiences...

The corporate and individual social responsibility is a part of our society with much more importance as most humans are thinking at present. The possibility for survival is closely connected with social technology and technique of the »Sustainable Future of Humankind« or a harmony of our civilization with Nature/Biosphere of the planet Earth⁴².

The Discussion

This and similar presentations were prepared in co-operation of many researchers and is taking advantage of new digital books: “*Sustainable Future of Humankind – VI, the World Governing*” (February 2013), and “*The Sustainable Future of Humankind – V, the Action Plan*” (December 2012)⁴³, which are the 5th and 6th books on sustainability of humanity or, in other words, the sustainable future of global community of humankind.

2013 and 2014 (June) added further digital books and presentations: “*The Sustainable Development and Sustainable Future of Humankind – the Survival of the Humanity*” bilingual booklet and multilingual digital book “*The Anthology 2 – 2001-2014*” (May 2014).

⁴² Please see: Ecimovic at al., *The Sustainable (Development) Future of Mankind*, 2007, Bozicnik, Ecimovic, Mulej at al., *Sustainable Future, Requisite Holism, and Social Responsibility*, 2008, see at www.institut-climatechange.si

⁴³ Ecimovic, Haw, et al., *Sustainable Future of Humankind – V, the Action Plan*, see at www.institut-climatechange.si



The book “*The Nature and the Requisite Holism*”, which include nice presentation on individual societal responsibility of humankind was published in March 2014.

The short definition of the sustainable future is:

The Sustainable Future of Humankind is a Harmonious and Complementary Coexistence of Global Community of Humankind and the Nature of the planet Earth.

Our commencement was after numerous presentations, publications, discussions and talks on the sustainability world-wide, the paper and digital book “*The Sustainable (Development) Future of Mankind*” (Ecimovic, Bunzl, Esposito, Flint, Haw, Mulej, Shankaranarayana, Wilderer, Williams and Udyavar, 2007). It was the first book of the trilogy on sustainability.

Following was a digital book on CD only “*Sustainable Future, Requisite Holism, and Social Responsibility*” (Bozicnik, Ecimovic, Mulej, 2008).

The third digital book was “*The Sustainable Future of Mankind III*” (Ecimovic, Esposito, Haw, Mulej, 2010).

Next in line the fourth was digital book “*The Sustainable Future of Humankind – IV, Xiamen, China and after*” (Ecimovic, Haw, et al, 2012). In the book 49 researchers, scientists and professors co-operated.

The sustainable future of humankind is a methodology, social technology or technique coming from the sustainable development concept.

Thus it is a step ahead from a sustainable development mainly because of taking advantage from the natural sciences research of Nature and the nature of the planet Earth as the most important part of the solution for a survival and a long life of *Homo sapiens* on the planet Earth.

(25th September) 2011 in Xiamen, China the declaration *The World Thinker’ Panel on the Sustainable Future of Humankind (WTP – SFH)* was announced.⁴⁴

The declaration is a result of authors and co-authors’ and 25 and more years of research and scientific theoretical and applied work. For many of them it is 40 + years of research work. What we are doing is to put together a frame for implementation of the sustainable future of humankind - because we care.

⁴⁴ See at www.institut-climatechange.si



We are using modern research tools and research resulting from the system thinking, philosophy, complex problem solving, case studies, requisite holism, operational research, global studies, globalization, swarm research, new sciences of complexity and networking and classical methods of scientific work.

We are following the history of *Homo sapiens* civilization, and results of great human minds as much as possible.

We are observing happenings and processes of the last 60 years, which are fast changing the heart of the present *Homo sapiens* civilization and the quality of the environment of the Biosphere.

It is because of interdependence, interaction and co-operation of the planet Earth systems and larger star Sun system, galaxies and universe of which we are within the planet Earth a part, a very small one.

Our requisitely holistic approach is opening numerous blind alleys, which have been invented by humans, but harmed the nature of the planet Earth, with which we all have to be interdependent, interacting and co-operating.

The sustainability journey of our civilization is an ever-lasting epic song, and has commenced at some time as *Homo sapiens* evolution, but due to historical options today it does not look good for our humanity.

The sustainability has been discussed at many gatherings of humans for the last 25 years but only recently it has gained a new challenging importance.

It is somehow a next step or an evolution of the known *sustainable development* work, from Stockholm, Rio Summit, Rio + 10 years, and Rio + 20 years after 1992 Rio Summit international gathering.

Let us present the Declaration:

The declaration, as it was already mentioned, was announced at the event in Xiamen, a lovely sub-tropic area in China with 3.5 million inhabitants.

The event was scheduled for the 25th and 26th of September as the *International Collaboration Celebration, Declaration of WTP-SFH, Academic and ASRIA Awards Presentation Ceremony 2011*, taking place on the 25th, and the *First International Conference on Protection of Land and Ocean* - next day.



The declaration (in English) was translated into Chinese and was prepared as the *Xiamen Declaration*, written in both Chinese and English for the first announcement.

On 25th September 2011 at a Ceremony in the Xiamen International Convention Centre (Xiamen Declaration) *The World Thinkers' Panel on the Sustainable Future of Humankind* was launched.

It is *my* agenda, *your* agenda, *our* agenda, local community agenda, regional, country, continental, UN, and Agenda of global community of humankind. Humans need interdependence, interaction and co-operation for better tomorrow.

We think that the most important part of implementation is to educate people and to agree upon global alliance needed for information, understanding, building up processes, and evolution of global *Homo sapiens* from up to end of the 20th century, to be fit to meet challenges of the 21st century.

That is why we commenced fostering the declaration as a promotion or the information, knowledge and understanding changes for a better tomorrow of humanity after the 20th century.

For present global community of humankind is most important to understand the need for change or new evolutionary step of the body and mind to reach possibility for longevity and sustainability of our descendants. The sustainable future of humanity could be achieved with understanding and hard work of whole global community of humankind. The declaration is opening new doors for better tomorrow of humanity.

The Declaration is as follows:

»The World Thinkers' Panel on the Sustainable Future of Humankind«



DECLARATION



Zg. Medosi, Korte, Slovenia, 12th September 2011

ANSTED UNIVERSITY – The School of Environmental Sciences

Ansted Service Centre

P. O. Box 1067

10840 Penang

Malaysia

bnhaw@tm.net.my or info@ansteduniversity.org

SEM Institute for Climate Change - publishing

Korte 124

SI 6310 Izola – Isola



Slovenija

timi.ecimovic@bocosoft.com and www.institut-climatechange.si

The Declaration

»The World thinkers' Panel on the Sustainable Future of Humankind«

Digital presentation at www.institut-climatechange.si

Authors: Prof. Dr. Dr. h. c. Timi Ećimović, Sir. Prof. Dr. Roger B. Haw, Prof. Dr. Dana M. Barry, Dr. Renate Lavicka, His Holiness Vishwaguru Mahamandaleshwar Paramhans Swami Maheshwarananda, Hon. Ricaardoe Di Done, Ambassador Dato' Dr. Ang Ban Siong, Prof. Tang Shui Yuan, Prof. Dr. Glen T. Martin, Prof. Emeritus DDr. Matjaz Mulej, Prof. Dr. Alexander Chumakov, Prof. Dr. Garfield Brown,

Editors: Boris Maraž, B. Org. Sc, technical and Prof. Dr. Dana M. Barry scientific.

The Declaration for sustainable future of global humankind community 2011.

CIP – Kataložni zapis o publikaciji
Narodna in univerzitetna knjižnica, Ljubljana

502.131.1 (0.054.2)

**The World Thinkers' Panel on the Sustainable Future of Humankind (Elektronski vir):
declaration/ Timi Ecimovic ... (Et. Al l.) – El. knjiga. – Korte: SEM Institute for Climate
Change. 2011**

Način dostopa (URL): [http:// www.institut-climatechange.si](http://www.institut-climatechange.si)

ISBN 978-961-93136-1-5 (pdf)

1. Ecimovic, Timi

257658112



DECLARATION

The World Thinkers' Panel on the Sustainable Future of Humankind

People throughout the world are against the culture of violence and war. They are for a culture of friendship, solidarity, respect and peace. By a decision of 52/13, the decade 2001 to 2010 was unanimously proclaimed *International Decade for a Culture of Peace and non-violence to all children of the world* (by the General Assembly of the United Nations).

By Prof. Dr. Timi Ecimovic

On 15th August 2011 the World Thinkers' Forum, Ansted University, Sir Prof. Dr. Major Roger Haw Boon Hong, Penang, Malaysia, SEM Institute for Climate Change, Prof. Dr. Timi Ecimovic, Zg. Medosi, Korte, Slovenia, Prof. Dr. Dana Marie Barry (USA) and Organization for Protection of Children Rights, Hon. Ricaardoe Di Done, Montreal, Canada, Ambassador Dato' Dr. Ang Ban Siong (Malaysia), Professor Tang Shui Yuan, Chairman of the *1st International Conference on Protect the Earth and Ocean* in Xiamen, China, and Dr. Garfield Brown, South Africa, proposed founding the panel as follows:

Within the World Thinkers' Forum there is an open and new working panel named: *The World Thinkers' Panel on the Sustainable Future of Humankind*. For short it is represented by the following acronym *WTP-SFH* and has the sign displayed below.



The addresse for it is at Korte 124, SI 6310 Izola – Isola, Slovenia.

A long list of people of good will, academicians, scientists, politicians, workers, administration and government officials, and many others are supporting this Declaration. Among them are members of the SEM Institute for Climate



Change, the Ansted University family, and honorable and other members of the World Thinkers' Forum, etc.

The theoretic and practical background for this Declaration can be found in many works about *Sustainable Development* and *Sustainable Future of Humankind*. The trilogy, *Sustainable Future of Humankind*. Ecimovic, and many more scientists' work during the first decade of the 21st century could serve as theoretical background. It can be seen at the <http://www.institut-climatechange.si>.

Members and supporters of the Declaration are free of charge members. The UN, national governments, international corporations, international institutions, national institutions, education institutions and others, are invited to co-operate on the work for the sustainable future of humankind.

The Declaration is giving rights, and is asking for individual social responsibility from members of the human global community: (7000000000+ individuals). The goal is to reach global sustainability of the global community of humankind. The global sustainability is a transition from sustainable development societal technique to the sustainable future societal technique. The UN and agencies, especially the UNEP and UNESCO, are welcome to co-operate for the common goal of sustaining the future of humankind.

Our individual lives are very short, and their value and meaning are found substantially in fact that we are integral parts of the *human project*. We must support the continuum of humankind because what we are fundamentally human beings who are inseparable from the continuum, a continuum that includes our descendents and future generations. As human beings we are responsible for each other and for future generations.

The World Thinkers' Panel on the Sustainable Future of Humankind provides a platform for people (interested in the arts, scientific & cultural activities and peace mission projects) to meet and to work together. The primary goal of the said platform is to create a level of understanding and respect between the various peoples of the world and to contribute to the promotion and maintenance of world peace. We welcome all individuals and groups of the world irrespective of birth place, sex, language and religion. The work of *The World Thinkers' Panel on the Sustainable Future of Humankind* is based on the respect of human rights and basic liberties of all peoples of the world. This relates directly to the active participation of UNESCO's project *Culture of Peace*.

The task of *The World Thinkers' Panel on the Sustainable Future of Humankind* is a forum for all non-governmental institutions, ministries, public offices,



scientific and cultural organizations as well as institutes, diverse organizations, museums, universities, foundations, unions, associations, business organizations and other establishments. It is also for individuals who are practically, organizationally and scientifically engaged in promoting cultural activities, folk art, culture heritage and scientific activities.

Besides the working order and the activities of our world-wide organization for the practical, organizational, and above all scientific work for culture, we also have to meet a very important, social, humanistic, and cultural-political order. Many of us have learned and grown from being a new member of *The World Thinkers' Panel on the Sustainable Future of Humankind*.

We think all members of global community of humankind have the responsibility to help when needed. Many grant foundations of Culture, Arts, and Scientific institutions (from local and international levels) will give support to the development of common interests.

We believe that *The World Thinkers' Panel on the Sustainable Future of Humankind* not only contributes to the attainment and exercise of these rights, but that multiculturalism plays a role in solving some of the problems in modern society.

The founding group of *The World Thinkers' Panel on the Sustainable Future of Humankind* has established the following cultural categories for *The World Thinker's Panel on the Sustainable Future of Humankind*. These categories (that are listed and described below) are important for the panel to achieve its recognition at the international level.

Categories

1. Characteristics of traditional culture.
2. Virtues of traditional culture in a modern society.
3. Traditional culture and cultural diversity.
4. Traditional culture and rights to culture.
5. Traditional culture and multiculturalism.
6. Plans for the promotion of traditional culture through systematic continuing study of traditional culture, systematization of exchange of traditional culture and regional cooperation, regular conduct of a traditional culture-related forum and development of cultural industry based on traditional culture.

1. Characteristics of traditional culture



A traditional culture is a way and system of life that is practiced by people for generations, and features an eco-friendly culture where humans coexist with nature, where an individual is relatively less alienated from the others, and when the spiritual culture is pursued more than the material one.

2. Virtues of traditional culture in a modern society

Since the advent of modernization and industrialization, our modern society has faced a number of obstacles and problems such as the breakdown of ecosystems due to the indiscriminate conquests of nature, severe natural disasters, cut throat competition in the world markets, unbalanced distribution of wealth, widespread human alienation, attachment to material values at the expense of spiritual values, making it so difficult to lead a humane life. In this context, the traditional culture is of great use for solving such problems in a modern society. In particular, the Confucian cultures in East Asia think highly of *filial piety* and *respect* that are core values, and which are of great worth and merit to remove distrust and enmity between generations and help recover the dignity in human beings.

3. Traditional culture and cultural diversity

The traditional culture is the result of communication and interactions between human beings who have individually adapted themselves to geographical and ecological environments, best representing the individual identity and uniqueness of nations and regions. It can be therefore said that the traditional culture underlies the diversity of world and regional cultures.

4. Traditional culture and rights to culture

The constituents of a nation are entitled to have a political and social life, as well as a culture life. They should have the rights to exercise the freedom to accept the past as well as the present culture. In current times, traditional culture as identified with the past does not belong to the mainstream, therefore, making it difficult for people to appreciate it. In order to satisfy their cultural needs, cultural policies should be set and practiced so that they may have access to traditional culture anywhere and anytime.

5. Traditional culture and multiculturalism

Our contacts and interactions with cultures can make us have a better understanding of other cultures. Therefore, we get to have a better understanding



of the different regions and its peoples, further aiding in attaining made and preferentially based on traditional culture. More emphasis on traditional culture and arts is especially needed so that it retains the indigenous ethos of a region.

6. Plans for the promotion of traditional culture

The traditional culture has a meaningful importance as shown above, and for its conservation and promotion, some plans are proposed below. It is so recommended that governments, private groups and communities make active co-operating efforts in realizing this.

(I) Systematization of exchange of traditional culture and regional cooperation

The exchange of traditional culture has value in promoting multiculturalism. Until today, the exchanges have been made unsystematically and at random, not probably enabling people to gain easy access to other traditional cultures. In order for a community to exercise their equally cultural rights and enjoy any other traditional cultures, more exchanges and regional co-operation should be ensured institutionally. Governments, private groups and communities should give attention to this.

(II) Regular conduct of a traditional culture-related forum

The forum should be held regularly for enhancing understanding of traditional cultures in areas, for contribution to the peace of mankind and the world at large, and for maintaining diversity of cultures worldwide, thus accepting multiculturalism, and allowing the nation and community to awake to the importance of traditional culture.

(III) Development of a cultural industry based on traditional culture

For a traditional culture to be sustainable and alive in modern life, its advantaged competitiveness should be ensured and closely adhered to the life of a community. It is also required that the cultural industry such as folk art and craft art should be developed with traditional cultural assets. The cultural industry affects modern living, and so the traditional culture, uniquely separate from other modern cultural assets, should be made to contribute to satisfying the cultural demands of community.

This Declaration is more fundamental than a mere professional production. It reflects the present endangered status of our global community of humankind, and the absolute need for a better tomorrow characterized by global environmental sustainability and knowledge. The Declaration should be the beginning of the road toward a truly sustainable future of humankind, and harmony of humankind living within the biosphere realities of the planet Earth.



This should be our contribution toward the lives of our descendants. The UN and national governments have to transcend the present, and co-operate for needed changes to sustain the future of humankind. We need a planetary perspective, planetary leadership, and planetary values.

Our present time period should be enriched with active work towards a sustainable future. Also we need skillfull, global, humankind community leadership, under preconditions of individual and collective social responsibility. We must support the accurate scientific knowledge of Nature and humanistic sciences, as well as support and promote respect, peace, morality, and wisdom.

I wish to see the global promotion of ideas from this Declaration and a sustainable future of humankind.

Prof. Dr. Timi Ecimovic

Let us continue with discussion on the roots and present of global community of humankind sustainability.

Humanity after 200000 years of coexistence in the biosphere of the planet Earth and Nature has to learn about a harmonious and complementary coexistence with Nature. Humanity's present pollution and resource depletion of biosphere could be described as: *Today humanity's overall pollution and resources depletion of the Nature of the planet Earth is higher than yesterday and growing for the last hundred years*⁴⁵.

The pollution by e. g. transport means system is an invention of humans for a direct pumping of poison into a breathing air, with the possibility of a self-mass destruction.

The latest research on the basic principles of the Nature and systemic sustainable future of humankind is opening a path for sustainability of humanity and the nature of the planet Earth. The global community of humankind needs to have a long-term future, harmonious life with Nature, the nature of the planet Earth, and life with peace, respect, morality, wisdom, and sustainable future.

Commencement was the evolution of *Homo sapiens* some 200000 years ago. Humans have been and are successful species⁴⁶ and in some 120000 years had inhabited almost the whole of the land environments on the planet Earth or

⁴⁵ Statement was done by Prof. Dr. Timi Ecimovic for this presentation in September 2012.

⁴⁶ As taught in 19th century by Charles Robert Darwin (1809-1882).



better all inhabitable areas. People were living the life in a harmony with all global and local conditions of Nature and the nature of the planet Earth.

73000 plus minus 4000 years ago Toba volcano on the present Sumatra, Indonesia erupted (today Toba Lake). As a result of this super-eruption 6-10 volcano winters occurred. The global community of *Homo sapiens* decreased and experienced a possible extinction. At Rift Wally in East Africa a group of 10000 to 15000 people was a new origin of humanity.

In 1993 Ann Gibbons suggested *The Genetic Bottleneck Theory* in her article in *Science* (Rampling, Self, Ambrose, 1998), and together with Rampling (2000) supported this theory.

The bottleneck of human population on the planet Earth occurred some 70000 years ago, and new rapid population increase continued from approximately 15000 people.

The Stone age, Neolithic, Ancient Great Civilizations, China, India, Mesopotamia, Egypt and Persia to mention some, and Greeks, Romans, Germans, Slavic, Africans and other people took lead into Medieval and modern times.

After two world wars in the 20th century the humanity was facing difficult times. Rebirth of the United Nations, evolution with innovations, research and development resulted into present Globalization Age. A part of this is a social methodology titled *Sustainable Development*, which was born as an outcome of the *Our Common Future* 1987 report.

Among the first researchers of the modern era in 1957 the British scientist **James Lovelock** in his work and later in the book *Gaia – A New Look at Life on Earth* (1979) opened new frontiers for environmental thinking and understanding of life and nature. The result of his research on the planet Earth as some living form has influenced humanity, and has been a commencement of the environmentalism. The James Lovelock work inspired **Rachel Carson**, to write the book *Silent Spring* 1962, and the establishment of the NGOs of environment protection as Greenpeace and others followed.

Let us continue with *The Club of Rome*, which is a non-profit, independent organization founded in Rome, Italy, after April 1968 gathering initiated by Hon. Aurelio Peccei, Italian industrialist, Scottish scientist Alexander King, E Young, G Timman and others. The membership includes up to 100 members from the science, politics, economics and culture individuals recognized for their work.



The first and the most known report *The Limits to Growth* was published in 1972. Actually it is dealing with global studies, system thinking, and holistic approach to the global problems of global community of humankind and Nature.

With the dawn of the third millennium their activities followed the global problems of humankind and with a reconstructed organization they became an important international club working for a better tomorrow of humanity. Their activities are coordinated by: International Centre of the Club of Rome at Winterthur, Switzerland, and European Support Centre in Vienna, Austria.

Stockholm – 72 was the first UN conference on the Environment held in Stockholm, Sweden, in 1972. The *Stockholm Declaration* and the *Stockholm Action Plan* have been adopted. The main result of the Stockholm – 72 was establishment of the UN Environment Program – UNEP.

In 1987 the UN World Commission on Environment and Development submitted the report ***Our Common Future*** or ***G. H. Brundtland Report*** to the UN General Assembly, maybe the best report whatsoever presented at highest international political institution of present humankind. It introduced the term **Sustainable Development** and had strong impact onto the global society.

In Common Concerns report stated: Those who are poor and hungry will often destroy their immediate environment in order to survive: They will cut down forest; their livestock will overgraze grassland; they will overuse marginal land; and in growing numbers they will crowd into congested cities. The cumulative effect of these changes is so far-reaching as to make poverty itself a major global scourge.

Failure to manage the environment and sustain development threatens to overwhelm all countries. Environment and development challenges are not separate challenges; they are inexorably linked. Development cannot subsist in a deteriorating resource base; the environment cannot be protected when growth leaves out of account the costs of environmental destruction. These problems cannot be treated separately by fragmented institutions and policies. They are linked in a complex system of causes, and effects (WCED, 1987).

Those statements have been overlooked by coming generations. The spirit of complexity was just talks, reality of issues was neglected. Environmental quality of the planet Earth Biosphere was and is (2015) neglected. Interdependences, interaction and co-operation of all matter, energy, information, particles, rays, powers and forces and yet not known contents of Nature were overpowered by



needs of individuals, national elites, security needs, money reproduction, bureaucracies, military needs, wars, riots, genocides etc. up till now (2015).

In *Towards Sustainable Development* section of *Our Common Future* Report the definition of it was stated as: ***Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs*** (WCED, 1987). It is a very noble, humanitarian, cosmopolitan, global goal, which after it had been invented was generally misused by countless politicians, bureaucrats and people of individual feelings and not humanitarian quality, knowledge or morality and wisdom.

Also in *Our Common Future* a nice statement said: *Many of us live beyond the world's ecological means, for instance in our patterns of energy use. Perceived needs are socially and culturally determined, and sustainable development requires the promotion of values that encourage consumption standards that are within the bounds of the ecologically possible and to which all can reasonably aspire.*

The world must quickly design strategies that will allow nations to move from their present, often destructive, processes of growth and development onto sustainable development paths (WCED, 1987). This content was also completely neglected!

Critical objectives for environment and development policies that follow from concept of sustainable development include:

- *Reviving growth;*
- *Changing the quality of growth;*
- *Meeting the essential needs for jobs, food, energy, water, and sanitation;*
- *Ensuring a sustainable level of population;*
- *Conserving and enhancing the resource base;*
- *Reorienting technology and managing risk; and*
- *Merging environment and economics in decision making.*

Objectives stand even today criteria, and have not been ever taken into consideration of politicians, bureaucracies and national agendas.

Most significant was the statement on *The Urban Challenge*:

- *In 1940, only one person in eight lived in an urban center, while about one in 100 lived in city with a million or more inhabitants (a "million city")*



- “By 1960, more than one in five persons lived in an urban center, and one in 16 in a “million city”. By 1980, nearly one in three persons was an urban dweller and one in 10 a “million city” resident”.

Hon. Tom McMillan, Minister of Environment, stated at WCED Public Hearing, Ottawa, Canada, on 26-27 May 1986: *The challenge ahead is for us to transcend the self-interest of our respective nation-states so to embrace a broader self-interest the survival of the human species in a threatened world.*

Dr. Gro Harlem Brundtland talking on report stated: *This commission’s report, “Our Common Future”, contains a message of hope and opportunity.*

2nd UN Conference on the Environment and Development CED-2, Rio de Janeiro 1992 or Rio Summit (the second after Stockholm 1972) attended representatives from 179 countries. A huge document was approved; Agenda for Change and Agenda 21 were adopted. A number of documents were approved, but never implemented.

10 years after Rio at World Summit on Sustainable Development, August – September 2002, Johannesburg, South Africa, there was an international gathering without visible positive result of co-habitation of the global community of humankind and the Biosphere of the planet Earth. Somehow it is how we have come to 2015 after announcement of *The World Thinkers’ Panel on the Sustainable Future of Humankind* or *The Xiamen Declaration*.

20 years after Rio – Rio + 20 international gathering in Rio de Janeiro, 2012, were just continuity of talks directed by 1% and for remaining 99% of global community of humankind were the silent witnesses?

In **2009 the conference in Copenhagen**, which was announced to produce the follow up of the Kyoto Protocol of 1997, agreed upon by the UN Framework Convention on Climate Change (UNFCCC), appeared to be total flop. Moreover, the failure was total disruption of many years of efforts and has not yet been overcome by international political institutions.

At Xiamen, China, on September 25th 2011 at gala event a declaration ***The World Thinkers’ Panel on the Sustainable Future of Humankind*** “*WTP-SFH*” was announced as a next possible step forward after the sustainable development social technique, which has not got well around the global community of humankind.

The Sustainable Future of Humankind a societal methodology, concept, technique and technology for needed change of global community of humankind



survival under challenging condition at the Nature of the planet Earth in the 21st century.

It is an alternative, which short description could be as: ***The Sustainable Future of Humankind is a Harmonious and Complementary Coexistence of Global Community of Humankind and the Nature of the planet Earth***⁴⁷, and by transcendence from the sustainable development to sustainable future it is a new approach for a better tomorrow of humanity.

Our past and present are reason for needed change. As every living creature within the Biosphere of the planet Earth, also all 7 billion + members of global community of humankind have to comply with living conditions offered by the nature system of the planet Earth.

We think the present status – catastrophe of global community of humankind is dangerous. It is easy to understand how it is possible to have today's present situation: 1 % against 99 %; Global community of humankind leadership by *Monster Master Money*; Large Pollutions of all three basic environments – Land, Water and Air; Human population explosion, and lack of individual responsibility, respect, peace, morality, wisdom and sustainability.

The Sustainable Future of Humankind is a renewal of Sustainable Development and Agenda 21 Processes adjusted to the needs of 21st century.

Let us continue with a discussion about education.

The goal of this research was to find which cornerstone issue was the most influential on the present status of the global community of humankind, within the framework of the numerous problems that we are dealing with.

There are a number of issues which are preoccupying human society – The Monster Master Money Leadership in global and local communities; The Corruption: The Basic Land, Water and Air Environments or Biosphere; Human Eco Sphere; The Local, National, Regional and Global Societal Structures; Scientific and Applied Research; Individual and Corporate Social Responsibility; Security, Military and War Issues; Agriculture and Food Supply Situation; The Drinking Water Supply; The Climate Change System Impact; The Protection of Nature, Space and Environment Happenings; Understanding of Nature System, Universe System, Milky Way Galaxy System, Solar System and Planet Earth System; Understanding of the nature of the Planet Earth

⁴⁷ It is short definition of very large, global, and complex societal methodology, technique, technology or qualitative change in the human society towards peace, respect, morality, wisdom and sustainability needed for long-term existence of humans on the planet Earth.



System; The Biosphere and Impact of the Global Community of Humankind; The Education System; and many more aspects of human life.

We have been researching a philosophy of them, and the long term survival of the humanity on the planet Earth.

Due to the population explosion, and considering historical, philosophical, scientific, industrial, war and armaments, societal, urban constructions and habitations of *Homo urbanus*⁴⁸ and *Homo slumus*⁴⁹, and other respected heritages, we took a close look at Education and the Teaching of humans from birth through their whole life-span.

We think that the Whole Life Education System could improve the existence and survival of the global community of humankind on the Journey to a Sustainable Future.

Confucius (551-479 BC) Chinese philosopher, according to the book *Confucius – A Philosopher for the Ages* (Xu Yuanxiang, 2007), Confucius is considered to have contributed priceless values of morality and wisdom to humanity. As a thinker and educator in Chinese history, he is known as the first educator in a private school, which was the commencement of the education system among humans world-wide.

Far from China three great philosophers in Greece also contributed great legacy to the education system: Socrates (470-399 BC), Plato (427-347 BC) and Aristotle (384-322 BC). It was a contribution of morality and wisdom for the western civilization.

More than 2000 years after the inspiration by them, the possibility of establishing a vanguard of the Earth population: *Citizen of the Earth – XXI* has been presented. *The World Philosophical Forum* from Athens, Greece (please visit <http://wpf-unesco.org>), has an important role to play for the upbringing of morality and wisdom of the global community of humankind. You are welcome to cooperate.

Charlemagne (742-814) the King of Franks (768- 814) was working on the same question regarding the education system in his kingdom. As a result he introduced a number of knowledgeable Roman Catholic Fathers and monks,

⁴⁸ *Homo urbanus* is the inhabitant of the constructed urban areas. By 2040 approximately 5,6 billion people will be *Homo urbanus*.

⁴⁹ *Homo slumus* is the inhabitant of the slums or barracks centres. By 2012 the number of *Homo slumus* are estimated at 2 billion, and it is included as part of *Homo urbanus*.



who educated the Franks. Consequently, even today France is among the most educated nations in the World.

On the home page of the World Philosophical Forum, Athens, Greece, there is an exceptional presentation of the distribution of the mentality and understanding of the individuals in the global community of humankind.

Table1. Mentality of present humans is as follows – 2012:

XXI century up to	5,00%
XX century	10,00%
XIX century	20,00%
XVIII century	15,00%
XVII century	10,00%
XVI century	10,00%
XV century	10,00%
XIV century	10,00%
XIII century up to	5,00%
Before XIII century up to	5,00%

Table 2. The distribution of present humans is as follows:

Geniuses, philosophers, personalities	very few
Intelligent people	1,00%
Intellectuals	3 – 5 %
Citizens	10 – 50 %
Humanitarians	10 – 50 %
Philistines	30 – 70 %
Mental underdeveloped	10 – 30 %



We did not challenge these numbers but we looked at them philosophically as a way to contribute to our thinking process. Through our research we have come to conclusion that the present **education system** is the most **responsible** for the present status of the human society.

The second most important reason is the lack of the mother's ability to transfer the needed knowledge and experience to her children from birth to the school age. In a modern society within the human eco sphere, mothers may lack the time to properly educate their new-born children until their age to attend school. The mother is the first educator of a new-born child. If a mother does not know that she has to educate her children, then she does not transfer the knowledge or is not able to do so. This is a common occurrence in urban societies, but is less common in rural areas.

However the formation of the mothers is a result of the education system. The inability of mothers to transfer their knowledge and experience also reflects the failure of the education system.

Mothers must learn the basic information about the nature of the planet Earth and its systems, and about the need for a harmonious life between humans and Nature. The human origin is from Nature. Therefore, humans have to learn the good and also the problems and issues that deal with Nature. **A very important task is how to teach children to learn.** The learning process should not end when one leaves school. It should be the choice of humans to learn throughout their whole life.

