
Prof. Dr. Timi Ecimovic and Sir Prof. Dr. Roger Haw

Et al

**»The Sustainable Future of Humankind – IV, Xiamen,
China and after«**



**Zg. Medosi, Korte, Slovenia and Penang, Malaysia
January 2012**



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

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»The Sustainable Future of Humankind IV, Xiamen, China and after«

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1. The Executive Summary

The book »The Sustainable Future of Humankind IV, Xiamen, China and after« is a corner stone book for implementing of the most advanced thinking/social technique for the sustainable future of humankind.

This is the fourth book on sustainable future of humankind and it deals with philosophical, theoretical and practical issues of importance for many people after the gala event in Xiamen, China on 25th September 2011 of the first public declaration of »The World Thinkers' Panel on the Sustainable Future of Humankind« »WTP-SFH«.

The present global population of 7 billion plus individuals representing Homo sapiens in the Biosphere of the planet Earth is not in best position given the challenges of the third millennium. The societal crisis is becoming deeper and deeper because of the climate change system impact changes causing huge losses to life and property.

The present time is described as the age of globalization and it, in fact, signifies the response of the Nature to the destruction abilities of humans on the global scale. Many technological advances, since steam engine invention in 18th century are questionable, in quality with regard to humanity's relationship with the Nature of the planet Earth.

The sustainable future of humankind and a harmonious living of humans in the Biosphere of the Nature of the planet Earth is a societal technique invented in the series of human actions toward a better relationship of humans with the Nature. Commencing with the »Club of Rome« in the sixties of 20th century and followed with the Stockholm conference (1972), »Our Common Future« report (1987), the Rio Summit and its reports in 1992 with Agenda 21 and Local Agenda 21 processes as sustainable development societal plan of action, 10 years after Rio – UN conference in Johannesburg, South Africa, 2002, witnesses the failure of humanity to deal with themselves in regard of its well being.

Recent 99 % of people demonstrations are a result of miss-leadership with the poor money monster ideological thinking and acting of "the responsible" 1 % of humans. Many more complex and complicated issues are incorporated into the present of humankind community, but the worst is the lack of reasonable knowledge needed for the problem solving of the present 1 % who are defending benefits, and 99 % who lack the knowledge and has no idea how to react.

The third and maybe a very dangerous practice of agglomeration of the people within the urban environment is repaying debt to ancestors with establishment of the Homo urbanus, the urban people, and Homo slumus, the people of the barrack urban slums. It looks as the Easter Islands before the end of the humans living on them back in medieval times.

The present work, Sustainable Future of Humankind aims at offering the path for a long-time survival of human race within the Biosphere of the planet Earth.

The authors



2. The Executive Foreword by Sir Prof. Dr. Roger Haw

Professor Dr. Timi Ecimovic is essentially a travelling environmentalist cum Social Scientist. Travel brings out the Scientist as well as the Slovenian in him. And he also takes up many missions and many attitudes as he goes along. This is the 4th book about the sustainable future of the humankind.

I met Professor Ecimovic the very first time at the International Conference on holistic concept of training for the promotion of sustainable development focused on European Integration for a better quality of environment and human life held at University of Mining and Metallurgy, Poland in 2002. Since 2002, both of us have been working and travelling together, we actively promote and encourage public to cultivate social responsibility practice with the objective to promote peace in the world. With him we walk, travel by road, rail, sea and air yet we don't question what and why for, in this books, he leads us to understand the platform of WTP-SFH's journey.

After attending the World Thinkers Panel on the Sustainable Future of Humankind (WTP-SFH) event held in Xiamen, China on 25th September 2011 which was organised by Ambassador Dato' Dr. Ang Ban Siong, again Professor Ecimovic has invited me to become co-author with him for producing this publication.

There will be two versions of this publication, one is a digital version published by SEM Institute for Climate Change and another one is a printed version to be published by an NGO - The Future of Humankind Culture Research and Development Company Ltd, Shenzhen in China as the very first series of bi-language publication.

World thinker is beset with all human beings and human beings are most complex of all machineries with a still complex mind and its reaction to environment. To be a profound world thinker we need to understand that it is a science with human understanding and warmth-selfless, dedicated and wise. To maintain this **“physical, mental and social well-being”** is our world thinker's responsibility. This shall be the responsibility of WTP-SFH's community in days ahead. **“We have to have a heart that never hardens, a temper that never loosens and a touch that never hurts.”**

There is enough opportunity for every one of us to mould our own future. Over the years things have changed. What was impossible a decade ago is now within easy reach of many of us. Once a monopoly for the rich and the influential, it is now a matter for the successful competitors. Therefore, the profession we have chosen is so dynamic in its progress that unless we are active and alert there is bound to be a dangerous gap between our knowledge and advancement.

Let all of us of today be the contributor of present and tomorrow to serve our nation better. Surely this publication will help readers in many ways to understand better about the important of this particular topic **“The sustainable future of humankind”**.

Roger Haw



President of The Future of Humankind Culture Research and Development Company Ltd , Shenzhen in China Chairman of the Ansted Social Responsibility International Award (ASRIA) and Chairman Executive officer – CEO of the World Thinkers' Panel on the Sustainable future of Humankind.

3. The Authors and other co-authors, co-operating scientist and researchers, and people of good will

The authors Prof. Dr. Timi Ecimovic (1941), Zg. Medosi, Korte, Slovenia and Sir Prof. Dr. Roger Haw, Penang, Malaysia, and other co-authors, co-operating scientist and researchers by ABC are: Prof. Dr. Dana M. Barry, USA, Prof. Dr. Garfield Brown, South Africa, Prof. Dr. Truly Busch, Wolfenbuttel, Germany, Dr. Santhi Nath Chattopadhyay, India, Prof. Dr. Alexander Chumakov, Moscow, Russia, Prof. Dr. Elias Demirtzoglou, Greece, Prof. Dr. Jan Dobrowolski, Krakow, Poland, Hon Riccardoe Di Done, Montreal, Canada, Prof. Dr. Robert G Dyck, USA, Mag. Marija Alrnica Djurkin Ecimovic, Zg. Medosi, Korte, Slovenia, Prof. Dr. Mark Esposito, Grenoble, France, USA, Dr. Jagdish Gandhi, Lucknow, India, Prof. Dr. Jorn Hamann, Kronshagen, Germany, Prof. Dr. Zinaida Ivanova, Moscow, Russia, Prof. Dr. Sait Kacapor, Novi Pazar, Serbia, Prof. Dr. Igor Kondrashin, Russia and Greece, Prof. Dr. Slavko Kulic, Zagreb, Croatia, Dr. Renate Lavicka, Austria, His Holiness Vishwaguru Mahamandaleshwar Paramhans Swami Maheshwarananda, Austria and India, Prof. Dr. Alrxander Makarenko, Kiev, Ukraine, Natasa and Boris Maraz, Ljubljana, Slovenia, Prof. Dr. Glen T. Martin, Radford, USA, Prof. Dr. Jalil Mehrzad, Iran, Prof. Emeritus DDr Matjaz Mulej, Maribor, Slovenia, Dr. Mo'min M R Naser, Palestine, Prof. Dr. Philippos Nicolopoulos, Greece, Zorica and Svetozar Radonjic, Podgorica, Montenegro, Prof. Dr. Hakikur Rahman, Bangladesh and Portugal, Dr. V. Shanmuga Ratnam, Malaysia, Dr. Manuela Schhuttel, Prof. Dr. Mohhamed Shahid Siddiqi, Canada, Ambassador Dato' Dr. Ang Ban Siong, Malaysia, Prof. Dr. H N Shankaranarayana, Bangalore, India, Prof. Shishir Srivastava, Lucknow, India, Prof. Dr. T N Sredhara, Mangalore, India, Prof. Dr. Rajarama Tolpadi, Mangalore, India, Prof. Dr. Fidel Gutierrez Vivanco, Lima, Peru, Prof. Dr. Seminur Topal, Istanbul, Turkey, Prof. Dr. Aleksandra Wagner, Kracow, Poland, Dr. Nixon Yap, Malaysia, His Eminency Senate Chhit Kim Yeat, Cambodia, Prof. Tang Shui Yuan, Xiamen, China,

Many more scientists and researchers have contributed by content of their research and we are grateful for their good work.



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5. The Foreword

The book »The Sustainable Future of Humankind IV, Xiamen, China and after« presents a work of many researchers world-wide. It is entering the space of the »Human project« within the Biosphere of the planet Earth at difficult times for the humanity. The intention of the researchers involved in this book is to open a possibility for a long-term survival of humankind.

The sustainable future of humankind is a result of a number of happenings within the human global community during the last 50 years.

First, the book presents a continuity of many of research works, publication etc of many researchers around the globe. We would like to mention some: Late Prof. Dr. Helmut Metzner, Tübingen, Germany, late Prof. Dr. Georg Pethes, Budapest, Hungary, late Prof. Dr. Rashmi Mayur, New York and Mumbai, USA and India, late Dr. Elmar A. Stuhler, Freising, Germany, late Dr. T. P. Amerasinghe, Colombo, Sri Lanka, late Yogi Shanti, India, and a large number of researchers co-operating with idea and research work on sustainable development and sustainable future of humankind world-wide.

Out of many presentations, publications, talks, and lectures we would like to point out some recent works. After 20 years of research works we published “System Thinking and Climate Change System (Against a big “Tragedy of the Commons” of all of us)”, T. Ecimovic, R. Mayur and M. Mulej, and co-authors, 2002, ISBN 961-236-380-3, a book of 302 pages, soft cover paper edition and a CD.

It was our first publication in the book form after many presentations worldwide on systemic background of the climate change and the Nature. It was introduction of the **climate change system**.

The next in line was the book “The Information Theory of the Nature, and” published in 2006, Ecimovic, ISBN 961-91826-1-8, the paper book, and CD. “The Environment Theory of the Nature”, which was published in the book “The Three Applications of the System Thinking”, Ecimovic, 2010, ISBN 978-961-92786-0-4, bilingual soft cover book and CD in Slovene and English followed, and the final part is »The Principia Nature – The Nature and Homo Sapiens Global Community« published on 1st of May 2011,

In co-operation with many scientists and researchers worldwide, we concluded two trilogies:

- “The Nature” is trilogy of: “System Thinking and Climate Change System (Against a big “Tragedy of the Commons” of all of us)”, T. Ecimovic, R. Mayur and M. Mulej, and co-authors, 2002, ISBN 961-236-380-3, a book 302 pages, soft cover paper edition and CD; “The Information Theory of the Nature, and” published in 2006; and “The Three Applications of the System Thinking”, in 2010,
- “The Sustainable Future of Humankind” is a trilogy of: “The Sustainable (Development) Future of Mankind”, Ecimovic, Bunzl, Esposito, Flint, Haw, Mulej, Shankaranarayana, Wilderer, Williams, and Udyavar, 2007, ISBN 978-961-91826-2-8; “Sustainable Future, Requisite Holism, and Social Responsibility”, Bozicnik S., Ecimovic T., Mulej M. and co-authors, digital book on sustainable future as the



number two of the trilogy, 2008, ISBN 978-961-91826-4-2; and “The Sustainable Future of Mankind III” Ecimovic, Esposito, How, Mulej, digital book, ISBN 978-961-92786-2-8, 2010.

- The trilogies are followed by number of presentation 2011 and 2012, and are supported by the mentioned book »The Principia Nature – The Nature and Homo sapiens Global Community«, published on 1st of May 2011 and written by Prof. Dr. Timi Ecimovic, soft cover, 61 pages, paper book and CD, ISBN 978-961-92786-7-3.

On 25th September 2011 in Xiamen, China a gala event happened on which the declaration »The World Thinker's Panel on the Sustainable Future of Humankind« or »WTP-SFH« was announced.

The book »The Sustainable Future of Humankind IV, Xiamen, China and after« presents the actual commencement of the action plan for implementation of a new societal technique of the sustainable future of humankind, which is the continuity of the sustainable development from Rio Summit 1992.

The peoples of the world, our large group of researchers, over the last 50 years of the humankind history and present are opening a new path for a long-time survival of Homo sapiens in the biosphere of the planet Earth.

5.1 The Foreword

By Ambassador Dato’ Dr. Ang Ban Siong, Vice President of the Future of Humankind Culture Research and Development, China

On 15th August 2011, Professor Dr. Timi Ecimovic, the first Chairman of World Thinkers Forum (WTF) suggested to a group of people to form an international new working panel named as “The World Thinkers’ Panel on the Sustainable Future of Humankind (WTP-SFH)” as the second generation of World Thinkers’ Forum. As of today, more than ten thousands of academicians, scientists, experts, professionals in various fields have joined this profound platform and our target is to achieve 20 million of registered individuals to support this platform by the year 2015.

In order to carry out these profound activities with the support of the China Government in approving our initiative, we have been given permission by the Government in China to incorporate a Non Governmental Organization (NGO) named as “The Future of Humankind Culture Research and Development Company Ltd” on December 2011 in Shenzhen, China to pursue our mission. This organization can play a great role in creating awareness about the Sustainable Future of Humankind implementation and protection through publicizing the contents of the publication. We take this opportunity to thank the concerned Government in China and entities as well as individuals from various countries and continents to support our desired goal for the benefit of the Global Humankind Community and World Citizen

On 25th September 2011, it was the 1st time Professor Dr. Timi Ecimovic made an official declaration held at Xiamen, China and then suggested to publish this book entitled “The Sustainable Future of Humankind IV, Xiamen, China and after”. It consists of compilation of research works done by many authors from various countries and continents.



This book has provided an amazing overview of the important paths that are shaping the humankind in this Earth. It will include reports, the Principia Nature, human destruction of the earth due to lack of knowledge, the social responsibility practice, irresponsibility activities and some recommendations to making the world achieve sustainable future for the benefit of society at large. In order to get as many people as possible from various countries to join hand together with us, the Founding members of WTP-SFH have decided to translate the declaration into various languages and we are expecting to achieve 25 languages by the end of January 2012 and hope more volunteers are able to assist us in translating to other languages that are still absent in this book.

WE hope that this publication will be useful for readers at large no matter where they come from or of what background thus it may not be an issue of joining this common goal for cultivating the awareness of the Sustainable Future of the Humankind to avoid disappointment for our future generations.

Ambassador Dato' Dr. Ang Ban Siong

6. The report on Xiamen, China gala event 25th September 2011

Let us commence with the philosophy. Prof. Dr. Fidel Gutierrez Vivanco, Lima, Peru, one of us, has prepared greetings for The Philosophy Day 17th November 2011 with the following reflections:

- Philosophy is a support of human life.
- Philosophy is a need for the conservation of humanity.
- Philosophy is the knowledge of the totality, reflecting the interaction between human beings and society, nature and universe.

