



Prof. dr., dr. h. c. Timi Ećimović
Prof Dr, Dr h c Timi Ecimovic



**Univerzalna vzgoja in izobraževanje in Filozofija trajnostne
sonaravne prihodnosti Slovenk in Slovencev**

The Philosophy of the Sustainable Future of Humankind

Znanstvena spletna komunikacija v slovenščini
Digital scientific book in English

Zg. Medoši, Korte, Izola, september 2016

Up. Medosi, Koprte, Izola, Slovenia, EU, September 2016



Avtor: prof. dr., dr. h. c. Timi Ećimović, Zgornji Medoš, Korte 124., Si – 6310 Izola – Isola, el. pošta: timi.ecimovic@bocosoft.com in domača stran: www.institut-climatechange.si **The author:** Prof Dr, Dr h c Timi Ecimovic, Korte 124., SI – 6310 Izola, Slovenia, EU, el. mail: timi.ecimovic@bocosoft.com and home page: www.institut-climatechange.si

Naslov: »Univerzalna vzgoja in izobraževanje in Filozofija trajnostne sonaravne prihodnosti Slovenk in Slovencev«. **The Title:** Universal Education and Philosophy of the Sustainable Future of Humankind

Urednik: Drago Misley Mef, **Editor:** Drago Misley Mef

Založnik: MESTNA KNJIŽNICA IZOLA, Ul. Osvobodilne fronte 15., SI – 6310 Izola – Isola, direktorica Marina Hrs. **Publisher:** Town Library Izola, Osvobodilne fronte 15, SI/ 6310 Izola, Slovenia, EU, CEO Marina Hrs

Knjižico posvečam Slovenkam in Slovincem danes, jutri in v prihodnosti.
The booklet is present to the Global Community of Humankind for ever.

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

502.131.1(0.034.2)
37.015.31.502/504(0.034.2)

Ećimović, Timi

Univerzalna vzgoja in izobraževanje; in filozofija trajnostne sonaravne prihodnosti Slovenk in Slovencev [Elektronski vir]: znanstvena spletna komunikacija v slovenščini / Timi Ećimović - The philosophy of the sustainable future of humankind: digital scientific book in English / Timi Ecimovic. – El. knjiga.- Izola : Mestna knjižnica, 2016

ISBN 978-961-94057-2-7 (pdf)

286615808



Predgovor / Preamble

Prezentiram dvojezično knjigo kot informacijo za spremembe, ki so potrebne za uresničitev naslednjega koraka do uresničevanja trajnostne sonaravne prihodnosti človeštva, Slovenk in Slovencev.

Kratka definicija trajnsotne sonaravne prihodnoti, ki je bila objavljena v Ksiamenski deklaraciji 25. Septembra 2011 v Ksiamenu, Kitajska, je:

»Trajnostna sonaravna prihodnost človeštva je harmonično in komplementarno sožitje ali koeksistenca sistema človeške svetovne skupnosti in sistema narave planeta Zemlja«.

Slovene and English book presentation is information for Global Community of Humankind of possibility to reach the Sustainable Future and next step for lomgevity and better tomorrow of humanity.

Short definition of the Sustainable Future announced in the Xiamen Declaration on 25th September 2011 in Xiamen, China is:

»The Sustainable Future is Complementary and a Harmonious Coexistence of the Global Community of Humankind and nature of the plane Earth.«

Vsebina/The Content:

Slovenščina/Slovenian strani/pages 4 – 43

English/angleščina pages/strani 44 - 115



Uvod:

Filozofija trajnostnega razvoja in trajnostne sonaravne prihodnosti človeštva, Slovenije, Slovenk in Slovencev, ki je objavljena v slovenskem in angleškem jeziku, se sedaj prevaja v nekaj svetovnih jezikov, ker podaja možnosti za dolgoročno preživetje svetovne človeške skupnosti.

Digitalna knjižica v angleščini je v svetovnih razmerjih dobro sprejeta. Digitalna knjižica v slovenščini pa ni imela odmeva v Sloveniji, vsaj ne takega, kot sem ga pričakoval.

Vendar glede na zgodovinsko sedanost Slovenije, Slovenk in Slovencev mislim, da je težko spreminjati mnenja, misli in akcije od preživetja iz dneva v dan k temu, da se začnemo ukvarjati z dolgoročno prihodnostjo.

Vsebina, ki jo tukaj podajam, je dosegla spremembe na svetovni ravni in tudi v Evropi. Tako so čedalje bolj prisotna vprašanja dolgoročne prihodnosti v povezavi s sedanostjo in bližnjo prihodnostjo.

Na splošno ima svetovna človeška skupnot pomankanje sposobnosti razmišljanja, razumevanja ali sposobnosti učenja. Še posebej se to vidi pri slabih odnosih z naravo planeta.

Večina razume planet kot nekaj, kar ji je v korist. Še veliko časa bo minilo, da bo človeštvo spoznalo resnice o naravi in položaj, ki ga ima človeštvo v naravi.

Pri svojem znanstvenem delu sem deležen številnih tujih priznanj, še posebej, ker sem prvi znanstvenik, ki podaja sodobno znanstveno predstavitev »*narave*«
planeta in sistemske osnove narave na splošno.

Vsekakor zagovarjam, da se vse spremembe v naravi dogajajo skladno z naravnimi procesi. Sedanje človeštvo, kot del narave planeta Zemlja, si ne more pomagati drugače, kot da se prilagaja naravi planeta.

Zato je sedanja predstava, da je človeštvo gospodar planeta, izjemno pretirana in daleč od resnice.

V resnici sedanje generacije človeštva v življenjskem okolju – biosferi planeta Zemlja nadaljujejo z uničevanjem okolja, v katerem živijo oziroma živimo.



Večji del vzrokov tega je v slabem osnovnem znanju in razumevanju narave in naravnih procesov. Vse v naravi je celostno medsebojno povezano, medsebojno odvisno, medsebojno deluje in sodeluje pri vseh naravnih procesih planeta, osončja in vesolja.

Edina izjema je človeštvo, ki ni v harmoniji z naravo. Človeštvo danes živi v lastnem okolju in naravo izkorišča kolikor je le mogoče in še bolj.

Sedanost planeta postaja nevarna za preživetje človeštva zaradi sprememb življenjskih pogojev, ki so nastale, ker življenje človeštva, ni usklajeno z naravo planeta.

Zato mislim, da je ta prispevek, ki nudi podlago za izobraževanje o sedanosti, dolgoročno pomemben za prihodnost človeške svetovne skupnosti, Slovenije, Slovenk in Slovencev.

V knjižici predstavljam dve prezentaciji in kratek življenjepis. Prva prezentacija je »Univerzalna vzgoja in izobraževanje«, druga pa je »Filozofija trajnostne sonaravne prihodnosti Slovenk in Slovencev«.

Prezentaciji sta v originalu v angleškem jeziku in tukaj podajam slovenske tekste podobne vsebine.

Digitalna oblika je nastala po objavi knjižice dolge 56 strani, A5 format, mehke platnice, tisk na papirju, objavljene v tedniku »Mandrač« iz Izole, 28. junija 2015 v slovenščini.

Pred objavo knjižice v slovenščini sem objavil številna dela v angleščini o resnicah in izhodiščih narave na splošno ter narave planeta Zemlja, kot majhnega delčka celostne narave, ki se nahaja v vesolju, kot osnovnem okolju.

V svojih 50 letih raziskav (letos sem dopolnil 75 let) in sicer raziskav o zaščiti narave, okolja in življenjskega prostora človeštva in naravnih procesov, zgodovine in sedanosti človeštva, sem objavil več kot 150 knjig.

Od leta 2000 do sedaj sem objavil 23 znanstvenih del, ki so v bibliografiji.



Pretežno so to spletne komunikacije ali digitalne knjige, ki vsebujejo filozofijo in raziskave, katerih teme so:

- Narava,
- klimatske spremembe, klasična knjiga in CD, 2002,
- informacijska teorija narave, klasična knjiga in CD, 2006,
- okoljska teorija narave 2010,
- uvod v klimatske spremembe v številnih jezikih (tudi v slovenščini), klasične knjige in spletne komunikacije, 2008 – 2012,
- osnove in principi narave, klasična knjiga, CD in številne spletne komunikacije v več jezikih, 2012,
- trajnostni razvoj in trajnostna sonaravna prihodnost 1986 – 2015, eko študije, »Agenda 21 za Slovenijo«, skupinsko delo, knjižica, 1995, in številne knjige, spletne komunikacije, CD-ji,
- deklaracija o trajnostni sonaravni prihodnosti človeštva v več kot trideset jezikih, 2011 – 2015,
- potrebna in zadostna celovitost, 2002 – 2014, številne knjige, spletne komunikacije, CD-ji,
- družbena odgovornost - individualna in korporacijska, 2002 – 2015, klasične knjige, spletne komunikacije in CD-ji,
- univerzalna vzgoja, izobraževanje in vseživljensko učenje, 1989 – 2016, številne spletne komunikacije in klasične knjige,
- globalizacija in svetovne studije, 1986 – 2016,
- ekološko kmetovanje in permakultura, 1986 – 2016, knjige in spletne komunikacije,
- mreženje in raziskave rojev, 2005 – 2016,
- filozofija vodenja svetovne človeške skupnosti, 1994 – 2016, številne knjige, spletne komunikacije in CD-ji.

Raziskave in poročila vsebujejo široko paleto interdisciplinarnega dela, filozofije, narave, systemskega razmišljanja in humanistike.

Mislím, da naravni procesi upoštevajo osnovne operacijske sisteme narave in sicer: celostne medsebojne povezave, celostne medsebojne odvisnosti, celostna medsebojna delovanja, celostna sodelovanja, sinergije, integracije in dezintegracije, mreženja in kompleksnosti celotne energije, materije ali snovi, informacij, naravnih sil, svetlobe in žarkov, delčkov, dimenzij in ostalih, še neznanih vsebin narave.



Na koncu tega uvoda se zahvaljujem vsem, ki so pripomogli, da so te moje misli prišle do vas. Želim vam in zanamcem življenje v miru, spoštovanju, premisleku, pravičnosti, moralnosti, modrosti in trajnostni sonaravni prihodnosti.

Timi Ećimović

1.

Prof. dr., dr. h. c. Timi Ećimović,
Korte 124
SI - 6310 Izola – Isola
Telefon:++ 386 (0)5 6421360
El. pošta: timi.ecimovic@bocosoft.com
Dom. stran: www.institut-climatechange.si



»Univerzalna vzgoja in izobraževanje« (Posodobljeno l. 2016)

Zg. Medoši, Korte, Izola, september 2016

Prezentacija je bila pripravljena za izdelavo novih ciljev in poti za izboljšanje univerzalne vzgoje in izobraževanja svetovne človeške skupnosti, kar nujno potrebujemo, da ohranimo možnosti bivanja naših otrok v trajnostni sonaravni prihodnosti.

Na poti k novem kurikulumu univerzalne vzgoje in izobraževanja.

Prezentacijo v angleškem jeziku so pripravili naslednji raziskovalci: prof. dr. Timi Ećimović, Slovenija, zaslužni prof. dr. Raoul Weiler, Belgija, prof. dr. Nebojša P. Ostojić, Srbija, prof. dr. Igor Kondrashin, Rusija in Grčija, prof. dr. Fidel Gutierrez Vivanko, Peru, prof. dr. Glen T. Martin, ZDA, prof. dr. Dana M. Barry, ZDA, Sir prof. dr. Roger B Haw, Malezija in Kitajska, Datto dr. Ang Ban



Siong, Malezija in Kitajska, prof. dr. Trully Busch, Nemčija, zaslužni prof. dr. Sait Kacapor, Bosna in Hercegovina, zaslužni prof. dr., dr. Matjaž Mulej, Slovenija, Ricaardoe Di Done, Kanada, prof. dr. Seminur Topal, Turčija, prof. dr. Alexander Chumakov, Rusija in prof. dr. Alexander Makarenko, Ukrajina, kot predstavitelji potrebnih sprememb za kurikulum univerzalne vzgoje in izobraževanja ter univerzalne modrosti, ki jih nujno potrebujemo za obstoj človeštva.

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

Uvod

Sedanja človeška svetovna skupnost nima potrebnega znanja in vrednot, da bi se ohranila možnost obstanka človeštva v biosferi planeta Zemlja.

Z našo prezentacijo želimo podpreti novo univerzalno vzgojo in izobraževanje v prihodnosti, kar rabimo, da bi se ohranila možnost za obstoj prihajajočih generacij človeštva.

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

1. Ećimović, T., in Mulej, M., "The Nature and the Requisite Holism" (Narava in potrebna in zadostna celovitost) v angleščini, ISBN 978-961-92378-3-0 (pdf), 2014,
2. Ećimović, T., in Mulej, M., "The Anthology 2 – 2001 – 2014" (Antologija 2 - 2001 – 2014), ISBN 978-961-92378-4-7 (pdf), 1370 strani in v 27 jezikih, 2014.
3. Ećimović, T., Haw, R., B., Mulej, M., in ostali, "Nature 2015" ("The Anthology 3"), znanstvena spletna knjiga, ISBN 978-961-92378-8-5 (pdf), 2015.

Digitalne knjige se nahajajo v:

Narodni in univerzitetni knjižnici - portal SVAROG,

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

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



Iniciativa za našo predstavitev je delo skupine The World Philosophical Forum¹ - WPF - <http://wpf-unesco.org/> - oziroma Svetovnega foruma filozofov iz Aten v Grčiji ter širše skupine znanstvenikov in raziskovalcev, med katerimi je nekaj naštetih soavtorjev ter številni sodelavci pri reševanju problematike trajne sonaravne prihodnosti človeštva.

V resnici predlagamo za prihodnost človeštva podlage za nove vsebine univerzalne vzgoje in izobraževanja, ki izhajajo iz izkušenj sedanjega in preteklega sistema vzgoje in izobraževanja.

“Sedanost je seštevek, bolje sinergija preteklosti, vendar prihodnosti ni možno napovedati”.

Nova spoznanja o naravi na splošno in naravi našega planeta Zemlja zahtevajo nov pristop k reševanju možnosti za uresničevanje trajnostne sonaravne prihodnosti človeštva.

Sedanja svetovna skupnost ljudi, globalizacija, nove tehnologije in zadnjih dvesto let evolucije človeštva niso prispevali k boljšemu življenju ljudi na planetu Zemlja. Zidali so nebotičnike v močvirju dolgov do narave namesto na trdni skali, ki bi jo omogočila zadostna in potrebna celovitost.²

¹ Predsednik foruma filozofov je prof. dr. Igor Kondrashin, Rusija, dva podpredsednika sodelujeta, v tej predstavitvi Ricaardoe Di Done iz Kanade ter prof. dr. Timi Ečimovič, Slovenija.

² Zato je nastala teorija sistemov. Njen osnovni avtor je prof. dr. Ludwig von Bertalanffy (1901 – 1972), filozof, umetnostni zgodovinar in teoretični biolog, torej interdisciplinarna osebnost, je tudi človek, ki je preživel dve svetovni vojni. Tako je spoznal, da človeštvo potrebuje dve lastnosti: (1) sposobnost in voljo nadgraditi nujno ozko specializacijo z interdisciplinarnim sodelovanjem, (2) biti državljani sveta, ne posamičnih narodov in držav. To sta pogoja za obstoj človeštva v sedanjih razmerah. Žal ti nujni spoznanji še nista postali splošna praksa. Leta 2010 je človeštvo povzelo to bistvo teorije sistemov v ISO 26000, ki ga je izdala globalna prostovoljna organizacija za standardizacijo ISO. V sedmih osrednjih vsebinah je ISO 26000 zajel vso prakso človeštva, v sedmih načelih pa pogoje, da se družbena odgovornost, tj. odgovornost vsakogar za vplive na družbo, tj. na ljudi in naravo, uresničuje: (1) uradna odgovornost (ali pristojnost), (2) transparentnost, (3) etičnost, spoštovanje do (4) interesov deležnikov, (5) pravne družbe, (6) mednarodnih norm in (7) človekovih pravic. Vse to povezujeta dva osrednja pojma iz teorije sistemov: soodvisnost in celovitost. Vidna praksa kaže, da brez njiju ni poti iz sedanje krize. To je priznala tudi EU (2011). Slovenske vlade, katere koli usmeritve, za zdaj niso upoštevale priporočila EU, naj uradno podprejo družbeno odgovornost in naj vlade in velika podjetja postanejo njeni vzorniki. Le delne podpore se dogajajo, npr. zoper korupcijo, za trud 'Amnesty International', 'Zlato nit', nagrado za družbeno odgovornost 'Horus', 'UN Compact' ipd.; ni pa še prednosti družbeno odgovornih dobaviteljev pri oskrbi katerekoli organizacije javnega sektorja, ni



Z današnjim razumevanjem novejših znanstvenih področij, kot so teorija sistemov, kibernetika, mreženje, teorija kompleksnosti in raziskave rojev ter še katere, je omogočeno razumevanje osnovnega delovanja sistema narave.

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

Diskusija.

Začenjamo z naravo na splošno in naravo našega planeta Zemlja.

Mi, prebivalci planeta Zemlja smo del celote. Razumevanje celote ob upoštevanju systemskega razmišljanja, mreženja, kompleksnosti in potrebne ter zadostne celovitosti predstavlja planet Zemljo kot sistem (tj. kot zapleteno celoto, ne kot miselno sliko o njej³), ki je del celote sistema zvezde Sonce, ki je spet del celote sistema galaksije Mlečne poti, ki je majhen del celotnega sistema vesolja ali narave na splošno.

Načini delovanja in tehnologije oziroma tehnike narave na splošno človeštvu v celoti niso znane in še manj jih razumemo. Majhen del tega znanja je dragocena

prednosti 'trajnostnega značaja ravnanja' pred razvojem, kar bi zahteval naš koncept 'trajnostna bodočnost' namesto 'trajnostnega razvoja'. (Več v: Mulej, M., in souredniki (2016), trilogija: *Nehajte sovražiti svoje otroke in vnuke*. IRDO in Kulturni center Maribor.

Metode, ki podpirajo uresničevanje omenjenih lastnosti, so npr. Mulejeva USOMID (s soavtorji, 1982 in kasneje), de Bonova metoda '6 klobukov razmišljanja', 'lateralno razmišljanje', CoRT (1985 in kasneje). Vse to je dosegljivo zdaj tudi v slovenščini (prevodi Nastje Mulej; glejte njeno spletno stran).

² Zakon o zadostni in potrebni celovitosti sta na osnovi Mulejevega pojma 'dialektični sistem' iz l. 1974, osnove za 'dialektično teorije sistemov' (prva knjiga iz l. 1979, zadnja doslej iz 2013) opredelila l. 1998 Matjaž Mulej in Štefan Kajzer. V slovenščini glejte npr. digitalno knjigo M. Muleja in soavtorjev iz l. 2008.

² Sodelavci IRDO in naši soavtorji smo izdali prispevke okoli tisoč avtorjev v dosedanjih desetih zbornikih konferenc IRDO, drugih številnih izdanih knjigah, štirih e-knjigah z uredništvom M. Muleja in R. Dycka pri Bentham Scientific in treh posebnih številkah revij 'Kybernetes', 'Systems Research and Behavioral Science', 'Systems Practice and Action Research' v obdobju 2006-2015. V letu 2016 je izšla prej omenjena trilogija z uredništvom M. Muleja in sourednikov 'Nehajte sovražiti svoje otroke in vnuke', IRDO in Kulturni center Maribor. Gre za mnogo vidikov uresničevanja družbene odgovornosti, vključnost z odgovornostjo do naravnih pogojev za preživetje človeštva.