Back in 1989 we had an interesting targeted meeting about *what people know* and the result was:

- *Humans know that what their mothers transferred to them from their birth until school age (the knowledge, skills and experiences).*
- *Humans know what they have learned in a schooling system process.*
- *After completing school, many humans DO NOT LEARN AT ALL.*

Or in other words: *Most of the humans on the Earth after completing their education through a schooling system process DO NOT show any responsibility about the future of Humankind and later on DO NOT LEARN anything related to this knowledge and DO NOT ACT to make this future sustainable AT ALL.*

This is where the goal of our education system and method has failed – the method of universal education. The goal of the education system is related to the conservation of the individual, society, humanity and the Nature system. In order to achieve this, the education system should aim toward universal human



formation or instruction. The method of the education system is related to knowledge of the laws and principles of the universe – **The Nature system**, allowing us to synthesize and systematize human knowledge, so that we can transfer the universal knowledge or instruction of one generation to another.

For instance, the present schooling system in Europe is based on transmitting knowledge in the *education* of the person. It has not been made explicit in the system. Intelligence is valued by what young persons have learned and memorized, and not by an understanding of the Earth and planet on which they are living; in other words about Nature. In the present economic system, knowledge is expressed in monetary value, destroying any humanistic content.

Of course life is not so simple, but is, on the contrary, very complicated and complex. An individual's ability as a human is to decide on his/her life style and content.

When we analyze the present education system using the results from statistics that are available, it is clear that this system is a total failure in itself. The final result of a student who is taught within the present education system is an obedient servant and not an intelligent, innovative, individually responsible person who should be able to bear the responsibility of humankind on the planet Earth.

We humans are spending time as well as human and other resources on the education of countless specialists. The overall results do not meet the needed expectations; not in life and not in the human sciences. This is because there is no clarity of purpose of an education system in the global era, nor is there a universal method to achieve the goal. Universal culture, universal science, universal knowledge, universal rights, global issues, and the global era, raise the need for a universal human formation or instruction. And for this we need the universal method of an education system that responds to the preservation of humanity in harmony with Nature – the sustainable future of humankind.

Since the 19th century, Charles Robert Darwin (1809-1882) stated that only successful creatures could live within Nature. The majority of humans even today do not understand this. Also many more researchers after Darwin were experiencing and researching the complexity of the life system on the planet Earth. However, improvement of the schooling curricula did not follow. *Life as usual* 1 % against 99 % of humans on the planet Earth has been the formula for *success*.



This occurs because of an individualistic model of the education system. Humans emphasize the individual over the collective. On this basis, only one is winning and the others are losers.

This is an education system model error that produces asymmetry between humans. In nature, we all depend on each other (all are interdependent, interacting and cooperating). In the universe of stable systems there are symmetric interdependence, interaction and co-operation of all the elements, contents, happenings etc.

Whether it is *a success* is questionable for 99 % of the population but for the rest – 1 % – it is very profitable. We think that global community of humankind is on the wrong path or even on a suicidal path. The proof of it is the history of Easter Island's civilization in the middle ages. Before the end of the last representatives of the entire civilization, a common activity was cannibalism. Cannibalism is presently repeated in social and economic human eco spheres.

In various areas of science, we have developed *human sciences*, which mostly do not reflect Nature system and the Nature system of the planet Earth. The result is a critical present, which does not allow any possibility of success for humankind. Present global studies are researching humanity and not the relationship between humanity and Nature. Nature is still to be researched and the discovery of real systems will follow. Many theories are advanced but with no effect on the education system.

All theories of the education system lack a logical, epistemological, axiological and anthropological foundation so they do not give positive results for the formation or instruction of humans in the universe. The Sustainable Development and the Sustainable Future of Humankind as Harmonious and Complementary Coexistence of the Global Community of Humankind and the Nature are among not mentioned contents.

Many people are researching the human sciences but not many of them are reporting on the failure of the education system. We do not consider this to be adequate for the time we are living and experiencing. It is more important because at present we have something like over 4 billion people as urban people (*Homo Urbanus*) and over two billion people as slums, favelas, people living in barracks (*Homo Slumus*).

We are happy to follow the initiative for research and implementation of new understanding and we are asking for a reform of education. We hope to start a



research to the level of understanding of the complex issues involved with a possible renewal of the whole education system.

We wish to see a better education system based upon learning throughout one's whole life and an improved quality of the global community of humankind with individual human responsibility to help sustain the future of humankind.

To achieve this improvement of humankind, it is necessary to build the path; the path is the method of universal human formation or instruction.

Self-destruction of Humankind due to Lack of Knowledge – we have opened this subject as per demonstration of important part of humanity activities, which have a harmful effect on the nature of the planet Earth.

Self-destruction of Humankind due to Lack of Knowledge 1, has been philosophical contribution to the globalization processes of humankind during commencement of the third millennium, and was prepared by Prof. Dr. Timi Ecimovic, Prof. Dr. Alexander Chumakow, Prof. Dr. James Hansen, Prof. Dr. Glen T. Martin, Prof. Dr. H. A. Shankaranarayana Sir Prof. Dr. Roger B. Haw, Prof. Dr. Philippos Nicolopoulos, Prof. Dr. Igor Kondrashin, and Prof. Dr. Zinaida Ivanova during June/September of 2011.

The presentation of **Self-destruction of Humankind due to Lack of Knowledge 2** is the second philosophical contribution to the globalization processes of humankind during commencement of the third millennium, and was prepared by same authors during commencement of 2013.

The globalization ages we are at this very same present is the most complex issue and the Nature phenomenon ever developed since the birth of humankind. It is a systemic process of the global community of humankind moving according to the Nature principles and under interpretation of 7000000000+ individual representatives of *Homo sapiens* global community.

We shall try to put a research on possible self-destruction of humankind as contribution towards the globalization, culture cum civilization issues.

After putting together trilogies *The Nature*, and *The Sustainable Future of Humankind* and after publishing *The Principia Nature – Nature and Homo sapiens Global Community*” (Ecimovic, 2011), we have been researching possibility for self-distraction of present humankind. As usually we are researching from zero ground position, meaning let us see and observe it as it is. Of course it is very difficult or even impossible due to complexity and



understanding. We are thinking to initiate complex problem solving, and present it as contribution toward better future of humankind. Let others contribute and improve situation.

Nature – interpretation of the form and content of Nature by humankind has got new turn. First the understanding of humanistic sciences was questionable due to subjectivity of interpretation. Since commencement of the humankind it was form under observation and research content of Nature was neglected. So it is even today, and we think it is time to look and research deeply the content of Nature.

With works presented at two mentioned trilogies, the book *Philosophy of Globalization* (Chumakow, 2010) and books *The Three Applications of the System thinking* (Ecimovic, 2009), *The Principia Nature – Nature and Homo sapiens Global Community* (Ecimovic, 2011), are opening new horizons for the nature content researching.

Humankind took approximately 200.000 years to meet globalization ages and generally talking we may say: *Our technological improvements are so successful that some of them are as a potential threat to self-destruction of the humankind and destruction of life/living nature on the planet Earth.*

Let us commence with globalization, culture cum civilization affairs at 2008 - 2015. In our opinion and research, we have exposed at the mentioned literature, we think the technological improvements of the humankind is not beneficial for long time existence of humankind on the planet Earth.

Present human population is facing lack of food, drinking and sanitary water, living space, and habitation. It is worst situation since commencement of humankind. With urban centers we are experiencing life of humans within fragile environmental qualities, which does not support living.

The reason for technological advancement of humankind could be connected with an early research of algebra and geometry of ancient Greeks, and scientists of great cultures of antiquity – China, Egypt, India, and Persia. Somehow with evolvments of history, mathematics has got a role of scientific language. As side effect the mathematics became a ruler of the development done by humans. It was the mankind way of thinking, writing and measurements needed for technological improvement and constructions. All natural sciences have been influenced by mathematics and consequently a major research has been done on form and contents have been neglected.



Antiquity was time of settlement and improvements of the social issues. In some time it was time when the humankind has chosen on the ground constructions as basic form of constructing houses or monumental buildings. We are discussing the time of around last 12000 years B. C.

As result the urban centers become protected against destructions, which could be done by humans. It was in reality the commencement of the human local environments, urban centers, ports, military barracks, roads, aqueducts, temples and light houses. Major protecting walls have been invented, and improvement of the armaments and military techniques become most important issue of humanity. It was time of tribal movements to new territories, first written documents and commencement of the philosophy and scientific research works. The social improvements resulted with great kingdoms of the ancient world. It was time of ancient Roman's and as Roman, Tit Makcij Plavt invented saying "Homo homini lupus" or "Men to men wolf". It took humankind 3.000 years to invent nuclear destructing devices, and finally globalization.

So by 2015 we may report the following highly dangerous technologies, which could end humankind present civilization.

1. **Nuclear technologies** are humankind inventions as technologies for mass killing of humans. Of course they are present in Nature, as a part of the matter/energy transformation, construction of the stars, and many other phenomenon of Nature. Humankind research on the atoms and particles resulted with high tech mass killing armaments, nuclear power stations, and many other innovations of nuclear research practical use. Ecimovic' s statement at many occasions connected with nuclear technologies is/was: *Nuclear research should remain locked within research laboratories*. The threat of nuclear technologies whatsoever use by mankind is **number one threat for planetary life on the planet Earth**. Not to forget the contribution on The Nuclear Winter, this was the truth about nuclear armaments.

We are recommending moratorium for use of nuclear technologies by humans. Secondly the research and any experiments with nuclear, particles, matter/energy transformation should not be carried within the planet Earth requisitely holistic system + (Earth body, atmosphere, Moon and 3 million kilometers from the planet Earth surface).

Present human experiences did not open reasonable possibilities for safe use of nuclear technologies. In status quo of the biosphere humans could have safe use, but the biosphere and planet Earth system is never at status quo, but always is moving according to its evolution. Recent earthquake in Japan has



opened reality of our safe use of nuclear technologies. It should never happen again. Our global humankind community, globalization, culture cum civilization could not be happy with leadership during last 200 – 300 years due to catastrophic possibilities, which could end present biosphere, humankind and other living creatures on the planet Earth.

Our proposal for management of the nuclear technologies is opening possibilities for sustainable future of global community of humankind.

2. Second most dangerous natural phenomenon **the climate change system, which provides, makes, holds, and guards living conditions within the biosphere of the planet Earth**, due to humankind interference with nature, and because of humankind lack of knowledge about the nature operation, as a nature system has been triggered, and the climate change system is on the move.
3. Predicting of the quality of the biosphere environment in future is not possible, and global community of humankind have to undergo long way of sustainable future social technique improvement, which may in future assist survival of global community of humankind.

The climate change system needs future research co-ordinated from one center. The option of survival is closely connected with ability of present global community of humankind to understand Nature, the climate change system and many more systems of nature.

We are proposing rethinking of present knowledge on Nature itself and Nature phenomenon knowledge, and establishment of the center for global studies of Nature. It is prerequisite for success.

4. **The global community of humankind population explosion** is not properly researched and understood, and as result we have population explosion. It is not a question whether the planet Earth has enough resources or not. The population explosion theoretically is the natural process, which is leading to diminish the bad impact of the certain evolution process. System thinking, holistic approach, and knowledge should assist global community of humankind to work out proper complex problem solving technique. Definitely it is connected with sustainable future of humankind, and actually it is corner stone issue for future of humankind on the planet Earth. Humankind should understand issues of population explosion, consequences, and on the basis of reality and knowledge should agree on the path for survival – sustainable future of humankind.



Our proposal is to take a path of sustainable future of humankind – *From sustainability of local community to sustainable future of global community of humankind.*

- 5. The global community of humankind synthetic chemical research and production** has been extraordinary successful. Today we estimate that at present synthetic chemical research and production recognize synthetic chemical substances and compounds in millions.

The problem with synthetic chemical research and production is not in techniques or production technologies, but it is in global humankind community relationship with this field of activity. There is positive attitude towards synthetic chemical research and production, and many well-known scientist and The Nobel Price laureates are among synthetic chemical researchers. But let us make closer look to this global community of humankind activity. Science beyond the synthetic chemical research and production has no connections with knowledge of Nature. All chemical activity in Nature has got reason, but in many cases humans do not understand it.

The synthetic chemical knowledge of humanity has basis at relatively easy knowledge and experimental work. With development of chemistry it was possible to develop synthetic chemical compounds using different techniques. As result many known chemist invented countless number of synthetic chemical products. The use of them, production and commercial success was only important. Almost all of synthetic chemical products of modern humanity have no research on short, medium and long term impact and consequences of them to Nature.

Pesticides would never be in use if humankind knew of their medium and long term destructive, and pollution abilities on the natural environment.

In theory or as an academic discussion we think, it is possible for chemist to invent synthetic chemical product, which could commence chain reaction in the air, and as result, the oxygen from the air could get status as was during primordial times – zero. It happens with CFC's and commencement of the ozone protection band destruction. If humans did not learn of chlorine atom destruction ability to break ozone molecule, today there would not be many living creatures within the biosphere of the planet Earth. The biocide rays, if not stopped by ozone protection layer would end present life forms including humans.



We are recommending moratorium on use of synthetic chemicals without proper knowledge of them and interference with the Nature.

6. **The leadership of global community of humankind** – at present we have chaos of national and international leaders, of whom there is no one able to handle global issues successfully. Even worse, the present humankind has leadership of the *money master monster* system including national, international, and all other forms of money, banking, insurance and other financial activities. Real value of the money is many fold artificially increased, and people handling money issues are not able to put it into reality of the present.

Money, as system should have deep rethinking, to be again useful assistant to humankind, and not a ruler, master, monster, and whatsoever as it is today.

We are recommending a leadership of global community of humankind as direct democracy, world federation constitution, world parliament and world government, which will with morality and wisdom govern global humankind community affairs.

Self-destruction of global community of humankind under leadership of master monster money system is just a matter of time.

7. **The technology management** – number of technologies in use are very dangerous for possible self-destruction. To mention some: GMO and GMP are technologies based upon form of genetic code and generally are issue of experiment: Particles research should be carried out at minimum of 3 million kilometers far from the planet Earth; Wars and armaments development including human mass destruction means either physical, chemical or biological has no place within the planet Earth; On ground constructions and mega concentration of humans at one location (mega cities) are most fragile environments for humans to live at, and should be rethought as form of shelter for humans; Use of natural environment for transition to the human artificial environment – towns, roads, railways, airports, ports, military complexes, education centers, hospitals, sport centers and etc. are taking more and more natural environment space, which practice should be revised; transport technologies, space and universe research and development should clean and reduce waste deposition within the planet Earth space, and etc. Any technology management should have clear vision of possibilities for destruction in short, medium and long term use.



There are activities of humankind which has got special ability of self-destruction of humankind and destruction of other life, and *living nature*⁵⁰ on the planet Earth. The complex problem solving of issues with large systems of the nature and humankind as: CFC, climate change system, corporate and individual social responsibility – C&ISR culture cum civilization, female like hormone substances, GMO and GMP globalization, global community of humankind, PCB, social system, nature principles, one planet – one humankind – one government, population explosion, synthetic chemical products, system thinking, sustainable future, and etc. are asking for interdependences, interaction and co-operation.

So by 2013 we may report the following high dangerous activities, living practices, and technologies, which could end humankind present civilization.

At our first presentation on the self-destruction of humankind due to lack of knowledge we have put on top the nuclear technologies, and the climate change system, the global humankind population explosion, synthetic chemicals, money master monster leadership, and management of technologies was sixth statement. In second presentation we shall reopen discussion on the synthetic chemicals.

- 8. Synthetic chemicals⁵¹.** Discussing the synthetic chemicals we have to bear in mind that synthetic chemicals are placed as forth most dangerous activity of present global community of humankind. There are many issues within this research, production, marketing and application of the synthetic chemicals. Just to mention; Pollution of agricultural lands by fertilizers, pesticides, and other synthetic chemical products in agriculture practices; Plastics; Food additives, and other additives or catalyst; Pharmaceutical substances; Technical products with use of synthetic chemicals, Armaments with use of synthetic chemicals, Medicine, Education, Sport, Construction, Clothing, Catering, Fishing and Hunting, and other humankind activities with use of synthetic chemicals.

For better understanding we are stating the basic operational practice by Nature. Nature (Universe or Cosmos), and the nature of the planet Earth is operating ceaselessly as long as successful operation is going on. In the nature there are only successful cases⁵². The operating principles are:

⁵⁰ *Living nature* is conditionally used, because there is living nature only in the minds of humankind, The Nature does not recognize living and non-living nature – it is just one nature, which is interdependent, interacting and co-operating.

⁵¹ Synthetic chemicals are produced by synthesis and are artificial, man made products, are not naturally produced.

⁵² It is philosophical application of the Charles Darwin statement about existence of only successful creatures in the nature.



interdependence, interaction, and co-operation of all matter, energy, powers, particles, dimensions, light, rays, and yet unknown contents of the nature⁵³.

Man-made synthetic chemical products are alien to the nature

Today we estimate that synthetic chemical research and production recognize synthetic chemical substances and compounds in millions.

- A. Today common agriculture production after use of synthetic chemical fertilizers, pesticides and protecting substances has been for over hundred year source of alien substances within the agriculture lands. Today we know how much we have done wrong for our future. Unfortunately use of them was not stopped due to financial gains of the owners of the production facilities and commercial activities.
- B. Plastics as synthetic chemical products are very useful at present living practices of humans on the Earth and outside in cosmos.

From automobiles, aircrafts, and many other technical commercial products to packing materials of almost all human final products packing, and many more cases.

Actually after innovation of the Bakelite in the XIX century many more plastics have been successfully introduced and even today more new products are created.

To all of them are common to be *very handy* for any kind of uses. All plastics are alien substances to the Nature. As for PCB's – which are genetic structure destroyers, CFS's are ozone destroyers, and plastic foil including large list of them – are the source of *female hormone like substances*. During use of plastic foil with ability to release female hormone like substances as they are in common use for clothing, packing, technical products – mobile phones, and other electronic devices, TV, radio, PC, etc. automobiles, aircrafts, boats, sport equipment etc. with time they are releasing female hormone like substances, which could affect the health of humans.

There are two sources of female hormone and female hormone like substances. Pharmaceutical industry producing and selling the products for protection against pregnancy, which are with 7 billion + humans on

⁵³ Please see: Ecimovic, *The Principia Nature – The Nature and Homo sapiens Global Community*, 2011, displayed at <http://www.institut-climatechange.si>.



the Earth more and more important, and plastics with countless use at our society.

The result of both is affecting male sperm quantity and ability to fertilize female (all living beings).

Many countries are reporting on reduction of sperm quantities and fertilize abilities of man.

Of course plastics are overtaking pharmaceutical production many-folds and secondly plastics are more affecting health of humans, due to direct impact after release of female hormone like substances within the body of humans. As an important issue, there is the release of the female hormone like substances, within the living creature's environment of the planet Earth.

C. GMO and GMP activities have very strong possibility to change biosphere of the planet Earth. Humankind is testing the nature abilities without knowing what result will get. There are many possibilities and the last but not least should be to understand what could be after it happens.

Something is common to all self-destruction issues of humankind interference with Nature. It is a lack of knowledge of immediate, medium, and long-time consequences.

Presented activities are result of world governing by *money master monster*, who took over leadership of the global community of humankind. Both 1 % and 99 % of humans should have a chance to learn and upon the knowledge make decisions as they are in practice today.

It is obvious that present humankind has to start on right path-ways among which it can also research the possibilities that alien substances together with natural ones could produce new natural substances much more dangerous for existence of the *living nature* on the planet Earth.

We have seen birds using plastics for making the nest. That is direct poisoning of the reproduction of the bird kind.

The list of possible self-destructions of humans by humans could not be concluded, because the activities are innumerable and many new innovations are coming without the knowledge of their short, medium and long term use implications with the natural environment of the planet Earth.



Our intention with this presentation is not to correct present humankind practices and life-styles but to commence long term process of by morality and wisdom guided global humankind community sustainable future. What we hope is our contribution towards life of our and all humankind descendants.

Effectively, we can't change the state of the world, since we are reaping the crops of the past. The destructive activity of man today is the design of the past.

The humankind has not provided the global impact on the destruction of nature and life. Our voice alert, since knowledge is our seed will be harvested in the future with concrete actions in forming the new people for the harmonious complementary coexistence of humans with humans and of humans with Nature, and the nature of the planet Earth.

To achieve this goal, the humans have to follow three ways as mentioned by Dr. Timi Ecimovic in the Manila conference: 1) Education, 2) Education and 3) Education.

Education has the objective of universal human formation. Global problems involves a global solution this requires a global vision of man. This man of global vision is absent in humanity today. Therefore, the long term solution to possible self-destruction of humanity begins with the education.

The education of the new man requires knowledge of the same man this means a new anthropological philosophy. Man has to be understood in its biological, social and spiritual aspects, as an inseparable unit.

The biological needs food in calories, workforce needs social, and spiritual needs the energy of understanding and wisdom. Wisdom is the integration of man to the universe. Therefore, education is a way of integrating the individual to the family, society, nature and the universe.

Conclusion:

First we are recommending *one planet, one government*. It is the first recommendation. Of course, The Constitution of the planet Earth Federation is first and the planet Earth Parliament and Government follow in line, after ratification of The Constitution of the planet Earth Federation.

Secondly recommendation is a new approach to the *social order*, which has to reflect the present experience, and the establishment of a *new contract for humankind* living on the planet Earth.



The goal is to prevent explosion of humankind reproduction, enforce individual social responsibility, peace, respect, reason, morality, wisdom and sustainable future amongst peoples of the Earth, enforces (a globally holistic!) law and order, and with skillful governing allow the coming generations to live and have sustainable future⁵⁴ on the planet Earth.

Third recommendation is *redirections of scientific work* from innovations of war and armaments techniques and technologies for destruction, too narrowly market and money-oriented synthetic chemicals technologies, too narrowly market and money-oriented energy technologies, too narrowly market and money-oriented genetic manipulation techniques, societal management based on money monster - the master practices, etc., to discovering viable global systems of nature, space, the environment and universe or cosmos, as essential elements of knowledge needed for education, survival, and sustainable future or harmonious and complementary coexistence of our civilization with Nature.

In conclusion: *Be the change you want to see in the world* (Gandhi).

Ending in summary we wish to global community of humankind a rebirth of individual social responsibility, peace, respect, reason, morality, wisdom and sustainable future.

4.5. One Governing of the Global Community of Humankind on the planet Earth

It is responsibility of the Global Community of Humankind to begin long term process of self-governing of the humans affairs within the biosphere of the planet Earth.

During 20th century, many groups of scholars, scientist, philanthropist, researchers, scientist etc. began activities for establishment of the World Government and world governing of the human affairs within the biosphere of the planet Earth.

The latest contribution was by World Philosophical Forum – the world philosophers, thinkers, researchers, scientist and citizen alliance for better tomorrow of humanity and even more important for survival of Homo sapiens civilization during and after 21st century. Let us begin with letter for UN Secretary General, which was not yet delivered – November 2015 and is as follows:

⁵⁴ Sustainable future is harmony of humankind and the Nature of the planet Earth.



WORLD PHILOSOPHICAL FORUM

<http://wpf-unesco.org/>

Best philosophical ideas educate, consolidate and unite Humanity

Athens, October 09, 2015

ref. yal/sd/in – 7/2354

“If there is a science, man really needs, that is philosophy, which teaches how man can reach an appropriate to him place in the world – and from which everyone can learn what to be to become a MAN.”

Immanuel Kant

His Excellency **Mr Ban Ki-moon**

United Nations Secretary-General

UN Headquarters

First Avenue at 46th Street

New York, NY 10017

USA

Global Citizenship Education

Dear Mr. Secretary-General,

On 26 September 2012 you initiated the “Education First” global initiative putting learning of *citizenry* above *literacy* and *numeracy* and urging all to foster *global citizenship*. You expressed the wish that your message would be known in every continent ... every country ...every community.

Two years later your appeal was repeated in the *UNESCO Medium-Term Strategy 2014 – 2021*.

To our regret, a very small number of people on the planet have heard your reasonable invocation. World Philosophical Forum thinkers were among those who got it.

At the same time, while the situation on the Earth deteriorates with every passing month bringing Humanity closer and closer to a world-wide catastrophe,



most world leaders have ignored or do not pay due attention to the UN “Education First” initiative.

Meanwhile the World order really increasingly lacks a proper order or displays the worst kind of “order”. Within the present world disorder of 193 mostly militarized sovereign nations, people learn nationalism, fear, various mythologies, competition, and disharmony.

Even Pope Francis in one of his late addresses pointed out that the idol for most peoples on the planet has increasingly become money, not happiness with each other, and this causes all-around evil including a danger of World War III.

Atomic scientists, in consultation with their board which includes 19 Nobel Laureates, say the Earth is now closer to human-caused doomsday (only 3 minutes are left till midnight) than it has been in more than 30 years because of global warming and nuclear weaponry. This is about doomsday; this is about the end of civilization as we know it.

The probability of a global catastrophe is very high, and the actions needed to reduce the risks of disaster must be taken very soon. Today, unchecked mass migration and climate change, a nuclear arms race resulting from the modernization of huge arsenals pose extraordinary and undeniable threats to the continued further existence of Humanity. And present world leaders have failed to act with the speed or on the scale required to protect Earth’s inhabitants from potential catastrophe. These failures of today’s global leadership endanger every person on Earth. Luckily for the world leaders most inhabitants on the Earth are unable to understand the danger of what is happening on the planet because of civil ignorance and are unable to organize themselves into a single intelligent Humanity.

2

The prevalence of individualistic consciousness over social consciousness has resulted in a lack of compulsory human, philosophical, and basic civil knowledge.

This distorted universal consciousness makes it necessary to innovate and unify the concept, content, sense and purpose of education on the planet in accordance with the global era. To form a new human being with a global vision and social consciousness it is necessary to implement a more sophisticated uniform civic universal upbringing and education on the Earth.



It is obvious that the world is becoming an increasingly globally complete system which requires a more progressive world order and global governance that can secure life on the planet and provide peaceful public tranquility, progress and prosperity to all Earth humans of present and future generations.

Prominent world thinkers are increasingly expressing such an idea. For example, the previous leader of the Catholic Church, Pope Benedict XVI, has called for the establishment of world government and a New World Order in his speech made at the Pontifical Council for Justice and Peace on 3 December 2012. The Pope called for the “construction of a world community, with a corresponding authority,” to serve the “common good of the human family”.

The Pope’s vision for the establishment of a world government and a New World Order as a means of defending global peace and justice is supposedly not to create a new superpower, but a new supranational governing body that offers to the politicians who are responsible for making decisions, criteria for judgment and practical guidelines: “The proposed body (World Government) would not be a superpower, concentrated in the hands of a few, which would dominate all peoples, exploiting the weakest. ... Moral force or moral authority, that has the power to influence in accordance with reason that is, a participatory authority, limited by law in its jurisdiction.”

At the same time the Pontiff stressed: “It is not, of course, the Church’s duty to suggest – from a juridical and political viewpoint – the practical configuration of such an international arrangement, but she offers to those who are responsible for it those principles for reflection, criteria for judgment, and practical guidelines that can guarantee the anthropological and ethical frame around the common good.”

The Pope was quite correct in pronouncing this as the proper description of the essence of a state structure based on the ancient philosophy of Plato and Aristotle in ancient Greece. Therefore social engineering of a New World Order or World State is primarily the destiny, duty and responsibility of today’s philosophers and thinkers with a philosophical view.

Bearing all this in mind, WPF thinkers have completed three key documents describing the new, more advanced world order fit for the 21st century:

1) TRANSUNIVERSALISM as the universal ideology of the Humanity in the 21st century - <http://wpf-unesco.org/eng/offpap/top12/truniv.htm>

2) Universal CONSTITUTION of Earth - <http://wpf-unesco.org/eng/use/constit.htm>



3) Universal SOCIALIZATION through uniform CIVIC EDUCATION - <http://wpf-unesco.org/eng/socr-sch/socia-ed.htm>

All these documents are fully in line with the UN “Education First” global initiative and based on the common principle that the source of empowerment in the new supranational level of the social structures of the Humanity to govern and solve global problems should come from civically educated Earth (global) citizens.

Thus, all the necessary theoretical work has been done by WPF thinkers. Now the moment has come to consider how to boost all these initiatives and ideas in “every continent ...every country ...every community”.

In our opinion, the UN has the only instrument to make this happen quickly and effectively – it can convene a special UN conference or even a special session of the UN General Assembly devoted to only one theme – how to bring the UN “Education First” global initiative and supranational global citizenship ideas to every continent ... every country ... every national leader and government ... every community and each of the 7 billion human beings, i.e. how to bring “GLOBAL CITIZENSHIP to HUMANITY”.

Ideally the delegates at such a conference or at the UN General Assembly would themselves already have become before themselves global (Earth) citizens and obtained the WPF certification - <http://wpf-unesco.org/id.htm>

3

At this special session of the UN General Assembly we propose that the Assembly’s delegates should consider what a supranational authority could achieve. We can put the following questions on the agenda, for discussion and even to propose preliminary solutions:

1. Bringing peace between nation-states and multilateral disarmament. All war can be declared illegal and disarmament, including nuclear weapons, would take place within a near global perspective. This would help to solve the current migration and refugees problems.
2. Sharing natural resources and energy - how natural resources and energy can be shared from a global perspective so that all humankind can have a raised standard of living.



3. Solving environmental problems such as global warming - environmental well-being would take place within a global perspective beyond what self-interested nation-states permit.
4. Ending disease - drawing up plans to eliminate diseases by globally-applied remedies.
5. Ending famine - drawing up plans to end hunger by regarding food as a global resource.
6. Solving the world's financial crisis - bringing a global perspective to world finance to benefit the whole of humankind.
7. Redistributing wealth to eliminate poverty - bringing a global perspective to eliminating poverty.

All these areas are possible future goals for a supranational authority – a supranational government body that can alone succeed in solving these and other global problems.

So, we look forward as a first supranational delegation to meeting you to discuss global citizenship and the timetabling of a UN conference or special session of the UN General Assembly.

We hope you will agree in principle with our proposal and fix a date when the UN special session can take place.