About contradictions:

- The era of knowledge and man's destructive irrationality.
- Conservation efforts of individual and social human being and his self-destruction as a human species.
- The need for peaceful coexistence of humankind and the absence of intercultural dialogue.
- The need for integration of humanity and the absence of an education project for integration.
- The need for human being's universal formation for the global era and the absence of an education plan for universal formation.

Conclusions:

- The crisis of humanity reflects crisis of philosophy.
- The self-destruction of humankind is the failure of the philosophy that guides it.
- The philosophy of modernity has collapsed by the overflowing of the global era.
- The global crisis requires the revival of the philosophy of multicultural roots, for the integration of humanity.



The task ahead:

- Invent¹ philosophy for the integration of humanity.
- Systematize knowledge, integrating the philosophy and science for its application in education.
- Back to the principles of nature to rethink the philosophy for the integration of humanity.
- All human knowledge comes from nature and returns to it through education.

The world of humans and the Nature of the planet Earth as per history and the current time are more and more apart as per contents and continuum (please see “The Principia Nature and The Nature and Homo sapiens Global Community”, Ecimovic 2011 displayed at www.institut-climatechange.si).

The natural sciences, the social sciences and the technical sciences could not protect humans from their dangerous impact over the biosphere of the planet Earth. Actually, it is the Biosphere crisis, which could end the history of humans, need more understanding by humans with aim not to destroy it, but to find the path for a harmonious coexistence. The Nature “human project” needs for its continuum a new approach for a better tomorrow.

On 15th August 2011 the first draft of the declaration »The World Thinkers' Panel on the Sustainable Future of Humankind« was sent to initial authors of the declaration. By September 2011 the declaration was ready in English and on 12th September we received CIP ISBN from Slovenian National and University Library in Ljubljana (the capital of the Republic of Slovenia).

Initial authors - Prof. Dr. Dr. h. c. Timi Ećimović, Slovenia, Sir Prof. Dr. Roger Haw, Malaysia, Prof. Dr. Dana M. Barry, USA, Dr. Renate Lavicka, Austria, His Holiness Vishwaguru Mahamandaleshwar Paramhans Swami Maheshwarananda, Austria and India, Hon. Ricaardoe Di Done, Canada, Ambassador Dato' Dr. Ang Ban Siong, Malaysia, Dr. Nixon Yap, Malaysia, Prof. Tang Shui Yuan, China, Prof. Dr. Glen T. Martin, USA, Prof. Emeritus DDr. Matjaz Mulej, Slovenia, Prof. Dr. Alexander Chumakov, Russia, and Prof. Dr. Garfield Brown, Republic of South Africa agreed to have the first announcement of the declaration at Xiamen, China.

The event in Xiamen, a lovely sub-tropic area in China with 3.5 million inhabitants, was scheduled for the 25th and 26th of September as the “International Collaboration Celebration, Declaration of WTP-SFH, Academic and ASRIA Awards Presentation Ceremony 2011”, taking place on the 25th, and the “First International Conference on Protection of Land and Ocean” taking place on the 26th September 2011.

The declaration in English was translated into Chinese and was prepared as the “Xiamen Declaration”, written in both Chinese and English for the first announcement. On 25th September 2011 at a Ceremony in the Xiamen International Convention Centre (Xiamen

¹ Original text has word »develop« which is not compatible with presentation. The Development is word from the economics and most common R&D – Resesarch and Development paradigm of industrial and post industrial era. The word »development« has no meaning for the Nature from philosophy view point. Prof. Dr. Timi Ecimovic - correction for this presentation.



Declaration) “The World Thinkers' Panel on the Sustainable Future of Humankind” was launched.

The declaration has been prepared to move from talks, promises and expectations about a better tomorrow, towards activation, awareness, and work of the global community (of humankind) towards a sustainable future for humankind. **Each member of our global community can contribute something for a better tomorrow.**

The first task of the declaration’s group of researchers and scientists was to get as many translations of the declaration as possible. We had English and English/Chinese declarations.

By the end of October 2011 the result of our voluntary work was as follows:

- English declaration, 12th September, ISBN 978-961-93136-1-5 (pdf)
- The Xiamen declaration English and Chinese bilingual – announced at Xiamen on 25th September 2011
- Slovenian declaration ISBN 978-961-93136-6-7 (pdf)
- German declaration ISBN 978-961-93136-2-6 (pdf)
- Spanish declaration ISBN 978-961-93135-3-3 (pdf)
- Arabic declaration ISBN 978-961-93136-4-0 (pdf)
- English Canada declaration
- English South Africa declaration,
- Hungarian Declaration
- Czech declaration

And after October 2011 we were happy to increase the number of translations as seen below,

- Serbian declaration in Cyrillic
- Bimani Bangladesh declaration
- Bosnian and Hercegovinian declaration
- Turkish declaration,
- Persian, Farsi declaration
- Portuguese declaration,
- Italian declaration,



- Slovakian declaration,
- Urdu declaration,
- Albanian declaration,
- Macedonian declaration,
- Croatian declaration,
- French declaration,
- Russian Declaration.

The declarations will be at Annex 1st and due to electronic book characteristics we shall have option to include future translations in. New entries will be marked at references and end notes.

Co-authors for existing declarations have been: Prof. Dr. Truly Busch, Germany – for German, Serbian, Bosnian and Herzegovinian, Croatian declarations, Prof. Dr. Jorn Hamann, German, for German, Portuguese in co-operation with Dr. Manuela Schhuttel, and Persian declaration in co-operation with Prof. Dr. Jalil Mehrzad, Prof. Dr. Sait Kacapor, Serbia, for Serbian, Turkish in co-operation with Sinem Saygli, Bosnian and Herzegovinian, Macedonian in co-operation with Mrs. Aida Dida Kacapor, and Albanian declaration in co-operation with Mr. Viktor L. Djokaj, Prof. Dr. Fidel Gutierrez Vivanco, Peru, for Spanish declaration, Dr. Moamen Nassr, Palestine, for Arabic declaration, »The System Yoga in Daily Life« contribution of Hungary, Czech, Slovakian, Italian and Croatian declarations, Prof. Dr. Timi Ecimovic and Mag. Marija Alencica Djurkin Ecimovic for Slovenian declaration, and Prof. Dr. Timi Ecimovic for English Canada, English South Africa and Croatian declarations. Prof. Dr. Igor Kondrashin, Russia for Russian declaration. Dr. Mohammed Shahid Siddiqi, Canada for Urdu declaration, and Prof. Dr. Hakikur Rahman for Bimani, Bangladesh declaration.

The declarations from 1 – 6 are displayed as pdf files at <http://www.institut-climatechange.si> and all declarations will be displayed at the home page of the declaration »The World Thinkers Panel on the Sustainable Future of Humankind - WTP-SFH» shortly.

As closing remarks we would like to put a short history report on awakening humanity to the issues of Nature and the importance of harmony of the life of humans and life in the Biosphere of the planet Earth.

Some 14000 years ago, local cultures existed around the planet with very different situations and living styles. We are talking about the prehistoric time period over the Stone Age, pre-antiquity and antiquity with great cultures of China, India, Persia, Egypt, Greece, the Rome Empire, medieval times, pre-industrial and industrial times, two world wars and post war times with the United Nations, the information and innovative society to the globalization era of today.

This awakening commenced in the sixties of the 20th century with The Club of Rome and its first president Hon. Aurelio Paccei in 1968 with their reports and first report »The Limits to Growth«. Following it was Stockholm – 72 (Sweden) the U.N. Conference on the



Environment with an outcome of the establishment of the UNEP – United Nations Environmental Program in Nairobi, Kenya. During 1978 the report »Our Common Future« from the World Commission on Environment and Development by Dr. G. H. Brundtland, a lady from Norway, was accepted by the U.N.

As a result, in 1992 the Rio Summit was a successful gathering of representatives from almost all the known states of the world. The result was the Sustainable Development policy, strategy or social technique. The large document on Agenda 21, Local Agenda 21 processes and many other documents were announced.

But at the conference 10 years after Rio in Johannesburg, South African Republic, it was clear that the Sustainable Development was not implemented. The situation in the Biosphere due to humankind activities was deteriorating more and more. With the third millennium, the UN accepted a number of documents like »The Millennium Goals« and others, but member states of the UN did not implement the policies and plans. As a result, the international group of researchers and scientists commenced and established a new path »The Sustainable Future of the Global Humankind Community«. The net result of this great effort is the presentation of »The World Thinkers Panel on the Sustainable Future of Humankind«.

As very honourable and noble man Sri Swami Madhavananda introduced »One in All, All in One. « It is a chance for our humankind (of the present) to have a sustainable future on the planet Earth.

The scope and illustration of WTP-SFH platform coverage makes an important contribution towards explaining the broad system of WTP-SFH approaches. In view of the tremendous tasks with which humankind is faced, and in view of the multi-faceted potential offered by a vast variety it helps combine the forces needed to make this world a more peaceful place and to strengthen each individual's right to freedom of want, relief of fear and freedom to have a decent life in dignity.

The purposes of the WTP-SFH are to cultivate global peace and security by creating a friendly platform for building a relationship among nations, community, organizations, institutions and individuals at large through various groups of expert contributions under a common objective to make this platform a centre for having useful and practical forms on the sustainable future of humankind perspectives as part of human social responsibility practice. Therefore the set up in China will help in carrying out the mission of WTP-SFH particularly in China as a window of the world and global in general. To promote international environmental cooperation, monitor the world environment, coordinate sound environmental practices and promote the exchange of environmental knowledge and scientific experiences.

- To provide technical assistance to needy at large for improving the quality of life for all peoples through an improvement of human settlements.
- To assist in evaluating and supervising of drug control treaties and review lawful drug requirements and movements.
- To assist research and training institutions for the advancement of needy women and men to improve their status and integrate them into societies.



- To give assistance in human rights activities by promoting and protecting the enjoyment of all civil, cultural, economic and social rights.
- To create a platform for trade and improvement, promote international trade to accelerate economic improvement, negotiate multilateral trade agreements, and seek to harmonize trade policies.
- To seek durable solutions for solving refugee problems.
- To help needy countries to improve the quality of life of their children, through community based services in maternal and child health, nutrition, sanitation and education as well as emergency relief.
- To carry out research, training and information activities on prevention and control of crime.
- To undertake independent research on disarmament in international and national security.
- To maintain international peace and the promotion of economic and social improvement.
- To operate through worldwide networks of associated institutions, research departments and scholars to help to solve global issues of human survival, improvement and welfare.
- To invite and motivate worldwide professionals sharing skills on volunteer terms in WTP-SFH platform for improvement, humanitarian relief, peace and direct democracy.
- To work with needy country to set up national trade promotion programmes for expanding their exports and improving their import operations.
- To assist in sourcing grants for sustainable human improvement, supporting projects and constructions in those needy countries.
- To help needy countries and economies in transition in their quest for peace, social stability, economic growth and sustainable future.
- To examine social improvement problems and policies with a view to improving the livelihood of the poor community and increasing their participation in future.
- To bring together representatives of government, organizations, labour and management to improve working conditions through international conventions, to increase labour productivity and to seek economic and social stability through cultivating social responsibility practice.
- To help to increase the output of farmlands, forests and fisheries and raise nutrition levels and standards of living.
- To free humankind from illiteracy, advance the spread of all types of arts and scientific knowledge, and increase international understanding through the exchange of research and learning activities, education, science and culture.



- To work closely with hospital and health organisation towards the goal of the highest possible level of health for all humankind.
- To promote economic improvement through investments in private enterprise.
- To give advisory services to help countries create an attractive investment climate.
- To promote the protection of intellectual property such matters as copyright, trademarks, industrial design and patents.
- To promote industrial construction in needy countries and organisations, assist them to expand and modernize their industries, provide a forum for contacts and negotiations, and promote cooperation through supply and demand principles.
- To work closely with all kinds of academic and non academic accreditation agencies globally.
- To establish a collaboration with United Nations Organisation networks and its non-Governmental Liaison agencies as well as NGOs in different parts of the world in evolving a new dimension of strategies to promote and cultivate the value of sustainable future of humankind.
- To provide support to Governments in new policy measures and initiatives to promote inclusive “societies for all” with the aim to ensure that individuals and communities are enabled to participate in society and contribute to a national better while enjoying basic fundamental freedoms.
- To organize events, to produce and compile series of publications in relation to all subjects related to the scope of coverage in WTP-SFH platform for the benefits of the world citizen that will become reference resources for users at large.
- To establish WTP-SFH system engagement with NGOs, civil society, the private sector and other actors as a vital role to play in meeting the challenges facing humankind across the globe and introducing the international goals as a peace building platform for the prevention of deadly conflict.
- To make possible a sustainable future by “From sustainability of local community to the sustainable future of global humankind community”
- To enable a sustainable future of humankind on the planet Earth or to reach harmony of humankind with the Nature of the planet. Those unlisted scopes of coverage at this point in time will be included in due course.

Team work, initiatives, inventions and innovations, best technologies and many more known approaches for better idea, work, organization, input and output, improvements, education, management and quest for better tomorrow of humankind will be incorporated to the daily work.



We know how small group of people we are, but our experience and knowledge has given us a possibility to open this new path for the survival of humankind. Our intentions are humanitarian, philanthropic, and a good will based work.

We know how many people have a chance to contribute to the sustainable future. We know how many people were working on the implementation of the sustainable development and Local Agenda 21 processes. We know what the results have been and what could be. Also we know the reasons for present. And we hope to have a large co-operation among the peoples of the World.

A decision about the implementation of this path for the survival of humankind through the sustainable future of humankind is not in our hands. We shall open the path and people should do their most important contribution. Each and one could contribute to a better tomorrow of himself, his family, local community, humankind and the Nature of the planet Earth.

Whether we work well or not it will be seen through the results. Therefore we are asking for the co-operation of each and one representative of present humankind global community.

The basic declaration is as follows:



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

D E C L A R A T I O N



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



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The Declaration

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

Digital presentation at www.institut-climatechange.si

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

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1. Ecimovic, Timi

257658112



DECLARATION

Of

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

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

By: Prof. Dr. Timi Ecimovic

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

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



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

A long list of people of good will, academicians, scientists, politicians, workers, administration and government officials, and many others are supporting this Declaration. Among them are members of the SEM Institute for Climate Change, the Ansted University family, and honorable and other members of the World Thinkers’ Forum, etc.

The theoretic and practical background for this Declaration can be found in many works about “Sustainable Development” and “Sustainable Future of Humankind.” The trilogy, “Sustainable Future of Humankind,” Ecimovic, and many more scientists’ work during the



first decade of the 21st century could serve as theoretical background. It can be seen at the following link. www.institut-climatechange.si

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

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

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

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

The task of “The World Thinkers’ Panel on the Sustainable Future of Humankind” is a forum for all non-governmental institutions, ministries, public offices, scientific and cultural organizations as well as institutes, diverse organizations, museums, universities, foundations, unions, associations, business organizations and other establishments. It is also for individuals who are practically, organizationally and scientifically engaged in promoting cultural activities, folk art, culture heritage and scientific activities.