³ Praksa pozna veliko vsebin pojma 'sistem', zato je je treba vedno sproti jasno opredeliti, da ni nesporazumov. (Glej: Mulej idr., 2013, in prej.) Primeri: red, metoda, način, splošni predpis, obravnavana zapletena celota, miselna slika o pojavu, ki se obravnava, z izbranega vidika, soodvisne rastline in soodvisne živali, itd.



vsebina vednosti ljudi. Za boljši jutri rabimo veliko več znanstvenega in raziskovalnega dela, da bi razumeli možnosti za trajnostno sonaravno prihodnost človeštva.

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

Upamo, da bo končana temna doba človeštva in da prihaja nova doba trajnostne sonaravne prihodnosti človeštva, ki naj bi se začela v tretjem tisočletju našega časa.

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

Vesolje⁴ opisuje Webster kot celoto vsega kar obstaja, kot kreacijo, kozmos. Svet ali Zemljo opisuje kot območje človeških aktivnosti. Območje, pokrajina, ali sfera za razmišljanje ali aktivnost pa so upoštevani kot razločen razumljiv sistem. Za nas ima vesolje veliko definicij in opisov, ki bodo bolj znani z dodatnimi raziskavami in izkušnjami. Omenjamo nekatere:

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

⁴ Vesolje v Webster 1986



Sistem vesolja kot okolje, v katerem se nahaja narava, je **osnovno okolje**⁵, ki ga lahko obravnavamo kot naravo oziroma njeno vsebino in ima lahko naslednje značilnosti ali definicije:

- sistem vesolja nima nam znanega ne začetka in ne konca,
- sistem vesolja vsebuje celotno snov, energijo, informacije, dimenzije, svetlobo, žarke, sile in moči, delčke, transformacije in ostale vsebine, ki jih človeštvo še ni spoznalo,
- sistem vesolja deluje sistemsko na osnovah celostnih medsebojnih povezav, medsebojne odvisnosti, medsebojnega delovanja, sodelovanja, mreženja, kompleksnosti in sinergij,
- sistem vesolja je osnovno okolje in je okolje za **kontinuiteto** narave ob vseh dogajanjih, transformacijah, dimenzijah, mreženju in sistemskih celostnih medsebojnih povezavah, odvisnostih, delovanju in sodelovanju.

Sistem vesolja formalno gledano lahko opišemo ali vidimo kot kompozicijo večjih in manjših okolij ali enot potrebne in zadostne celovitosti⁶, v sedanjem času nam znanih kot galaksije, zvezde in planeti. Poleg teh je ogromno manjših oblik snovi, energije in informacij.

To velja za sedaj nam vidno dimenzijo in ne vključuje drugih možnih dimenzij, ki jih še ne poznamo.

Sistem vesolja je **osnovno okolje**⁷, kar pomeni, da se v njem narava v splošnem pomenu počuti doma. Zato je osnovno okolje predpogoj za obstoj narave.

Naš sistem celostne zvezde Sonca je del sistema celostne galaksije Mlečne poti, ki ima več kot 100.000.000.000 drugih zvezdnih in planetnih sistemov in neskončno število manjših oblik informacij, snovi in energije. Vse skupaj se nahaja v stalnem gibanju kot vrtavka ter krožnem gibanju okrog in med seboj. Glede na celotno medsebojno povezanost, medsebojno odvisnost, medsebojno delovanje, sodelovanje, seštevke, sinergije, mreženje in kompleksnosti se naš zvezdni sistem Sonca vrti kot vrtavka in s hitrostjo okrog 800.000 kilometrov na uro kroži okrog

⁵ Osnovno okolje je bilo opisano v knjigi Ećimović, T., »The Environment Theory of the Nature« (Okoljska teorija narave), 2009.

⁶ »The requisitely holistic unit« oziroma »enote potrebne in zadostne celovitosti« izhajaja iz Muleaj in Kajzerja (1998) »Law of Requisite Holism« tj. »Zakon o potrebni in zadostni celovitosti«, kot praktična aplikacija v naravoslovju. Je opis, ki pomaga razumeti, da so potrebne in zadostne celovite enote najmanjše možne velikosti, ki so še razumljive kot celote. Sinergija vseh važnih vsebin se upošteva. Nadaljne redukcije razumevanje celote otežkočajo.

⁷ Osnovno okolje je bilo opisano in uporabljeno kot termin v knjigi Ećimović, T., »Three Applications of the System Thinking« (Tri aplikacije sistemskega razmišljanja), 2009.



centra našega galaksijskega sistema Mlečne poti. Gibanje kot vrtavka in kroženje sta pomembni značilnosti za vsa večja in manjša vesoljska telesa snovi in energije v naravi na splošno ter v naravi našega planetnega sistema Zemlje.

*Kontinuiteta*⁸.

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

Sedaj imamo osnovno okolje in kontinuiteto delovanja narave. Imamo osnovne enote potrebne in zadostne celovitosti in naš celotni planet Zemljo, ki je ena od teh enot. Systemska povezanost, delovanje in mreženje so rezultat številnih dogajanj in procesov v številnih posameznih enotah potrebne celovitosti, ki jih raziskujemo ali opazujemo.

V naših raziskavah je evolucija rezultanta delovanja celostne medsebojne povezanosti, medsebojne odvisnosti, medsebojnega delovanja, sodelovanja, sinergij, mreženja in kompleksnosti vse obstoječe snovi, energije, informacij, svetlobe, žarkov, sil in moči, delčkov, dimenzij in drugih, človeštvu še neznanih vsebin narave.

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

Narava planeta Zemlja je enaka delovanju celotne narave vesolja ali kozmosa. Tako je narava planeta Zemlja ena od enot potrebne in zadostne celovitosti in del planetarnega sistema naše zvezde Sonca.

Planet Zemlja se vrti kot vrtavka in kroži okrog Sonca na razdalji, ki je primerna za evolucijo živih bitij. Tako se nahaja v tako imenovanem območju življenja v sončnem sistemu. V resnici ima zemeljska biosfera dobre pogoje za evolucijo živih bitij. Primordialno življenje v anaerobnih enoceličnih življenjskih oblikah se je pojavile pred okrog 3.8 milijardami let. Pojav enoceličnih bitij je nastal kot posledica ugodnih pogojev in klimatskih pojavov v atmosferi in oceanih Zemlje,

⁸ Kontinuiteta je osnovna značilnost narave, ki ima nešteto integracij in desintegracij poteka nenehno.



ki so botrovali njihovem nastanku. Vse ostale oblike življenja na Zemlji so rezultanta evolucije narave in naravnih bitij.

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

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

Površje planeta Zemlja in atmosfera omogočata obstoj biosfere, ki je okolje, v katerem se nahaja zadnjih 3.8 milijard let življenje, v katerem zadnjih nekaj več kot 200.000 let živimo tudi mi – ljudje.

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

Življenje na Zemlji je moderator življenskih pogojev in sodeluje s sistemom klimatskih sprememb, s katerim je celostno medsebojno povezan, odvisen, medsebojno deluje, sodeluje ter ima skupno mreženje, kompleksnosti in sinergije.

Pojav življenja v biosferi Zemlje je rezultanta okoljskih pogojev v oceanskih vodah primordialnega časa in je nastalo pred okrog 3.8 milijarde let.

Življenje in njegova stalnica evolucija sta prisotna v biosferi od takrat pa vse do danes. Razlika v kvaliteti okolja biosfere med sedanostjo in pred 200 leti je v veliki količini odloženih ostankov iz naše civilizacije. Ostanke so v tem času bili vse vrste odpada in njegovih stranskih učinkov, stranski učinki uporabe tehnologij kot so nuklearne, sintetične kemijske in druge; so tudi posledice ekstremnega povečanja števila ljudi.



Seštevek, pravzaprav sinergija⁹ vsega ogroža kvaliteto življenjskih pogojev v biosferi in s tem ogrožamo lastni obstoj, kar je verjetno posledica egocentričnega, ozkega in kratkoročnega namesto systemskega razmišljanja in delovanja ljudi.

Današnji ljudje težko sprejemajo resnico. Filozofija človeštva, ki je glavna zakladnica človeštva, narekuje sprejem resnice kot osnovne vrednote. Sedanji način življenja človeštva, ki ga sestavlja več kot 7 milijard ljudi¹⁰, je v času nekaj več kot 200.000 let z večjo ali manjšo koeksistenco z naravo – biosfero planeta Zemlja - danes pripeljala človeštvo pred stanje, ki ogroža obstoj človeka na planetu Zemlja.

Vsi ljudje sveta smo ena rasa – Homo sapiens. Med njimi/nami ni rasnih razlik. Obstojajo razlike v videzu, ki so nastale kot posledica evolucije v okoljih, v katerih živijo/živimo, in razlike v kulturi, naravi lokalnega okolja, prehrani in načinu življenja.

Ljudje kot vrsta življenja predstavljajo socialna bitja, ki so vsejedci, kar pomeni, da jedo vse vrste hrane - živalsko in rastlinsko. Omenjeno je dediščina človeštva, ki jo je dobilo od narave.

Vse, kar se rodi, vključno z nami je lahko videti podobno ali različno; individualne značilnosti so pomembne, saj delajo razlike. V sedanjosti ima človeška svetovna skupnost več kot 7 milijard individualnih predstavnikov in vsi so del vrste Homo sapiens, ampak vsak od njih ima svoje individualne značilnosti.

To je pomembno in še bolj pomembno je, da se zavedamo, da je v vesolju nešteto planetov, vendar planet Zemlja je skupaj z nami – človeško svetovno skupnostjo - edini, ki ga poznamo in na katerem živimo.

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

⁹ Sinergija se od seštevek bistveno razlikuje, saj spremeni dele lastnosti svojih sestavin. Kemijski primeri: jedilna sol je sinergija dveh strupenih snovi – natrija in klora; voda je sinergija dveh plinov – kisika in vodika; itd.

¹⁰ V času Napoleona in Prešernove mladosti pred dobrimi dvesto leti je živelo sedemkrat manj ljudi kot danes. Od njih so trije odstotki živeli v mestih. Od današnjih preko sedmih milijard nas preko polovice živi v mestih, torej s šibko povezavo z naravo, s šibko samooskrbo, s potrebo po pokojninah namesto trigeneracijskih družin, s potrebo po inovacijah, službah, stanovanjskih blokih, energetske in vodno oskrbo, kanalizacijo, prometno infrastrukturo in prevoznimi sredstvi, informacijsko-komunikacijsko tehnologijo, potrošniškimi navadami, ki preko potreb uničujejo naravne vire in zdravje narave okrog nas in ljudi itd. Življenje je daljše, ni pa nujno bolj smiselno.



koncu zadnje ledene dobe v Evropi pred 60.000 do 16.000 leti so življenski pogoji v biosferi Zemlje podobni in primerni za življenje in evolucijo.

S prihodom tretjega tisočletja našega štetja in danes pa se življenski pogoji spreminjajo na slabše. Mislimo, da je danes in še bolj v prihodnje že ogroženo bivanje ljudi v biosferi planeta Zemlja.

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

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

Naravna individualna družbena odgovornost, ki je del naravoslovja, čaka na ponovno rojstvo ter človeško upoštevanje. Ponovno rojstvo te pozabljene kvalitete človeštva potrebujemo, če si želimo obstanka v naravi oziroma biosferi planeta Zemlja. Posamezni pripadnik človeštva s svojo individualno družbeno odgovornostjo, pridobljeno od staršev, sistema vzgoje in izobraževanja ter življenja naj bi poskušal živeti v harmoniji z naravo našega planeta Zemlje. Mislimo, da je pot k temu, ki bi bila dobra, pot stalnega vse-življenjskega učenja.

Naša sedanjost je rezultanta treh družbenih usmeritev in sicer:

1. **Trajnostni razvoj** je bil objavljen v poročilu »Naša skupna prihodnost« leta 1987 v Združenih narodih. Kratka definicija bi bila: **»Trajnostni razvoj je razvoj, ki krije potrebe sedanjosti, ne da bi omejevali možnosti prihajajočih generacij, da pokrijejo lastne potrebe«.**
2. **Trajnostna sonaravna prihodnost**, objavljena v Xiamenski deklaraciji leta 2011, ima kratko definicijo: **»Trajnostna sonaravna prihodnost človeštva je harmonično in komplementarno sožitje sistema človeške svetovne skupnosti in sistema narave planeta Zemlja«.**
3. **Globalizacija** je bila objavljena v enciklopediji leta 2003 in ima kratko definicijo: **»Globalizacija je zmes nacionalnih gospodarstev v združenem svetovnem sistemu; osnovana je na hitrem prenosu**



kapitala, novi odprtosti svetovnega informacijskega sistema, tehnološki revoluciji, sprejetosti liberalizacije gibanja dobrin in kapitala v razvitih industrijskih deželah, integraciji komunikacij, svetovni znanstveni revoluciji, mednarodnih družbenih gibanjih, novih osnovah transporta, telekomunikacijskih tehnologij in mednarodnem izobraževanju».

Na žalost moramo tej definiciji dodati naslednja dejstva - posledice globalizacije:

- monopolizacija celotnega človeštva v korist enega samega procenta ljudi;
- nivo zadolževanja, je v svetovni ravni skoraj trikrat večji, kot je svetovni dohodek (400% na Japonskem, okrog 220% ZDA in Kitajska, in tako dalje);
- samo 15% človeštva ima več kot šest dolarjev na dan, medtem ko ima 85% manj kot šest dolarjev na dan;
- 85 posameznikov ima več kot 3.5 milijarde ostalih ljudi;
- narava planeta Zemlja je precej poškodovana, naravni viri so preveč izrabljeni in pogoji življenja v biosferi se spreminjajo.

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

Izobraževanje

Sistem vzgoje in izobraževanja naj bi omogočil, da bi ljudje razumeli celotno novo evolucijsko antropološko filozofijo in eko-bio-centrično razmišljanje ter znanje. Ljudje naj bi razumeli, da je njihovo biološko, družbeno in duševno življenje enoten sistem. Biološke potrebe po hrani, vodi, strehi nad glavo, delu, družbi in duševnem življenju potrebujejo razumevanje in modrost.

Univerzalna modrost je integracija človeka in vesolja. Zato naj bi vzgoja in izobraževanje omogočila pot v integracijo posameznika v družino, družbo, naravo in vesolje.

Danes ima človeštvo široko bazo podatkov in znanstvenih dosežkov, ampak na žalost večina teh nima povezave z naravo in so samo del človeških znanosti.

Mislimo, da sedanost zahteva, da človeštvo pretehta potrebe, vsebine in pomen znanstvenih dosežkov in jih prilagodi resnici o naravi na splošno in naravi



planeta Zemlja. Za boljši jutri človeštva v naravi planeta Zemlja rabimo boljše razumevanje narave in naše sedanje družbe – svetovne človeške skupnosti.

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

V zaključku priporočamo pospešeno delo za uvajanje univerzalnega kurikuluma vzgoje in izobraževanja ljudi, ki bi imeli individualno družbeno odgovornost in sposobnost razumeti sedanost, da bi tako dosegli evolucijsko transformacijo telesa in duha, potrebno za obstoj človeštva v tretjem tisočletju.

2.

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



»Filozofija trajnostne sonaravne prihodnosti Slovenk in Slovencev«

(Prezentacija je posodobljena l. 2016)

Zg. Medoši, Korte, septembra 2016

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

Povzetek:

Filozofija trajnostne sonaravne prihodnosti Slovenk in Slovencev predstavlja iskanje znanja in spoznavanja narave in pomena vesolja oziroma življenja.



Znanje¹¹ je največji dosežek sedanje globalne svetovne skupnosti, civilizacije Homo sapiensa ali »človeškega projekta« v biosferi planeta Zemlja.

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

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

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

V diskusiji podajam sodoben znanstveni pristop k ugotavljanju in možnemu usmerjanju delovanja ter akciji za lajšanje krize družbe in narave. Ob koncu leta 2015 ugotavljam, da se globalna človeška skupnost srečuje z družbeno krizo na področjih energije, pitne vode, prehrane, kreditov, družbenih odnosov z 1 % uspešnih in 99 % ostalih, medsebojnega spoštovanja, etike in moralnosti, ter življenske modrosti.

Za nameček je tu še kriza narave, natančneje, spreminjanje pogojev življenja v biosferi zaradi delovanja sistema klimatskih sprememb.

Spremembe biosfere zaradi delovanja sistema klimatskih sprememb lahko dolgoročno spremenijo geografijo, biologijo in življenske pogoje od za človeštvo primernih, kot so bile zadnjih 14.000 letih, do za človeštvo neprimernih pogojev. Tako se sedanja kriza energije, pitne vode, hrane, kreditov in družbe še dodatno zapleta s krizo v biosferi Zemlje. V letu 2015 in 2016 se nadaljujejo vse težji časi za svetovno človeško skupnost.

¹¹ Znanje se ustvarja, pridobiva, uporablja in prenaša na druge v soodvisnosti z vrednotami. Toda mnogo več se piše o obvladovanju znanja kot o soodvisnosti znanja in vrednot (Mulej, 1974; 1979; 2008; 2013; Šarotar Žižek idr., 2014; Zlatanović, Mulej, 2015; Mulej, Potočan, 2016). Kajti, če se je nekdo naučil streljati s puško, je od znanja in opreme, ali od vrednot odvisno, ali bo streljal na papirnato tarčo ali na človeka.



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

Možnosti preživetja svetovne človeške skupnosti se lahko povečajo z uvajanjem »trajnostne sonaravne prihodnosti človeštva« kot koncepta in družbene tehnologije za nadgradnjo sedanjega trajnostnega sonaravnega razvoja.

To bi omogočilo večjo harmonijo življenja ljudi z naravo, kar je predpogoj preživetja in dolgoročnega sodelovanja ljudi ter narave Zemlje¹² oziroma biosfere ali dela, v katerem se nahajata »živa narava«¹³ in sedanja svetovna človeška skupnost.

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

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

Ključne besede:

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

Diskusija:

¹² Prosimo pogledjte: Ećimović in drugi: "The Sustainable (Development) Future of Mankind", 2007, na www.institut-climatechange.si; Božičnik, Ećimović, Mulej in drugi: "Sustainable Future, Requisite Holism, and Social Responsibility", 2008; Ećimović, Esposito, How, Mulej: "The Sustainable Future of Mankind III", 2010; Ećimović: "The Principia Nature – The Nature and Homo sapiens Global Community", 2011; Ećimović, Haw et al: "The Sustainable Future of Humankind – IV, Xiamen, China and after", 2012; deklaracijo "Platforma svetovnih mislecev o trajnostni sonaravni prihodnosti človeštva", 25. september 2011, ter digitalno knjigo "Trajnostna sonaravna prihodnost človeštva – V, akcijski plan", ravnokotako na domači strani www.institut-climatechange.si.

¹³ »Živa narava« je pogojno uporabljen termin. Narava kot celota je ves čas »živa«, samo ljudje delijo naravo na živo in neživo.



Ob koncu leta 2008 se je pokazala realnost svetovne krize družbe globalne človeške skupnosti. K temu je pripomogla slaba administracija ZDA v razdobju 2000 – 2008. Kriza družbe ZDA in ostalih držav po svetu je dobila globalno razsežnost.¹⁴

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

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

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

- Global Future Analysis 2008 Analiza prihodnosti sveta, dokumentu Planck Foundation - sklada www.planck.org , in
- Global Resources Analysis osnutku 2008 Analiza virov sveta, osnutku dokumenta Induscorp.nl objavljeni na volume1@induscorp.nl

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

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

Skupina entuziastov in filantropov je pred veliko leti začela delo za odpiranje možnosti, da bi vodili svetovno človeško skupnost z uvedbo svetovne vlade, parlamenta, in ustave v razmerah direktne demokracije. Veliko so naredili, vendar je še dolga pot pred nami, manj zaradi znanja, kot zaradi vrednot.

Trajnostna sonaravna prihodnost človeštva.