Signatories (all – Global {Earth-XXI} Citizens):

Nicholas Hagger – World Philosophical Forum's Vice President and special envoy to the UN, Acting Chairman of the SUPREME COUNCIL of HUMANITY, Philosopher, writer, poet, man of letters, historian – Global {Earth-XXI} Citizen ID number 096 (resident of United Kingdom)

Dr. Igor Kondrashin – WPF President & CEO, Secretary-General of the SUPREME COUNCIL of HUMANITY, International GUSI Peace Prize Laureate, Classical Philosopher – Global {Earth-XXI} Citizen ID number 005 (Russia)

Prof. Evangelhos A. Moutsopoulos – WPF Honorary President, Professor of Philosophy, Member of Athens Academy of Sciences – Global {Earth-XXI} Citizen ID number 004 (Greece)



Dr. Avtandil V. Mikaberidze - WPF Secretary-General, Director of the Georgian Institute at Athens – Global Citizen ID number 012 (Georgia)

Prof. Fidel Julian Gutierrez Vivanco – WPF Vice President, responsible for Global (Earth-XXI) citizenship WPF Program, the International GUSI Peace Prize Laureate – Global Citizen ID number 014 (Peru)

Prof. Timi Ecimovic - WPF Vice President, responsible for Global (Earth-XXI) citizenship WPF educational Program, Professor and chair of Environmental Sciences at Ansted University, the International GUSI Peace Prize Laureate – Global Citizen ID number 016 (Slovenia)

Ricaardoe Di Done - WPF Vice President, responsible for Global (Earth-XXI) youth upbringing programs, the International GUSI Peace Prize Laureate, president founder of the Organization for Protection of Children's Rights (O.P.C.R.) – Global Citizen ID number 017 (Quebec, Canada)

Prof. Paris Katsivelos – WPF Vice President, responsible for Culture development and intercultural dialogue, Actor, Professor of Dramatic Art, Global Citizen ID number 025 (Greece)

Dr. Steven Vogazianos-Roy - WPF Vice President, responsible for the Universal State of Earth Constitutional Program, Director of the Socratic philosophical SCHOOL, a permanent Member of the Glasgow University General Council – Global Citizen ID number 013 (Great Britain)

Prof. Evgenij Kutovoy – Ambassador at large, PhD in History, Professor of Russian Diplomatic Academy, specialized on gglobal governance – Global Citizen ID number 037 (Russia)

Prof. Alexander N. Chumakov – VPF Vice President, responsible for global studies and activities, Chair and professor at number of Moscow Universities, Vice President of the Russian Philosophical Society – Global Citizen ID number 033 (Russia)

Irma Villarroel – poet and artist, WPF Coordinator for Latin American countries – Global Citizen ID number 026 (Venezuela)

Abraham Joseph – WPF Coordinator for South-West Asia countries – Global Citizen ID number 015 (India)



Albani Shariff Ibrahim – WPF Philippine branch Head, special envoy to O.I.C. Global Citizen ID number 074 (Philippines)

Junyan He - WPF special envoy to South-East Asia countries – Global Citizen ID number 060 (China)

Omar Haji Ahmad Laksamana – WPF Malaysian National branch Head, the International GUSI Peace Prize Laureate – Global Citizen ID number 070 (Malaysia)

Vasile Datcu – prominent thinker & writer, WPF Romanian National branch Head – Global Citizen ID number 018 (Romania)

Sreelekha Mishra – Scholar, thinker, UN Global citizenship education program supporter Global Citizen ID number 021 (India)

Prof. Emeritus Dr Raoul Weiler – Member of Board of Trustees of World Academy of Arts and Sciences, Club of Rome EU Chapter CoR-EU, the International GUSI Peace Prize Laureate – Global Citizen ID number 036 (Belgium)

Prof. Adelino Cattani – Professor of Department of “Filosofia, Sociologia, Pedagogia e Psicologia Applicata”, University of Padua – Global Citizen ID number 021 (Italy)

Sreelekha Mishra – Scholar, thinker, UN Global citizenship education program supporter - Global Citizen ID number 022 (India)

Prof. W. Julian Korab-Karpowicz, Zayed University in Dubai, WPF Coordinator for North & Central European countries – Global Citizen ID number 098 (Poland)

Ashok Kumar Reka – thinker, UN Global citizenship education program supporter Global Citizen ID number 099 (India)

Lidia Kondrashina – thinker, UN Global Citizenship education program supporter – Global Citizen ID number (009 (Russia)

Rev Fr. Prudencio M. Edralin – Dean and Philosophy Program Coordinator of Lyceum of Aparri, Republic of the Philippines – Global Citizen ID number 043 (Philippines)



Prof. Jeffrey Levett, Public Health Management and International Health – Global Citizen ID number 102 (Greece)

Despoina Samiotaki – Scholar, thinker, UN Global citizenship education program supporter Global Citizen ID number 105 (Greece)

John Moustos – Banking Management & Services UN Global citizenship education program supporter – Global Citizen ID number 100 (Greece)

Nicolas Bougiouris – Tourism Management and Services, UN Global citizenship education supporter - Global Citizen ID number 097 (Greece)

Ioanis Galanis – Tourism Management and Services, UN Global citizenship supporter – Global Citizen ID number 0103 (Greece)

Elena Peppa – Tourism Services and public relationship, UN Global citizenship education program supporter – Global Citizen ID number 0104 (Greece)

Irma Villarroel – poet and artist, WPF Coordinator for Latin American countries, WPF Venezuelan National Branch Head – Global Citizen ID number 026 (Venezuela)

Prof. Renata Mikhailova – Professor of the Chuvash State Agricultural Academy – Global Citizen ID number 081 (Russia)

Eleftheria T. Lamprou – business consulting and accounting, UN Global citizenship education program supporter – Global Citizen ID number 079 (Greece)

Prof. Elias Tsonis – professor Emeritus, philologist, international communication – Global Citizen ID number 085 (Greece)

Maria Retali – WPF Facebook moderator, UN Global citizenship education program supporter – Global Citizen ID number 086 (Greece)

Nina Diakovasili – President of Club of UNESCO of arts, literature and science of Greece – Global Citizen ID number 087 (Greece)

Prof. Elenora Barkova – professor of economics of Moscow Plekhanov University – Global Citizen ID number 069 (Russia)



Aikaterini Kagaraki – Political scientist, jurist, writer, UN Global citizenship education program supporter – Global Citizen ID number 023 (Greece)

Prof. Maria Rosenko – PhD in public administration of Moscow State University – Global Citizen ID number 0101 (Russia)

Prof. Sergey I. Emeljanov – MD, Doctor of Medical Sciences, Professor, President of the Russian Society of Endoscopic Surgery – Global Citizen ID number 068 (Russia)

Elena Kondrashina – Head of export-import department of plastic implements Production company – Global Citizen ID number 050 (Russia)

Marina Fomina – Head of logistic department of the wholesale trading Company – Global Citizen ID number 094 (Russia)

Motasem Takla – legal consultant, photographing, UN Global citizenship education program supporter – Global Citizen ID number 029 (Syria)

Carlos Antonio Arias Reggeti – political activist, WPF activity promoter – Global Citizen ID number 057 (Venezuela)

Souza Delasnieve Miranda Despet – Lawyer, Poet, Ambassador of Peace and Culture of Peace, Humans Rights, Environment, Social – Global Citizen ID number 078 (Brazil)

Prof Snezana Komatina – University of Travnik, Bosnia and Herzegovina, Association of Geophysicist and Environmentalist of Serbia, Global Citizen ID number 113 (Serbia)

Prof Federico Mayor Zaragoza – scientist, scholar, politician, diplomat and poet, former Director general of UNESCO (from 1987 to 1999) the Chairman of the Foundation for Culture of Peace, the Honorable Chairman of the Academie de la Paix – Global Citizen ID number 115 (Spain)

Prof. Negoslav P. Ostojic – Executive Director of the European Center for Peace and Development (ECPD) – Global Citizen ID number 114 (Serbia)

All together here are listed 48 members of the Global Citizens of the 21st century
And they are confirmed by the signatories:

Sincerely yours,



WPF President and CEO,
International Gusi Peace
Prize Laureate
Dr. Igor Kondrashin

WPF Vice President and
Special envoy to the UN

Nicholas Hagger

We think that for longevity of humans, survival of humanity, better tomorrow and sustainability of humankind is most important to establish the Universal Upbringing and Education program for our descendants because present global community of humankind needs knowledge and values, culture, ethics and norms to allow better performance needed for tomorrow.

Please see our presentations on the Universal Upbringing and Education.

It is important to learn of abilities of global community of humankind, which are limited by knowledge and evolution. Also it is preposterous to think that global community of humankind, with whatsoever means, could manage the planet Earth. Only possibility for humans is to have adequate self-management to allow sustainability of humanity as possibility for survival and longevity.

With last 200000 years humanity has proved ability to destroy own environment by pollution and “Money Master Monster” management. Only chance for humanity to survive on the planet Earth is to move on the road to sustainability and reach balance with nature of the planet Earth. First step is to establish world governing of human affairs.

Global governing of Homo sapiens present civilization is what humanity needs and not only humans but also present quality of the nature of the planet Earth.

Present thinking of humanity technologies to be so superb that are useful for the management of the entire planet are completely imagination without the truth due to non-adequate approach to the issues of maintenance of needed qualities of biosphere and not adequate understanding of the nature of the Earth..

The living conditions within the biosphere are worsening fast and in the case of wrong respond from global community of humankind it is possible not to reach longevity whatsoever. The only chance for humanity is to follow needed path for sustainable future.



First step on the road to world governing of the global community of humankind is to verify needed basic contents – constitution, constitutional convention etc. It has been done by WPF group and first document is “Constitutional Convention”, which follows:

UNIVERSAL STATE of EARTH (USE)
CONSTITUTIONAL CONVENTION
WORLD PHILOSOPHICAL FORUM
Life's purpose is life with purpose

Athens, Greece, October 07, 2015

DECLARATION

We, the members of the Constitutional Convention and Representatives of Global (Earth-XXI) Citizenship, having carefully considered the current tense and hazardous situation on the Earth and following UN appeals to foster global citizenship and the perfecting of global leadership, declare the **UNIVERSAL CONSTITUTION of EARTH** approved on 7 October 2015.

The articles of this Constitution stipulate the order in which the supranational **UNIVERSAL STATE of EARTH (USE)** will be founded.

Henceforth, from 8 October 2015, Earth-XXI citizens all over the Earth are to commence activities to create and then establish the appropriate constitutional bodies of supranational USE governance.

We appeal to all 7 billion inhabitants of the Earth to join our historic ACT and follow the *UN Global citizenship education initiative* by means of universal, uniform civic education through upbringing and lifelong learning. We appeal to them to assume Global citizenship to secure and ameliorate the life of everyone on the Earth, and to protect its biosphere and environment.

This is the only way to save life on Earth and preserve it from self-destruction, and to provide peace and progress for Humanity on our planet.

On behalf of the participants of the USE Constitutional Convention,
Chairman

of the USE Constitutional Convention

Nicholas Hagger

President

of the USE World Philosophical Forum

Igor Kondrashin

Athens City Hall
Academia Ave.,
Athens – GREECE

Website: <http://wpf-unesco.org/> 50,
e-mail: info@wpf-unesco.org



Second step is to verify Universal Constitution of the Earth for global community of humankind. The reasonable draft was prepared by WPF forum group of researchers, scientist and people of good will.



WORLD PHILOSOPHICAL FORUM

<http://wpf-unesco.org/>

Best philosophical ideas educate, consolidate and unite Humanity



"If there is a science, man really need philosophy,
which teaches how man can reach an appropriate to
him
place in the world – and from which everyone can
learn
what to be to become a MAN."
Immanuel
Kant



UNIVERSAL CONSTITUTION of EARTH

PREFACE

CONSTITUTION is the most important document for every *human being* as it stipulates fundamental principles of organization, everyday living and decent behavior in a society, based on which the members of this society keep in-between relationship and self-government. Consequently, the *Constitution* should be considered as the **Supreme Law** common and equally obligatory for all inhabitants on territory of a particular society, men and women, young and aged, rich and poor, ill and healthy, strong and weak, and therefore should be properly studied by all of them, kept in mind, fulfilled, and modernized in due way and time.

It is obvious, that the human world on Earth is becoming, as a more and more global complete system, which requires global governance, well described and open for everyone's understanding and reach. Thus, the



Universal Constitution of Earth is exactly such a document designated for all Habitants of Earth in the started era of *globalization*, which describes the new World order induced to secure the Life on the planet and provide peaceful public tranquility, progress and prosperity to all Earth inhabitants of present and future generations.

Such an idea comes to the mind of various prominent world thinkers more and more often. For example, the previous leader of the Catholic Church, Pope Benedict XVI, has called for the establishment of World Government and a New World Order in his speech made at the *Pontifical Council for Justice and Peace* on December 3 2012. The Pope called for the “construction of a world community, with a corresponding authority,” to serve the “common good of the human family”.

As a means of defending global peace and justice, the Pope’s vision for the establishment of World Government and a New World Order is supposedly not to create a new superpower, but a new governing body that offers to those (politicians) who are responsible for making decisions, criteria for judgment and practical guidelines: “The proposed body (World Government) would not be a superpower, concentrated in the hands of a few, which would dominate all peoples, exploiting the weakest. ... Moral force or moral authority, that has the power to influence in accordance with *reason* that is, a participatory authority, limited by law in its jurisdiction.”

At the same time the Pontific stressed: “It is not, of course, the Church’s duty to suggest – from a juridical and political viewpoint – the practical configuration of such an international arrangement, but she offers to those who are responsible for it those principles for reflection, criteria for judgment, and practical guidelines that can guarantee the anthropological and ethical frame around the common good.” The Pope was quite correct pronouncing this as the proper description of essence of state started from ancient philosophy of Plato and Aristotle. Therefore social engineering of a New World Order is destiny, duty and responsibility of today’s philosophers and thinkers with philosophical view.

Keeping in line with these ideas, UNESCO having an ambitious slogan “There can be no UNESCO without philosophy”, put them forward in its “Medium-Term Strategy for 2014 – 2021”, which lately has come in force. In her speech in Paris on 29 January 2013, Director-General of UNESCO Irina Bokova mentioned such important priorities in the Humanity common life:

“Our first strategic objective is to shape the global education agenda. This requires vision, foresight, analysis of trends, and understanding where and why we are falling short.



Our second objective is to foster inclusive, quality and lifelong learning opportunities for all and to promote a sense of **global citizenship**.

There is wide consensus that the next global education agenda must promote equity and quality content - including to help learners gain solidarity, respect and responsibility for shaping the future”.

The *Universal Constitution of Earth* is composed by true philosophers and has absorbed all advices and recommendations related with the issue. In fact, it is the most advanced Advisory Document designed for being followed by every Inhabitant of the Earth, by all the Humanity as a whole in order to survive, not to be self-destructed and continue its historical motion in Time and Quality on the way to further progress and prosperity.

Accordingly, step by step, one by one, all national States of the Earth should regard the *Universal Earth Constitution* as a standard pattern, study it and amend their own national Constitutions correspondingly to join this global inevitable process.

WPF President
Igor Kondrashin

ROUGH DRAFT



(To be thoroughly studied likely from school time and applied through life by all inhabitants of the Earth)

PREAMBLE

Conscious of their responsibility before present and future Human generations, animated by the resolve to serve world harmony and prosperity as the vanguard part in a united Humanity, the Community of *Earth citizens* has adopted, by virtue of their constituent power, this Basic Law. The Earth-human in all continents of the planet started to act coordinately and coherently, having the firm determination to achieve unity and concordance in solution of all problems and challenges, which Humanity faces at current and expect at forthcoming Time. This Basic



Law is thus valid and obligatory for guidance for the entire Mankind in free and supraliminal self-determination.

The *Universal Constitution of Earth* is the **Supreme law** on the Earth for the Humanity – for all inhabitants living on this planet. This *Constitution* is the first constitution of such kind, and its main articles are recommended as example for amending the constitutions of all national states existing on Earth.

Its text is based on the Universal IDEOLOGY of the Humanity in the XXI century – TRANS-UNIVERSALISM, the Universal DECLARATION of Human DUTIES, the Universal DECLARATION of Human RIGHTS, UNESCO “Medium-Term Strategy for 2014 – 2021” and “Strategy on philosophy”, best appropriate articles of Constitutions of national Earth States, on recommendations, advices and suggestions of the best thinkers of the planet, but most of all – it is founded on the COMMON SENSE.

CHAPTER 1 - *Space-temporal localization of Humanity in the World*

Article 1

Everyone on Earth should definitely realize his or her place in the World.

World (all conceivable infinite space that can only imagine the human imagination) → our **Universe** (some part of the World; there are versions that it is not alone) → **Meta-galaxy** (observable part of the Universe) → our **Galaxy** (the Milky way, include more than more than 200 billion stars) → our **star** (the Sun) and all that surrounds it, i.e., the Solar system → our **planet** (Earth) → **Geosphere** (Earth's surface – 510 million square km; land takes about a third of surface) → **biosphere** (organic world of Earth, including vegetation - flora) → **zoo-sphere** – fauna (animal world) → **human-sphere** (Humankind and all that is associated with their activity, including negative) → **No-o-sphere** (Humanity and their activity based on respect, *reason, wisdom, morality, justice and responsibility*).

Article 2

Beside motion (development) in **Space**, all-around creatures develop following fundamental laws of Nature in **Time** and in **Quality**.

The development in *Time* is permanently going from the *Past* to the *Future* through the *Present* with the speed 24 hours per day.

The development in *Quality* is permanently going from the *Simple* to the *Complex* through the *Diversity*.

On the Earth because of its globe form that limits the *space*, the development is going mainly in *Time* and in *Quality*.



CHAPTER 2 - *Basic Principles of collective living of the Earth population*

Article 3

Being an organic part of Earth biosphere, all the living at *Present* population of the planet lives under the influence of the Laws of Nature. It composes the ***single human community of Earth***, which members are subdivided according to level of development of their intellect into 3 social statuses:

- **Earth Inhabitants**
- **Earth Citizens**
- **Earth Aristocrats**

Their life and health is dependent from conditions of living of other members of *flora* and *fauna* as well as quality of *air*, *soil* and *water* around – the principle ingredients of condition of the Life as a whole.

The differences between the above statuses are the following:

Article 4

Earth Inhabitants – all *Human beings* are born on the Earth from gametes of their father and mother that form a zygote. The day of birth of all *living humans* on Earth is considered the day of uniting two parents' gametes and formation of a zygote. This rule is applicable to the *Human beings*. Therefore in the Certificate of Birth of *Human beings* exactly this date should be stated together with name, surname, and place (city, town) of appearing from the mother's body (womb).

It is supposed that any *Human being* differs from other living creatures (animals, plants) by the possibility to have a *human intellect*. In fact, a *living creature* gets his intellect and becomes a *human being* only in the hard process of *human upbringing* and *education*. That is why, after 9 month from his or her birth of antenatal development, every *Human being* leaves the mother's body and is to obtain human upbringing and education from mother his or her family, society, state on the way to personalization, socialization and formation of his or her own family to be adapted to live a normal life and behave appropriately in the society. Until the end of this educational process, while his or her consciousness is being formed, he or her has the lowest social status – *Earth inhabitant*.

It is supposed that during this period each *Earth inhabitant* should obtain regular school education, which should include *literacy*, *numeracy*, *citizenry*, *philosophy*, *ethics*, and *aesthetics*. Only after passing authoritative exams he or she becomes a full range *Earth Inhabitant* with



receipt of a special *Earth Inhabitant Certificate* stating his or her official social status indicating his or her *name, surname, date and place* of birth. After completing primary education each *Earth Inhabitant* is obliged to start fulfillment of *human duties* and enjoy *human rights*. Until he or she becomes a certified *Earth citizen*, the *Earth Inhabitant* doesn't have any *civil rights*.

Fundamental *human duties, rights, freedoms and responsibilities* are inalienable and shall be fulfilled and enjoyed by everyone since the day he or she realizes their existence.

Article 5

Earth Citizens – they are those *Earth Inhabitants*, who have passed civil education and have studied the *Minimum of civil knowledge*, follow it, live an active social life based on this *knowledge*, teach other *Earth Inhabitants* and continue civic studies during all their life.

The *Minimum of civil knowledge* includes:

- Basic philosophical, ethical and aesthetical knowledge;
- "Big History", including the history of religions, theism and secularism, and the modern scientific picture of the World;
- *Trans-universalism* ideology;
- Aristotle's Table of the types of state (political) governance and modern typical structures of self-governance;
- The latest list of «the Fundamental Values and Vices», based on *respect, wisdom, reason, morality, justice, and responsibility*;
- Basic *Duties and Rights* of a *Human Beings* and a *Citizens*;
- The structure of the world economy, the political and geographical maps of the Earth;
- The healthy and orderly way of life, the evils of the lifestyle and behavior that should be avoided;
- List of today's major global threats and challenges to the Humanity;
- Knowledge of the commonly accepted language of intercommunication (now - *international English*), ability to use a computer, internet, a mobile phone and other gadgets.

After learning the *Minimum of civil knowledge*, *Earth Inhabitants* pass special exams and receive official Certificate of their high civil status – *Earth citizen Certificate* indicates a personal ID number, which is listed in the WORLDWIDE LIST of Citizens of the Earth - <http://wpf-unesco.org/id.htm> . The same ID number is mentioned in his or her **ID card of the Citizen of the Earth**. Besides he or she receives a



special ***Ensign*** of the *Citizen of the Earth*, which he or she is supposed to wear when likes to.

All *Earth citizens* are united into *civil communities* of different territorial level – *local, regional, continental, planetary (global)*, which compose appropriate *civil societies*. The function of these *civil communities* is to take care of the life and activity of *Earth citizens* and solve various temporal problems. Their *duty* is also to keep on the civic education for all during all their life.

Only *Earth citizens* are granted universal right to elect and be elected into administrative organs of self-governance of all levels – *global, state, regional or local*.

Earth citizens are obliged to fulfill *human and civil duties* and enjoy *human and civil rights*. But their main *civil right and duty* – to continue civic education within all their life, to teach civic knowledge other *inhabitants*, to be civically active and responsible, to take active part in the social life of local community of citizens, to take care about flora and fauna, and environment as a whole.

If he or she is found guilty and be sentenced by a court as a *criminal*, the *Earth citizen* loses his high social status and becomes again only in the status of *Earth inhabitant* until the end of his punishment; after that he appeals in due way to receive the high civil status anew.

It is supposed that *Earth citizens* should get college or university education.

Article 6

Earth Aristocrats – they are the best *Earth Citizens* from the best ones – ARISTOS (gr.), the real ***elite*** of the Humanity. Such *Earth Citizens* should prove this by demonstrating knowing more deeply *Civic knowledge* and practicing them in everyday life through constant use of *respect, reason, wisdom, morality, justice and responsibility*, including *global social responsibility*, and accordingly, obviously opposing, or even fighting against *ignorance, injustice, irresponsibility, corruption, double standards*, and so on.

The most active and prominent *Earth Citizens* pass special *Appointing commission* and receive official Certificate of the top civil status – *Earth Aristocrat*. *Earth Aristocrat Certificate* indicates an *Aristocrat* appropriate ID number, which is listed in the WORLDWIDE LIST of *Aristocrats of the Earth* – <http://wpf-unesco.org/ida.htm> . The same ID



number is mentioned in the **ID card** of the *Aristocrat of the Earth-XXI*. Besides he or she receives a special **Ensign** of the *Aristocrat of the Earth*, which he or she is to wear if likes.

It is supposed (likely) that each *Earth Aristocrat* should have a PhD degree.

Earth Aristocrats ought to be in the leadership of the *civil communities* of different level – *local, regional, continental, planetary (global)*, and be the vanguard part of *civil societies*. They are the most *wise, reasonable, fair, moral* and *responsible* members of *civil societies*, having profound and notable conscience and dignity. Like *Earth citizens*, they are obliged to fulfill *human* and *civil duties* and enjoy *human* and *civil rights*, to teach civic knowledge other *inhabitants* and *citizens*, to work in government bodies, to take care about flora and fauna, and environment as a whole.

CHAPTER 3 - Fundamental universal all-time Values and Vices

Article 7

Optimal list of enduring **Universal values** – profound knowledge, mind (reason), conscience, correctly educated consciousness, genuine truth, wisdom (philosophy), family, friendship, morality (morals), decency, trust, respect, honesty, justice, honor, labor, truth, science, children, parents, judiciousness, civil duties and rights, high culture of behavior, conscientiousness, responsibility (local, regional, national, global), service to society, ability to do good - virtue, thrift, good taste, kindness, compassion, politeness, pride, dignity, charity, benevolence, sincerity, generosity, punctuality, accuracy, courage, bravery, boldness, purposefulness, resoluteness, sacrifice, charity, intelligence, aspiration to perfection, cleanliness (purity), civilization.

The consciousness of each *Earth Inhabitant* and, for sure, of each *Earth citizen* should absorb as minimum all the above *values*; his or her social, public everyday behavior should be based on their principles.

The full list of *universal enduring values*, known from ancient times, is in *Trans-universalism ideology* and in the *Minimum of civil knowledge*.

Article 8

Optimal list of **Universal vices** – barbarism, ignorance, distorted and/or underdeveloped consciousness, banditry, robbery, plundering (including natural resources), terrorism, murder, obscurantism, fascism, extremism in any form, double standards, double understanding of obvious, bribery, the pursuit of luxury, embezzlement of public funds, vandalism, fraud, militarism, debauchery, luxuries, greed, squandering, betrayal, addiction,



corruption, alcoholism, lie (deception), capture of hostages and someone else's property (corporate raid), larceny, modern “demagogy”, slander, spite, seducing of children (pedophilia), environment wrecking, etc.

Each *Earth citizen* should know all the above *vices*; in his social, public everyday behavior he should oppose, or even fight against any manifestation of this type of *vices*.

The full list of *universal vices* is in *Trans-universalism ideology* and in the *Minimum of civil knowledge*.

CHAPTER 4 - *Basic universal human and civil Duties and Rights*

Whereas *human duties* have social nature in their basis and according to all philosophical postulates cannot be separated from *human rights*, and a person cannot have *rights* without having *duties*, and only realizing own *duties* equally with *rights* it is possible to obtain real *freedom, justice* and *peace* on the Earth. Because of this everyone on the planet is entitled to know and observe all his *human and civil duties and rights*.

The *Universal Constitution of Earth* shall guarantee the equality of *duties, rights* and *freedoms* of *inhabitants (human being)* and *citizens*, regardless of sex, location, nationality, wealth, language, origin, property and official status, place of residence, religion, convictions, membership of public associations, and also of other circumstances. All forms of limitations of *human and civil duties, rights* and *freedoms* on social, locational, national, linguistic or religious grounds shall be banned and prosecuted.

Man and woman shall fulfill and enjoy equal *duties, rights* and *freedoms* and have equal possibilities to exercise them.

An *Earth citizen* may exercise his or her *duties and rights* in full from the age of 18.

Article 9

Optimal list of *Universal human duties and responsibilities*

They are:

- To be and remain during the whole life a thinking *man or woman* and *citizen* in the broad sense of these words, and for this purpose to obtain and constantly to replenish and update, at least, the general education, civil knowledge and secular upbringing;
- To be physically healthy, well-mannered, polite and cultural;
- To study universal *values*, follow them and educate them in others;
- To fight *vices* in himself in surrounding people, and imposed by unfair figures of culture, education and mass media;
- To respect seniors; to honor parents and to look after them; to have a good family, to have and correctly to bring up children;



- To work conscientiously; to keep the neatness and cleanliness of home, not to litter, to preserve and improve environment and nature.

The main *duty* of all parents on Earth is – to bring up and educate their children on basis of universal *values & vices, duties & rights*, to take care about them all time.

The main *duty* of all Earth children – to follow parents' wise advises, to take care about them all time, especially when they are aged.

Everyone shall be obliged to preserve nature, its flora and fauna, the environment as a whole, carefully treat the natural wealth.

The *civil rights* and *duties* mainly consist in electing the best, proper citizens to the governance (local, regional, continental and global) and control their functioning. If, being elected to some administrative body, the most important duty for the *citizen* is to fulfill his or her work properly with conscience and dignity, in the most effective and rational way using his or her personal *respect, wisdom, reason, morality, justice* and *responsibility*, which he or she should obtain during his or her civic education.

The full list of *universal duties* and *responsibilities* is in *Trans-universalism ideology*, in the *Minimum of civil knowledge*, and in the *Universal Declaration of Human Duties*.

Article 10

Optimal list of *Universal human* and *civil rights*

They are:

- The right for life; to be a *man or woman, human being, Earth inhabitant* and a *citizen*; to have a family, children, to be engaged in their upbringing and education; this helps to keep up human physical existence, to enlarge and multiplication of Humankind;
- The right for own self-education and learning throughout the whole life;
- The right for work, for realization of creative abilities, demanded and positively perceived by society;
- The right to elect and to be elected; the right to have respectable leaders;
- The right for privacy; the right to be healthy; the right for a well-deserved rest.



But it is only *Earth citizens*, civically educated and demonstrating proper behavior in social life, who can have a driving license, to be a doctor or a teacher, to work in administrative organs, in mass media or in police.

At the same time the exercise of the *rights* and *freedoms* of *inhabitant* and citizen should not violate the *rights* and *freedoms* of other people.

The full list of *universal human* and *civil rights* is in *Trans-universalism ideology* in the *Minimum of civil knowledge*, and in the *Universal Declaration of Human Rights*.

CHAPTER 5 - The Earth population universal principles of self-governance

Article 11

All the **public power** on the planet Earth proceeds from the planetary (global) *civil society* of **Earth Citizens**. It is them, who by means of *respect, wisdom, reason, intellect, justice* and *global responsibility* define **universal self-government**, which can be altered, if necessary, according current circumstances on the Earth.

Article 12

The constituting principal of universal self-government on Earth is proclaimed NOOCRACY, or *noocratic centralism* – the natural for *human beings* power of *nóos* (gr. –reason), which, according to Aristotle's Table of types of state governance, is the best.

TOP one type, i.e. is the most advanced *democracy*. In practice, it is the power of civically well educated people – *citizens*. It is opposite so called plain *democracy* – which is the power of mostly ignorant crowd (gr.-ochlo), open for manipulation from the side of dishonorable politicians.

Therefore, only **Citizens of the Earth**, civically educated, have the right to participate in the government process performed in public interests for the common good. Human beings just with the status of *Earth inhabitants* have no such civil right until they become *Earth citizens*.

Earth citizens shall exercise their power directly, and also through the bodies of a state administration and local self-government.

The supreme direct expression of the power of the people shall be *referenda* and free elections being subdivided: a) only for *citizens*, or – b) for *citizens* and *inhabitants*.



CHAPTER 6 - General self-governance - Universal STATE of Earth (USE)

Article 13

Being in a critical situation, the global World order on the Earth for the Humanity as a whole for the present Time being will be kept on by the global community of ***Citizens of the Earth*** through supranational governing organs (institutions) constituting the **Universal STATE of Earth (USE)** having a federal structure.

Thus, the **USE** is a social State, whose policy is aimed at creating conditions for a worthy life and a progressive development of the Humanity as a whole, and each *human being* in particular, amelioration of all-around nature, fighting with destructive and regressive forces, ignorance and cruelty leading to self-destruction of the Humanity.

The division of functions and powers between the central (federal) and local State organs (institutions) is guided by the principle of giving full scope to the initiative and enthusiasm of the local civil communities through local authorities under the unified leadership of authorities of a higher level (consequently, regional, continental, global).

Article 14

The sovereignty of the **USE** shall cover the whole territory of Earth. The **USE** shall ensure the integrity of its territory.

The **USE** consists of autonomous national and territorial subjects: countries, states, republics, regions and areas – equal subjects of the **USE**. Each subject may have its own constitution and legislation.

The status of a country, state, republic, region or areas shall be determined by its Constitution or a Charter on condition that they do not contradict the universal *values* and *vices*, all-human and civil *duties* and *rights*, and standards of normal human behavior indicated in the present Constitution.

