
Prof Dr Dr h c Timi Ecimovic and Prof Emeritus DDr Matjaz Mulej

The Nature and the Requisite Holism



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The Nature and the Requisite Holism

By

Prof Dr Dr h c Timi Ecimovic and Prof Emeritus DDr Matjaz Mulej



Acknowledgment:

To our families!



Zg. Medosi, Korte, Maribor, Slovenia, April, 2014

1.1. The Foreword – Executive summary

The Global Community of Humankind with its 7 billion plus individual representatives has difficult times ahead, after emerging into third millennium, due to overall – one-sided rather than requisitely holistic – mismanagement of people, philosophy, sciences and research, education and all parts of the global, international, national and local societal foundations.

The Nature of the planet Earth has been triggered towards instability; the climate change system together with other contents of the Nature is causing more and more damage in lives and properties of humanity, as a consequence.

Our intention is not to criticise, but to open blind paths for better tomorrow of humanity. To us the only value is humankind, as many as they are. We want humankind to stop behaving like hating its own children and grandchildren by ruining the Nature they need, too.

We think the path for longevity of global community of humankind lies within the better education of people of tomorrow, including both knowledge and values.

With this book we are glad to present philosophical system thinking about the Nature and the needed requisitely holistic systemic approach. Please, do not look for numbers, modelling, and current sciences' most attractive descriptions; we are happy to have language and expressions within it. Our mother tongue is understandable to only about 2 million of Slovenians, and we are proud to have our language, but to communicate with the global community of humankind we have chosen English. Please do not judge our English in this book. It is not form but content, which counts. We did not write a nice book, but the book with the message.

The present is a proof of humankind's ability for self-destruction, and inability for the management of the planet Earth system. We need better, i.e. less one-sided, education, knowledge and values for better tomorrow of humanity and this new approach could result in better philosophical ideas, longevity of humankind, peace, respect, reason, morality, wisdom and sustainable future. The unavoidable specialization into single professions may not become over-specialization, which ruins capability of interdisciplinary creative cooperation that leads toward requisite holism. A requisitely holistic understanding of the Nature is a part of this capability, along with ethics of interdependence and methods of creative cooperation.

We shall discuss three social issues of recent origin, which are as follows:

The Sustainable Development – has been the outcome of the UN “Our Common Future” report during 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 in Xiamen, China, on 25th September 2011. The short definition is »*The Sustainable Future of Humankind is Harmonious and Complementary Coexistence of Global Community of Humankind and the other Nature of the planet Earth*«, and

The Globalization is defined in the “Global Studies Encyclopedia”, Mazour, Chumakov, and Gay, 2003 as »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«.

And of course it is important to discuss the Corporate Social Responsibility - CSR which is second to the Individual Social Responsibility or they are together as C&ISR, i.e. one's responsibility for one's influences over one-self and over society, which means others and their natural preconditions of survival. European Union sees in social responsibility the way out from the humankind's crises (EU, 2011) by application of ISO 26.000 standard on social responsibility.

“The Individual Social Responsibility” is a part of the Nature in humankind's heritage mostly forgotten at present, and could be defined as: *The individual social responsibility from the natural sciences' view-point is ability of living creatures to respond to the living environmental qualities and needs for continuum of the humans and other creatures and species.*

However we are two authors of this book, but we are interdependent, interacting and co-operating with a large number of researchers and scientist world-wide, whom we shall acknowledge latter on.

Working with the requisite holism is noble mission and great help for better understanding, but we have to bear in mind the core of it – reduction to the level of understanding is good assistant to research work. No total holism, comprising all natural attributes from all viewpoints and in all synergies, is available to humans. The so-called holism that is closed inside one single viewpoint is fictitious holism and causes oversights. The requisite holism lies somewhere between the total, i.e. the only real holism, and the fictitious holism of single specialists; requisite holism is defined as a synergy of all crucial viewpoints and related insights. Requisite holism is attained by interdisciplinary creative cooperation of all crucial professionals; their selection depends on the topic under consideration. Requisite holism is hence based on the ‘dialectical system’ as a mental and/or emotional picture of the selected part of reality; technically a dialectical system is a synergetic network of individual systems as mental pictures of the selected part of reality from individual selected viewpoints (aspects, perspectives, points of view). Decision-makers are responsible for their selection and its consequences, if their selected ‘requisite holism of approach’ does not result in ‘requisite wholeness of outcomes’, but rather in detrimental (side-) effects, e.g. in dangerous climate change, depleted natural resources and un-healthy Nature, including humans.

It is great contribution for realistic description of the Nature in general and particularly for requisitely holistically considered units of the Nature; The Nature System (as a complex



entity) or the Universe and Cosmos, the Nature of celestial bodies from the ones unknown to us, to Galaxies systems, stars systems our Solar system, Planets system and our the planet Earth system.

Understanding the origin of the nature enables humans to understand the present reality, but we should not forget the truth saying; “We may learn, research and know the past, we may observe present, but the future is unpredictable, but under human influence, to a crucial degree, at least”.

Our intention is to offer you a good book, but whether it is so or not we have to be patient and learn afterwards.

We wish you better tomorrow and longevity of you, your family, and your descendants with peace, respect, reason, morality, wisdom and sustainable future.

This future will be easier to attain, if all influential humans and their organizations practice the seven principles of social responsibility: (1) accountability, (2) transparency, (3) ethical behaviour (including honesty, reliability, respect for Nature, etc.), (4) respect for stakeholders (not shareholders only), (5) respect for the rule of law, (6) respect for international norms, and (7) human rights. They support ethics of interdependence as the human attribute enabling the interdisciplinary creative cooperation leading toward requisite holism.

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Zg. Medosi, Korte, Slovenia, EU, January 2014

Re.: CV short

Basics:

- Born: 21st May 1941 in Sarajevo, Yugoslavia.
- Nationality: Slovenian.
- Married, wife Marija Mr. Ph., two children, daughter Seta 52, Mr. Ph., and son Timotej 43, B. Physic Sc., and having two grandsons and one granddaughter,

Prof Dr Timi Ecimovic is an eminent international scientist, independent researcher, lecturer, founder and head of SEM Institute for Climate Change retired in May 2004, appointed Chairman for life, which authorities has returned by end of June 2013, co-founder and first Chairman of The World Thinker's Forum established in Vienna, Austria in 2001. Since June 2004 he has been appointed professor and chair of environmental sciences at Ansted University. In October 2012 he was appointed the Rector of WPF University in Athens, Greece, the Vice-Chairman of



the World Philosophers Forum (2013), and the NED of the HLHC (2013). He is international consultant of the UN – FAO.

He is researcher working on: The Nature; the nature, space and environment protection; the climate change system; System thinking; Globalization and global studies; Sustainability, and Sustainable Future of Humankind. He was among the first researchers to apply nature, space, and environment protection in a local community by activities we call today Local Agenda 21 Processes – a requisitely holistic program for survival of our civilization under new challenges of the third millennium. **“Commencing from Local Community Sustainable Future and moving towards Sustainable Future of the Global Community of Humankind”.**

He is independent researcher with many international publications and talks. Together with many researchers in co-operation worldwide within philosophy, operational research, global studies, case studies and complex problem solving research, system thinking, and education he is contributing a systemic, requisitely holistic and a better understanding of the present. His latest research within the system theory, system thinking may provide a possible answer enabling us to better understand our world.

For research on the climate change system and the book “System Thinking and Climate Change System (Against a big “Tragedy of Commons” of all of us), Ecimovic, Mayur, Mulej and co-authors, 2002, he was nominated for the Nobel Prize 2003. His work on “The Information Theory of Nature” was his second nomination for The Nobel Prize during 2007 in Physics. His third nomination for The Nobel Prize in Physics 2010 was for “The Environment Theory of the Nature”, published in the book “Three Applications of the System Thinking”, Ecimovic, 2010. Within last 10 years he has contributed trilogy “The Nature”, and trilogy “The Sustainable Future of Mankind” – please see at: www.institut-climatechange.si

In 2011 (1st of May) he has published results of his research on the Nature, the soft cover paper book and CD “The Principia Nature – The Nature and Homo sapiens Global Community”. It is the first presentation of new understanding of the basics of the Nature. At the end of 2011 he was nominated for the Nobel Prize for the fourth time in Physics 2012.

On 25th September 2011 with ANSTED University and others as international group of researchers he has published digital (pdf) declaration “The World Thinkers’ Panel on the Sustainable Future of Humankind”, “WTP – SFH”, which has been announced in Xiamen, China as English/Chinese “Xiamen Declaration”. The declaration present new approach and it is a global panel for work on the sustainable future of global community of humankind.

During 2012 and 2013 he has prepared presentation connected with “The World Thinkers’ Panel on the Sustainable Future of Humankind” – “Principia Nature 1”, “Principia Nature 2”, and “The World Thinkers’ Panel on the Sustainable Future of Humankind – Philosophy, Operational Research, Global Studies, Requisitely Holism and Scientific Responsibility” for the 25th EURO International Conference and some others. By the end of January 2012 he published digital (pdf) book “The Sustainable Future of Humankind IV – Xiamen, China and after”, T. Ecimovic, R. Haw et al, ISBN 978-961-93136-6-4, with 49 colleagues from scientific and research world. By December 2012 also in co-operation with many scientists has prepared digital (pdf) book “Sustainable Future of Humankind – V, the Action Plan”, Ecimovic, Haw et al, ISBN 978-961-93136-7-1. In February 2013 the digital book “Sustainable Future of Humankind – VI, the World Governing”, Martin, Ecimovic et al, ISBN 978-961- 93135-8-8 was published. In May 2013 the



European University, Brcko, Bosnia and Herzegovina, has published the digital (pdf) and paper bilingual (Bosnian and English) booklet “Philosophy of the Sustainable Development and Sustainable Future of Humankind – the Survival of Humanity”, Ecimovic, Haw, Kondrashin, Weiler, Busch, et al, ISBN 978-99955-765-7-8, 2013. Similar booklet in English was published in May 2013 for the occasion of the 13th the World Provisional World Parliament session in Lucknow, India.

During 2011 – 2013 together with many researchers, scientist, and people of good will they translated the declaration into 30 + world languages. Please see at www.institut-climatechange.si
On 28th November 2012 in Manila, Philippine, he received The Gusi Peace Prize International the Plaque and become the Laureate.

Prof Dr Timi Ecimovic is an active member of the European Academy of Sciences and Arts, the European Academy for Environmental Affairs, Doctor of Environmental Sciences (H.C.). He is member of the World Parliament and Constitution Association since 1994. In the Slovenian book “Personalities” Great Slovenian Biographic Lexicon. ISBN 978 – 961 – 01 – 0504 – 6, 2008, A – L, p. 225 – Timi Ecimovic, has been listed, In the Russian book “Global Studies – Encyclopaedic Directory”, I. V. Olyin, I. I. Mazour, and A. N. Chumakov, ISBN 978-5-98281-302-2, 2012 – at pp. 80, Timi Ecimovic has been listed as researcher of Global Studies. During 2012 he received certificate “The Citizen of the Earth - XXI” from WPF.

Timi Ecimovic



1.1.2. Prof Emeritus DDr Matjaz Mulej

Matjaz MULEJ, 1941, Slovenian. He retired from University of Maribor as Professor Emeritus in Systems and Innovation Theory. He has +1.700 publications in +40 countries (see: IZUM/Cobiss/Bibliographies, 08082); +60 publications in world-top journals, and 400 + citations, of which +100 in world-top journals. He was visiting professor abroad for 15 semesters, including Cornell U., Ithaca, NY, and others in Austria, China, Germany, Mexico, USA, about 50 further shorter visits with classes for students around the world. He has served as consultant or speaker in/for enterprises about 500 times in six countries. He authored: Dialectical Systems Theory (see: François, 2004, International Encyclopaedia...); Innovative Business Paradigm for countries/enterprises in transition and Methods of creative interdisciplinary cooperation USOMID and USOMID with 6 Thinking Hats. His investigating and publishing runs in teams, mostly. He was nominated member by: New York Academy of Sciences (1996), European Academy of Sciences and Arts, Salzburg (2004), European Academy of Sciences, Arts and Humanities, Paris (2004), International Academy for Systems and Cybernetic Sciences, Vienna (2010; president until 2012). In IFSR (International Federation for Systems Research with 46 member associations) he was president in 2006-2010. He has received many rewards for his work on systems approach to innovation in Yugoslavia, Slovenia, Maribor and University of Maribor and many 'Who is Who' entries and invitations, Slovenian and international. In 2013 he was nominated 'Citizen of Honour' of his native Maribor. In 2013 he was nominee for the Nobel Prize for Peace as a member of Global Harmony Association, Petersburg, Russia. In 2014 he was nominated 'Prometeus of Science' in communication for his four books on 'Social Responsibility beyond Neoliberalism and Charity' with 48 coauthors from 13 countries. His B.A. is in economic analysis, M.A. in Development Economics, Doctorates in Economics/Systems Theory, and in Management/Innovation Management. He is married for +55 years and has 2 adult children, 4 grand-children. In 2013 and 2014 ten book and articles collections in world-top journals and IRDO Institute for development of social responsibility, Maribor, Slovenia, are being published under him as editor or guest editor and author. Addresses: Mail: UM EPF, Razlagova 14, SI-2000 Maribor, Slovenia; E-mail: mulej@uni-mb.si; EPF homepage: epfip.uni-mb.si; IRDO (Institute for development of social responsibility): www.irdo.si.



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1.3. The Requisite Holism

1.3.1. Requisite Holism in brief

Systems thinking as the practice of holistic rather than one-sided thinking had been many millennia old practice of the successful humans, before systems theory as its theoretical generalization was created. Like most other human capabilities, the practice of systems thinking was informal, first, and then received the form of theory for transfer of good practice through teaching to be easier to make. (Mulej et al, 1998; Mulej et al, 2003; Mulej, N., (ed), 2004; Potočan, Mulej, Kajzer, 2002; Mulej, 2013). See Table 1 for our definition of holistic thinking (Mulej, in Mulej et al, 1992, reworked here).

Inside an authors' (usually tacitly!) selected viewpoint, one tends to consider the object dealt with 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 2 (Mulej, 2007).

A brief summary of the law of requisite holism may thus read:

The law of requisite holism says that one needs always to try and do, what many, but not all have the habit to do in their behaviour – do one's best toward avoiding 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 by using a "dialectical system", made by the author/s as a system as (i.e. network) an entity or network of all essential and only essential viewpoints.

Interdependent actual general groups of real features' attributes	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 attributes that no part of it has alone	Interdisciplinary team	The final shared model 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 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 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 results of consideration 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 system¹ of basic attributes of requisite holism/realism of thinking, decision making, and action

For the requisite holism to be achieved three preconditions, at least, matter:

- 1) Both specialists and generalists are needed, working in teams that feel ethics of interdependence and co-operate.
- 2) They include professionals from all and only essential professions / disciplines.
- 3) Their values are expressed in their ethics of interdependence and practiced in a creative teamwork, task force, session(s) based on an equal-footed cooperation rather than top-down one-way commanding.

←-----→		
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

Requisitely holistic thinking cannot include the global attributes only, because they make a part of the really existing attributes only, although they matter very much and tend to be subject to oversight by specialists. Neither can requisitely holistic thinking include the parts' attributes only, although they matter very much and tend to be focused by specialists of single disciplines and professions. Oversight of relations, especially interdependences causing influences of parts over each other, may not be forgotten about in (requisitely) holistic

¹ A dialectical system comprises in a network/system all crucial viewpoints in order to help the observer attain a requisite holism, once a total, i.e. real holism with all viewpoints, synergies and attributes reaches beyond the human capacity. See T. 2 for definition of requisite holism.



thinking; especially specialists, who have not developed the habit to consider specialists different from themselves, tend to make crucial oversights in this respect. This experience means that they are not realistic enough. See Tables 1 and 17.

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.

Holism of thinking is aimed at avoiding crucial oversights. Systems thinking should better be called holistic thinking and be the worldview and methodology of holism, or better and more realistic: requisite holism.

Systemic, i.e. (requisitely) holistic, thinking matters due to scientific reasons, for individual success in whatever activity, and for economic reasons, too. See Tables 3 and 4 for a quick look at the historic and recent changes requiring (requisitely) holistic thinking more and more today e.g. in relation to humans' natural environment, on which humankind's survival depends, but humankind threatens it by one-sided behaviour, which causes its destruction. (See: www.climatecrisis.net; Ecimovic, Mulej, Mayur, 2002; Stuhler, Vezjak, Mulej, eds, 1995; Ecimovic et al, 2007; Božičnik et al, 2008; Brown, 2009; Taylor, 2008; etc.).

1.3.2. Poor Understanding of Requisite Holism – Background

Why are facts in Tables 1 - 4 so alien to so many contemporary people?

For most time of the recent 100.000 years of its history, humankind has lived in self-sustained economy with a random market, e.g. in the form of fairs. Innovation did not matter; requisite holism was reduced to local and family relations, mostly, so was ethics of interdependence. In producers' market innovation and holism and/or sustainable development did not matter either, because competition was negligible; cases may include medieval guilds, strong trade unions, or market monopolists of other types. Once their power had been broken, after 1870s (Rosenberg, Birdzell, 1986) innovation and hence requisite holism and VCEN of interdependence gradually became crucial – in the emerging customers' and state supported customers' market. Hence, in a very short period of time people have become supposed to change millennia old habits – add innovation to routine, and requisite holism to growing narrow specialization, as well as interdisciplinary co-operation to self-sufficiency of specialists. Narrow specialization that is unavoidable today, must add to it VCEN ethics of interdependence rather than self-sufficiency; the latter makes specialization dangerous, not only beneficial.



Viewpoints Type of Market	Basic Relation/s Between Production and Consumption	Impact of Humans on Natural Environment	Humankind's Interdependence with Natural Environment
RANDOM MARKET	Producers' own consumption and occasional exchange of random surpluses	Minimal impact, growing as humankind grows in number and needs / requirements	Intuitive human consideration of nature based on experience in agriculture, gathering, hunting, wood cutting, fishing and mining
SELLERS' / PRODUCERS' PREVAILING POWER = PRODUCERS' MARKET	Growing production for poorly considered, known or unknown, customers, who lack impact over suppliers (supply smaller than demand)	Specialization and narrow thinking grow and so does the humans' detrimental impact over nature (especially by industrialized production)	Nature is subordinated to profit, jobs depend less on nature, more on growing urbanization and manufacturing as well as industrialized agriculture
BUYERS' / CUSTOMERS' PREVAILING POWER = BUYERS' MARKET	Growing impact of customers requiring satisfaction / total quality of products and services, and conditions of life (supply bigger than demand)	Specialization and its bad one-sided impact over nature keep growing, so does biased application of science, causing need for inter-disciplinary cooperation	Nature is still subordinated to profit, but nature is thought of more due to cost, caused by backlash of oversights caused for profit; inter-disciplinary insight grows
STATE / GOVERNMENT SUPPORTED BUYERS' MARKET	Increasingly organized / legalized impact of customers demanding total quality of products, services and conditions of life (supply much bigger than demand)	Growing awareness about the terrible impact of humankind's one-sided impact over nature & its dramatic consequences for humans' survival	Same as before, but world-wide official documents and actions urge governments and businesses as well as humans to be more holistic; so does a part of market (e.g. by requiring social responsibility)
GOVERNANCE AND MARKET USING SOCIAL RESPONSIBILITY / REQUISITE HOLISM AND WHOLENESS	Further increase in customers' impact introduces more and more honesty and requisite holism because monopolistic abuse becomes too expensive	Application of awareness of bad consequences of one- sidedness for economic action and investment to innovate the natural preconditions for humans to survive	Humans' poor care for the natural preconditions of their survival is old history: replaced by requisite holism in both businesses' and government's behavior, based on VCEN of interdependence

Table 3: Development of market relations and environmental care quality – a case of growing awareness of the requisite holism as a precondition of humankind's survival

Prescribed standards, such as ISO 9000 (quality), ISO 14000 (environment), are cases of this change in the customers' market situation. In addition, in recent decades market changes became much quicker (Table 4). People of today are overwhelmed by market demands for change, which they must match with innovation and hence requisite holism and hence VCEN of interdependence, like never before. The change has happened in one-generation time, rather than as slowly as people were used to changing earlier, and is keeping this speed.



Over the decades after the 2nd World War, market requirements have been changing more quickly than the human capacity to unlearn the old and accept the new VCEN. In every next decade, rather than a two-generation cycle of about 70 years² new attributes preconditioned success in addition to the previous ones. Every phase after 1960, in the West (and Japan, Taiwan, South Korea, Hong Kong, Singapore, Australia and New Zealand) with their 20% of population of the world, expresses the customers' and state supported buyers' market (in Table 3). Competition keeps causing lower cost, including a lack of care for natural environment, if short-term and one-sided views prevail. A need results for costly eco-remediation, health care, organizational, managerial, business and technological innovation concerning e.g. emissions in air and water and their prevention under ISO 14000 standards family.

Concretely, we can find: Too one-sided considerations in past times caused oversight that the technological progress causes along with beneficial also detrimental consequences. One-sided estimations find them to be side-effects, while they are often essential in their long-term consequences. Data say, among others, that the growth of richness of the West over the recent good half a century, at least, has been much bigger in one-sided book-keeping than in long-term economics, since the West has been only postponing rather than covering the cost of saving humankind's natural environment, which makes these cost accumulate to sums showing the growth of richness is fictitious (Božičnik, 2007). Economic consequences of such short-term abuse of the law of external economics are calculated as enormous (Stern, interview: Stein, 2007, 14-15): if humankind does not tackle the climate change very quickly and radically, they will cause humankind's cost as high as 5.500 (five thousand five hundred) billion Euros, which is more than the cost of both World Wars combined. Without measures to reduce greenhouse gases the world-wide GDP will fall for 5%, possibly for 20%. Sustainable enterprises are needed and must develop to socially responsible ones for the current civilization of humankind to survive; the industrial VCEN must be replaced (Table 4).