Mislim, da trajnostna sonaravna prihodnost človeštva v smislu vsebinske družbene ali socialne tehnike ali metodologije za nadgradnjo trajnostnega

¹⁴ Prosimo pogledjte: Planck Foundation (www.planck.org): Global Future Analysis, 2008, ISBN 978-94-6012-001-5, in Global Resources Analysis od Induscorp, NL; e-mail: volume1@indiscorp.nl



sonaravnega razvoja, daje možnosti in je lahko podlaga za optimizem.¹⁵ Za uresničevanje tranzicije globalne človeške skupnosti potrebujemo integralno kompleksno razmišljanje in sodelovanje vseh vplivnih subjektov.

Globalizacijska doba, ki je pred nami, ima svoje zelo zapletene vsebine, ne glede na to, ali jih ljudje vidimo in poznamo. Tako nas med drugim čaka reševanje krize 2008 - 2015 ter istočasno ugotavljanje stvarnega naravnega okvirja našega okolja (človeškega okolja oziroma okolja »človeškega projekta«¹⁶ v biosferi planeta Zemlja).

Kompleksnosti situacije dodajajo svoj delež še predvideni novi zapleti, ki imajo lahko osnove v obeh delih, v človeškem okolju in biosferi ter sinergističnih učinkih. Poskušal bom podati širšo analizo obeh vsebin in z uporabo systemskega razmišljanja analizirati stanja in vsebine ter vse skupaj postaviti v biosfero.

Biosfera je naravno okolje, v katerem se nahaja celotna »živa narava« skupaj z našo globalno človeško skupnostjo. Rezultati sobivanja ljudi in narave so skupaj z zapleteno krizo družbe v zadnjih letih (2008 - 2015) omogočili nove spremembe biosfere, ki ob delovanju sistema klimatskih sprememb niso koristne za človeštvo. Prehod v globalizacijski čas ni in tudi ne bo enostaven¹⁷.

Sistem klimatskih sprememb¹⁸ **omogoča, zagotavlja, vzdržuje in ohranja** pogoje za obstoj »žive narave«¹⁹ in ima veliko večji pomen, kot je človeštvo mislilo do sedaj. Za svoj obstoj v biosferi se živa bitja prilagajajo pogojem, ki so posledica delovanja sistema klimatskih sprememb. Izumrtju številnih življenjskih oblik so botrovale spremembe kvalitete, tj. bistvenih lastnosti življenjskih pogojev, katerim se izumrle življenske oblike niso mogle prilagoditi. V naravi živijo samo uspešne oblike življenja je Charles Robert Darwin (1809 – 1889) povedal še v devetnajstem stoletju.

¹⁵ Prosim, poglejte op, pod črto 2.

¹⁶ Človeški projekt – Human project je celotna zgodovina in sedanjost človeštva v biosferi planeta Zemlja.

¹⁷ Moral bi pomeniti prehod od ozke in kratkoročne sebičnosti na družbeno odgovornost. Kot najnovejši vir o njej glejte trilogijo M. Muleja in sourednikov (2016): Nehajte sovražiti svoje otroke in vnuke (s 53 avtorji). IRDO in Kulturni center Maribor

¹⁸ Prosim, poglejte Ećimović, Mayur, Mulej in ostali, 2002, "System Thinking and Climate Change System – (Against a big "Tragedy of Commons" of all of us)", pp149, ISBN 961-236-380-3, pa še Ećimović, Mulej, 2008, "The Climate Change System – Introduction", pp 35, ISBN 978-961-91826-5-9, obe knjigi postavljeni na: www.institut-climatechange.si

¹⁹ »Živa narava« uporabljam pogojno, namreč po sedanjih osnovah učenja se narava deli na živo in neživo. V resnici tega ni. Narava je celotni sistem celotnega vesolja in Zemlja je zelo majhen del tega, v katerem so vsa dogajanja »žive in nežive narave« rezultanta istih osnov.



Sistemska razmišljanje omogoča boljše spoznavanje zapletenih problemov, kot zmorejo pristopi posameznih strokovnih specializiranih ved, ker sili specialiste, da se povezujejo, namesto da si nasprotujejo. Še posebej je to pomembno, kadar ugotavljamo procese v naravi - biosferi.

Tako je mogoče opazovati delovanje narave Zemlje kot **celotno medsebojno povezanost, medsebojno odvisnost, medsebojno delovanje in sodelovanje** vse energije, materije, informacij, svetlobe in drugih žarkov, delcev, sil in še neznanih vsebin narave.

Vse to se dogaja v treh osnovnih okoljih: kopenskem, vodnem in atmosferskem okolju – to so tri osnovna okolja narave planeta Zemlja in »žive narave« na Zemlji.

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

Sistemska teorija je (tudi) človekovo orodje za spoznavanje klimatskih sprememb.

Sistemska teorija, sistemska razmišljanje, analiza in sinteza kot raziskovalno orodje predstavljajo in omogočajo raziskovalcem možnosti poglobljenega spoznavanja pojavov, kar s klasičnimi raziskovalnimi orodji ni možno, ker so enostranska. Omejena so na posamične izbrane vidike ali celo na zgolj en vidik.

Sistemska teorija podpira raziskovalni proces, da omogoča opis klimatskih sprememb na razumljiv način kot *sistem klimatskih sprememb*.

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

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



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

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

Če pogledamo kuhinjsko sol, ki je sinergija oziroma sistem dveh strupov, pitno vodo, ki je sinergija sistema dveh plinov, je neka organizacijska oblika sinergija ali sistem velikega števila vsebin, ki se lahko medsebojno zelo razlikujejo, pa se kot celota kljub temu ujemajo; z razlikami se dopolnjujejo, zato se potrebujejo in združujejo

Mogoče bi navedel še primer hiše, ki je sinergija ali sistem, sestavljen iz številnih podsistemov opek, betona, lesa, vrat, oken, električne, vodne in drugih napeljav, itd.

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

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

Popolno celostnost človeškega obnašanja, tj. monitoring, opazovanje, razumevanje, razmišljanje, emocijsko in duševno življenje, odločanje in delovanje, in popolno celovitost znotraj in zunaj je običajno nemogoče doseči. Hkrati posamezne discipline in gledišča ter gledišča specialistov omejujejo človeštvo na fiktivno celovitost in omogočajo le-to, ker se omejijo na svoj izbrani vidik.

To je osnova, da se naj raje uporablja Muleja in Kajzerja (1998) zakon potrebne in zadostne celovitosti, kot primern pristop.

Če to uporabimo pri sistemu klimatskih sprememb, da jih lahko razumemo kot sinergije znanih delovanj fizike, kemije, biologije, zgodovine, tehnologije, ekonomije in številnih drugih ved in njihove uporabe, to pomeni, da je potrebno izbrati in sestaviti vede in gledišča/vidike, ki so potrebni in medsebojno odvisni za skupno urejanje, ker so različni.



Izhajajoč iz starogrške filozofije bi bilo potrebno povezati vsa gledišča glede na njihovo medsebojno odvisnost, ali - kot bi rekli stari Grki - dialektično. Tako bi nastal dialektični sistem (Mulej, 1974).

Tako dobimo sistem, ki ni kompleks dogodkov, ampak je mentalna predstava o le-teh, ki jo uvajamo z namenom, da omogočimo potrebno in zadostno celovitost človeškega obnašanja in potrebne in zadostne celovitosti njegovih rezultatov. Ni omejen na posamičen vidik niti povsem celovit, ker slednje ni izvedljivo, ampak je nekje med njima: upošteva sinergijo vseh bistvenih vidikov obravnavanja in zato vseh bistvenih lastnosti obravnavanih pojavov.

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

Človeštvo je napredovalo od rodovne, nomadske, lovske skupnosti do antike in velikih civilizacij, grško rimskega obdobja, srednjega veka, predindustrijske, industrijske in poindustrijske dobe, informacijske družbe in današnje globalne človeške skupnosti oziroma globalnega obdobja.

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

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

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

Babilonci so lepo živeli samo toliko časa, kolikor časa so imeli primerne okoljske pogoje. Kmalu po tem, ko so se okoljski pogoji poslabšali, je padla rodovitost kmetijskih površin in posledično prihaja do pomanjkanja hrane ter lakote, Babilon



postane zgodovina. Ta zgodba se ponavlja in ponavlja, samo z drugimi udeleženci: Velikonočni otoki, stari Grki, Rimljani, pa vse do današnjega časa.

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

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

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

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

Biosfera planeta Zemlja ni naše igrišče in še manj naša lastnina. Ravno obratno, človeška skupnost je samo ena od civilizacij v »živi naravi« Zemlje.

Poleg tega ima človeška skupnost življenjski prostor na kopenskem okoljskem sistemu, ki je najmanjši od treh okoljskih sistemov – kopnega, vode in zraka.

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

Od začetka 20. stoletja pa do danes smo v naše okolje odložili velike količine radioaktivnih snovi, neznane (več milijonov kosov različne velikosti) količine odpada po planetarnih raziskavah in aktivnostih človeštva v zemeljski orbiti, za katere niti ne vemo, kako bi jih uredili oziroma pospravili, nešteto novih sintetičnih kemijskih spojin, številne nove genetske strukture tako rastlinskega,



kakor tudi živalskega sveta. Z več kot milijardo eksplozivnih motorjev dan za dnem črpamo strup v lastni zrak, ki nam zagotavlja obstoj (če koncentracija kisika pade pod 8 %, bo večina živih bitij sedanjega časa nehala obstojati).

Globalno segrevanje, uničevanje ozonskega zaščitnega plašča, da ne omenjamo energetike, plastike, smeti, onesnaženja pitnih vodnih virov itd., so posledice človekove dejavnosti. Delovanje naše civilizacije se lahko prikaže tudi na drug način. Prve naselbine so nastajale pred okrog 14.000 let in so bile posledica izboljšanja življenjskih pogojev ter družbenega življenja ljudi tistega časa.

Prve naselbine na območju Evrope so nastajale na močvirnih območjih (iz varnostnih vzrokov) in so imele do 10.000 prebivalcev. Nastale so, ker se je z delovanjem sistema klimatskih sprememb med 60.000 in 16.000 leti pred našim štetjem končevala zadnja ledena doba.

Tako so boljši življenjski pogoji omogočili razvoj človeške skupnosti v Evropi in drugod. Od takrat pa do danes se življenjski pogoji v biosferi niso veliko spreminjali. Nihanja so obstojala, vendar sta se »živa narava« in človeška skupnost temu sprotno prilagajali.

S povečanjem števila ljudi, ki je zadnja desetletja eksplozivno, se povečujeta količina in vpliv izpustov ter odpadkov globalne človeške skupnosti v biosfero ter črpanja surovin iz te.

Znani podatki kažejo, da negativno delovanje odpada celotne civilizacije postaja čedalje bolj obremenilno za biosfero Zemlje.

Poleg tega nihče točno ne ve, katere vse sisteme v naravi smo prizadeli in kako bodo v novonastalih razmerah delovali. Če govorimo o kvaliteti vode, hrane in zraka, pa je znano, da se slabša tako količinsko, kot tudi po vsebini.

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

V resnici pa je »živa narava« celostno povezana, odvisna, delujoča in sodelujoča s sistemom klimatskih sprememb pri zagotavljanju kvalitete življenjskih razmer v biosferi.



Ljudje bi morali razumeti, da planet Zemlja ni v celoti domovanje naše civilizacije, ampak je to samo del planeta – biosfera. Ta je samo manjši del celotnega planetarnega sistema.

Posledično spreminjanje razmer v sistemu biosfere prizadeva le njo samo, planet Zemlja se še naprej vrti, tako kot prej.

Sedanje stanje biosfere planeta Zemlja, življenjskih pogojev, dnevnega dogajanja in življenja ljudi globalne človeške skupnosti ter ostalih živih bitij nakazuje znake stresa.

Ta pa je posledica naporov prilagajanja na nove in spreminjajoče se življenjske pogoje v biosferi Zemlje. Pri tem se moramo zavedati, da so spremembe posledica delovanja sistema klimatskih sprememb.

Po šestdesetih letih 20. stoletja postajajo spremenjeni pogoji življenja v biosferi Zemlje bolj izraziti, kot če bi bile to samo ciklične spremembe v sončnem in zemeljskem sistemu.

Večinoma so to spremembe v vremenskih vzorcih. Najbolj pomembna je sprememba v ozonskem zaščitnem plašču, ki pod vplivom delovanja prostih klorovih ionov zmanjšuje zaščitno delovanje.

To je posledica sproščanja klorovih ionov iz klor-fluoro-vodikov (CFC-ji), inoviranih in komercialno uporabljenih v naši družbi s samo enim osnovnim ciljem **POVEČATI PRIDELAVO DENARJA ZA LASTNIKE KAPITALA.**

Torej CFC-je smo ljudje izdelali in jih z uporabo sprostili v biosfero ter si tako začeli rezati vejo, na kateri sedimo, pravzaprav živimo.

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

- prvi zagovarjajo teorijo odgovornosti ljudi za te spremembe in imajo najmočnejše zagovornike med Mednarodnim panelom za klimatske spremembe, Združenimi narodi in nacionalnimi političnimi elitami razvitih ter manj razvitih dežel sveta. Tako so si naredili pomen uradne verzije klimatskih sprememb, ki jo s pridom uporabljajo za dodatno zbiranje denarja, s katerim pokrivajo samo svoje potrebe. Plačniki pa so seveda vsi ljudje.



- med drugimi, ki zagovarjajo vzroke klimatskih sprememb kot naravne pojave cikličnega izvora zaradi delovanja sonca in zemlje, se nahajajo znana imena znanosti in družbe. To je veliko manjša skupina znanstvenikov in modrecev.

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

Ob koncu 20. stoletja in v začetku tretjega milenija sem samostojno deloval kot raziskovalec, vendar v sodelovanju s številnimi strokovnjaki iz vseh delov človeške globalne družbe. Zbiram podatke o delovanju klimatskih sprememb, spremljam znanstveno delo in družbena gibanja v povezavi s spremembami globalne družbe.

Moje osnovno znanstveno orodje je sistemska teorija, sistemsko razmišljanje, analiza in sinteza ter podatki. Po 20 letih znanstveno raziskovalnega dela sem v sodelovanju z danes že pokojnim - prof. dr. Rashmijem Mayurjem, in zaslužnim prof. dr. Matjažem Mulejem iz Univerze v Mariboru ter soavtorji objavil rezultate naših raziskav v knjigi »System Thinking and Climate Change System (Against a big »Tragedy of the Commons« of all of us)«.

Na žalost je knjiga samo v angleškem jeziku, mehke platnice, 303 strani papirne verzije ter digitalna oblika CD, ISBN 961-236-380-3 2002. To je bila naša prva knjiga z vsebino o sistemski strukturi narave, sistemu klimatskih sprememb in vplivih na človeško lokalno in globalno skupnost.

Pred tem smo imeli na te teme številne prezentacije po vsem svetu, večinoma na znanstvenih konferencah.

Sledili sta informacijska teorija narave leta 2006 in okoljska teorija narave leta 2009. Te tri aplikacije sistemske teorije v mojih raziskavah so bile osnova za moje nominacije za Nobelove nagrade.

Prvič sem bil nominiran iz fizike leta 2003 (sistem klimatskih sprememb), drugič leta 2007 (informacijska teorija narave) in tretjič leta 2009 (okoljska teorija narave) za Nobelovo nagrado za leto 2010. Leta 2011 prvega maja sem zaključil knjigo »The Principia Nature – The Nature and Homo sapiens Global



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

Namreč, sem zagovornik iskanja rešitev in ne samo kritiziranja. Rešitve pa zahtevajo znanje in njegovo aplikacijo. V mojih raziskavah filozofija pomeni iskanja znanja in razumevanja narave, vesolja in življenja. Menim, da je okoljska teorija narave začetek iskanja osnov narave, ki se začne z okoljem v smislu »*osnovnega okolja narave*«. *Tako je vesolje ali kozmos izhodišče obstoja narave oziroma osnovno okolje naše narave.*

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

Lokalne ali krajevne skupnosti, ki so ena od osnovnih oblik življenja ljudi, predstavljajo nešteto oblik individualnih življenjskih vsebin in načinov življenja posameznikov ter družin.

Večina vsebin izhaja iz dejanj ljudi, ki živijo v krajevni skupnosti. Ostala določila so značilnosti narave in okolja, znotraj katerih se nahaja krajevna skupnost. Tem sledijo geografske, biološke, fizične, kemijske in zgodovinske vsebine, značilne za krajevno skupnost. Skupne vsebine in družba so določene z dogodki, ki si sledijo dan za dnem, in z življenjem ljudi v krajevni skupnosti.

Vsi mi živimo v krajevni skupnosti, vendar zelo malo razumemo individualnost te. Nepregledna množica krajevnih skupnosti na Zemlji predstavlja nešteto množico individualnih oblik skupnega življenja ljudi. Poleg družine v ožjem in širšem pomenu je krajevna skupnost še edina značilnost sedanjega življenja ljudi v biosferi planeta Zemlja.

Ni težko opaziti podobnosti med zvezdami, planeti, galaksijami in ostalimi oblikami energije in materije v naravi z zgoraj opisanimi oblikami življenja ljudi in vesoljem. Tako kot redko razumemo individualnost krajevnih skupnosti, še manj lahko, ali sploh ne, razumemo individualnosti energije in materije, galaksij, zvezd in njihovih planetov, planeta Zemlja ter samega vesolja. Razumevanje otežkoča nepreštevna množica planetov v soseščini zvezdnega sistema Sonca v naši galaksiji. Da še težje dojemamo, doprinese še nepreštevno število galaksij, zvezd in planetov ter energije in materije celotnega vesolja.



Da to še bolj zapletemo, naj dodam, da je to, kar mi razumemo kot VESOLJE, samo zelo majhen delček celotnega Vesolja.

Narava, poreklo Sonca in Zemlje, življenja na Zemlji ter nas samih LJUDI predstavlja delček skupne celote, ki jo imenujemo NARAVA.

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

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

Okoljska teorija narave postavlja okolje kot predpogoj ali osnovo za obstoj česarkoli. »Osnovno okolje« narave je vesolje ali kozmos. Narava obstaja znotraj osnovnega okolja v nešteti oblikah, dimenzijah in vsebinah celotne energije, materije, informacij, sil, svetlobnih in drugih žarkov, atomov in delcev materije ter ostalih še neznanih vsebinah narave. ***Medsebojna celostna povezanost, odvisnost, medsebojno delovanje in sodelovanje*** vseh teh je narava. Začetek ali konec osnovnega okolja ne obstaja, temveč je ***»trajnostno nadaljevanje ali kontinuiteta«*** narave vzrok vseh dogodkov, sprememb, transformacij in tranzicij, vseh vsebin narave.

Osnovno okolje narave (vesolje ali kozmos) je potrebno korektno definirati. Iz systemskega razmišljanja izhaja del tega, kar določa trajnostno nadaljevanje ali kontinuiteta kot osnovo obstoja naravnega okolja in narave same, torej nima začetka ali konca, temveč je v ospredju kontinuiteta ali **trajnostno nadaljevanje sistema narave**²⁰.

²⁰ »Trajnostno nadaljevanje narave« ali po angleško »continuum« je pomembna novela te prezentacije.



Sedanje zmožnosti ljudi, filozofije in znanja ne omogočajo enostavnega razumevanja razsežnosti osnovnega okolja narave vesolja ali kozmosa. Sedanje znanstvene metode in tehnike ne omogočajo ugotavljanja razsežnosti vesolja. Imamo pa znanje in tehniko, ki nam omogočata formalno in ne vsebinsko definiranje sosesčine Zemlje, Sonca, naše galaksije in vesoljske sosesčine.

Naše zmogljivosti so limitirane s tehniko in metodami raziskav.

Za razumevanje dimenzionalnosti vesolja in narave imamo tudi limitirane možnosti sedanjega znanstvenega jezika matematike, ki naj bi doživel prenovu, potrebno za raziskave v prihodnosti.

Zelo uspešno smo spoznali veliki pok, črne luknje, vidno in nevidno materijo, delce, teorije strun in druge dosedanje, briljantne dosežke vrhunskih raziskovalcev vendar nam ni bilo dano narediti prave definicije osnovnega okolja narave – vesolja ali kozmosa.