The **USE** structure is based on its state integrity, the unity of the system of the **USE** authority, the division of subjects of authority and powers between the organs of state power of the **USE** and organs of state power of subjects of the **USE**, the equality and self-determination of *Earth citizens* in the **USE**.

Article 15

The *Universal Constitution of Earth* and universal **USE** federal laws shall have supremacy on the whole territory of the **USE**.



In relations with USE organs of state authority all the subjects of the USE shall be equal among themselves.

In the USE recognition and guarantees shall be provided for *duties, rights* and *freedoms* of *inhabitants* and *citizens* according to the universally recognized principles and norms of the present Constitution and USE federal laws.

In the USE guarantees shall be provided for the integrity of all-around economic space, a free flow of information, knowledge, education, goods, services and financial resources, support for competition, and freedom of educational and economic activity.

In the USE recognition and equal protection shall be given to the state, municipal, cooperative, private and other forms of ownership.

Each *Citizen* according to ancient philosophical postulates is considered as a part of a State. Thus, in our case each *Citizen of the Earth* as a person shall be considered as a part of the **USE**.



Flag of **USE**

CHAPTER 7 - *Central (federal) institutions of the USE*

Universal STATE of Earth (USE) has for the start period the following constitutional structure that includes listed below supranational administrative institutions:

Article 16

Supreme Council of the Humanity (SCH) is including Committees of top rank experts and advisers on various issues.

The Central USE General Statistic office is subordinated directly to the SCH.

SCH function – is seeking for solutions of current universal problems on the Earth and determination of security, prosperity and further progress of the Humanity as a whole.



SCH works also as the *Earth Constitutional updating Council*.

Civil status of SCH functionaries is – top *Earth-XXI Aristocrats*, best out of the best thinkers of the Earth who prove to practice full social responsibility.

SCH work shall be defined by its Charter, which will be worked out and approved by the Constitutional Convention, and becomes an integral part of the present Constitution.

The *Supreme Council of the Humanity* (SCH) is the top intellectual power on the Earth consisting of the most prominent, practically top rank representative of the Humanity regarding *respect, reason, wisdom, morality, justice* and *global responsibility*. Therefore all of them in fact can be considered with sure as the "***Conscience of the planet***". All of them should be in fact this kind of *human being*.

At the same time it is necessary always to remember Plato's principal recommendation for such cases that on the top of state governance there should be always a philosopher or philosophically thinking people, as only this kind of people can take the most reasonable decisions. And namely this kind of people should be in the **SCH**, who from the very beginning would start thinking and take decisions on current problems and future evolution of the Humanity as a whole, using interdisciplinary creative cooperation.

The SCH, as USE top organ, takes final decisions on solution of most grave current problems and challenges that Humanity faces as well as final recommendations for other USE institutions in ameliorating of global statistics figures.

The SCH each year approves final texts and amendments to the three very important for all-Humanity documents, fixing certain general figure parameters on economical, demographical, educational and environmental issues, namely:

- 1) Yearly plan of USE activity for the next year.
- 2) 5-years strategic plan of general Humanity and Earth's biosphere evolution for the next 5 years, targeting better figures of the global statistics.
- 3) 5 - 10 year USE medium-term Strategy of Humanity and Earth's biosphere evolution.



The SCH also supervises 10 - 25 year USE long-term Strategy of Humanity, Earth surface, flora and fauna evolution, mentioning improved goals in figures of the global statistics.

In some very urgent important cases for Humanity existence, survival or stability the SCH may issue special alarming *SCH decrees*, which shall be obligatory for fulfillment in the whole territory of the planet.

All SCH decrees shall not contradict to the articles of the present Earth Constitution and later be formally approved by the Earth Parliament.

Article 17

Earth Parliament

Its function is – Lawmaking;

Civil status of chief functionaries is - *Earth-XXI Aristocrats*.

Its work shall be defined by its Charter, which will be worked out and approved by the Supreme Council of the Humanity, and becomes an integral part of the present Constitution.

The *Earth Parliament* shall be the representative and legislative body of the USE for adopting USE laws. The power to initiate legislation shall belong to the SCH and all state organs of the USE on issues in their authority.

Liable to obligatory consideration by the *Earth Parliament* shall be the USE laws on the following issues:

- a) USE federal budget;
- b) USE federal taxes and dues;
- c) Financial, currency, credit, quotas regulation, and money issue;
- d) Ratification and denunciation of treaties and agreements of the USE with countries, states, territories, regions or areas;

Adopted by the *Earth Parliament* USE laws shall be submitted during five working days to the SCH for signing and making it public.

The heads of *Earth Parliament* should be members of the SCH.

Article 18

Earth Government

Its function is – Administrative



Civil status of chief functionaries is - *Earth-XXI Aristocrats*

Earth Government work will be defined by its Charter, which will be worked out and approved by the *Supreme Council of the Humanity*.

The executive administrative power in the USE shall be exercised by the *Earth Government* according to the *Universal Constitution of Earth*, the **USE** laws and **SCH** decrees that should be guidelines of the *Earth Government* activities and organization of its work.

Earth Government shall:

- a) Consider and find or propose the ways to secure, improve and make it more prosperous the life on Earth of the Humanity as a whole, and each *Earth Inhabitant*, in particular. This should be confirmed by regular global and local statistics open for everyone's observation and information.
- b) Submit to *Earth Parliament* annual reports on the results of its work to improve the statistic figures of the social life globally, and on the most lagging Earth territories, including economical, demographical, educational, environmental, and other parameters.
- c) Prepare and submit to *Earth Parliament* USE budgets and provide their implementation as well as submit to *Earth Parliament* reports on implementation of previous USE budgets;
- d) Ensure implementation in the USE of a single, unified economic, financial, credit and monetary policy, climate and nature control and amelioration;
- e) Ensure implementation in the USE of a single state policy in the sphere of culture, education, science, bioethics, health protection, social security, ecology and nature, space and environment protection;
- f) Effectively use the USE property;
- g) Implement measures to ensure the rule of law, human and civil duties, rights and freedoms, protection of the state security, public order, and crime control.
- h) Ensure socially responsible behavior of all influential persons and organizations.



On the basis and for the sake of implementation of the *Universal Earth Constitution*, the USE laws, normative decrees of the SCH the *Earth Government* shall issue decisions and orders and ensures their realization. The decisions and orders of the *Earth Government* shall be obligatory for fulfillment on the whole USE territory.

The decisions and orders of the *Earth Government*, if they are inconsistent with the *Universal Earth Constitution*, USE laws and SCH decrees may be cancelled by the *Supreme Council of the Humanity*.

The USE bodies (institutions) of executive power in order to exercise their powers may create their own territorial organs and appoint corresponding officials.

The USE bodies (institutions) of executive power by agreement with the bodies of executive power of the USE subjects may transfer to them the fulfillment of a part of their powers, if it does not contradict the *Universal Earth Constitution* and USE laws.

The bodies of executive power of the USE subjects by agreement with the USE bodies (institutions) of executive authority may transfer to them the fulfillment of a part of their powers.

The head of the *Earth Government* should be a member of the SCH.

The *Supreme Council of Earth* and the *Earth Government* shall ensure, according to the *Universal Earth Constitution*, the implementation of the powers of the USE authority in the whole territory of the planet.

Article 19

Earth Academy: including the Strategic Research Centre of further development of the biosphere of Earth and Humanity as a whole, Earth Philosophical Forum & Earth Economic Forum.

It has regional branches all over the planet.

Its function is – Scientific & Strategic researches.

Civil status of chief functionaries is - *Earth-XXI Aristocrats*



Earth Academy work will be defined by its Charter approved by the *Supreme Council of the Humanity*, thus becoming an integral part of the present *Constitution*.

The head of the *Earth Academy* should be a member of the SCH.

Article 20

Earth Bank

Its function – Budgeting, emission of the universal *Earth Currency* - ***Tero***
Civil status of chief functionaries - *Earth-XXI Aristocrats*

The universal monetary unit in the USE shall be ***Tero***. Money issue shall be carried out exclusively by the *Earth Bank* of the USE. Introduction and issue of other currencies on the planet shall be gradually decreasing and wither away after some time as unnecessary.

The protection and ensuring the stability of ***Tero*** in the initial period of issue of the new universal currency shall be a task of the *Earth Bank*.

Earth Bank work will be defined by its Charter approved by the *Supreme Council of the Humanity*, thus becoming an integral part of the present *Constitution*.

The head of the *Earth Bank* should be a member of the SCH.

Article 21

Earth Supreme Civil Court coupled with *Earth Supreme Tribunal*

Its function is – Inquest & Justice.

It is supposed to have civil courts on regional and local levels.

Civil status of chief functionaries is - *Earth-XXI Aristocrats*

Justice in the USE shall be administered by courts alone.

The judicial power shall be exercised by means of constitutional, civil, political, administrative and criminal proceedings.

The judicial system of the USE shall be instituted by the *Universal Earth Constitution* and USE laws. The top of it - the *Supreme Court of the Earth* that shall be the supreme judicial body for civil, administrative and other cases under the jurisdiction of common courts, shall carry out judicial supervision over their activities according to USE law-envisaged



procedural forms and provide explanations on the issues of court proceedings.

The most serious political, administrative and criminal cases shall go under proceeding of *Earth Supreme Tribunal* with a bigger participation of the Earth civil society.

All people shall be equal before the law and court.

The main working principle of all courts is equality before the law and prohibition of discrimination, but happened by a public servant of any level makes any judgment more deep and penalty – more serious.

Members of all USE administrative organs shall be criminally liable for acts performed in the holding of their office or position and classified as serious crimes or other major offences at the time they were committed.

They shall be tried by *the Supreme Civil Court* (or even *Supreme Tribunal*), which shall be bound by certain definition of serious crimes and other major offences and appropriate determination of penalties.

War crimes, crimes against Humanity and biosphere are considered the most serious crimes and are investigated only by *Earth Supreme Tribunal*. *Earth Supreme Civil Court* work will be defined by its Charter approved by the *Supreme Council of the Humanity*, thus becoming an integral part of the present *Constitution*.

No one may make an attempt to usurp power in the USE. Seizure of power or usurping USE authority institution shall be prosecuted by the *Supreme Tribunal*.

The heads of the *Supreme Civil Court of Earth* and *Earth Supreme Tribunal* should be members of the SCH.

Article 22

Earth mass media

Its function is – true information, news, journalist research and analyses.

Civil status of journalists is - *Earth-XXI Citizens*.

Everyone shall have the right to freely look for, receive, transmit, produce and distribute information by any legal way subject that it will not contradict the universal *values* and *vices*, human and civil *duties* and *rights*.



Media work will be defined by the Charter of journalists, approved by the Supreme Council of the Humanity.

Article 23

Earth economy

Its function is – self-provision, feeding, progressive life of the Earth population

Earth economy should be state regulated, protected and controlled, have market features, state, cooperative and private, individual nature dependent of its efficiency, productivity and usefulness to civil society, but all of them exist on condition that they do not contradict the Primary *universal values* and *vices*, human and civil *duties* and *rights*, standards of normal human behavior, and do not harm the biosphere and other environments of the planet, be that locally or globally.

The system of taxes paid to the USE and other budgets, general principles of taxation and dues in the USE shall be fixed by state laws.

CHAPTER 8 - *Regional and local self-government of the USE*

Article 24

In the USE *regional and local self-government* shall be recognized and guaranteed. It shall be independent within the limits of its authority. The bodies of regional and local self-government shall not be part of the system of USE authority institutions, if otherwise agreed.

The division of subjects of authority and power among the bodies of state power of the USE and the bodies of state power of the subjects of USE shall be fixed by the present Constitution, and special treaties on the delimitation of the subjects of authority and powers.

The state power in the subjects of the USE shall be exercised by the bodies of regional and local authority created by them.

Regional and local self-government in the USE shall ensure the independent solution by the population of the issues of regional and local importance, of possession, use and disposal of municipal property.

Regional and local self-government shall be exercised by regional and local citizens through a referendum, election, and other forms of direct expression of the will of the civil society, through elected and other bodies of regional and local self-government.



Regional and local self-government shall be administered in urban and rural settlements and in other areas with the consideration of the historical and other regional and local traditions. The structure of regional and local self-government bodies shall be determined by their population independently.

Changes in borders of the regions and areas, in which regional and local self-government is administered, shall be made with the consideration of the opinion of the population of the corresponding regional and local areas.

Regional and local self-government bodies shall independently manage municipal property, form, adopt and implement the local budgets, introduce local taxes and dues, ensure the protection of public order, and also solve other issues of regional and local importance.

Regional and local self-government bodies may be vested by law with certain USE federal powers and receive the necessary human, material and financial resources for their implementation. The implementation of the delegated powers shall be controlled by the USE institutions.

Regional and local self-government in the USE shall be guaranteed by the right for judicial protection, for compensation or additional expenses emerging as a result of decisions adopted by USE authority bodies, by a ban on the limitations on the rights of local self-government fixed by the *Universal Constitution of Earth* and the USE federal laws.

CHAPTER 9 - *Federal, regional and local jurisdiction in USE*

Article 24

The system of state institutions (bodies) of federal, regional and local government authority shall be established by the USE federal administration and its subjects independently and according to the principles of the constitutional system of the USE and the general principles of the federal organization of representative and executive offices of state authority fixed by the *Universal Constitution of Earth* and the USE federal laws.

Within the limits of jurisdiction of the USE and federal powers of the USE on issues under the joint jurisdiction of the USE and USE subjects, the USE institutions of executive authority and the offices of executive authority of the USE subjects shall make up a single system of executive power of the USE.



Article 25

Meanwhile the jurisdiction of the USE includes:

- a) Adoption and amending of the *Universal Earth ideology* – **Trans-universalism**, *Universal Earth Constitution* and USE federal laws, control over their promotion, study and observance;
- b) Structure and territories of the USE subjects;
- c) Regulation and protection of the *duties, rights, responsibilities, obligations* and *freedoms* of humans (inhabitants) and *citizens*; the civic education and implementation of global citizenship on the planet;
- d) Establishment of the system of USE institutions of legislative, executive and judicial authority, the rules of their organization and activities, formation of USE offices of state authority;
- e) Civic and philosophical education, ethic, aesthetic and bioethics studies, supranational registration and certification of *Earth citizens* and *Earth Aristocrats*, fostering and support of their activity;
- f) Establishment of the principles of state policy and USE programs in the sphere of state, economic, educational, ecological, social, cultural and national governance;
- g) Financial, credit, and customs regulation, money issue, the principles of pricing policy; USE economic services, including federal, regional and local bank system;
- h) USE budget, taxes and dues, funds of federal, regional and local governance;
- i) USE power systems, nuclear power-engineering, fission materials, federal and regional transport, railways, sea and air transportation, information and communication, outer space activities;
- j) Social policy and inter-subjects relations; religions, political activities and unrest; criminal situation on territories of the USE;
- k) Defense and security; military production; determination of rules of selling and purchasing of weapons, military equipment and other military property; production of poisonous substances, narcotic substances, alcohol and tobaccos, and rules of their use and consumption;
- l) Judicial system, procurator's office, criminal, criminal procedure and criminal-executive legislation, amnesty and pardoning, civil, civil procedure and arbitration procedure legislation, legal regulation of intellectual property;
- m) Official registration and licensing of all supranational, international, world-range and Earth-range non-commercial and non-governmental organizations (supranational NKO and NGOs);
- n) USE property and its governance;



- o) USE meteorological service, standards, metric system, horometry accounting, geodesy and cartography, names of geographical units, official statistics and accounting;
- p) USE state awards and honorary titles;
- q) USE state service.

Article 26

The joint jurisdiction of the USE and its subjects (countries, states, territories, autonomous regions and areas) includes:

- a) Providing for the correspondence of constitutions, regional and local laws, charters and other normative legal acts of the subjects to the *Universal Constitution of Earth* and USE federal laws;
- b) Observing and protection in the USE subjects of rights, duties, responsibilities and freedoms of *humans* (inhabitants) and *citizens*; ensuring the rule of law, law, order, and public security;
- c) Issues of possession, use and disposal of land, subsoil, water, forest, atmosphere and other natural resources;
- d) Delimitation of subjects territories and property;
- e) Nature utilization, protection of the nature, space and environment, and ensuring ecological safety; specially protected natural territories, protection of historical and cultural monuments;
- f) General issues of upbringing, education, science, culture, traditions, religions, physical culture and sports;
- g) Coordination of issues of health care; protection of the family, maternity, paternity and childhood; social protection, including social security;
- h) Carrying out measures against catastrophic events, natural calamities, epidemics, elimination of their aftermath;
- i) Establishment of common principles of taxation and dues in the subjects of USE;
- j) Administrative, administrative procedure, employee, family, housing, land, water, and forest legislation; legislation on subsoil and nature, space and environment protection;
- k) Personnel of the judicial and law enforcement agencies; the Bar, notary;
- l) Protection of traditional living habitat and of traditional way of life of small ethnic communities;
- m) Establishment of common principles of organization of the system of offices of federal state authority, regional and local self-government;
- n) Coordination of federal, international and inter-subject economic and cultural relations of USE subjects.



Article 27

Outside the limits of authority and powers of USE on issues under joint jurisdiction of the USE and its subjects, the subjects of USE shall possess full state power.

1. On the issues under the jurisdiction of the USE, constitutional laws and USE federal laws shall be adopted and have direct action in the whole territory of the USE.
2. On the issues under the joint jurisdiction of the USE and its subjects, USE laws shall be issued and laws and other normative acts of the USE subjects shall be adopted according to them.
3. Outside the limits of authority of the USE, of the joint jurisdiction of the USE and its subjects, the countries, states, territories, autonomous regions and areas shall exercise their own legal regulation, including the adoption of laws and other normative acts.

The laws and other legislative acts of the USE subjects may not contradict the USE laws adopted according to the first and second parts of this Article.

In case of a contradiction between a USE law and an act issued in the USE subject the USE law shall be applied.

In case of a contradiction between a USE law and a normative act of a USE subject adopted according to the third part of this Article, the normative legal act of the USE subject shall be applied.

CHAPTER 10 - *All-Social public supervision and universal control in USE*

Article 28

Public supervision and control is effected by any *Earth inhabitant* or *citizen* on the basis of local, regional, continental & planetary (global) statistics open for everybody, being calculated and published by the local, regional, continental & planetary administrative office. Federal statistic is administrated directly by SCH.

Article 29

Being regularly updated, the data of the statistics give full and appropriate information to the civil society of all levels of human and civil communities about all aspects of social life, condition of biosphere and efficiency of everyday-work of government institutions on all levels of the society.



Based on this information the members of the communities think and act. The low or deteriorating figures of the official statistics give the ground to investigate with all state power, mass media, and if necessary, *civil tribunal* the reason of low statistics rates and to dismiss or even prosecute appropriate responsible officials to be substituted afterwards, if guilty, by new ones, more prominent and capable to improve the situation.

CHAPTER 11 - *Existing and forthcoming problems and challenges to the Humanity, Earth biosphere and climate systems*

Article 30

The list of global *problems* and *challenges* to the Humanity, to the Earth biosphere and climate systems should be defined and updated regularly by the *Earth Academy* and other appropriate **USE** Administration offices and institutions, be open and accessible for public knowledge and discussions in mass media, and be mentioned in all USE plans and Strategies for their solution and/or elimination of negative effects, when they appear.

Article 31

The list of regional and local *problems* and *challenges* to the regional population, to local flora and fauna should be defined and updated regularly by the regional or local branch of *Earth Academy* and appropriate regional or local Administration offices and institutions, be open and accessible for public knowledge and discussions in mass media, and be mentioned in all USE and regional plans and Strategies for their solution and/or elimination of negative effects, when they appear.

CHAPTER 12 - *Stages of realization of the Universal Earth Constitution's articles and formation of USE administrative offices*

Article 32

The Draft of *the UNIVERSAL CONSTITUTION of EARTH* is open for discussions and amendments for all Inhabitants of the Earth until its final approval by the *Constitutional Convention*. The text is published on World Philosophical Forum website, see link - <http://wpf-unesco.org/eng/use/constit.htm>

All accepted changes made in the Draft would be traced in the WPF website publication.

It is planned that on October 7 – 8, 2015 the final for that period of time text of *the UNIVERSAL CONSTITUTION of EARTH* will be approved and proclaimed as the **USE Statute** by the CONSTITUTIONAL CONVENTION during the 6-th Dialectical Symposium in Athens, Greece - <http://wpf-unesco.org/eng/indexe.htm>



This date would be considered as the starting point of the new era in Life of the Humanity on the Earth – the origination of the **Universal STATE of Earth (USE)**.



Article 33

The year 2015 of the XXI century should become a turning positive point in the Humanity's HISTORY!

It presumes the following steps:

1. The formation of *Earth-XXI (global) citizenship* through the WPF website - <http://wpf-unesco.org/id.htm>
2. The formation of *Earth-XXI (global) Aristocrat-ship* through the WPF website - <http://wpf-unesco.org/ida.htm>
3. When the quantity of *Earth citizens* will pass the number 1000 000, than the *UNIVERSAL CONSTITUTION of EARTH* will enter in force, and the Transitional period of USE formation would start. How long it will continue, it depends on the activity of *Earth inhabitants & citizens* to have a secured and prosperous life on the Earth sooner.

Article 34

The Transitional period will start with formation of **USE** governing organs and institutions by the *Earth civil community*. Upon their formation official negotiations with international organizations and national governments would start about their integration into administrative bodies of the ***Universal STATE of Earth***.

It is planned that international organizations will integrate into USE organs and institutions of global governance based on their present activity. National countries and states after signing with the USE special agreements would become integral regional parts (states, provinces, territories) of the USE headed by their state, regional or local administration having at the same time top all-planet civil status – *Earth-XXI Aristocrat*. National, regional and local legislation would be altered accordingly and fully correspond to the *Universal Constitution of Earth* and USE federal laws.



CHAPTER 13 - *Vital changes in all-Humanity life after USE formation*

The following changes vital for the whole Humanity can be expected after the constitution of the **Universal STATE of Earth (USE)**:

Article 35

There would be only one global-wide (universal) **supra-nation** on the Earth – ***Earth-Humankind***. The USE upholds the uniformity and dignity of the universal *Earth citizen* civil society. Apart of it, the Earth population would observe cultural **nationalities**, all equal despite their numbers, for keeping on and managing their national languages, various cultural and family traditions and customs, way of life on condition that they do not contradict the Primary enduring *universal values* and *vices*, human and civil *duties* and *rights*, and standards of normal human behavior.

The *USE* upholds and develops a relationship of equality, unity and mutual assistance among all the Earth nationalities. Discrimination against and oppression of any *nationality* are prohibited; any act, which undermines the Humankind unity on ground of nationalities or instigates the Earth population division, is prohibited and prosecuted by the *Earth Civil Tribunal*.

The *USE* assists areas inhabited by national minorities of *Earth inhabitants* in accelerating and updating their educational, economic and cultural development according to the characteristics and level of knowledge achieved by the global civil society.

Article 36

There would be only one political force (party) on the Earth – ***Citizens of Earth-XXI*** with a leading role of its intellectual and moral vanguard – ***Aristocrats of Earth-XXI***. The free activity of other political civil forces (parties) is also allowed on condition that they do not contradict the Primary enduring *universal values* and *vices*, human and civil *duties* and *rights*, and standards of normal human behavior. All civil associations and political parties shall be equal before the law. The creation and activities of public associations, whose aims and actions are aimed at a forced change of the fundamental principles of the constitutional system and at violating the integrity of the USE, at undermining its security and progressive way of its governance, ruining biosphere and environment, at setting up armed units, and at instigating social, local, national and religious strife, shall be prohibited and their activity is to be investigated in the *Civil Tribunal*.



Article 37

It is expected a strong **opposition** to this from most popular and true political force: corrupt people, oligarchs, political carpet-bagger; producers, traders and users of weapons of mass destruction, just ordinary weaponry; producers, traders and users of narcotic drugs, alcohol and tobacco; clericals and marginal of all types, ignorant and ill-minded people with infringed or undeveloped consciousness, and other criminals. The only way to fight them – to fight their ignorance: to urge them to study ordinary civil knowledge with passing serious exams.

In case of their civil disobedience or disturbances they would be summoned to a *civil tribunal* for investigation and possible punishment.

Article 38

The **USE** is a *secular* state, though ideological diversity shall be recognized, but the most updated, modern, most scientific, universal and progressive would be considered **Trans-universalism** – secular ideology, which would be recommended *Earth inhabitants* for universal study. Any religion or religious associations shall be free for their activity as well on condition that they do not contradict the Primary enduring *universal values* and *vices*, human and civil *duties* and *rights*, and standards of normal human behavior. All of them shall be equal before the law and prosecution in the *Civil Tribunal*.

Everyone on the Earth shall be guaranteed the freedom of *conscience* from *evil* and *vices*, the freedom of the scientific, secular understanding of the world nature opposite to *unscientific ignorance*.

At the same time it is guaranteed the freedom of any traditional *religion, belief or faith*, including the right to profess individually or together with other any traditional religion or to be secularist and profess no religion at all, only reason and science, to freely choose, possess and disseminate religious and other views, primarily secular, and act according to them.

Article 39

There would be only **one common supranational language** for global civil intercommunication on the Earth. For the time being, according to the current world statistics – now it is the **International English**. Other languages can exist without any limitation, be studied and used likely as additional ones.

The *language* for global intercommunication can be changed with the lapse of time, if necessary, by a decision of the USE Authority.



The *International English* shall be the only state language on the whole territory of the USE.

At the same time countries, states, territories, autonomous region or areas shall have the right to establish their own official languages. In the bodies of local USE authority and local self-government, country institutions they shall be used together with the USE state language. The USE shall guarantee to all of its peoples the right to preserve their native language and to create conditions for study any language of the Earth for everyone.

Article 40

The *Primary enduring values* on all the Earth from now on should become – *respect, wisdom, reason, morality, justice and responsibility* (including *global responsibility*), *bioethics*.

The *Primary all-time vices* on all the Earth from now on would become – *corruption, double standards, double understanding of obvious, ignorance, cruelty, injustice, immorality, irresponsibility, lack of culture, of bioethics*.

Article 41

The territory of the USE shall include the territories of its subjects: countries, states, territories, autonomous regions and areas, inland waters and territorial sea, the air space over them, etc. The status of each subject shall be determined by the *Universal Earth Constitution* and by the Constitution or the Charter of the USE subject, adopted by the legislative (representative) office of the corresponding subject. The borders between the subjects of the USE may be changed upon their mutual in-between consent, if necessary, with the assistance of the *Earth Government*.

Article 42

At the same time, no closed state or regional borders will exist on the planet for *Earth Citizens*; all planet territory would be formally civilly transparent for them for travel and work provided on condition that they do not contradict the Primary enduring *universal values* and *vices*, human and civil *duties* and *rights*, and standards of normal human behavior.

For *Earth inhabitants* there can be certain travel restrictions stipulated in USE federal, regional or local rules and regulations.

Article 43

Each *Earth citizen* has the right to free travel over the planet, choose a place for his or her stay or residence on condition provided that his or her behavior does not contradict the *universal values* and *vices*, human and



civil *duties* and *rights*, and standards of universally accepted way of life on the planet.

Article 44

In the USE territory it shall not be allowed to establish customs borders, dues or any other barriers or restrictions for a free flow of goods, services, information, education and financial resources. Certain limitations on the transfer of goods and services may be introduced according to the USE federal law only in cases, if it is necessary to ensure security, protect the life and health of people, nature and cultural values, also as a kind of economic support to local population.

Article 45

Regular education including the civic whole-life learning would be compulsory and together with compulsory medical service would be progressing and free of charge for all *Earth Inhabitants*.

The USE authority undertakes permanent governance of educational process and content to raise the scientific and cultural level of mentality of the Earth supra-nation as a whole. The State promotes pre-school, primary, secondary, vocational, higher education and whole-life learning. It develops educational facilities in order to eliminate worldwide illiteracy and ignorance and provide civil, scientific, technical and professional education for all *Earth inhabitants*.

Article 46

The USE promotes the improvement of the natural and humanitarian sciences, disseminates knowledge of science and technology, and commends and rewards achievements in scientific research as well as technological innovations and inventions. It improves medical and health services, promotes modern medicine. The State improves physical culture and promotes mass sports activities and healthy way of life to improve the *Earth inhabitants'* physical fitness.

Article 47

The USE promotes and improves art and literature, the mass-media facilities, libraries, museums, cultural centers and other cultural undertakings, and encourages mass cultural activities. It promotes also family planning so that population growth on the planet may fit economic and social improvement of the Humanity, meanwhile taking into account environmental and natural resources possibilities of the planet.

Article 48



As the *human being* is a social being, it is natural for him to have regular social communication and ties. For *citizens* it comes as supra-natural common practice to meet at certain civil assemblies or associations of all levels (local, regional, continental, or even, global) to discuss current appropriate issues or problems and ways of their solution in the public interest for the common good, the efficiency of civil servants of appropriate administrative organs at such activity.

Any oppression of such discussions or even critics from the side of administrative organs is not admissible, their representative are to take part in such discussions and follow commonly accepted decisions and recommendations of civil societies to governing bodies.

Article 49

All planetary natural resources of the Earth are considered as property of the Humanity as a whole, and their rational use and exploitation can be performed only with ecological care in the whole Humanity interests and for common good while observing the global biosphere and climate systems conditions and changes in regional and even local living conditions of *human beings*, protozoan, animals and plants. They cannot be used in purposes to enrich oligarchs or their families.

Appropriation or damaging of natural resources, landscape, places of living of wild animals and plants by any state or public organization, commercial company or even by an individual by whatever means is prohibited, must be banned, investigated and prosecuted.

They can be obtained from the state on certain agreed leasehold conditions into private, cooperative, municipal and other forms of ownership for a certain period of time, only for rational use or exploitation while being ameliorated that should be controlled regularly.

Article 50

Secularism, as well as all known *religions*, *faiths* and *believes* are free for everyone to follow as well as all philosophical, ideological and religious views would be respected on conditions that they do not contradict the Primary enduring *universal values* and *vices*, human and civil *duties* and *rights*, and standards of normal human behavior. The domination or discrimination of secular behavior, or any traditional religion or faith would not be favored. Secular and scientific philosophical ideas would be considered as the most modern and practical.

Article 51



Procedure rules of birthday registration of a *human being* in the USE would be unified and similar to those which now exist in Eastern countries of our planet, i.e. from the day of formation of a zygote. Due to this any act of abortion will be considered as a killing of a *human creature*, i.e. – criminal. East Asian age reckoning is a concept and practice that originated in China and is widely used by other cultures in East Asia. Newborns start outside mother life at the age of one year.

Article 52

There will not be special city for the **Capital** of USE; nominal *Capital* will be rotating over various places on all the continents of the Earth. The USE governing will be working in the most modern way – **on-line**, using mostly internet communication facilities.

Article 53

There would be a new, *universal currency* – **tero**. Its emission will be effected by the *Earth Bank*. Other currencies would exist during transitional period and will go out of practice with time because of unnecessary.

Article 54

Production, sales and use of weapons, military equipment (first of all, of weapons of mass destruction) and of narcotic drugs as well as causing pollution of the environment will be prohibited and considered criminal all over the planet; all cases are to be investigated and prosecuted at the *Earth Supreme Tribunal*.