Decade	Market & Social Requirements	Enterprise's Ways To Meet Requirements	Type of Enterprise
1945-	Covering of post-war conditions of scarcity, rebuilding, etc.	Supply of anything; supply does not yet exceed demand	Supplying Enterprise
1960-	Suitable price (as judged by customers)	Internal efficiency, i.e. cost management	Efficient Enterprise
1970-	Suitable price X quality (as judged by customers)	Efficiency X technical & commercial quality management	Quality Enterprise
1980-	Suitable price X quality X range (as judged by customers)	Efficiency X technical & commercial quality X flexibility management	Flexible Enterprise
1990-	Suitable price X quality X	Efficiency X technical & commercial quality X	Innovative

² Historical data about how much time has passed between critical historic events, such as from the liberation of USA from United Kingdom and USA becoming a country of its own until USA civil war, and then to the great depression, and to the current role of USA as the only superpower in the world, including the world-wide crisis beginning to show in USA in 2008, demonstrate that the critical modernization of the prevailing VCEN has tended to last for two generations in the transition from the pre-industrial to the modern society. This can be seen in other areas too (M. Mulej, in Mulej et al, 2000, pp. 108-116). We call this the law of two-generation cycles (Mulej, 1994; we first used the term in 1989).



	range X uniqueness (as judged by customers)	flexibility X innovativeness management	Enterprise
2000-	Suitable price X quality X range X uniqueness X contribution to SD (as judged by customers)	Efficiency X technical & commercial quality X flexibility X innovativeness X SD	Sustainable Enterprise
2010-	Suitable price X quality X range X uniqueness X contribution to SD (as judged by customers) X social responsibility	Efficiency X technical & commercial quality X flexibility X innovativeness X SD X honesty reaching requisite holism and wholeness beyond legal demands	Socially responsible requisitely holistic enterprise

Table 4: From a supplying to a socially responsible requisitely holistic enterprise – and a new definition of the concrete contents of requisite holism

1.3.3. Sustainability and Social Responsibility – a Way of Requisite Holism

Consequently, with full right, humankind needs the development level of sustainable and socially responsible enterprises (in Table 4: ‘decades of 2000- and 2010-’). It requires requisitely holistic understanding of the current reality and of the role and importance of all humans in that reality, especially of the critical entities such as enterprises. This means that humans must use requisitely holistic thinking (Tables 1, 2 and 8) in their behaviour for humankind to survive; they hardly can use it without ethics of interdependence (For details see: Knez-Riedl, 2000a; Knez-Riedl, Mulej, Zenko, 2001; Mulej, 1979; Mulej et al, 2000; Mulej, Kajzer, 1998 and 1998a; Potočan, 2000; and Potočan, Mulej, Kajzer, 2005; Potočan, Mulej, 2007a, b).

How can enterprises and other organizations of so far become sustainable and then socially responsible requisitely holistic enterprises? According to data in Tables 1-4, especially Table 4 - ‘decades of 2000- and 2010-’, humans, as consumers, buyers, citizens, and competitors need and require enterprises to take a new, more/requisitely holistic and future-anticipatory, criterion of their own long-term viability. Consequences of one-sidedness in enterprises’ decisions are clear: the economic and other crises of recent decades and 2008-, which include high cost of sustainable development that has become unavoidable. It is much easier to make decisions than to think requisitely holistically (Table 12). More attention must be paid to a requisitely holistic preparation, definition and realization of goals including long-term SD in order for humankind to overcome its permanent and costly economic crises and to survive.

Bosses and other members of modern enterprises are, hence, facing a basic question: How should they define their new development and future business? By sustainable development principles (Potočan, Mulej, 2006) and by social responsibility principles (EU, 2001; and later; Hrast et al, 2006, 2007, 2008; etc): the most probable alternative of requisite holism is one-sidedness including crucial oversights and hence new crises due to which very few new firms live more than a few years (Gerber, 2004). Enterprises exist and develop best if their actions are requisitely holistic. However, in both theory and practice, we detected no holistic model of business that provides a requisitely holistic, harmonized, and goal-oriented development. The sustainable development concept offers a (possible) solution, at least, to achieve a sustainable orientation of human activities (Potočan, Mulej, Kajzer, 2005). Even more holistic approach is enabled by social responsibility principles.



On the basis of theoretical cognitions and our own experiences in business practice, one can define sustainable enterprise, in the most general sense, as an enterprise attaining a synergetic whole of economic, ecological, social, and ethical dimensions (e.g. goals) of its business, along with the requirements listed in Tables 4 - ‘decade of 2000’, 5 and 6 (Ackoff, Rovin, 2003; Brandon, Lombardi, 2005; Breu, Hemingway, 2005; Drucker, 1985; EU, 2005; Goerner, 2004; Lunati, 1997; Potočan, 2002; Schermerhorn, Chappell, 2000; WBCSD, 2004; WCED, 1987). Socially responsible enterprises attain these goals beyond legal requirements – Table 4, decade of 2010.

Table 5 shows the basic aspects and resulting criteria of what are sustainable enterprises, and possible means of implementing market and social requirements as imperatives in and beyond the decade of 2000. A sustainable enterprise tries to conceive and run its working and behaviour in a way that meets both human and environmental needs and requirements (For details concerning each aspect and its criteria, see also: Ackoff, Rovin, 2003; Brandon, Lombardi, 2005; Cooper, Vargas, 2004; Daft, 2000; Dees, Emerson, 2002; Drucker, 1985; Ecimovic, et al, 2002; Edwards, Orr, 2005; EU, 2005; Florida, 2002; Goerner, 2004; Koch, 1998; Lunati, 1997; McIntyre, 2005; Mulej et al., 2002; Potočan, Mulej, 2003, 2005; Rhimesmith, 1999; SIC, 2001; Schermerhorn, Chappell, 2000; UNESCO, 2000; WBCSD, 2004, 2005; and WCED, 1987). Humans namely live on four basic levels to be considered in sustainable development, therefore by sustainable ethics: Individual level; Enterprise (e.g. corporate) level; Closer environment (e.g. natural, social, and ethical) level; and broader (i.e. global) environmental level. On all four of them four main criteria make the dialectical system to be considered as in Table 5.

Aspect	General Criteria
Economic imperative	Competitiveness
Ecological imperative	Habitability
Social imperative	Community
Ethical imperative	Legitimacy
All aspects	Combined criteria

Table 5: Sustainable enterprise’s basic aspects and main criteria of its quality level

These needs require sustainable enterprises to conceive, formulate, and use requisitely holistic criteria, and to evaluate their business critically. Table 6 summarizes some basic criteria to evaluate sustainable enterprises’ business from some critical viewpoints.

Criteria	Individual Performance Criterion	Corporate Performance Criterion	Societal Performance Criterion	Global Performance Criterion
Aspects				
Economic Imperative	Individual prosperity	Corporate profitability	Societal wealth	Global wealth
Ecological Imperative	Individual eco-efficiency	Corporate eco-efficiency	Societal eco-efficiency	Global eco-efficiency
Social Imperative	Individual quality of life	Corporate reputation	Societal quality of life	Global quality of life
Ethical Imperative	Individual values	Corporate values	Societal values	Humankind values
All aspects in synergy	Individual sustainable life index	Corporate sustainable behavior index	Societal sustainable development index	Global sustainable development index



Table 6: Basic criteria for evaluation of sustainable enterprise – a suggestion

Hence, a sustainable enterprise attains the highest level of requisite holism and destroys the human condition for survival the least of all enterprises. A sustainable enterprise does not only command with the most modern and comprehensive knowledge, but uses VCEN that allow sustainable enterprises to do no / to do the least harm, such as sustainable VCEN resulting from sustainable development principles.

Social responsibility adds the VCEN of interest of enterprises to do more than the law requires officially because it helps them outcompete the others by more requisite holism of their approach and wholeness of their outcomes.

a. The Essence of Social Responsibility (SR)

We are viewing SR here in perspective of systems theory as a science on attainment of requisitely holistic (RH) behaviour aimed at requisite wholeness of insights and outcomes. We use the latter also to deal with innovation and we see a practical connecting point of them and SR in the daily experience – VCEN need innovation toward more holism meaning less selfishness for selfish reasons. Namely: a narrow selfishness does not protect us from envy and protests all way to terrorism on part of those who feel that the decision makers do not decide with SR, but with a narrow and short-term, if any responsibility except a fictitious one, etc.

SR does not ask whether or not there are e.g. entrepreneurs and more or less high and even questionable awards for managers, but it ask about criteria that should be felt among people as, at the same time:

- Requisitely honest and based on real achievements, hence acceptable without envy, i.e. as ethically correct;
- Achievements enabling economic and social advancement including a RH quality of a requisitely big majority; and
- Attained by methods/products that do not ruin natural conditions for life of humans and other living beings without which humans cannot live, such as bees etc.
-

People, times and conditions define differently what is a socially acceptable, i.e. SR behaviour. Criteria have always depended on VCEN of the most influential ones, the power holders. Their values became culture, ethic, and norms, when attracting people as followers by appeal or force (Potočan, Mulej, 2007). Their VCEN were expressed in ideologies, e.g. religions and similar tools of power providing ownership and joy to the most influential ones.

These VCEN, according to official definition of SR tackle manners of the influential ones in treatment of (EU, 2001, 2006 a, b):

- Their co-workers;
- Their other business partners;
- Their government, non-governmental organizations etc., i.e. broader social environments; and
- Their natural environment as the natural precondition of survival.



-

In all four aspects the influential ones must attain more RH behaviour than earlier, i.e. innovate their practice.

Thus, SR is a process of social innovation and its objective for humankind to find its way out of the current blind alley. Success of this process depends on humans, of course, especially on the influential ones.

Influential people can use their influence to define criteria of what is wrong or right, sometimes with a too narrow and short-sighted egoism. Then, they do not prove their SR, and they lose their power, ownership and joy, gradually at least. During the latter process, the SR and legal responsibility tend to mix up, but they can differ: the power-holders are influential enough to be able to adapt legal rules to their interests, including narrow, one-sided, biased, and short-term interests. They often do so more easily than accept VCEN with SR based on broader defined and perceived RH. This may bring them in trouble. Thus, the famous Friedman's definition that SR is unacceptable is wrong: companies must care for their profit and benefit of their owners, but not with narrow and short-sighted criteria only (Goerner et al. 2008; Toth, 2008; etc.). Friedman won his Nobel Prize for economy in 1970 for his theory of conservative neo-liberalism, which now proves to be out-dated and detrimental for enterprises and society at large. It does not match the old proverb that 'The first profit does not go in the pocket' – a short-term benefit based on narrow and short-sighted criteria often costs much in a longer term.

For millennia, people also used many religions to foster SR, and they do so today. There has always been a mixing, networking, and fighting of the concepts of more narrow and short-term interests on one hand (read: interests concerning now and here) and of the more long-term and broader interests, on the other hand, reaching beyond now and here (Rudel, 2008; Wu, 2004).

Slave-owning and feudal societies clearly enforced narrow and short-term interests, as their opponents said. This practice led both long periods of human history in a life that in criteria of quality of life of today has experienced a poor economic efficiency and quality of life of a big majority of people, and in extreme differences between the rulers and subordinates, around the world. Before the Western Industrial revolution China and India supplied 80% of all global production, but today they are coming close to 10 % (Bošković, 2006). The industrial and post-industrial/entrepreneurial society differs from the previous ones by its principle of equal chance of everybody to expose their skills and interests and to contribute to the quality of life of them-selves and others. Practice shows that in terms of book-keeping data the entrepreneurial society seems successful in raising the standard of living, but the differences in quality of life are again very similar to those in feudal times: if only good two hundred richest individuals donated less than five percent of their properties, four million children a year would not die for hunger and illness (Crowther idr., 2004b). Similar are other data (Nixon, 2004; Toth, 2008; etc.). Private owners enforce their interests, so do governmental ones, although formally legally there are no owners. Ownership is no problem, but the short-sighted and narrow definition of interests of the influential ones, who forget about SR's longer-term and broader effects, or failure of using SR concepts.

Thus the crucial issue of SR reads: do the influential ones abuse/misuse rather than use with RH behaviour their chances hidden behind legal responsibility and protection; abuse/misuse



fails to lead to SR, but to its opposite. Hence, in our perception, the essence of SR in practice is the prevention of misuses/abuses of legal, economic, and natural laws, and enforcement of replacement of the narrow and short-sighted criteria of right and wrong for broader or even RH criteria. Actually, this is what A. Smith has been speaking for, although today they ascribe him the opposite opinion.

Rare authors (such as Walker, 1978) say that Adam Smith and Karl Marx have aimed in their research at a way to preserve the village-solidarity of earlier times after transition from the village to the entrepreneurial society. They did not succeed. Nobody did. Therefore the effort called SR is showing up today to help influential people think in longer-terms and broader criteria. No wonder, SR has hard times to become a general VCEN. The short-term and narrow views of decision-makers make obstacles all the time, and there is neither a theory to replace the current economics, although this leads humankind to a blind alley.

People who abuse the label of liberalism to cover the huge modern differences in richness, health, famine, etc. and destruction of the humans' natural environment – preconditions of humankind's survival, fail to see that A. Smith does not favour narrow and short-term interests. The invisible hand expresses the logic of economic interdependence: you must delight your customer to have him return and make you happy as a supplier. The fact that people enforce under the label of A. Smith economic thoughts and interests opposing his ideas, is visible in conditions concerning the human care for natural preconditions of life and survival of the current civilization: this care is worrying even in global official data.

These data express abuse of the law of external economics. This law can often be beneficial, but has been applied to nature with expensive consequences. They will obviously damage generations to come soon – our children and grandchildren already. The influential ones act like if they hated their off-springs, when they act on a narrow basis and with no SR.

Thus, SR enforces own benefits/interests of people, but not merely the narrow and short-term ones, but also or even first of all the long-term and broad ones. People need to reinforce them in the form of national and international legislation and VCEN of their enterprises and other organizations for the human civilization of today to survive. Market – as an institution aimed at reinforcing the invisible hand – needs support. Not all private or governmental owners should be off, but the ones without SR. They make too much damage to the coming and their own generations

Let us hence be less selfish for selfish reasons. We are not independent, but interdependent parts of nature on the planet Earth. The development of the basis of competitiveness tends to go the same direction.

b. Four or Five Phases of Development of the Basis of Competitiveness

There is an interesting view of economic development phases, in terms of the changing basis of competitiveness that stresses the notions that are summarized in Tables 1-6. It sees four phases: (1) the factors phase means that a nation or region lives on natural resources and



cheap labour, providing for a rather poor life for millennia; (2) the investment phase means that a nation or region lives on foreign investment into its economic development and can hardly compete; (3) the innovation phase means that a nation or region lives on its own progress and attains a better and better standard of living; (4) the affluence phase means that people have finally become rich, which makes them happy, but also lose ambition. Thus, the phase 4 is not the highest development phase only, but also the phase of growing problems of employment, supporting everybody etc. (Porter, quoted in Mulej, 2006). Conclusion: one must attain and keep capacity of requisitely holistic approach in order to enter the innovation phase quickly and remain in it as long as possible, or may return to it from phase 4, probably via phases 1 and 2, like history has already shown e.g. in the case of Roman Empire as well as other societies that have attained affluence and complacency. What offers a solution?

We can talk about companies (Collins, 2001; Collins, Porras, 1997; Gerber, 2004; etc), individuals, countries, or regions. Florida (2005) found in his field research about the reasons of differences in economic prosperity between regions of United States two basic causes of them:

(1) In USA, the creative class is rising from 5 (five) percent a century ago to +30 % in 1999, with 12% in its super creative core, while the working class is dropping from 40% at its peak several decades ago to 25% now. The largest social group is the service class, but it does not earn much, because it only provides preconditions for the creative class to create most of all (Florida, 2005, pp. 90-99).³

(2) In USA, the most prosperous regions have the highest 3T indicator: tolerance for difference between neighbours all way from traditional families to gays etc; talents that are attracted by tolerance and chances to be creative; technology invested (Florida, 2005, pp. 257-273).⁴

Tolerance is a relation making room for differences between humans to complement each other, thus to help them to avoid oversights and to attain more holism. Talents make the basis for creativity, including innovation, which in turn can best result from co-operation of specialists different from each other (as this book will show later briefly). Investment in technology supports them, and receives support from them: if various and different talents work hand in hand, results of their creativity have more chance to attain requisite wholeness and therefore to succeed.

c. Conclusions from Ch. 1

Tables 4 – 6 may lead us to an additional finding: the decade of 2010 is here. It may well be marked by new efforts for informal systems thinking aimed at requisite holism in order to solve the current problems of humankind. These efforts may be seen in the concepts of (corporate) social responsibility (Hrast et al, editors, 2006, 2007, 2008; Mulej, Prosenak, 2007; Prosenak, Mulej, 2008; Prosenak, Mulej, Snoj, 2008; etc.) and in total responsibility management (Waddock, Bodwell, 2007; Gorenak, 2008). ISO 26000 (ISO, 2010) and EU (2011) made the efforts for social responsibility internationally official.

³ In addition, the creativity of the rather poorly paid people is overseen in this definition. But they must be very creative, although with another contents of creativity, to survive.

⁴ Tolerance to failures in business risk-taking is much bigger in USA than e.g. in Europe. This makes USA much more innovative. USA is a product of the most entrepreneurial Europeans, who left Europe to take their risk more freely. The routine-lovers remained in Europe and their culture keeps prevailing in it. (See: Mulej, 2006a, and some notes later in this book.)



In other words: (informal) systems thinking is the background of the creative class and creative society/regions. But it causes difference, obviously, because not all people are equally capable of holistic thinking.

What makes people incapable of requisitely holistic thinking?

1.3.4. FROM SYSTEMS THINKING TO SYSTEMS THEORY IN THE TURBULENT 20th CENTURY

For millennia, the division of labour has been growing for people to become more productive and rational in their effort to meet their needs. After 1820s (Bošković, 2006) the industrial revolution became a new tool in this effort. After 1870s (Rosenberg, Birdzell, 1986) abolishment of monopolies of guilds over economy and of church over thinking was the next one. It made room for entrepreneurship and hence innovation and hence narrow specialization both in practice and science. Efficiency was growing, but results of narrow, un-holistic, thinking included terrible effects such as World Wars and the world-wide economic crisis in 1914-1945.

In such circumstances, Ludwig von Bertalanffy is the father of the General Systems Theory, the officially oldest one among systems theories, which are many now. He lived from 1901 to 1972, which made him live through both World Wars and the world-wide economic crisis between them in 1914-1945. He was a philosopher, art historian and theoretical biologist. This multidisciplinary capacity led him to a big interdisciplinary result – the General Systems Theory.

He namely experienced, that the human way of fighting our problems is also the cause of our problems. Humankind has developed, millennia ago, the one-sided attitude that the human being is the master over the other nature, rather than a part of nature and adapting to its natural environment. This is how agriculture and handicrafts started replacing hunting, gathering, and nomadic economy and life. Later on manufacturing industries followed, now services do. All these evolutionary results of human creativity are called progress. It was able to feed more people, but it required more and more knowledge, which made room for more and more one-sided specialization, including oversights along with deep insights. Since then, and especially in the 20th century, we have – as humankind – developed huge lots of insights into the laws of nature, including society, and the methods / technologies and techniques of using them, due to specialization and resulting concentration of specialists in small parts of reality.

We benefit from them; we have never lived a better live, in our own criteria⁵. But we can no longer really understand and master our lives, because we – as humankind – know so much, that we – as individuals – must be narrowly specialized. What is the consequence?

This narrow specialization to single professions, life in single areas and in poor tolerance and VCEN of independence rather than interdependence, consideration of reality from a man's or woman's single perspective or from child's or adults' viewpoints alone, only, etc., causes oversights. Nature does not exist along with physical, chemical, biological, etc. laws in

⁵ Other parts of nature have different criteria, and this difference between humans and other nature is causing climate change problems, other environmental problems, diseases, etc.



separation, but in their interaction resulting from interdependence of parts and attributes of nature, including humans. And we do not live as humankind, only, but as individuals and groups, first of all.

The whole world is not fragmented into parts, which may no longer be able to become a whole, but we humans see it in parts rather than as one whole. The resulting oversights cause crucial problems, because we humans make our decisions on the basis of our perceptions.

1.4. The Nature

We citizens 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 system. The Universe is with all known and many larger parts, unknown to humanity, and the whole we may see as the Nature. The 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 civilisations confrontations of Homo sapiens neanderthalensis and Homo sapiens, Stone ages, great civilisations of Antiquity and times of Confucius teachings, Siddhartha Gautama Buddha philosophy, classic Greek philosophy (Socrates, Plato, Aristotle and others), horrible times of medieval ages, industrialisation, information, and innovations we have arrived to the globalisation of today. We hope the dark ages of humanity will end, and new era of sustainable future of global humankind society will commence during the 3rd millennium of our times.

Many individuals marked their times and influenced evolution of the society to mention some; Confucius (551 – 479 B. C.) of Chine, Siddhartha Gautama Buddha (563 – 483 B. C.) of India, Socrates (470 – 399 B. C.), Plato (427 – 347 B. C.) and Aristotle (384 – 322 B. C.) of ancient Greeks, Jesus Christ of Christianity, Alexander the Great (356 – 323 B. C.) of Macedonians, Julius Caesar (100 – 44 B. C.) of Romans, Mohammed (570 – 632 A. D.) of Arabia, Charlemagne (742 – 814) king of the Franks (768 – 814), Napoleon Bonaparte (1769 – 1821) of France, Leonardo da Vinci (1452 – 1519) of Italy, Albert Einstein (1879 – 1955), Sir Isaac Newton (1642 – 1727) and Stephen Hawking (1942) from the UK. It is clear that leadership of exceptional individuals changed and could change history.