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

The Declaration is giving rights, and is asking for individual social responsibility of members of the human global community: 7 billion individuals. The goal is to reach global sustainability of the human global community. The global sustainability is a transition from sustainable development societal technique to the sustainable future societal technique.



The UN and agencies, especially the UNEP and UNESCO, are welcome to co-operate for the common goal of sustaining the future of humankind. This declaration will go on to other parts of the world.

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

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

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

Categories

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

1. Characteristics of traditional culture

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

2. Virtues of traditional culture in a modern society

Since the advent of modernization and industrialization, our modern society has faced a number of obstacles and problems such as the breakdown of ecosystems due to the indiscriminate conquests of nature, severe natural disasters, cut throat competition in the world markets, unbalanced distribution of wealth, widespread human alienation, attachment to material values at the expense of spiritual values, making it so difficult to lead a humane life.



In this context, the traditional culture is of great use for solving such problems in a modern society. In particular, the Confucian cultures in East Asia think highly of ‘filial piety’ and ‘respect’ that are core values, and which are of great worth and merit to remove distrust and enmity between generations and help recover the dignity in human beings.

3. Traditional culture and cultural diversity

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

4. Traditional culture and rights to culture

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

5. Traditional culture and multiculturalism

Our contacts and interactions with cultures can make us have a better understanding of other cultures. Therefore, we get to have a better understanding of the different regions and its peoples, further aiding in attaining made and preferentially based on traditional culture. More emphasis on traditional culture and arts is especially needed so that it retains the indigenous ethos of a region.

6. Plans for the promotion of traditional culture

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

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

The exchange of traditional culture has value in promoting multiculturalism. Until today, the exchanges have been made unsystematically and at random, not probably enabling people to gain easy access to other traditional cultures. In order for a community to exercise their equally cultural rights and enjoy any other traditional cultures, more



exchanges and regional co-operation should be ensured institutionally. Governments, private groups and communities should give attention to this.

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

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

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

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

This Declaration is more fundamental than a mere professional production. It reflects the present endangered status of our global community of humankind, and the absolute need for a better tomorrow characterized by global environmental sustainability and knowledge. The Declaration should be the beginning of the road toward a truly sustainable future of humankind, and harmony of humankind living within the biosphere realities of the planet Earth. This should be our contribution toward the lives of our descendants. The UN and national governments have to transcend from the present, and co-operate for needed changes to sustain the future of humankind. We need a planetary perspective, planetary leadership, and planetary values.

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

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

Prof. Dr. Timi Ecimovic



Activity reports of the WTP-SFH development between 15th August 2011 and 25th October 2011 (72 days)

Introduction

This report presents briefly updated progress news between 15th August 2011 and 25th October 2011 to help the global community of the WTP-SFH to be informed about the path and challenges that we as Initial Founding members have gone through. We started from the conceptual plan on 15th August 2011 and then established a final version of the WTP-SFH declaration documents, which have been translated (within 72 days) into eleven languages including English, Chinese, Slovenian, Spanish, Bosnian, Czech, Serbian, German, Arabic, Turkish and Hungarian. The WTP-SFH's logo was designed and launched in China and officially put it into use on the same day of The 1st WTP-SFH declaration (25th September 2011) held in XICC, Xiamen, China. This was also in conjunction with the Ansted University graduation ceremony and other events.

Prof. Dr. Timi Ecimovic registered the WTP-SFH Declaration in the Republic of Slovenia on 12th September 2011. Six Initial Founding members of the WTP-SFH have their signatures on a Founding member certificate as a lasting memory. In order to categorize which suitable category of the function that is to be carried out or already has been done by Founding members of the WTP-SFH, Sir Prof. Dr. Roger B. Haw developed a structure for the WTP-SFH. This is to help manage the allocation for founding members to belong to the suitable category. There are about 200 Founding members officially registered by the WTP-SFH. Soon the office in China will be set up in Shenzhen and Xiamen. Prof. Dr. Timi Ecimovic, the President for life of the SEM Institute for Climate Change where the World Thinkers' Forum has homage, has suggested that Sir Prof. Dr. Major Roger Haw serves as Chairman Executive Officer - CEO to oversee the WTP-SFH global affairs. The website of the WTP-SFH will be set up for public viewing. An Editorial board consists of four persons who will oversee the proofreading matters. By next year, a series of new publications will be released to report and highlight the activities of the WTP-SFH developments in various parts of the world cum possible to organise another International Conference to be held in China. Therefore, the CEO of the WTP-SFH is strongly encouraging all of the WTP-SFH community to do their part by contributing to make these forthcoming publications and events full of value.

15th August 2011

The World Thinkers' Panel on the Sustainable Future of Humankind 'WTP-SFH' has been proposed by the Initial Founding members (IFM) of WTP-SFH as follows:

1. SIR PROFESSOR DR. MAJOR ROGER HAW BOON HONG (MALAYSIA)
2. PROFESSOR DR. TIMI ECIMOVIC (SLOVENIA)
3. PROFESSOR DR. DANA M BARRY (UNITED STATES)
4. HON. RICAARDOE DI DONE (CANADA)
5. PROFESSOR DR. GARFIELD BROWN (SOUTH AFRICA)
6. AMBASSADOR DATO' DR. ANG BAN SIONG (MALAYSIA)
7. DR. NIXON YAP (MALAYSIA)
8. PROFESSOR TANG SHUI YUAN (CHINA)



15th and 27th August 2011

We were exploring various opportunities and discussing many issues that related to the World Thinkers' Forum initiation. We commenced to talk about the concept, idea, organizing, planning, implementing and approaching issues.

28th and 31st August 2011

Sir Prof. Dr. Major Roger Haw visited Xiamen, China to explore the local situation. He visited the proposed venue site for the WTP-SFH declaration at the Xiamen International Convention Centre. He also met with local authority personnel and the Organizing Committee members to establish a collaborative opportunity and to provide consultative advice to the entire organizing team in China (together with assistance from the Organizing Chairman, Ambassador Dato' Dr. Ang Ban Siong).

1st September 2011

After Sir Prof. Dr. Roger Haw returned from China, he assisted the organizing committee in China to prepare a program outline for the events to be held on 25th & 26th September 2011 in Xiamen and Putian City of China. He did this via distance mode of communication approaches.

3rd September 2011 on Saturday

The 1st draft of the WTP-SFH declaration was prepared and completed by Prof. Dr. Timi Ecimovic (Slovenia). He sent an email message to his 16 contacts as a notification.

Prof. Dr. Ecimovic's email message mentioned the following:

»Dear Colleagues and Friends

Enclosed is the draft of the declaration. Please look it over and add your contributions to improve the quality of the declaration. Please send me your comments in regards to the declaration, soon. Thank you.

I am the author of the English declaration and invite you to be co-authors. Secondly all of you can also be authors of the translated and registered declaration in your own country. Please let me know whether you agree to translate the declaration into your language.

The Declaration in English will be registered at the National and University Library, Ljubljana, Slovenia after 15th September. After this date you are free to register the Declaration in your language at a suitable national office.

After the first announcement of the Declaration, others will follow at suitable gatherings, media, etc. We will be free to promote the Declaration as the work towards the sustainable future of humankind. The UN, international institutions, national institutions, schools and universities, distinguished and common members of the global community of humankind, etc. will have a chance to co-operate and work towards the sustainable future of humankind. These are some ideas that you are welcome to propose wherever you feel it is suitable.



You are free to ask your friends and colleagues to co-operate from the commencement or latter.«

4th September 2011

After many exchanges of email messages and discussions among the Initial Founding Members (IFM) from various countries, we finally decided to use the theme or title 'The World Thinkers' Panel on the Sustainable Future of Humankind' instead of "Sustainable Development" or "Sustainable Future of Mankind". This was how the WTP-SFH name came about.

5th September 2011

The 2nd draft was sent by Prof. Dr. Timi Ecimovic for associates to review. He invited associates to give comments and input about the contents of the WTP-SFH declaration.

On the same day, Sir Prof. Dr. Roger Haw (Malaysia) took the initiative to add his view points and input to articulate it into the 2nd draft. As a result, the 3rd draft of the declaration was produced and approved by the Initial Founding members of the WTP-SFH.

6th September 2011

Professor Dr. Igor Kondrashin (Russia) suggested to associates of the WTP-SFH to consider the use of an article written by Prof. Dr. Fidel Gutierrez Vivanco (Peru) entitled "WHAT IS THE FUTURE OF HUMANITY?" into the WTP-SFH declaration. However, the majority of IFM decided it was not necessary to articulate it.

7th September 2011

Prof. Dr. Dana M Barry received the 3rd draft version from Sir Prof. Dr. Roger Haw to do the proofreading and editing works. She completed the proofreading task on the same day.

1st Final draft of the WTP-SFH declaration was done but at that time without the WTP-SFH's logo

In order to recognize six initial founding members to make the 1st WTP-SFH declaration dream come true, Ansted's University Board decided to issue a certificate of recognition to the following Chapter Founding members of the WTP-SFH in China.

They are SIR PROF. DR. ROGER B. HAW (MALAYSIA), PROFESSOR DR. TIMI ECIMOVIC (SLOVENIA), PROFESSOR DR. DANA M BARRY (UNITED STATES), AMBASSADOR DATO' DR. ANG BAN SIONG (MALAYSIA), DR. NIXON YAP (MALAYSIA) and PROFESSOR TANG SHUI YUAN (CHINA).

8th September 2011

Sir Prof. Dr. Roger Haw sent the 1st Final draft (without WTP-SFH's logo) document by an email message with an attached file for Ambassador Dato' Dr. Ang Ban Siong, whom at that time was residing in China. Dr. Ang Ban Siong was there seeking a local translator in China



to translate the WTP-SFH declaration (that was written in English) into Chinese. It took four days to finish the Chinese translation for the WTP-SFH declaration documents.

9th September 2011

The 1st Final draft of the WTP-SFH declaration (English version) included AU, ASRIA, SRW Recorpedia and SEM logos. It also had a foreword to IFM for their perusal. There was no objection received from IFM.

10th September 2011

Busy in reviewing the WTP-SFH declaration documents and registered WTP-SFH Declaration in Slovenia by Prof. Dr. Timi Ecimovic.

11th September 2011

In the morning at 11:00 AM the IFM were busy buying-off the 1st final draft of the WTP-SFH declaration in English. However, Ambassador Dato' Dr. Ang Ban Siong felt that it would be better to design a logo for the WTP-SFH. He transferred this idea to a designer called Mr. Lian to start the design immediately.

The logo of the WTP-SFH was ready in the late evening and approved by the WTP-SFH's Initial Founding members (IFM). It was designed by Mr. Lian Zhi Rong (Xiamen, China).

Also Mr. Lian Zhi Rong prepared an interpretation of the WTP-SFH's logo in bi-languages (Chinese and English). It was approved by Prof. Dr. Dana M Barry, one of the Chapter Founding members, IFM and AU President of Scientific Board. She extended her congratulatory note to the designer and said in her email message to Dr. Roger Haw: "Thanks for the wonderful message that you sent. I agree that the logo and its interpretation are perfect! CONGRATULATIONS TO ALL WHO HAVE CONTRIBUTED TO MAKE IT PERFECT!"

Prof. Dr. Truly Busch submitted a picture with two hands holding a globe showing an Earth and Ocean outlook impression.

12th September 2011

The Chinese language translation of the WTP-SFH declaration was completed by a group of translators in China.

13th & 14th September 2011

Sir Prof. Dr. Roger Haw has sent notification to Prof. Dr. Timi Ecimovic to inform him that the Chinese translation of the WTP-SFH declaration was done. Prof. Ecimovic was very happy to hear that. Then this news started to reach the rest of IFM and Ansted University member.



15th September 2011

The official WTP-SFH's logo was included in the 1st Final WTP-SFH declaration documents with bi-language version (English and Chinese languages). Now, all together six logos appeared in the declaration documents.

16th September 2011

Sir Prof. Dr. Roger B. Haw sent the said document to all IFM and concerned Ansted University personnel for perusal. It had become a perfect document.

17th September 2011

Ambassador Dato' Dr. Ang Ban Siong, Ms. Lin Mei Zhen and Mr. Lian Zhi Rong decided to sponsor a crystal holy item, as an identity item to represent the WTP-SFH's official launching date on 25th September 2011.

The said item has been nicely done and kept it in Xiamen for display at Putian City and Xiamen City in China for public viewing.

A presentable portfolio of the WTP-SFH with key personnel photographs, lists of sponsors, detailed information of WTP-SFH declaration in bi-language (English and Chinese) was printed and prepared for distribution on 25th September 2011.

18th September 2011

The IFM and Board of Founding members (BFM) of the WTP-SFH felt that the WTP-SFH is the main body for us to promote. Thus it is better to only use WTP-SFH's logo in the declaration. It is published at www.institut-climatechange.si. This was suggested by Professor Emeritus Dr. Matjaz Mulej (Slovenia) and supported by Prof. Dr. Timi Ecimovic. Nobody objected this decision so we decided to go ahead and use it for other language translations.

Ambassador Dato' Dr. Ang Ban Siong asked Sir Prof. Dr. Major Roger Haw to write a statement of purpose to set up the WTP-SFH declaration as he wished to craft or embrace it on the surface of the crystal made statue. On the same day that this statement of purpose to set up WTP-SFH declaration was written in English, it was submitted to Dr. Ang Ban Siong for perusal.

19th September 2011

Sir Prof. Dr. Roger Haw prepared a pre-press release to talk about the WTP-SFH affairs as per request by Ambassador Dato' Dr. Ang Ban Siong, the Organizing Chairman of the 25th & 26th September events, just in case press reporters needed it.

20th September 2011

The statement of purpose to set up the WTP-SFH declaration was translated into Chinese by a translator (Miss. Hong Qiao Yu) in China. Miss. Hong is a graduate from Tianjin Foreign Studies University.



21st and 24th September 2011

Busy with the translation of the conference documents and checking the remaining work prior to the official start of the event.

25th September 2011

At 2:35 PM the Master of ceremony Dr. V Shanmuga Ratnam invited Prof. Dr. Timi Ecimovic (Slovenia) to deliver his welcoming speech which included an introduction of the WTP-SFH background to over one thousand participants. After his speech, he made an important announcement to declare the launching of “The World Thinkers’ Panel on the Sustainable Future of Humankind (WTP-SFH)” as Xiamen Declaration.

Prof. Dr. Mohammed Shahid Siddiqi (Canada), a public notary in the California State of US was invited to present certificates of Founding members to six individuals from four countries recognised as Chapter Founding members as a token of appreciation and lasting memory from the Ansted University Board.