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

Tako imamo sedaj osnovno okolje in kontinuiteto ali trajnostno nadaljevanje, imamo celostno medsebojno povezanost, odvisnost, medsebojno delovanje in sodelovanje vse energije, materije, informacij, dimenzij, svetlobe in drugih žarkov, sil, delcev in še neznanih vsebin narave.

Mislím, da sedaj rabimo definicije oziroma odgovore na nekatera vprašanja, kot jih recimo povzema informacijska teorija narave.

Sedanje razumevanje narave je posledica evolucije človeštva in je staro, kot je staro človeštvo okrog: 200.000 let.

Prej sem omenil knjigo o informacijski teoriji narave in mislim, da sem razumljivo podal okoljsko teorijo narave.

Novela raziskav ob informacijski teoriji narave je bila raziskava besede in pomena informacije. Sistemsko razmišljanje, filozofija in znanje nam omogočajo predstavitev informacije kot sistema/spleta lastnosti, količin, kvalitete, odnosov, navodil in še česa, vse energije, materije, informacij, svetlobe in ostalih žarkov, sil, delcev in dimenzij ter še neznanih vsebin narave pod predpostavko celostnih



medsebojnih povezanosti, odvisnosti, medsebojnih delovanj in sodelovanja. Vse to skupaj je narava ali sistem narave.

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

Pomembno je systemsko ozadje, systemske/celostne vsebine sistema narave. Sistem narave je najbolj sestavljen/zapleten sistem/celota sploh, je sistem, ki naj bi ga razumeli kot zapleteno vsebino in ne kot mentalno sliko v možganih živih bitij.

To je še bolj pomembno, kadar razmišljamo o resničnem poteku dogodkov ali operacijskih lastnostih sistema. V tem se namreč nahaja osnova znanja o systemskih vsebinah. Tako prihaja v ospredje delovanja sistema njegova stabilnost.

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

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

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

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

Na primer: po velikem poku (Hawkins), ki je bil dogodek, ki je povzročil oblikovanje našega dela vesolja, je prišlo do »velikega« (samo relativno) preoblikovanja energije in materije. Tako so nastale zvezde in galaksije ter naša



zvezda Sonce. Sonce je evoluiralo planete in ostale dele sončevega sistema. Istočasno s preoblikovanjem se je simultano problikovala in nastajala informacija, ki omogoča sistemsko trajnostno nadaljevanje ali kontinuiteto celotnega ali posameznih delov sistema in tako naprej.

Mislím, da se informacija²¹ preoblikuje glede na značilnosti okolja, v katerem se dogaja preoblikovanje, ter značilnosti udeleženih vsebin. Ob tem se tudi okoljske značilnosti spreminjajo. Končno, pred kakimi 4.560.000.000 leti je zvezda Sonce oblikovala svoj planetni sistem in naš planet Zemljo.

Na ta način ima vsak del »velikega« sistema zvezde Sonce svojo informacijo, ki omogoča kontinuiteto ali trajnostno nadaljevanje. Mislím, da imamo na ta način nove možnosti za raziskave vsebine sistema narave.

Z namenom, da bi lahko pripeljal to diskusijo do konca, mislím, da rabimo diskusijo o času. Poskusil bom podati kratko diskusijo o času. »Čas« je dimenzija človeške imaginacije, ki je nastala v prazgodovini človeštva. Mi ljudje imamo bogato zgodovino uporabe časa. V praksi vsakodnevnega življenja bi si bilo težko zamisliti življenje brez uporabe časa. Tudi v filozofiji in znanosti ima čas pomembno mesto.

Z opazovanjem narave lahko ugotovimo, da narava nima pojma časa za svojo dimenzijo. Za nas ljudi, ki smo vajeni uporabe dimenzije časa, je videti, kot da bi si narava vzela toliko časa, kolikor ga potrebuje. Trajnostno preoblikovanje poteka in narava se nahaja v sedanjosti kot edini dimenziji.

Narava je vedno in samo v sedanjosti.

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

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

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

²¹ Tako je vidno, da informacija pomeni vplivno sporočilo (glej Mulej idr., 2013 in prej) katere koli izvedbe, ne samo v obliki človeškega zapisa ali drugačnega izraza misli.



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

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

Okoljske definicije:

1. **Osnovno okolje** (vesolje ali kozmos) je okolje, znotraj katerega narava obstaja kot **kontinuiteta ali trajnostno nadaljevanje** vse energije, materije, informacij, svetlobe in ostalih žarkov, delcev, dimenzij, sil ter nam še neznanih vsebin narave. Osnovno okolje (vesolje ali kozmos) nima – za nas vidnega - začetka ali konca, ampak vsebuje neštete oblike trajnostnega in trajnega nadaljevanja energije, materije in informacij, transformacij, integracij, dezintegracij, dimenzij in sistemov; je samo sistem narava.
2. Znotraj osnovnega okolja (vesolja ali kozmosa) se nahajajo številne oblike energije, materije in informacij, večjih in manjših razsežnosti, kot sistemi oziroma spleti zvezd, galaksij in drugih. Med njimi so posamezne zvezde take, kot je naša zvezda Sonce.
3. Osnovno okolje (vesolje ali kozmos) kot sistem/splet/celota omogoča celostno medsebojno povezovanje, delovanje, medsebojno odvisnost in sodelovanje vse energije, materije, informacij, svetlobe in drugih žarkov, delcev, dimenzij, sil in še nam neznanih vsebin narave. Posledično ima vsak posamezen sistem, ki ga opazujemo - veliki ali mali pok, vidno ali nevidno materijo, črne luknje, galaksije, zvezdne sisteme ter vse ostale oblike sistemov znotraj osnovnega okolja - svoje vsebine ali značilnosti, ki so njihove in so ločljive.
4. Okolje zvezdnega sistema je posamezna zvezda s svojim notranjim in zunanjim okoljem - sistemi.
5. Okolje posameznega planeta je del okolja sistema posamezne zvezde in ima svoje notranje in zunanje okolje ali sisteme.



6. Okolje posamezne zvezde Sonca je del okolja naše galaksije, ki vsebuje 100.000.000.000 in več zvezd in ostalih oblik sistemov energije in materije. Vse oblike se gibajo kot vrtavka in cirkularno okrog središčnih sistemov vidne ali nevidne materije ali energije. Glede na medsebojno celostno povezovanje, odvisnost, medsebojno delovanje in sodelovanje se zvezdni sistem Sonca vrti kot vrtavka s hitrostjo okrog 800.000 kilometrov na uro okrog središča naše galaksije. Krožno gibanje je osnovna fizikalna lastnost vseh velikih in manjših sistemov materije in energije znotraj narave.
7. Okolje planeta Zemlja je eno od osmih planetarnih okolij sončnega sistema in je edino okolje planeta, ki ima okoljske pogoje, primerne za pojav »žive narave«. Zemljina biosfera ima tri osnovna okolja: kopno, morja in oceane ter atmosfero ali kopno, vodo in zrak.
8. »Živa narava« okolja planeta Zemlja oziroma biosfera vsebuje ogromno število živih bitij, združb in civilizacij, med katerimi je tudi naša civilizacija Homo sapiens. Vse skupaj si delijo okolje biosfere, ki je majhen del sistema okolja planeta Zemlja oziroma površja kopenskega, celotnega vodnega in nižjih delov atmosferskega okolja. Po sistemski vsebini in delovanju predstavlja moderatorja življenskih in ostalih pogojev v biosferi.
9. Naša človeška civilizacija ima svoje globalno okolje različnih območij in značilnosti. V tretjem tisočletju prevladujejo mesta, več milijonska²² in manjša mestna okolja, ki jih je ustvaril človek. Poleg teh imamo še posamezna območja različnih dejavnosti, kot so: kmetijstvo, gozdarstvo, industrija, šolstvo, šport, zdravstvo, varovanje, obramba in vojska, transport in transportna sredstva in druga. V letu 2007 je bilo za potrebe človekovega življenskega okolja na območju evropske skupnosti 17 % celotnega območja zasedeno in odvzeto naravi in naravnim procesom.
10. Življenski prostor živih bitij lahko delimo na notranji in zunanji. Tipično notranje okolje je na primer sistem krvi in ožilja človeka, v katerem se nahajajo krvna plazma, celice in ostale vsebine. Zunanje človekovo okolje tvorijo družina, stanovanjski prostor, lokalna skupnost, itd. Vendar vse to so le deli celotnega internega okolja biosfere.
11. Okolja, ustvarjena s človeško roko, imajo ravno tako notranja in zunanja okolja. Na primer, avtomobili imajo eksplozivni motor kot del notranjega okolja in ceste ter parkirišča kot del zunanjega okolja.

²² Samo Kitajska ima po javnih podatkih preko sto mest z vsaj dvema milijonoma ljudi.



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

Mislim, da je na tem mestu prav, da se dotaknem pojma okoljskih ved ali znanosti.

Mislim, da bi bilo najbolj primerno, da je osnovna okoljska znanost definirana v povezavi z osnovami narave: osnovnim okoljem in ostalimi pojavi, ki mu sledijo. Tako naj bi se knjiga filozofije fizike začela z osnovnim okoljem, okoljskimi vedami in vesoljem oziroma kozmosom.

Tako tukaj priporočam naslednje:

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

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

Človeška globalna skupnost je sestavljena iz zapletenih odnosov, sistemov in značilnosti.

Človeško okolje oziroma človeška eko sfera, nima veliko skupnega z ostalo živo naravo.

»Homo urbanus«²³ oziroma mestni človek, ki bo dosegel po predvidevanjih vrhunec po številu pripadnikov oziroma okrog 80 % od celotne človeške populacije že v letu 2035. V istem mestnem okolju se nahaja še Homo slumus²⁴.

²³ »Homo urbanus«: nova definicija ljudi, ki živijo v mestih. Po etiki, odnosih, življenjskih navadah in okoljih ter okoliščinah in vsebini dela se močno razlikujejo od človeka recimo pred 200 leti.

²⁴ »Homo slumus«: termin ustreza pojavu ljudi v barakarskih naseljih velemestij in postaja čedalje bolj pomembna sestavina mest. Danes se računa, da je Homo slumus presegel že dve milijardi posameznikov.



Okolje mestnih ljudi so večmilijonska mesta, megapolisi in ostala mesta, ki po življenjskih pogojih predstavljajo okolja, neprimerna za življenje.

Tako sinergistično delovanje med živimi bitji in okoljem omogoča procese prilagajanja, ki še naprej oddaljujejo človeško svetovno skupnost od biosfere Zemlje.

Etika/moralnost, znanje, šolstvo, vzgoja, življenjske navade, življenjska modrost in še kaj se primerno okolju spreminjajo. Nastajajo nove vsebine, ki so v resnici primerne človeškemu okolju in so zato drugačne ali si celo nasprotujejo z »živo naravo« biosfere. Pojavljajo se nove tehnologije in tehnična znanja, ki lahko celo ogrozijo obstoj celotne svetovne skupnosti. Prihaja do nuklearnih znanj in tehnologij, za katere bi bilo najbolje, da so ostale zaklenjene za laboratorijskimi vrati. Po letu 1900 do danes je človek onesnažil biosfero za naslednjih 2.000.000 in več let z dodatnimi nuklearnimi radiacijami. Sledi več-milijonska množica – nihče več ne ve koliko – sintetičnih kemičnih spojin, ki v sinergiji med seboj in z naravnimi vsebinami biosfere lahko prizadanejo katerikoli pomemben ali manj pomemben sistem v biosferi.

To se je že zgodilo CFC-ji so začeli proces zmanjševanja delovanja ozonskega plašča. PCB-ji se nahajajo na široko raspršeni v biosferi in lahko kadarkoli spremenijo številne genetske strukture, itd. Še do danes se, ker navidezno ne nudi takojšnje finančne koristi, nič ne dela na tem področju, da bi spoznavali nevarnosti in možnosti preprečitve težavnih posledic.

Pojavili so se genetsko spremenjeni organizmi in proizvodi, za katere ni strokovnjaka v sedanjosti človeški skupnosti, ki bi lahko približno vedel, kakšno bo njihovo dolgoročno delovanje. Naj se naši znanjci ukvarjajo s tem problemom. Omenim naj še pospeševalnike delcev, nanotehnologije, komunikacijske tehnologije, več kot 500.000 odpadkov v orbiti planeta Zemlja, svetovni splet in še kaj.

Položaj in vloga denarja sta dosegla svetovni vrh s prehodom denarja od pomočnika ljudi do monstruoznega gospodarja človeštva, kar je denar danes.

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



Človeška skupnost ima v biosferi skupnega sovražnika – sistem klimatskih sprememb. Sedaj je to tako, ker ljudje živimo v našem sistemu, ki je daleč od narave planeta.

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

Mislim, da je najbolj pomembna vsebina to, da se človeštvo lahko združi v skupni potrebi, da se učinkovito prilagaja temu skupnemu sovražniku²⁵.

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

Mislim, da je dosedanja diskusija opravila svoje, da lahko ugotovljamo razliko med sedanjim znanjem in znanjem, ki bi bilo dobro za človeško svetovno skupnost v prihodnje.

In ...

Življenje in obstoj moderne svetovne človeške družbe sta celostno povezana in soodvisna z življenjskimi pogoji, ki jih omogočata narava in njen integralni del sistem klimatskih sprememb.

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

Sistem klimatskih sprememb z lastnim celostnim obstojem/delovanjem omogoča, zagotavlja, vzdržuje in ohranja življenjske pogoje v biosferi Zemlje.

Vsebine sistema klimatskih sprememb so naravnega izvora ali posledic dejanj človeške skupnosti. Obe zvrsti vsebin lahko spremenita potek dogodkov/delovanja

²⁵ Vzeto iz vsebine eksekutivnega pregleda komplementarne knjige: Ećimović, Amerasinghe, Breki, Shankaranarayana, Chumakov, Haw, Wilderer in Martin, 2006 »Our Common Enemy (The Climate Change System Threat)«, ISBN 961-91826-0-X, lahko se najde na: www.institut-climatechange.si



sistema, in sta lahko po človeških kriterijih pozitivnejši ali negativnejši. Narava nima svojega stališča ampak se dogaja.

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

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

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

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

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

Začetno ozaveščanje človeštva o prihajajočih težavah je bilo izredno dobro, vendar ni spremenilo kratkoročnih ciljev ljudi. Mislim, da so zapleteni problemi trajnostnega razvoja ali prihodnosti in biosfere Zemlje veliko bolj kompleksni, kot so mislili ljudje ob koncu dvajsetega stoletja. Prevladujoče vrednote so se premalo prilagodile novim razmeram.²⁶

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

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

²⁶ Kulturni antropologi ugotavljajo, da se spreminjajo vrednote dosti težje kot pravni prijemi. Glejte npr. poglavje Godinove v trilogiji M. Mulej idr. (2016), omenjeni prej.



»Razvoj« je del človeške družbe poindustrijskega časa. Narava, biosfera ne pozna pojma »razvoj« in nima kakršnega koli razvoja. Narava ima sistem »evolucije«. Narava deluje po vsebinah in v povezavi s **celotno medsebojno povezanostjo, odvisnostjo, medsebojnim delovanjem in sodelovanjem**²⁷ ter se vedno nahaja v sedanjem času.²⁸

Mislím, da sedaj potrebujemo »novi pristop«²⁹, ki naj bi omogočil urejanje odnosov človeške svetovne skupnosti, uvajanje sistema novih vrednot, kulture, etike, norm, vsebin in mehanizmov, ki naj bi omogočili prehod svetovne človeške skupnosti v trajnostno sonaravno svetovno družbo prihodnosti.

Priporočam, da se koncept, družbena tehnologija, metodologija, vizija trajnostne sonaravne prihodnosti človeštva uvaja kot harmonična komplementarna koeksistenca človeštva z biosfero Zemlje in narave.

Na tej poti naj bi premagali sedanjo izgubljeno povezavo med mestnim prebivalstvom in biosfero zemlje.

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

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

To priporočam kot možnost preživetja človeštva v biosferi Zemlje.

Evolucija od »trajnostnega razvoja« v »trajnostno sonaravno prihodnost« človeštva naj bi bil proces, pri katerem bi sodelovalo celotno prebivalstvo človeške skupnosti.

²⁷ *Interdependence, interaction and co-operation (medsebojna odvisnost, medsebojno delovanje in sodelovanje)* kot stalna gonilna sila narave je obdelana v knjigi »System Thinking and Climate Change System«, prosim poglejte na: www.institut-climatechange.si.

²⁸ Ećimović, Mayur, Mulej in ostali »System Thinking and Climate Change System – Against a big »Tragedy of Commons« of all of us«, 2002 ter Ećimović, »The Information Theory of Nature, and«, 2006, odpirajo razmišljanja za spoznavanje sedanosti in naše civilizacije v tem prispevku.

²⁹ »Novi pristop«, ki izhaja iz potrebe po prestrukturiranju svetovne družbe je delo prof. dr. Slavka Kulića, IOM, iz Zagreba in se še vedno nahaja v znanstvenih krogih ter čaka na uporabo v družbi.



Prilagajanje prihajajočim življenjskim pogojem v biosferi bi sledilo.³⁰ Prehod v trajnostno sonaravno človeštvo prihodnosti je najbolj zapleten cilj, ki si ga lahko zada človeštvo, izvedljiv le v soglasju vseh vplivnih ljudi svetovne skupnosti.

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

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

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

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

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

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

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

To so izhodišča, ki so vodila mene in skupino znanstvenikov in raziskovalcev pri predstavitvi deklaracije o trajnostni sonaravni prihodnosti človeštva, ki je bila sprejeta na mednarodnem srečanju v Xiamenu na Kitajskem, 25. septembra 2011. Danes, ko končujem to predstavitev, vas s ponosom lahko obvestim, da je deklaracija z volonterskim delom prevedena že v več kot trideset jezikov.

³⁰ Prosim pogledajte knjigo: Ećimović in ostali, »Our common Enemy – The Climate Change System Threat?«, na: www.institut-climatechange.si.



Deklaracije se nahajajo na naši domači strani www.institut-climatechange.si. S tem zaključujem posodobitev te prezentacije za leto 2016.

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

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

PRIPOROČAM³¹

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

Drugo priporočilo je novi pristop k urejanju družbenih odnosov ljudi, ki naj bi upošteval vse dosedanje izkušnje o sožitju ljudi in širše biosfere Zemlje. Med cilji so:

- ustavitev eksplozivne rasti števila ljudi v svetovni skupnosti,
- upoštevanje potrebnih etičnih osnov,
- spoštovanja med ljudmi,
- upoštevanje skupnih zakonov,
- univerzalne vzgoje, izobrazbe in vseživljenjskega učenja ter
- z modrim vladanjem omogočiti našim zanamcem trajnostno sonaravno prihodnost v biosferi planeta Zemlja.

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

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

³¹ Vzeto iz priporočil knjige - Our Common Enemy (The Climate Change System Threat).



1. English

»The Philosophy of the Sustainability – the Sustainable Future of Humankind»



This book was prepared for long-term project »Next Europe« of European Academy of Sciences & Arts – EASA, Prof Dr, Dr h c Felix Unger initiative.

The book is updated on September 2016

Zg. Medosi, Korte, Izola, Slovenia, EU, September 2016



1. The Preamble

“Philosophy of the Sustainable Future is search for knowledge and understanding of Life and Universe”.

“Philosophy of the Sustainable Future is social methodology or technique coming from the Sustainable Development and is aimed for better tomorrow of humankind”.

“Philosophy of the Sustainable Future is a Harmonious and Complementary Coexistence of the Global Community of Humankind and Biosphere or Nature and nature of the planet Earth”.

“Philosophy of the Sustainable Future is possibility for Homo sapiens civilization survival under challenging changes of the living conditions within the Biosphere of the planet Earth during first Century of third Millennium of our times”.