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

Universe⁶ has been described as “the totality of all the things that exist; creation; the cosmos” and “the world or the earth, as the scene of human activity” and “an area, province, or sphere, as of thought or activity, regarded as a distinct, comprehensive system”.

⁶ Universe at Webster 1986



A part of above description has something to do with our civilisation heritage – religions and believes. It is particularly seen at mentioning creation. We know it is hard to accept reality, but in the science it has to be so.

Our research is about systems, system thinking, requisite holism, complex problem solving, case studies, operational research, and we would like to challenge you with small sentence about systems:

The term system will here rather mean a feature/event/process that is so complex in its components, relations and influences between them and their consequences that it is difficult to comprehend and even more difficult to control.⁷

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

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

The Universe system, as environment for the nature or the ***basic environment⁸*** discussed concerning the 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,
- The Universe system functions are systemic: interdependences, interactions and co-operation, synergies,
- The Universe system as the basic environment is environment for the ***continuum⁹*** of the nature with all happenings, transformations, dimensions, and systemic relations.

The Universe system, from the formal viewpoint, could be seen as composition of the environments, larger and smaller ***requisitely holistic units¹⁰***, presently to us known as 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.

⁷ By Prof. Emeritus Dr. Dr. Matjaz Mulej of Maribor University, Slovenia,

⁸ The basic environment has been first discussed at »The Environment Theory of the Nature«, Ecimovic, 2009.

⁹ Please see footnote 7.

¹⁰ The requisite holistic unit term comes from the »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. In case of future reduction, the understanding is decreased.



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

The Environment Theory of Nature¹²

The environment theory of the Nature takes environment as precondition for anything.
»Basic environment« of the Nature is the Universe or the Cosmos. Within it the Nature exist in countless forms, dimensions and contents as **»interdependence, interaction and co-operation for synergy«** of all matter, energy, information, dimensions, light, rays, powers, forces, particles and yet unknown contents of the Nature.

The beginning or end of the basic environment does not exist, but it is **»continuum«** of the Nature, which makes/holds/transforms all contents. The basic environment (the Universe or the Cosmos) should get proper description, which according to system thinking does not commence with beginning and end, but it exists as **»continuum«**.

Let us put on records some definitions of the environments:

1. The **basic environment** (the Universe or the Cosmos) it is environment within which the Nature exists as **continuum** of all matter, energy, information, rays, particles, dimensions, powers and forces, and yet unknown contents of the Nature. The basic environment (the Universe or the Cosmos) has neither the beginning nor the end, but has countless forms of matter, energy, and information transformations, dimensions, synergies and systems. It is a continuum, and it is a system or the Nature.
2. Second to the basic environment (the Universe or the Cosmos) are countless forms of matter, energy and information of larger and smaller dimensions as requisitely holistic units of the nature or: the star systems, the galaxy systems, and within them individual star systems, such as our star Sun system with its planetary sub-systems and the planet Earth as a requisitely holistic system within the life belt of the star Sun system.
3. The basic environment (the Universe or the Cosmos) as a system makes possible the **interdependence, interaction and co-operation for synergies** of all matter, energy, information, rays, particles, dimensions, powers and forces and yet unknown contents of the Nature. Consequently in each and every case system is under observation: big and small bangs, visible or dark energy, black holes, galaxies, star systems and all other forms of systems within it, have their contents and characteristics (individuality).
4. The star system environment it is a particular star system with its internal and external environments and systems.
5. The planetary system is a part of the star system and it has its external and internal environments and systems.
6. The star Sun system is a part of the Milky Way Galaxy, which has 100.000.000.000 + other star/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 and** resulting synergies the star Sun system is moving like a top and with speed of app 800.000 km/hour circling around the centre of the Milky Way Galaxy. The circular

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

¹² »The Environment Theory of the Nature« was presented in the book »Three Applications of the System Thinking«, Ecimovic, 2009, and was the basis for his the Nobel Prize nomination, 2010.



movement is the main physical characteristic of all larger and smaller forms of matter and energy within the Nature.

7. The planet Earth is one of eight planets, but only one of them has environmental characteristics allowing “the living Nature”. The planet Earth contains its three basic environments (the planet Earth basic environments): the Land, the Water, and the Air/Atmosphere environments.
8. “The living Nature” on the planet Earth’s natural system has countless living creatures with larger and smaller forms and systems, amongst which there it is the Homo sapiens’ civilization. All of them share the environment or the Biosphere, which is a tiny and thin part of the planet Earth system’s surface, within the land, water, and atmosphere’s lower part.
9. The Homo sapiens’ civilization has its own environment of different characteristics, but in the third millennium the urban environment prevails as the humankind’s internal environment made by humans. Other forms include: rural areas; agriculture; forestry; transport means systems including roads, railways, airports and ports; industry; sports including sport facilities, etc.; military with barracks, armaments and other facilities; education with schools, universities, researching facilities, etc.; healthcare system with hospitals, researching and other facilities etc.; and etc. In 2008 in Europe (EU) 17 % of total area was sealed land or land taken from the Nature and occupied by the Homo sapiens civilization.
10. The living creatures’ environment could be divided in internal and external environment. The typical internal environment (within the body) is cell liquid or blood as environment for blood cells etc., while the external one consists of family, local community, society, surrounding, water (bathing, drinking, etc.), air for breathing, etc. The living environment by its content decides/allows whether any living creature is to be alive or not.
11. Man-made system has internal and external environment – for instance the car has its combustion engine as a part of its internal environment, and roads as part of its external environment. Homo sapiens civilization’s environment and its natural environment are parts of the general natural environment of the planet Earth system.
12. Also a number of other social creatures have their living environments, to mention some: bees, ants, termites etc and a number of parasitic creatures have living environment within host living environment, to mention some: microbes, viruses, endo- and exo- parasites etc.
13. Living environment could have countless different forms. One of them is urban environment with Homo sapiens global community made of requisitely holistic units or environments – towns, cities and mega cities. Inhabitants could be described as Homo urbanus¹³ civilization and parallel Homo slumus¹⁴ civilization.

Please accept our discussion as initial recording; other characteristics, contents, and possibilities could be worked out by others’ research work.

Continuum

¹³ Homo urbanus are people who live within reasonably organized urban environment.

¹⁴ Homo slumus, are people who live within mega and poly cities slums.



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

It makes understandable the nature, living part more as other part, which is less known to us. Continuum is force of the nature. The commencement of the living nature at any requisitely holistic unit of the nature, usually at planets with adequate environment, is result of the local environment. The sooner the life is born; it is its continuum as the only force needed. Because of slow evolvement, from commencement of the anaerobic primordial creatures on planet Earth, it took the nature approximately 2 billion year to generate by evolution the next generation of aerobic creatures. To humankind civilisation, which is approximately 200,000 years old, looks incompatible? The reality is that continuum from commencement to the present is the only possible way.

When analyzing happenings in the known star system, intergalactic space, and galactic spaces where major catastrophic events are transformation of the matter and energy and are exceptionally fast happenings, it is hard to understand their reason as continuum. However, it is continuum, because any transformation of the energy and matter is somehow the birth/commencement of the new system whatsoever.

With philosophic approach, it is understandable because any system has its commencement, childhood, adult ages, and old ages, which end in whatever way. Adding to it the continuum as a purpose makes difference from present thinking. Of course, the major novelty is requisitely holistic approach¹⁵, which enables humans to understand reduction to units, which are capable of certain happenings/processes. We are suggesting requisitely holistic units at all levels of the universe system as wholes and as separate requisitely holistic parts.

Reductionism to the level of possibility to understand has been known for a long time. In addition Einstein confirmed usefulness of keeping the level of complexity and simplicity understandable. That it is also the corner stone of the requisitely holistic approach.

In this way we may describe the basic environment as the universe system as the whole. As requisitely holistic units are parts of the universe system within which the galaxies star, and planet systems are requisitely holistic units.

It is not law on universe system but a step toward understanding of the nature.

System operations

Therefore, we have now the basic environment and the continuum; we have the basic requisite holistic units, and our home the planet Earth, which is one of them. System operations are result of many different happenings/processes at different requisitely holistic environments, which put environment under research. In our research the operations are result of **interdependence**,

¹⁵ »Requisite Holism« has been part of the Law of requisite holism (Mulej/Kajzer, University Maribor, Slovenia) from the world of economics. The notion is based on Mulej's 'dialectical system' as the network of all crucial and only crucial viewpoints/systems of consideration; it is meant to prevent crucial oversights, which are unavoidable, if specialists of single disciplines/professions/sciences/practices and related viewpoints are selfsufficient rather than in interdisciplinary creative cooperation. Thus, if one says that a part of nature is requisitely holistic, this means that it contains all crucial attributes, elements and synergies; they exist, act, and are considered.



interaction, and co-operation of all matter, energy, information, light, rays, powers, forces, particles, dimensions and yet unknown contents of the Nature in synergies.

Interdependence¹⁶ - dependence on each other or one another; mutual dependence – the nature and the universe system are interdependent and mutually dependent; the universe and Milky Way Galaxy systems are interdependent; the star Sun and Milky Way Galaxy systems are interdependent; star Sun and planet Earth systems are interdependent, living nature and three basic environments on the Earth – land, air and water – are interdependent; human body and mind are interdependent; In our opinion, everything is interdependent.¹⁷

Interaction – action/impact on each other; reciprocal action or effect – in the nature everything is reciprocal and affect environment, life and other nature, the universe system, etc. Within the requisitely holistic unit, everything is in interaction and the systems as wholes interact with major system within which they are placed.

Co-operation - the act of co-operating; joint effort or operation; Ecology is an interaction between organisms that is largely beneficial to all those participating – in the nature co-operation is integral part of a complex relationship or integral part of system operations. To our research co-operation is closely connected with information, as described in the information theory of the Nature.

Synergy results from interdependence via interaction and cooperation of the parts of the given whole/entity/system and their environment. It expresses the fact that the attributes of the new entity, resulting from the process differ from attributes of the parts entering into the process. E.g. oxygen and hydrogen are two gases that make water in synergy.

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

All three - interdependence, interaction, and co-operation - should be understood as part of system operations, and synergy as the outcome of every phase of system operation.

The present understanding of the Nature has been evolving on as long as the present civilization has been a part of the biosphere. We think it is the time for a step forward, and understanding of the nature will follow.

The differentiations of the nature to the living nature and other parts, conditionally described as non-living nature, are heritage of the humankind thinking pattern, and need to be revised in the future.

Evolution

Due to immeasurability of the basic environment, the universe system as whole, humankind at present has no possibility of following evolution of the universe system as a whole. We can

¹⁶ By Webster 1986

¹⁷ In ancient Greek interdependence is called dialectics. It is the basis of all processes/operations/changes.



research evolvement of parts of the universe system known to us, and of course the star Sun system including the planet Earth system.

One of thinking problems, a heritage of the past that is predicting the future, should be handled properly. Humankind could research and learn about past, also present could be known, but predicting the future is not possible. Processes are not so simple and linear for the past to be a reliable basis to foresee the future except by guessing; too many new synergies are possible.

Generally discussing the evolvement of the nature could be described as “***evolvement is always multidimensional from smallest to biggest part of the environment under research and has only one direction – ahead***”.

The nature is always in “present” and has only one direction to evolve – multidimensional evolvement ahead. It could not be repeated¹⁸ in whatsoever way.

The Information Theory of the Nature

The novelty of the information theory of the nature is research of the term “information”, which has been researched in connection with the system thinking, and the philosophy. The “information” was understood as a system of the abilities, quantities, qualities, relationships, instructions of each and every matter, energy, light, rays, powers, forces, particles, dimensions and yet unknown contents of the Nature under prerequisite of systemic **interdependence, interaction and co-operation, resulting in synergies**.

Transformation of the matter and energy with their information is an event simultaneously matching the environment qualities as major influence over the information. New transformation is caused by and generates its information in the same manner as the genetic code of living creatures, which also carries information, i.e. influence. It is precondition of their continuum, and it is at every moment composed of transformation. In living creatures it is according to prearranged (by the nature) genetic structure, and in the other parts of the Nature the genetic structure is exchanged for abilities, qualities, quantities and other characteristics of the environment, within which the transformation of matter and energy takes place. By the continuum, the systemic process is upgrading all characteristics of the Nature.

Taken from the living nature and genetic science we have to accept changes which happen only with successful transformation of the genetic code. Unsuccessful creatures do not exist.

That is why the biosphere had been operating for 2 billion year before the next generation of aerobic creatures evolved. In the meantime, other parts of the planet Earth system were evolving environmental conditions suitable for more complex living creatures. That is why complex

¹⁸ With commencement of the »Information society« after 1990 and due to use of modern information technologies human has got wrong habit of pushing button and deleting. In the nature, it does not exist. For instance, in case of a catastrophic accident with nuclear power production facility anywhere on the Earth, the present planet Earth could be changed into an unrecognizable form. In addition, this principle could be applied to synthetic chemical compounds, which never before have been within the nature. The researcher who have invented and innovated synthetic chemical compounds (today they are in millions) has no idea of what such compound could cause within the natural environment. Proof of it is CFC's, which free chlorine ion destroying the ozone protection band around the planet Earth. If our civilization did not notice the destroying effect of CFC's in time, today our civilization and other living creatures would not be present. We think it is question of individual social responsibility of each and every human within the global humankind community.



creatures like the kingdom of animals and plants commenced only 700 million years ago. Moreover Homo sapiens have “only” 200.000 years of history. That is why we are discussing the threat of the climate change system impact on the biosphere of the planet Earth as a very serious danger: extinction of present living creatures including humankind’s global civilization, in case of significant changes within the quality of the environment – biosphere.

It happened before; it may happen again!

It is important to discuss the system – as a complex entity, rather than mental picture in living creatures’ mind - from the operational content. Any system is in a stable mode as long as all its internal systems are in a stable mode. Whenever external impacts or instability of internal system are moved/changed/impacted, etc., the system as complex entity commences to move. It is not possible to predict the direction of the system movement: new synergies happen.

For instance, after “Big bang” (Hawking) had happened, being responsible for our part of the Universe, the transformation of matter and energy resulted with formation of the Milky Way Galaxy system, countless star systems and our star Sun system. From commencement of the Big bang the energy and matter transformation resulted in new transformed contents, and it has been simultaneously enriched with information of its abilities, and so on. We think a major part of the information is composed of characteristics of the environment within which various processes were and are going on. Of course, the environment characteristics have also been changing or transforming accordingly.

Finally, some 4.560.000.000 years ago the star Sun system evolved the planetary systems including our planet Earth system. Each part of the system has its own information according to which the evolvments are possible. In our research, we think this possibility is opening the door for researching of further contents of the Nature system.

The question then arises as to what this “The Information Theory of the Nature” is. It is a system subsumed under a requisitely holistic unit of the natural system, including the planet Earth system. Nature exists as a system, whether we choose to interact with its mechanism or not. Our civilization has assumed the prerogative to interpret it. There is, thus, a dual interpretation of nature. Science understands it as it is, more or less, as a mechanism, from its selected viewpoint or viewpoints, per specializations, which limit insight, e.g. inside physics, chemistry, biology, geography, etc. Civilization sees nature in a different way. Both these interpretations do influence each other, but not in the required requisitely holistic manner. Let us take the case of nanotechnologies. Nano researchers from Feynman onward and recently with improved microscope facilities have been researching the atoms. The conclusion is that atoms have self-organization ability. They do not see the nature properly, because they do not see the environmental influences. To know abilities of any atom the research should include temperature, movements and some other characteristics of environment as important parts of the information.

If this thinking is applied to our environment then the Universe, and the Earth are requisitely holistic units and the biosphere is the living environment/sphere of the planet Earth. The basic relations and operations amongst the earth-nature content are interdependences, interactions, and co-operations, resulting in new synergies.



The Information theory of the Nature was devised as the basic quality of nature of a matter, energy, and information where the information is an integral part of the nature as are matter and energy. Evolution of matter and energy interconnects with evolution of information. All this should be within an *environment* and under the practice of interdependence, interaction, and cooperation.

The information theory of nature is a case study of system theory/thinking implementation, as contribution towards a better understanding of the nature by humankind. Information should not be misconstrued. It does not mean the process of **influential** communication or transmission of messages or a collection of data, its storage/retrieval, or any other use of the word. “Information” as used in the Information Theory of the Nature deals with:

- Information as an integral part of basic environment;
- Information as an integral part of matter and energy;
- Information is not only a part of the existing energy and matter, but also of the evolving ones, whether energy, whether matter whether requisitely holistic unites or contents of them;
- Information, matter, and energy do not exist, if they are not integral parts of the system/environment/basic environment/universe/cosmos in any dimension;
- Information, energy and matter evolve within the interdependences/interaction and co-operation practices of all levels of systems within basic environment, and make evolution of the Nature at stake (requisitely holistic unit);
- Information as a part of »Information Theory of the Nature« is the ability/quality of environment, matter, energy, information, dimensions, particles, rays or any form of matter, energy or natural powers and forces, and yet unknown contents within the Universe, to make impact. This theory is a theoretical approach addressing basic problems in understanding the Nature. It fills in the need for a requisitely holistic presentation of the nature.

The Information Theory of the Nature can explain any whole, part, unit, mezzo, micro or macro dimensions in an infinite universe or cosmos. One can understand the evolved environment, evolution within environment, energy, matter, dimensions, rays, particles, natural powers, forces and not yet known contents of the Nature regulated by interdependencies, interaction and co-operation practices. The rules do not exist, but are the new synergetic result of a particular case content. We may mention environmental characteristics of the case deciding on the rules – like liquid methane rivers and lakes on the planet Saturn moon – Titan. Using this theory one can understand any processes like transformation of matter, energy and information within environment under interdependencies, interaction and co-operation principles up to the present.

The solution for a sustainable (development) future of humankind lies in maintaining complementary harmonious coexistence between nature/biosphere of the planet Earth and all users of it. This is the answer to the future of our civilization. Systems theory, especially the Dialectical Systems Theory (Mulej) as a science of interdependence methodology through interdisciplinary co-operation leading to requisite holism, is the core of the future.



The Information Theory of the Nature is the commencing point of Environmental Sciences to become a chapter at the beginning in the Book of Physics. It is seen and known when heard and understood, but not yet used in the scientific and research work as well as practice or applied research due to the need for evolvement of a new part of Mathematics as a scientific language of our civilization. The characteristics of the environment make evolvement within the nature possible.

Big bang theory provides answers to almost 99 % of the theoretical approach to the beginning of Universe. Figuratively expressed, the environment changes our Universe into many other requisitely holistic Universes or one Universe of which our Universe is just a part.

Many more explanations could be elaborated from simple systems as combustion engine, human society, rocket etc., to finally largest system known to us humans - the Universe or the Cosmos, which could be explained by using system theory, system thinking, analysis and synthesis. The planet Earth as a part of the Universe, Milky Way Galaxy, and Solar systems represents a requisitely holistic unit to hold the living nature as it is in our case and the Universe of which we are a part. Understanding its reality is a treasure of Nature given to humanity as path for continuum, survival, and complementary harmonious existence.

The Information Theory of the Nature is a missing part of science; it is needed for the new frontiers of science in its movement towards sustainable future of humankind. By evolvement of other contents, human society may have an option of sustainable future and large explorations within the Nature. It incorporates present knowledge and opens an option for its confirmation and reintegration. All big achievements such as: Theory of Relativity, Big Bang Theory, Unified Field Theory, Strings Theory, Particles research, nano research, dimensions research, use of geometry and algebraic operations, reconfirmations of the present knowledge, and many more possibilities will become, hopefully, achievements in the future of humankind.

The Nature of the Planet Earth

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 humankind community is only one, which we know and live on.

The Nature of the planet Earth mirrors the 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 star Sun system. It is orbiting the Sun within the distance, which allows the environmental conditions needed for life. It is within so called living belt of Solar system. Actually the Earth's biosphere environment has conditions suitable for life. The first life appeared on the Earth around 3.8 billion year ago. The anaerobic one-cell protozoan was the first creatures, which evolved because of suitable environment conditions and happenings – movements/processes.

The Planet Earth System



The 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 kilometres, 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 kilometres 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 Pluto¹⁹ with around one fifth of the Earth's diameter.

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.

Among the life supporting components of the Earth, oxygen is the most important element. It forms:

- Two inorganic oxides - water and carbon dioxide, which are the life-supporting molecules,
- Atmosphere with oxygen molecules in the air we breathe, and
- The ozone layer as the protection against UV rays.

After the nature has put together such a support within the biosphere system, the appearance of life on Earth was just a matter of time.

The external support from the star Sun to the Earth is the flow of light, warmth, particles and powers. It is important support, because due to adequate distance of the planet Earth from the Sun, actually supports life on Earth. The flow of light and warmth from the Sun has different effects onto other planets.

The unique composition of the planet Earth and its distance from the Sun are two major qualities that evolved with evolvement of the Solar system, and make the basic possibility for life to appear on the Earth.

The Earth crust surface is at present made of a terrestrial part, which covers around 30 percent of the surface, and ocean/sea waters cover, which takes the remaining 70 percent of the surface. The ratio between oceans and lands was changing, and is changing, with dynamic changes of the planet Earth surface evolvments. The first appearance of the water on the Earth was the deciding factor for the formation of its surface and atmosphere. After cooling down the atmosphere was thick and much lower than now. The primordial atmosphere was oxygen-free. A big change came from the appearance of the first life forms. These were the anaerobic microbial organisms living without oxygen. They were gaining the necessary hydrogen for their synthesis of different organic carbon compounds from dissolved inorganic

¹⁹ 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.



compounds of carbon. Change of the primordial Earth from its anaerobic to its aerobic stage took hundreds of millions of years. Bacterial life's significant contribution was the sink of carbon dioxide, when their dead cells settled as sediment on the bottom of the oceans. There they were transformed into numerous carbon compounds that we see today as fossil fuels. It was the time of the first energy transformation; actually, anaerobic microorganisms transformed sugar molecules to gain two units of energy per molecule.