The use and exploitation of natural resources, other acts of worsening natural environment in a way that deteriorate the Earth's biosphere, climate system and living natural conditions at any place on the planet are equal to acts of war and are to be investigated and prosecuted at the *Earth Supreme Tribunal*.

Article 55

Any social or civil disputes or conflicts should be settled amicably through reasonable and wise discussions and negotiations by means of *respect, reason, wisdom, morality* and *justice*; if not, then in the civil court of appropriate level.

All military conflicts and clashes should be considered as acts of a civil war and stopped by the global civil society; all such cases are to be investigated and prosecuted at the *Earth Supreme Tribunal*.

Article 56



Unfulfilled promises of politicians to make *inhabitants'* or *citizens'* life better can be regarded as cheating and severely prosecuted by the *Tribunal* of any level.

The most used punishment of the court for all criminals would be forfeit of civil status *Citizen of the Earth*, deep civil knowledge studies and education, and productive work in the public interest; otherwise long term open demonstration in the transparent glass room of the *Tribunal prison* for edification. The death penalty would be out of use.

Article 57

Any individual, who made any criminal act and was found guilty by a *court* or by a *tribunal*, will not be considered guilty alone. All court (or tribunal) investigations should name the circumstances, reasons and consequences and finally people that brought the individual to this criminal act, who got a grip on his consciousness. They can be his or her parents, teachers, educators, theologians, mass media, cinema makers, TV, the system of education or governance as a whole (local, regional, state or even universal). After each court (or tribunal) case there should be a particular decision in regard of a third, circuitous party to blame it in order to avoid, not repeat the criminal act.

Article 58

The *Universal Constitution of Earth* shall have the supreme juridical force, direct action and shall be used on the whole territory of the planet. Laws and other legal acts adopted in the USE shall not contradict the *Earth Constitution*.

All laws shall be officially published. Unpublished laws shall not be used or practiced. Any normative legal acts concerning human and civil duties, rights and freedoms may not be used, if they are not officially published for general knowledge.

All *USE* administrative organs of all levels, public organizations, all enterprises and institutions must abide by the present *Constitution* and other laws affiliated with it. No organization, association or individual is privileged to be beyond the *Constitution* or other laws. No laws, administrative or local regulations may contravene the *Constitution*. All acts in violation of the *Constitution* or other laws are to be investigated and prosecuted.

The offices of state authority, the offices of regional or local self-government, officials, inhabitants and citizens and their associations shall be obliged to observe the *Universal Constitution of Earth* and laws describing universally-recognized norms of human and civil social behavior.



Article 59

The Universal Constitution of Earth shall come into force from the Day, when the official statistic number of Earth-XXI Citizen, fixed on the World Philosophical Forum website - <http://wpf-unesco.org/id.htm> , will reach the number 1000 000 persons.

Since that date, the establishment, formation and work of USE organs (offices) can start in due way.

Until then, the preparatory work for establishment and formation of USE institutions can start as voluntary work by *Earth citizen* planetary society in cooperation with World Philosophical Forum.

CHAPTER 14 - The *Universal Constitution of Earth* updating

The text of the *Universal Constitution of Earth* never can be final or optimal. Life every day brings new circumstances, problems and challenges. They should be traced in the *Constitution* text. Some USE structures or procedures also can be optimized.

For these purposes certain proposals on amendments and review of the provisions of the *Universal Constitution of Earth* may be submitted by the USE organs as well as by legislative (representative) bodies of the subjects of the USE to be discussed and voted in the *Earth parliament*. All amendments to the *Constitution* adopted by the *Earth Parliament* can come into force after being signed by the *Supreme Council of the Humanity* and considered as approved.



POSTFACE

Everyone on the Earth, who has a sense of respect, reason, morality and global responsibility, would not deny that situation on the planet deteriorates with every passing month bringing the Humanity closer and closer to a world-wide catastrophe. World order becomes more and more without a proper order or with the worst variant of “order”. Within the present world disorder of about 200 mostly militarized sovereign nations, people learn nationalism, fear, un-fair competition, and disharmony.

Even Pope Francis in one of his late addresses pointed out that idol for most peoples on the planet more and more became *money* but not *happiness* of each other, and this causes the all-around evil including the danger of World War III.



Atomic Scientists, who made the decision in consultation with its board, which includes 19 Nobel Laureates, say Earth is now closer to human-caused doomsday (only 3 minutes are left till the midnight) than it has been in more than 30 years because of global warming and nuclear weaponry. This is about doomsday; this is about the end of civilization as we know it.

The probability of global catastrophe is very high, and the actions needed to reduce the risks of disaster must be taken very soon. Today, unchecked climate change and a nuclear arms race resulting from modernization of huge arsenals pose extraordinary and undeniable threats to the continued further existence of Humanity. And present world leaders have failed to act with the speed or on the scale required to protect *Earth inhabitants* from potential catastrophe. These failures of today's leadership endanger every person on Earth.

The main reason of the observable global deterioration is well known – it is the degradation of the average human mentality, which reflects in increase of individuals' ignorance and lack in their minds of compulsory human, philosophical, and civil “ordinary” knowledge.

This degradation of human mentality raises the necessity to innovate and unify the concept, sense and the purpose of education on the planet according to the global era. To form the new *human being* with a global vision it is necessary to implement a more sophisticated Universal Education on the Earth.

If you wish to have sooner a secured and prosperous life for yourself and your family, governed by the most profound and wise thinkers of the planet – just, moral ad responsible – right now, you have only one thing to do – to hasten the constituting of the *Universal State of Earth*. This can be done sooner, if you join the planet global community of *Earth-XXI citizens* becoming *Earth citizen* yourself and organizing *Earth citizens'* civil community locally nearby around.

You can do it easily on line through World Philosophical Forum website. Just submit your application at - <http://wpf-unesco.org/eng/socrsch/wcznrq.htm>

Ideally all 7+ billion Earth Inhabitants are to become Earth citizens except those ones with developing (children until they leave the school) or undeveloped mind (ignorant, uneducated people), or mentally ill individuals (criminals sentenced by the court). All other are to become.... Let it be 5 billion only, but quite enough to organize perfect life on the Earth for normal people.



There is no other way for everybody to do or to go; the only alternative is self-destruction of the Humanity through “nuclear winter” with minus 50 degrees Celsius all over the planet for dozens of years, or somehow else more terrible. That means the end of Life on the Earth.

This sounds seriously and can happen now at any current moment. The Humanity technologically is fit for that and ready in the absence of mass *global civil society*. The Third World War is very near to start. It is a pity, but most of *Earth inhabitants* even don't think about this, as if their mentality is still in the XVII century, or even earlier.

To avoid it, it is necessary to raise the common mentality of the Humanity until the XXI century; and it can be done only by means of universal upbringing, education and whole-life learning for all.

Some of them still hope that after the death, even terrible, they will get to Paradise. For their information the biggest specialist on the Universe, British cosmologist Steven Hawking testified that until now the best scientists with all their modern equipment couldn't locate any place in the Universe that could be considered as a Paradise. Therefore he advised all *Earth inhabitants* to enjoy happy and healthy life on the Earth while alive. Thus, the historic fate of the humanity on the planet Earth is now in the hands of the most vanguard and responsible part of the Humanity – ***Earth citizens***, the maturity of their civil consciousness, their practical activity. The hands of doomsday watch should start to go backward further and further from the doomsday.

“To be or not to be – this is the question...” – William Shakespeare.



Moderator of the text of the draft of the ***Universal Constitution of Earth*** –
WPF President *Igor Kondrashin* ©
Only Citizens of Earth-XXI have the right to discuss the text and propose
amendments.
E-mail: ikondrashin@yandex.com

5.

Guest authors contributions

We feel honored to have guest author contributions and they are as follows:



5.1 "Systems Education for a Sustainable Planet's Sustainable Future"⁵⁵,

56

Matjaž Mulej⁵⁷, Zdenka Ženko⁵⁸, Anita Hrast⁵⁹

Abstract: Authors of the book to which we are contributing this chapter, include ‘**One Governing of Global Community of Humankind on the planet Earth**’ and suggest a draft for the **Universal State of Earth (USE)**. We are adding to it our summarized suggestion about the methodological viewpoints for USE’s way of working for humankind to attain the very necessary sustainable future, or: better: sustainable present times. Sustainability tackles environment; environmental problems are mental problems requiring systems education. Humans’ neoliberal economics has caused the current crises and can therefore not show the way out from its un-sustainability: its application of one-sided and short-term behavior is the main cause for crises. Systemic, i.e. holistic behavior based on the (Dialectical) Systems theory with the basic concepts – interdependence and holistic approach – offers a better chance, but these concepts require a quite radical non-technological innovation of values, culture, ethics and norms of the influential persons in the political, business and other organizations of so far. Social responsibility as defined in ISO 26000 and supported by European Union and United Nations and progressive companies enables systemic behavior informally: its basic concepts are interdependence and holistic approach interdependence and holistic approach, too. Hence, the common denominator of USE is to fight, prevent and eradicate one-sidedness that has been prevailing with terrible consequences including two world wars and the socio-economic crisis in 1914-1945. While, the WWII killed 56 million persons, in 2015 60 million people are displaced and millions are killed due to the ‘War on terrorism’ rather, than implementation of social responsibility as informal systemic behavior.

Key words: Dialectical Systems Theory, education, ethics, holism, interdependence, ISO 26000, planet Earth, sustainability.

⁵⁵ This is a contribution to the book by Prof Dr. Dr. h. c. Timi Ecimovic and Sir Prof. Dr. Roger Haw: “Nature 2015” (Anthology 3) – Digital Multilingual Scientific Book. Publishing: Mestna knjižnica Izola, Ul. Osvobodilne fronte 15, SI – 6310 Izola – Isola, Slovenia, EU

⁵⁶ Mail: matjaz.mulej@um.si ; zdenka.zenko@um.si; anita.hrast@irido.si

⁵⁷ Prof. Emeritus Dr. Dr., University of Maribor, Faculty of Economics and Business, Maribor, Slovenia, (EPF), and IRDO Institute for development of social responsibility, Maribor, Slovenia

⁵⁸ Assoc. Prof. Dr., University of Maribor, Faculty of Economics and Business, Maribor, Slovenia (EPF)

⁵⁹ General manager of IRDO Institute for development of social responsibility, Maribor, Slovenia, and lecturer



0 The selected problem and viewpoint of working on it here

In this book, the problem of survival of humankind's current civilization is supposed to be solved by creation of Universal State of Earth (USE) covering the entire humankind and preventing any abuse of power of the power-holders, be them governments or monopolizing corporations. The methodology of making USE work efficiently is not elaborated in the chapter on USE and its constitutional basis or in the chapter on sustainable future. We are adding here our suggestion about this methodology.

1 Briefly about sustainability as an environmental and mental problem

Sustainability means such a care for humans and their/our natural environment that the needs of the future generations can also be covered, not only the current ones; hence, environmental problems are mental problems (Ecimovic, Mulej, Mayur et al, 2002). So is the economic development that has led humankind through four phases of development of the basis of competitiveness: from (1) owning the natural resources, via (2) investment, and (3) innovation to (4) the society of affluence as a great life and also a blind alley, which kills ambition to work hard in order to have, once one has covered all real needs and refuses greed (Porter, 1990; James, 2007). The current crises are hence consequences of one-sided rather than requisitely holistic behavior: many crucial attributes of reality were left aside, such as government debts, climate change, destruction of natural preconditions of human survival, growing dis-satisfaction with growing differences in incomes, disappearance of the middle class, lack of jobs due to technological innovations without sufficiently shorter working time, lack of demand based on real needs, etc. (Barboza, 2011; Boškovič, 2011; Cassiers, 2011; Ecimovic et al, 2007; Gerzema, 2010; James, 2007; Kajfež – Bogataj, 2009; Lebe, Mulej, ed., 2014; Mulej, ed., 2013a, b; Mulej et al., ed., 2014; Mulej, Dyck, ed., 2014; Sachs, 2011; Senge et al., 2008; Stanič, 2011; public press reports). The global market is too monopolized to compensate for business-persons' and governments' (be them called socialistic or communistic or capitalistic) lack of holistic behavior. What appeared first as an economic crisis in 2008 might actually be the crisis of one-sidedness in both knowledge and values of the decision-makers, in its deep background. Socially responsible behavior should resolve these problems as a non-technological innovation (Božičnik et al., 2008; EU, 2001; EU, 2004; EU, 2011; Hrast et al., ed., 2015; ISO, 2010) that requires many innovative activities on world-wide, national (governmental), company/organization, and individual levels. Systemic behavior is required and at the very center of humankind's interest (EU, 2000: 6). Cybernetics and system theories are valuable, but they are many and diverse. This contribution addresses informal use of the spirit of the (Dialectical) Systems



Theory via the social responsibility, which is advised by European Union to governments of its member states and enterprises: they should be role models of social responsibility in order to resolve the current socio-economic crisis (EU, 2011).

2 Holistic Thinking versus Narrow Specialization

A good half a century ago, right after the end of the ‘World War I & World Economic Crisis & World War II (1914-1945)’ period, scientists such as L. von Bertalanffy, N. Wiener and their colleagues (from several disciplines and in interdisciplinary creative co-operation!) found a new response to the terrible consequences of one-sidedness visible in events of that period: holistic rather than fragmented behavior, i.e. observation, thinking, creating, decision-making, communication, and action. They established two sciences, growing into one over time, gradually and more or less, to support humankind in the effort of meeting this end – holism – as a promising alternative to the world-wide and local crises. These were (General) Systems Theory and Cybernetics. Rightfully they are called the **science of synthesis** (Hammond, 2003). System is the word entitled to represent the **whole** as opposed to partial approach of over-specialists. One fights one-sidedness in order to survive. Bertalanffy wrote very clearly (1986, edition 1979: VII) (exposure of crucial words by bolding is ours, authors):

»Systems science ... is predominantly a development in engineering sciences in the broad sense, necessitated by the complexity of »systems« in modern technology Systems theory, in this sense, is pre-eminently a mathematical field, offering partly novel and highly sophisticated techniques ... and essentially determined by the requirement to cope with a new sort of problem that has been appearing.

»What may be obscured in these developments – important as they are – is the fact that systems theory is a broad view which far transcends technological problems and demands, a **reorientation** that has become necessary in science in general and in the gamut of disciplines ... It ... heralds a new world view of considerable impact. The student in »systems science« receives a technical training which makes systems theory – **originally intended to overcome current over-specialization** into another of the hundreds of academic specialties. ...« (Bertalanffy, 1979: VII).

»It presents a **novel »paradigm«** in scientific thinking ... the concept of system can be defined and developed in different ways as required by the objective of research, and as reflecting different aspects of the central notion.« (Ibid: XVII).

... »General systems theory, then, is scientific explorations of »**wholes**« **and »wholeness«** which, not so long ago, were considered to be



metaphysical notions transcending the boundaries of science.« (Ibid: XX)...
».. »Systems« problems are problems of interrelations of a great number of
»variables« (Ibid: XX).

».. models, conceptualizations and principles – as, for example, the concept of information, feedback, control, stability, circuit theory, etc. – by far transcend specialist boundaries, were of an **interdisciplinary** nature..« (Ibid: XX).

»What is to be defined and described as a **system** is **not** a question with an obvious or **trivial** answer. It will be readily agreed that a galaxy, a dog, a cell and an atom are real systems; that is, entities **perceived** in or inferred from observation, and existing independently of an observer. On the other hand, there are conceptual systems such as logic, mathematics (but e.g. also including music) which essentially are symbolic constructs; with abstracted systems (science) as a subclass of the latter, i.e. conceptual systems corresponding with reality. However, the distinction is by no means as sharp and clear as it would appear. .. The **distinction** between »**real**« **objects and systems** as given in **observation** and »conceptual« constructs and systems cannot be drawn in any commonsense way«(Bertalanffy, 1979: XXI-XXII)'.
..

This supports our understanding of the term system (Mulej, 1979: 10): **Systems are mental pictures of real or abstract entities as objects of human thinking; they are concepts that represent something existing from a selected perspective / viewpoint / aspect.**⁶⁰

Bertalanffy – as you see – stresses the **whole, wholeness, and interdependencies**, rather than parts and independencies or dependencies. This necessary worldview **fights reductionism**, which has been very **helpful** over the recent centuries, but causing **oversights** as well, with consequences causing World Wars, climate change, un-sustainability and economic and social crises. Humans **are permanently in danger of reductionism** leading to **oversimplification** with dangerous consequences:

- **Viewpoints** from which an object is looked at, **select** the attributes to be found crucial among many. They do not erase other attributes, but **forget** about them, find them (fictitiously and wrongly, sometimes) unimportant or even non-existent, at least »belonging to another discipline« rather than to the same nature, biosphere, organization (in Bertalanffy's terms). Holism becomes rather **fictitious**, if a **single viewpoint** is selected, in terms of the requirement that e.g. the entire biosphere should be considered.
- **Interdependence of viewpoints** is in this way forgotten about, so are synergies that result/emerge (also) from the **overseen** impacts over each

⁶⁰ Ecimovic chose the viewpoint of Nature for this book and other books.



other resulting from interactions based on interdependencies of the fictitiously separated attributes of reality.

- **Complexity** of the real life tends to be forgotten about, too. **Generality** is emphasized; this seems to be a version of understanding of the so-called trans-disciplinary approach by several later authors. But generality is unavoidably **limited** to the general part as a subsystem of the entire system, i.e. network, of attributes, thus leaving aside the group-specific and individual subsystems of attributes.

- Bertalanffy's concept of organization involves interdependence and interaction of **components** of the same entity and different from each other. It **should** imply the same **interdependence** concerning the **viewpoints** (which have evolved, among other effects, to many specialized scientific disciplines and professions). Consideration of the real complexity can hardly be done without a lot of (the **requisite**) **interdisciplinary** work, which enables specialists to be what they are **and** to attain the requisite level of holism, too. Which level is the requisite one, depends on the **decisive persons**; they unavoidably take the risk of success versus failure. Mulej's concept of 'the dialectical system' and 'the law of requisite holism' may lead the way out from the blind alley (Mulej, 1974; Mulej, Kajzer, 1998).

3 Requisite Holism vs. total and fictitious holism

Inside an authors' (usually tacitly!) selected viewpoint, one tends to consider the object dealt with (via simplified models) on the basis of **limitation to one part of the really existing attributes** only. When specialists of any profession use the word system to call something a system inside their own **selected viewpoint** – **it makes a system fictitiously holistic**. It does not include all existing attributes that could be seen from all viewpoints and all their synergies. See Table 1.

4 interdependent actual general groups of real features' attributes	4 interdependent attributes of the requisitely holistic consideration of real features	Considered attributes of thinking about real features	Attributes of participants of consideration at stake	Surfacing of all these attributes in a given case
Complexity	Systemic	Consideration of the whole's	Interdisciplinary team	The final shared model



		attributes that no part of it has alone		resulting from research as a dialectical system of partial models
Complicatedness	Systematic	Consideration of the single parts' attributes that the whole does not have	One-discipline team /group or individual	Partial models resulting from one-viewpoint based investigation
Relations - basis for complexity	Dialectical	Consideration of interdependences of parts and viewpoints that make parts unite into the new whole – emerging (in process) into synergy (in its outcome)	Ethics and practice of interdependence – path from one-discipline approach to the interdisciplinary teamwork	Shared attributes and complementary different attributes, which interact to make new synergetic attributes, i.e. from systematic to systemic ones
Essence - basis for requisite realism / materialism and holism of consideration	All essential	Consideration that selection of the systems of viewpoints must consider reality in line with the law of requisite holism for its results to be applicable – by reduced reductionism	Capability of researchers to deviate from reality as little as possible in order to understand reality, including systemic, systematic and dialectical attributes of it	Findings applicable in practice, due to/ although resulting from theoretical considerations

Table 1: Dialectical system of basic attributes of requisite holism/realism of human behavior

Thus, summary of the law of requisite holism (Table 2) reads:



One needs always to try and do, what many, but not all, have the habit to do in their behavior –**avoid the exaggeration** of both types:

- 1) The **fictitious** holism, which observers cause by limiting themselves to **one single viewpoint** in consideration of complex features and processes;
- 2) The **total** holism, which observers cause by trying to include **totally all attributes** with no limitation to any selection of a system of viewpoints in consideration of complex features and processes.

Instead, the **middle ground** between both exaggerations should be covered, which can be achieved via “**dialectical system**”, made by the author/s as a system (i.e. network) as an entity or **network of all essential and only essential viewpoints**.

←----- -----→		
Fictitious holism/realism (inside a single viewpoint)	Requisite holism/realism (a dialectical system of all essential viewpoints)	Total = real holism/realism (a system of all viewpoints)

Table 2: The selected level of holism and realism of consideration of the selected topic between the fictitious, requisite, and total holism and realism

Take a look at experience around you and discover (again): **Success** has always resulted from absence of oversights with crucial impact. And **failure** has always resulted from crucial oversights, be it in business, scientific experiments, education, medical care, environmental care, invention-to-innovation-to-diffusion processes, etc., or wars, all way to World Wars of the 20th century, or the world-wide economic crises. The practical need for survival makes systemic behavior unavoidable; this requires humans to understand their essence.

4 The Essence of System Theories in Brief

The most basic summary of the purpose of the General Systems Theory is expressed in Bertalanffy's sentence that he had created it against over-specialization (Bertalanffy, 1979: VII). This means: all humans are unavoidably specialists in education and knowledge, but over-specialists are not capable of interdisciplinary creative cooperation; this incapability makes them one-sided, which is dangerous, because it causes oversights leading to failures, all way to world wars and other socio-economic crises.

Wiener's Cybernetics resulted from interdisciplinary creative cooperation of nature-scientists, engineers, and mathematicians (Wiener, 1948). They were specialists, but not over-specialists.



In the six decades many versions of systems theories and cybernetics were created, but only exceptionally they reach beyond over-specialization; for overview see: (François, 2004). We detected the same tendency in our analysis of some conferences on systems science and cybernetics (Mulej M et al., 2006). These theories may be helpful for more holism inside the traditional disciplines, but hardly able to cover the un-tackled areas of human knowledge and practice that have been left alone and aside by the traditional specialists as over-specialists.

This problem is as old as human civilization. Very simple systems (as methods of reaching some holism, objects of consideration from a selected viewpoint, usual order in e.g. a room, a country, etc.) were used already in the early periods of human civilizations. Intuitively and based on (positive) experiences, humans connected elements and their relations into various wholes/entities.

Over-simplification causes oversights leading to complex consequences, such as illnesses, wars, world-wide crises, etc.

In perception of most humans as narrow specialists, both by education and practice, excluding holism and preferring one-sidedness, systemic behavior appears too difficult to use. Stephens and Haslett (2011) conclude their research on application of Stafford Beer's Viable Systems Model that this system theory is today even more useful, while in everyday management the founding theories and conventions of Viable Systems Model are virtually unknown and unused. Stephens and Haslett believe that the reason for this is clear: grasping the interdisciplinary theory is not easy. We find the same in our experience of four decades.

Many stakeholders hardly realize requisitely holistically, that the natural, technological and social processes do not only appear complicated and complex. They really are so! Li and Lin (2011) give some insight on complexity of today's problems in organizations. Without proper perception and understanding human problem-solving practice requests quick and easy solutions to human problems. But with such solutions these problems only create new problems, which become even more complex. They propose wholeness praxis for organizational transformation. With systemic thinking and acting humans can successfully manage them.

The over-specialists' habit to neglect systemic thinking results in many oversights, causing unwanted or unexpected results, scarcities, accidents, crises, and wars. It was not incidentally that Bertalanffy had three professions



(Philosophy, history of arts, theoretical biology) and lived through both World-Wars and the Big Depression (in 1914-1945) and then created his General Systems Theory (GST) “against over-specialization”, meaning disability of interdisciplinary creative cooperation, the latter building the bridge toward (their requisite) holism. It was neither incidentally that Wiener worked in interdisciplinary teams resulting in Cybernetics, which in interdisciplinary Macy conferences then became the 1st and 2nd order Cybernetics (Hammond, 2003). Flood (2010: 269-272) presented a brief overview of development of systemic thinking, open systems, general systems theory and cybernetics.

From both GST and original Cybernetics many versions of them have emerged later on, partly in line with the traditional disciplines and tendency toward some holism inside them and their single selected viewpoints, and partly aimed at bridges toward holism by interdisciplinary cooperation (François, 2004; Lutar Skerbinjek 2008; 1998).

The nature, the whole, was fragmented by humans into parts, both in science and practice, and observed from humans’ selected specialized views. The fragmented parts could no longer express the same characteristics as the whole. So Bertalanffy believed that new values, based on general systems *Weltanschauung* (worldview) are needed. He wrote: “we are seeking another basic outlook: the world as organization. This [outlook] would profoundly change the categories of our thinking and influence our practical attitudes. ...” (Davidson 1983; Elohim 1999).

Systems are only mental pictures of the real objects or abstract entities (Mulej 1979: 10; Checkland 2011). Its authors decide which selected viewpoints, object’s components, and relations will be included in the system. Their decision is based on their specialization, knowledge of system theory, mental capacity, capacity of interdisciplinary cooperation, and application of ethics of interdependence, cooperation, and every partner’s experiences, values, and knowledge. So the scientific discoveries could no longer be found objective; they depend on the subjective scientist(s)’ observation of the objective reality: specialized subjects with all limitations.

The many specialized disciplines, including the ones that are needed when dealing with the corporate social responsibility, must be requisitely holistic (Knez-Riedl et al. 2006). This attribute is enabled by Systems Theory, but not in all its versions equally, because they focus on various/different viewpoints (E.g.: Essaidi, Nemiche, ed., 2012). The Dialectical Systems Theory might be especially applicable because its author coined the ‘Dialectical System’ (Mulej,



1974) and the related 'Law of Requisite holism' and 'ethics of interdependence' (Mulej and Kajzer 1998).

5 Dialectical Systems Theory Briefed

The growing complexity of our everyday reality required complex solutions and appropriate methods and tools. The human society went through several decades of rapidly improving conditions and quality of human life. But the affluence was offered only to less than 20% of worldwide population living in the more innovative societies. After the outbreak of crisis in 2008 even in the so-called most successful and innovative economies humans face deteriorating quality of expected future life; data about international debts, non-sustainable nature, etc., show that the success of recent decades has been fictitious (Božičnik et al. 2008; Hamman et al. 2010; data in public press in 2011 and 2012; etc.). Especially the younger generation is challenged with high unemployment (despite of education), low employment security, higher age of leaving their parents' home, lower birth rates, growing divorce rate and number of children living with non-biological parents, degraded natural environment... (Hrast et al., eds. 2012). The one-sidedness of decision-makers and the unrealistic expectation that the market's 'invisible hand' leads to holism are detrimental because of monopolies disabling the market under neo-liberal economics (Ženko and Mulej 2011; Toth 2008; Šarotar-Žižek et al. 2010; Lutar Skerbinjek 1998).

When one considers the sustainable future of the current society in accordance with the natural possibilities and growing world population's demands, the expectations are perceived even more grim (Cooper, Vargas, 2004; Ecimovic, 2007; Edwards, Orr, 2005; Potočan, Mulej, 2003, 2005; Ženko et al. in Božičnik et al., editors, 2008; Ženko et al. in Ecimovic, ed., 2010).

The system theories can make humans' today's and future tasks manageable. Humans' daily activities are very complex and complicated, especially in the rapidly changing global environment. Without systemic thinking one might make many oversights; mistakes follow, especially when also one's organizational vision, mission, policy, strategy, tactic, operation, procedures, standards and control do not include systemic behavior (Belak et al. 2010).

Dialectical systems theory (DST) offers a solution; it was started by Mulej when he tried to bring more focus to holism by interdisciplinary approach (Mulej 1974, 1976, 1979). The Chinese Zen philosophy intuitively expressed holistic thinking in the concept of Ying and Yang. The ancient Greek dialectics developed the philosophy of interdependence. Today very few system theories cover this. Dialectical system is by definition a system of all crucial viewpoints,



e.g. professions (Table 2). The complexity of today's challenging activities require multi-criteria decision making; DST supports such thinking and decision making (Čančer and Mulej 2010). Thus, DST leads to requisite holism and resulting reliability. DST (Mulej, 1974, 1979; Mulej and Ženko 2002, 2004; for details in English see: Mulej et al, 2013) is based on these findings⁶¹:

1. The three relations are:

- *The law of requisite holism* (one single viewpoint is mostly insufficient, totally all viewpoints in synergy reach beyond human capacity; the requisite holism lies between the two extremes);
- *The law of entropy* (It reflects the reality in which there is natural and permanent tendency towards destruction; to postpone or avoid entropy permanent holism and innovation are needed as preconditions for survival of humankind);
- *The law of hierarchy* of succession and interdependence (Later events depend on earlier events in the same process. Processes and events interact when and because they are interdependent. Interaction is a precondition of survival. Many types of hierarchy exist, e.g. managerial, organizational, processes hierarchy, or growing complexity of living organisms)

2. The three elements are:

- *Ten guidelines defining the subjective starting points* (values and emotions, knowledge on contents, and knowledge on methods, as one system. The first ten guidelines help us to be creative and holistic in definition of goals).
- *Ten guidelines on assuring the requisite holism to survive* in later steps of the working process, when more specialized and routine persons and procedures are involved.
- *Method of creative co-operation* aimed at making all said components viable in the daily practice by a shared framework programming of the creative activities = USOMID in Slovene acronym.

6 The Applied Aspects of Dialectical Systems Theory, reflected in ISO 26000 on Social Responsibility most directly

6.1. Requisite holism by dialectical system

DST does not start with pre-fixed goals; in the work-preparation stage it rather includes the selection of the dialectical system of the important viewpoints. They are selected based on insight in needs and possibilities in the reality 'out there'. In this phase one searches possibilities and opportunities requisitely wide. An essential part of preparation before the selection of the crucial viewpoints and relations between them is an analysis of authors' subjective reality. One

⁶¹ This might be the reason for François (2004: 169 in Book 2) to call DST peculiar.



defines what are ones' emotions, values, talents, knowledge of what (content) and of how (methods, procedures, know how). Only emotions developed in the supportive environment can lead to a creative and responsible person (Rebula Tuta 2011). Recognizing, using the positive emotions' creative potential, and encouraging them in bosses, their coworkers, and social environment strongly motivate everybody's activities.

Now one faces a similar dilemma as e.g. ancient Romans did: shall one use a complex or a simple/over-simplified approach? The economic development of human society convinced us that the over-simplified alternative enables no human evolution and good quality of future life on Earth. With requisitely holistic complex approach and work the consequences, results and outcomes are simple. Then, one is not too often surprised by the unexpected or unwanted side-effects. With simplified and simplifying approach one cannot attain requisite holism (Table 2); then oversights make consequences too complex, including the problems of sustainability.

What is achievable and enough in practical life? Which level of holism is optimal? Both extremes should be avoided. *Total holism* requires trying to consider *all* viewpoints and their relations to include all attributes. With no criteria on selections such system, i.e. mental picture, loses focus and action becomes too difficult, too vast and unachievable in many circumstances. The opposite is *fictitious holism*. The person concentrates on one single viewpoint to select the attributes and their relations to be included in a system. Such selection is too narrow and leaves many important attributes aside. Failures are unavoidable.