Founding members were invited to witness the rays of the Crystal made statue to represent the official declaration ceremony of the WTP-SFH establishment in China (to mark this remarkable, profound, and sweet memory moment).

26th September 2011

Conference was started and held in Xiamen, China.

27th & 30th September 2011

No report as delegates returning home and transfers.

1st and 4th October 2011

Started to compile and busy with the proceedings outlines preparation.

5th October 2011

Sir Prof. Dr. Roger Haw has written an article entitled **“The Perspectives of World Thinkers’ Platform in relation to the WTP-SFH & ASRIA activities”** to help Founding members of the WTP-SFH and readers at large to know more detailed information about the WTP-SFH mission and its direction.

In this article his associates and he have covered the following items such as:

An overview of why the World Thinkers’ Platform is playing an important role for the sustainable future of humankind:

Route to become consultative status with the United Nations official organs and its agencies.

Structure of Founding members of the WTP-SFH which has six categories: Board of Founding members (BFM), Executive Founding Members (EFM), Country Chapter Founding



members (CCFM), Diplomat Founding members (DFM), Conglomerate Founding members (CFM) and Regular members (RM).

What are the rights and responsibilities of participants to become Founding members or regular members?

What is the future prospect of the WTP-SFH as there are many well-known scientists from different countries willing to give their innovative products' rights to WTP-SFH?

Where are the WTP-SFH representative offices at the present moment?

What is the World Thinkers' Platform?

How can the World Thinkers' Platform help in the area of the sustainable future of humankind?

Who are the people involved in the World Thinkers' Platform?

Who has established the acronym named "WTP-SFH"?

The logo of WTP-SFH and its interpretation,

How long has the research been carried out in relationship to the population explosion research, the protection of nature, space and environmental, and economic development to promote the sustainable future of humankind perspectives?

What are the criteria that the WTP-SFH and ASRIA use for evaluating liveable city rankings of 140 cities in the world?

Which World organizations have welcomed the World Thinkers' Platform to co-operate with them?

Why was China selected as the 1st Xiamen declaration announcement place of »The World Thinkers Panel on the Sustainable Future of Humankind« - 'WTP-SFH'?

When did the ideas of the World Thinkers first start?

When to publish a book entitled "The Map of World Thinkers: A guide to the sustainable future of humankind" with the inclusion of WTP-SFH »Who's who« to be distributed to 200 countries?

When to have an official event for World Thinkers' Platform members to meet in China again after the 1st declaration of the WTP-SFH held in Xiamen, China on 25th September 2011?

What are the topics that need to be carefully discussed and observed under the flagship of The World Thinkers forum at the WTP-SFH's Platform?

What are the important remarks that have been observed by international and local experts from various fields, governments, NGO's, researchers, scholars, and the society at large?



Are there any press releases that covered the news of the 1st Chapter Declaration of WTP-SFH established in Xiamen, China?

6th October 2011

Many press and media channels have published press releases about the WTP-SFH declaration in Xiamen, China via internet news.

Ambassador Dato' Dr. Ang Ban Siong has suggested setting up a NGO in China to promote the WTP-SFH. He has been starting to do the ground work and meet many government officers to bring this matter to their attention. Hopefully things will go smoothly as the governments in China need to fully understand the purpose, objectives, roles and responsibilities that the prospective NGO setup will bring benefits to the society of China, in particular, and to the world at large. Presently Ambassador Dato' Dr. Ang Ban Siong is still working rather hard to explore this opportunity in China with the help from many of his associates.

7th and 9th October 2011

The Editorial Board members were busy with the proofreading and editing the contents of the proceedings as it will take about two weeks to finish the final version including with design and art work prior to submitting it for the printing process.

10th October 2011

Prof. Dr. Dana M Barry has finished her proofreading on "The Perspectives of the World Thinkers' Platform in relation to the WTP-SFH & ASRIA activities" It will be published in the event and conference proceedings to be released before 10th November 2011.

The set of proceedings has three Editorial Board members whom are Prof. Dr. Dana M Barry, Prof. Dr. Truly Busch and Sir Prof. Dr. Roger Haw.

11th and 13th October 2011

Prof. Dr. Fidel Gutierrez Vivanco (Lima, Peru) has helped to translate the WTP-SFH's declaration into the Spanish language. It was well done. Many Founding members of the WTP-SFH discussed issues on how to improve the translation documents. Also two press releases were published in the United States and Germany which were arranged by Prof. Dr. Dana M Barry (United States) and Prof. Dr. Truly Busch (Germany). Well done as it helps to promote the WTP-SFH to other parts of the world.

14th October 2011

Ambassador Dato' Dr. Ang Ban Siong, Prof. Dr. Hakikur Rahman and Sir Prof. Dr. Roger Haw have decided to register two domain names such as:

www.WTP-SFH.org or www.worldthinkersplatform.org

We proposed to have several languages in the website's information for easy understanding by readers who do not understand English or the Chinese language. The website can only be



done after completing the proceedings project by mid November. We welcome volunteers to assist in the translation tasks.

15th October 2011

Prof. Dr. Timi Ecimovic has sent an email message with an attached file of the WTP-SFH declaration document to announce that he has managed to register the declaration of "The World Thinkers' Panel on the Sustainable Future of Humankind" at the National and University Library in Ljubljana, Slovenia as an original and approved declaration document. A total of 26 individuals have received it from him directly. Then these recipients have circulated it among network contacts to start to recruit new supporters and members.

The closing date for registering a Founding member of the WTP-SFH in various categories is supposed to be on 15th October but Prof. Dr. Timi Ecimovic and Sir Prof. Dr. Roger Haw decided to extend the closing date to 7th November 2011. It will be our last date for registering as a Founding member of the WTP-SFH.

The email message written by Prof. Dr. Timi Ecimovic, the Founding President of the World Thinkers' Forum in early 2000 mentioned that he is going to publish a new digital book "The Sustainable Future of Humankind 4. - The World Thinkers' Panel on the Sustainable future of Humankind and Xiamen Declaration" invites all Founding members to contribute some points and facts to include in his new book. Of course all the founding members will be considered as co-authors for the new book. In the book we shall put facts and comments on the happenings from 10th September to the end of 2011. Prof. Dr. Ecimovic said that "You are welcome to contribute presentations, comments, commendable messages, etc. for the book."

Prof. Dr. Timi Ecimovic has made a new input to add Initial Founding member (IFM) of the WTP-SFH category in addition to Sir Prof. Dr. Roger Haw's developed structure of the WTP-SFH. The revised structure is as follows:

Structure of Founding members of the WTP-SFH which has seven categories: Board of Founding members (BFM), Initial Founding Members (IFM), Executive Founding Members (EFM), Country Chapter Founding members (CCFM), Diplomat Founding members (DFM), Conglomerate Founding members (CFM) and Honorary Founding members (HFM).

Prof. Dr. Timi Ecimovic has also submitted Founding members of the WTP-SFH lists of names to Sir Prof. Dr. Roger Haw for the purpose of administrative records.

At the same time Prof. Dr. Timi Ecimovic has informed Sir Prof. Dr. Roger Haw to accept his special request to serve as Chairman Executive Officer - CEO for overseeing the WTP-SFH activities and also to serve as spokesman for the WTP-SFH. Sir Prof. Dr. Roger B. Haw has accepted Prof. Dr. Timi Ecimovic requests accordingly.

After receiving the above information, Sir Prof. Dr. Roger Haw started to write this document as a kind of track record for reference and review purposes of our journey from a conceptual plan until the official registration of the WTP-SFH declaration in Slovenia or first 60 days.

Prof. Dr. Truly Bosch (Wolfenbuttel, Germany) and Prof. Dr. Jorn Hamann (Germany) have successfully translated the WTP-SFH's declaration into the German language.



There are some Founding members who have agreed to spend some time to do the translation task for the WTP-SFH declaration documents to enable the WTP-SFH message to reach as many countries as possible by using different languages as a medium to distribute and promote the mission and spirit of WTP-SFH. These people are Prof. Dr. Zinaida Ivanovna (Moscow, Russia), Prof. Barbara Dobrila (Koper, Slovenia), Dr. Renate Lavicka and Hiss Holiness Vishwaguru Mahamandaleshwae Paramhans Swami Maheshwarananda. Prof. Dr. Philippos Nicolopoulos has plans to translate the declaration into modern Greek.

16th October 2011

Dr. Moamen Nassr has managed to translate the declaration of the WTP-SFH into the Arabic language.

In the email message sent by Prof. Dr. Timi Ecimovic, he has proposed to publish a book to include and report the activities and progress development of the WTP-SFH between 15th August and December 2011.

Also the Chapter in China headed by Ambassador Dato' Dr. Ang Ban Siong is going to publish another book for WTP-SFH by inviting UN networks to take part as well. These two publication projects were accepted and supported by the CEO of WTP-SFH, Sir Prof. Dr. Roger Haw.

17th October 2011

Prof. Dr. Dana M Barry has finished proofreading a report written by Sir Prof. Dr. Roger Haw. His report is about the 60 days of activities for the WTPSFH, between 15th August and 16th October 2011. It will be circulate to Founding members at large on the 18th October to help each member know the WTP-SFH direction.

Also Sir Prof. Dr. Roger Haw has spent a lot of time in the past many days thinking about an effective way to manage the WTP-SFH successfully (in the global scene) in order to gain public trust and respect for the WTP-SFH platform. Thus he has worked out the structure of organization for the WTP-SFH and sent it to Prof. Dr. Timi Ecimovic, Prof. Dr. Barry and Prof. Busch for perusal before widely circulating it to Founding members. He prefers to first have the proofreading of these documents completed by the Editorial Board-Dana and Truly. Also through this proper organization we can achieve many goals together and make the WTP-SFH sustainable. It seems that much work still needs to be done. This leaves us no choice but to do it. Otherwise it will be hard to make the WTP-SFH platform succeed in the world. Prof. Roger Haw is continuing to show each of us how to generate profits and benefits from sponsors, promoters and contributors at large in order to make the WTP-SFH sustainable. The world can only stand if there is a system able to make everyone win as much as he/she can. Thus the measurement has to be based on how much he/she contributes towards the desired goal. By reading through documents entitled "The Future Plans & Road Map of the WTP-SFH and an invitation to become a sponsor of the WTP-SFH" (written by Prof. Roger Haw), you will realize that the door is open for those people interested in these treasured opportunities.

Swamiji and Radha from the "Yoga in Daily Life" people from Hungary have finished the WTP-SFH declaration translation into the Hungarian language with some corrections on the date which was mistakenly written by them.



An invitation introduction letter written for inviting sponsors to take part in the fund raising affairs for the 1st publication and event of the WTP-SFH project.

Sir Prof. Dr. Roger Haw has also proposed to establish an organization structure for the WTP-SFH. Please read the message below.

Organization Structure of the WTP-SFH:

The WTP-SFH's Governing Board consists of:

One Founding President
One Chairman Executive Officer - CEO
Seven Chief Ambassadors for seven different Boards
One Secretary General in charge of membership
One Sponsorship Affairs Director
One Events and Publication Affairs Director
One Chief Auditor
Five Regional Advisors
Nineteen Zone Directors

(A total of 37 seats for key personnel in overseeing the WTP-SFH)

In order to run the WTP-SFH entity successfully, the said platform needs a team of personnel representing their chapter, zone and region during official or informal meetings or discussions. Only then can we get things done effectively, instead of putting too much emphasis on certain office bearers. Therefore, an operating system of the WTP-SFH has been set up for consideration.

Notes:

The WTP-SFH is a young entity in the world. It is in the midst of sourcing the possibility of being fully established in each country and is open for local and international collaboration opportunities. At the moment people working for WTP-SFH are volunteers and considered as pioneer supporters. Everyone is welcome to join this platform as long as he/she is a world citizen. The above position vacancies are open for founding members of the WTP-SFH or for the public at large to serve. First come, first serve. One does not need to apply as long as you fully understand the WTP-SFH direction, mission, objectives and its activities and most importantly you must have the interest in making this world a sustainable planet. If so, then just contact us with your updated CV submission. The WTP-SFH practice is not to go against any party in any part of the world but to play the role of helping hands to the needy at large, not only in regards to money but to also be open to other perspectives. These honorary positions are without salary or rewards as we are still finding ways to enhance the value of WTP-SFH to enable us to attract sponsors. We welcome sponsors to come forward to join hands with the WTP-SFH for building a sustainable future for humankind. Eventually, these positions may become partially paid jobs or even a fully employed workload with a salary scheme cum fringe benefits. It depends on how the WTP-SFH's platform grows in each stage of development.



There are many positions open with vacancies for founding members of the WTP-SFH or for the public at large to serve. First come. First serve. You do not need to apply as long as you fully understand the WTP-SFH direction, mission, objectives and its activities. Of most importance is your interest in making this world a sustainable planet. Then candidates can contact us with their updated CV submissions.

The WTP-SFH practice is not to go against any party in any part of the world but to play the role of helping hands to the needy at large (not only in regards to money but also for other perspectives). These honorary positions are without salary or rewards as we are still finding ways to enhance the value of WTP-SFH to enable us to attract sponsors.

We welcome sponsors to come forward to join hands with the WTP-SFH for building a sustainable future for humankind.

Eventually, these positions may become partially paid jobs or even a fully employed workload with a salary scheme cum fringe benefits. It depends on how the WTP-SFH's platform grows in each stage of development.

There are lists of important items that we (the WTP-SFH community) need to determine and address such as the following:

1. Preamble to the Charter:
2. Origin of World Thinkers' Forum:
3. Purposes and principles:
4. Membership aspects:
5. Structure of the WTP-SFH:
6. WTP-SFH Headquarters-Meeting Place of the WTP-SFH Community:
7. The General Assembly: Functions, powers, voting & procedure
8. The Advisory Council: Functions, powers, voting & procedure,
9. The Security Council: Action with respect to threats to the peace, breaches of the peace, and acts of aggression.
10. The Economic and Social development co-operation Council: Functions, powers, voting & procedure
11. Facts and Figures:
12. To identify Organizations or agencies related to the WTP-SFH:
13. Information Centres and Services:
14. Fund raising or sponsorship policies:

Achievement Goals Based on a 5 year Plan

5 YEAR PLANS:

By December 2011:
By December 2012:
By December 2013:
By December 2014:
By December 2015:

Perhaps we need to think about the following questions in order to forecast the future of the WTP-SFH. We welcome your suggestions.



1. What to achieve?
2. Which options should we select?
3. How do we do it?
4. Who should be in charge?
5. Whom to contact?
6. Where to start?
7. When do we carry it out?
8. Why and What the WTP-SFH needs to do?

Note: Since the world is rapidly changing nowadays, it is ideal to use the 5 year plan strategy to cultivate the WTP-SFH entity and to move it forward from stage to stage in the universal platform.