In the next generation, microbes were able to split water molecules by using the light from the Sun, and used the released hydrogen to reduce the carbon dioxide molecules. By this photosynthesis, a rich biomass was produced. The product of this reaction was the molecular oxygen, but its appearance was poisonous for the existing living creatures. It changed the life critically: the new generation of microbes was able to use oxygen in its oxidation of biomass by respiration. It was the second energy transition on the Earth, because with such a transformation of the sugar molecule they gained 36 energy units or eighteen times more than the anaerobic microbes.

The carbon dioxide was a part of water due to its solubility, while oxygen that was not solvable in water, became an integral part of the atmosphere. The concentration of the oxygen in the atmosphere was, and is, increasing and changing, and settled at 21 %, with 78 % of nitrogen, and the remaining 1 % was made of carbon dioxide, methane, and some other gaseous elements.

With appearance of oxygen in the atmosphere, with influence from the Sun radiation the oxygen molecules were split down to the elementary oxygen, which in the upper layers of atmosphere made the three-valence oxygen molecule ozone. With time, the ozone formed an UV-impermeable screen or ozone protection-layer against those rays from the Sun, which was responsible for decomposition of the dioxide molecules – the UV rays. The biosphere on the Earth responded with evolution of life, its intensification, and transition from water to the Earth's terrestrial parts.

The bacterial life moved to the terrestrial part of the surface, forming on it crust top a carbon-rich layer, which eventually became what we call soil today. The Earth system evolved to the stage when complex life forms were able to appear. It was some 700 million years ago. Land mammals appeared some 350 million years ago. The human predecessors are dated some 8 million years ago, and Homo sapiens, our predecessor, evolved some 200.000 years ago.

So here we are – after the big-bang and evolvement of one requisitely holistic part of the Universe, we have the Universe, the Milky Way, the Solar system, the planet Earth system, and the life on the surface of its terrestrial, aquatic, and lower atmosphere parts. With the existing input/output effects from superior systems, especially the Solar system, with evolved parts of the Earth system, etc., the climate change system became the provider, maker, holder, and guardian of living conditions within the biosphere.

The climate change system is the internal planet Earth system within the surface of the planet Earth and atmosphere, hence its subsystem.

The Nature system and the planet Earth system



Movement is a major characteristic of the Universe or the Nature. It is easy to observe when researching the Universe, Galaxies, star systems and planets, and world of atoms and particles. Many different forms or systems of matter, energy, and information could be observed. The Universe is a grand scene, very fascinating and less understandable than we would wish. Humankind's top understanding, for long time or millennia, was to observe positions of the stars and to work out horoscope with purpose of predicting the future or something else. The humankind, of course, did not accept the truth - the future is unpredictable.

Actually, we think, the continuum of movement is there, from the smallest particle to the largest galaxy and beyond. Circular movement, movement like a top; large parts of the universe moving together or apart; particles inter-universe movement and the intra-universe particles movements within requisite holistic units; the movement is also there in the world of atoms, within the atoms, and in the inter-atoms space as well.

In the Homo sapiens global community there is more or less movement, even when we are asleep. Our body system has many different possibilities for movement, looking from the exterior viewpoint. However, majority of humankind do not perceive the internal movement, which commences when successful movement of spermatozoa makes it reach ovum inside the future mother's body. From this point of successful movement and conception, new life has its own internal movement. After birth, the internal movement is the main characteristic of living and when it stops, it is end of an individual life, only. The whole of humankind life is very complex internal and external movement.

Moving means living!

It is not only in living nature, but also in the nature as a whole and any requisite holistic part of it.

The nature of the planet Earth has its internal movement within the planet environments and external movement as a part of the star Sun system; there are both internal and external movements, and the universe movements (Milky Way Galaxy, etc).

So here we are with the planet Earth system.

The planet Earth system is a requisitely holistic part of the star Sun system, Milky Way Galaxy system, and the Universe system. The planet Earth system is a very small part of the Universe. However, as a planet with environment suitable for the living nature, it is home of humankind and countless forms of creatures of the living nature. From the one-cell creatures: viruses, microorganisms, protozoan, zoo and phytoplankton, and others to plants and animals, and on the top of living creatures kingdom the Homo sapiens is placed.

The planet Earth system – planetary body, atmosphere, and moon - appeared around 4.5 billion years ago (4.500.000.000). At that time the planet was something like a ball of energy and gases with temperature around 7.000 degrees Celsius. Within millions of years, the planet was cooling down, and the firm matter was formed within two hundred million years. The oldest rocks on the Earth have been dated at 4.3 billion years ago (4.300.000.000).

The Moon system has been formed as a result of catastrophic happenings after collision of the planet Earth with another cosmic body of the size of the planet Mars. As result, the large mass of matter was put into the orbit of the planet Earth, which after certain time shaped the Moon.



The planet Earth system is an inferior system to the Solar System, the Milky Way, and the Universe system.

The Star Sun System

Our Solar system contains nine (eight by new classification) major planets (one planet missing) and along with the tenth and eleventh as newcomers to the family (now asteroids together with Pluto, which used to be a planet), and thousands of comets and minor planets called asteroids. It also contains the Sun, the star around which the planets revolve.

The composition of the Earth, as a planet inside of the Solar System, is “unique” because of the information, matter, and energy and their synergy at its birth and latter evolvement.

All forms existing at the moment of appearance are included within our Earth system, and so are many more other forms of the Universe such as light, particles, rays and matter that over the time from the appearance until now have collided with the planet Earth system.

Major influences on the Earth dynamics and evolvments come from the permanent energy flux from the Sun, and from collisions with asteroids, which arrive from the outer space.

The Climate Change System

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 for the life to continue.

Interdependences, interactions, co-operations, and resulting synergies within the planet Earth system of the life, climate change system, and biosphere are dynamic factors for the evolution of the life forms, and the resulting environmental conditions. The primordial Earth, some 4.5 billion years ago, was lifeless and unrecognizable by our civilization standards. The air was oxygen-free and many subsystems of the climate change system known today did not exist. The climate change system itself was evolving according to the components and relations of the system as it is even today.

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.

The first evidence of the life is dated 3.8 billion years ago. From microbial life of primordial time to final evolving of the complex biosphere around 1.2 billion years ago there was the time within which the biosphere evolved. The first complex living creatures on the terrestrial environment could be placed at 700 million years ago.

The first and second biosphere energy transition from the anaerobic to the aerobic energy production by microbial life was responsible for the change of the atmosphere from the oxygen-



free to the oxygen-rich one. The oxygen-content was around 40 % and with time it has been diminishing to 21 % as it was at the end of the 19th century.

The oxygen-content in the air was the major improvement of life conditions, which made the difference from the primordial time to the time of biosphere, from 1.2 billion years ago until the present time.

The concentration of the oxygen in the air for living creatures to breathe should not fall below 8 % that is somehow a minimum needed for survival.

At present in some heavily populated areas of big cities, the concentration of the oxygen could fall as just above 10 %. We are recommending monitoring of oxygen concentration as a precondition for survival of humans in the fragile and heavy polluted environments (big/mega/poly cities).

Our civilization's first settlements were built some 14.000 years ago, because of social life evolution of pre-antiquity humans.

First settlements on the European area were built on swampy areas, for security reason, and population was up to 10.000 people.

It was a result of the changed conditions within the biosphere that happened after the last ice period, which ended some 60.000 – 16.000 years ago. Since then the climate change system conditions on the Earth were almost at the quality of the present time. Of course, changes have existed but not as extreme ones, as the ones coming up now are.

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

In short, and we will work out the above-mentioned later on, those are reasons/impacts, which cause the triggering effects and other changes of our civilization on the climate change system, as consequences.

The climate change system as provider, maker, holder, and guardian of living conditions within the Biosphere is a natural complex entity/system. It consists of several subsystems and is a subsystem, too, of systems such as the planet Earth system, the Solar system, the Milky Way and the Universe.

It is very old and has been changing, and is changing all the time, offering rather stable conditions to the life forms. At present much more extreme changes have been taking place, over the centuries of industrialization and post-industrialization than ever before since the end of last ice age. We humans are not the only cause of these dangerous processes, although an essential one, especially if our decisions and actions are based on a lack of systemic/holistic thinking/behaviour.

The climate change system as an integral part of the planet Earth biosphere system is somehow between its inferior and superior systems; all of them together with the climate



change system itself have countless mutual interdependences, interactions, and co-operations.

As we have mentioned before, the Universe contains all matter and energy, particles, rays, information, dimensions, powers, forces and yet unknown contents; all of them show up in synergies. The Universe may have a dramatic influence on the Earth's climate change system, in the case of catastrophic changes affecting the Solar system, and in the case of the Earth's collisions with space body/bodies influencing the Earth's existence.

It happened and may/can happen again. There is e.g. the hypothesis that a collision of the Earth with a cosmic meteorite some 65 million years ago caused extinction of Dinosaurs.

The largest and most superior system of the Nature is the Universe. The probability of a destructive interaction of the Earth with the Universe system is very small. Because there is a countless number of star systems and other forms within the Universe, the Earth has a little chance to experience major destruction caused by the Universe system activities. The Earth system is namely just a very small part of it.

The Solar system is a very large system, from our civilization's point of view, but a very small one from the galactic point of view, and even much smaller from the Universe's point of view. The Sun and its eight planets make one small sub-system of the Milky Way Galaxy. Actually, the Milky Way Galaxy has almost countless star systems, and our Solar system is just one of them.

The Sun is the central star of the Solar System, and has 99.8 percent of the Solar system mass. It is the centre of its system, and source of all energy, matter, power, and information within it. Of course, it is an inferior system to the Milky Way Galaxy, which is over 100.000 billion times bigger in mass as the Solar system. The Solar system revolves around the centre of the Milky Way Galaxy at a speed of around 250 kilometres per second.

For our Earth planetary system the Sun is the source of everything from birth of the planet onward, and we exist because the Sun provides us energy, warmth, light, and all other important inputs – physical and other components and interdependent, interacting, and co-operating matter, energy, and information, causing numberless synergies. Our planet system is completely dependent on the Sun. Our present time experience is mirroring physical, geographical, and biological etc. statuses in which the planet Earth system is at this very moment of observation.

Of course, the influence from the Solar system is not caused only by the Sun, but also by a number of interdependent, interacting, and co-operating relations with neighbouring planets, planet-like bodies of different size, Moon and other forms of energy, matter, information, and natural powers. The planet Venus is the closest to Sun, and the outer planet is Mars. Together with Mercury, they present terrestrial planets of the Solar system.

The other four planets Jupiter, Saturn, Uranus, and Neptune are gaseous gigantic planets on the outer part of our Solar system. The last planet (not any more a planet, but an asteroid) is Pluto, but it is not always the last one, because of its oval-shaped orbit, which places it sometimes before Neptune, but most of the time it is the most distant one from the Sun.



Recently two new celestial bodies have been discovered in line from the Sun and after Neptune/Pluto.

The Solar system is stable, and changes in its system qualities reflect/influence its entire system. The most important parts of the Solar system are the energy flow from the Sun to the planets, and the quality of each planetary system. Not only each planet's composition, but also its distance from the Sun is a deciding factor for the quality of the Solar system. The life stream of light and warmth from the Sun enables life on Earth.

Both the quality of the star Sun system and unique Earth's composition/distance from Sun make interdependent, interacting, and co-operating parts of the life-support system on the Earth. Understanding of many powers and forces of nature is important. They include gravitational, magnetic, energy, matter, and information transformations, rays, and particles etc., dynamics/movements (like the top, orbital, galactic, and of the Universe), the Solar system, the Sun and planets including our planet the Earth. Synergistically, they make characteristics, interdependences, interactions, and co-operations of the whole system.

The Sun has a diameter that is 109 times bigger than the one of the Earth, and 400 times larger than the one of our Moon. All eight planets and all other forms within the Solar system are orbiting around the Sun. The Sun and all planets move like a top and all together orbit within the Milky Way Galaxy. All this movement should be more researched to allow us to understand the basic powers resulting from interdependences, interactions, and co-operation among parts of the Solar system. The Solar system as well as all other systems is functioning according to their given systems²⁰/entities of parameters. Our civilization has its chance to explore research and understand the Nature and our existence.

The open question is whether global humankind community interfere with operations of the climate change system and the nature or not. The answer is **yes**.

Let us continue with the past and present as basis for the future. We are presenting our mutual work, which has been presented on many occasions. The following is an updated 2014 work.

²⁰ We say »system« rather than »set«, because in the systems theory a system consists of two sets, mathematically: the set of its elements and the set of relations between them (and with its environment) resulting in synergetic attributes that the entire system has, but its elements alone do not. Hence, speaking of a set would mean the traditional oversight of relations and their crucial importance.



“The Sustainable Development and the Sustainable Future of Humankind, C&ISR – Individual Social Responsibility, Globalization and System Thinking”

Zg. Medosi, Korte, Slovenia, EU, February 2014

Presentation has been prepared by Prof Dr Timi Ecimovic, Slovenia, Sir Prof Dr Roger Haw, Malaysia, Dato’ Dr Ang Ban Siong, Malaysia and China, Prof Dr Truly Busch, Germany, Prof Dr Igor Kondrashin, Russia and Greece, Prof Emeritus DDr Matjaz Mulej, Slovenia, Barbara Dobrila, Slovenia, Prof Dr Hakikur Rahman, Bangladesh and Portugal, Prof Emeritus Dr Raoul Weiler, Belgium, et al²¹, updated presentation for this book.

The Prologue:

Philosophy of the Sustainable Development and the Sustainable Future of Humankind, C&ISR – Individual Social Responsibility, Globalization, and System Thinking presents option for survival of humanity, and was prepared as scientific, research and public information, is a presentation about the past and present of humanity, and is a message of hope and a better tomorrow,

We are putting it together for a better understanding of the environmental sciences, climate change system impact, the Nature, and survival of humanity within the biosphere of the planet Earth system, because we care.

System thinking is unique ability of humans to observe, understand, research, and open longevity of global community of humankind under challenging conditions in 2014 and near future.

²¹ Prof. Dr. Dana M. Barry, USA, Prof. Dr. Garfield Brown, South Africa, Prof. Dr. Alexander Chumakov, Russia, Prof. Dr. Elias Demirtzoglou, Greece, Hon Ricaardoe Di Done, Montreal, Canada, Prof. Dr. Jan Dobrowolski, Poland, Prof. Dr. Mark Esposito, France and USA, Prof. Dr. Jorn Hamann, Germany, Prof. Dr. James Hanson, USA, Anita Hrast, Slovenia, Prof. Dr. Zinaida Ivanovna, Russia, Prof. Dr. Sait Kacapor, Serbia, Prof. Dr. Slavko Kulic, Croatia, Prof. Dr. David Lingiah, UK – Scotland, Prof. Dr. Alexander Makarenko, Ukraine, Prof. Dr. Glen T. Martin, USA, Prof. Dr. Jalil Mehrzad, Iran, Dr. Moamenm Nassr, Palestine, Prof. Dr. Philippos Nicolopoulos, Greece, Prof. Dr. Negoslav P Ostojic, Serbia, Prof. Dr. Shahid Siddiqi, Canada and USA, Prof. Dr. Seminur Topal, Turkey, and Prof. Dr. Fidel Gutierrez Vivanco, Peru.



The Abstract;

Environment, Climate Change System, and Global Community of Humankind are a part of basics of the nature of the planet Earth, and from cultural heritage of humanity view-point it is the home of humanity. In our presentation the philosophy and systemic methodology are opening realities of the present times.

Education, education, and education, as best of our knowledge it is the best path for a better tomorrow of humanity on the Earth. Of course not as it is at present, but as should be changed for education of the humans for 21st century.

What Great Confucius (551 – 479 B.C.) was doing in his time, we have to do now.

The Nature of the planet Earth system is our common origin, and we have to find ways to have a harmonious and complementary coexistence of humanity and the nature of the planet Earth or sustainable development and sustainable future of humankind.

The present globalization, by certain indications, could be the answer from the nature to the present oversized population. It has happened in the past on the Earth, and let us be hopeful for a better tomorrow, and let us work for it.

The Key-words:

Agenda 21, C&ISR, Age of Globalization, Global Community of Humankind, Distant Learning, Education, Harmonious and Complementary Coexistence, Homo sapiens, Homo Urbanus, Homo Slumus, Land, Water and Air Basic Environments, Nature, Space and Environment Protection, Pollution, Sustainable Development, Sustainable Future of Humankind, Systems and System Thinking, Requisite Holism, The Planet Earth System.

The Introduction:

The present is a summary of the past, and future is unpredictable (Ecimovic²², 2013).

The nature, as a novelty of understanding says, is a part of the basic environment, which is the Universe or the Cosmos. Within the Universe or Cosmos the Nature of the planet Earth exist as a part of star Sun system and as one of its eight planes. The Nature in general has many dimensions and contents in countless forms. 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 in synergy, which is the basis of life.

Of course we all agree that the Nature is continuum of life. Please see more in the Nobel Prize nomination books “The Three Applications of the System Thinking”, by Ecimovic Timi, ISBN 978-961-92786-0-4, 2009, and “The Principia Nature – The Nature and Homo sapiens Global community”, by Ecimovic Timi, ISBN 978-961-92786-7-3, 2011. Also they are displayed at “Small Digital Reference Library” at www.institut-climatechange.si.

²² The statement was prepared by Prof Dr Timi Ecimovic in 2013.



The philosophy of sustainable development and sustainable future of humankind is the search for a 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 (provider, maker, holder, and guardian of the living conditions) on the biosphere of the planet Earth, which is changing the environment and living conditions, our civilization has to meet the challenges and establish a path for a longevity and survival.

We think there are five present civilizations of humankind as follows:

1. Ecological civilization as one of recent evolvments after sixties of the 20th century,
2. Political civilization as soon as social life evolved to the level of governance some 12.000 years ago,
3. Economic civilization since the industrial revolution was invented in the seventeenth century,
4. Social civilization as a result of new evolvement for a better tomorrow of humanity regardless of the civil status of people, and
5. Cultural civilization as old as humanity and the main treasure at present.

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

This discussion presents a contemporary scientific approach to the present ***Nature, energy, drinking water, food, banking, credit and societal crisis*** of humankind in 2008 - 2014. 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«.

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

Let us present few descriptions of the contents of the present.

The Sustainable Development – has been the outcome of the “Our Common Future” report to UN during 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 Harmonious and Complementary Coexistence of Global Community of Humankind and the Nature of the planet Earth***«, and



The Globalization is defined at the “Global Studies Encyclopaedia”, Mazour, Chumakov, and Gay, 2003 as »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«.

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

The corporate and individual social responsibility is a part of our society, and it has much more importance than most humans are thinking at present. The possibility for the survival is closely connected with the societal methodology, technology, technique of the »Sustainable Future of Humankind« or harmonious and complementary coexistence of our civilization and the Nature - the Biosphere of the planet Earth²³.

From the corporate and individual social responsibility we are discussing individual social responsibility from the nature sciences view-point.

“The Individual Social Responsibility” is a heritage and part of the Nature and could be defined as: *The individual social responsibility from the natural sciences’ view-point is ability of living creatures to respond to the living environmental qualities and needs for continuum of the humans and other creatures and species.*

The corporate and individual social responsibility will have to play a more important part in future, for new great achievements of our civilization to overcome the crisis of living conditions within the biosphere of the planet Earth.

The issues of “Environment, Climate Change System Impact, and Survival of Humanity” are questionable from general understanding view-point. Systemic thinking and requisitely holistic approach are tools for understanding of the present.

We do not predict future, because from systemic thinking the future is unpredictable. Our wishes are directed towards better tomorrow of global community of humankind, and harmonious and complementary coexistence of humans and the nature of the planet Earth, and larger the Universe or the Cosmos.

The Discussion

This presentation was prepared in co-operation with many researchers and is taking advantage of new digital books on sustainability of humanity or in other words the sustainable future of global community of humankind.

²³ Please see: Ecimovic at al: »The Sustainable (Development) Future of Mankind”, 2007, displayed at www.institut-climatechange.si; and Bozicnik, Ecimovic, Mulej at al: “Sustainable Future, Requisite Holism, and Social Responsibility”, 2008, available at IRDO.



The short definition is - ***»The Sustainable Future of Humankind is 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 a digital book »The Sustainable (Development) Future of Mankind«, 334 pages and CD, by Ecimovic, Bunzl, Esposito, Flint, Haw, Mulej, Shankaranarayana, Wilderer, Williams and Udyavar», 2007, ISBN 978-961-91826-2-8. 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«, edited by Bozicnik, Ecimovic, Mulej, 2008, ISBN 978-961-91826-1-8, and the third digital book was «The Sustainable Future of Mankind III«, by Ecimovic, Esposito, Haw, Mulej, 2010, ISBN 978-961-92786-2-8. Next in line, the fourth, was digital book “The Sustainable Future of Humankind - IV, Xiamen, China and after”, by Ecimovic, Haw, et al, January 2012, ISBN 978-961-93136-6-4 (pdf). In the fourth book 49 researchers, scientists and professors co-operated. The fifth and sixth books have been published during the end of 2012 and February 2013 – “The Sustainable Future of Humankind – V, the Action Plan«, and “The Sustainable Future of Humankind – VI, the World Governing”.

On 25th September 2011 in Xiamen, China the Declaration of “The World Thinkers’ Panel on the Sustainable Future of Humankind” “WTP – SFH” was announced, please 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, UN, and the global community of humankind.

There are open options for work on survival and longevity of global community of humankind for all humans regardless of origin, nationality or geographical places.