“Philosophy of the Sustainable Future is opening the path for longevity of Global Community of Humankind and is allowing the choice of humankind; all female and male babies, children and youth as well as the humankind all womankind and all mankind to have continuum in the biosphere of the planet Earth or to become silent witnesses in the Earth history”.

Homo sapiens after rebirth some 70000 years ago become beyond 7 billion individual beings large social system and only system which is not in harmony with nature and biosphere of the planet Earth. If humankind do not find the solution for present biosphere crisis is on the road of silent witnesses of the non-recorded history of the planet Earth

Let us hope for positive thinking of people involved in the “Next Europe” project for better tomorrow of the peoples of Europe as well as entire global community of humankind.



2. The Foreword

Nature is the most complex system and it is within Universe or Cosmos of which the requisitely holistic planet Earth system within the requisitely holistic star Sun system is one very small part.

Contemporary research on Nature is offering new understanding, which is significantly different from what humankind was thinking.

It is *not the planet Earth* that is the home of our civilization, but *the biosphere*, which is a tiny part of the planet Earth. Vulnerability of the two are two, not even comparable issues.

In our research Nature systemic operations are result of **interconnectedness, interdependence, interaction, co-operation, synergies, integrations, disintegrations, networking and complexity** of all matter, energy, information, light, rays, powers, forces, particles, dimensions and yet unknown contents of Nature. Nature is always in “the present time” and time does not exist in nature.

Some Nature system pillars include evolution as driving force, continuum as basic principle, requisite holism for easier understanding, sustainability and Nature operation are systemic from the largest – Universe, to the smallest – particles, transformation, integration, disintegration and are beginnings or ends of requisitely holistic units of whatsoever size; operations are permanent and countless. Individuality of requisitely holistic units - galaxies, stars, planets and others including humans animals, plants and other “living creatures”³² is unique and countless. Nature is the largest existing system whatsoever.

Understanding of Nature is a key for new sustainability of humanity badly needed for survival of global community of humankind on the requisitely holistic unit - the planet Earth, our only home within the Nature.

Ending this foreword we wish to all humankind peace, respect, reason, justice, morality, wisdom and sustainable future!

The Authors

³² »Living creatures” term is used conditionally because only we humans are thinking of living and non-living Nature. Nature is a permanently living large system with countless forms. Living or non-living creatures are just forms of Nature under humankind’s observation.



3. Executive Foreword by Sir Prof Dr Roger B. Haw

Especially after the year 2000, many companies, governmental agencies, NGOs, residential communities and volunteers in various parts of developed and developing countries started to promote and cultivate a promising platform called the concept of sustainability through Social Responsibility practices in different forms of philosophy.

For a Company to take part in this project initiative, with a high degree of commitment, it would surely be worthwhile because this type of company could attract the best talents available.

Thousands of authors in the world (including media companies) have been publishing subject matter about the sustainability wave, which gradually brings uncountable benefits to society at large.

Of course, in the long run it will also benefit third world countries and help them become aware of the importance of sustainability practices.

Indeed it is one of humanity's most endearing features.

While economists, politicians and business leaders believe that this bottom line mania brings wealth and opportunity, an increasing number of people, particularly those in the next generation of managerial talent, are asking whether there isn't something more to life. In fact, sustainable strategies can align an organization with the intrinsic values of its people. With this book, the authors describe how to achieve them.

In fact, much of the world's life support system is badly broken.

This is according to a pioneering analysis of the world's ecosystems prepared by the World Resources Institute, the United Nations and The World Bank. "There are considerable signs that the capacity of ecosystems, the biological engines of the planet to produce many of the goods and services we depend on, is rapidly declining." According to the report, half the world's wetlands have been lost in the last century, half of the world's forest has been chopped down, and 70 percent of the world's major marine fisheries have been depleted.



The recent initiative implemented by Norway Governments this year did not allow a single tree to be chopped in its country forest.

Indeed this is a profound move to which sooner or later many other countries will be following through this step of rescue for the benefits of present and future generations.

The existing deplorable conditions of the environment at both the global and national levels, particularly in the developing countries, urged the authors to study the complex interrelationships between populations, sustained economic growths, poverty and the environment.

This study inspired the authors to compile them in a series.

The multidisciplinary approach taken by the authors will help the reader to understand the dynamics of contemporary development problems in the proper perspective.

The interaction of this society with their environment is an intriguing one.

It is learning how to deal with issues of doing something good for the Earth.

There are many lessons from the various natural disaster incidents happening in the world that can teach us a lot about the future of our planet.

It is hoped this publication will be useful for policy makers, national planners, administrators, environmental scientists, academicians, economists and the general public at large.

The non-government organization can play a great role in creating awareness about **»The Philosophy of the Sustainability – the Sustainable Future of Humankind» through publicizing the contents of this publication.**

.....



4. The Content

1. Preamble	44
2. Foreword	46
3. Executive Foreword by Sir Prof Dr Roger B. Haw	47
4. Content	49
5. The Authors	49
6. Homo sapiens	50
7. Nature	51
8. The Global Community of Humankind	67
9. The Philosophy of the Sustainability	69
10. Requisite holism – basics	72
11. Social responsibility	92
12. The Global Governing	94
13. Conclusions and Recommendations	103
14. Bibliography	104
15. Timi Ecimovic, short CV	110

5. The Authors

What we are discussing in this book is contemporary research on Global Community of Humankind and Nature by a large group of researchers and scientists as follows: (By ABC of names) Prof Dr Alexander Chumakov, Russia; Prof Dr Alexander Makarenko, Ukraine; Dr Ang Ban Siong, Malaysia; Prof Dr Dana M. Barry, USA; Prof Dr Fidel Gutierrez Vivanco, Peru; Prof Dr Glen T Martin, USA; Prof Dr Igor Kondrashin, Russia and Greece; Prof Emeritus Dr Dr Matjaz Mulej, Slovenia; Prof Dr Negoslav Ostojic, Serbia; Prof Emeritus Dr Raoul Weiler, Belgium; Hon Ricardoe Di Done, Canada; Sir Prof Dr Roger B Haw, Malaysia and China; Prof Dr Shahid Siddiqi, Canada and USA; Prof Emeritus Dr Sait Kacapor, Bosnia and Herzegovina; Prof Dr Seminur Topal, Turkey; Prof Dr Timi Ecimovic, Slovenia, Prof Dr Truly Busch, Germany and many more not mentioned in this list. Some of great contributors to our work have been as follows: Late Prof Dr Avgustin Lah, Slovenia; Late Prof Dr Elmar Stuhler, Germany; Late Prof Dr George Pethes, Hungary; Late Prof Dr Helmut Metzner, Germany; Late Prof Dr Rashmi Mayur, USA and India; Late Hon Dr T P Amerasinghe, Sri Lanka. Thank you.



6. *Homo sapiens*

Commencement was the evolution of *Homo sapiens* some 200000 years ago. Humans have been and are successful species³³ and in some 120000 years had inhabited almost the whole of the land or terrestrial environments on the planet Earth or better all inhabitable areas. People were living the sustainable life in harmony with all global and local conditions of Nature and the nature of the planet Earth.

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

In 1993 Ann Gibbons suggested *The Genetic Bottleneck Theory* in her article in *Science* (Rampling, Self, Ambrose, 1998), and together with Rampling (2000) supported this theory. The bottleneck of human population on the planet Earth occurred some 70000 years ago, and new rapid population increase continued from approximately 10000 - 15000 people.

From East Africa people in habituated all terrestrial parts of the Earth. In same time last glacial era was ending (60000 – 16000 years ago) and biosphere favorable conditions for life commenced around ten thousand years B. C. These conditions somehow lasted till beginning of the third millennium of present time. Humans have lived sustainably as long as from 12000 years ago till present introduction of modern times. Finally sustainability has been forgotten after industrial revolution from the 17th Century onwards.

Humanity is lacking eco-bio-centric philosophy and the knowledge on Nature of the requisitely holistic planet Earth systemic operations, networking, complexity, interconnectedness, integrations, disintegrations, synergies etc. The social responsibility of the individual representatives of humankind is among the missing qualities of the present humankind.

“The Social Responsibility” is the individual’s responsibility for impacts on humans and Nature and it is a pillar of Nature. Re-establishment of the individual human’s responsibility is awaiting new reformation of the upbringing

³³ As taught in 19th century by Charles Robert Darwin (1809-1882).



and education practice to “Universal upbringing, education and lifelong learning of humans”.

All people of the Earth are of one kind – Homo sapiens species that is only surviving representative of the genus Homo. There are no **rac**es among humans, but only different looks as per evolution within the local environment-cum-culture-cum-nature and nurture. Humans as species are social creatures, and are omnivorous – meaning eating any sort of food – both animal and vegetable food. It is also part of human heritage from Nature.³⁴

In Nature everything that was born may look like many different or similar things, but it is its individual characteristics that make the difference. At present, humankind’s global community has 7 billion+ individual members and all of them are Homo sapiens, but each and every one has his/her own characteristics. Therefore our civilization has 7 billion+ individuals mankind and womankind. 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 its global community of humankind is the only one, which we know and live on.

7. Nature³⁵

New understanding of Nature in general and the nature of the planet Earth are asking for new approach to sustainable future or sustainability of humanity. The peoples of the planet Earth, the global community of humankind, the globalization, the new technologies and past 200 year before the present have been very questionable for longevity of the humanity.

With understanding of the new sciences of the networks and complexity we have been able to connect the missing content of Nature’s operations.

With the best of our knowledge we are recommending a new approach to the upbringing, education and learning – universal upbringing, education and lifelong learning of the humanity coming generations to allow evolution needed for longevity based on sustainability, social responsibility and understanding of Nature.

³⁴ For more information please see the digital book “Nature and Social Responsibility”, Ecimovic, Haw, Mulej et al, ISBN 978-961-92378-7-8 (pdf), 2015, also displayed at www.institut-climatechange.si

³⁵ Main source is the book »Nature and the Requisite Holism”, Ecimovic and Mulej, ISBN 978-961-92378-3-0 (pdf), 2014.



We people of the planet Earth are a part of the whole.

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

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

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

Universe³⁶ has been described as “the totality of all the things that exist; creation; the cosmos” and “the world, or earth, as the scene of human activity” and “an area, province, or sphere, as of thought or activity, regarded as a distinct, comprehensive system”.

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

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

The Universe system, as environment for Nature or the *basic environment*³⁷ discussed concerning Nature from the quality-internal viewpoint, could have the following characteristics:

³⁶ Universe in Webster 1986

³⁷ The basic environment has been first discussed at »The Environment Theory of the Nature«, Ecimovic, 2009.



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

The Universe system, from the formal viewpoint, could be seen as composition of the environments, larger and smaller *requisitely holistic units*³⁸, presently to us known as Universe or Cosmos, galaxies, stars, and planets systems. There is a large content of smaller energy and matter forms. Of course, it is within the present dimension, which we see, and does not exclude other dimensions not known to us at present.

The universe system is the *basic environment*³⁹, meaning that within it, the present Nature is at home, and as such, it is precondition for Nature's existence.

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

One of the pillars of Nature is “continuum” and is basic principle or reason for Nature to exist.

³⁸ “The requisitely holistic unit” term comes from the Mulej and Kajzer (1998) »Law of Requisite Holism« as practical application within the natural sciences. As description to assist, we may say; the requisite holistic unit is the smallest but yet still understandable whole. Synergy of all crucial viewpoints is considered. In case of future reduction, the understanding is decreased.

³⁹ Basic environment has been term introduced by the Ecimovic in his book/work »Three Applications of the System Thinking«, Ecimovic, 2009.



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

Therefore, we have now the basic environment and the continuum; we have the basic requisitely holistic units, and our home the planet Earth, which is one of them. Interconnectedness, system operations, networking and complexity are result of many different happenings-processes at different requisitely holistic environments, which are environments under research. In our research the operations are result of **interconnectedness, interdependence, interaction, co-operation, synergies, networking and complexity** of all matter, energy, information, light, rays, powers, forces, particles, dimensions and yet unknown contents of Nature.

The another pillar of the Nature is evolution and evolvments within the nature and are the result of all matter, energy, and information permanent interconnectedness, interdependence, interaction, co-operation, networking, complexity and resulting synergies.

The nature is always in “*present*”, what is another pillar or actual status Nature. For humans it is possible to learn and research the past, we may observe present, but the future is unpredictable.

Humans have own pillar within the pillars of Nature and is “Requisitely Holism”, which is opening understanding of Nature for humankind.

The nature of the planet Earth mirrors Nature of the rest of the Universe. Second to that, the planet Earth is a requisitely holistic unit or planet, a member of the planets of the requisitely holistic star Sun system. It is orbiting the Sun within the distance, which allows the environmental conditions allowing life to prosper. It is within the so called living belt of 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, networking and resulting synergies. All the rest of creatures in history and at present are summary of the evolution.



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

On the top of the crust, there are permanent dynamic changes caused by the natural powers by which the Earth's surface has been and is shaped.

The atmosphere covers, protects and completes the biosphere of the planet up to 650 miles or 1.000 kilometers, where the Exosphere is ending into the outer space. The main subsystems of the Earth are: its planetary body, its Moon, and its atmosphere. Its planetary body has 8.000 miles or 13.000 kilometers in diameter. The requisitely holistic Earth is the fifth planet by diameter in the requisitely holistic star Sun planetary system. The largest one is Jupiter with an eleven times longer diameter, and the smallest one is Pluto⁴⁰ 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.

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

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

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

⁴⁰ 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.



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

Discussing the environments of the planet Earth they are:

1. Water environment,
2. Land environment, and
3. Air environment.

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

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

The water environments:

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

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

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

The water is a part of the biosphere and has been provided at the birth and during the existence of the Earth. The outer space bodies colliding with the planet Earth contributed large portion of the Earth waters.

The water cycle is a sub-system of the biosphere, which provides the basis of quantity, and quality of the biosphere environment.



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

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

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

Those numbers are changing according to evolution from time to time and at present we are witnessing the changes of glacial waters due to impact of global warming caused by humankind and climate change system

Yet the water is a needed quality of biosphere, which has been a precondition for life. Most living creatures have between 75 and 95 % and more of water content within their bodies. The water is the main transport system within cells, tissues and body itself.

The water is the main environment for chemical processes in nature. The water is the main architect of nature, when carving mountains, lakes, rivers, and shaping the Earth surface.

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

Air and water are permanently interconnected, interdependent, interacting and co-operating when the water changes from liquid to water vapor, which is transported by air.

When temperature changes in the processes, assisted by the air particles (physical or biological), the water vapor changes into ice and liquid form and comes down to the surface as precipitation.



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

When waters from higher altitudes do not find their way to lower altitudes, lakes show up, and with their biological life they form the lake waters systems. Of course, lakes can have river water input and river water output, but the lake water body is placed under the level of water outtake. Lakes are the water storages at higher altitudes. Swamps, swamp-forests and swampy areas are best biological filters of water, and they usually are placed at lower altitudes and as estuaries. At all locations where water (fresh or salty) and land meet there are the biologically richest regions.

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

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

The present global community of humankind is a major user of fresh water taken from the nature or the Biosphere and prepared for human and related consummations.

For millennia humans used water from surface sources, but with arising of the industrialization at beginning of 17th century and post-industrialization up to the present times, people stopped using surface water directly due to different status of pollution of the surface waters.



With the 21st century or at the present we are using tap water at well managed human eco environments and bottled water in plastic bottles. Both sources content quality controlled water.

Of course better is tap water at well managed human eco sphere environments, and plastic bottled water is according to declared content and quality – IF.

The surface fresh waters in the biosphere of the planet Earth are polluted by global community of humankind, and trans-boundary air pollution by raining, which is a result of pollution done by the global community of humankind.

As a result humans did develop strong technologies for conditioning of the fresh water, which are allowing people not to suffer from water sourced health problems. For the rest of living creatures people do not care.

We are asking responsible people to revise the water status and put together a long lasting policy for prevention of the pollution by global community of humankind.

It is just a question of time, when pollution in the biosphere will reach the level, which will have a strong impact for the living nature, and biosphere in general.

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

It is a primary task for individually responsible people to stop environmental pollution and consequences coming from it. It is not commercial activity or could be financed with whatsoever quantity of money.

The only solution is to educate people and as result of people organized work the present pollution could come to stop!

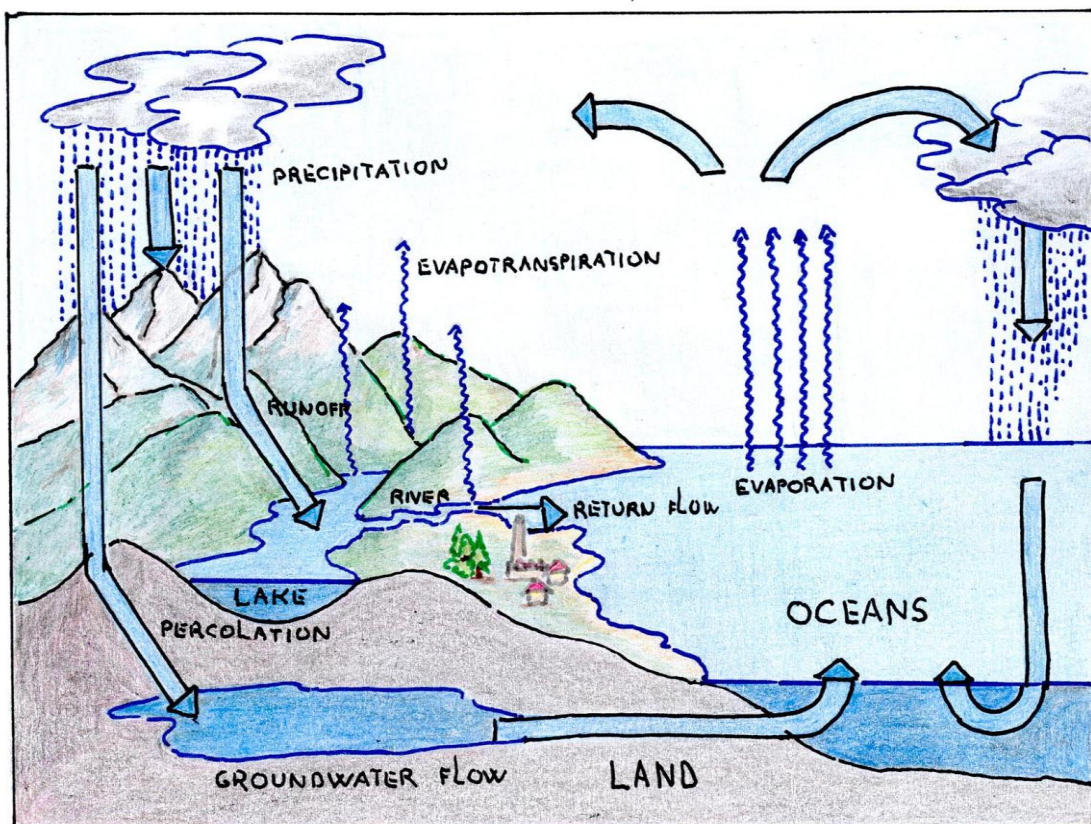
All of us are responsible for the present status of the pollution and it is an essential goal for life of our descendants. In reality our common knowledge needs upgrading to new universal common knowledge, which will allow people to respond correctly. With a look at the water cycle you will agree.

Table No 1. The water cycle drawing



THE WATER CYCLE

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



Univerzalna vzgoja in izobraževanje in Filozofija trajnostne sonaravne prihodnosti
Slovenk in Slovencev

Universal education and Philosophy of the Sustainable Future of Humankind



The water cycle⁴¹ is in permanent moving quality and permanent transformation from water, vapor and ice forms and vice versa. The quality of the water, within biosphere is endangered or jeopardize, by activities of the global community of humankind pollution during 19th, 20th, and 21st century.