18th October 2011

Prof. Dr. Timi Ecimovic has suggested to Sir Prof. Dr. Roger Haw to create a position called “President for Sciences and Education” or "Chief Ambassador for the Board of Sciences and Education (CABSE).

Prof. Dr. Timi Ecimovic has sent an email message with an attachment file containing The World Thinkers' Forum appointment letter issued in 2006 to appoint Sir Prof. Dr. Roger Haw as an honorary chairman for the Southeast Asia region. This is to confirm that in fact Sir Prof. Roger Haw has been with the World Thinkers Forum for many years prior to getting the CEO appointment suggested by Prof. Dr. Ecimovic.

No activities on 19th & 20th October 2011.

21st October 2011

The two Board Founding Members of the WTP-SFH DR. RENATE LAVICKA (AUSTRIA) and HIS HOLINESS VISHWAGURU MAHAMANDALESHWAR PARAMHANS SWAMI MAHESHWARANANDA (INDIA) have managed to translate the WTP-SFH declaration into the Czech language.

Professor Dr. Timi Ecimovic has nominated the following people to become Executive Founding members of the WTP-SFH.

1. Dr. Mark Esposito - France and USA
2. Prof. Dr. Peter Wilderer - Germany
3. Mr. Svetozar Radonjic - Montenegro
4. Mrs. Zorica Radonjic - Montenegro
5. Mr. Boris Maraz - Slovenia
6. Mrs. Natasa Maraz – Slovenia

On 22nd October 2011

Prof. Dr. Truly Busch has managed to translate the WTP-SFH declaration into Bosnian. After Prof. Dr. Sait Kacapor proofreads it, then it can be finalized as the final version.



Prof. Dr. Dr. h. c. Felix Unger (Austria) has been nominated by Prof. Dr. Timi Ecimovic to be an Executive Founding Member of the WTP-SFH.

As per the understanding from Ambassador Dato' Dr. Ang Ban Siong told to Sir Prof. Dr. Roger Haw, CEO of the WTP-SFH, the country of China has agreed to allow a NGO to be set up by using the name "The Future of Humankind Culture Research and Development Company, Ltd. (Shenzhen)." This involves special permission and a strong connection to get it done. In order to carry out the next step of action for the said authority to work out the NGO memorandum and Articles (M&A), we need to submit detailed outlines of the WTP-SFH for them to peruse. Then we can prepare M&A. In this context, the CEO of the WTP-SFH has prepared a write-up of 10 pages with the approval of Prof. Dr. Timi Ecimovic, Ex-President of the World Thinkers Forum. Sir Prof. Dr. Roger Haw sent the document to Ambassador Dr. Ang via email as an attached file with the email message below from the CEO of the WTP-SFH "I am pleased to send you the outlines of the WTP-SFH as a kind of supporting documents for your usage to apply for the NGO status. We behave positively and look forward to receiving positive news from you within 14 days. Hopefully we get the approval within 50 days. The outlines of attached document cannot be used as a kind of input to be articulated in the said NGO Memorandum and Articles (M&A) in the later part without the approval of the entire WTP-SFH Founding members because it is still not well-defined. Therefore once the said NGO status is given the green light by the concerned authority for you or your associates in China to carry out the process, then we have to engage the panel of the WTP-SFH consultants to come up a comprehensive write-up for the M&A. Otherwise it may create some issues in the later part. You need to take good care of this document and cannot simply review it to a third party as the WTP-SFH has empowered you to do it with holding you responsible for this process. Kindly confirm that you received this document and agree to abide by the policy indicated by the WTP-SFH International Board. I wish you the best of luck. Have a fruitful meeting in Beijing." Roger Haw

On 23rd October 2011

Ambassador Dato' Dr. Ang Ban Siong (one of the IFM and Chapter FM) went to Beijing, China to meet and make a presentation to the Federal Government of China to help the concerned authority understand the outlines of the WTP-SFH purpose of setting up a NGO.

Ambassador Dato' Dr. Ang has nominated 100 people to join the Honorary Founding members of WTP-SFH. These people are from China, Cambodia, Malaysia and the United States.

- (1) Brief report and invitation open for keen supporters to join the WTP-SFH platform
- (2) Invitation to participate in sponsorship for the next publication project and event of the WTP-SFH in China
- (3) THE FUTURE PLANS & ROAD MAP OF the WTP-SFH
- (4) Press release of Prof. Dr. Dana M Barry published by one of the local presses in the United States.

On 24th October 2011

As of 24th October 2011 the total official registered Founding members in all categories of WTP-SFH is 215 persons representing 23 countries. This includes BFM-9 persons, IFM-8 persons, EFM-43 persons, CCFM-12 persons and HFM-143 persons.



On 25th October 2011

Ambassador Dato' Dr. Ang and his translator –Mr. Huang from China have managed to translate the outlines of activities into a Chinese version that the NGO is going to carry out in China. Indeed it is a well translated piece of documents. However, according to Prof. Dr. Timi Ecimovic and many BFM's, they told Sir Prof. Dr. Roger Haw that the main objective of the WTP-SFH is focusing and promoting the "protection of nature, space and the environment" as compared to "ecological conservation". What we have mentioned in the outlines focuses on ecological conservation. Anyway, let us see their responses. Then we will have a better idea of how we can be helpful to China.

Sir Prof. Dr. Roger Haw Boon Hong

25th October 2011

List of the Founding members and the structure of the WTP-SFH

As of 27th October 2011 the total number of officially registered Founding members in all categories of the WTP-SFH is 193 persons. This represents 24 countries and includes the following: BFM-9 persons, IFM-8 persons, EFM-43 persons, CCFM-12 persons and HFM-143 persons. On 25th September 2011, more than 1000 people have put their signatures on the WTP-SFH's Signatory Board upon entering into the event hall and over 100 conference participants VIP on 26th September and some of the said participants also signed in the WTP-SFH's declaration lists in Xiamen, China.

Structure of the WTP-SFH: All members of the WTP-SFH are volunteers

BOARD OF FOUNDING MEMBERS (BFM) - Apply to those persons who have started the World Thinkers Forum to promote sustainability and sustainable development of mankind in the early stage.

INITIAL FOUNDING MEMBERS (IFM) – Applicable to those persons who have been members of the initial group.

EXECUTIVE FOUNDING MEMBERS (EFM) - Apply to those persons who are willing to help run the office management of the WTP-SFH with the recommendation of at least 2 BFM.

COUNTRY CHAPTER FOUNDING MEMBERS (CCFM) - Apply to those persons who have agreed to serve as the contact point in a country that he or she is residing in. The person may or may not be a citizen of the country. This requires a recommendation by a minimum of 2 BFM & a majority of EFM.

DIPLOMAT FOUNDING MEMBERS (DFM) - Applicable to those persons who are working for a World Organization, NGO personnel and country government agencies to serve as a representative with the recommendation by a minimum of 2 BFM, 2 EFM and 2 CCFM.

CONGLOMERATE FOUNDING MEMBERS (CFM) - Applicable to those persons or companies that support the WTP-SFH mission, project activities, financial funding, edible products or technology patents transfer, and various types of sponsorship to help the



development of the WTP-SFH nationally and/or internationally with the recommendation by at least 1 BFM, 1 EFM, 1 CCFM and 1 DFM.

HONORARY FOUNDING MEMBERS (HFM) - Applicable to those individuals who wish to take part as participants, witnesses, observers, general contributors and users of the WTP-SFH concept and approaches in the area of the sustainable future of humankind. No recommendation is required as all are welcome to join.

LIST OF THE BOARD OF FOUNDING MEMBERS (BFM) OF THE WTP-SFH:

PROFESSOR DR. DR. H. C. TIMI EĆIMOVIĆ (SLOVENIA), SIR. PROFESSOR DR. MAJOR ROGER HAW BOON HONG (MALAYSIA), DR. RENATE LAVICKA (AUSTRIA), HIS HOLINESS VISHWAGURU MAHAMANDESHWAR PARAMHANS SWAMI MAHESHWARANANDA (INDIA), HON. RICAARDOE DI DONE (CANADA), PROFESSOR DR. GLEN T. MARTIN (UNITED STATES), PROFESSOR EMERITUS DDR. MATJAZ MULEJ (SLOVENIA), PROFESSOR DR. ALEXANDER CHUMAKOV (RUSSIA), PROFESSOR DR. GARFIELD BROWN (SOUTH AFRICA)

TOTAL NUMBER OF PEOPLE IN THIS CATEGORY IS 9

LIST OF INITIAL FOUNDING MEMBERS (IFM) OF THE WTP-SFH:

SIR PROFESSOR DR. MAJOR ROGER HAW BOON HONG (MALAYSIA), PROFESSOR DR. TIMI ECIMOVIC (SLOVENIA), PROFESSOR DR. DANA M BARRY (UNITED STATES), HON. RICAARDOE DI DONE (CANADA), PROFESSOR DR. GARFIELD BROWN (SOUTH AFRICA), AMBASSADOR DATO' DR. ANG BAN SIONG (MALAYSIA), DR. NIXON YAP (MALAYSIA), PROFESSOR TANG SHUI YUAN (CHINA)

TOTAL NUMBER OF PEOPLE IN THIS CATEGORY IS 8

LIST OF EXECUTIVE FOUNDING MEMBERS (EFM) OF THE WTP-SFH:

(AUSTRIA, VIENNA and SALZBURG) HIS HOLINESS VISHWAGURU MOHAMANDESHWAR PARAMHANS SWAMI MAHESHWARANANDA, DR. RENATE LAVICKA and PROF. DR. FELIX UNGER

(BANGLADESH) PROFESSOR DR. MD. HAKIKUR RAHMAN

(CHINA) MDM. LIN MEI ZHEN, MR. LIAN ZHI RONG, PROFESSOR TANG SHUI YUAN, MR. HUANG XUE ZHOU

(CANADA AND USA) PROFESSOR DR. MOHAMMED SHAHID SIDDIQI, HON. RICAARDOE DI DONE

(FRANCE AND USA) DR. MARK ESPOSITO

(GREECE) PROFESSOR DR. ELIAS DEMIRTZOGLOU, PROFESSOR DR. PHILIPPOS NICOLOPOULOS, DR. EVANGHELOS A. MOUTSOPOULOS, DR. STEVEN VOGAZIANOS-ROY

(GERMANY) PROFESSOR DR. TRULY BUSCH, PROFESSOR DR. PETER WILDERER, PROFESSOR DR. JORN HAMANN

(IRAN) PROFESSOR DR. JALIL MEHRZAD

(INDIA) PROFESSOR SHISHIR SRIVASTAVA, PROFESSOR JAGDISH GANDHI, DR. SANTHI NATH CHATTOPADHYAY, PROFESSOR DR. H N SHANKARANARAYANA, PROFESSOR DR. T N SREDHARA, PROFESSOR DR. RAJARAMA TOLPADY

(MALAYSIA) DR. V SHANMUGA RATNAM, SIR PROFESSOR DR. ROGER HAW BOON HONG, (DR.) JANET ONG LAY HOON AND AMBASSADOR DATO' ANG BAN SIONG

(MONTENEGRO) MR. SVETOZAR RADONJIC & MRS. ZORICA RADONJIC



(PERU) PROFESSOR DR. FIDEL GUTIERREZ VIVANCO

(PALESTINE) DR. MOAMEN NASSR

(POLAND) PROFESSOR DR. JAN DOBROWOLSKI

(RUSSIA) DR. MIKHAIL WELLER, DR. VLADIMIR KOROTENKO, DR. ALEXANDER V MASLIKHIN, PROFESSOR DR. ALEXANDER N CHUMAKOV, PROFESSOR DR. IGOR KONDRASHIN, PROFESSOR DR. ZINAIDA IVANOVNA

(SERBIA) PROFESSOR DR. SAIT KACAPOR

(SLOVENIA) PROFESSOR DR. TIMI ECIMOVIC, MAGISTRA MARIJA ALENCICA DJURKIN ECIMOVIC, PROFESSOR EMERITUS DDR. MATJAZ MULEJ, MR. BORIS MARAZ, MRS. NATASA MARAZ

(SRI LANKA) MR. NALIN JAYASURIYA

(SOUTH AFRICA) PROFESSOR DR. GARFIELD BROWN

(TURKEY) PROFESSOR DR. SEMINUR TOPAL

(USA) PROFESSOR DR. DANA M BARRY, PROFESSOR DR. ROBERT G DYCK, PROFESSOR DR. GLEN T. MARTIN

TOTAL NUMBER OF PEOPLE OF THIS CATEGORY IS 52

LIST OF COUNTRY CHAPTER FOUNDING MEMBERS (CCFM) OF THE WTP-SFH:

PROFESSOR DR. DR. H. C. TIMI EĆIMOVIĆ (SLOVENIA), AMBASSADOR DATO' DR. ANG BAN SIONG (CHINA), SIR PROFESSOR DR. MAJOR ROGER HAW BOON HONG (MALAYSIA), PROFESSOR TANG SHUI YUAN (FUJIAN PROVINCE, CHINA), PROFESSOR DR. DANA M. BARRY (UNITED STATES), PROFESSOR DR. MOHAMMED SHAHID SIDDIQI (CANADA), PROFESSOR DR. TRULY BUSCH (GERMANY), PROFESSOR DR. DAVID LINGIAH (SCOTLAND, UK), PROFESSOR DR. JAN W. DOBROWOLSKI (POLAND), PROFESSOR DR. SAIT KACAPOR (BOSNIA/HERCEGOVINA AND SERBIA), DR. PATRICK DURANTOU (FRANCE), DR CHARLES NWOSU (NIGERIA)

TOTAL NUMBER OF PEOPLE IN THIS CATEGORY IS 12

LIST OF HONORARY FOUNDING MEMBERS (HFM) OF THE WTP-SFH:

(BOSNIA AND HERZEGOVINA) DR. MIRSAĐ BUSATLIĆ (1)

(CANADA) MR. DAVID LAKE (1)

(CROATIA) PROFESSOR DR. SLAVKO KULIĆ (1)

(CAMBODIA) H.E. CHHIT KIM YEAT (1)