Option is needed due to critical present and not good looking future in the commencement of the third millennium of humanity history at the planet Earth system.

The following is English and Chinese – Xiamen declaration as was presented.



DECLARATION

Of

“The World Thinkers’ Panel on the Sustainable Future of Humankind”

“世界思想家对于人类未来的持续发展专家小组”宣言

People throughout the world are against the culture of violence and war. They are for a culture of friendship, solidarity, tolerance 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.)

全世界的人民都反对暴力和战争，他们都支持友谊、团结、包容与和平。（来自 52/13 决议；联合国代表大会一致通过 2001 至 2010 的十年是“世界上所有孩子和平和非暴力国际年”）

By: Prof. Dr. Timi Ecimovic

Timi Ecimovic 教授/博士 撰

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 Organisation 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:

在 2011 年 8 月 15 日的世界思想家论坛上，来自马来西亚槟城 Ansted 大学的侯文宏大使/少校/教授/博士、来自欧洲斯洛文尼亚全球气候变化机构的 Timi Ecimovic 教授/博士、来自美国的 Dana Marie Barry 教授/博士，来自加拿大蒙特利尔儿童权益保护组织的 Hon. Ricaardoe Di Done、来自马来西亚的洪万雄大使/拿督/博士、来自马来西亚的叶金标博士，中国厦门第一届保护地球和海洋国际论坛主席汤水原教授和南非的 Garfield Brown 博士建议成立如下小组：

Within the World Thinkers’ Forum 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.

在世界思想家论坛内部有一个新成立的项目：“世界思想家对于人类未来的持续发展专家小组”简称“WTP-SFH”，以下是标志。

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.

亲善人士，知识分子、科学家、政治家、工人、行政机关和政府部门及其他机构在内的一大批人都是支持这个论坛。他们之中有来自全球气候变化机构，Ansted 大学体系的成员以及世界思想家论坛的名人和其他相关成员。



The theoretical and practical background for this Declaration can be found in many works about “Sustainable Development” and “Sustainable Future of Mankind.” 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 following link. www.institut-climatechange.si

关于“可持续发展”和“人类未来的持续发展”的理念来自许多不同实践背景。“人类未来的持续发展”的理念，Timi Ecimovic 教授/博士及 21 世纪第一个十年许多其他科学家的作品都可以作为其理论背景。详情可登录网站：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 mankind.

所有“世界思想家对于人类未来的持续发展专家小组”宣言的成员和支持者都是免收费的。我们欢迎联合国、国家政府、跨国公司、国际机构、国家机构、教育机构及其他组织为人类未来的持续发展工作开展合作

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 humankind community. The global sustainability is a transition from sustainable development societal technique to the sustainable future societal technique. The UN and agencies, especially the UNEP, are welcome to co-operate for the common goal of sustaining the future of humankind.

这宣言赋予成员权利，并要求全球 70 亿个人成员履行个人社会责任的义务。我们的目标是实现人类社会的全球可持续发展。全球持续发展是从社会技术的持续发展向社会技术的持续未来转变的过程。联合国及其下设机构，尤其是环境保护机构将积极合作，以实现人类可持续发展未来的共同目标。

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 is 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.

人生是短暂的，但人生的价值和意义是可延续的。事实上我们都是“人类计划”的一份子。我们必须支持人类的延续性，因为我们本身就是人类，与其延续性是分离的。这种延续性包括我们的后代和未来的后代。作为人类，我们要为每个人，为未来的后代负责。

“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 tolerance 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 race, sex, language and religion. The work of “The World Thinkers’ Panel on the Sustainable Future of Humankind” is based on the respect for 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”

“世界思想家对于人类未来的持续发展专家小组”为（热爱艺术、科学、文化活动及和平使命项目）的人们提供了一个沟通与合作的平台。其首要目标是建立在全球各民族



之间的理解和包容，为促进和维护世界和平做贡献。我们欢迎所有个人和组织的积极参与，无论是什么种族，性别，语言和宗教。“世界思想家对于人类未来的持续发展专家小组”的工作建立在尊重世界上所有人类的人权和基本自由基础上。这直接与积极参与联合国教科文组织的“和平文化”项目相关。

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.

“世界思想家对于人类未来的持续发展专家小组”是所有非政府性机构，部门、公共办事处、科学和文化组织、研究所、各种组织、博物馆、大学、基金会、联盟机构、协会、商业组织和其他企业的论坛。同时，它也为参与文化、民间艺术、文化遗产和科学项目促进活动的所有个人服务。

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”**.

除了上述世界各地组织所有实际的文化，科学的工作秩序和活动，我们也需要建立一个非常重要的人道主义社会文化政治秩序。作为“世界思想家对于人类未来的可持续发展专家小组”的一员，我们许多人从中学习并不断成长。

The Declaration is giving rights, and is asking for individual social responsibility of members of the human global community: 7 billion individuals. The goal is to reach global sustainability of the human global community. 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. This declaration will go on to other parts of the world. However, Xiamen, China, is the very first declaration place.

这宣言赋予成员权利，同时要求全球人类社会的成员：70 亿个人成员履行个人的社会责任。我们的目标是实现全球人类社会的持续发展。全球持续发展是从社会技术的持续发展向社会技术的持续未来转变的过程。联合国及其下设机构尤其是环境保护机构和教科文组织将积极合作，实现人类可持续未来的共同目标。“宣言”也会推广到世界各地，而中国厦门则是其中第一个推广城市。

We think all members 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.

我们认为所有的成员都有责任在需要帮助的时候伸出援手。许多地方和国际文化艺术机构将给予支持，促进共同的发展。

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.

我们相信不仅“世界思想家对于人类未来的持续发展小组”有助于权力的实现和行使，多元文化也会在解决现代社会的一些问题上发挥作用。



The founding group of “The World Thinkers’ Panel on the Sustainable Future of Humankind” has established the following categories for making “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.

“世界思想家对于人类未来的持续发展专家小组”的成立小组也进行了以下的分类。这些种类（以下所列的）对此小组实现其国际认可非常重要。

Categories 种类

1. Characteristics of traditional culture 传统文化的特征
2. Virtues of traditional culture in a modern society 现代社会传统文化的优势
3. Traditional culture and cultural diversity 传统文化和文化多样性
4. Traditional culture and rights to culture 传统文化和文化权力
5. Traditional culture and multiculturalism 传统文化和多元文化
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 culture industry based on traditional culture.
通过系统持续地研究传统文化，传统文化的系统化交流，传统文化的区域合作，定期举行的传统文化论坛，以及基于传统文化的文化产业发展来推广传统文化的计划。

1. Characteristics of traditional culture

传统文化的特征

A traditional culture is a way and system of life that has been practiced by a 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 ones.

传统文化是某一代人的一种生活方式和体系，其特点是生态友好型文化。人类与自然共存，人与人之间相对比较不疏远，人们对精神文化的追求胜过物质文化。

2. Virtues of traditional culture in a modern society

现代社会传统文化的优势

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.

自现代化和工业化出现以来，我们的现代社会面临许多的阻碍和难题。例如人类不加选择地征服自然导致的生态系统破坏；各种自然疾病；不平衡的世界市场竞争；财富



分配的不平衡，人类关系的普遍疏远，牺牲精神价值获取物质附加价值。这些都使人类生活变得困难。在这种情况下，传统文化对于解决现代社会诸如此类的问题很有帮助。例如：东亚的儒学文化高度推崇核心价值观“孝德为先”和“敬老尊贤”，这有助于消除各个时代之间的互不信任和敌意，有利于挖掘人类本性中尊贵的一面。

3. Traditional culture and cultural diversity

传统文化和文化多样性

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.

传统文化是人类相互交流和相互影响的结果。每个人使自己适应当地的地理和生态环境，这是国家和区域的个体一致性和独特性的最好表现。因此我们可以说传统文化是世界和区域文化多样性的基础。

4. Traditional culture and rights to culture

传统文化和文化权力

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.

每个国家的选民有权拥有其政治和社会生活以及文化生活。他们应该有权行使接受过去和现在的自由。目前，由于传统文化与过去保持一致，不属于当前的主流文化，因此人们要欣赏它很难。为了满足人们的文化需要，我们应该制定并实施相关文化政策，让人们有渠道可以在任何时间任何地点接触到传统文化。

5. Traditional culture and multiculturalism

传统文化和多元文化

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.

我们与文化的接触使我们能够更好地理解其他文化。因此，我们能够随其他地区和它的人民有一个更好的了解，从而了解它的传统文化。我们要更多地强调传统文化和艺术，这样才可以保存地区的原住民族。

6. Plans for the promotion of traditional culture

传统文化推广计划

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 community make active co-operating efforts in realizing this.

上文已经谈到了传统文化的意义和重要性。下面是关于保存和推广传统文化的计划。我们建议政府和私人机构或组织要为实现这一目标积极合作。

(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.

(I) 系统化的传统文化交流和区域合作。传统文化交流有助于多元文化的推广。直到今天, 传统文化的交流一直是随机的, 不成系统的, 不太可能使人民轻易接触到其他传统文化。为了保证社会人民行使他们平等的文化权力, 感受所有的传统文化, 我们需要开展更多的传统文化交流和区域合作。政府和私人机构及社会应该注意这一点。

(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.

(II) 定期举办传统文化相关论坛。应该定期举办论坛, 用于增强对区域传统文化的理解, 促进世界人类的和平, 保持世界文化多样性, 接受多元文化, 使国家和地方认识到传统文化的重要性。

(III) Development of a cultural industry based on traditional culture. For a traditional culture to be sustainable and alive in modern living, 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.

(III) 发展基于传统文化的文化产业。为了使传统文化可持续地存在于现代社会, 我们必须确保它的竞争优势与社会生活紧密相连。像民间艺术和手工艺术之类的具有传统文化价值的文化产业也应该得到发展。文化产业影响着现代生活, 而传统文化也一样, 它独立于其他现代文化财产之外, 应该利用它为满足社会的文化要求做贡献。

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 from the present, and co-operate for needed changes to sustain the future of humankind. We need a planetary perspective, planetary leadership, and planetary values.

这宣言的基础是一个专业性产品的根本。它反映了目前全球人类社会的危险状态。想拥有一个有着全球环境可持续性和更好明天的知识绝对需要它。“宣言”是走向真正的人类未来的持续发展, 实现地球生物圈内人类和谐道路的开端。这是我们应该为我们子孙后代做的贡献。联合国和国家政府必须从此刻开始转变, 为我们所需要的改变共同合作, 实现人类未来的持续发展。我们的视野, 领导者和价值观必须是全球性的。

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.

现在，我们应该把时间用来努力工作，朝着未来持续发展的目标前进。我们也需要有能力全球性人类社会的领导组织，遵守个人和集体社会责任的大前提。我们必须支持确切的自然和人类科学知识，同时支持和促进尊重，和平，道德和智慧。

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

我希望，这次 宣言和人类未来的持续发展理念可以得到全球性的推广。

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The declaration is opening new possibilities for survival of the humanity within the biosphere of the planet Earth.

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

The 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.

We shall not discuss all this countless experiences, but we shall look at present and sustainability as an option for the better tomorrow and future of global community of humankind.

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 20th century, to be fit to meet challenges of 21st century. That is why we have commenced fostering of the declaration as a promotion of the information, knowledge and understanding exchange for a better tomorrow of humanity after 20th century.

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



Humanity after 200.000 years of coexistence in the biosphere of the planet Earth and the Nature has to learn about a harmonious and complementary coexistence with the 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"²⁴. 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 the Nature, and the Nature of the planet Earth, and life with peace, respect, morality, wisdom, and sustainable future.

The commencement was the evolution of Homo sapiens some 200.000 years ago. Humans have been and are successful species²⁵ and in some 120.000 years had inhabited almost the whole of the land environments on the planet Earth or better all inhabitable areas. People were living the life in harmony with all global and local conditions of the Nature of the planet Earth.

This first globalization ended some 73.000 plus minus 4.000 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 10.000 to 15.000 people was a new origin of humanity.

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

The bottleneck of human population on the planet Earth occurred some 70.000 years ago, and a new rapid population increase continued from approximately 15.000 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" report to UN, 1987.

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

²⁴ Statement by Prof. Dr. Timi Ecimovic in September 2012.

²⁵ As taught in 19th century by Charles Robert Darwin (1809 – 1882).



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 and Scottish scientist Alexander King. 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 the 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 Programme – UNEP.

The UN World Commission on Environment and Development submitted the report “**Our Common Future**” or “**G. H. Brundtland Report**” to the UN General Assembly in 1987, maybe the best report whatsoever presented at highest international political institution of present humankind.

1987 a term - “**Sustainable Development**” - was introduced by a report “Our Common Future” or “G. H. Brundtland Report” from The World Commission on Environment and Development to the General Assembly of the United Nations. “Our Common Future” report had strong impact onto the global society.

In the “Common Concerns” report it is 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.”



Those statements have been overlooked by the coming generations. The spirit of complexity was just talks, reality of issues was neglected. Environmental quality of the planet Earth Biosphere was and is (2014) 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 (2014). Synergies are overlooked.

In “Towards Sustainable Development” in 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”**. It is a very noble, humanitarian, cosmopolitan, global goal, which after it had been invented and introduced was generally misused by countless politicians, bureaucrats and people of individual feelings and not humanitarian quality, knowledge or morality and wisdom. Their one-sidedness has prevailed over the very necessary approach – the requisite holism.

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”. 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 nations agendas.

Most significant was the statement on “The Urban Challenge”

– “In 1940, only one person in eight lived in an urban centre, 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 centre, 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, 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”.

The 2nd The 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, was international gathering without any 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 2014 after the 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, was just continuity of talks directed by 1% and remaining 99% of global community of humankind were neglected?!

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 25th September 2011 at a 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 is a societal methodology, concept, technique and technology for needed change of global community of humankind for its survival under challenging conditions at the Nature of the planet Earth in 21st century.

It is an alternative, for which a short description could be as: »**The Sustainable Future of Humankind is Harmonious and Complementary Coexistence of Global Community of Humankind and the Nature of the planet Earth**»²⁶, and by transcendence from the sustainable development to sustainable future; it is a new approach for a better tomorrow of humanity.

²⁶ »The Sustainable Future of Humankind is Harmonious and Complementary Coexistence of Global Community of Humankind and The Nature of the planet Earth«, and 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.



Our past and present are a reason for a 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 the living conditions offered by the nature system of the planet Earth system.

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 social 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. In our research education is a complex system of upbringing and education of our descendants.

With the progress of human ecosphere, lack of eco/bio centred approach, systemic understanding, requisitely holistic use in research and understanding, extraordinary growth of urban environments (human eco sphere – Homo urbanus), over two billion inhabitants of favelas or barracks environments (Homo slumus – uneducated people), and present level of bureaucracy and corruption, we think, the world of humans - it is even better than it could be by now.

The goal of this research was to find which cornerstone issue was the most influential for 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 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 the Nature System, Universe System, Milky Way Galaxy System, Solar System and Planet Earth System; Understanding of the Nature of 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 and we are 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 urbanus²⁷ and Homo slumus²⁸, and other respected heritages, we are hoping for better understanding of the present. We took a close look at Education and the Teaching of humans from the very birth through their whole life-span. We think that the

²⁷ Homo urbanus is the inhabitant of the constructed urban areas. By 2040 approximately five billion and six hundred million people will be Homo urbanus.

²⁸ 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.



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), is a Chinese; according to the book “Confucius - A Philosopher for the Ages” by 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. Please see <http://wpf.unesco.org/eng/socr-sch.htm>. The World Philosophical Forum from Athens, Greece, has an important role to play for the upbringing of morality and wisdom of the global community of humankind. You are welcome to cooperate. 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. In summary it reads as follows:

Mentality of present humans - 2012

XXI century up to	5,00%
XX century	10,00%
IXX 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%

And the distribution according abilities is

Geniuses, philosophers, and personalities	very few
Intelligent people	1,00%
Intellectuals	3 – 5 %
Citizens	10 – 50 %



Humanitarians	10 – 50 %
Philistines	30 – 70 %
Mentally 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 a 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 the 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-span.

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

- "Humans know that what their mothers have 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 head toward universal human formation or instruction. The method of the education system is related to the 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; it 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 analyse 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 neither 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 are living within the Nature. The majority of humans even today do not understand this. Also many more researchers after Darwin were experiencing and researching about 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”.

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.



This occurs because of an individualistic model of the education system. Humans emphasize the individual over the collective. On this basis, only one wins 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 (we 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. In education, synergies are overseen.

In various areas of science, we have developed “human sciences”, which mostly do not reflect the 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 the 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 slums, favelas, barracks people (*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 open 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.

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

Individual representative of *Homo sapiens* with individual social responsibility learned from mother, father, school and life, will try to be in harmony with the Nature of the planet Earth.



Due to exceptional value of the individual social responsibility we are presenting contemporary status and needed application to the humanity treasure of practising. The presentation has been presented at IRDO International Conference “Social Responsibility and Current Challenges 2014 – Personal and or Social Responsibility”, 6th and 7th March, 2014, Maribor, Slovenia.

“C&ISR – the Individual Social Responsibility and the Sustainable Future of Humankind - a Basis for Societal Health”

Prof Dr Timi Ecimovic, Prof Emeritus DDr Matjaz Mulej, Anita Hrast, Slovenia, Sir Prof Dr Roger Haw, Malaysia, Ambassador Dr Ang Ban Siong, Malaysia and China, Prof Dr Alexandr Chumakov, Russia, and Prof Dr Truly Busch, Germany

The Abstract

The corporate and individual social responsibility C&ISR has been closely integrated into the economics, business, management, human, and social sciences. There are many volumes and chapters written on C&ISR and it is an open field of research, applied research and innovations.

The Nature's practical functions, systemic operations and ceaseless activities are indicating that the “living nature”²⁹ has got information needed for successful systemic operations. It means that the Homo sapiens as species and her individual representatives did have habitual knowledge for harmonious and complementary coexistence with the nature of the planet Earth. It is how humankind survived for almost 200.000 year within the biosphere.

With evolution of humankind from commencement of the industrial revolution in 17th century till present the heritage of individual social responsibility was replaced by new morality and wisdom. Whether it is evolutionary improvement or not, has to be seen.

The Key Words: Education, Teaching and Learning; Environment Protection; Climate Change System; Corporate and Individual Social Responsibility – C&ISR; Evolution and Evolvments; Global Community of Humankind; Globalisation; Harmonious and Complementary Coexistence; Holism and Requisitely Holistic Approach, Human Eco Sphere; Systems and System Thinking; Sustainable Development and Sustainable Future; the Nature;

Družbena odgovornost organizacij in oseb kot posameznikova družbena odgovornost in trajnostna bodočnost človeštva – podlaga za zdravje družbe

Povzetek: Družbena odgovornost organizacij in ljudi C&ISR se je krepko vgradila v ekonomske, poslovne in družbene vede. Veliko je prispevkov o C&ISR; to je odprto polje za raziskovanje, uporabi namenjeno raziskovanje in inovacije. Narava kaže s praktičnimi funkcijami, sistemskim in nenehnim delovanjem, da ima ‘živa narava’ informacije, ki jih

²⁹ »Living nature« has been a conditionally used term, because novelty of research opened new observation or knowledge of the Nature as whole or holistically it is a living whole. The human differentiation on living nature and non-living nature looks as remainings of the past or obsolete.



potrebuje za uspešno sistemsko delovanje. To pomeni, da so 'homo sapiens' kot živo bitje in njegovi posamični predstavniki imeli izkustveno znanje za harmonično in medsebojno dopolnilno ko-eksistenco z naravo na planetu Zemlji. Tako je človeštvo preživel skoraj 200 tisoč let v dani biosferi. Z razvojem človeštva od začetka industrijske revolucije v 17. stoletju pa do danes je družbeno odgovornost posameznika nadomeščala nova morala in modrost. Ali je to razvojna izboljšava ali ne, ostaja odprto.

Ključne besede: vzgoja in izobraževanje; poučevanje in učenje; varovanje naravnega okolja; družbena odgovornost organizacij in posameznikov – C&ISR; razvoj in razvojne spremembe; globalna skupnost človeštva; globalizacija; celovitost in pristop z zakonom zadostne in potrebne celovitosti; eko-sfera ljudi; sistemi in sistemsko razmišljanje; trajnostni razvoj in trajnostna bodočnost; narava.

The Introduction

It is hard to accept the truth. Philosophy of humankind as 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.

People/s of the Earth is 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 the nature.

Discussing the human genome, we have to accept, that human genome as well as any part of "living nature" and the nature as a whole (living, and by present thinking pattern of humans – other non-living nature) are permanently evolving. The major influence for evolving in the nature comes from characteristics of the environment and social contents.

When and if genome evolves negative relationship to the environment or environment changes the living conditions to which "living nature" including humanity has to adjust, it is a critical time for continuity of the life. It is what is present within the biosphere environment and global social system of humans.

The Discussion

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

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



Human eco-sphere with population's explosion and explosive growth of urban centres, large intoxications of all three bases of biosphere – land, water and air environments, behavioural changes within the global community of humankind, and response of systemic contents of the biosphere – the climate change system impact, all together are changing ecological content as a whole. The question is whether the changes are bearable or not.

Adding to this the social life of humanity with war philosophy, extreme growth of bureaucratic systems, poorly educated and experienced politicians with lack of the morality and wisdom, money master's monster leadership, corruption, and questionable quality of the present education system are assisting wrong direction of evolvments.

Humanity needs new approach for longevity.

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

At present responsibility as “Corporate and Individual Social Responsibility C&ISR” is a part of the humankind's economic, social, and natural environment. Countless number of words and pages has been presented on the topic of C&ISC and all of them include economic meaning.

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

Individual representative of Homo sapiens with individual 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 whole life learning/life-long education.

Responsible humans have possibility to survive in changed environmental conditions due to learning and implementing of the knowledge for day by day life and sustainable future of humankind.