One should strive for the balanced way among the two above described extremes. Mulej and Kajzer (1998) introduced *the requisite holism*. Later one learned that it is the law. Many successful persons and organizations (tacitly) live with this law (Ženko 1999; Collins 2001). Success always results when activities are prepared without important oversights. Requisite holism helps humans recognize the important viewpoints and avoid crucial oversights. System thinking could also be named requisitely holistic thinking and become the worldview and methodology of holism (Čančer, Bobek, Korez-Vide 2006).

The law of requisite holism encourages humans to think, decide and act without exaggeration of both types: 1) *fictitious holism*, and 2) *total holism*. The viewpoints are selected by the author(s) of such "fictitious", "requisite" or "total" system. All important views of many specialists are required for by the law of requisite holism, as expressed in the concept of inclusiveness (Duh and Štrukelj 2011) as opposed to totally holistic approach.



6.2. Ethics of interdependence

Values came into the focal point at least in recent decades (Ženko 1999: 207 and 323). The crises after 2008 appeared first in the most technologically innovative societies. The activities in financial, construction, pharmaceutical businesses including the lacking governmental regulation could be described as guided by the wrong – too one-sided – selection of the most important values. In some social systems, like in Japan, the value system includes the responsibility for actions with regard to employee, customer, society and environment (Ženko 1999: 209). Values as emotional perceptions of the objective needs are influenced by the culture with moral rules. They are based on ethics defined as a feeling in human left brain rationality. It simply enables humans to distinguish right from wrong. Ethics is also a synergy of behavior in certain social group (Mulej and Ženko 2002: 8-12). See Table 3.

Individual values (interdependent with knowledge)	↔	Culture = values shared by many, habits making them a rounded-off social group
↑↓	⦿	↑↓
Norms = prescribed values on right and wrong in a social group	↔	Ethics = prevailing values about right and wrong in a social group

Table 3: Interdependence of values, culture, ethics, and norms (Mulej and Ženko 2002)

Ethical principles in preindustrial society were based on solidarity of the extended family. People used to live in small self-sufficient farms or communities with small division of labor and specialization. In a fairly short period of time the rapid industrialization changed the ethical foundations of society in the 19th and 20th centuries. Half a century after the 2nd world war was too short time and too full of progress (the one-sided basis and the resulting current crisis were overseen) for systemic thinking to become widely accepted and practiced response to specialists' one-sidedness. Selected viewpoints were reduced with (over-)specialization, causing the problems of cooperation in modern societies. To avoid these problems, democracy was developed, but with limited success. Industrialization also required over-specialization making many people alienated from their essence, i.e. creativity, interdependence and holism. The terms independent and dependent became abused in some societies, while only interdependence is natural. Interdependence is based on difference between many complementary elements and their relations. But interdependence is not



included in ethics by education of specialists neither widely practiced in business or politics. Ethics enters human sub-consciousness and becomes rather a master of human personality than humans' tool. This makes ethics crucial for humans' daily activities. *Ethics of interdependence* includes systemic behavior and supports requisitely holistic socially responsible behavior. We see it as the best possibility of humankind to move out of current crises and prevent new ones.

Requisite holism and interdependence are becoming easier to support (in-)formally when ISO 26000 Standard on social responsibility (SR) is applied.

7 ISO 26000 standard on social responsibility

SR became increasingly important in recent years, especially after a very long economic growth cycle had ended with 2008- crises. During our research on SR we found on e-browser Google increasing millions of hits. In October 2013 a new Encyclopedia on social responsibility was offered in internet.

Contributions on SR are too many to read. Our selection shows the following situation:

- The simplest (and oldest) version of SR is charity, which is still important, but it might only be a mask for real one-sidedness rather than RH of behavior of influential persons and their organizations, concerning many other aspects/topics of the modern SR.
- European Union (EU, 2001) mentions officially four contents of SR (of enterprises): the point is in a free-will-based acceptance of the end of abuse of employees, other business partners, broader society, and natural preconditions of humankind's survival, beyond law. The new EU's (2011) definition is shorter: organizational responsibility for impacts on society and nature.
- In literature on business excellence one requires more – upgrading of its measures with SR (For overview see: Gorenak, Mulej, 2010). A bridge is also offered, identifying SR as the acceptable modern values/culture/ethics/norms (VCEN) of human behavior, and business excellence as a method leading to it in practice (SFPO, 2010).
- In further literature one sees connection between systemic thinking and SR (Cordoba, Campbell, 2008), but it differs in the authors' selected viewpoint from the one under discussion here.
- A fourth group of references links SR with world peace (Crowther, Caliyurt, 2004).
- ISO 26000 (ISO, 2010) requires a *holistic approach* (based on *interdependence*) and includes seven content areas: (1) organization,



management and governance, (2) human rights, (3) labor practices, (4) environment, (5) fair operating practices, (6) consumer issues, and (7) community involvement and development. The definition in ISO 26000 was not passed by theorists and politicians, but by the international standards organization that is backed by businesses. Therefore, we prefer to build on it, when the topic tackles systemic behavior, education, innovation, and entrepreneurship. But SR is in the wording of ISO 26000 quite limited to organizations, but much less so in the spirit behind the words, as we see it; it is no longer limited to enterprises any more.

To further develop the understanding and practicing of SR the most important in ISO 26000 are three groups of points with the number seven:

- Seven principles: 1. accountability, 2. transparency, 3. ethical behavior, 4. respect for stakeholder interests, 5. respect for the rule of law, 6. respect for international norms of behavior, and 7. respect for human rights (ISO 2010: 10-14).
- Seven core subjects (ISO 2010:19-68) are all interrelated and are bonded with organizational governance of the organization in the center. Due to objective circumstances the organization decides when it puts more emphasis on some core subjects and in different circumstances on the others. We find the two concepts linking them at least equally important: 1. interdependence, and 2. holistic approach (ISO, 2010: lines 896-900).
- Chapter seven that suggests seven steps of the procedure of introduction of social responsibility into the organization: 1. The relationship of an organization's characteristics to social responsibility, 2. Understanding the social responsibility of an organization, 3. Practices for integrating social responsibility throughout an organization, 4. Communication on social responsibility, 5. Enhancing credibility regarding social responsibility, 6. Reviewing and improving an organization's actions and practices related to social responsibility, and 7. Voluntary initiatives for social responsibility.

Holistic approach and interdependence are defined (lines 896 – 900 in ISO 26000) as follows: »An organization should look at the core subjects holistically, that is, it should consider all core subjects and issues, in their interdependence, rather than concentrating on a single issue. Organizations should be aware that efforts to address one issue may involve a trade-off with other issues. Particular improvements targeted at a specific issue should not affect other issues adversely or create adverse impacts on the life cycle of its products or services, on its stakeholders or on the value chain.« Holistic approach and interdependence between process participants are addressed indirectly in ISO 26000 by usage of terms such as: stakeholders, accountability,



transparency, ethical behavior, respect for rule of law and other rules, honesty, human rights, dialogue, wider impact, no abuse, no discrimination, healthy environment, no exploitation.

This means that interdependence is considered and leads to (requisite) holism attainable by their interaction like in an informal systems/cybernetics thinking/behavior. This is namely very close to the pioneers of systems theory and cybernetics: Bertalanffy (1968: VII) wrote explicitly that he had created his General Systems Theory 'against over-specialization'; Wiener practiced interdisciplinary creative cooperation (if we may repeat).

- To make both crucial concept Interdependence and
- Holistic approach

live, methodological support is necessary. The next subchapter offers a possibility.

8 'USOMID' and 'Six Thinking Hats' in Synergy – a Framework Process of Realizing Interdependence and (requisitely) holistic Approach

The point of this new combination emerged from the insight that the Six Thinking Hats (6TH) method mostly covers the **emotional** part of the human personality, while the USOMID-SREDIM procedure covers the **rational** one. The combination means that in every step the appropriate hats are applied (Mulej and Mulej, 2006).

USOMID (Mulej, 1982) and 'Six Thinking Hats' (De Bono, 2005) have been applied in separation for nearly 3 decades, before Mulej M and N (2006) made a synergy – see Table 4. They might have been helpful in this case, too.

SREDIM Phases USOMID Steps inside SREDIM phases	1. Select problem / opportunity to work on in an USOMID circle	2. Record data about the selected topic (no 'Why')	3. Evaluate recorded data on the topic ('Why' - is central)	4. Determine and develop the chosen solution/s of the topic	5. Implement chosen solution of the topic in reality	6. Maintain implemented solution for a requisitely long term
1. Individual brainwriting by all in	All 6 hats	White hat	All 6 hats; red, black, yellow,	All 6 hats; red, black, yellow,	All 6 hats in <u>preparation</u> of	All 6 hats in <u>preparation</u> of



the organisa- tional unit / circle			green, first of all	green, first of all	impleme n-tation	mainten- ance
2. Circulation of notes for additional brainwritin g by all	All 6 hats	White hat	All 6 hats; red, black, yellow, green, first of all	All 6 hats; red, black, yellow, green, first of all	All 6 hats in <u>prepara- tion</u> of impleme n-tation	All 6 hats in <u>prepara- tion</u> of mainte- nance
3. Brain- storming for synergy of ideas / proposals	All 6 hats	White hat	All 6 hats; red, black, yellow, green, first of all	All 6 hats; red, black, yellow, green, first of all	All 6 hats in <u>prepara- tion</u> of impleme n-tation	All 6 hats in <u>prepara- tion</u> of mainte- nance
4. Agreed conclusions	All 6 hats	White hat	All 6 hats; red, black, yellow, green, first of all	All 6 hats; red, black, yellow, green, first of all	All 6 hats in realisa- tion of conclusi ons	All 6 hats in mainte- nance of conclusi ons

Table 4: Synergy of USOMID/SREDIM and 6TH Methodologies in Procedure of USOMID

9 Necessary Action toward a socially responsible/systemic Society

The affluence phase and the current crisis of affluence might be a dead alley, if people lose ambition for creation (so far they did normally so, in history). People therefore need either a prolonged innovation phase based on RH of IIDP rather than one-sided processes, or a new phase, after competitiveness based on ownership of natural resources, on investment, on innovation, and affluence. The essence of the new phase is creative happiness based on ethics of interdependence and interdisciplinary creative co-operation with SR replacing the phase of affluence; for selfish reasons, people are less selfish, short-term thinking, and narrow-minded, and they apply more RH (Prosenak, Mulej, 2008; Mulej, Hrast, editors, 2010).



Several lines of action might be necessary:

1. Humans as individuals act in the roles of consumers. Practice has already shown up that consumers prefer suppliers, who have the public image of SR. Greed is also less popular than it used to be (Gerzema, 2010). After a level of material satisfaction well-being depends on other factors (Šarotar Žižek et al., 2010).
2. Humans as organizations act in three basic roles: (1) suppliers, (2) customers, (3) public awareness makers and users. In all of them they compete with others. The ones with the best image of RH innovators at the top of business excellence and SR actors in the market attract most customers and succeed.
3. The basic criteria of their success might include: (1) normal and regularly provided pay role; (2) normal investment funds; (3) business excellence in line with EFQM criteria; (4) managers' and owners' income that are high enough to not make people wonder for which purposes these persons need so much money in reality rather than for greed rather than need and psychological compensation for minor-value complexes; (5) sustained circle of business partners who demonstrate their business excellence, SR and innovation, both on the supply and sale part of the business chain; (6) no legally questionable businesses; (7) prevailing of the longer-term and broader criteria of business over the short-term and narrow-minded criteria; no abuse and misuse of one's impact over humans and natural preconditions of humankind's survival; (9) rewarding of the influential persons on a long-term basis, including payment in shares etc.; (10) organizational and ownership relations that are very close to the Mondragon co-operatives practice that has worked very well for decades; (11) nomination of persons on the most influential jobs/positions in line with the experience of the 'visionary companies' as detected by Collins (2001; 2005) and Collins/Porras (1994); (12) use of the General Creech (1994) experience of cooperative leadership; (13) use of models/practices of creative cooperation (Mulej and Mulej, 2006; Malik, 2011; Steiner, 2011, etc.); (14) use of criteria of the Horus Award (www.horus.si) for organizations and individuals; (15) investment criteria are not short-term and narrow-minded. (16) Reaching beyond law toward SR and RH helps competitiveness.
4. Humans as nations act via government and non-governmental organizations. Their bodies support competition and fight monopolies and other bases of abuse of influence of the more influential ones in their relations with the others. Thus, they support RH and SR with legal and moral tools.



5. Humans as nations do the same on the international levels, all way to the world-wide democracy, including a world government, made of very honest persons and coworkers.
6. Educators on all levels of schools, parents, journalists, other public opinion makers provide knowledge and values of RH/SR and of ways to attain, maintain, and fortify them, such as methods of creative cooperation, e.g. USOMID and 6 Thinking Hats combined (Mulej, M. and N., 2006) or others (e.g. Malik, 2011; Steiner, 2011).
7. As a short-term action with influence government should reach beyond cutting revenues and jobs by creation of demand, which can result from provoking new needs bringing people away from complacency and affluence (e.g. Jaklič, 2012). This action should also consider giving priority to the best bidders in terms of SR, business excellence and innovation combined.
8. Managers' income must have a longer-term basis (Roubini, 2010).

This might lead to RH in society and economy by/based on SR. (Hrast et al, ed, 2012) Such attributes of behavior create new ambition, reaching beyond complacency of the affluent ones. No short-term efficiency, including e.g. abuse of external economics, or of the law of supply and demand, is enough. Then, a new economy can succeed.

Who can start the process? Many influential persons made history by making their individual values a culture, shared by a group of their followers, who then diffused this culture in order to make it a socially acceptable ethic, resulting in the social norms. Via these norms, one influences the individual values of other who have a dilemma to face: accept the novelty and be acceptable in the society or refuse it and be an outlaw. Norms may become law and support SR/RH, while SR reaches beyond law (ISO, 2010). Legal preconditions for law and habits to be innovated in order to support RH/SR and resulting survival of humankind are also needed, but they exceed the available room.

10 Some conclusions

Humans' bases for action are often over-simplified, which is dangerous, as the current global socio-economic crisis shows. Creative interdisciplinary cooperation with application of the 'USOMID-cum-6TH' method of cooperation in a requisitely holistic way can help authors/users of decisions and actions to overcome over-simplification. Understanding and use of (Dialectical) Systems Theory has helped in thousands of cases over close to forty years of its



application and evolution. Now, social responsibility in line with ISO 26000 etc. supports this effort to fight one-sidedness and resulting crises (EU, 2011).

USE may no way and never fall in the trap of one-sidedness of any type.

References

- Barboza, D. (2011): A Binge that Could End a Boom: China's Cities Pile Up Debt to Feed Construction Frenzy. *New York Times* (articles selected for *Delo*), July 15: 1 and 4
- Belak, J., Duh, M., Mulej, M., Štrukelj, T. (2010): Requisitely holistic ethics planning as pre-condition for enterprise ethical behaviour. *Kybernetes* 39(1):19-36
- Bertalanffy, L. v. (1968, edition 1979): *General Systems Theory. Foundations, Development, Applications. Revised Edition. Sixth Printing.* Braziller, New York
- Bošković, D. (2011): Ekonomija: zakaj peša okrevanje. *Delo, Sobotna priloga*, 02 July: 16 (Economics; why is recovery weaker. In Slovene)
- Božičnik, S., Ećimović, T., Mulej, M., editors (2008): *Sustainable future, requisite holism, and social responsibility.* ANSTED, Penang, and co-publishers
- Čančer, V., Bobek, V., Korez-Vide, R. (2006): A contribution to the measurement and analysis of the globalization of national economies. *Društvena istraživanja* 15(3):531-555
- Čančer, V., Mulej, M. (2010): The Dialectical Systems Theory's Capacity for Multi-Criteria Decision-Making. *Systems research and behavioral science* 27(39):285-300
- Cassiers, I. (2011): Beyond the crisis: what prosperity? *Acta Europeana Systemica*, 1, On-line journal of EUS (European Union of Systemics), <http://aes.ues-eus-eu/aes2011enteteAESZ011.html> N.B. The book backing the contribution: Cassiers, I. et alii: Redefinir la prosperite. Jalons pour un debat public. 2011, l'Aube
- Checkland, P. (2011): Four Conditions (Frequently ignored) for Serious Systems Thinking and Action. In Wilby J ed: *All Together Now: Working Across Disciplines.* Proceedings of the 35 ISSS Conference held at University of Hull, Business School, Hull, UK, on July 22-27, 2011
- Collins, C., Porras, I. (1997): *Built to Last: Successful Habits of Visionary Companies.* Harper Business, New York;
- Collins, J. (2001): *Why Some Companies Make the Leap ... and others don't. Good to Great.* Random House, Sydney.
- Cooper, P., and Vargas, C. (2004): *Implementing Sustainable Development:*



- From Global Policy to Local Action*. Rowman and Littlefield, Lanham
- Cordoba, J.-R., and Campbell, T. guest editors (2008): *System Thinking and Corporate Social Responsibility. Systems Research and Behavioral Science*. May-June, 25, 3, 359-437. Special Issue
- Crowther, D., and K.T. Caliyut eds. (2004): *Stakeholders and Social Responsibility*. Penang: ANSTED University.
- Davidson, M. (1983): *Uncommon Sense. The Life and Thought of Ludwig von Bertalanffy, Father of General Systems Theory*. J.P.Tarcher, Los Angeles
- De Bono, E. (2005): Šest klobukov razmišljanja. *New Moment*, 28 (entire journal); original in English, 1985 (Six thinking hats. In Slovene)
- Duh, M., Štrukelj, T. (2011): The integration and requisite holism of the enterprises' governance and management as preconditions for coping with global environmental changes. *Acta polytechnica Hungarica* 8(1):41-60
- Ecimovic, T., M., Mulej, R. Mayur, and coauthors (2002): *Systems Thinking and Climate Change System (Against a big "Tragedy of the Commons" of All of Us)*. SEM Institute for Climate Change, Korte. Available on: www.institut-climatechange.si
- Ečimović, T. et al. (2007): *Sustainable (Development) Future of Mankind*. Korte: SEM Institute for Climate Change, Available on: www.institut-climatechange.si.
- Ečimović, T. et al. (2010): The sustainable future of mankind III. Korte: SEM Institute for Climate Change. Available on: www.institut-climatechange.si.
- Edwards, A., and Orr, D. (2005): *The Sustainability Revolution: Portrait of a Paradigm Shift*. New Society Publishers, Gabriola Island.
- Elohim , J. L. (1999): *A Message from Professor Elohim*. Poster exposed during the 11th WOSC Conference. August. Uxbridge
- Esposito, M. (2009): *Put Your Corporate Social Responsibility Act Together!* Tate Publishing, Mustang.
- Essaidi, M., Nemiche, M., editors (2012): *ICCS '12, 2012 International Conference on Complex Systems, Proceedings: Mediterranean Space of Technology and Innovation, in the partnership of Ibn Zohr University, at Agadir, Morocco*
- EU (2000): *Communication from the Commission to the Council and the European Parliament. Innovation in a knowledge-driven economy*. Commission of the European Communities, Brussels, xxx, COM(2000) 567 final, <http://www.euractiv.com/en/future-eu/lisbon-agenda/article-117510>
- EU (2001): *Green Paper on Promoting a European Framework for Corporate Social Responsibility*. European Union, Brussels
- EU (2004): *Innovation Management and the Knowledge-Driven*



- Economy*. Brussels: European Commission. ftp://ftp.cordis.lu/pub/innovation-policy/studies/studies_innovation_management_final_report.pdf. Accessed 19 May 2011
- EU (2011): *Communication from The Commission to The European Parliament, The Council, The European Economic and Social Committee and The Committee of the Regions: A Renewed EU Strategy 2011-14 for Corporate Social Responsibility*. European Commission. Com(2011) 681 Final. Brussels, 25.10.2011
- Flood, R. L. (2010): The Relationship of 'Systems Thinking' to Action Research. *Syst Pract Action Res*. doi:10.1007/s11213-010-9169-1
- François, C. (ed) (2004): *International Encyclopedia of Systems and Cybernetics*. 2nd Ed. Saur, Munich
- Gerzema, J. (2010): The Power of the Post-recession Consumer. <http://www.strategy-business.com/article/00054?pg=all&tid=27782251>. Accessed 10 January 2011
- Gorenak, Š., Mulej, M. (2010): Upravljanje popolne odgovornosti kot pot do celovitega vodenja podjetja = Total responsibility management (TRM) as an approach toward holistic business management. *Naše gospodarstvo*, 56, 1-2: 22-31.
- Hamman, J., Ećimović, T., Mulej, M. (2010): *Zum Klimawandel. Eine wissenschaftliche Einführung*. SEM Institute for Climate Change, Korte
- Hammond, D. (2003): *The Science of Synthesis. Exploring the Social Implications of General Systems Theory*. University Press of Colorado, Boulder, CO
- Hrast, A., Lorbek, D., Mulej, M., editors (2015): *all 10 IRDO International Conference: Social Responsibility and Current Challenges. Conference Proceedings*. Zbirka Družbena odgovornost (Series Social Responsibility). IRDO Institute for development of social responsibility, Maribor
- International Standards Organization (2010): ISO 26000:2010 ISO. http://www.iso.org/iso/social_responsibility/. Accessed 10 May 2011
- Jaklič, M. (2012): Rešimo Slovenijo! Kako v času fiskalne vzdržnosti spodbuditi rast in razvoj. *Delo, Sobotna priloga*, 21 April: 10-11 (Let us save Slovenia! How can growth and development be encouraged under fiscal abstention. In Slovene)
- James, O. (2007): *Affluenza – a contagious middle class virus causing depression, anxiety, addiction and ennui*. Random House, London.
- Kajfež – Bogataj L. (2009): Zgodovina je polna poznih lekcij iz zgodnjih svaril. *Le Monde diplomatique*, 050, Oct.: 30. (History is full of late lectures from early warnings. In Slovene)



- Lebe, S. S. and Mulej, M., guest-editors and authors, with coauthors (2014): Social responsibility and holism in tourism. *Kybernetes*, vol. 43, issue 3-4
- Li, M., Lin, K. (2011): A New Paradigm of Organizational Transformation: Enacting Wholeness Praxis in the Oneness of Problem and Possibility. *Syst Pract Action Res*. doi:10.1007/s11213-010-9179-z
- Lutar Skerbinjek, A. (1998): Celovitost podatkovnih podlag - temelj sodobnega poslovnega informacijskega sistema. University of Maribor, EPF, Maribor (Holism of data bases – the basis of the modern business information system. In Slovene)
- Lutar Skerbinjek, A. (2008): The role of information for recognizing business opportunities. *Organizacija* 41(4):144-152
- Malik, F. (2010): *Management. The Essence of the Craft*. Campus Verlag, Frankfurt/New York.
- Malik, F., editor (2011): *CI-Conference 2011 "SuperSyntegration"*. Malik Management, St. Gallen.
- Mulej, M. (1982): Dialektično sistemsko programiranje delovnih procesov – metodologija USOMID. *Naše gospodarstvo*, 28, 206-209 (Dialectical-systemic programming of work processes – USOMID methodology. In Slovene)
- Mulej, M. (1976): *Towards a Dialectical Systems Theory*. In: Trappl, Robert ed.: *Cybernetics and Systems '76*. OeSGK, Vienna
- Mulej, M. (1979): *Ustvarjalno delo in dialektična teorija sistemov* (Creative Work and the Dialectical Systems Theory). Razvojni center, Celje
- Mulej, M., et al (2000): *Dialektična in druge mehke sistemske teorije (podlaga za celovitost in uspeh managementa)* (Dialectical and other soft system theories as fundament for holism and success in management). University of Maribor, EPF, Maribor
- Mulej, M. et al (2006): Interdependence of systems theories - potential innovation supporting innovation. *Kybernetes* 35(7/8):942-954
- Mulej, M., Mulej, N. (2006): *Innovation and/by Systems Thinking by Synergy of Methodologies "Six Thinking Hats" and "USOMID"*. In: Rebernik, M. et al. (eds.): *PODIM 26*, University of Maribor, EPF, Maribor
- Mulej, M., Ženko, Z. (2002): *Basics of Systems Thinking (Applied to Innovation Management)*. University of Maribor, EPF, Maribor
- Mulej, M., Ženko, Z. (2004): *Dialektična teorija sistemov za inovacijski management*. University of Maribor, EPF, Maribor (Dialectical Systems Theory applied to innovation management. In Slovene)
- Mulej, M. (1974): *Dialektična teorija sistemov*. *Nase gospodarstvo*, 21, 3-4: 207-212. (Dialectical Systems Theory. In Slovene)



- Mulej, M., R. Dyck, editors and coauthors, with coauthors (2014): *Social responsibility beyond neoliberalism and charity*. 4 volumes. Betham Science, Shirjah, UAE
- Mulej, M., guest-editor and author, with coauthors (2014 and 2015): Social responsibility – a new socio-economic order. *Systems Research and Behavioral Science*, vol. 32, iss. 2
- Mulej, M., guest-editor and author, with coauthors (2013): Social Responsibility – measures and measurement. *Systems Practice and Action Research*, vol. 26, iss. 6
- Mulej, M. and coauthors (2013): *Dialectical Systems Thinking and the Law of Requisite Holism Concerning Innovation*. Emergent Publications, Litchfield Park, AZ, USA
- Mulej, M., and Hrast, A., editors (2010): *Eseji o družbeni odgovornosti*. IRDO Institute for Development of Social Responsibility, Maribor, ECPD, Ljubljana, and Ypsilon, Ljubljana (Essays on social responsibility. In Slovene)
- Mulej, M., and Kajzer, S. (1998): "Ethics of Interdependence and the Law of Requisite Holism", in: Rebernik, M., Mulej, M., eds. (1998): *4th STIQE '98. Proceedings*, ISRUM et al., Maribor.
- Mulej, M. and N. (2006): Innovation and/by Systems Thinking by Synergy of Methodologies "Six Thinking Hats" and "USOMID". In: Rebernik, M. et al, eds: *PODIM 26, Cooperation between the economic, academic and governmental spheres: Mechanisms and levers, 30-31 March 2006*. Maribor, University of Maribor, Faculty of Economics and Business (EPF), Institute for Entrepreneurship and Small Business Management
- Porter, M. (1990): *The Competitive Advantage of Nations*. Basics Books, New York.
- Potočan, V., and Mulej, M. (2003a): On requisitely holistic understanding of sustainable development. *Systemic Practice and Action Research*, 16, 421-436.
- Potočan, V., and Mulej, M. (2005): Ethics of Sustainable Development in Corporate Governance. *Global Business & Economics Anthology 2005*, 323-334.
- Public press reports
- Rebula Tuta, A. (2011): *Globine, ki so nas rodile*. Mohorjeva družba, Celovec (Depths that gave us birth. In Slovene=
- Roubini, N. (2010): Vstajenje Gordona Gekka, *Finance* (18 Aug.:10) ("Gordon Gekko Wakes up". In Slovene)
- Sachs, J. (2011): *The Price of Civilization*. Random House, New York



- Šarotar Žižek, S. et al. (2010): Social responsibility and subjective well-being as ways of, and to, requisitely holistic/systemic behavior. In: Šušteršič, J. et al., eds. *Social responsibility, professional ethics, and management: proceedings of the 11th international conference*, (Management international conference). Koper: Faculty of Management, pp. 281-296.
- Senge, P., Smith, B., Kruschwitz, N., Lau, J., Schley, S. (2008): *The Necessary Revolution. How Individuals and Organizations Are Working Together to Create a Sustainable World*. Doubleday, New York, London, Toronto, Sydney, Auckland.
- SFPO, EFQM (2010): *Priročnik z orodji za družbeno odgovornost podjetij*. Slovenska fundacija za poslovno odličnost, Ljubljana. (Handbook with tool for corporate social responsibility. In Slovene)
- Stanič, G. (2011): *Moč svobode*. G. Stanič svetovanje d.o.o, Ljubljana (The power of freedom. In Slovene)
- Steiner, G. (2011): *Das Planetenmodell der kollaborativen Kreativität. Systemtheoretisch-kreatives Problemlösen für komplexe Herausforderungen*. Gabler, Wiesbaden. (The planets model for cooperating creativity. In German)
- Stephens, J., Haslett, T. (2011): A Set of Conventions, a Model: An Application of Stafford Beer's Viable Systems Model to the Strategic Planning Process. *Syst Pract Action Res*. doi:10.1007/s11213-011-9194-8
- Toth, G. (2008): *Resnično odgovorno podjetje*. Gospodarski vestnik, Ljubljana
- Wiener, N. (1972): *Kibernetika ili upravljanje i komunikacija kod živih bića i mašina*. (Translation to Serbo-Croate; Original: 1948). Izdavacko-informativni centar studenata, Beograd
- Ženko, Z. (1999): *Comparative Analysis of Management Models in Japan, United States of America, and Western Europe*. University of Maribor, EPF, Maribor
- Ženko, Z., Mulej, M., Božičnik, S. (2010): *Sustainable Future in Terms of Dialectical, Complexity, and Chaos Theories, the 4th Order Cybernetics, Interdependence, and Requisitely Holistic/Systemic Behavior*. In: Ećimović T et al. The sustainable future of mankind III. SEM Institute for Climate Change, Korte, pp 80-96
- Ženko, Z., Mulej, M., Potočan, V., Rosi, B., Mlakar, T. (2008): *A model of making theory as invention to become an innovation*. In: Božičnik, S., Ećimović, T., Mulej, M.: Sustainable future, requisite holism, and social responsibility: (against the current abuse of free market society). Penang: Ansted; SEM, Korte; IRDO, Maribor, pp 161-169



- Zenko, Z. and M. Mulej (2011): Diffusion of Innovative Behavior with Social Responsibility. *Kybernetes*, 40, 9/10; 1258-1272
- Ženko, Z. (2011): Difuzija inovacij s primeri iz pridobivanja energije in onesnaževanja okolja: in Boršič, D. and T. Štrukelj, ed. *Sodobna ekonomija in poslovanje*, UM, EPF Maribor (Diffusion of innovations with cases from gaining energy and environmental pollution. In Slovene)
- Ženko, Z. et al. (2008): A model of making theory as invention to become an innovation. In: Božičnik, S. et al. *Sustainable future, requisite holism and social responsibility: (against the current abuse of free market society)*. Penang: Ansted; Korte: SEM; Maribor: IRDO: 161-169.
- Ženko, Z. and M. Mulej (2012): Approach to requisite holistic socially responsible behavior with Dialectical Systems Theory. *Mei Zhong gong gong guan li*, 9, 2: 183-194.
- Ženko, Z., M. Mulej, and S. Božičnik. (2010): Sustainable Future in Terms of Dialectical, Complexity, and Chaos Theories, the 4th Order Cybernetics, Interdependence, and Requisitely Holistic/Systemic Behavior. In: Ečimović, T. et al. *The sustainable future of mankind III*. Korte: SEM Institute for Climate Change, 80-96.