The second are land environments and are:

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

It is according to the climate characteristics. Geographically we have another list and it is as follows:

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

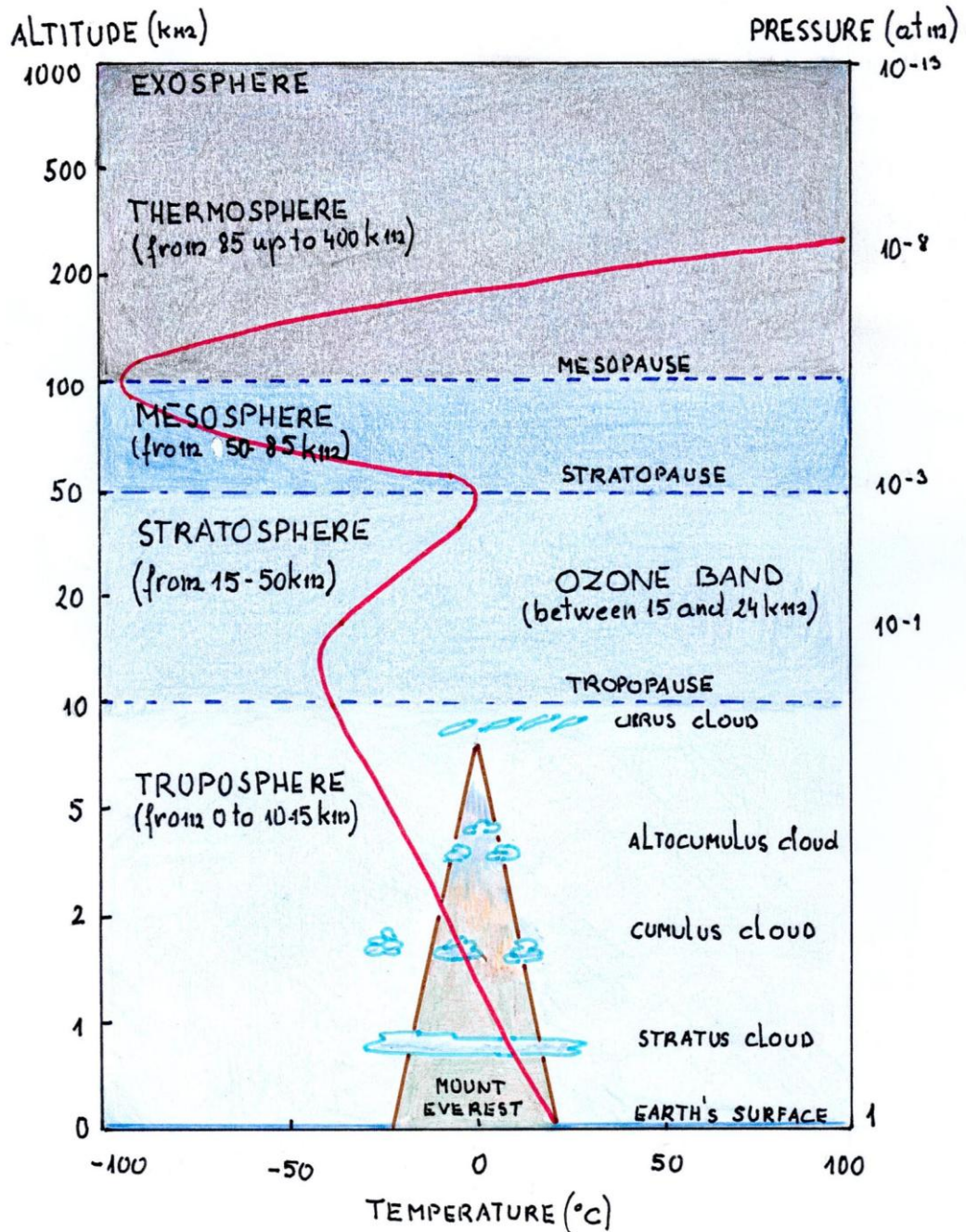
Biologically we have another list and are as follows:

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

Of course we can discuss many special qualities of lands but here we listed as above for easy understanding. The air environment is placed from surface of the planet Earth body up to 1000 kilometers altitude where the atmosphere - Exosphere is ending into outer space. A large number of creatures has atmosphere as their main environment: birds, insects, mammals – bats, and countless algae and protozoans. Please see at drawing 2.

Drawing no. 2 – The Atmosphere

⁴¹ The Water Cycle, The Atmosphere and The Glacial eras drawings are from the book »The System Thinking and the Climate Change System – Atlas«, Ecimovic, Mayur, Mulej et al, ISBN 961-236-380-3, 2003.





The present activities of global community of humankind are endangering or jeopardizing the quality of the air environment with pollutions like nuclear, synthetic chemical, air transport system, wars and space activities.

At present in higher altitudes of the atmosphere there are lost parts of technical means from space activities up to 600000 pieces circling around Earth. At present humankind does not have technology and financial resources to take care of this dangerous left outs from space research.

The difference between today and 300 years ago is due to the extreme input of our civilization's output into biosphere such as: all sorts of waste, side-effects of nuclear etc. technologies, synthetic chemicals, transport system, human population explosion and its consequences; destruction of biosphere resulted from one-sided thinking and acting rather than requisitely holistic covering of the past and current needs of humans.

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

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

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

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

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

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



For instance – the planet is integration of large different systems into a requisitely holistic unit – the planet and it is a whole life process. And finally one more possibility - for instance – Nature in general is integration and is a permanent interconnectedness and continuity. Integration is always a slow process of putting together new systems.

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

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

In our research **integration and disintegration** are permanent processes within Nature in general and the nature of the planet Earth. With this presentation we are putting information for records and initiating further research needed for survival of humanity on the planet Earth.

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

All what we could do is to establish new universal school learning curricula and system of the universal upbringing, education and lifelong learning as tool for coming generations to get proper knowledge and meet challenges and living conditions in the biosphere of the planet Earth.

What we have damaged could not be repaired with short term action it will need much longer period for Nature to evolve permanent and adequate conditions, because evolution is action and only road for continuum of the life on the planet Earth. We think Nature in general or Universe – Cosmos as basic environment and Nature as only user of it; it is story which we have to research.



Nature operations are systemic networking with continuum as reason, and principles of interconnectedness, interdependence, interaction, cooperation, networking, integrations, disintegrations, synergies, anti-synergies and requisitely holism of all energy, matter, information, basic and local environments, dimensions, lights, rays, powers and forces, particles and to humanity not yet known contents.

The Nature pillar evolution, which is universal principle working with Nature system, Universe system, Galaxies systems, Stars and their planetary systems allow continuous changes for the benefit of continuum of Nature - universal, Universe, Galaxies, Stars and planets and as well the nature of the planet Earth and Homo sapiens civilization.

Evolution is changing representatives of the global community of humankind as well as the nature of the planet Earth and changes are following local environmental changes, happenings and challenges due to impact of them.

For instance in Medieval times 1346 during Muslims Tatars battle for Ukrainian port Kalfa, today Feodosia, “Black Death” or bubonic plague outbreak was beginning of most deadly disease of humans.

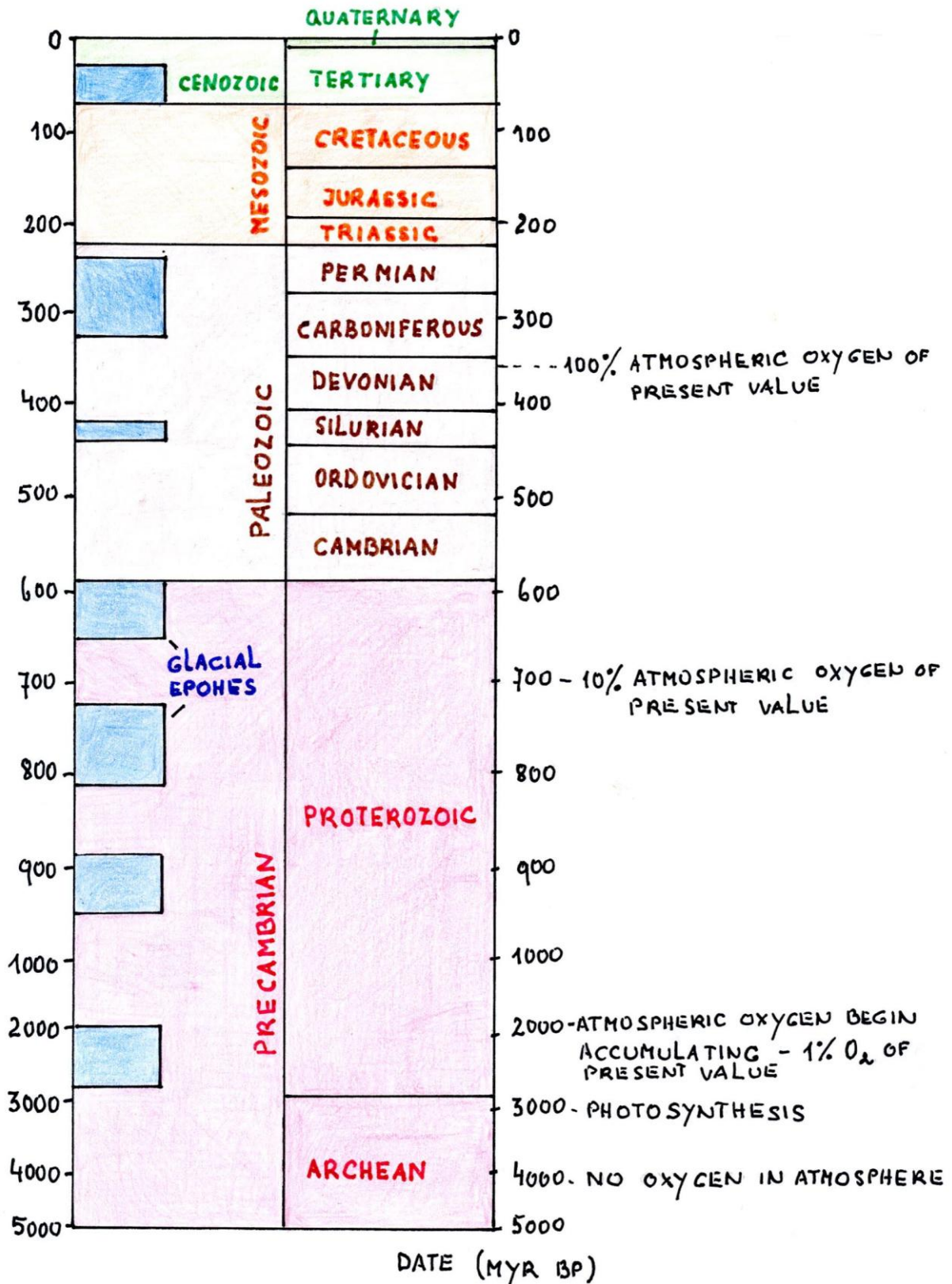
In Europe only the loss of lives were estimated 30 to 50 million, more as half of population in those times.

The bubonic plague is caused by Yersinia pestis bacteria. After first out-break and in 14th Century Black Death plague the evolution was working on the human population and today many people are protected against Yersinia pestis infections by immune system.

All other outbreaks till 20th Century did not caused loss of people as first one in 14th Century. The protector was and is Nature pillar - evolution. It is very positive work of evolution.

Due to lack of understanding humans do not understand evolution as it is. In some countries knowledge on evolution is purposely put aside to allow religion and governing of the people.

Let us see glacial eras in the history of the planet Earth – blue squares on left.





In the history of the Earth 7 large glacial eras are recorded. Many small glacial eras have not been recorded. Last glacial era in Archean, discussing Europe, was ended around 16000 B. C. At that time Scandinavian glacial ice melted and present era was making Europe with climate very favorable for humankind, which lasted for 15000 year.

Humanity discovered evolution in 19th Century by Robert Charles Darwin (1809 – 1882) but due to history it is even today not known for majority of the global community of humankind. Even worse in many countries it is not officially recognized.

8. The Global Community of Humankind

Many “great” people in history of humankind dreamed of being the greatest leader of the entire world of humans and many individuals marked their times and influenced evolution of the society; to mention some: Confucius (551 – 479 B. C.) of China, 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 the 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 the France, Leonardo da Vinci (1452 – 1519) of the Italy, Albert Einstein (1879 – 1955), Adolf Hitler (1889 – 1945) of the Germany, Sir Isaac Newton (1642 – 1727) and Stephen Hawking (1942) from UK. It is clear that leadership of exceptional individuals changed and could change history.

The global community of humankind at present has beyond 7 billion of individual representatives of humankind - mankind and womankind. Our present has been influenced also by three social issues of recent origin, which are as follows:

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

The Globalization is defined in the “**Global Studies Encyclopedia**”, Mazour, Chumakov, and Gay, 2003: »Globalization is amalgamation of national economies into united world system based on rapid capital movement, new informational openness of the world, technological revolution, adherence of the developed industrialized countries to liberalization of the movement of goods and capital, communicational integration, planetary scientific revolution, international social movements, new means of transportation, telecommunication technologies and internationalized education«.

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

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

Present global community has builds own world - World of Humans, Human Project, and Human Eco Sphere – as urban civilization and philosophy with foundation without the proper knowledge about Nature. With beyond 200 national states, national governments, national elites with total power has closed possibilities for long term prosperity and opened door for money monster master system leadership as only master of humankind.

Unfortunately, the monopolization of the entire humankind to the benefit of one percent must be added to the above discussion;

- So must the level of debts that is globally close to three times volume of the world's global GDP (400% in Japan, about 220% in USA and China, etc.);
- Only 15% of humans have more than six US\$ per day, while 85% have less;
- 85 persons own as much as three and half billion persons combined;



- Nature of the planet Earth is badly damaged and its natural resources are over-used;
- Humankind's living conditions in its biosphere are changing.

This frame, within which the global community of humankind is wandering at present we think it, is because of the “Money Master Monster Leadership” of humans.

9. The Philosophy of the Sustainability

Meaning of sustainability:

Sustainability, in the present world of humans has its meaning in connecting humans' living, longevity, with Nature capabilities. Actually it is not as simple as it is seen in the above brief statement.

Humanity experiences with use of words “sustain”, “sustainable” and “sustainability” even in English many meanings.

The space, nature and environment protection has a longer use of sustainable and sustainability as any other subject.

In 1987 the word sustainable was connected with development in the “Our Common Future” report to and by UN and a new subject was born “Sustainable Development”.

It becomes social technology for better environment and later on it received a larger or broader meaning.

At present sustainable development is in large use all over the world of humans. Majority meanings address the Nature environment and needed change of human influences on it. It is also a social technology for better humans' and Nature's coexistence.

Its short definition is:

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



On this basis of this use the new meaning of sustainability was connected with future and longevity of humankind. On the 25th September 2011 in Xiamen, China in an international gathering a new meaning of “Sustainable Future” or “Sustainability” was introduced with its short definition as:

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

So we are in 2016, and the majority of 7 billion+ individual members of global community of humankind have difficulties to understand these subjects.

The English speaking humans have less-difficulties as the rest of the World human's population, which is using over 6000 languages.

Translation from English to other languages is somehow hardly understandable in some languages.

For instance, in all Slavic languages their translations or transplantation of “sustainable” are not connected with Nature but only with humans.

To get the proper meaning one must include a third word co-natural, long-lasting or similar. In other thousands of languages one must establish their own proper meaning and understanding of these terms.

In meantime research on the Nature basics has offered new meaning of systemic Nature operation and basics of the life.

Hence the sustainability received more importance for humans' understanding of the needed changes for better tomorrow of humanity.

Let us hope that this book will help to make easier understanding of the sustainable development, sustainable future and sustainability.

In Reader's Digest “Word Power Dictionary” 2005 we found the following was stated:

Sustain

- To support or bear a weight - The branch too thin to sustain my weight,



- To supply with nourishment or necessities – She had an apple to sustain her until lunch – He ate a large sustaining breakfast - This unbalanced diet has no sustenance,
- To give encouragement or strength to – The hope of rescue sustained the trapped driver,
- To keep something going – She battled to sustain a conversation with the shy man – Sustained applause stopped the show after the tenor’s aria,
- To endure or suffer – She sustained a serious injury in the accident – The team sustained a sever defeat,
- In law, to uphold a claim, etc. – Objection sustained seed the judge – The court sustained her claim for maintenance from her ex-husband.

In Webster’s New World Dictionary, Second College Edition, 1984 the following was stated:

Sustain, sustain‘able adj., sustain’er n., sustain’ment n.

1. To keep in existence; to keep up; maintain or prolong and other meaning quite similar as in the Reader’s Digest.

In our opinion sustainable has been nicely used in “Sustainable Development”, “Sustainable Future” and “Sustainability” connecting the world of humans and Nature or better Biosphere of the planet Earth.

Due to so many languages in the world of humans we are recommending the use of understandable translation regardless the number of words needed for its better use.

The “Sustainability” of humankind is at present (due to history and evolution) a forgotten quality of humans having longevity and it was a part of heritage of humankind from Nature – one of the pillars of Nature.

We are recommending inclusion of sustainability and individual social responsibility into the universal upbringing, education and lifelong learning of humankind needed for survival of humankind under the changing qualities of Biosphere due to impact of global community of humankind and climate change system onto the living environment



In any case discussing the philosophy of sustainability, it is important to explain sustainability, individual social responsibility, requisitely holistic and systemic background of the Nature.

Philosophy of the Sustainable Future of Humankind or the Sustainability of Humanity is the search for knowledge and understanding of the nature and meaning of the universe and life.

The sustainability is a new subject within contemporary or modern sciences of humankind.

Philosophy of sustainability and sustainable future of humankind as continuity of sustainable development is a process to allow longevity and future of humankind within the Biosphere of the requisitely holistic planet Earth.

From sustainable development to sustainable future or sustainability it is road for survival of the global community of humankind. Building the awarness of local communities will result with awarness of global community of humankind.

10. Requisite holism – basics⁴²

Reduction is mathematical process to reduce any needed process, but reduction is possible only to the level of understanding of the content - it is requisitely holism.

Existence of any planet is not understandable for humans, without knowing requisitely holism, which is humans pillar within Nature for understanding planet system and other systems as requisitely holistic units of Nature.

In the Universe, which is environment within which Nature is at home, requisitely holistic units are of most importance for understanding reasons for their existence.

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;

⁴² From the book »The Nature and the Requisite Holism«, Ecimovic and Mulej, ISBN 978-961-92378-3-0 (pdf), 2014.



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 behavior – 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	Interdependent attributes of the requisitely	Considered attributes of thinking about real features	Attributes of participants of consideration	Surfacing of all these attributes in a given case
--	---	--	--	--



real features' attributes	holistic consideration of real features		at stake	
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 complementarily 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	Capability of researchers to deviate from reality as little as possible in order to	Findings applicable in practice, due to/ although resulting from theoretical



n		law of requisite holism for results of consideration to be applicable – by reduced reductionism	understand reality, including systemic, systematic and dialectical attributes of it	considerations
---	--	---	---	----------------

Table 1: Dialectical system⁴³ 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 and 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.

⁴³ 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. We will come back to some details in Ch. 10 and 12.



Oversight of relations, especially interdependences causing influences of parts over each other, may not be forgotten about in (requisitely) holistic 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 behavior, 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.).

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	Application of awareness of bad consequences of one-sidedness for economic action and investment to innovate the	Humans' poor care for the natural preconditions of their survival is old history: replaced by requisite holism in both businesses' and



	requisite holism because monopolistic abuse becomes too expensive	natural preconditions for humans to survive	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 years⁴⁴ 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).

⁴⁴ 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).