(CHINA) CHEN JU YAN, CHEN CAI QIONG, CHEN FANG, CHEN YONG GUI, CHEN XIAN, CHEN YONG HUI, CHEN XIAO CHAO, DONG LI JIAO, FAN HUA JUAN, FU JIAN SHENG, GUO ZHEN ZHEN, GE YU CHENG, HU NAN, HE HUAN, HONG YAN NA, HU YAN XIA, HUAN YUE HUA, HUANG MIN, HUANG XUE ZHOU, HONG QIAO YU, JIANG YAN WU, JUAN WEI, KE CUI YUN, LIN HUI ZHONG, LI HAI BIN, LIU RUI HONG, LIN XIAO JUAN, LIN ZHENG JU, LIN ZHAO YONG, LIN ZHAO FENG, LIN FENG LIN, LIN ZHOU BO, LIN YAN QIN, LAN XIAO HONG, LIN LU, LIN DONG LING, LIN XIAO FENG, LI XIA, LI HUI, LIU YAXU, LOU JIAN BIN, LIU DE TIAN, PAN WEI LAN, QIU LAN FENG, RUAN JI CHENG, REN YOU HONG, SHU AI HUA, SUN HUA ZHU, WANG XIAO RONG, WENG JING JING, WANG HUAN LIN, XU JIAN, XIE HUI CAI, XIONG XIAN HONG, XIE QIAO WEI, XU YAN YING, XIAO ZHI ZHOU, YU WEI HUI, YANG LING, YUAN HUI JUAN, YANG QI CHUANG, YAO FEN, ZHAO YAN BIN, ZHANG YAN SHAN, ZHANG SHUANG PEI, ZHANG MEI, ZHANG BI XIANG, ZHAO GUI SHUN, ZHANG JIAN PING, ZHANG A MEI, ZENG ZHENG YI,



ZHUANG JIAN SHENG, ZHAO WEI, ZHENG JIAN SHENG, ZENG ZHI WEI, ZHOU QING HUI, ZHANG YAN SHENG, ZHOU QING HUI, ZOU HUI, ZHANG XIA, ZHENG TIAN SONG, ZHOU MIN CHUN, LIN FEN JIN, WANG SHU YING, ZENG ZHEN YU, LIU HUI LING, LUO HUI MING, WAN BIN, ZHANG MEI LING, LIAN ZHI, CHEN XIA LIAN, HUANG SHUI ZHUAN, ZHAO HONG, WANG XIAO QING, ZHOU GUI HUA, CHEN LAN YING, DUAN PING, YANG QI ZHEN, FANG FANG, LI JIN RONG, XIA RI SONG, SHANG YAN QING, XU ZHEN & PENG GUO ZHEN (104)

(GHANA) PROFESSOR DR. SAMUEL LARTEY & DR. ALFRED ATTUQUAYE BOTCHWAY (2)

(GERMANY) MRS. MAKBULA BUSCH, MRS. EMINA BUSCH, MRS. MECHTILD FRANKE, MRS BETINA LUIS & MRS SABINE NOLTE (5)

(HONG KONG) NG CHI WAH (1)

(MALAYSIA) DR. TOK HOON KIANG, MDM. NG CHEW LIEW, DR. HM TUAH ISKANDAR AL-HAJ, ANG HOOI PHENG, ANG CHUN SEONG, ANG PEI GAIK, ANG ENG KEAN, CHING HOE KIT, CHIN HOCK TIEN, CHEN JIE, HENG TECK KIANG, HENG SWEE YONG, HENG TICK PUONG, HANG SENG HENG, LEE GUANG CHEN AARON, LIM CHOON LIAN, LEE HENG HOCK, NG MOOI ENG, NG MOOI CHENG, PROF. DR ALBERT TAN YEW KUAN, DR ADAM TAN YEW LIM, TAN CHUN GUAN, TAN HUNG SENG, YONG LEE FOON & WONG WEN PIN. (25)

(SWITZERLAND) MRS DZANA ALUKIC (1)

TOTAL NUMBER OF PEOPLE IN THIS CATEGORY IS 142

List of conglomerate founding members – CFM:

1. **Over 1000 people sign in for WTP-SFH during ceremony in Xiamen China.**
2. **Few 100 people sign in list for WTP-SFH at school in Xiamen**



7. The presentations

7.1 The Principia Nature I.

What is the truth? »The Philosophy of the Truth« has been anthropocentric philosophical term/asset/issue from commencement of the humanity and it is an everlasting and never ending discussion. Truth has been and is a quality of each individual, local community and society (The Global Humankind Community). Meaning and philosophy of the truth has been discussed and we will make effort to present the most recent philosophy of the truth.

The truth is a topic, which has been discussed countless times and by countless people during 200000 years of humankind history. By the Nature heritage Homo sapiens has ability to express his or her thinking, acting, co-ordination, feeling, and many more personal and societal issues. Of course, with evolution of Homo sapiens and our civilization the truth of pre-antiquity humans has got many more meanings and become nowadays a very complex or complicated issue. Please understand our discussion as a system thinking practice.

From the Pre-stone and the Stone Age, antiquity, great civilizations (China, India, Persia, Babylon, Egypt, Greece) to Roman Empire, great cultures of other continents (North, Latin and South America, Oceania and Australia, and Africa), Mediaeval times, Renaissance, Baroque, Pre-industrial and Industrial ages, Information, and Innovative societies to the age of Globalization, truth has always been an integral part of each and one representative of Homo sapiens and society - as outlook of Homo sapiens societal ability for living and continuum.

At present the Globalization age society could be described as follows: »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«.²

We shall mention another description “***Globalization is a natural process of the evolution of the Homo sapiens social species***”³. There are many more definitions but it is not the purpose of this presentation to deal with other definitions.

In our research *the truth* could have a commencement: The philosophy is the search for knowledge and understanding of the Nature, and meaning of the universe and life. In our opinion truth is: The quality or state of being true; Loyalty; Trustworthiness; Sincerity; Genuineness; Honesty; The quality to being in accordance with experience, facts or reality; Conformity with fact; etc⁴.

However the truth has a centric thinking position and it is the truth, which is always a deciding issue for quality of research. Today there are many theories about truth.

² At page 220 of »Global Studies Encyclopedia« ISBN 5-05-005719-1, 2003.

³ New description of the Globalization as an natural process of the evolution of the Homo sapiens social species has been result of the Prof. Dr. Timi Ecimovic research, working together with many scientist from the Global Studies, and was prepared for this publication as first statement.

⁴ Webster's NewWorld Dictionary, Second college edition, 1984



To mention some⁵: from: »The neo-classical«, »Tarski's«, »Correspondence«, »Realism and anti-realism«, »Deflationism« and there are many more theories from antiquity and consequent ages, which we are not discussing or mentioning. We may discuss it at large as a philosophical viewpoint, but we shall try to present the real research as the truth about *the Nature*.

The Nature, The Universe/Cosmos, The Star Sun System, The Planet Earth System, origin of humans etc are parts of the large content we call »**The Nature**«.

The present understanding of the Nature by humankind has been built up as long as the present civilization has been evolving and we hope it will continue so for many more generations of humans.

We, humans, we have eyes to look but many times we look and we see nothing. We, humans, we have ears for hearing but many times we hear but understand nothing. We, humans, we have the ability to speak, but many times we talk but say nothing. We, humans, we have a brain to process what we see, hear and communicate but many times our brain offers us nothing. Learning how to learn for the whole life could be useful, but is not common with present-day people. It could be fault of the nature, what we do not believe, but what we do believe, is that learning how to learn should be a part of our education from the birth, baby age to the final day of our rest.

The nature is where we belong and it is our mother and father. Humanity is a part of the nature but has no rights to exclusivity whatsoever.

In 2002 we published “System Thinking and Climate Change System (Against a Big “Tragedy of the Commons” of all of us), Economic, Mayur, Mulej and others, that was the first publication in the book form after many presentations worldwide on systemic background of the climate change and introduction of the **climate change system**.

The next in line was the book “The Information Theory of the Nature, and” published in 2006, Ecimovic, ISBN 961-91826-1-8, the paper book, and CD. The third part was “The Environment Theory of the Nature”, which was published in the book “The Three Applications of the System Thinking”, Ecimovic, 2010, ISBN 978-961-92786-0-4, bilingual paper book and CD in Slovene and English, As usually in our life the things have a turned-around following order and the last should be the first.

In co-operation with many scientist and researchers worldwide, we concluded two trilogies:

- “The Nature” is a trilogy of: “System Thinking and Climate Change System (Against a big “Tragedy of the Commons” of all of us)”, T. Ecimovic, R. Mayur and M. Mulej, and co-authors, 2002, ISBN 961-236-380-3, a book of 302 pages, soft cover paper edition and CD; “The Information Theory of the Nature, and” published in 2006; and “The Three Applications of the System Thinking”, in 2010,
- “The Sustainable Future of Mankind” is a trilogy of: “The Sustainable (Development) Future of Mankind”, Ecimovic, Bunzl, Esposito, Flint, Haw, Mulej, Shankaranarayana, Wilderer, Williams, and Udyavar, 2007, ISBN 978-961-91826-2-8; “Sustainable Future, Requisite Holism, and Social Responsibility”, Bozicnik S., Ecimovic T., Mulej M., digital book on sustainable future been number two of the

⁵ Wikipedia – Stanford Encyclopedia of Philosophy



trilogy, 2008, ISBN 978-961-91826-4-2; and “The Sustainable Future of Mankind III” Ecimovic, Esposito, How, Mulej, digital book, ISBN 978-961-92786-2-8, 2010.

Both trilogies are displayed at www.institut-climatechange.si

All in all what we are trying to present here is the truth about the nature.

We (humankind global community) are a part of the whole. The whole from the viewpoint of system thinking and requisitely holistic approach is the planet Earth as a requisitely holistic system, which is a part of the whole of the star Sun system, which is a part of the whole of the Milky Way Galaxy, which is a small part of the whole of the Universe, The Universe is with all known and much larger unknown parts to humanity the whole that we may see as the Nature. The rules and techniques of the nature are not known to us for the whole of the nature. A small part of the knowledge of it is a treasure of the humanity, and we have to research and learn much more, to be able to understand more about our sustainable future.

The epic song of the humanity has some 203 millennia long history. From its commencement via prehistoric times and civilisations confrontations of Homo sapiens neanderthalensis and Homo sapiens sapiens, Stone ages, great civilisations of Antiquity and times of Confucius teachings, Siddhartha Gautama Buddha philosophy, classic Greek philosophy (Socrates, Plato, Aristotle and others), horrible times of medieval ages, industrialisation, information, and innovations we have reached the globalization of today. We hope the dark ages of humanity will end, and a new era of sustainable future of global humankind society will commence during the 3rd millennium of our times.

Many individuals marked their times and influenced evolution of the society, to mention some; Confucius (551 – 479 B. C.) of Chine, Siddhartha Gautama Buddha (563 – 483 B. C.) of India, Socrates (470 – 399 B. C.), Plato (427 – 347 B. C.) and Aristotle (384 – 322 B. C.) of ancient Greeks, Jesus Christ of Christianity, Alexander the Great (356 – 323 B. C.) of Macedonians, Julius Caesar (100 – 44 B. C.) of Romans, Mohammed (570 – 632 A. D.) of Arabia, Charlemagne (742 – 814) king of the Franks (768 – 814), Napoleon Bonaparte (1769 – 1821) of France, Leonardo da Vinci (1452 – 1519) of Italy, Albert Einstein (1879 – 1955), Adolph Hitler (1889 – 1945) of Germany, Sir Isaac Newton (1642 – 1727) and Stephen Hawking (1942) from the UK. It is clear that leadership of exceptional individuals changed and could change history.

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

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

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

⁶ Universe at Webster 1986



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

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

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

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

The Universe system, as environment for the nature or the ***basic environment*⁸** discussed for the nature from the quality/internal viewpoint, could have following characteristics:

- The Universe system has no commencement and no end,
- The Universe system contains all matter, energy, information, dimensions, light, rays, powers and forces, particles, transformations and other contents not yet known to humankind,
- The Universe system functions are systemic: interdependences, interactions and co-operation,
- The Universe system as basic environment is environment for the ***continuum*⁹** of the nature with all happenings, transformations, dimensions, and systemic relations.

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

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

The Environment Theory of Nature¹²

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

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

⁹ Please see footnote 7.

¹⁰ The requisite holistic unit term comes from the »Law of Requisite Holism« as practical application within the natural sciences. As description to assist, we may say; the requisite holistic unit is the smallest but yet still understandable whole. In case of future reduction, the understanding is decreased.

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

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



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

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

Let us put on records some definitions of the environments:

1. The **basic environment** (the Universe or the Cosmos) it is environment within which the Nature exists as **continuum** of all matter, energy, information, rays, particles, dimensions, powers and forces, and yet unknown contents of the Nature. The basic environment (the Universe or the Cosmos) does not have the beginning or the end, but has countless forms of matter, energy, and information transformations, dimensions, and systems. It is a continuum, and it is a system of the Nature.
2. Second to the basic environment (the Universe or the Cosmos) are countless forms of matter, energy and information of larger and smaller dimensions as **requisitely holistic units** of the nature or: the star systems, the galaxy systems, and within them individual star systems, such as our star Sun system with planets and the planet Earth.
3. The basic environment (the Universe or the Cosmos) as a system makes possible the **interdependence, interaction and co-operation** of all matter, energy, information, rays, particles, dimensions, powers and forces and yet unknown contents of the Nature. Consequently each and every case system under observation: big and small bangs, seen or dark energy, black holes, galaxies, star systems and all other forms of systems within it, have their contents and characteristics (individuality).
4. The star system environment is a particular star system with its internal and external environments and systems.
5. The planetary system is a part of the star system and it has its external and internal environments and systems.
6. The star Sun system is a part of the Milky Way Galaxy, which has 100000000000 + other star/planets systems and countless meteorites and other forms/systems of matter, information, and energy. All of them are moving like a top and circular movement around each other. According to **interdependences, interactions and co-operation** the star Sun system is moving like a top and with app 800000 km/hour speed circling around the centre of the Milky Way Galaxy. The circular movement is the main physical characteristic of all larger and smaller forms of matter and energy within the Nature.
7. The planet Earth is one of eight planets, but only one of them with environmental characteristics allowing "the living Nature". The planet Earth contains its three basic environments (the planet Earth basic environments): the Land, the Water, and the Atmosphere environments.
8. "The living Nature" on the planet Earth's natural system has countless living creatures larger and smaller forms and systems, amongst which there it is the Homo sapiens' civilization. All of them share the environment or the Biosphere, which is a tiny and thin part of the planet Earth system's surface, within the land, water, and atmosphere's lower part.



9. The Homo sapiens' civilization has its own environment of different characteristics but in the third millennium the urban environment prevails as its internal environment made by humans. Other forms include: rural areas; agriculture; forestry; transport means systems including roads, railways, airports and ports; industry; sports including sport facilities, etc.; military with barracks, armaments and other facilities; education with schools, universities, researching facilities, etc.; healthcare system with hospitals, researching and other facilities etc, sanitary facilities; and etc. In 2008 in Europe (EU) 17 % of total area was sealed land or land taken from the Nature and occupied by the Homo sapiens civilization.
10. The living creatures' environment could be divided in internal and external environment. Typical internal environment (within the body) is cell liquid or blood as environment for blood cells etc., while the external ones consist of family, local community, society, surrounding, water (bathing, drinking, etc.), air for breathing, etc. The living environment decides/allows whether any living creature is to be alive or not.
11. Man-made system has internal and external environment – for instance the car has its combustion engine as a part of its internal environment, and roads as part of its external environment. Homo sapiens civilization's environment and its natural environment are parts of the general natural environment.
12. Also a number of other social creatures have their living environment to mention some: bees, ants, termites etc and a number of parasitic creatures have living environment within host living environment to mention some: microbes, viruses, endo- and exo- parasites etc.
13. Living environment could have countless different forms. One of them is urban environment with Homo sapiens global community made of requisitely holistic units or environments – towns, cities and mega cities. Inhabitants could be described as Homo urbanus¹³ civilization and parallel Homo slumus¹⁴ civilization.