Here we are discussing three social issues of recent origin, which are as follows:

The Sustainable Development – has been the outcome of the “Our Common Future” report during 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 Harmonious and Complementary Coexistence of Global Community of Humankind and the Nature of the planet Earth***«, and



The Globalization is defined at the “Global Studies Encyclopaedia”, Mazour, Chumakov, and Gay, 2003 as »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«.

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

Individual social responsibility has been a part of ancient people during and before the Stone Age. It is a part of heritage from the Nature to humans as social creatures, which was most essential for survival. In those ancient times humans would have no chance to survive without social responsibility integrated in their morality and behaviour. Unfortunately, the present Homo urbanus³⁰ has developed egocentric behaviour and morality with no connections to ancient heritage, and no connections to life in the Nature.

Individual social responsibility should be a part of each and every representative of human global community and should be integrated into the morality of humans of 21st century and on. The global human community with integrated individual social responsibility would not need separate corporate social responsibility, which will – due to acting of people for the benefit of all including the biosphere – become a tool of humans’ - individual social responsibility i.e. responsibility toward society.

The path is to work with local communities and to implement the sustainable future of local communities. The humanity should anchor the new approach for the global sustainable human society to be created or evolve and with ability to deal with challenges of the third millennium. To make it a viable major goal is the role of education for the new profile of Homo sustainability³¹, knowledgeable and thinking persons devoted to requisite holism and wholeness. Mankind needs such a transformation from present to future for survival.

From system theory, systemic thinking, holism and requisite holism, and the nature sciences viewpoint calling the global community of humankind a system, in our opinion is appropriate. The Global Community of Humankind System could be understood as interdependence, interaction, and co-operation of 7.000.000.000 + individual representatives of Homo sapiens species.

The Globalization is summary of past.

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 was designed in the past.

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

We, the people of the Earth, have to recognize the need for action towards the

³⁰ Homo urbanus is inhabitant of the urban centre.

³¹ Homo sustainability is offered term for humans of third millennium.



establishment of an honest and requisitely holistic world as a possibility for our survival, with responsibility to co-ordinate social issues, and to harmonize the needs of the entire humankind, and the nature, space, and environment capabilities, needs, and possibilities. Age of globalization is asking for new – requisitely holistic – human eco centred - approaches and behaviour.

The education system must enable upbringing and education of humans to understand a new evolutionary anthropological philosophy. People have to understand their biological, social and spiritual life, as an inseparable system. The biological needs for food, water, shelter, work, social, and spiritual life needs understanding and wisdom. Wisdom is the integration of man into the universe. Therefore, education is a way of integrating the individual into the family, society, nature and the universe.

The significant change happened on 25th September 2011, when in co-operation of Prof Dr Timi Ecimovic, Sir Prof Dr Roger Haw, Malaysia, Prof Dr Dana M. Barry, USA, Dr Renate Lavicka, Austria, Yogi Swamiji, Austria and India, Ricaardoe Di Done, Canada, Ambassador Dato' Dr Ang Ban Siong, Malaysia and China, Prof Tang Shui Yuan, China, Prof Dr Glen T. Martin, USA, Prof Emeritus DDr Matjaz Mulej, Slovenia, Prof Dr Alexander Chumankow, Russia, and Prof Dr Garfield Brown, South Africa, we have put together and announced the Declaration "World Thinkers' Panel on the Sustainable Future of Humankind". The declaration was presented in English and Chinese at Xiamen, China, and in front of up to 5000 spectators, who all supported the declaration (please see book International Collaboration Celebration, Declaration of WTP-SFH, Academic and ASRIA Awards Presentation Ceremony in 2011, ISSN 2225-99109-772225-991005, 2011).

The event in Xiamen, China, was a corner stone for the work on sustainable development and sustainable future of humankind. It is our humanitarian task to work for a better tomorrow of global community of humankind or in other word - humanity.

With a voluntary work of many colleagues world-wide (please see at the book "The Sustainable Future of Humankind – IV, Xiamen, China, and after" ISBN 978-961-93136-6-4 (pdf), January 2012, 246 pages, digital book, Ecimovic, Haw et al, 45 researchers, scientists and people of good will are listed). The Declaration WTP-SFH was translated in over 30 languages within six months.

At present the "human project" in the Nature of the planet Earth - has very large data base of scientific achievements, but the majority of them are disconnected from the Nature, and are a part of the human sciences. We think, at present human sciences need to reconsider the role of human sciences, and the truth of the Nature and the nature of the planet Earth, which is far from what at present humans think of them. For a better tomorrow of the "human project" we need a better understanding of the Nature and our society – the global community of humankind.

In various areas of science, humans have developed "human sciences", which mostly do not reflect the Nature system and the Nature system of the planet Earth. The result is a dangerous 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 the not-mentioned contents.

Evolvements within the nature (including the humankind) are the result of all matter, energy, and information and their permanent interdependence, interaction, and co-operation with systemic operational effects.

Conclusion

As conclusion we recommend action and work for upbringing and education of humans with individual social responsibility and abilities for understanding present and been able to undergo transformation of body and mind needed for survival of humanity in third millennium.

We wish to all of you and your descendant peace, respect, morality, wisdom, and sustainable future.

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ANEX 1.

The Declarations “The World Thinkers Panel on the Sustainable Future of humankind”

In

- 1. English**
- 2. Slovenian**
- 3. Spanish**
- 4. German**
- 5. Arabic**



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

3.1. D E C L A R A T I O N



Zg. Medosi, Korte, Slovenia, 15th September 2011



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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.

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1. Ecimovic, Timi

257658112



DECLARATION

Of

“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, tolerance 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 Organisation 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 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-SFM” 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 following link. 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 humankind community. 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 is 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 tolerance 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 race, 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”**.

The Declaration is giving rights, and is asking for individual social responsibility of members of the human global community: 7 billion individuals. The goal is to reach global sustainability of the human global community. 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. This declaration will go on to other parts of the world.

We think all members of global humankind community 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 categories for making “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 a 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 ones.

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 living, 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 from 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



Platforma svetovnih mislecev o trajnostni sonaravni prihodnosti človeštva

3.2. DEKLARACIJA



Zg. Medoši, Korte, Slovenija, 15. september 2011



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Deklaracija »Platforma svetovnih mislecev o trajnostni sonaravni prihodnosti človeštva«

Elektronski vir postavljen na www.institut-climatechange.si

Avtorji: prof. dr. dr. h. c. Timi Ećimović, Sir prof. dr. Roger B. Haw, prof. dr. Dana M. Barry, dr. Renate Lavička, njegova svetost Vishwaguru Mahamandaleshwar Paramhans Swami Maheshwarananda, hon. Ricaardoe Di Done, ambasador Dato' Dr. Ang Ban Siong, prof. Tang Shui Yuan, prof. dr. Glen T. Martin, prof. emeritus ddr. Matjaž Mulej, prof. dr. Alexander Chumakov, prof. dr. Garfield Brown,

Avtorja deklaracije v slovenščini: prof. dr. Timi Ećimović in mag. Marija Alenčica Djurkin Ećimović

Editorji: Boris Maraž, tehnični in prof. dr. Dana M. Barry znanstveni.

Deklaracija trajnostne sonaravne prihodnosti svetovne človeške skupnosti 2011.

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258596096



DEKLARACIJA

“Platforma svetovnih mislecev o trajnostni sonaravni prihodnosti človeštva”

Človeštvo po vsem svetu nasprotuje kulturi nasilja in vojskovanja. Ljudje so za kulturo prijateljstva, solidarnosti, tolerantnosti in miru (po odločbi št. 52/13 dekade 2001 do 2010, katero so brez nasprotnih glasov sprejeli na splošnem zasedanju skupščine Združenih narodov kot »Mednarodno dekada za kulturo miru in nenasilja vseh otrok sveta«).

Sestavil: prof. dr. Timi Ećimović

15. avgusta 2011 so Svetovni forum mislecev, Ansted univerza, Sir prof. dr. major Roger Haw Boon Hong, Penang, Malezija, SEG Inštitut za klimatske spremembe, prof. dr. Timi Ećimović, Zg. Medoši, Korte, Slovenija, prof. dr. Dana Marie Barry (ZDA), Organizacija za zaščito pravic otrok, hon. Ricaardoe Di Done, Montreal, Kanada, ambassador Dato' Dr. Ang Ban Siong (Malezija), profesor Tang Shui Yuan, predsednik “1. mednarodne knofERENCE o zaščiti kopna in oceanov” v Xiamenu, Kitajska in prof. dr. Garfield Brown, Južno afriška republika, predlagali osnivanje platforme in sicer:

Znotraj Svetovnega foruma mislecev se ustanovi nova delovna platforma z imenom; “Platforma svetovnih mislecev o trajnostni sonaravni prihodnosti človeštva”. Kot akronim jo predstavlja “WTP-SFH” in ima zaščitni znak (glej spodaj).



Naslov: Korte 124, SI 6310 Izola – Isola, Slovenija.

Dolg seznam ljudi “dobre volje”, akademikov, znanstvenikov, politikov, delavcev, uslužbencev in državnih uradnikov ter še mnogo drugih podpira to deklaracijo. Med njimi so člani SEG Inštituta za klimatske spremembe, Ansted univerze in častni ter ostali člani Svetovnega foruma mislecev ter številni drugi.

Strokovne in praktične osnove za delo na deklaraciji se nahajajo v številnih delih na področju “trajnostnega razvoja” in “trajnostne sonaravne prihodnosti človeštva”. Trilogija “Trajnostna



sonaravna prihodnost človeštva” Ećimović in ostali, je bila rezultanta skupnega dela večjega števila znanstvenikov in raziskovalcev v prvi dekadi 21. stoletja. Trilogija lahko predstavlja strokovne in praktične osnove dela. Postavljena je na domači stranici : www.institut-climatechange.si

Članstvo in podpora deklaraciji sta brezplačni. Združeni narodi, nacionalne vlade, mednarodne korporacije, mednarodne inštitucije, nacionalne inštitucije, šolske, zdravstvene in ostale inštitucije ter ostali so vabljeni, da sodelujejo pri delu za trajnostno sonaravno prihodnost človeštva.

Deklaracija daje prvico in predlaga razvoj osebne družbene odgovornosti vseh osebkov človeške svetovne skupnosti (7 bilijonov + posameznikov). Cilj je svetovna trajnostna sonaravna prihodnost svetovne človeške skupnosti. Trajna sonaravnost svetovne skupnosti je prehod iz družbene tehnologije trajnostnega razvoja v družbeno tehnologijo trajnostno sonaravne prihodnosti. Združeni narodi in agencije, še posebej agencija za okolje (UNEP) in za šolstvo (UNESCO), sta dobrodošli, da sodelujeta za skupni cilj trajnostno sonaravne prihodnosti človeštva.

Naša zasebna življenja so zelo kratka in njihova vrednost ter pomen sta bistveno povezana z dejstvom, da smo vsi del “človeškega projekta”. Zato naj bi podpirali nadaljevanje človeštva, ker to kar smo, so v bistvu človeški posamezniki, ki so sestavni del nadaljevanja vrste, pri čemer nadaljevanje vrste vključuje naše naslednike in generacije prihodnosti. Kot ljudje smo odgovorni drug do drugega in za generacije prihodnosti.

Deklaracija “Platforma svetovnih mislecev o trajnostni sonaravni prihodnosti človeštva” omogoča platformo za ljudi (iz področij umetnosti, znanosti, kulture in mirovnih akcij ter ostalih), da se srečujejo in sodelujejo. Osnovni namen deklaracije je, da ustvari okolje za medsebojno razumevanje in tolerantnost med različnimi ljudmi po svetu ter tako doprinese k pospeševanju in ohranjanju miru na svetu. Dobrodošli so vsi posamezniki in skupine po svetu ne glede na raso, spol, jezik ter versko pripadnost. Aktivnosti, ki jih omogoča “Platforma svetovnih mislecev o trajnostni sonaravni prihodnosti človeštva”, imajo za osnovo spoštovanje človekovih pravic in osnovnih svoboščin vseh ljudi svetovne človeške skupnosti. To je v skladu s aktivnostmi UNESCO-vega projekta »Kultura in mir«.

Naloga deklaracije »Platforme svetovnih mislecev o trajnsotni sonaravni prihodnosti človeštva« je postati platforma za ne-vladne organizacije, vladne organizacije, ministrstva, javne inštitucije, znanstvene, umetniške in kulturne organizacije, ravno tako kot za inštitute, različne organizacije, muzeje, univerze, fundacije, sindikate, združenja, poslovne organizacije in ostale dejavnosti. Poleg teh tudi za posameznike, ki so praktično, organizacijsko in znanstveno aktivni pri pospeševanju kulture, narodnih obrti, kulture dedovanja in znanstvenih aktivnosti.

Poleg delovanja in aktivnosti naše svetovne organizacije za praktična, organizacijska in predvsem znanstvena dela na področju kulture, omogočamo tudi zelo pomembna dela na področjih urejanja družbe, človeštva, in kulturno-političnih vsebin. Mnogi od nas so se učili in usposabljali skozi članstvo pri deklaraciji »**Platforma svetovnih mislecev o trajnostni sonaravni prihodnosti človeštva**«.



Deklaracija omogoča pravice in zahteva družbeno odgovornost posameznika celotne svetovne človeške skupnosti – 7 milijard posameznikov. Cilj je, da se omogoči trajnostna sonaravna prihodnost celotne svetovne človeške skupnosti. Svetovna trajnostna sonaravna prihodnost človeštva je prehod iz družbene tehnologije trajnostnega razvoja v družbeno tehnologijo trajnostne sonaravne prihodnosti človeštva. Združeni narodi in agencije, posebej agenciji za okolje (UNEP) in za šolstvo (UNESCO), sta dobrodošli, da sodelujeta na skupnem cilju trajnostno sonaravne prihodnosti človeštva.

Mislimo, da imajo vsi posamezniki svetovne človeške skupnosti individualno družbeno odgovornost pomagati pri prehodu na trajnostno sonaravno prihodnost človeštva.

Številne fundacije iz področja kulture, umetnosti in znanstvene inštitucije od krajevnih, nacionalnih do mednarodnih bodo podprle in sodelovale pri uresničevanju skupnega cilja.

Verjamemo, da »Platforma svetovnih mislecev o trajnostni sonaravni prihodnosti človeštva« ne samo doprinaša k uresničevanju in uporabi pravic, ampak ima skupaj z multikulturalnostjo pomembnejšo vlogo pri reševanju problemov moderne družbe.

Osnovatelji »Platforme svetovnih mislecev o trajnostni sonaravni prihodnosti človeštva« so ustanovili področja, ki naj bi pomagala pri uresničevanju platforme. Področja, ki jih navajamo v nadaljevanju, so pomembna za platformo, da bi pridobila prepoznavnost na mednarodnem področju.

Področja:

1. Značilnosti tradicionalnih kultur,
2. Moč tradicionalnih kultur v moderni družbi,
3. Tradicionalna kultura in kulturna diverziteta,
4. Tradicionalne kulture in pravica do kulture,
5. Tradicionalne kulture in multikulturalnost,
6. Načrt za promocijo tradicionalne kulture s pomočjo systemskega trajnega raziskovanja tradicionalnih kultur in s sistemizacijo izmenjave tradicionalnih kultur in območnim sodelovanjem, stalnim vodenjem foruma o tradicionalnih kulturah in pospeševanjem obrtne in industrijske proizvodnje na osnovah tradicionalnih kultur.

1. Značilnosti tradicionalnih kultur

Tradicionalna kultura je način in sistem življenja, ki ga imajo že generacije ljudi. Ponazarja sonaravno trajnostno kulturo, v kateri se ljudje in narava nahajajo v harmoničnem sodelovanju. Pri tem posamezniki odgovorno sodelujejo s poudarkom na duhovnem in ne materialnem odnosu.



2. Moč tradicionalnih kultur v moderni družbi

Po prihodu modernizacije in industrializacije se naša moderna družba srečuje s številnimi ovirami in problemi. Tako prihaja do razpada eko sistemov zaradi nekritičnih osvajanj narave, resnih naravnih nesreč, brezkompromisne konkurence na svetovnih tržiščih, enostranske rasporeditve bogatstva, zelo razširjene odtujenosti ljudi, pripadnosti materialnim vrednotam na račun duhovnih, kar vse skupaj otežkoča življenje ljudi. V tem kontekstu so tradicionalne kulture zelo primerne za reševanje takih in podobnih problemov moderne družbe. Na primer konfucijska kultura v Vzhodni Aziji zagovarja »otroško spoštovanje« in »respekt/spoštovanje«, ki sta pomembni vredoti ter imata veliko zaslug pri odklanjanju nesposobnosti in nasprotovanja med generacijami ter tako omogoča obnovo dostojanstva pri ljudeh.

3. Tradicionalna kultura in kulturna diverziteta

Tradicionalna kultura je rezultat komuniciranja in medsebojnega delovanja med ljudmi, ki so se individualno prilagodili geografskim in okoljskim vsebinam. Tako najbolje predstavljajo individualno identiteto in enkratnost narodov in regij. Lahko rečemo, da tradicionalne kulture poudarjajo raznolikost svetovnih in regionalnih kultur.

4. Tradicionalne kulture in pravica do kulture

Ustavodajni narodi so upravičeni do političnega in družbenega življenja in ravno tako do kulturnega življenja. Imajo pravico, da sprejmejo kulturo iz preteklosti in sedanjosti. Danes je tradicionalna kultura, ki se identifikira s preteklostjo, v nasprotju s sedanjostjo, in zato je ljudje težje sprejemajo. Z namenom, da bi zagotovili kulturne potrebe, naj bi bila kulturna politika urejena in izvajana tako, da bi imeli ljudje dostop do tradicionalnih kultur kadarkoli in kjerkoli.

5. Tradicionalne kulture in multikulturalnost

Človeški odnosi in medsebojno delovanje s kulturami nam omogočajo boljše razumevanje drugih kultur. Zaradi tega bi morali bolje spoznati druge regije in njihovih prebivalce, kar bi pripomoglo k pridobivanju vsebine in prednosti tradicionalne kulture. Več poudarkov na tradicionalni kulturi in umetnosti je potrebno predvsem za ohranitev prvobitnosti območja.

6. Načrti za pospeševanje tradicionalnih kultur

Tradicionalne kulture imajo zelo velik pomen, kar je vidno iz zgoraj navedenega, tako da v nadaljevanju podajamo možnosti za njihovo ohranjanje in pospeševanje. Priporoča se, da državne uprave, zasebne skupine in lokalne skupnosti aktivno pospešujejo sodelovanje za doseganje teh ciljev.

(I) Sistemizacija izmenjave tradicionalnih kultur in območna sodelovanja.

Izmenjava tradicionalnih kultur ima velik pomen za pospeševanje multikulturalnosti. Do sedaj je bila omogočena izmenjava na osnovi nesistematičnega pristopa in na slepo, kar je ljudem onemogočalo lahek dostop do drugih tradicionalnih kultur. Možnost, da se



lokalnim skupnostim zagotovi njihova pravica do kulturnih pravic in sodelovanja z drugimi tradicionalnimi kulturami, več izmenjave in regionalnega sodelovanja naj bi se uredila institucionalno. Državne uprave, zasebne skupine in lokalne skupnosti naj bi dale poudarek na to delo.

(II) Stalno vodenje foruma za pospeševanje tradicionalnih kultur.

Forum naj bi deloval stalno v smislu povečanja razumevanja tradicionalnih kultur v regiji. Tako bi prispeval k miru med ljudmi in lokalno in širše. Obenem bi ohranjali raznolikost kultur ter pospeševali multikulturalnost. Ne na zadnje bi omogočil narodom in lokalnim skupnostim, da spoznajo pomen tradicionalnih kultur.

(III) Razvoj kulturne industrije na osnovah tradicionalnih kultur.

Da bi bile tradicionalne kulture samozadostne in žive v moderni družbi, bi bilo potrebno zagotoviti konkurenčnost, ki je zelo pomembna za obstoj in življenje skupnosti. Potrebno je omogočiti tradicionalne kulturne izraze pri proizvodnji domače obrti in umetnosti tradicionalnih kultur. Proizvodnja tradicionalnih kultur vpliva na moderno življenje in s tem tudi na samo tradicionalno kulturo. Tradicionalne kulture edinstveno ločene od drugih modernih pridobitev, bi morale zadovoljevati kulturne potrebe skupnosti.

Deklaracija ima veliko večji pomen kot samo profesionalno delo. Odseva sedanji ogroženi status svetovne človeške skupnosti in stvarno potrebo za boljši jutri glede na svetovno okoljsko sonaravnost in znanje. Deklaracija naj bi bila začetek poti k trajnostni sonaravni prihodnosti človeštva in harmoniji življenja ljudi znotraj resničnih vsebin biosfere planeta Zemlje. To naj bi bil naš prispevek k življenju naših naslednikov. Združeni narodi in nacionalne uprave/vlade naj bi omogočile prehod iz sedanjosti in sodelovanje za doseg potrebne spremembe, ki bi zagotovile prihodnost človeštva. Rabimo svetovne perspektive, svetovno upravo in svetovne vrednosti.

Naš današnji čas naj bi bil obogaten z aktivnim delom v smeri trajnostne sonaravne prihodnosti človeštva. Poleg tega rabimo modro vodstvo svetovne človeške skupnosti ob predpogoju individualne in kolektivne družbene odgovornosti. Zelo pomembno je, da podpiramo stvarna znanstvena spoznanja o naravi in humanističnih znanostih ter ob tem upoštevamo spoštovanje, mir, etiko in modrost.

Želim si videti svetovno promocijo idej iz te deklaracije in trajnostno sonaravno prihodnost človeštva.