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	Efficiency X technical &	Quality Enterprise



	customers)	commercial quality management	
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 range X uniqueness (as judged by customers)	Efficiency X technical & commercial quality X flexibility X innovativeness management	Innovative 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

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 behavior for humankind to survive; they hardly can use it without



ethics of interdependence (For details see: Knez-Riedl, 2000a; Knez-Riedl, Mulej, Ženko, 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 and sustainable future principles (Potočan, Mulej, 2006, Mulej, Ecimovic 2011, 2012, 2013.) and by social responsibility principles (EU, 2001; and later; Hrast et al, 2006, 2007, 2008; Mulej, Ecimovic, 2014, 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 behavior 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 Aspects	Individual Performance Criterion	Corporate Performance Criterion	Societal Performance Criterion	Global Performance Criterion
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) behavior 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 behavior. 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 behavior 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 on 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 behavior 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 favor 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 is 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 part 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 labor, 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:

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).⁴⁵(2) In USA, the most prosperous regions have the highest 3T indicator: tolerance for difference between neighbors 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).⁴⁶

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

Tables 4 – 6 may lead us to an additional finding: the decade of 2010 is coming rapidly. 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).

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?

⁴⁵ 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.

⁴⁶ 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.)



**FROM SYSTEMS THINKING TO SYSTEMS THEORY IN THE TURBULENT
20th CENTURY**

For millennia, the division of labor 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. In general terms it is a human science.

We benefit from them; we have never lived a better life, in our own criteria⁴⁷. 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 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.

11. Social Responsibility⁴⁸

When humanity reach high percent of individual responsible people, need for Corporate Social Responsibility will cease to exist.

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

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

⁴⁷ 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.

⁴⁸ Source of this chapter is from the book “Nature and Social Responsibility”, Ecimovic, Haw and Mulej, ISBN 978-961-92378-7-8 (pdf), 2015.



Let us discuss social responsibility to be reasonable explained for the purpose of the needed knowledge for future generations of humans.

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

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

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

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

The Individual Social Responsibility is universal quality of living beings and for better tomorrow of humankind is needed reestablishment of it. Responsible humans are needed for sustainability and longevity.



12. The Global Governing

The global governing is not individual leadership of global community of humankind and even less one human leadership of the world of humans.

The global governing is societal methodology or technique allowing better tomorrow of humanity. It is needed to support longevity of humankind within the biosphere of the planet Earth.

The global governing is not what the great people in history of humankind: Alexander the Great Macedonian, Julius Cesar Roman, Charlemagne of Franks, medieval war lords of China, Mongols, India, Europa – Napoleon, and in 20th Century – Germany, Italy and Japan were fighting and dreaming for, because what they were doing was just destruction.

Global governing was dream of advanced intellectuals worldwide. Many of them worked whole life to promote possibility for the world governing. Actually we think before the world governing humankind need evolution of body and mind to get ability to understand the world we are living in at present.

We think it is imperative to establish new “Universal Upbringing, Education and Lifelong Learning” of coming generations to achieve our dream of the world governing to benefit humankind and not only one percent of it.

Many of us co-operate and co-operated with “World Constitution and Parliament Association” – WCPA, which is still active and hope for better.

Latest arrival and most active is “World Philosophical Forum” – WPF working hard and with recently opening possibility for constitution, citizenship of the Earth, Universal State of Earth – USE and activities toward establishment of real world governing institutions.

Let us present work of the World Philosophical Forum - WPF up to present.

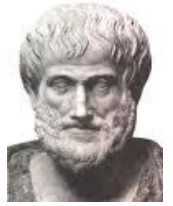
In 2014 we promoted world governing with short presentation as follows:



WORLD PHILOSOPHICAL FORUM

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

Best philosophical ideas educate, consolidate and unite Humanity



Re - WPF - solution of the 5th (2014) **Dialectical Symposium**

The Draft

Athens, Greece, September 29 - October 02, 2014

The **participants** of the 5th (Anniversary) Dialectical Symposium of the WORLD PHILOSOPHICAL FORUM held in Athens on September 29 - October 02, 2014 have **stated** that:

1. The situation in the world continues to be unsustainable and in a worse way of the living conditions in the biosphere of the planet Earth. Humankind is still divided and disunited by many contradictions arising from large differences in people levels of mentality, which is reflected in their minds and put differences in their morality, faith, social behavior, education, consciousness, etc. Many international organizations being involved in finding solutions to the increasing controversy by holding all kinds of summits, conferences and congresses give a small effect for the stabilization of human life on Earth. In many parts of the planet the situation even deteriorates.
2. The main reasons for the low inefficiency of these efforts are the same as in the previous years - the dominating of national political and transnational financial interests in the global process of further development of Humankind, a very low level of civil consciousness and knowledge, insufficient participation of the Earth ignorant population in world issues. As a result of that – the worldwide domination of money holders and consequently, to international Oligarchy. This domination leads to social differences increasing the gap between rich and poor, making more and more difficult to live a normal life in the world, confusing all norms and standards of Wisdom, Reason, Morality and Justice, which have prevailed in teachings of the best human minds over centuries.

The most important precept recorded in Article 1 of the Universal Declaration of Human Rights, adopted by the United Nations in 1948 which states that «All human beings ... are endowed with reason and conscience and should act towards one another in a spirit of brotherhood» still influences little in



international politics. This influence according to the Declaration can be achieved only by means of teaching, learning and education. But this highly authoritative recommendation has not become yet a rule of life on the planet, and is ignored by world and national politicians.

Everyday life in many parts of the Earth indicates that the technological evolution advances the development of civil public consciousness. This means that upbringing and education of children and humankind education, lag far behind the required level of the 21st century. Moreover, general public knowledge and consciousness of most people on the planet do not match the required level of today. As a result, *economic, political, environmental, financial* and *humanitarian* crises and catastrophes take place here and there on Earth continuously increasing in the number of happenings. All this increases are opening the danger of self-destruction of Humanity.

3. Having this in mind the World Philosophical Forum yet in 2010 in the RESOLUTION of the First Dialectical Symposium declared the necessity: To discuss scenarios of the Concept of the Humanity evolvement; Of the World Constitution; Of the questions of education and training of the Citizens of the World; The standards of culture of behavior, and unification of lifestyle on the planet, etc.

Following this Resolution the **WPF** started the **Global learning program** of lifelong public education & action for all - the "*Earth-XXI CITIZENSHIP*", the main goal of which is establishment and enlargement of World global community of humankind as an of the Earth citizens – global – “XXI CIVILIZATION”.

From the **UN** work on “**Millennium Goals**” declared in September 2012 a new **global initiative “Education First**”, focusing on equal access to education, improvement of the curricula and quality of upbringing and learning, with fostering the *global citizenship*. Education in the UN initiative includes also knowledge about **citizenry**. Only such public like education according to the UN opinion can help people to forge more just, peaceful and respectful global community of humankind.

UN Global Education initiative was put forward in the **UNESCO “Medium-Term Strategy for 2014 – 2021”** with such priorities in Education as to foster inclusive, quality and lifelong learning opportunities *for all*, and to promote a sense of global citizenship.

The **participants** of the WPF 5-th Dialectical Symposium appeal to ALL members of



the global community of humankind to understand all the threats and challenges to Humanity and join the UN, UNESCO and WPF initiatives in improving the possibilities everywhere and for everyone on Earth of humanistic upbringing, education and secular enlightenment in order to form the modern mentality for all the inhabitants on the planet in order to become members of a single hyper-society **The Citizens of the Earth** of the global community of humankind, making it attractive, accessible and worthy of respect, while improving the system of effective global self-government of Humankind by members of this very hyper-society.

Taking into account all these circumstances, the **participants** of the WPF are recommending **to the global community of humankind**:

1. To continue efforts to integrate and consolidate the Humanity in a fully integrated global community based on Wisdom, Morality, Justice, and Global responsibility – the only values that lead to overall ethos harmony with the nature of the Earth. Common sense, reason, justice morality and wisdom should become ultimately the fundamentals of people's lifestyle, the main instruments in politics, economics and business, as well as consolidating and restrictive factors in international relations rather than military blocks and weapons of mass destruction and therefore form the basis of lawmaking in all countries and international organizations. The intelligent, educated, moral and with wisdom HUMAN might henceforth become the highest ideal of the members of the global community of humankind, universal identity on the planet in the 21st century. Each individual should strive to become an intellectual and moral human being by means of public upbringing and education. This is his inalienable right - the right of each born individual and, at the same time, it is his social duty as well.
2. The educated human means to shape his consciousness through its saturation with the most advanced, scientifically grounded ideas on which their daily behavior at any local or global community of the world should be based. It is confirmed that the only advanced and constructive set of ideas to be studied by the population of the Earth, is **Transuniversalism**, which, being based on the theory of *Neo-humanism* and *Trans-humanism*, forms the common ideology of the Earth human civilization-XXI. Only by relying on ideas and values of *Transuniversalism* it is possible to start the general enlightenment and public education as the Global Program of the Education for a new, more uniform identity - (Global) citizenship of the Earth-XXI, thus saving Humanity from self-destruction and continuing its longevity.
3. The main aims and objectives of both present and future generations of Humankind should be the coexistence and complementary harmony of the global community of humankind and the nature of the planet Earth with the favorable environment, climate and living conditions on the Earth. This is possible to reach



with achievements of bioethics, tightening and unification of relevant sections of international agreements and national legislation, along with the improvement and harmonization of interpersonal relations and the human himself by the universal raising of public cultural behavior, which by-turn will eliminate widespread alcoholism, drug abuse, tobacco smoking, corruption, crime, terrorism and other evils, changing for the better the human way of life on the Earth.

The WPF **participants call** upon the international community in order to reach self-preservation and continued successful moral, intellectual and cultural progress:

1. To support the *UN*, *UNESCO* and *WPF* initiatives in improving the possibilities everywhere and for everyone on Earth of humanistic upbringing, public education and secular enlightenment in order to form the modern mentality of the 21st century for existing generations of the planet population based on common sense, reason, justice, morality and wisdom, with presence of the conscience, healthy mind and a developed consciousness in order to become them all as members of a single hyper-society of citizens of the Earth (Global).
2. To join (Global) *Citizenship of the Earth-XXI* in order to enlarge the Global community of Earth citizens - Earth-XXI CIVILIZATION and to commence as soon as possible the system of global self-government of Humankind raising its effectiveness. To appeal to the media, international and national organizations to support this project as the most important goal of the **UNESCO “Medium-Term Strategy for 2014 – 2021”**.
3. To develop and disseminate the ideas of classical philosophy - the main holder and engine of the true scientific tradition, the norms of wisdom, reason, justice and morality. These ideas concentrated in the text of *Transuniversalism* should be recommended for study all over the Earth. Therefore the efforts of the UN, UNESCO and WPF to disseminate these ideas for a wide practical use in the light of current innovations should be considered important for ALL in the world and maintained everywhere.
4. To keep in mind that the true consolidation of the Humanity is a long-term process and the solution of related problems should be ongoing permanently. To encourage WPF to continue to hold scientific conferences worldwide in the form of the revived ancient Greek tradition of Dialectical symposia and have the next one – the 6-th annual Dialectical symposium “The formation of Humanity leadership on basis of Global (Earth-XXI) citizenship as the firm guarantee of stability and progress for global community of humankind” in as many countries as possible and its final session in Athens, Greece, in early October 2015 for further discussions of options for the Concept of further development of Humankind proposed by thinkers of the world in order to establish efficient Humankind’s self-governance based on Earth Constitution and Earth parliament



decisions.

On behalf of the Symposium participants:

Chairman of the Steering Scientific Committee

Igor Kondrashin

Global Citizenship Constitution:

To whom it may concern!

“The *Universal Constitution of Earth* on the road for Reason, Peace, Respect, Justice, Morality, Wisdom, Social Responsibility and the Sustainable Future of Global Community of Humankind”

Dated - April 15th 2015

The presentation was prepared by: Prof Dr Timi Ecimovic, Slovenia, Prof Dr Igor Kondrashin, Russia and Greece, Prof Dr Fidel Gutierrez Vivanco, Peru, Prof Emeritus Dr Raoul Weiler, Belgium, Prof Emeritus DDr Matjaz Mulej, Slovenia, Hon Ricardoe Di Done, Canada, Prof Dr. Negoslav Ostojic, Serbia, Prof Dr Truly Busch, Germany, Prof Emeritus Dr Sait Kacapor, Bosnia and Herzegovina, Prof Dr Dunja Jutronic, Croatia, Prof Dr Seminur Topal, Turkey, Prof Dr Alexander Makarenko, Ukraine, and many more co-operating researchers world-wide.

There are many groups of people working for world government with more or less success. Recent entry have been presented by the World Philosophical Forum – WPF, Athens, Greece, - <http://wpf-unesco.org/> - with completely new basic approaches, which are not only a kind of competition but mostly as a future evolvement, a fresh push and commencement in the long process and large complex issue of the present and forthcoming problems and solutions to allow the favorable further coexistence of humankind on the planet Earth.

It would be correct to say that the most of new approaches are based on latest philosophical and scientific grounds justifying such an unusual approach but all new ideas are directed to safeguard the longevity of the planet Earth present human civilization. The goal is to establish new lifestyle pattern of the global community of humankind providing the sustainable future with universal



constitution, world governing, universal and unified upbringing and education on the planet Earth for benefit of the humanity as whole.

We are supporting renewal of reason, respect, morality, wisdom, justice, responsibility and the sustainable future needed for peace, harmony and future evolution of the Homo sapiens present civilization. **To note – the Present should be considered as the summary of the Past. The Future is unpredictable, if it is not properly designed, planned and prepared.**

We think only harmonious and complementary coexistence of humanity and the nature in the biosphere of the planet Earth being guided by an upgraded social mentality and consciousness is the correct way that can bring longevity and the sustainable future of the Humanity.

The Eco-bio-centric and social thinking is opening possibility for the sustainable future with the backup of the universal and unified upbringing and education, universal wisdom and support of entire humankind.

New research on the basics of the Nature has established need for a harmonious and complementary, upgraded and universal coexistence of humanity and the nature of the planet Earth and the Nature in universal or general meaning.

The universal and unified upbringing and education of present and coming generations of humans is a needed goal for the universal wisdom and reason.

Present human population may initiate change of upbringing and education as the contribution towards the sustainable future of humankind and longevity of humans on the planet Earth.

Present population, as it is now mostly ignorant, is incapable dully to change and allow new evolvement of the humankind.

That is why we are the presenting new approach is so important for complex problems solving of the future of humankind and has to be carefully studied, supported and followed.

The universal unified upbringing and education is to have life-long quality and with access for each and one of humans on the planet Earth.



Establishment of the curricula for the universal upbringing, education and lifelong learning is short term goal and needed for better tomorrow of the humanity.

We are stating few of basic reasons for establishment of the world governing and our expectations are high for co-operation of the whole humanity world governing.

Our long term goals are peace and harmony of humanity, the sustainable future and evolvement within 21st century for people and the nature of the planet Earth.

The presentation is result of multidisciplinary research of many disciplines and with classic and modern research techniques including requisite holism, complex problem solving, operational research, case studies, new sciences of networking and complexity and many different philosophical solutions of the nature and humankind society.

The universal dimension of the Nature and contemporary research on the Nature in general and the nature of the planet Earth from research on the nature to the philosophical studies are a part of the work in this presentation.

Present knowledge of the humankind needs new experience as per morality and wisdom needed for longevity of humans within changing qualities of environment and biosphere as result of wrong direction of the humankind evolution.

It is wrong quality of present generations because of the ego-centered thinking and living as result of present upbringing and education.

That is why we are introducing new universal unified upbringing and education needed for the future evolvement of the global community of humankind.

Also we are supporting eco-bio-centric and social thinking for better tomorrow of global humankind society.

As next step of the Universal State of Earth the Constitutional Convention as the Declaration was discussed and adopted.

The road to better future of humankind opened new horizons for global community of humankind.



UNIVERSAL STATE of EARTH (USE)



CONSTITUTIONAL CONVENTION

WORLD PHILOSOPHICAL FORUM

Life's purpose is life with purpose

Athens, Greece, October 07, 2015

DECLARATION

We, the members of the Constitutional Convention and Representatives of Global (Earth-XXI) Citizenship, having carefully considered the current tense and hazardous situation on the Earth and following UN appeals to foster global citizenship and the perfecting of global leadership, declare the **UNIVERSAL CONSTITUTION of EARTH** approved on 7 October 2015.

The articles of this Constitution stipulate the order in which the supranational **UNIVERSAL STATE of EARTH (USE)** will be founded.

Henceforth, from 8 October 2015, Earth-XXI citizens all over the Earth are to commence activities to create and then establish the appropriate constitutional bodies of supranational USE governance.

We appeal to all 7 billion inhabitants of the Earth to join our historic ACT and follow the *UN Global citizenship education initiative* by means of universal, uniform civic education through upbringing and lifelong learning. We appeal to them to assume Global citizenship to secure and ameliorate the life of everyone on the Earth, and to protect its biosphere and environment.

This is the only way to save life on Earth and preserve it from self-destruction, and to provide peace and progress for Humanity on our planet.

On behalf of the participants of the USE Constitutional Convention,

102

Univerzalna vzgoja in izobraževanje in Filozofija trajnostne sonaravne prihodnosti
Slovenk in Slovencev

Universal education and Philosophy of the Sustainable Future of Humankind



Chairman
of the USE Constitutional Convention

Nicholas Hagger

President
of the USE World Philosophical Forum

Igor Kondrashin

We expect first historical summit meeting to be in Athens, Greece on October 4th – 6th 2016

Global Governing, Universal Upbringing, Education and Lifelong Learning, and Sustainable Future or Sustainability of Global Community of Humankind is important systemic solutions for longevity of Homo sapiens global civilization.

13. Conclusions and Recommendations

- The present representatives of the global community of humankind need understanding of the present and the possibilities for a better future.
- The important content is to prepare and work on “Universal Upbringing, Education and Long-life Learning” concept to enable the coming generations of humans to understand their present and their future needs.
- To the best of our knowledge we are recommending universal upbringing, education and life-long learning to support humanity on the road of the sustainable development to the sustainable future.
- Our understanding of the sustainable future or sustainability of humanity in a short definition is: ***“The Sustainable Future of Humankind is a Harmonious and Complementary Coexistence of Global Community of Humankind and the other Nature of the planet Earth”***.
- Our star Sun and our planet Earth as requisitely holistic systems are the Nature’s entity existing with or without humanity.
- The single human civilization on the planet Earth needs one single and socially responsible humankind’s government to govern the global community of humankind as best as possible, i.e. requisitely holistically rather than one-sidedly like so far and now.



- Human affairs could be governed only by humans and the synergy of achievements should allow longevity of Homo sapiens global community.

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

The second recommendation is a new approach to the *social order*, which has to reflect the present experience, and the establishment of a *new contract for humankind* living on the planet Earth. The goal is to prevent explosion of humankind reproduction, enforce individual social responsibility, peace, respect, reason, justice, morality, wisdom and sustainable future amongst peoples of the Earth, enforces (a globally holistic!) law and order, and with skillful governing allow the coming generations to live and have sustainable future⁴⁹ on the planet Earth.

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

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

14. Bibliografija - bibliography:

- 1 “System Thinking and Climate Change System (Against a Big “Tragedy of Commons” of all of us)”, Ecimovic, Mayur, Mulej, et al, 2002, ISBN 961-236-380-3
- 2 “Our Common Enemy (The Climate Change System Threat), Ecimovic, Amerasinghe, Braki, Shankaranarayana, Chumakov, Haw, Wilderer, and

⁴⁹ Sustainable future is harmony of humankind and the Nature of the planet Earth.