5.2



Igor I. Kondrashin
Professor, Ph.D.
President & CEO of
WORLD PHILOSOPHICAL FORUM
<http://wpf-unesco.org/>
Laureate of the International
Gusi Peace Prize Award
E-mail: ikondrashin@yandex.com info@wpf-unesco.org
Moscow, Russia – Athens, Greece
Tel. 007-916 6273607 0030-
6981247626



Value Education in the Context of Universal education on Earth

The Humanity in both its parts – Western and Eastern (still deeply different) – now has many common questions to discuss and vital problems to solve in order to survive.

The most important one of them is to reform the Earth Humanity into a whole uniform community with common worldview, similar values and responsibilities.

The formation of members of such a community – modern human beings with a sophisticated contemporary mentality and **global** vision – can be reached only by means of a profound Universal Education on the planet with philosophically oriented, modern, scientific, unified, and uniform content.

Feeling this need and trying to improve the situation worldwide, UNESCO yet 10 years ago adopted its “Strategy on Philosophy” urging all on the planet to study true philosophical ideas and teachings at schools and universities. 8 years later, in September 2012, UN Secretary-General Ban Ki-moon declared the new UN **Global** initiative “**Education First**”: to improve the quality (content) of learning, to foster **global citizenship**, and to realize that “Education is more than *literacy* and *numeracy* – it is about **citizenry**.” This initiative for the first time has made education a priority, and its aim is to generate a renewed push to achieve the internationally-agreed education goals set for 2015 and get the world back on track to meeting its education commitments.

Following the UN initiative, UNESCO put it forward in its “Medium-Term Strategy for 2014 – 2021” appealing to foster inclusive, quality and ***lifelong learning opportunities for all*** and promote a sense of **global citizenship**. UNESCO main Strategic Objectives and priorities in Education became: putting every child into school, improving the quality of *civic learning*, and fostering **global citizenship**.

So, the principal goal of the entire UN Program is to transform mostly fragmented now & ignorant Earth population into united, well educated, enlightened & integrated, wisely self-governed **Earth-XXI Global Civilization**. The uniform mentality of such Civilization should be founded on classical philosophical values such as WISDOM and MORALS, REASON and JUSTICE.



Those values should be returned to Humanity in a new, modern quality and become the Spiritual Foundations for both – East & West, for the Humanity as a whole! Let us hope that after short time there would not be any more separated East and West thinking on the Earth but a united unified Global CITIZENSHIP with a single modern Global mentality, morals, values and responsibilities.

The true list of **values** and **vices**, their understanding help to embody action-interested attitude of man to the world:

Firstly, allows justify standard moral requirements;

Secondly, they serve as the normative form of moral orientation of man in the world, translating and implementing it in the form of specific and often «ready» regulators;

Thirdly, in our ideas about the values at the same time there is an assessment of the phenomena of reality and human actions in terms of their moral significance.

Thus, the term **global citizenship** is being used lately more and more often, but little people know, what this term means in fact.

To make it clear, it is necessary to understand first of all that any *human being* is a *social being*, and his natural way of living is to stay and act among other individuals with similar level of social mentality (mind, consciousness, knowledge). This level the human can reach only in one way – through social *bringing up* and *education*. Otherwise he is not fit to live in the normal society.

At the same time societies (communities) have in their structure different social levels: family, local (municipal, town, city, etc.), regional (territorial and/or ethnic), country (national), global (Earth, supranational, world).

Accordingly, every social level of the communities should be governed:

1. Family community – by the family head and family council, and by social organs;
2. Local (municipal, town, city, etc.) community – by the municipal (town, city, etc.) Head (mayor, etc.) and local Council;
3. Regional (territorial and/or ethnic) community – by the regional Head (Governor, etc.) and regional Parliament;



4. Country (national, state) community – by the country (national, state) Head (President, or Prime-minister, or Monarch, etc.) and national Parliament;
5. **Global** community (the entire population of the Earth – presently living generation of the mankind) – by the Supreme (supranational) Council of the Humanity and supranational Earth Parliament.

All these *Heads*, *Councils* and *Parliaments* should be duly elected by authorized by Constitutions or other regulations or traditions members of the societies (communities) – family **members**, **citizens** of appropriate grades – local, regional, national and **global** (supranational).

To elect the adequate *government* (council, parliament) of the corresponding grade of the society (community) structure in the most proper way the **citizens** should have duly developed for that purpose appropriate levels of mentality (mind, consciousness, knowledge) – family, local, regional, national, **global**, which can be reached (obtained) only through a full-scale upbringing and social (civic) education.

As the ranges (levels) of society (community) structure are different, the same differences are to be reached in the levels of individuals' mentality (mind, consciousness) structure characterized by different parts (volumes) of knowledge that can be reached by a person during the process of his individual upbringing and social (civic) lifelong learning for all.

In the process of his socialization apart of obligatory knowledge gained during school education every Earth inhabitant should learn a full range of not less obligatory human and civil knowledge of all social levels of the society (community) structure. So:

Level I . Each *family* member should know for sure:

1. Characteristics of family upbringing, traditions, history and ancestors.
2. Standards of human behavior in the family, and follow them.
3. Standard family values and vices, based on respect, reason, justice, morality and responsibility.
4. Traditional family duties and human rights.
5. School education program.
6. Family budgeting and home skills.
7. The healthy way of life, common rules of behavior in the society, ethics and aesthetics.
8. The family language(s) of intercommunication.
9. The way to care for parents and bring up children.



This part of social (family) knowledge should be provided in families by their heads (parents, grandparents) under supervision of social organs.

Having passed such primary education, family members gain enough civil knowledge of this level and become **First grade** (family) **citizens** able to discuss and correctly solve questions and problems of family importance.

Level II. Each **local** (municipal, town, city, etc.) community member (local inhabitant) should know also:

1. The main data of local (municipal, town, city, etc.) community current statistics as well as the community development plans, proclaimed by its Council.
2. The local (municipal, town, city, etc.) community history and his traditions.
3. The structure of the local governance and existent modern typical structures of the local self-management.
4. The list of the local community basic values and vices, based on wisdom, reason and morality.
5. The list of duties and rights of Humankind (Human Being) and a Citizen adopted in the local community.
6. Legal, economic, demographic, household, education regulation, existing in a given local community.
7. The list and location of the local trade centers, industry and production arias, cultural and educational institutions and facilities.
8. The local community cultural standards and traditions of decent behavior, and follow them.
9. The healthy and orderly way of life to be practiced, also the evils of the lifestyle and behavior specific for a given local community that should be avoided.
10. The local language of communication, the local net of public transport.

This part of social (civil) knowledge should be provided by the local administration.

Having passed such advanced civic education the local community members gain enough civil knowledge of this level and become **Second** (local) **grade citizens** able to discuss and duly solve questions and problems of local community importance as well as to elect correctly local leaders.

Level III. Each **regional** (territorial and/or ethnic) community member (regional inhabitant) should know for sure:



1. The main data of current statistics of quality of regional (territorial and/or ethnic) community life as well as regional development goals and plans, proclaimed by regional Council (parliament).
2. The regional (territorial and/or ethnic) community history and traditions.
3. The structure of the regional (territorial and/or ethnic) governance and the existing modern structures of regional self-government.
4. The list of the regional community basic values and vices, based on wisdom, reason and morality.
5. The regional community duties and rights of Humankind (Human Being) and a Citizen.
6. Legal, economic, demographic, household, education regulations, existing in a given regional community.
7. The list and location of the regional trade centers, industry and production arias, cultural and educational institutions and facilities.
8. The regional community cultural standards and traditions of decent behavior, adopted by the regional parliament, and follow them.
9. The healthy and orderly way of life to be practiced, the evils of the lifestyle and behavior specific for a given regional community that should be avoided.
10. The regional language of communication, the regional net of public transport.

This part of social (civil) knowledge should be provided and monitored by the regional administration.

Having passed this kind of civic education and training regional inhabitants gain enough appropriate civil knowledge of this level and become **Third grade** (regional) **citizens** able to discuss and solve in the best way questions, problems and challenges of regional importance, and also to elect the most competent regional leaders.

Level IV. Every inhabitant of a *country* (a *national* state) should learn well:

1. Key national statistics, as well as goals and plans of national development, proclaimed by the national Parliament.
2. The national community history and traditions.
3. The structure of the national (state) governance and worldwide known modern typical structures and principles of national self-government.
4. The list of basic values and vices of the national importance, based on wisdom, reason and morality.
5. The list of human and citizen's duties and rights of national importance to be observed in a given country.
6. Legal, economic, demographic, household, education regulations, existing in a given country.



7. The list and location of the main national industry and production areas, cultural and educational institutions and facilities.

8. The national cultural standards and traditions of decent behavior adopted by the national Parliament, and follow them.

9. The healthy and orderly way of life to be practiced, also the evils of the lifestyle and behavior specific for a given country that should be avoided.

10. The national (state) language(s) fixed in the national Constitution, the national net of public transport.

The overall study of this part of civil knowledge in the country should be provided and monitored by the national Government.

Having passed this part of civic education and training country inhabitants gain enough appropriate civil knowledge of national level and become **Fourth grade** (national) **citizens** able to discuss and solve in a proper way questions, problems and challenges of national importance, and also to elect the most competent national leaders and managers.

Level V. Each member of the *global* (Earth, *supranational*, overall, world) community (all Earth inhabitants) should know very well:

1. About the «Millennium Development Goals», proclaimed by the United Nations Organization, «**Global** Development Goals of Humanity in the 21st century», about UNESCO Medium-Term Strategy 2014 - 2021, about other projects of «Concept of further development of the Humanity».

2. About «UNESCO Strategy on Philosophy», history of formation of classical philosophy and its basic ideas, the two famous Ancient Greek traditions.

3. About Universal ideology of Humanity of the XXI century – *Trans/universalism*, and its basis - *Neo-Humanist* and *Trans-Humanist* ideas.

4. "Big History" and the modern scientific picture of the World, including the Resolution 1580 (2007) of the Council of Europe «The dangers of creationism in education», about the structure of biosphere and bioethics bases.

5. About the Table of Aristotle on the types of state (political) governance and modern typical structures of self-management.

6. Today's list of «the Universal basic values and vices», based on wisdom, reason and morality.

7. Paramount universal duties and rights of Humankind (Human Being) and a Citizen.

8. The division of society on the mental signs (parameters).

9. The structure of the world economy, the political and geographical maps of the Earth, the current main data of international statistics.

10. Peculiarities of universal culture and standards of decent behavior, and follow them.



11. The healthy and orderly way of life to be practiced, as well as the universal evils of the lifestyle and behavior that should be avoided.

12. The List of today's major global threats and challenges to the Humanity, and way of their solution.

13. The Universal Constitution of Earth and the structure of the Universal State of Earth.

14. The history of leading Earth religions, theism and secularism.

15. The language of international communication (English), to obtain ability to use a computer, internet and a mobile phone.

The overall study of this part of civil knowledge should be provided and monitored by the supranational *Earth Government*, during the transitional period (before its formation) – by the *World Philosophical Forum* - <http://wpf-unesco.org/>

Sense of Global citizenship is practically the top level of **human consciousness**. Therefore only after passing this most important at present time part of civic education and training Earth inhabitants gain enough appropriate civil knowledge of global level and become **Fifth grade** (top, supranational, global, **Earth**) **citizens** able to discuss and solve in a most effective way questions, problems and challenges of top national, supranational, global, universal importance, and also to elect the most competent supranational Earth (global) leaders and managers.

Best from **Earth citizens** (best out of the best) can become **Earth-XXI Aristocrats** - <http://wpf-unesco.org/ida.htm>

So, this is how the social and civic education should be arranged all over the planet to form a modern, fit to meet the challenges of the XXI century, unified and uniform global mentality of most of its 7 billion inhabitants, on the basis of which it is only possible to reach mutual understanding, peace and prosperity on the Earth. But such education, unfortunately, in most cases is not organized so neither at the family level, nor at the local or regional, or national levels. In the budget of any country you unlikely find items of this kind of expenses. And a supranational community does not have yet a budget at all. At the same time most of rulers are even interested to keep their population in the civil ignorance - such people are easier to manipulate.

This was stated yet by the Russian writer Leo Tolstoy (1828 - 1910): "The power of government is held on ignorance of the people; it knows this and therefore will always struggle against the enlightenment".



However, the absence of, at least, even one part of the modern social (civil) knowledge means for such a person to be to some extent in social (civil) ignorance and lack of proper culture. His *citizen's* status of one or another (or all) of the five grades in fact in this case should be considered as faked and unreal.

Thus, in order to achieve effectively the objectives of the UN civic educational initiatives, the time has come along with prior to start constituting the supranational, the highest level (5th) of the planet civil society structure in the form of the ***Universal State of Earth*** - <http://wpf-unesco.org/eng/use/index-st.htm> .

This level can consist entirely from ***fifth grade*** (top, supranational, global, ***Earth***) ***citizens***. Only following this road through teaching of latest social and civil knowledge to all the population of the Earth, we can have finally pure, true ***global citizenship*** and ***globally responsible leadership*** on our planet.

Keeping this in mind, how confident you are that all of today's world leaders, who decide the fate of all the humankind (including your own as well) on the summits of G7, Rio + 20, etc., adequately possess all the above civic knowledge of the 5th level to take reasonable decisions unmistakable for the subsequent fate of the Humanity?

Essentially, most of today's world leaders are elected by the ignorant population from themselves, that is why they are civically not educated properly, i.e. practically ignorant.

Then to what extent they are capable to realize their global responsibility for the fate of our civilization and biosphere and forms of the life on it, which developed in billions of years, as well as for the fate of future generations of their and our descendants?

After all, the situation on the planet as a result of their mismanagement and disunited ruling is only getting worse daily - <http://wpf-unesco.org/eng/use/wv.htm> , and at any moment the world of humans may collapse. Who can make them responsible with the utmost rigor (just now, afterwards it will be too late) and actually control their decisions? Only ***citizens*** of the ***fifth grade*** through the institutions and organs of the ***Universal State of Earth!*** But they yet are to be educated.

Meanwhile, TV news channels report only about ever greater climate and military threats to all the life on Earth. So, please, think and join the community



of *Earth-XXI citizens* - <http://wpf-unesco.org/id.htm> , and also invite everyone you can. Together we shall defend the life on Earth and the bright future of Humankind, including your own present and future!!!

Igor Kondrashin
23.10.2015

5.3

Matjaz Mulej, Anita Hrast, Zdenka Zenko,
University of Maribor, Faculty of Economics and Business, and
IRDO Institute for development of social responsibility, Maribor
Slovenia⁶²

PROBLEMS OF SYNERGETIC MEASUREMENT OF SUSTAINABLE DEVELOPMENT AND SUSTAINABLE FUTURE

Abstract: There are no good decisions with no good measurement. By neglecting the requisite holism in measurement of the environmental processes, humankind has put itself in existential troubles. Its one-sided behavior over the entire industrialization period provided a big material progress, but to a very small minority of humans only, and caused natural preconditions of human survival to be in danger. The concept of ‘sustainable development’ has not solved the problem. The ‘sustainable future’ concept is supposed to replace it by introducing the requisitely systemic approach, which is now enjoying world-wide organizations’ support with the concept of ‘social responsibility’. But many crucial issues are still unsolved, including the information, measurement, diffusion and synergy of them in non-technological innovation of the inherited habits, etc.

Key words: diffusion, humankind, information, measurement, non-technological innovation, requisite holism, social responsibility, survival of civilization, sustainable development, sustainable future, synergy, systemic behavior

The selected problem and viewpoint

⁶² Correspondence: matjaz.mulej@um.si



Sustainable development is a concept that is supposed to allow both the current and future generations to meet their needs. Good two decades of its application have demonstrated that development in terms of economic growth and profit has been more favored than sustainability; this is dangerous. The shortest proof of this humankind's blind alley was published in spring 2013: Institute located in Hawaii islands, far away in the ocean, measured a CO₂ concentration like three million years ago – when humankind was impossible due to lack of oxygen (www.hawaii.co2, published on 10 May, 2013). And: 'The planet Earth will get very warm': not two, but four degrees more are expected by the end of this century, which is very dangerous (Carrington, 2014; Klein, 2015). As long as 'sustainable development' concept makes more room for development than for sustainability, like so far, humankind faces existential dangers. The planet Earth can live without humans, but humans cannot live without a healthy planet (quote from Hrast et al, ed., 2013).

'Sustainable future' – replacement for 'sustainable development' by dialectically systemic behavior via social responsibility

The above quoted facts make Ecimovic and his international team (including M. Mulej) right, who claim the need for the concept of sustainable future to replace the sustainable development. Sustainable future is supposed, in their definition, to become a methodology supporting a philosophy aimed at creating a new reality in which humankind will be able to survive. (Ecimovic et al, see data in text and footnotes later in this contribution)

Unfortunately, people are difficult to persuade about their own need for a new reality without concrete data with which the current reality is measured in terms of its trends; short-term trends are favored over the long-term ones, unfortunately, and the current situation, although measured with narrow criteria, is found more crucial than the future one. (For details see: Mulej and Dyck, editors, 2014.)

Therefore measuring of quality of the natural environment has, over recent years received big national and international attention. Becic et al. (2013) collected them for an overview (we will come back to them). Measures are very many and very partial, because there are so many viewpoints to cover, and these viewpoints are very difficult to put in synergy without using the dialectical-systemic⁶³ behavior (Mulej, 2013, and earlier, since 1974).

⁶³ By definition, a dialectical system includes a synergy of all crucial systems as mental pictures of the object under consideration; these mental pictures represent the selected parts of attributes of the object under consideration. Every system matters, but none is sufficient for a requisitely holistic insight, although the term system is supposed to present a whole. This wholeness cannot be attained from a single viewpoint, which is usual with those among (the unavoidable, but insufficient) specialists, who are over-specialists, i.e. unable and unwilling to apply interdisciplinary creative cooperation. The real, i.e. total wholeness covers totally all



Obviously, a more systemic, i.e. requisitely holistic, approach is necessary for systemic rather than one-sided behavior to implement the concept of sustainable future. This transition might be supported with application of the dialectical systems approach (Ženko et al., 2013).

Persons with a poor or no education in systems sciences might have hard times, if they attempted to apply systems theory. They might receive a good support from the concept of social responsibility from ISO 26000 and the European Union's document on support to social responsibility with three summarizing concepts (EU, 2011; ISO, 2010):

1. Social responsibility is one's responsibility for one's impacts on society. It is also aimed at support to sustainable development.
2. Interdependence of several viewpoints is one of two common denominators interlinking all topics that are found crucial in efforts to promote social responsibility as the prevailing general practice.
3. Holism is the second common denominator. It results obviously from systemic behavior supported by ethics of interdependence.

They enjoy support from the seven principles of social responsibility in ISO 26000 (ISO, 2010): accountability, transparency, ethical behavior, respect for stakeholders, for the rule of law, for international norms, and for human rights. Thus, social responsibility fortifies systemic behavior replacing the dangerous one-sidedness that has been prevailing so far and must become the new socio-economic order for humankind to survive (For details see: Mulej, ed., 2014).

An especially crucial viewpoint, when one discusses sustainable future is the viewpoint of interdependence between humans and the other nature (Bricage, 2014).

Sustainability is one of the seven topics in the ISO 26000 on social responsibility, and an official goal of the effort to promote social responsibility (EU, 2011). Where should one hence start from to attain a sustainable future? A possible starting point might be offered by the seven principles of social responsibility and the seven steps to promote social responsibility in organizations (ISO, 26000). This approach might innovate (i.e. improve with new benefit of its users) human values, culture, ethic and norms, resulting in a requisitely holistic knowledge and behavior.

attributes that could be observed and/or managed from totally all viewpoints/specialization of human knowledge; this reaches beyond human capabilities. Therefore, Mulej introduced the concept 'dialectical system' in 1974 in order to up-grade the concept of Bertalanffy, who created his General Systems Theory against over-specialization. (For details see: Mulej, 2013.)



The concept of sustainable future⁶⁴

The philosophy of sustainable development and sustainable future of humankind is the search for knowledge and understanding of the nature and meaning of the universe and life. Education, knowledge, and understanding are the most important achievements of the Homo sapiens' present civilization (Ecimovic, 2013). But they are narrowly specialized per schools and provide a poor basis for the requisite holism to replace the current one-sidedness. On this basis the concept of sustainable development has promised more of requisite holism than it provided in practice over the recent decades: development was favoured to sustainability, hence the nature has been increasingly put in danger and has put humankind in danger: with no change in human care for the too abused nature and too big differences in human quality of life there might be only ten per cent of the current humankind around in two decades (e.g.: Plešnar, 2014).

The suggested concept of nature is based on the concept of the sustainable future rather than a current tool for humans to use as one pleases; it is novelty of understanding that sees the natural environment of humans as a part of the basic humankind's environment, which is the Universe or the Cosmos, not only a single garden, wood, mine, etc. Within the Cosmos the Nature exists in countless forms, dimensions and contents. It is **interdependence, interaction and co-operation** of all matter, energy, information, dimensions, light, rays, forces, powers, particles, and yet unknown contents of the Nature, which is the basis of life. (Ecimovic, Mulej, ed., 2013).

Under the progressive threat of the impact of the climate change system⁶⁵ on the biosphere of the Planet Earth, which is changing the humankind's environment and living conditions, our civilization has to meet its challenges and establish a path for its long-term survival.

The present global social order, life style, education, peace, respect, ethics/morality, wisdom and daily practice of humans needs to undergo a fundamental renewal to meet the needs for long term survival during and after the third millennium.

The sustainable future concept presents a contemporary scientific approach to the present '*Nature, energy, drinking water, food, banking, credit and societal crisis*' of humankind in 2008 - 2013. The present civilization or global community of humankind is facing the largest complex societal crisis, which is

⁶⁴ For details see: Ecimovic, Mulej (2013).

⁶⁵ Here 'system' means a complex entity that one considers from any selected viewpoint, rather than a mental picture of the object under consideration (For details see: Mulej, 2013).



also closely inter-related with the impact of the climate change system or the evolving Planet Earth Biosphere »crisis«.

The impact of the climate change system may in the long run change: biology, geography and living conditions within the biosphere, from suitable ones of the last 12.000 years, to environment not suitable for Homo sapiens to live. It is making more complicated and complex the present social crisis of: energy, drinking water, food, banking and credit. In 2008 humankind entered difficult times, which humans still face now. The world governing, the Federation of the Earth, the Constitution, the Parliament and planetary government are a crucial possibility for fighting the corruption, mismanagement, and for action toward the sustainable future of global community of humankind.⁶⁶

World top official bodies, as summarized earlier here, found that the corporate and individual social responsibility is a part of our society with much more importance as most humans are thinking now: the possibility for humankind's survival is at stake. We suggest it is closely connected with what we call social technology/technique of the »Sustainable Future of Humankind« or harmony of our civilization with the Nature/Biosphere of the planet Earth⁶⁷. The corporate and individual social responsibility will have to play a more important part in future, for new great achievement of our civilization to overcome the crisis of living conditions within the biosphere of the planet Earth and present biosphere, societal, money-master's global and local leadership, banking, credit, energy, drinking water, and food - crisis of our global community of humankind in the current decade.

The short definition is - »***The Sustainable Future of Humankind is a Harmonious and Complementary Coexistence of the Global Community of Humankind and the Nature of the Planet Earth***«. ⁶⁸

The sustainable future of humankind is, hence in the suggested definition, a methodology, social technology or technique coming from the sustainable development concept and overcoming its one-sided practices.

Thus it is a step ahead from the sustainable development concept and practice, mainly because of taking the real Nature as it really is, and the Nature of the Planet Earth as the most important part of the solution for survival and a long life of Homo sapiens on the Planet Earth. Hopefully, the ancient Maya people's Calendar is right with its suggestion that December 2012 denotes the switch from Homo sapiens to Homo Ethicus civilization (Jere Lazanski, 2013). This

⁶⁶ For details see: Martin G. T. et al (2013)

⁶⁷ For details see: Ecimovic et al. (2007), and Bozicnik, Ecimovic, Mulej et al. (2008).

⁶⁸ For details see Ecimović and 49 coauthors (2010), (2012) and (2013).



may mean prevailing of social responsibility, based on ethic of interdependence enabling requisite holism/wholeness of human action to replace the over-specialization with poor interdisciplinary cooperation of so far.

The said concept was fortified: on 25th September 2011 in Xiamen, China the declaration by “The World Thinker’ Panel on the Sustainable Future of Humankind” “WTP – SFH” was announced, which you may see at www.institut-climatechange.si.

The declaration was a first step for the implementation of the sustainable future of humankind on the planet Earth. It is “my” declaration, “your” declaration, “our” declaration and declaration of local communities, regions, continents and global community of humankind.

But, to make it happen, one needs information as the basis for action.

Measuring progress towards sustainable development (SD) in European Union⁶⁹

Today vast information about guidelines for SD indicators is available, including databases of SD indicators, forums, initiatives, and projects around the world. The increased interest in measurements and new indicators and indices causes a growing effort to strengthen the evidence-based policy-making culture in many countries. The political interest responds to pressures of the governmental policies/programs to use indicator-based policy-analysis. Accordingly, many indicator projects, publications and networks were launched; many more indicators than ten years ago are available nowadays. Recent lists of indicators include (Bečić, Mulej and Švarc 2012):

• Canadian Index of Wellbeing • Capability Index • Comparing welfare of nations • Corruption Perceptions Index • EEA Core Set of Indicators • European Benchmark Indicators • Ecological Footprint • Environmentally Sustainable National Income • EU set of Sustainable Development	• The Natural Capital Index framework • Regional Index of Sustainable Economic Welfare • System of Environmental-Economic Accounting • MDG Dashboard of Sustainability • Sustainable Society Index • Time Distance Method • World Happiness Index
--	---

⁶⁹ See for details: Bečić, Piciga, Hrast (2013).



<u>Indicators</u> • <u>Human Development Index</u> • <u>Index of Individual Living Conditions</u> • <u>Genuine Progress Indicator</u> • <u>Happy Planet Index</u> • JFS Sustainability Vision and Indicators	• Global Peace Index • The Climate Competitiveness Index • The International Property Rights Index • The Better life Index • Legatum Prosperity Index • The Global Creativity Index.
---	---

International efforts, though, generated no general consensus on a more holistic and socially responsible approach to measuring progress about sustainable development and using these measures in policy-making more effectively, or even in synergy. Even if one agrees on indicators, the different priorities or unsystematic design of the previous monitoring, availability and quality of data, particularly time-series data, cause major problems.

None of the listed indicators covers ‘sustainable future’ concept, which is more recent than these indicators.

In addition, the names of the listed indicators clarify that these indicators have been created to follow selected viewpoints with no or poor attempt to consider synergies of impacts. Even the ‘[EU set of Sustainable Development Indicators](#)’ is called a set (rather than a system), which indicates the absence of consideration of synergies of the included indicators.

Emira Becic and other authors of the article (2013) from which we quote here, summarize data about the Croatian case: “The first national lists of indicators (NLI) by thematic fields (fresh and sea waters, soil, agriculture, air, climate

change) covered the period 2005-2007. The NLI had 15 thematic fields and data

sheets including 266 indicators. The new NLI 2011-2013, contains 245 datasheets for 27 topics. The NLI are coherent with objectives and priorities of the Strategy for Sustainable Development of Croatia (SSD) adopted in February 2009 and match the EEA (European Environment Agency) indicators by themes (see table 1 in the quoted article). The structure of the Croatian National List of SDI suggests that Croatian priorities are mainly focused on environment and social domains.”

They have no empirical ground to mention synergies of indicators.



Similar is the Slovenian experience, according to data in the same article:

“In [Development Strategy](#) until 2013, the Government of the Republic of Slovenia defined SD as one of the key elements of development in Slovenia (Government 2005).

The Strategy outlined 68 indicators to review progress in four priority areas: *Sustainable consumption and production; Climate change and energy; Protecting natural resources and enhancing the environment; and Creating sustainable communities and a fairer world.*

The first [SDI](#) set in Slovenia was formulated in April 2009. The SDI set (SORS 2010:9) was grouped into three sections and 9 different themes/priority-areas defined through environmental, economic and social aspects:

- ✓ [Well-being](#) (quality of natural resources; economic growth; safety);
- ✓ [Balance and modesty](#) (natural resources; research and development; population, gender equality, poverty);
- ✓ [Intergenerational cooperation](#) (intensity of use of natural resources; government debt; care for all generation).

The structure of Slovenian national SDI set by sections suggests that Slovenia SD priorities are mainly focused on the environment and natural resources domain, demography, and social domain (like in Croatia).”

Again, there are no synergies in sight. This means that principles that link systemic behavior and social responsibility (and humankind’s survival on the Planet Earth) are not taken in account: (1) interdependence and (2) holism. Along with methodological issues tackling making of these synergies possible, the issues of making the two principles workable in terms of human attitudes are also tabled. One may suggest application of the seven steps procedure from ISO 26000 and the model of the diffusion process. Both of them can innovate (i.e. renew with benefit) attitudes toward sustainable future as a requisitely holistic concept.

The seven steps procedure from ISO 26000

Chapter seven in ISO 26000 suggests seven steps of the procedure of introduction of social responsibility into the organization:

1. The relationship of an organization's characteristics to social responsibility,



2. Understanding the social responsibility of an organization,
3. Practices for integrating social responsibility throughout an organization,
4. Communication on social responsibility,
5. Enhancing credibility regarding social responsibility,
6. Reviewing and improving an organization's actions and practices related to social responsibility, and
7. Voluntary initiatives for social responsibility.

Step 1 covers insight into the given state as it is. Step 2 makes the insight deeper. Step 3 handles transition toward more practice of social responsibility as a usual attitude becoming normal gradually. Step 4 covers making this new practice known. Step 5 helps people, inside and outside, the given organization trust the new practice as a socially responsible behavior.

Thus, step by step, a more holistic, hopefully, requisitely holistic approach can be attained. Step 6 is here because the practice may tend to get spoiled. Step 7 broadens the circles of persons in the organization becoming and being active rather passive participants.

In this process it is good to recall what the holistic approach and interdependence are about:

Holistic approach and interdependence are defined (lines 896 – 900 in ISO 26000) as follows:

«An organization should look at the core subjects holistically, that is, it should consider all core subjects and issues, in their interdependence, rather than concentrating on a single issue. Organizations should be aware that efforts to address one issue may involve a trade-off with other issues. Particular improvements targeted at a specific issue should not affect other issues adversely or create adverse impacts on the life cycle of its products or services, on its stakeholders or on the value chain.»

Holistic approach and interdependence between process participants are addressed indirectly in ISO 26000, too.

Thus, the above mentioned 7 principles of social responsibility (ISO, 2010: 10-14) can become reality.

On this basis, the transition from sustainable development to sustainable future has a better chance.



Though, this transition remains a non-technological invention-innovation-diffusion process (IIDP). Hence it makes sense to bring into the scene the diffusion process.

The diffusion process

We would use our completed-up summary of the theory of diffusion of innovation that presents a reminder of what one needs to think about, when one starts an IIDP in order to attain an innovation, including the one considering SR (Ženko, Mulej, 2011, a, b): Table 1.