Prof. dr. Timi Ećimović



»The World Thinkers`Panel für eine nachhaltige Zukunft der Menschheit«

3.3. D E K L A R A T I O N - E R K L Ä R U N G



Zg. Medosi, Korte, Slowenien, 15. September 2011



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Deklaration - Die Erklärung

»Der Welt Denker" Ausschuss für die nachhaltige Zukunft der Menschheit «

Digitale Präsentation auf www.institut-climatechange.si

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

Redaktion: Boris Maraz, B. Org. Sc, (technisch) und Prof. Dr. Dana M. Barry (wissenschaftlich).

Autoren der deutschen Deklaration: Prof. Dr. Jörn Hamann und Prof. Dr. Truly Busch

Die Erklärung für eine nachhaltige Zukunft der globalen Weltgemeinschaft 2011.

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1. Ecimovic, Timi

258479616



DEKLARATION - ERKLÄRUNG

"The World Thinkers' Gremium - Panel für die nachhaltige Zukunft der Menschheit "

Prof. Dr. Timi Ecimovic

Die Menschen auf der ganzen Welt sind gegen die Kultur der Gewalt und des Krieges. Sie sind für eine Kultur der Freundschaft, Solidarität, Toleranz und Frieden. (Mit der Entscheidung 52/13, wurde das Jahrzehnt von 2001 bis 2010 einstimmig als "Internationale Dekade für eine Kultur des Friedens und der Gewaltfreiheit gegenüber allen Kindern der Welt" von der Generalversammlung der Vereinten Nationen deklariert.

Am 15. August 2011 beschlossen das World Thinkers' Forum, Ansted University, Sir Prof. Dr.-Dur Roger Haw Boon Hong, Penang, Malaysia, SEM-Instituts für Klimawandel, Prof. Dr. Timi Ecimovic, Zg. Medosi, Korte, Slowenien, Prof. Dr. Dana Marie Barry (USA) und die Organisation für den Schutz von Rechten der Kinder, Hon. Ricaardoe Di Done, Montreal, Kanada, Botschafter Dato 'Dr. Ang Ban Siong (Malaysia), Professor Tang Shui Yuan, Vorsitzender der "1st International Conference on Protect the Earth and Ocean- über den Schutz der Erde und der Ozeane" in Xiamen, China, und Dr. Garfield Brown, Südafrika, die Gründung des Gremiums (Panels) wie folgt:

Innerhalb des World Thinkers' Forums wird ein offenes und neues - Panel namens: "The World Thinkers' Panel für die nachhaltige Zukunft der Menschheit" errichtet. Es wird durch die folgende Kürzel " WTP-SFM " gekennzeichnet und hat das Logo, das unten angezeigt ist.



Die Anschrift ist: Korte 124, SI 6310 Izola - Isola, Slowenien.

Eine lange Liste von Menschen guten Willens: Akademiker, Wissenschaftler, Politiker, Mitarbeiter, Verwaltungs-und Regierungsbeamte und viele andere unterstützen diese Erklärung. Unter ihnen sind Mitglieder der SEM-Instituts für Klimawandel, die Ansted Universität und ehrenhafte und andere Mitglieder des World Thinkers' Forum, etc.

Die theoretischen und praktischen Grundlagen für diese Erklärung kann man in vielen Werken zum Thema "Nachhaltige Entwicklung" und "Nachhaltige Zukunft der Menschheit"



finden. Die Trilogie, "Nachhaltige Zukunft der Menschheit", Ecimovics Werke und Werke vieler weiterer Wissenschaftler während des ersten Jahrzehnts des 21. Jahrhunderts konnten als theoretischer Hintergrund dienen. Entsprechende Arbeiten hierzu können unter folgendem Link gefunden werden: www.institut-climatechange.si

Mitglieder und Unterstützer der Erklärung sind beitragsfreie Mitglieder. Die UN, die nationalen Regierungen, internationale Konzerne, internationale Institutionen, nationale Institutionen, Bildungseinrichtungen und andere sind herzlichst eingeladen, bei der Arbeit für eine nachhaltige Zukunft der Menschheit mitzuwirken.

Die Erklärung gewährt Rechte und verlangt individuelle soziale Verantwortung von Mitgliedern der menschlichen Weltgemeinschaft : (7000000000 + Personen). Das Ziel ist es, die globale Nachhaltigkeit der globalen Weltgemeinschaft zu erreichen. Die globale Nachhaltigkeit ist ein Übergang von einer sozialen Methode der nachhaltigen Entwicklung in eine soziale Methode der nachhaltigen Zukunft der Gesellschaft. Die UN und andere Institutionen, insbesondere die UNEP und UNESCO, sind herzlichst eingeladen, für das gemeinsame Ziel zur Erhaltung der Zukunft der Menschheit mit uns zusammen zu arbeiten.

Unser individuelles Leben ist sehr kurz und dessen Wert und Bedeutung ist im Wesentlichen in der Tat, dass wir als integrale Bestandteile des "Human Project" zu betrachten sind. Wir müssen die Unterstützung des Kontinuums der Menschheit praktizieren, denn, was wir im Grunde sind, ist das menschliche Wesen, das untrennbar von dem Kontinuum existiert, einem Kontinuum, das unsere Nachkommen und künftige Generationen umfasst. Als Menschen sind wir verantwortlich für einander und für zukünftige Generationen.

"The World Thinkers" Gremium (Panel) für die nachhaltige Zukunft der Menschheit " bietet eine Plattform für Menschen (die an der Kunst, den wissenschaftlichen und kulturellen Aktivitäten und Projekten für die Friedensmission interessiert sind) sich zu treffen, sich auszutauschen und zusammen zu arbeiten. Das primäre Ziel der genannten Plattform ist es, ein Niveau von Verständnis und Toleranz zwischen den verschiedenen Völkern der Welt zu schaffen und zur Förderung und Erhaltung des Weltfriedens beizutragen. Wir heißen alle Einzelpersonen und Gruppen der Welt, unabhängig von ihrer Rasse, Geschlecht, Sprache und Religion bei uns willkommen. Die Arbeit von "The World Thinkers" Panel für die nachhaltige Zukunft der Menschheit " beruht auf der Achtung der Menschenrechte und der grundlegenden Freiheiten aller Völker der Welt. Dies bezieht sich direkt auf die aktive Beteiligung der UNESCO-Projekt "Culture of Peace"

Die Aufgabe des "The World Thinkers" Panels für die nachhaltige Zukunft der Menschheit " ist es, ein Forum für alle nicht-staatlichen Institutionen, Ministerien, Behörden, wissenschaftlichen und kulturellen Organisationen sowie Einrichtungen, diverse Organisationen, Museen, Universitäten, Stiftungen, Gewerkschaften, Verbände, Wirtschaftsverbände und andere Einrichtungen einzurichten. Es ist auch geeignet für die einzelnen Personen, die praktisch, organisatorisch und wissenschaftlich bei der Förderung von kulturellen Aktivitäten, Volkskunst, Kulturerbe und wissenschaftlichen Aktivitäten engagiert sind.

Neben der Arbeitsordnung und den Aktivitäten unserer weltweiten Organisation für die praktische, organisatorische und vor allem wissenschaftliche Arbeit für die Kultur, müssen



wir auch eine sehr wichtige, soziale, humanistische und kulturell-politische Ordnung befolgen. Zahlreiche Kollegen von uns haben viel davon gelernt, ein Mitglied des **"The World Thinkers" Panels für die nachhaltige Zukunft der Menschheit**" geworden zu sein.

Die Erklärung gewährt Rechte und verlangt individuelle soziale Verantwortung von Mitgliedern der menschlichen Weltgemeinschaft : (7000000000 + Personen). Das Ziel ist es, globale Nachhaltigkeit der globalen Weltgemeinschaft zu erreichen. Die globale Nachhaltigkeit ist ein Übergang von einer sozialen Methode der nachhaltigen Entwicklung in eine soziale Methode der nachhaltigen Zukunft der Gesellschaft.

Die UN und andere Institutionen, insbesondere die UNEP und UNESCO, sind herzlich eingeladen, für das gemeinsame Ziel der Erhaltung der Zukunft der Menschheit zusammen zu arbeiten. Diese Erklärung wird auch weitere Teile der Welt bald erreichen.

Wir glauben, alle Mitglieder der globalen Gemeinschaft der Menschheit haben die Verantwortung zu helfen, wenn das nötig ist. Viele bekannte Stiftungen für Kultur, Kunst und wissenschaftliche Einrichtungen (auf lokaler und internationaler Ebene) werden die Entwicklung von gemeinsamen Interessen unterstützen.

Wir sind überzeugt, dass das "The World Thinkers" Panel für die nachhaltige Zukunft der Menschheit " nicht nur zur Erreichung und Ausübung dieser Rechte beitragen wird, sondern dass der Multikulturalismus auch eine wichtige Rolle bei der Lösung einiger Probleme in der modernen Gesellschaft spielen wird.

Die Gründungsmitglieder von "The World Thinkers" Panels für die nachhaltige Zukunft der Menschheit "haben die folgenden Kategorien für die Einrichtung des" The World Thinker-Gremiums für die nachhaltige Zukunft der Menschheit " festgelegt. Diese Kategorien (aufgelistet und weiter unten beschrieben) sind für das Panel wichtig, um seine Anerkennung auf internationaler Ebene zu erreichen.

Kategorien:

- 1. Merkmale der traditionellen Kultur**
- 2. Tugenden der traditionellen Kultur in einer modernen Gesellschaft**
- 3. Die traditionelle Kultur und die kulturelle Vielfalt**
- 4. Die traditionelle Kultur und die Rechte auf Kultur**
- 5. Traditionelle Kultur und Multikulturalismus**
- 6. Die Pläne für die Förderung der traditionellen Kultur durch systematische Forschung der traditionellen Kultur, Systematisierung des Austausches von traditioneller Kultur und der regionalen Zusammenarbeit, regelmäßige Durchführung eines traditionellen Kultur-bezogenen Forums und Entwicklung der Kulturindustrie, die auf traditioneller Kultur beruht.**



1. Merkmale der traditionellen Kultur

Eine traditionelle Kultur ist ein Weg und System des Lebens, das von einem Volk seit Generationen praktiziert wird. Sie stellt eine umweltfreundliche Kultur, in der Menschen eng miteinander und relativ wenig voneinander entfremdet mit der Natur koexistieren, wobei die geistige Kultur mehr als die materielle verfolgt wird.

2. Tugenden der traditionellen Kultur in einer modernen Gesellschaft

Seit dem Aufkommen der Modernisierung und Industrialisierung wird unsere moderne Gesellschaft mit einer Reihe von Hindernissen und Problemen, wie dem Abbau von Ökosystemen durch wahllose Eroberungen der Natur, schwere Naturkatastrophen, destruktiver Wettbewerb auf den Weltmärkten, unausgewogene Verteilung von Wohlstand, verbreitete Entfremdung des Menschen, Bindung an materieller Werte auf Kosten der geistigen Werte, sodass es sehr schwierig wird ein menschenwürdiges Leben führen können. In diesem Zusammenhang ist die traditionelle Kultur von großem Nutzen für die Lösung solcher Probleme in einer modernen Gesellschaft. Insbesondere denken die konfuzianischen Kulturen in Ostasien, dass "Pietät" und "Respekt" die Grundwerte darstellen und von großer Bedeutung und Verdienst sind, Misstrauen und Feindschaft zwischen den Generationen zu beseitigen und zu helfen, die Würde des Menschen zu schützen und zu retten.

3. Die traditionelle Kultur und die kulturelle Vielfalt

Die traditionelle Kultur ist das Ergebnis von Kommunikation und Interaktion zwischen Menschen, die sich selbst an geografische und ökologische Gegebenheiten angepasst haben und die am besten, die individuelle Identität und Einzigartigkeit der Nationen und Regionen repräsentieren. Es kann daher gesagt werden, dass die traditionelle Kultur die Vielfalt der Welt- und Regionalkultur untermalt.

4. Die traditionelle Kultur und die Rechte zur Kultur

Alle Bürger einer Nation sind berechtigt, ein politisches und soziales Leben, sowie ein Kulturleben zu haben. Sie sollten ihre Rechte wahrnehmen, die Freiheit auszuüben die vergangene als auch die gegenwärtige Kultur zu akzeptieren.. In der heutigen Zeit, in der die traditionelle Kultur mit der Vergangenheit identifiziert wird, entspricht das nicht der allgemeinen Auffassung, sodass es schwierig wird für die Menschen, sie zu schätzen. Um ihre kulturellen Bedürfnisse zu befriedigen, sollte Kulturpolitik so verstanden und geübt werden, dass die Menschen den Zugang zur traditionellen Kultur überall und jederzeit haben.

5. Traditionelle Kultur und Multikulturalismus

Unsere Kontakte und Interaktionen mit anderen Kulturen können uns ein besseres Verständnis für andere Kulturen verleihen. Daher müssen wir ein besseres Wissen und Verständnis für verschiedene Regionen und ihre Völker haben, wobei eine weitere Förderung dieses Ziels in



traditioneller Kultur liegen und vorzugsweise auf ihr beruhen sollte. Um das zu erreichen, muss mehr Wert auf die traditionelle Kultur und Kunst gelegt werden, sodass die bodenständige Gesinnung einer Region bewahrt bleibt.

6. Die Pläne für die Förderung der traditionellen Kultur

Wie oben dargestellt, hat die traditionelle Kultur eine wichtige Bedeutung und für ihre Erhaltung und Förderung werden einige Pläne im Folgenden vorgeschlagen. Es wird angeregt, dass Regierungen, private Gruppen und Gemeinden gemeinsame Anstrengungen unternehmen, um diese Ziele zu verwirklichen.

(I) Systematisierung des Austausches von traditioneller Kultur und regionaler Zusammenarbeit.

Der Austausch von traditioneller Kultur hat eine große Bedeutung für die Förderung von kultureller Vielfalt. Bis heute geschieht der Austausch unsystematisch und zufällig, und den Menschen wird es nicht leicht gemacht, einen einfachen Zugang zu anderen traditionellen Kulturen zu bekommen. Um es einer Gemeinde zu ermöglichen, die Ausübung ihrer kulturellen Rechte wahrzunehmen und irgendeine andere traditionelle Kultur zu genießen, sollten Austauschmöglichkeiten und regionale Kooperation auch institutionell gesichert werden. Regierungen, private Gruppen und Gemeinschaften sollten darauf viel mehr achten.

(II) Regelmäßige Durchführung eines traditionellen Kultur-bezogenen Forums.

Das Forum sollte regelmäßig stattfinden, um das Verständnis der traditionellen Kulturen auf allen Gebieten zu verbessern, um einen Beitrag zum Frieden der Menschheit und der Welt insgesamt zu leisten, um die Erhaltung der Vielfalt der Kulturen der Welt zu bekräftigen, und auf dieser Weise den Multikulturalismus annehmen und den Menschen und der Nation die Bedeutung der traditionellen Kultur zu verdeutlichen.

(III) Entwicklung einer Kulturindustrie auf Grundlage der traditionellen Kultur.

Für eine traditionelle Kultur nachhaltig zu sein und im modernen Leben zu bestehen, sollte eine eigene begünstigte Wettbewerbsfähigkeit gewährleistet sein und eng mit dem Leben einer Gemeinschaft verbunden sein. Es ist auch erforderlich, dass die Kulturwirtschaft wie Volkskunst und Kunsthandwerk mit traditionellem Kulturgut und Werkzeug entwickelt werden sollte. Die Kulturindustrie beeinflusst modernes Leben, und die traditionelle Kultur, gänzlich getrennt von anderen modernen Kulturgütern, sollte daher dazu beitragen, die Befriedigung der kulturellen Bedürfnisse der Gesellschaft zu sichern.

Diese Erklärung ist viel mehr fundamental als wäre sie eine bloße, professionelle Produktion. Sie spiegelt den gegenwärtig gefährdeten Status unserer globalen Gemeinschaft der Menschheit wider und deutet auf die absolute Notwendigkeit für eine bessere Zukunft durch die globale ökologische Nachhaltigkeit und besseres Wissen hin. Die Erklärung sollte der Anfang des Weges hin zu einer wirklich nachhaltigen Zukunft der Menschheit, und zur Harmonie aller Menschen, die in den Realitäten der Biosphäre des Planeten Erde leben, sein.



Das sollte unser Beitrag zum Leben unserer Nachkommen sein. Die Vereinten Nationen und die nationalen Regierungen müssen von der Gegenwart abkommen und an den notwendigen Veränderungen aktiv mitarbeiten, um die Zukunft der Menschheit, nachhaltig zu sichern. Wir brauchen planetare Perspektiven, Planeten-Führung und planetarische Werte.

Unsere heutige Zeit muss mit aktiver Arbeit für eine nachhaltige Zukunft bereichert werden. Wir brauchen auch eine fähige Führung für die globale Weltgemeinschaft unter Voraussetzung der individuellen und kollektiven Sozialverantwortung. Wir müssen die genaue wissenschaftliche Kenntnis der Natur-und Geisteswissenschaften unterstützen und Achtung, Frieden, Moral und Weisheit fordern und fördern.

Ich möchte gern die weltweite Förderung von Ideen aus dieser Erklärung und eine nachhaltige Zukunft der Menschheit sehen.

Prof. Dr. Timi Ecimovic



“Panel Mundial de Pensadores sobre el Futuro Sostenible de la Humanidad”

3.4. DECLARACIÓN



En
“The Xiamen International Convention Center”, Xiamen
Provincia de Fujian, China,

El
25 de Setiembre del 2011



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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,

Co-author in Spanish Declaration Prof. Dr. Fidel Gutierrez Vivanco

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

The Declaration for sustainable future of global humankind community 2011.

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ISBN 978-961-93136-3-3 (pdf)

1. Ecimovic, Timi

258483384



DECLARACIÓN

del

» Panel Mundial de Pensadores sobre el Futuro Sostenible de la Humanidad «

Los pueblos del mundo están en contra de la cultura de violencia y de la guerra. Ellos son de una cultura de amistad, solidaridad, tolerancia y paz. (Por una decisión de 52/13, la década del 2001 a 2010 fue declarado por la Asamblea General de las Naciones, por unanimidad, “El Decenio Internacional por una Cultura de Paz y no Violencia para todos los niños del mundo”).

Por: Prof. Dr. Timi Ecimovic

El 15 de Agosto del 2011 el Foro Mundial de Pensadores, La Universidad de Ansted, el Sr Prof. Dr. Major Roger Haw Boon Hong, Penang, Malaysia, el SEM Instituto para el Cambio Climático, el Prof. Dr. Timi Ecimovic, Zg. Medosi, Korte, Slovenia, la Prof. Dra. Dana Marie Barry (USA) y la Organización para la Protección de los Derechos de la Niñez, Hon. Ricaardoe Di Done, Montreal, Canada, el Embajador Dato’ Dr. Ang Ban Siong (Malaysia), Professor Tang Shui Yuan, Presidente de la "1ª Conferencia Internacional sobre la Protección de la Tierra y el Mar" en Xiamen, China, y el Dr. Garfield Brown, Sudáfrica, propusieron la fundación del panel de la siguiente manera:

Dentro del Foro Mundial de Pensadores se abrió un nuevo panel de trabajo denominado: “Panel Mundial de Pensadores sobre el Futuro Sostenible de la Humanidad ” Para abreviar, se representa por las siguientes siglas "WPT-SFH" y tiene el símbolo que se muestra a continuación.



Su dirección es : Korte 124, SI 6310 Izola – Isola, Slovenia.

Una amplia lista de personas de buena voluntad, académicos, científicos, políticos, trabajadores, administrativos y funcionarios del gobierno, y muchos otras apoyan esta



Declaración. Entre ellos se encuentran miembros del SEM Instituto para el Cambio Climático, la familia de la Universidad de Ansted, y los honorables miembros del “Foro Mundial de Pensadores”, etc.

Los antecedentes teóricos y prácticos de la presente Declaración se puede encontrar en muchas obras sobre "Desarrollo Sostenible" y "Futuro sostenible de la humanidad.". La trilogía, "El futuro sostenible de la humanidad", Ecimovic, y muchos otros trabajos científicos de la primera década del siglo XXI sirven de base teórica. Se puede ver en el siguiente enlace. www.institut-climatechange.si

Los miembros y colaboradores de la Declaración están libres de cargos. Las Naciones Unidas, los gobiernos nacionales, las corporaciones internacionales, las instituciones internacionales, las instituciones nacionales, las instituciones educativas y otras, están invitados a cooperar en este trabajo para el futuro sostenible de la humanidad.

La Declaración otorga derecho, y pide responsabilidad individual y social a los miembros de la comunidad humana mundial: (7000000000+ individuos) El objetivo es alcanzar la sostenibilidad global de la comunidad humana mundial. La sostenibilidad mundial es el tránsito del desarrollo de la sociedad técnica a un futuro sostenible. La ONU y sus agencias, especialmente la UNEP y la UNESCO, están invitados a cooperar en el objetivo común de mantener el futuro de la humanidad.

Nuestra vida individual es muy corta, y su valor y significado tiene una unidad sustancial en el hecho de que somos parte integral del "proyecto humano". Debemos apoyar la continuidad de la humanidad, porque somos fundamentalmente seres humanos inseparables de esta continuidad, una continuidad que incluye a nuestros descendientes y las futuras generaciones. Como seres humanos somos responsables unos de otros y de las futuras generaciones.

El “Panel Mundial de Pensadores sobre el Futuro Sostenible de la Humanidad” constituye una plataforma para las personas (interesadas en las artes, las actividades científicas, culturales y proyectos de misión de paz) para reunirse y trabajar juntos. El objetivo principal de dicha plataforma es crear un nivel de comprensión y tolerancia entre los pueblos del mundo y contribuir a la promoción y el mantenimiento de la paz mundial. Les damos la bienvenida a todos las personas y grupos sociales de todo el mundo sin distinción de raza, sexo, idioma o religión. El trabajo del “Panel Mundial de Pensadores sobre el Futuro Sostenible de la Humanidad” se basa en el respeto de los derechos humanos y las libertades fundamentales de todos los pueblos del mundo. Esto tiene una relación directa con la participación activa del proyecto de "Cultura de Paz" de la UNESCO.