- Martin, 2006, ISBN 961-91826-0-x
- 3 “The Information Theory of Nature, and”, Ecimovic. 2006, SEM Institute for climate change, ISBN 961-91826- 1-8
 - 4 “The Sustainable (Development) Future of Mankind”, Ecimovic, Bunzl, Espozito, Flint, Haw, Mulej, Shankaranarayana, Wilderer, Williams, and Udyavar, 2007, ISBN 978-961-91826-2-8 all mentioned books are displayed at www.institut-climatechange.si
 - 4.1. “Sustainable Future, Requisite Holism, and Social Responsibility”, Bozicnik S., Ecimovic T., Mulej M., et al, digital book on sustainable future been number two of the trilogy, 2008, ISBM 978-961-91826-4-2.
 - 4.2. “The Climate Change System Introduction”, Ecimovic T., Mulej M., English and Slovenian language version, ISBN 978-961-91826-5-9, 2009.
 - 4.3. “The Sustainable Future of Mankind III” Ecimovic, Esposito, How, Mulej, et al, digital book, ISBN 978-961-92786-2-8, 2010.
 - 4.4. “The Three Application of the System Thinking”, Ecimovic, paper and digital book, ISBN 978-961-92786-0-4, 2010.
 - 4.5. “The Climate Change Introduction”, Di Done, Ecimovic, in Canada English, paper and digital booklet, ISBN 978-961-91826-8-0, 2010,
 - 4.6. “Le System de changements climatiques Introduction”, Di Done, Ecimovic, in Canada French, paper and digital booklet, ISBN 978-961-92786-5-9, 2010.
 - 4.7. “Zum Klimawandel – Eine wissenschaftliche Einfurung”, Hamann, Ecimovic, Mulej, paper and digital booklet, ISBN 978-961-92786-4-2, 2010.
 - 4.8. “Dialectical System Thinking and the Law of Requisite Holism Concerning Innovations”, Mulej et al, in print, 2010.
 - 4.9. “The Principia Nature – the Nature and Homo sapiens Global Community”, Ecimovic T., 2011, ISBN 978-961-92786-7-3
 - 4.10. »The World Thinkers' Panel on the Sustainable Future of Humankind« the declaration in English ISBN 978-961-93136-1-5 (pdf), Slovenian ISBN 978-961-03136-5-7 (pdf), German ISBN 978-061-93136-2-6 (pdf), Spanish ISBN 978-961-93136-3-3 (pdf), and Arabic ISBN 970-961-93136-4.0 (pdf), digital at www.institut-climatechange.si
 - 4.11. International Collaboration Celebration, Declaration WTP-SFH, Academic and ASRIA Awards Presentation Ceremony 2011, ISSN 2225-9910 9 772225 991005.
 - 4.12. »The Sustainable Future of Humankind IV - Xiamen, China and after« T Ecimovic, R. Haw, et al, digital book displayed at www.institut-climatechange.si ISBN 978-961-93136-6-4, January 2012.



- 4.13. "The Sustainable Future of Humankind – V, the Action plan", T. Ecimovic, R. Haw et al, digital book, ISBN 978-061-93136-7-1 (pdf), December 2012.
- 4.14. »Donation of the Knowledge«, digital source, Ećimović, 2013, ISBN 978-961-93136-9-5 (pdf).
- 4.15. »Philosophy of the sustainable development and the sustainable future of humankind – survival of the humanity«, Ećimović, Haw, digital source, ISBN 978-961-93453-0-6 (pdf), 2013.
- 4.16. »Filozofija trajnog razvoja i trajne prirodne budućnosti čovječanstva – borba za opstanak«, Ećimović, Haw, Kondrashin, Weiler, Busch, Evropski Univerzitet, Brčko, BIH, bilingual booklet, ISBN 978-99955-765-7-8, 2013.
- 4.17. »The Nature and the Requisite Holism«, digital source, Ećimović, Mulej, ISBN 978-961-92378-3-0 (pdf), 2014.
- 4.18. »The Anthology 2 – 2001 – 2014, Ećimović, Mulej, ISBN 978-961-92378-4-7 (pdf), 2014.
- 4.19. »Univerzalna vzgoja in izobraževanje in filozofija trajnostne sonaravne prihodnosti Slovenk in Slovencev«, Ećimović, založil »Mandrač«, Izola, knjižica, 2015.
- 4.20. »Universal Education and Philosophy of the Sustainable Future of Humankind«, digital scientific book, Ecimovic, ISBN 978-961-92378-6-1 (pdf), 2015.
- 4.21. »Nature and Social Responsibility« digital scientific book, Ecimovic, Haw, Mulej, ISBN 978-961-92378-7-8 (pdf), 2015.
- 4.22. »Nature 2015« (The Anthology 3), scientific digital book, Ecimovic, Haw, ISBN 978-961-92378-8-5 (pdf), 2015.
- 4.23. »The Philosophy of Sustainability – the Sustainable Future of Humankind«, scientific digital book, Ecimovic, ISBN 978-961-94057-0-3 (pdf), 2016.

Abadzic, N., The Time of Ecology, 2001.

Brown, Lester, R., State of the World, 1993 – 1999.

Brown, Lester, R., Eco-Economy, 2001.

Brown, Lester, R., The Earth Policy Reader, 2002.

Brown, Lester, R., Plan B, 2003.

Brown, Lester, R., Outgrowing The Earth, 2004.

10, Brown, Lester, R., Plan B 2.0.

Carson, R. (1962). Silent Spring. London: Penguin

Climate Action Report – ISBN 0-16-045214-7, Washington USA.

Climate Change 2001, Watson et al, IPCC.



Climate Change 1995, The Science of Climate Change, Contribution of Working Group 1 to the Second Assessment Report in the IPCC, 1996

The Programme Agriculture - Tourism - Ecology, Ecimovic et al, TJE Centre, Daleas d. o. o. Komenda, Slovenia, Agropharos d. o. o. Hvar, Croatia, six editions in Sl., Cr., Sr., En., from 1989 until 1994,

The Prospection of Island Hvar, Ecimovic et al, TJE Centre, Komenda, Slovenia, 1990,

The Eco Study of Island Hvar, Ecimovic et al, 1990, Cr., TJE Centre, Komenda, Slovenia, 1990,

The Programme Agriculture - Tourism – Ecology, Ecimovic, the article written for International Conference on in the War Destroyed Regions in Iran, University of Teheran, 1991,

The Communal Waste and The Special Waste, Ecimovic et al, TJE Business research Centre written for The Municipalities of Hvar, Brac, Korcula, Lastovo, Vis, Kutina, Garesnica and Island Solta from 1990 until 1993, Komenda, Slovenia,

The Monitoring, Ecimovic et al, written for The Municipalities of Hvar, Brac, Korcula, Lastovo, Vis, and Island Solta, and land locked communities of Garesnica and Kutina all from Croatia, from 1990 until 1993, TJE Centre, Komenda, Slovenia,

The Integral Transport, Ecimovic et al, written for The Municipalities of Hvar, Brac, Korcula, Lastovo, Vis, Garesnica, Kutina and Island Solta, from 1990 until 1993, TJE Centre, Komenda, Slovenia,

The Alternative sources of energy, Ecimovic et al, written for The Municipalities of Hvar, Brac, Korcula, Lastovo, Vis, Garesnica, Kutina and Island Solta, from 1990 until 1993, TJE Centre, Komenda, Slovenia,

The Organic Agriculture, Ecimovic et al, written for The Municipalities of Hvar, Brac, Korcula, Lastovo, Vis, Garesnica, Kutina and Island Solta, from 1990 until 1993, TJE Centre, Komenda, Slovenia,

The Prospection of Island Korcula, Ecimovic et al, Daleas d. o. o., Komenda, Slovenia, 1992,

The Eco Study of Island Korcula, Ecimovic et al, Daleas d. o. o., Komenda, Slovenia, 1992,

The Prospection of Island Lastovo, Ecimovic et al, Daleas d. o. o., Komenda, Slovenia, 1993,

The Eco Study of Island Lastovo, Ecimovic et al, Daleas d. o. o., Komenda, Slovenia, 1993,

Agenda 21 for Slovenia, group of authors from Slovenian NGO, June 1995,

Biosphere Yesterday - Today - Tomorrow, Protection and Concept Evaluation, first supradisciplinary paper, Ecimovic, Kulic, Gantar, Stuhler,



Vežjak, 2nd International Congress Protection of the Life and Environment in the Process of Global Changes in the World, High Tatras, Slovakia, May 1997,

The Phytoplankton Project Impact to the Earth Human Population, Ecimovic/Mayur, EURO XVI, Brussels, 1998,

Philosophy of Change and Progress, On the Example of the Climate Change and its Socio - Economic Consequences, Stuhler, Vežjak, Metzner, Ecimovic, STIQE '98 Proceedings of the 4th International Conference on Linking Systems Thinking, Innovation, Quality, Entrepreneurship and Environment, Maribor, December 1998, Slovenia,

Supradisciplinary Approach to the Climate Change Causes and Consequences - The CO₂ Issue, The Oxygen Issue, The Societal Problems, The Phytoplankton Issue, Local Agenda 21, Metzner, Vežjak, Stuhler, Kulic, Mayur, Ecimovic, IFORS'99, 15. - 20. August 1999, Beijing, China,

36. Local Agenda 21 – Proceedings from WACRA Europe 16th International Conference, Kaunas, Lithuania, Ecimovic, Stuhler, Vežjak, Munich, Germany September 2000,

Anthology I of SEM Institute for Climate Change, Ecimovic, Stuhler, Vežjak, Munich, Germany, September 2000,

The Climate Change Impact to Biosphere from Planetary to Local Community – The Sustainable Development, The Agenda 21 for Change, and The Local Agenda 21 Processes as a Path for Sustainable Future of The Earth in The Third Millennium, Ecimovic, 9 years after Rio UN CSD meeting, 16 – 23. April 2001,

XVIII WACRA Europe International Conference – Sustainable Development Through Research and Learning, Ecimovic - manager, narrator, article “Climate Change Impact to Biosphere”, The Book of Abstracts, Ecimovic, Stuhler, Vežjak, Maraz, Vienna, Austria, September 2001,

10 Years After the Rio Summit – Processes Towards a Sustainable Future for the Earth, Ecimovic, Mulej, Mayur, UN CSD Conference, Johannesburg, South Africa, Aug./Sep. 2002,

The Climate Change System, Ecimovic, UN CSD Conference, Johannesburg, South Africa, Aug./Sep. 2002,

World Peace and Tolerance, Ecimovic, International Conference “World Peace and Message of Mahatma Gandhi”, Vienna, Austria, 5 October 2002,

The External Economics: Climate Change and Sustainability – Owning the Cost, Costs Much Less than Externalizing of Cost, Ecimovic, Stuhler, Vežjak, Mulej, Mayur, Zenko, Potocan, Knez-Ridl, Ursic, 54th International Atlantic Economic Conference, Washington DC, USA, 10 – 13 October 2002,



- On the Road to World Peace, Ecimovic, World Peace Conference, Sydney, Australia, March 2003,
- The Climate Change System, Ecimovic, Mulej, Mayur, Ajanovic, The Third International Balkan Botanical Congress, 18 – 24 May 2000.
- Against A Big “Tragedy of Commons of all of us”, Ecimovic, Haw, Mulej, Knez-Ridl, Zenko, Potocan, O’Suilleabhain, Stuhler, Vezjak, Kulic, Tavcar, Ajanovic, Dobranskyte, Conference on CSR, London Metropolitan University, 3 – 5 Sep. 2003, London, UK,
- World Peace and Science, Ecimovic and Haw, International World Peace Summit, Zagreb, October 2005,
- New World Order, Ecimovic and Haw, Global Symposium, Lucknow, India, December 2005,
- Feynman, R., The Meaning Of It All, 1998.
- Global Studies Encyclopedia, Mazour, I., I., Chumakov, A. N., Gay, W. C., 2003.
- Green, B., Wonderful Universe, 1999.
- Hawking, S. The Brief History of Time, 1988.
- Hawking, S. Black Holes and Baby Universes, 1993.
- Hawking, S., A Life In Science, 2002.
- Halpern, P., The Great Beyond, 2004
- Keating, M., Agenda for Change, ISBN 2-9400970-00-8, 1992.
- Kulic, S., Neoliberalism as Social-Darwinism – The War for Domination or for better World, ISBN 953-6460-40-8, 2004.
- Martin, G.T., World Revolution through World Law, ISBN 0-975355-2-X, 2005.
- Mayur, R., Earth, Man, and Future, 1996.
- Meadows, D. H., D. L. Meadows, J. Randers, and W. Behrens (1972). The Limits to Growth. New York: Universe Books.
- Metzner, H., From Chaos to Bios, Tübingen, Germany 1989
- Our Common Future, G. H. Brundtland Report, 1987.
- Rees, M. Our Final Century, 2003.
- Rees, R., Before Beginning, 2004.
- Lah, A., Nature and Environment, 1998.
- Lah, A., Water and Aquatic Environments, 1998.
- Lah, A., Albrecht, T., Health and Environment, 1999.
- Lah, A. (Editor) Energy and Environment, 2000.
- Lah, A., Barle, A., Environmental Education for Better Tomorrow, 2003.
- Lah, A., Slovenian Alps and Alpine Convention, 2003.
- Lah, A., Lobnik, F., Sustainable Development of Slovenia, 2004.
- Wilderer, P., Schroeder, E. D., Koop, H., Global Sustainability, 2004.



Local Agenda 21, Ecimovic, Stuhler, Vezjak, ISBN 3-87988-456-0, 2000
(The System Of) Seven Basic Groups Of System Thinking Principles and Eight Basic Assumptions Of A General Theory Of Systems, Mulej, Zenko, Potocan, Kajzer, Stuart, Ecimovic, 2003.
CSR and the Information Theory of Nature, Ecimovic, Mulej, 2nd International Hessel, S., Indignes vous! 2010.
Werramantry, C. G., Nuclear Weapons and Scientific Responsibility, 1987.
Glen T. Martin, Millennium Dawn – The philosophy of planetary crisis and human liberation, ISBN 0-9753555-0-3, 2005.
Glen T. Martin, World Revolution Through World Law, Basic Documents of Emerging Earth Federation, ISBN 0-9753555-2-X, 2006
Philosophy of Globalization, A. Chumakov, 2010.
“Agenda 21- Programme for Sustainable Future of the Municipality of the Bosanska Krupa” Bosnia and Herzegovina, in English and Bosnian, Ecimovic et al, 2005.
Lovelock J., “Gaja – New Look at Life on Earth”. 1979.
Norman Mayers, Uma Ram Nath, Melvin Westlake, “The Gaja Atlas of Planet Management”, 1985.
Udyavar Yehuda R., Shah P.,”Survival at Stake”, 2011,
Global Studies - Encyclopedic Directory, I. V. Ilyin, I. I. Mazour, and A. N. Chumakov, ruščina, stran 80 – Ecimovic, ISBN 978-5-98281-302-2, 2012.

15. Timi Ecimovic short CV



WORLD PHILOSOPHICAL FORUM

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



WPF UNIVERSITY

<http://wpf-unesco.org/eng/univ/indexu.htm>

Socratic Philosophical SCHOOL - Aristotelian Philosophical ACADEMY

<http://wpf-unesco.org/eng/socr-sch/socr-sch.htm>

<http://wpf-unesco.org/eng/aris-ac.htm>

Best philosophical ideas educate, consolidate and unite Humanity

Office of the WPF University Rector Prof Dr Timi Ecimovic, Korte 124, SI – 6310 Izola –
Isola, Slovenia, EU, timi.ecimovic@bocosoft.com and www.institut-climatechange.si



Prof Dr Dr h c Timi Ecimovic

Korte 124

SI – 6310 Izola - Isola

Republic of Slovenia

Phone: ++ 386 5 6421 360

E – mail; timi.ecimovic@bocosoft.com

Home page: www.institut-climatechange.si

Zg. Medosi, Korte, Izola, Slovenia, EU, July 2016

Re.: **CV short**

111

**Univerzalna vzgoja in izobraževanje in Filozofija trajnostne sonaravne prihodnosti
Slovenk in Slovencev**

Universal education and Philosophy of the Sustainable Future of Humankind



Basics:

- Born: 21st May 1941 in Sarajevo, Yugoslavia.
- Nationality: Slovenian.
- Married, wife Marija Mr. Ph., two children, daughter Seta 55, Mr. Ph., and son Timotej 45, B. Physic Sc., grandson Mr. Ph. Jaka (27), grandson Dylan (7) and granddaughter Julia (4).

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 during 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 Philosophical Forum (2013). He is international consultant of the UN – FAO and international consultant for sustainable development and sustainable future of humankind of USO. On June 21st 2016 has received Diploma of USE-WPF Professor on civic knowledge.

He is member of the Universal State of Earth - Supreme Council of Humanity since 2016.

He is researcher working on: The Nature; the Nature, Space and Environment protection; the Climate change system; System thinking; Globalization and global studies; Networking, Complexity and Swarm research: Sustainable Development and Sustainable Future of Humankind.

He was among the first researchers (1986 – 1994) to apply nature, space, and environment protection in a local community by activities we call today Local Agenda 21 Processes – a 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”.**

During 2014 he completed 50 years of research work (1964 - 2014) and this year he completed 30 years of environmental research and work activities 1986 – 2016.



He is independent researchers 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, requisitely holism, networking and complexity, swarm research, integration and disintegration of matter and energy and universal education, he is contributing a systemic, requisitely holistic and a better understanding of the present.

His latest research within the system theory, system thinking, networking, complexity and swarm research may provide a possible answer enabling us to better understand our world of humans.

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

During 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 first presentation of new understanding of the basics of the Nature. At the end of 2011 he was nominated for the Nobel Prize for 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 at Xiamen, China as English/Chinese “Xiamen Declaration”. The declaration present new approach and it is global panel for work on the sustainability of the global community of humankind.



During 2012 - 2014 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 25th EURO International Conference and some others.

By February 2013 he has published fourth, fifth and sixth book on sustainability and in March 2014 digital book “The Nature and the Requisite Holism”, Ecimovic and Mulej. On May 7th 2014 digital book “The Anthology 2 – 2001 – 2014” was published. In May 2014 he has opened new research on “The New Sciences of Network & Complexity and The Nature”.

During 2015 five books were published, first by weekly magazine “Mandrac” from Izola, two books on universal upbringing, education and whole life learning in English and Slovene, the book on natural social responsibility and in December the book “Nature 2015 – Anthology 3”.

Prof Dr and Dr h c Timi Ecimovic is member of the European Academy of Sciences and Arts, former Associated Fellow of the World Academy of Arts and Sciences (elected in March 15th 2014) and resigned in 2015.

In the Slovenian book “Personalities” Great Slovenian Biographic Lexicon. ISBN 978 – 961 – 01 – 0504 – 6, 2008, A – L, p. 225 – Timi Ecimovic, he has been listed, In the Russian book “Global Studies – Encyclopedic Directory”, I. V. Olyin, I. I. Mazour, and A. N. Chumakov, ISBN 978-5-98281-302-2, 2912 – at pp. 80, Timi Ecimovic has been listed as researcher of Global Studies.

He is the laureate of the Gusi Peace Prize International from Philippine 2012.

He received certificates “The Citizen of the Earth - XXI” and “Aristocrat Certificate” from World Philosophical Forum - WPF. On June 21st 2014 he received award “The Emeritus Citizen” of the Municipality of Izola and the Community Korte.

In November 2015 he received Slovenian special recognition for social responsibility.



In December 29th he received certificate of been recorded in the US Marquis Who's Who, thirty third edition 2016 and is recorded on pp. 558 as one of 54.250 members of the global community of humankind, “who have demonstrated outstanding achievement in their own fields of endeavor and who have, thereby, contributed significantly to the betterment of contemporary society” (statement from the certificate).

In July 2016 he was listed among “2000 Outstanding Intellectuals of the 21st Century” by IBC Cambridge, UK and Diploma for “Outstanding contribution” in the field of Philosophy.

He has worked on translations of interesting books and communications (after 1990 for instance book on Permaculture in Croatian language) and edited number of scientific books of which in December 29th 2015 “Applying the New Science of Networks to Planetary Agriculture – The Impact of the Climate Change and Demography on food availability up to 2100”, Weiler and Demuyneck.

His recently updated www.institut-climatechange.si presents majority of written communications 2000 – 2016 and is serving as historical home page.

On Internet are numerous digital information and also on SVAROG portal of Slovenia National and University Library – NUK. His home page is anchored with Izola Municipality Library in costal part of Slovenia.

He lives in his eco home in part Upper Medosi of Korte Village within the Izola Municipality, Slovenia, EU.

Timi Ecimovic