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

Continuum

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

It makes understandable the nature, “living nature” part more as other part, which is less known to us. The Continuum is a force of the nature. Second to that - **in the Nature only successful forms exist**. The commencement of the living nature at any requisitely holistic unit of the nature, usually at planets with adequate environment, is a result of the local environment. The sooner the life is born; it is its continuum as the only force needed. Because of the slow evolvment, from the commencement of the anaerobic primordial creatures on the planet Earth, it took the nature approximately 2000000000 years to evolve the next generation of aerobic creatures. To humankind civilisation, which is approximately 200000 years old it looks incompatible. **The reality is that continuum from the commencement to the present is the only possible way.**

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

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



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

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

Reductionism to the level of understands ability has been known for a long time. In addition Einstein confirmed usefulness to the level of keeping understandable. That is also the corner stone of requisitely holistic approach.

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

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

System operations

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

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

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

¹⁵ »Requisite Holism« has been part of the Law of Requisite Holism (Mulej/Kajzer, University Maribor, Slovenia) and is taken from the world of thinking the total holism is beyond human capacity, limitation to one single viewpoint and specialization makes a fictiously approach and insight, the requisite holism is somewhere between these two extremes. This approach defines what humans consider and what they leave aside.

¹⁶ By Webster 1986



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

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

All three - interdependence, interaction, and co-operation - should be understood as a part of system operations.

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

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

Evolution

Due to immeasurability of the basic environment, the universe system as whole, humankind at present has no possibility to follow evolution of the universe system as a whole. To us it is possible to research the evolution of parts of the universe system known to us, and of course the star Sun system including the planet Earth.

One of thinking problems has been a heritage of the past that is predicting the future should be handled properly. Humankind could research and learn about the past, also the present could be known, but predicting the future is not possible.

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

The nature is always in “present” and has only one direction to evolve – multidimensional evolution ahead. It could not be repeated¹⁷ whatsoever.

The Information Theory of the Nature

¹⁷ With commencement of the »Information society« after 1990 and due to use of modern information technologies human has got wrong habit of pushing button and deleting content. In the nature, it does not exist. For instance in case of catastrophic accident with nuclear power production facility anywhere on the Earth, the present planet Earth could be changed into an unrecognizable form. In addition, this principle could be applied to synthetic chemical compounds, which never before have been within the nature. The researcher who have invented and innovated the synthetic chemical compounds (which are there today in millions) has no idea of what such compound could cause within the natural environment. Proof of it is CFC's, of which free chlorine ion was destroying the ozone protection band around the planet Earth. In case of our civilization not noticing destroying effect of CFC's on time, today our civilization and other living creatures would not be present. We think it is question of individual social responsibility of each and one human within the global humankind community.



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

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

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

That is why the biosphere had been operating for 2000000000 years before the next generation of aerobic creatures evolved. In the meantime, other parts of the planet Earth were evolving environmental conditions suitable for more complex living creatures. That is why complex creatures like the kingdom of animals and plants commenced only 700 million years ago. Moreover Homo sapiens have “only” 200000 years of history. That is why we are discussing the threat of the climate change system impact on the biosphere of the planet Earth as very dangerous option for extinction of the present living creatures including mankind global civilization, in case of significant changes within the quality of the environment – biosphere.

It happened before; it may happen again!

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

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

Finally, some 4560000000 years ago the star Sun system evolved its planetary systems including our planet Earth. Each part of the system has its own information according to which the evolvments are possible. In our research, we think this possibility is opening the door for researching further contents of the Nature.



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

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

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

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

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



problems in understanding the Nature. It fills in the need for a holistic presentation of the nature.

The Information Theory of the Nature can explain any whole, part, unit, mezzo, micro or macro dimensions in an infinite cosmos. One can understand the evolved environment, evolution within environment, energy, matter, dimensions, rays, particles, natural powers, forces and not yet known contents of the Nature regulated by interdependencies, interaction and co-operation practices. The rules do not exist, but are the result of a particular case content. We may mention environmental characteristics of the case deciding on the rules – like liquid methane rivers and lakes on the planet Saturn moon – Titan. Using this theory one can understand any processes like transformation of matter energy and information within environment under interdependencies, interaction and co-operation principles up to the present. The solution for a sustainable (development) future of humankind is in maintaining harmony between nature/biosphere of the planet Earth and all users of it. This is the answer to the future of our civilization. Systems theory, especially the Dialectical System Theory (Mulej) as a science of interdependence methodology through interdisciplinary co-operation is the core of the sustainable future.

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

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

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

The Information Theory of the Nature is a missing part needed for the new frontiers of science movement towards the sustainable future of humankind. By evolvement of other contents, the human society may have an option of sustainable future and large explorations within the Nature. It incorporates the present knowledge and opens an option for its confirmation and reintegration.

All big achievements such as: Theory of Relativity, Big Bang Theory, Unified Field Theory, Strings Theory, Particles research, nano research, dimensions research, use of geometry and algebraic operations, reconfirmations of present knowledge, and many more possibilities will be hopefully achievements in the future of humankind.

As conclusion;

Our present life style is not in accordance with the nature operational practices.



In many fields of activities, we are endangering our existence with opening the possibility to planetary catastrophe. The nuclear technologies are the most dangerous activity. Our recommendation would be “The nuclear research should not come out from the research laboratory doors”. It is the number one possibility for global humankind community to experience the extinction.

The impact of climate change system is number two. “The climate change system impact to the biosphere could change geography, biology, and chemistry so much that our planet Earth will not be recognizable for the present humankind”.

The climate change system did it in the past and caused the extinction of many species, it has practically changed the living nature of the Earth.

Explosive reproduction of humankind is the third most dangerous activity. Intensification of the climate change system's impact is the result of a high increase of the global humankind community input/output, due to its energy consummation, transport activities, urban life, and total consummation.

Synthetic chemical compounds, particles research, nano technologies, and genetic manipulations in practical use could be the next in the line. It is most dangerous because the long-term impact of them to the nature is completely unknown.

7.2 The Principia Nature II

The Nature of the Planet Earth

Everything that was born may look like many different or similar things, but it is individual characteristics that make the difference. At present our humankind global community has 7000000000 + members and all of them are Homo sapiens, but each and one has his/her own characteristics. Therefore our civilization has 7000000000 + individuals. This is important because we have to accept the reality that within the basic environment of the universe system there are countless planets, but the planet Earth with the global humankind community is the only one, which we know and live on.

The Nature of the planet Earth mirrors the nature of the rest of the Universe. Second to that, the planet Earth is a requisitely holistic unit or planet, a member of the planets of the star Sun system. It is orbiting the Sun within the distance which allows the environmental conditions needed for life. It is within the so called living belt of the Solar system. Actually the biosphere environment has got conditions suitable for life. The first life on the Earth appeared around 3800000000 years ago. The anaerobic one cell protozoan was the first creatures, which evolved because of suitable environment conditions.

The Planet Earth System

The Earth planetary system is very robust. The planetary body at present has got an inner core of 1.500 miles in diameter composed of iron and heavy metals, an outer core of 1.400 miles, a



lower mantle of 1.400 miles, upper mantle of 400 miles and the crust of 2 – 45 miles in diameter.

On the top of the crust, there are permanent dynamic changes caused by the natural powers by which the Earth's surface has been and is shaped. The atmosphere covers, protects and completes the biosphere of the planet up to 650 miles or 1.000 kilometres, where the Exosphere is ending into the outer space. The main subsystems of the Earth are: its planetary body, its Moon, and its atmosphere. Its planetary body has 8.000 miles or 13.000 kilometres in diameter. The Earth is the fifth planet by diameter at the star Sun planetary system. The largest one is Jupiter with an eleven times longer diameter, and the smallest one is Pluto¹⁸ with around one fifth of the Earth's diameter.

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

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

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

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

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

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

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

¹⁸ 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.



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

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

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

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

The bacterial life moved to the terrestrial part of the surface, forming on it crust top a carbon-rich layer, which eventually became what we today call soil. The Earth system evolved to the stage when complex life forms were able to appear. It was some 700 million years ago. Land mammals appeared some 350 million years ago. The human predecessors are dated some 8 million years ago, and Homo sapiens, our predecessor, evolved some 200000 years ago.

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

The climate change system is the internal planet Earth system within the surface of the planet Earth and atmosphere.

The Nature system and the planet Earth system

Movement is the major characteristic of the Universe or the Nature. It is easy to observe when researching the Universe, Galaxies, star systems and planets, and world of atoms and particles. Many different forms or systems of matter, energy, and information could be observed. The



Universe is a grand scene, very fascinating and less understandable than we would wish. Humankind top understanding for long time or millennia was to observe the positions of the stars and to work out a horoscope with the purpose of predicting the future or something else. The humankind of course, did not accept the truth - the future is unpredictable.

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

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

Moving means living!

It is not only in a living nature but also in the nature as a whole and any requisitely holistic parts.

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

So here we are with the planet Earth system.

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

The planet Earth system – planetary body, atmosphere, and moon - appeared around 4.5 billion years ago (4500000000). At that time the planet was something like a ball of energy and gases with temperature around 7000 degrees Celsius. Within millions of years, the planet was cooling down, and the firm matter was formed within two hundred million years. The oldest rocks on the Earth have been dated at 4.3 billion years ago (4300000000).

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

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



The Star Sun System

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

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

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

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

The Climate Change System

The climate change system is internal system of the nature of the planet Earth. It is responsible for biosphere environmental qualities and conditions for the life to continue.

Interdependences, interactions, and co-operations within the planet Earth system of the life, climate change system, and biosphere are dynamic factors for the evolution of the life forms, and the resulting environmental conditions.

The primordial Earth, some 4.5 billion years ago, was lifeless and unrecognizable by our civilization standards. The air was oxygen-free and many subsystems of the climate change system known today did not exist. The climate change system itself was evolving according to the components and relations of the system as it does even today.

The living nature is a moderator of living conditions and is interdependent, interacting, and co-operating with the climate change system. The rise of the life on the Earth reacted to conditions of the primordial surface water environment, and its physical and other contents. It took the nature of the planet Earth some 0.7 billion years to evolve the life. The first evidence of the life is dated 3.8 billion years ago. From microbial life of primordial time to final evolving of the complex biosphere around 1.2 billion years ago there was the time within which the biosphere evolved. The first complex living creatures on the terrestrial environment could be placed at 700 million years ago.

The first and second biosphere energy transition from the anaerobic to the aerobic energy production by microbial life was responsible for the change of the atmosphere from the oxygen-free to the oxygen-rich one. The oxygen-content was around 40 % and with time it has been diminishing to 21 % as it was at the end of the 19th century.

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



The concentration of the oxygen in the air for living creatures to breathe should not fall below 8 % that is somehow a minimum needed for survival. At present in some heavily populated areas of big cities, the concentration of the oxygen could fall as just above 10 %. We are recommending monitoring of oxygen concentration as a precondition for survival of humans in the fragile and heavy polluted environments (big/mega/poly cities).

Our civilization's first settlements were built some 14000 years ago, because of social life evolvement of pre-antiquity humans.

First settlements on European area were built on swampy areas, for security reason, and population was up to 10000 people. It was a result of the changed conditions within the biosphere that happened after the last ice period, which ended some 60000 – 16000 years ago. Since then the climate change system conditions on the Earth were almost at the quality of the present time. Of course, changes have existed but not as extreme ones, as the ones coming up now.

The difference between today and 200 years ago is due to the extreme input of our civilization's output into biosphere such as: all sort of waste, and side-effects of nuclear etc. technologies, synthetic chemicals, human population explosion and its consequences; destruction of biosphere resulted from covering the current needs of humans. In short, and we shall work out the above-mentioned later on, those are reasons/impacts, which cause the triggering effects and other changes of our civilization on the climate change system, as consequences.

The climate change system is a natural complex entity/system. It consists of several subsystems and is a subsystem, too, of systems such as the planet Earth system, the Solar system, the Milky Way and the Universe. It is very old and has been changing, and is changing all the time, offering rather stable conditions to the life forms. At present much more extreme changes have been taking place, over the centuries of industrialization and post-industrialization than ever before since the end of last ice age. We humans are not the only cause of these dangerous processes, although an essential one, especially if our decisions and actions are based on a lack of systemic/holistic thinking/behaviour.

The climate change system as an integral part of the planet Earth biosphere system is somehow between its inferior and superior systems; all of them together with the climate change system itself have a number of mutual interdependences, interactions, and co-operations.

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

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

The largest and most superior system of the Nature is the Universe. The probability of a destructive interaction of the Earth with the Universe system is very small. Because there is a countless number of star systems and other forms within the Universe, the Earth has a little



chance to experience a major destruction caused by the Universe system activities. The Earth system is namely just a very small part of it.

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

The Sun is the central star of the Solar System, and has 99.8 percent of the Solar system mass. It is the centre of its system, and source of all energy, matter, power, and information within it. Of course, it is an inferior system to the Milky Way Galaxy, which is over 100000 billion times bigger in mass than the Solar system.

The Solar system revolves around the centre of the Milky Way Galaxy at a speed of around 250 kilometres per second.

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

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

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

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

Both the quality of the star Sun system and unique Earth's composition/distance from Sun make interdependent, interacting, and co-operating parts of the life-support system on the Earth.

Understanding of many powers and forces of nature is important. They include gravitational, magnetic, energy, matter, and information transformations, rays, and particles, etc., dynamics/movements (like the top, orbital, galactic, and of the Universe), the Solar system,



the Sun and planets including our planet the Earth. Synergistically, they make characteristics, interdependences, interactions, and co-operations of the whole system.

The Sun has a diameter that is 109 times bigger than the one of the Earth, and 400 times larger than the one of our Moon. All eight planets and all other forms within the Solar system are orbiting around the Sun. The Sun and all planets move like a top and all together orbit within the Milky Way Galaxy. All this movement should be more researched to allow us to understand the basic powers resulting from interdependences, interactions, and co-operation among parts of the Solar system. The Solar system as well as all other systems is functioning according to their given systems¹⁹/entities of parameters. Our civilization has its chance to explore, research, and understand the Nature and our existence.