La tarea del “Panel Mundial de Pensadores sobre el Futuro Sostenible de la Humanidad” es servir de foro para todas las instituciones no gubernamentales, ministerios, oficinas públicas, organizaciones científicas y culturales, institutos, así como diversas organizaciones, museos, universidades, fundaciones, sindicatos, asociaciones, organizaciones empresariales y otros organismos. También es para las personas que están en las prácticas organizativas y científicas dedicadas a promover actividades culturales, como el arte popular, patrimonio cultural y actividades científicas.

Además del orden de trabajo y de las actividades de nuestra organización mundial para la práctica y organización, y el trabajo científico por la cultura, también tenemos que cumplir



con una muy importante orden social, humanística, y político-cultural. Muchos de nosotros hemos aprendido y crecido a partir de ser un nuevo miembro del “Panel Mundial de Pensadores sobre el Futuro Sostenible de la Humanidad”.

La Declaración otorga derecho, y pide responsabilidad individual y social a los miembros de la comunidad humana mundial: 7 mil millones personas. El objetivo es alcanzar la sostenibilidad global de la comunidad humana mundial. La sostenibilidad global es una transición del desarrollo técnico sostenible de la sociedad actual a un desarrollo técnico sostenible de la sociedad futura. Las Naciones Unidas y las agencias, especialmente la UNEP y la UNESCO son bienvenidos a cooperar por el objetivo común de sostener el futuro de la humanidad. Esta declaración seguirá en otras partes del mundo. Sin embargo, Xiamen, China, es el lugar de la primera declaración.

Creemos que todos los miembros de la comunidad mundial tienen la responsabilidad de ayudar cuando sea necesario. Muchas fundaciones de subvención a la Cultura, las Artes y las instituciones científicas (de nivel local e internacional) han de dar apoyo al desarrollo de los intereses comunes.

Creemos que el “Panel Mundial de Pensadores sobre el Futuro Sostenible de la Humanidad” no sólo contribuye a la consecución y el ejercicio de estos derechos, sino que el multiculturalismo juega un rol en la solución de algunos de los problemas en la sociedad moderna.

El grupo fundador del “Panel Mundial de Pensadores sobre el Futuro Sostenible de la Humanidad” ha establecido las siguientes categorías para realizar el “Panel Mundial de Pensadores sobre el Futuro Sostenible de la Humanidad”. Estas categorías (que se enumeran y describen a continuación) son importantes para el grupo para lograr su reconocimiento a nivel internacional.

Categorías

- 1. Características de la cultura tradicional.**
- 2. Virtudes de una cultura tradicional en una sociedad moderna.**
- 3. La cultura tradicional y la diversidad cultural.**
- 4. La cultura tradicional y los derechos a la cultura.**
- 5. La cultura tradicional y el multiculturalismo.**
- 6. Los planes para la promoción de la cultura tradicional a través del estudio sistemático permanente de la cultura tradicional, la sistematización del intercambio de la cultura tradicional y la cooperación regional, realización periódica de un foro relacionada a la cultura y el desarrollo de la industria cultural basada en la cultura tradicional.**



1. Las características de la cultura tradicional.

La cultura tradicional es una forma y un sistema de vida que practica un pueblo por generaciones, y le caracteriza una cultura de integración ecológica donde los humanos conviven con la naturaleza, son menos enajenadas que los demás, y donde la cultura espiritual que se persigue es superior a lo material.

2. Virtudes de una cultura tradicional en una sociedad moderna.

Desde el advenimiento de la modernización y la industrialización, nuestra sociedad moderna se ha enfrentado a una serie de obstáculos y problemas, tales como la destrucción de los ecosistemas debido a la explotación indiscriminada de la naturaleza, los grandes desastres naturales, la competencia degollante en los mercados mundiales, la distribución desigual de la riqueza, la alienación generalizada del hombre, el apego a los valores materiales a costa de los valores espirituales, los cuales hacen muy difícil conservar la vida humana. En este contexto, la cultura tradicional es de gran utilidad para resolver estos problemas en una sociedad moderna. En particular, las culturas Confucianas de Asia Oriental tienen un alto concepto de "piedad filial" y "respeto" que son valores fundamentales, tienen el gran valor y el mérito de eliminar la desconfianza y enemistad entre sus generaciones y de ayudar a recuperar la dignidad de los seres humanos.

3. La cultura tradicional y la diversidad cultural.

La cultura tradicional es el resultado de la comunicación y la interacción entre el ser humano y su medio ambiente geográfico y ecológico, esta adaptación individual es la mejor representación de la identidad individual y de la singularidad de las naciones y regiones. Por lo tanto, se puede decir que la cultura tradicional subyace en la diversidad de las culturas regionales y mundiales.

4. La cultura tradicional y los derechos a la cultura.

Los integrantes de una nación tienen derecho a una vida política y social, así como a una vida cultural. Tienen derecho a ejercer la libertad para aceptar la cultura del pasado y la actual. En la actualidad, la cultura tradicional al identificarse con el pasado deja de ser parte de la corriente principal, por lo tanto, tiene dificultad para ser apreciado por la gente. Para superar este problema las políticas culturales deben facilitar los medios de acceso a la cultura tradicional en todo lugar y tiempo.

5. La cultura tradicional y el multiculturalismo.

Nuestra interacción y contacto con otras culturas enriquecen nuestra comprensión y experiencia intercultural. Así, aumenta nuestra comprensión de las diferentes regiones y pueblos, además, reforzamos la preferencia por la cultura tradicional. Es necesario poner



mayor énfasis en la cultura tradicional, especialmente en las artes para conservar el espíritu indígena de una región.

6. Planes para la promoción de la cultura tradicional

La cultura tradicional tiene una importancia significativa como se muestra arriba, y para su conservación y promoción se propone algunos planes a continuación.

(I) Sistematización del intercambio de la cultura tradicional y la cooperación regional.

El intercambio de la cultura tradicional tiene un valor en la promoción del multiculturalismo. Hasta hoy, los intercambios se han hecho de manera no sistemática y al azar, probablemente, no permitiendo a la gente tener acceso a otras culturas tradicionales. Para que una comunidad pueda ejercer sus derechos con igualdad cultural y disfrutar de otras culturas tradicionales, debe garantizarse institucionalmente mayores intercambios culturales y cooperaciones regionales. Los gobiernos, las organizaciones privadas y las comunidades deben prestar atención a este punto.

(II) Realización periódica de un foro relacionado a la cultura tradicional.

El foro debe celebrarse con regularidad para fortalecer la comprensión de las culturas tradicionales en áreas como la contribución a la paz mundial, así como la conservación de la diversidad cultural en todo el mundo, aceptando así el multiculturalismo y permitiendo que las naciones y las comunidades tomen conciencia de la importancia de la cultura tradicional.

(III) Desarrollo de una industria cultural basada en la cultura tradicional.

Para que una cultura tradicional sea sostenible y viva en la vida moderna, se debe garantizar que su ventaja competitiva esté estrechamente vinculada a la vida de la comunidad. También se requiere que la industria cultural como el arte folclórico y artesanal debe desarrollarse con los bienes culturales tradicionales. La industria cultural afecta a la vida moderna, por tanto, la cultura tradicional, separada de otros bienes culturales modernos, debe ser hecha para contribuir a la satisfacción de las demandas culturales de la comunidad.

Esta Declaración es más importante que una mera producción profesional. Refleja la situación actual en peligro de extinción de la comunidad global de la especie humana, y la absoluta necesidad de un mañana mejor caracterizado por la sostenibilidad del medio ambiente mundial y el conocimiento. La Declaración es el principio del camino hacia un futuro verdaderamente sostenible de la humanidad, y de la armonía de la vida humana dentro de la biosfera del planeta Tierra. Esta es nuestra contribución a la vida de las futuras generaciones. La ONU y los gobiernos nacionales han de trascender el presente, y cooperar en los cambios necesarios para la conservación de la humanidad. Necesitamos una perspectiva planetaria, un liderazgo planetario, y valores universales.



Nuestro período de tiempo presente tiene que ser enriquecido con el trabajo activo por un futuro sostenible. También necesitamos expertos globales, líderes para la humanidad, bajo las condiciones de responsabilidad individual, social y humana. Debemos apoyar el conocimiento científico de la naturaleza y de las ciencias humanas, así como apoyar y promover el respeto, la paz, la moral y la sabiduría.

Anhelo ver la promoción global de las ideas de esta Declaración y un futuro sostenible de la humanidad.

Prof. Dr. Timi Ecimovic



3.5. هيئة مفكري العالم " نحو مستقبل بشري متآزر ومستديم "

إعلان

في

مركز تشايمين الدولي للمؤتمرات، تشايمين

مقاطعة فوجيان، الصين

في

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هيئة "مفكري العالم" نحو مستقبل بشري متآزر ومستديم



الناس في جميع أنحاء العالم ضد ثقافة العنف والحرب. وهم مع ثقافة الصداقة والتضامن والتسامح والسلام. و(حسب القرار 13/52 من العقد 2001 حتى 2010 نودي بالإجماع " عقد عالمي لثقافة السلام ولا للعنف ضد أطفال العالم" وهذا كان صادر عن المجلس العام للأمم المتحدة)

By: Prof. Dr. Timi Ecimovic
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 Organisation 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:

إن منتدى مفكري العالم عبارة عن هيئة عاملة مفتوحة تسمى "هيئة مفكري العالم لمستقبل بشري متآزر ومستديم" وهي تحمل الاختصار التالي "WTP-SFH"
إن عدد كبير من أصحاب الإرادة الطيبة من الأكاديميون والعلماء والسياسيون والعمال ومسؤولون حكوميون والعديد ممن يؤيدون هذا التصريح ومن بينهم أعضاء لجنة مفكري العالم. إن الخلفية النظرية والعلمية لهذا البيان توجد في العديد من أعمال "التنمية المستدامة" والمستقبل البشري المتآزر" حيث عملت هذه المؤسسات والعلماء على خدمة الجانب النظري لهذا البيان في القرن الواحد والعشرون ويمكن مشاهدة هذا من خلال الرابط التالي:
www.institut-climatechange.si

إن أعضاء ومؤيدو هذا البيان لا يتقاضون أجرا إن كلا من الأمم المتحدة، الحكومات الوطنية، التعاون الدولي، المعاهد الدولية والوطنية ومعاهد التعليم وأخري كلها مدعوة للعمل في هيئة "مفكري العالم"

إن هذا البيان يعطي حقوق ويتطلب مسؤوليات اجتماعية وشخصية، إن عدد أعضاء المجتمع العالمي الإنساني "70000000000 شخص"



إن الهدف هو الوصول إلى دعم عالمي للمجتمع الإنساني العالمي والدعم العالمي هو تحول من أساليب التنمية الاجتماعية الداعمة إلى الأساليب المجتمعية المستقبلية الداعمة، الأمم المتحدة والهيئات خصوصا UNEP هي مدعوة للتعاون للهدف العام.

إن حياتنا الشخصية قصيرة وقيمتها ومعناها توجد التآزر وفي الحقيقة أننا جزء أساسي "في المشروع الإنساني" ويجب إن تؤيد استمرارية الجنس البشري وهذا السبب أننا بشكل أساسي بشر لا ننفصل عن الاستمرارية، استمرارية تشمل سالتنا وأجيالنا المستقبلية وكبشر نحن مسئولون عن بعضنا البعض وعن مستقبل أجيالنا.

إن هيئة مفكري العالم، نحو مستقبل بشري متآزر ومتماسك تزود بمنصة أو منبر للأشخاص المهتمين ب (الفنون، النشاطات العلمية والثقافية ومشاريع السلام) ليتقابلوا ويعملوا سويا، إن الهدف الأساسي لهذا المنبر هو خلق مستوى من الفهم والتسامح بين الأمم المختلفة وان تساهم في دعم السلام العالمي. ونحن فحسب بجميع الأشخاص والمجموعات بغض النظر عن العرق والجنس واللغة والدين.

إن عمل هيئة مفكري العالم نحو مستقبل بشري متآزر ومستديم مبنية على احترام حقوق الإنسان والحريات الأساسية لجميع الناس في العالم وهذا مرتبط مباشرة مع الحضور النشط لمشروع "اليونسكو" ثقافة السلام

إن هيئة مفكري العالم نحو مستقبل بشري متآزر ومستديم هي منتدى لجميع المعاهد الغير حكومية والوزارات، والمنظمات الثقافية والعلمية، المنظمات والجمعيات. وهي أيضا للأشخاص الذين يغرزون النشاطات الثقافية العلمية والفنون الشعبية، والي جانب نظام العمل والنشاطات العالمية للمنظمة وفوق كل العمل العلمي الثقافي، علينا نحن إن نقابل نظام سياسي ثقافي أنساني اجتماعي، إن العديد منا تعلم وتربي كعضو في "هيئة مفكري العالم لمستقبل بشري متآزر ومستديم"

إن الاستدامة للمجتمع البشري العالمي هي عبارة عن عملية التحول من طريقة تقنية التنمية المجتمعية لتحقيق الاستدامة إلى طريقة تقنية للمستقبل المجتمعي لتحقيق الاستدامة والتآزر. إن الأمم المتحدة (UN) والوكالات الدولية وخاصة (UNE) واليونسكو (UNESCO)



ترحب بالتعاون إلى هدف عام هو دعم مستقبل الجنس البشري. وهذه التنمية ستستمر إلى مناطق أخرى من العالم. حيث كانت تشايمين منطقة الإعلان الأول.

نحن نعتقد إن المساعدة هي مسؤولية كل فرد عندما تحتاجها العديد من المؤسسات الكبيرة مثل المؤسسات الثقافية والتقنية والعلمية (سواء على المستوى المحلي أو العالمي) سوف تقدم الدعم للتنمية المصالح العامة.

نعتقد إن هيئة مفكري العالم لدعم مستقبل الجنس البشري لا تساهم فقط في التحصيل والتدريب على هذه الحقوق ولكن أيضا إن مفهوم (الثقافات المتعددة) يلعب دورا في حل بعض المشاكل في المجتمع الحديث، إن تأسيس هيئة مفكري العالم للتنمية الجنس البشري قد أسست تصنيفات لعمل مفكري العالم وهذه التصنيفات (مدونة بالأسفل حسب الوصف) مهمة جدا للهيئة لتحقيق إدراكها على المستوى العالمي.

التصنيفات:

1- خصائص الثقافة التقليدية.

2- أخلاقيات الثقافة التقليدية في المجتمعات الحديثة.

3- الثقافة التقليدية والنوع الثقافي.

4- الثقافة التقليدية والحقوق الثقافية.

5- الثقافة التقليدية والتعدد الثقافي.

هناك خطط لترقية الثقافة التقليدية من خلال دراسة منظمة للثقافة التقليدية والتبادل المنظم بين الثقافة التقليدية والهيئات الإقليمية والاتصال المنتظم بين الأندية التابعة للثقافة التقليدية وبين التنمية الثقافية الصناعية التي أقيمت على أساس الثقافة التقليدية.

1- خصائص الثقافة التقليدية:

الثقافة التقليدية هي طريقة أو نظام حياة يمارسها الناس لعدة أجيال. للثقافة التقليدية ملامح تتجلى فيها الصداقة الإنسانية حيث يتعامل الإنسان مع الوجود ومع الطبيعة حيث يكون الفرد أقل غربة عند الآخرين وعندما تتجلى الثقافة الروحانية أكثر من الثقافة المادية.

2- أخلاقيات الثقافة التقليدية في المجتمعات الحديثة:



منذ ظهور مفهوم التحديث أو التصنيع قد واجه مجتمعا الحديث عددا من العقبات والمشاكل مثل تحطيم النظام البيئي بسبب السيطرة الجائرة بدون تمييز على الطبيعة فحدثت كوارث طبيعية خطيرة ووجود التنافس في الأسواق العالمية في توزيع الثروة بشكل غير متوازن وانتشار الإحساس بالغربة والاتساق إلي القيم المادية على حساب القيم الروحانية وأصبح صعبا جدا قيادة حياة الإنسان وفي هذا السياق فان للثقافة التقليدية استخدام كبير لحل مشكلات المجتمع الحديث وعلى وجه الخصوص فان الثقافة الكونفوشيوسية في شرق آسيا تعتقد اعتقادا كبيرا بالتقوى وطاعة الأبناء والاحترام التي هي محور القيم والتي هي ذات جدارة وأهمية عظيمة لإزالة عدم الثقة والعدا بين الأجيال والتي تساعد على إحياء غوه وكرامة الإنسانية.

3- الثقافة التقليدية والتنوع الثقافي:

الثقافة التقليدية هي نتاج التواصل والتفاعل بين الأجناس البشرية الذين دفعوا أنفسهم إلي التكيف في البيئة الجغرافية والمنطق البيئي أفضل ما يمكن قوله إن الثقافة التقليدية تحدد التنوع في العالم وتحدد الثقافات الإقليمية.

4- الثقافة التقليدية والحقوق الثقافية:

تعتمد مقومات أي أمة على حياتها الاجتماعية والسياسية والثقافية. ويجب إن يكون لديها الحقوق لممارسة الحرية وقبول ثقافة الحاضر والماضي. إن الثقافة التقليدية في الوقت الحاضر لا تتلاءم مع ثقافة الماضي والاتجاه السائد، ولذلك فإنها لا تحظى بالترحيب والتقدير والاحترام. ولكي يتم تلبية الاحتياجات الثقافية ينبغي إن يتم تحديد وممارسة السياسات الثقافية كي تحظى الثقافة التقليدية بحرية الوصول إليها في أي مكان وأي وقت.

5- الثقافة التقليدية وتعدد الثقافات:

إن اتصالنا وتفاعلنا بثقافات الأمم المختلفة يمكننا من فهم ثقافات هذه الأمم. وبالتالي فإننا نتوصل إلي فهم الأديان المختلفة وشعوبها والمساعدة في الوصول وبلوغ الهدف يعتمد على الثقافة التقليدية.

6- خطط لتعزيز الثقافة التقليدية:



إن للثقافة التقليدية أهمية ذات معني كما أسلفنا ولصيانتها وتعزيزها فقد اقترحنا بعض الخطط أدناه. ومن الموصي به بشدة إن تقوم الحكومات والمجتمع وعامة الناس بالتعاون وبذل الجهد لتحقيق ذلك:

1-تنظيم تبادل الثقافة التقليدية والتعاون الإقليمي: إن تبادل الثقافة التقليدية له قيمة في تعزيز تعدد الثقافات لقد تم تبادل الثقافات التقليدية حتى يومنا هذا بطريقة عشوائية غير نظامية وهذا لم يمكن الناس من حرية الوصول إلي الثقافات التقليدية الأخرى. ولكي يمارس المجتمع حقوقه الثقافية بصورة متساوية فأنه يجب التأكيد دستوريا على زيادة التبادل والتعاون الإقليمي. ويجب على الحكومات والمجتمعات وعامة الناس إن يولوه اهتماما لهذا الأمر.

2- الإدارة المنظمة للمنتدى المتعلق بالثقافة التقليدية: يجب انعقاد المنتدى بشكل دوري لتعزيز فهم الثقافات التقليدية في المناطق، للإسهام والوصول إلي السلام العالمي ولحفظ تنوع الثقافات عالمية الانتشار وبالتالي قبول تعدد الثقافات كي تنهض الأمة والمجتمع وتدرك أهمية الثقافة التقليدية.

3- تطور الصناعة الثقافية على أساس الثقافة التقليدية: لتكون الثقافة التقليدية متماسكة وحيوية في الحياة الحديثة، يجب إن يسان فيها روح التنافس والمفيدوان تتماسك بحياة المجتمع، ومن المتطلبات أيضا إن يتم تطوير صناعة الثقافة مثل الفن الشعبي والفن الخزفي مع أصول الثقافة التقليدية. إن صناعة الثقافة تؤثر على الحياة الحديثة وبذلك فإن الثقافة التقليدية التي تنفصل عن أصول الثقافات الأخرى يجب إن تساهم تلبية متطلبات ثقافة المجتمع.

هذا التصريح (الأعلام) جوهر أكثر من الإنتاج المهني. أنه يعكس الوضع الحالي المحفوف بالأخطار لمجتمعنا العالمي والحاجة ماسة لمستقبل أفضل متسم بالمعرفة والتعزيز البيئي العالمي يجب إن يكون هذا الإعلان (التصريح) بداية للطريق نحو مستقبل متماسك حقا للجنس البشري وانسجام الحياة البشرية ضمن حقائق المحيط الحيوي لكوكب الأرض. ويجب إن يكون هذا مساهمة نحو حياة أجيالنا القادمة يجب على الأمم المتحدة والحكومات القومية إن يتسموا ويتعاونوا لتحقيق متطلبات البشرية وتعزيز مستقبلها. نحن بحاجة إلي منظور كوكبي وسيادة كوكبية وقيم كوكبية.



يجب إن يكون وقتنا الحاضر غنيا بالعمل الفعال نحو مستقبل متماسك وقوي ونحن أيضا بحاجة إلي قيادة مجتمع بشري عالمي تحت شروط مسئولية اجتماعية جماعية وفردية. ويجب علينا إن ندعم علوم الطبيعة والعلوم الإنسانية العلمية الدقيقة. وعلينا أيضا إن ندعم ونعزز الاحترام والسلام والأخلاق والحكمة.

أتمني إن أري التعزيز والوقي العالمي للأفكار ومستقبلا بشريا قويا ومتماسكا من هذا الإعلان.

الأستاذ الدكتور: تيمي اكموفيك.