Table 1: Matrix of Essential Attributes of Diffusion Process from the Viewpoint of Change Agents (A case)

VIEWPOINTS TO BE CONSIDERED (IN SYNERGY)		Phases of users' decision making about a novelty aimed to become innovation				
Phases of users' decision making about a novelty aimed to become innovation		1 Awareness	2 Persuasion	3 Decision	4 Applica- tion	5 Reconfir- mation
Novelty customers (potential)	Customers – innovators					
	Early customers					
	Early majority					
	Late majority					
	Laggards					
	Opponents					
<i>Requisite holism of potential suppliers/ authors of novelty – to-be innovation</i>						
<i>Requisite holism of potential customers of novelty – to-be innovation</i>						
<i>Requisite holism of pressure of market, government and bosses concerning novelty – to-be innovation</i>						



<i>Requisite holism of information system concerning novelty – to-be innovation for suppliers and customers to know enough</i>						
<i>Systemic quality of novelty – to-be innovation (based on requisitely perfect products, processes, leadership and commitment, linked in a synergy by organization, and expressed in the system (= network) price, quality, range, uniqueness, and social responsibility, incl. environmental care)</i>						
<i>Requisitely holistic vision, mission, policy, strategy, tactic, operation, and control of the entire process with suppliers (and users)</i>						
Opinion leaders						
Attributes of novelty	Relative advantage					
	Compatibility					
	Complexity					
	Testability					
	Visibility					
Communication channels	Public					
	Interpersonal					
Nature of the culture of customers						
Decision type about novelty	Optional					
	Group					
	Authority					
Consequences of novelty	Desired					
	Undesired					
	Indirect					
	Direct					



	Anticipated					
	Unanticipated					

Legend: the darker the area, more change agents' effort is needed. *The items in italic are our novelties.*

Conclusions

Transition from the concept of sustainable development to the concept of sustainable future can be seen as a non-technological invention-innovation-diffusion process, which has very much in common with introduction and diffusion of social responsibility with its 7 contents, 7 principles and 7 steps of introduction exposing the three most crucial notions:

1. One's responsibility for one's impacts over society;
2. Interdependence; and
3. Holistic approach.

With one-sided information these notions are very difficult to realize. Hence the three notions are tackling also the data collection and information production and application, including the ones on humans' behavior toward humans' natural environment. Due to lack of room, see for additional information: Mulej and Dyck, ed., 2014, Mulej, ed., 2013, Mulej, ed., 2014, Mulej et al, 2013, Lebe and Mulej, ed., 2014; including about 160 authors from about 30 countries with contributions on various aspects of social responsibility and holistic/systemic behavior. For methods supporting holistic behavior see e.g.: Mulej and Mulej, 2006; Steiner, 2011.

References

1. Bečić, E., Švarc, J., Mulej, M. (2012): Analysis of sustainable development indicators: cases of Croatia and Slovenia. In: Hrast et al., 2013, referenced here
2. Bečić, E., Piciga, D., Hrast, A. (2013): *Measurement preconditions Systemic Action: the Case of Integral Low-Carbon Country and Sustainable Development Indicators. In: Mulej, guest ed., System Practice and Action Research, referenced here, pp. 513-526*
3. Bozicnik, S., Ecimovic, T., Mulej, M. at al. (2008): Sustainable Future, Requisite Holism, and Social Responsibility, IRDO Institute for the Development of Social Responsibility, Maribor



4. Bricage, P. (2014): Living Networks of Networks: The Societal and Environmental Responsibility of Man. in Mulej and Dyck, editors, referenced here (book 4)
5. Carrington, D. (2014): Zemlja se bo močno ogrela. *Vecer*, 02 Jan.: 40 (The Earth will get very warm. In Slovene)
6. Ecimovic, T., M., Mulej, R. Mayur, and coauthors (2002): *Systems Thinking and Climate Change System (Against a big "Tragedy of the Commons" of All of Us)*. SEM Institute for Climate Change, Korte. Available on: www.institut-climatechange.si
7. Ecimovic, T., et al. (2007): *Sustainable (Development) Future of Mankind*. Korte: SEM Institute for Climate Change, Available on: www.institut-climatechange.si.
8. Ecimovic, T., et al. (2010): The sustainable future of mankind III. Korte: SEM Institute for Climate Change. Available on: www.institut-climatechange.si
9. Ecimovic, T., Mulej, M., Mayur, M., and 30 co-authors (2002): *System Thinking and Climate Change System*. Korte. SEM Institute for Climate Change, www.institut-climatechange.si. ISBN 961-236-380-3.
10. Ecimovic, T., Esposito, M., Mulej, M., Haw, R. (2008): The individual and corporate social responsibility. In: Hrast, A., Mulej, M., editors, referenced here.
11. Ecimovic, T., ed, (2008): *Proceedings of the 20th WACRA Conference*. www.institut-climatechange.si.
12. Ecimovic, T. (2009) "The Three Applications of the System Thinking", It is also displayed in the "Small Digital Reference Library" Korte: SEM Institute for Climate Change, www.institut-climatechange.si.
13. Ecimovic, T., Esposito, M., Flint, W., Haw, R. B., Mulej, M., Shankaranarayana, M. A., Wilderer, P. A., Williams, L. (2007): *Sustainable (Development) Future of Mankind*. Korte: SEM Institute for Climate Change, www.institut-climatechange.si.
14. Ecimovic, T. (2013): Sustainable Future of Humankind – VI, the World Governing Korte: SEM Institute for Climate Change, www.institut-climatechange.si.
15. Ecimovic, T. (2012): The Sustainable Future of Humankind – V, the Action Plan. Korte: SEM Institute for Climate Change, www.institut-climatechange.si.
16. Ecimovi, T., Hrast, A., Mulej, M., Vezjak, M.. Človek Homo Sapiens, ena zvrst v kraljestvu živih bitij v biosferi planeta Zemlje – izvor in sedanjost. In: Hrast, A. Mulej, M. Kojc, S. (ed.). *Izobraževanje in komuniciranje za več družbene odgovornosti : zbornik povzetkov prispevkov : conference proceedings - summaries*, (Zbirka Družbena odgovornost). Maribor: Inštitut za razvoj družbene odgovornosti (IRDO), 2013, pp. 108-109



17. Ecimovic, T, Mulej, M., et al: "Philosophy of the Sustainable Development and the Sustainable Future of Humankind – the Survival of Humanity", 2013: paper to the conference "Systemic Sustainability Management Complexity, Resilience and System Thinking", October 7th and 8th, 2013. Vienna, University of Economics and Business
18. EU (2011): *Communication from The Commission to The European Parliament, The Council, The European Economic and Social Committee and The Committee of the Regions: A Renewed EU Strategy 2011-14 for Corporate Social Responsibility*. European Commission. Com(2011) 681 Final. Brussels, 25.10.2011
19. Hawaii CO2 webpage
20. Hrast, A., Kojc, S., Mulej, M., ed. (2013): *Social Responsibility and Current Challenges*. Proceedings of eight conferences (2006-2013). IRDO Institute for Development of Social Responsibility, Maribor (on CD)
21. International Standards Organization (2010): ISO 26000:2010 ISO. http://www.iso.org/iso/social_responsibility/. Accessed 10 May 2011
22. Klein, N. (2015): To vse spremeni. Kapitalizem proti podnebjju (part 5). *Večer*, 24 November 2015, p. 26 (This changes everything. Capitalism against climate. In Slovene)
23. Jere Lazanski, T. (2013): Historical Parallelism of Systems Thinking: Maya and the Evolution of Consciousness vs. Contemporary Systems Thinking. In: Mulej et al. (2013), quoted here: 132-140
24. Lebe, S. S., and Mulej, M., guest editors (2014): Social Responsibility and Holism in Tourism. *Kybernetes*, volume 43, issue 3-4
25. Martin G. T. et al. (2013): "Sustainable Future of Humankind – VI, the World Governing", digital book. It also can be seen at www.institut-climatechange.si
26. Mulej M. and Dyck, R., ed. (2014): *Social responsibility beyond neoliberalism and charity*. Bentham Science (four books), Shirjah, U. A. Emirates; USA and Netherlands
27. Mulej, M., guest ed. (2013): Social responsibility – measures and measurement. *Systems Practice and Action Research*, volume 26, issue 6
28. Mulej, guest ed. (2014 and 2015): Social responsibility – a new socio-economic order. *Systems Research and Behavioral Science*, volume 32, issue 2
29. Mulej, M. et al. (2013): *Dialectical Systems Thinking and the Law of Requisite Holism concerning Innovation*. Emerging Publications, Litchfield Park, AZ, USA
30. Mulej, M., & Mulej, N. (2006). Innovation and/by systemic thinking by synergy of methodologies "Six thinking hats" and "USOMID". In R. Trappl (Ed.), *Cybernetics and systems 2006: proceedings of the Eighteenth*



- European Meeting on Cybernetics and Systems Research: Vol.2.* (pp. 416-421). Vienna: Austrian Society for Cybernetic Studies.
31. Plešnar, J. (2014): *Civilizacija pred koncem. Večer*, 18. marec: 32 (Civilization facing its end; in Slovene)
32. Steiner, G. (2011): *Das Planetenmodell der kollaborativen Kreativität. Systemtheoretisch-kreatives Problemlösen für komplexe Herausforderungen*. Gabler, Wiesbaden.
33. Ženko Z. and M. Mulej (2011a): Diffusion of Innovative Behavior with Social Responsibility. *Kybernetes*, 40, 9/10: 1258-1272.
34. Ženko, Z., Mulej, M., Mulej, N., Hrast, A. (2013): Solving the economic crisis with (requisitely) holistic approach and (ethics of) interdependence.
35. Zenko Z, Mulej M (2011b): Innovating Measurement of Economic Success for more accurate information. *Nase Gospod.*, 57(5/6):11-19.

5.4.

It is fourth out of four guest author presentations or better The Executive Summary of the new book with same title.

**Applying the New Science of Networks
to Planetary Agriculture
*The Impact of Climate Change and Demography up to 2100***

Raoul Weiler

**Emeritus Professor University of Leuven, Belgium
past Trustee and Fellow of the World Academy of Art & Science, US
Founder-President Club of Rome EU-Chapter, Brussels, Belgium**

Executive Summary

Agriculture is born with the emergence of the human species on the planet earth. Food is critical to the survival for the living societies and evidently for their civilizations. The collapse of societies has been commented in the literature extensively and has illustrated the importance of geographical locations and the impact of the human behavior on the environment.

*This report gives an overview of work in progress of the application of the **New Science of Networks** applied to agriculture at terrestrial planetary scale and the impact of **demography** and **Climate Change** during this century.*



*The research project makes use of the Climate Classification system from **Köppen** and **Geiger**. This climate system is widely used and has been regularly updated with satellite observations of the last decades. It has the considerable advantage to address climate phenomena independently from national borders and countries. This approach is distinct from usually defined borders based on juristic defined and recognized identities, applied in international organizations. Linkage between countries and continents hand the Climate Zones as defined by the Köppen-Geiger system does exists and allows to combine Climate Zones with countries and their available data provided by United Nations institutions, such FAO and ECOSOC.*

*The **demographic increase** of the 21st century, requires to look in a different way to the significance of agriculture for the survival of the human species. Demographic data are taken from UN ECOSOC Population Division and cover the period from 1950 up to 2300 for the different continents. In this report a time limit is chosen at 2100, for the population curves show at that point an endpoint in planetary demographic increase.*

*The **New Sciences of Networks and Complexity** emerged some decades ago and looked challenging to try apply them on agriculture. As far as the authors know, it has not been explored yet and the choice of agriculture come its existential matter for the human species. Additionally the phenomenon of Climate Change increased the curiosity to look for the application, in particular of the Science Networks. The present approach deliberately is limited to 'physical' parameters of agriculture, this in the sense of the famous report to the Club of Rome, The limits to growth (1972). So no economic data nor trade aspects have been addressed. The use of 'open source' software such as : **Gephi package** (The Open Graph Viz Platform) and the program language, **R**, for statistical analyses. Both tools made graphical exploration possible and are inspired by Graph Theory. With the help of own programming the following diagrams have been obtained : adjacency radiogram, dendrograms, decision trees an double logarithmic plots. All help to look after correlations among Climate Zones and agriculture items : crops, meat, land and water use.*

In the final chapter some recommendations have been formulated in form of longer term actions to be considered at planetary level. The formulated suggestions to reach food for everybody by the end of the 21st century, are summarized as follows :

- Concerting land for meadows to land or crop; the ratio fluctuates from 5 to 20 depending on the continents.*



- *Improve management of water-withdrawal globally and in particular for agriculture, which uses already 75% of the total water-withdrawal. The effects of global warming, extreme weather conditions and increased demography added the today's people living with dramatic water scarcity.*
- *Increase crops production through generalized breeding, applying endogenous GMO techniques, increasing C4 plants -in particular rice- which absorb higher quantities of carbon dioxide and show better adaptability to changing weather conditions (drought) or eco-environment (salinity).*
- *Livestock as provider of meat (proteins) and dairy products increased demand higher water quantities, feed and land. Intensive animal husbandry can reduce land use, as is already practiced for some species (pigs and poultry).*
- *The African continent, with its strong population increase - factor 2.83 this century resulting in 2.1 billion people, global warming increases desertification and extend the already large desert (Sahara and Sahel) and enhance the water scarcity as well. Massive investment is recommended for increasing locally and regionally agriculture output. Investment, over several decades, in small scale mechanization of local farmers, but also in capacity building (education) of the population in order to get acquainted with more advanced agricultural practices.*
- *Global governance. Food for everybody is a humanistic objective, not yet reached. Given the additional challenges, demographic increase global warming effects on food output, urge a dramatic but strong and systematic help for the African and some parts of the Asian continent. Enough food is a condition for survival. Missing this objective opens the gate for massive social unrest and political instability.*

The question is raised if an appropriate world governance body should be set up for dealing this problem? Food is existential, and even more critical than ever before, that massive attention and investment have to be envisioned. □

6.

Conclusions

For us two authors and cooperating researchers of this book it was long road to come to conclusions. We offered a book mirroring present of the Global Community of Humankind. Both viewpoints form and content are



typical for present of humanity on the planet Earth. But we are happy where we are. Our only hope is future of our descendants whether it will be sustainable future or sustainability or another happy continuum it does not bother us. Instead of conclusions:

“We wish to all 7+ billion of humans living in the biosphere of the planet Earth continuum, health, nice family, respect, reason, justice, morality, wisdom and sustainable future.”

7.

Bibliography

0. “System Thinking and Climate Change System (Against a Big “Tragedy of Commons” of all of us)”, Ecimovic, Mayur, Mulej, et al, 2002, ISBN 961-236-380-3
1. “Our Common Enemy (The Climate Change System Threat), Ecimovic, Amerasinghe, Braki, Shankaranarayana, Chumakov, Haw, Wilderer, and Martin, 2006, ISBN 961-91826-0-x
2. “The Information Theory of Nature, and”, Ecimovic. 2006, SEM Institute for climate change, ISBN 961-91826- 1-8
3. “The Sustainable (Development) Future of Mankind”, Ecimovic, Bunzl, Esposito, Flint, Haw, Mulej, Shankaranarayana, Wilderer, Williams, and Udyavar, 2007, ISBN 978-961-91826-2-8 all mentioned books are displayed at www.institut-climatechange.si
- 3.1. “Sustainable Future, Requisite Holism, and Social Responsibility”, Bozicnik S., Ecimovic T., Mulej M., et al, digital book on sustainable future been number two of the trilogy, 2008, ISBN 978-961-91826-4-2.
- 3.2. “The Climate Change System Introduction”, Ecimovic T., Mulej M., English and Slovenian language version, ISBN 978-961-91826-5-9, 2009.
- 3.3. “The Sustainable Future of Mankind III” Ecimovic, Esposito, How, Mulej, et al, digital book, ISBN 978-961-92786-2-8, 2010.
- 3.4. “The Three Application of the System Thinking”, Ecimovic, paper and digital book, ISBN 978-961-92786-0-4, 2010.
- 3.5. “The Climate Change Introduction”, Di Done, Ecimovic, in Canada English, paper and digital booklet, ISBN 978-961-91826-8-0, 2010,
- 3.6. “Le System de changements climatiques Introduction”, Di Done, Ecimovic, in Canada French, paper and digital booklet, ISBN 978-961-92786-5-9, 2010.



- 3.7. "Zum Klimawandel – Eine wissenschaftliche Einföhrung", Hamann, Ecimovic, Mulej, paper and digital booklet, ISBN 978-961-92786-4-2, 2010.
- 3.8. "Dialectical System Thinking and the Law of Requisite Holism Concerning Innovations", Mulej et al, in print, 2010.
- 3.9. "The Principia Nature – the Nature and Homo sapiens Global Community", Ecimovic T., 2011, ISBN 978-961-92786-7-3
- 3.10. »The World Thinkers' Panel on the Sustainable Future of Humankind« the declaration in English ISBN 978-961-93136-1-5 (pdf), Slovenian ISBN 978-961-03136-5-7 (pdf), German ISBN 978-061-93136-2-6 (pdf), Spanish ISBN 978-961-93136-3-3 (pdf), and Arabic ISBN 970-961-93136-4.0 (pdf), digital at www.institut-climatechange.si
- 3.11. International Collaboration Celebration, Declaration WTP-SFH, Academic and ASRIA Awards Presentation Ceremony 2011, ISSN 2225-9910 9 772225 991005.
- 3.12. »The Sustainable Future of Humankind IV - Xiamen, China and after« T Ecimovic, R. Haw, et al, digital book displayed at www.institut-climatechange.si ISBN 978-961-93136-6-4, January 2012.
- 3.13. "The Sustainable Future of Humankind – V, the Action plan", T. Ecimovic, R. Haw et al, digital book, ISBN 978-061-93136-7-1 (pdf), December 2012.
- 3.14. »Donation of the Knowledge«, digital source, Ecimovic, 2013, ISBN 978-961-93136-9-5 (pdf).
- 3.15. »Philosophy of the sustainable development and the sustainable future of humankind – survival of the humanity«, Ecimovic, Haw, digital source, ISBN 978-961-93453-0-6 (pdf), 2013.
- 3.16. »Filozofija trajnog razvoja i trajne prirodne budućnosti čovječanstva – borba za opstanak«, Ecimovic, Haw, Kondrashin, Weiler, Busch, Evropski Univerzitet, Brčko, BIH, bilingual booklet, ISBN 978-99955-765-7-8, 2013.
- 3.17. »The Nature and the Requisite Holism«, digital source, Ecimovic, Mulej, ISBN 978-961-92378-3-0 (pdf), 2014.
- 3.18. »The Anthology 2 – 2001 – 2014, Ecimovic, Mulej, ISBN 978-961-92378-4-7 (pdf), 2014.
- 3.19. »Univerzalna vzgoja in izobraževanje in filozofija trajnostne sonaravne prihodnosti Slovenk in Slovencev«, Ecimovic, published by »Mandrač«, Izola, Slovenia, booklet, 2015, and digital booklet (pdf) ISBN 978-961-92378-5-4, 2015.
- 3.20. "Universal Education and Philosophy of the Sustainable Future of Humankind", Ecimovic, digital booklet (pdf), ISBN 978-961-92378-6-1, 2015.



3.21 “Nature and Social Responsibility”, Ecimovic, Haw and Mulej, digital booklet (pdf), ISBN 978-961-92378-7-8, October 2015.

4. Abadzic, N., “The Time of Ecology”, 2001.
5. Brown, Lester, R., State of the World, 1993 – 1999.
6. Brown, Lester, R., Eco-Economy, 2001.
7. Brown, Lester, R., “The Earth Policy Reader”, 2002.
8. Brown, Lester, R., Plan B, 2003.
9. Brown, Lester, R., Outgrowing the Earth, 2004.
10. Brown, Lester, R., Plan B 2.0.
11. Carson, R. (1962). Silent Spring. London: Penguin
12. Climate Action Report – ISBN 0-16-045214-7, Washington USA.
13. Climate Change 2001, Watson at all, IPCC.
14. Climate Change 1995, The Science of Climate Change, Contribution of Working Group 1 to the Second Assessment Report in the IPCC, 1996.
15. EC - European Commission (1996), “Council Directive 96/61/EC of 24 September 1996 Concerning Integrated Pollution Prevention and Control”. Official Journal of the European Communities, L 257, pp. 26-40.
16. EC - European Commission (2001b), “Community Guidelines on State Aid for Environmental Protection”. Official Journal of the European Communities 2001/C 37/03.
17. The Program Agriculture - Tourism - Ecology, Ecimovic et al, TJE Centre, Daleas d. o. o. Komenda, Slovenia, Agropharos d. o. o. Hvar, Croatia, six editions in Sl., Cr., Sr., En., from 1989 until 1994,
18. The Prospection of Island Hvar, Ecimovic et al, TJE Centre, Komenda, Slovenia, 1990,
19. The Eco Study of Island Hvar, Ecimovic et al, 1990, Cr., TJE Centre, Komenda, Slovenia, 1990,
20. The Program Agriculture - Tourism – Ecology, Ecimovic, the article written for International Conference on in the War Destroyed Regions in Iran, University of Teheran, 1991,
21. The Declaration Central Dalmatian Islands Ecology Free Zone, Ecimovic et al, 1991 LA USA,
22. The Communal Waste and The Special Waste, Ecimovic et al, TJE Business research Centre written for The Municipalities of Hvar, Brac, Korcula, Lastovo, Vis, Kutina, Garesnica and Island Solta from 1990 until 1993, Komenda, Slovenia,
23. The Monitoring, Ecimovic et al, written for The Municipalities of Hvar, Brac, Korcula, Lastovo, Vis, and Island Solta, and land locked communities of Garesnica and Kutina all from Croatia, from 1990 until 1993, TJE Centre, Komenda, Slovenia,



24. The Integral Transport, Ecimovic et al, written for The Municipalities of Hvar, Brac, Korcula, Lastovo, Vis, Garesnica, Kutina and Island Solta, from 1990 until 1993, TJE Centre, Komenda, Slovenia,
25. The Alternative sources of energy, Ecimovic et al, written for The Municipalities of Hvar, Brac, Korcula, Lastovo, Vis, Garesnica, Kutina and Island Solta, from 1990 until 1993, TJE Centre, Komenda, Slovenia,
26. The Organic Agriculture, Ecimovic et al, written for The Municipalities of Hvar, Brac, Korcula, Lastovo, Vis, Garesnica, Kutina and Island Solta, from 1990 until 1993, TJE Centre, Komenda, Slovenia,
27. The Prospection of Island Korcula, Ecimovic et al, Daleas d. o. o., Komenda, Slovenia, 1992,
28. The Eco Study of Island Korcula, Ecimovic et al, Daleas d. o. o., Komenda, Slovenia, 1992,
29. The Prospection of Island Lastovo, Ecimovic et al, Daleas d. o. o., Komenda, Slovenia, 1993,
30. The Eco Study of Island Lastovo, Ecimovic et al, Daleas d. o. o., Komenda, Slovenia, 1993,
31. Agenda 21 for Slovenia, group of authors from Slovenian NGO, June 1995,
32. Biosphere Yesterday - Today - Tomorrow, Protection and Concept Evaluation, first supra-disciplinary paper, Ecimovic, Kulic, Gantar, Stuhler, Vezjak, 2nd International Congress, Protection of the Life and Environment in the Process of Global Changes in the World, High Tatras, Slovakia, May 1997,
33. The Phytoplankton Project Impact to the Earth Human Population, Ecimovic/Mayur, EURO XVI, Brussels, 1998,
34. Philosophy of Change and Progress, On the Example of the Climate Change and its Socio - Economic Consequences, Stuhler, Vezjak, Metzner, Ecimovic, STIQE '98 Proceedings of the 4th International Conference on Linking Systems Thinking, Innovation, Quality, Entrepreneurship and Environment, Maribor, December 1998, Slovenia,
35. Supra-disciplinary Approach to the Climate Change Causes and Consequences - The CO₂ Issue, The Oxygen Issue, The Societal Problems, The Phytoplankton Issue, Local Agenda 21, Metzner, Vezjak, Stuhler, Kulic, Mayur, Ecimovic, IFORS'99, 15. - 20. August 1999, Beijing, China,
36. Local Agenda 21 – Proceedings from WACRA Europe 16th International Conference, Kaunas, Lithuania, Ecimovic, Stuhler, Vezjak, Munich, Germany September 2000,
37. Anthology I of SEM Institute for Climate Change, Ecimovic, Stuhler, Vezjak, Munich, Germany, September 2000,
38. The Climate Change Impact to Biosphere from Planetary to Local Community – The Sustainable Development, The Agenda 21 for Change, and The Local Agenda 21 Processes as a Path for Sustainable Future of The Earth in



- The Third Millennium, Ecimovic, 9 years after Rio UN CSD meeting, 16 – 23. April 2001,
39. XVIII WACRA Europe International Conference – Sustainable Development Through Research and Learning, Ecimovic - manager, narrator, article “Climate Change Impact to Biosphere”, The Book of Abstracts, Ecimovic, Stuhler, Vezjak, Maraz, Vienna, Austria, September 2001,
40. 10 Years after the Rio Summit – Processes Towards a Sustainable Future for the Earth, Ecimovic, Mulej, Mayur, UN CSD Conference, Johannesburg, South Africa, August/September 2002,
41. The Climate Change System, Ecimovic, UN CSD Conference, Johannesburg, South Africa, August/September 2002,
42. World Peace and Tolerance, Ecimovic, International Conference “World Peace and Message of Mahatma Gandhi”, Vienna, Austria, 5 October 2002,
43. The External Economics: Climate Change and Sustainability – Owning the Cost, Costs Much Less than Externalizing of Cost, Ecimovic, Stuhler, Vezjak, Mulej, Mayur, Zenko, Potocan, Knez-Ridl, Ursic, 54th International Atlantic Economic Conference, Washington DC, USA, 10 – 13 October 2002,
44. “On the Road to World Peace”, Ecimovic, World Peace Conference, Sydney, Australia, March 2003,
45. The Climate Change System, Ecimovic, Mulej, Mayur, Ajanovic, the Third International Balkan Botanical Congress, 18 – 24 May 2000.
46. Against A Big “Tragedy of Commons of all of us”, Ecimovic, Haw, Mulej, Knez-Ridl, Zenko, Potocan, O’Suilleabhain, Stuhler, Vezjak, Kulic, Tavcar, Ajanovic, Dobranskyte, Conference on CSR, London Metropolitan University, 3 – 5 September 2003, London, UK,
47. World Peace and Science, Ecimovic and Haw, International World Peace Summit, Zagreb, October 2005,
48. New World Order, Ecimovic and Haw, Global Symposium, Lucknow, India, December 2005,
49. Feynman, R., The Meaning Of It All, 1998.
50. Global Studies Encyclopedia, Mazour, I., I., Chumakov, A. N., Gay, W. C., 2003.
51. Green, B., Wonderful Universe, 1999.
52. Hawking, S. “The Brief History of Time”, 1988.
53. Hawking, S. Black Holes and Baby Universes, 1993.
54. Hawking, S., A Life in Science, 2002.
55. Halpern, P., “The Great Beyond”, 2004
56. Keating, M., Agenda for Change, ISBN 2-9400970-00-8, 1992.
57. Kulic, S., Neoliberalism as Social-Darwinism – The War for Domination or for better World, ISBN 953-6460-40-8, 2004.
58. Martin, World Revolution through World Law, ISBN 0-975355-2-X, 2005.



59. Mayur, R., Earth, Man, and Future, 1996.
60. Meadows, D. H., D. L. Meadows, J. Randers, and W. Behrens (1972), "The Limits to Growth". New York: Universe Books.
61. Metzner, H., From Chaos to Bios, Tübingen, Germany 1989
62. Our Common Future, G. H. Brundtland Report, 1987.
63. Rees, M. "Our Final Century", 2003.
64. Rees, R., Before Beginning, 2004.
65. Lah, A., Nature and Environment, 1998.
66. Lah, A., Water and Aquatic Environments, 1998.
67. Lah, A., Albrecht, T., Health and Environment, 1999.
68. Lah, A. (Editor) Energy and Environment, 2000.
69. Lah, A., Bizjak, J. Tourism and Environment, 2001.
70. Lah, A., Cigale, D., Transport and Environment, 2002.
71. Lah, A., Environmental Phenomenon's and Terminology, 2002
72. Lah, A., Barle, A., Environmental Education for Better Tomorrow, 2003.
73. Lah, A., Slovenian Alps and Alpine Convention, 2003.
74. Lah, A., Lobnik, F., Sustainable Development of Slovenia, 2004.
75. Wilderer, P., Schroeder, E. D., Koop, H., Global Sustainability, 2004.
76. Research on Cases and Theories, Linking Practice with Scientifically – Oriented Approaches Towards Sustainable Future, Stuhler, Beltschikov, Vasermanis, O'Suilleabhain, ISBN 3-87988-516-8, 2005,
77. Local Agenda 21, Ecimovic, Stuhler, Vezjak, ISBN 3-87988-456-0, 2000
78. (The System Of) Seven Basic Groups Of System Thinking Principles and Eight Basic Assumptions Of A General Theory Of Systems, Mulej, Zenko, Potocan, Kajzer, Stuart, Ecimovic, 2003.
79. CSR and the Information Theory of Nature, Ecimovic, Mulej, 2nd International Conference on CSR, Penang, Malaysia, October 2004
80. IBM World Book CD's, 2000.
81. Webster's NewWorld Dictionary, Second College Edition, 1986.
82. Hessel, S., Indignes vous! 2010.
83. Werramantry, C. G., Nuclear Weapons and Scientific Responsibility, 1987.
84. Glen T. Martin, Millennium Dawn – The philosophy of planetary crisis and human liberation, ISBN 0-9753555-0-3, 2005.
85. Glen T. Martin, World Revolution Through World Law, Basic Documents of Emerging Earth Federation, ISBN 0-9753555-2-X, 2006
86. Self-Destruction of Humankind due the Lack of the Knowledge, Ecimovic at all, 2011, displayed at www.institut-climatechange.si
87. Social Responsibility as a Way beyond Neo-liberalism, M. Mulej, working paper, KEN in Graz, Austria.
88. Philosophy of Globalization, A. Chumakov, 2010.

- 
89. “Agenda 21- Program Bosanska Krupa” Bosnia al, 2005. Municipality of the and Bosnian, Ecimovic et
90. Lovelock J., “Gaiaa – 1979.
91. Norman Mayers, Uma: Planet Management”, 198 , “The Gaiaan Atlas of
92. Udyavar Yehuda R., § 2011,.
93. “The Principia Nature I”, Ecimovic at all, 2012.
94. “The Principia Nature II”, Ecimovic at all, 2012.
95. “The World Thinkers’ Panel on the Sustainable Future of Humankind, Philosophy, Operational Research, Global Studies, Requisite Holism and Scientific Responsibility”, Ecimovic at all, 2012.
96. The Report - on research mission 60 days June – July 2012 - on Education, Ecimovic at all, 2012.
97. The Sustainable Future of Humankind – Roots and Present, Ecimovic, Haw, Weiler, at all, 2012.