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

As conclusion;

We are closing our initial research results, which may open new horizons for researching the Nature.

We think the global humankind community with its history and evolvement has been at commencement of the 3rd millennium not in her best. Due to societal, money/finance system, political and urban crisis the chances for the sustainable future are within all the peoples of the world.

Good work of humans during the second half of 20th century on “sustainable development” are foundations for the next step towards the “sustainable future of humankind” and transition towards a better tomorrow for all of us and our descendents.

Our wish is going for the sustainable future of each and one member of our global humankind community.

7.3 Self-destruction of Humankind due to Lack of Knowledge

After authoring of trilogies “The Nature”, and “The Sustainable Future of Mankind” (please see at www.institut-climatechange.si) and after publishing “The Principia Nature – Nature and Homo sapiens Global Community”, Ecimovic, ISBN 978-961-92786-7-5, 1st May 2011, we have been researching self-destruction of the present humankind. As usually we are researching from zero ground position, meaning »let us see it as it is«. And of course it is impossible due to complexity and understanding. We are thinking to initiate complex problem solving, and present it as contribution toward better future of humankind. Let others contribute and improve situation.

The Nature – interpretation of the form and content of the Nature by humankind has got new turn. First the understanding of human sciences was questionable due to subjectivity of

¹⁹ We say »system« rather than »set«, because in the systems theory a system consists of two sets, mathematically: the set of its elements and the set of relations between them (and with its environment) resulting in synergetic attributes that the entire system has, but its elements alone do not. Hence, speaking of a set would mean the traditional oversight of relations and their crucial importance.



interpretation. Since commencement of the humankind it was never content of the nature under research but its form. So it is even today, and we think it is time to look and research deeply the content of the Nature.

With works presented at two mentioned trilogies, book “Philosophy of Globalization”. Alexander N. Chumakow, Moscow, Russia, 2010, ISBN 978-5-317-03386-6, and books “The Three Applications of the System thinking”, Ecimovic, ISBN 978-961-92786-0-4, 2009, and “The Principia Nature – Nature and Homo sapiens Global Community”, Ecimovic, 2011, are opening new horizons for the nature content researching.

Humankind took approximately 200000 years to meet globalization ages and generally talking we may say: “Our technological improvements are so successful that some of them are as a potential threat to self-destruction of the humankind and destruction of life on the planet Earth”.

Let us commence with globalization, culture cum civilization affairs at 2011. In our opinion and research we have exposed in the mentioned literature, we think the technological improvements of the humankind is not beneficial for long-time existence of humankind on the planet Earth.

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

The reason for technological advancement of humankind could be connected with early research of algebra and geometry of ancient Greeks and scientists of great cultures of antiquity – China, Egypt, India, and Persia. Somehow with evolvments of history, mathematics got the role of scientific language. As side-effect the mathematics become ruler of the development done by humans. It was the humankind's way of thinking, writing and measurements needed for technological improvement and constructions. All natural sciences have been influenced by mathematics and consequently major research has been done on form and contents have been neglected. Antiquity was time of settlement and improvements of the social issues. In some time it was time when the humankind chose the constructions on the ground as the basic form of constructing houses or monumental buildings. We are discussing the time of around last 1.000 years B. C.

As result the urban centres become protected against destructions, which could be done by humans. It was in reality commencement of the human local environments, urban centres, ports, military barracks, roads, aqueducts, temples and light houses. Major protecting walls have been invented, and improvement of the armaments and military techniques become the most important issue of humanity. It was time of tribal movements to new territories, first written documents and commencement of the philosophy and scientific research works. The social improvements resulted with great kingdoms of the ancient world. It was time of ancient Roman and as Roman, Titus Maktius Plautus invented saying “Homo homini lupus” or “Men to men wolf”. It took humankind 3000 years to invent nuclear destructing devices, and finally globalization.

So by 2011 we may report the following high dangerous technologies, which could end the humankind's present civilization. Let us commence with nuclear technologies.



1. **Nuclear technologies** are humankind inventions as technologies for mass killing of humans. Of course they are present in the Nature, as a part of the matter/energy transformation, construction of the stars, and many other phenomenon of the Nature. Humankind's research on the atoms and particles resulted with high tech mass killing armaments (Nuclear Winter), nuclear power stations, and many other innovations of nuclear research practical use. Ecimovic made at many occasions statement connected with nuclear technologies: "Nuclear research should remain locked within research laboratories". The threat of humankind's whatsoever use of nuclear technologies is **number one threat for planetary life on the planet Earth**.

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

The present human experiences did not open reasonable possibilities for safe use of nuclear technologies. In status quo of the biosphere humans could have a safe use, but the biosphere and planet Earth system is never at status quo, but always is moving according to its evolvement. Recent earthquake in Japan has opened reality of our use of nuclear technologies. It should never happen again. Our global humankind community, globalization, culture cum civilization could not be happy with its leadership during last 200 – 300 years due to catastrophic possibilities, which could end present biosphere, humankind and other living creatures on the planet Earth.

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

2. The second most dangerous natural phenomenon is **the climate change system**: due to humankind's interference with nature, and because of humankind's lack of knowledge about the nature's operation systems has been triggered and the climate change system is on the move. Predicting of the quality of the biosphere environment in future is not possible, and the global humankind community has to undergo a long way of sustainable future social technique improvement which may in future assist survival of the global humankind community.

The climate change system needs future research co-ordinated from one centre. The option of survival is closely connected with ability of present global humankind community to understand the Nature, the climate change system and many more systems of the nature. We are proposing rethinking of present knowledge on the nature itself and the nature phenomenon knowledge, and establishment of the centre for global studies of the Nature. It is prerequisite for success.

3. **The global humankind community population explosion** is not properly researched and understood, and as result we have population explosion. It is no question whether the planet Earth has enough resources or not. The population explosion is the natural phenomenon, which is ending bad impact of the certain evolution process. System thinking, holistic approach, and knowledge should assist global humankind community to work out proper complex problem solving technique. Definitely it is connected with sustainable future of humankind, and actually it is corner stone issue for future of humankind on the planet Earth.



Humankind should understand issues of population explosion, consequences, and on the basis of reality and knowledge it should agree on the path for survival – sustainable future of humankind. Our proposal is to undertake path of sustainable future of humankind - »From sustainability of local community to sustainable future of the global humankind community«.

4. The global humankind community's synthetic chemical research and production has been extraordinary successful. Today we estimate that at present synthetic chemical research and production recognize synthetic chemical substances and compounds in millions. The problem with synthetic chemical research and production is not in techniques or production technologies, but is in global humankind community's relationship with this field of activity. There is none negative attitude towards synthetic chemical research and production and many well known scientist and The Nobel Price recipients are among synthetic chemical researchers. But let us take a closer look at this global humankind community's activity. Science beyond the synthetic chemical research and production has no connections with knowledge of the Nature. All chemical activity in the Nature has got its reason, but in many cases humans do not understand it.

The synthetic chemical knowledge of humanity has its basis in the relatively easy knowledge and experimental work. With development of chemistry it was possible to make synthetic chemical compounds using different techniques. As a result many known chemist invented countless number of synthetic chemical products. The use of them, production and commercial success was only important. Almost all of synthetic chemical products of modern humanity have no research on short, medium and long term consequences of them to the natural contents. Pesticides would never be in use, if humankind knew of their medium and long term destructive and pollution abilities in the natural environment.

In theory or academic discussion we think, it is possible for chemist to invent synthetic chemical products, which could commence chain reaction in the air, and as result the oxygen from the air could get status as was during primordial times – zero. It happened with CFC's and commencement of the ozone protection band destruction, If humans did not learn of chlorine atom destruction ability to break ozone molecule, today there would be not many living creatures within the biosphere of the planet Earth. The biocide rays, if not stopped by ozone protection layer would end the present life forms including humans. We are recommending moratorium on use of synthetic chemicals without proper knowledge of them and their interference with the Nature.

5. The leadership of global humankind community – at present we have chaos of national and international leaders, of whom there is non-able to handle global issues successfully. Even worse, the present humankind has leadership of money master monster system including national, international and all other forms of money, banking, insurance and other financial activities. Real value of the money is many fold artificially increased, and people handling money issues are not able to put it into real present.

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

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



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

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

Any technology management should have clear vision of possibilities for destruction in short, medium and long term use.

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

Conclusions

Our intention with this presentation is not to correct the present humankind practices and life styles but to commence long term processes guided by morality and wisdom; this we hope is our contribution towards life of our and all humankind's descendants.

7.4 The Individual Social Responsibility

Philosophy of sustainable future of humankind is the search for knowledge and understanding of the nature and meaning of the universe and life. Now days not in practice or forgotten quality of human life – INDIVIDUAL SOCIAL RESPONSIBILITY could be part of the answer for sustainable future of humankind. Social responsibility is ascribed to organizations, but they are human tools for human interests and purposes.

“We may learn and research the *past*, we can see and understand the *present*, but predicting the *future* leads to nowhere”. The future is unpredictable (Ecimovic, 1997).

Unfortunate are a baby, child, adult whose mother did not teach him that learning is the best ability and the best quality of humans (Ecimovic 2011).

Present global social order, life style, education, ethics and daily practice of globalization age of humans need to undergo a fundamental renewal to meet the needs of the life in the third millennium.



The sustainable future of humankind²⁰ or harmony of our civilization with the nature of the planet Earth is an option for humankind to survive when approaching the impact of the climate change system and the present societal crisis in the biosphere of the planet Earth, and global human society.

The sustainable future of humankind is a most complex challenge for humans in the Globalization Age.

The presentation is a contemporary sciences approach to the present in the Globalization age. The present civilization or our humankind is facing the largest complex societal crisis, which is also closely inter-related with the impact of the climate change system or evolving planet Earth Biosphere »crisis«. The impact of the climate change system may in the long run change: biology, geography and living conditions within the biosphere, from suitable ones of the last 12.000 years, to environment not suitable for Homo sapiens to exist. The corporate and individual social responsibility is a part of our society with much more importance as we have been thinking in the past and at present. The possibility for survival is closely connected with social technology/technique of the »Sustainable Future of Humankind« or harmony of our civilization with the Nature of the planet Earth²¹. The individual social responsibility will have to play a more important part in future, for coming generations and new great achievements of our civilization to overcome the crisis of living conditions within the biosphere of the planet Earth and present credit, energy, drinking water, and food crisis of our global society.

Ending of the year 2008 opened new horizons for heavy crisis situations of the present global humankind civilization. Because of poor leadership of USA in 2000 – 2008 not only USA society but also the whole global society is facing serious social crisis.²² Multiple resources and societal crisis is entering an age of the climate change system and its impact as a crisis at the Biosphere, which is adding to the complexity of the situation in 2009. By 2011 we are facing and witnessing mass opposition to political leaders of several countries as complex societal problem due to the lack of individual social responsibility of common people and politicians as well. At the end of 2011 and in 2012 we are experiencing 99 % versus 1 % global humankind community issues.

The scenario of USA and the global humankind society entering globalization age or the energy, drinking water, food, credit and societal crisis has been excellently elaborated and presented at Global Future Analysis 2008 by Planck Foundation, www.planck.org and the second presentation Global Resources Analysis draft version 2008 by Induscorp.nl at volume1@induscorp.nl. Both analyses were managed by excellent researchers' teams. The brilliant social scientists have been dealing with humankind and its humankind-centric thinking. The teams' complex system thinking and their co-operation with nature scientists enabled a more complex but more truthful analysis.

²⁰ The sustainable future of humankind was discussed at the scientific trilogy »The Sustainable Future of Humankind«, Ecimovic et al, 2006, 2007 and 2010 displayed at: www.institut-climatechange.si .

²¹ Please see: Ecimovic et al: The Scientific Trilogy "The Sustainable Future of Humankind", displayed at www.institut-climatechange.si .

²² Please see: Planck Foundation (www.planck.org) : Global Future Analysis, 2008, ISBN 978-94-6012-001-5, and Global Resources Analysis by Induscorp, NL; e-mail: volume1@induscorp.nl



Actually, what is the missing part has been the nature and climate change system's impact and changes in the biosphere, which are going to have a broad impact on the present living conditions and the natural environment for all creatures living on the planet Earth.

The group of enthusiastic philanthropists many years ago commenced the everlasting path of global human society leadership on direct democracy basis by The World Parliament, The Constitution of the Earth Federation, and The World Government.

The history of humankind has been approximately 200.000 years. Discussing social creatures in the Nature of the planet Earth it is clear that humankind history is one of short ones. Longer history belongs to social creatures like: ants, termites, many insects and bees, and other animals and plants.

Human sciences have been very much developed towards knowing problems of humans and mostly neglecting the Nature. Out of many social creatures in the Nature bee and bee-keeping has been well researched.

The Nature with adequate environment or living space and quality of the creature assisted with genetic code and reproduction abilities is making a survival of the species. During the long history of the planet Earth many social creatures have been evolved and many of them survived up to present, but also unknown number of them has been extinct for ever. In the Nature there are only successful creatures.

One of important qualities inherited from the Nature from evolvement of each and every known species onward is ***individual social responsibility***²³. It is living quality which allows species long survival. In case of humans it has been present for long time, but with evolvement of urban civilization of recent time and somehow within life of modern Homo sapiens ("Homo urbanus"²⁴ Ecimovic 2006 and "Homo slumus"²⁵ Ecimovic 2009) from 18th century onward it has been lost and forgotten.

During the 20th century research and development has changed many qualities of human behaviour. In the second half of the 20th century the intensive urbanization and human reproduction explosion put global humankind community in the position of large gap between the Nature and living style of present humans.

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

At present responsibility as "Corporate and Individual Social Responsibility - C&ISR" is a part of the humankind economic environment. Countless number of words and pages has been presented on the topic of C&ISC and all of them include economic meaning.

²³ »The Individual Social Responsibility« as part of the nature should be understood as part of the whole creature with abilities for survival on the long-term basis.

²⁴ »Homo urbanus« representative of Homo sapiens who is living in the urban environment.

²⁵ »Homo slumus« representative of Homo sapiens who is living in the slums of the urban environment.



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

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

The path to be followed is a path of whole-life learning and long-life education.

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

The question which we are putting forward is the sustainable future of humankind.²⁶ The integrated complex system thinking style is needed for analysing it. Globalization age has its complex issues as they are, regardless humankind does see them or not.

The biosphere, which is the frame within which global humankind civilization has a living space, has evolved the situation of the climate change system impact, during the rise of the Globalization Age.

The Climate Change System²⁷ provides, makes, holds and guards living conditions within the biosphere of the planet Earth; it has a more important role as humans were thinking in the past. To these conditions all living creatures must adjust to survive.

A number of the extinctions of species, smaller and larger alike have resulted from changed environmental qualities, caused by changes within the climate change system.

Systemic thinking enables us, better than single specialists alone, to see that the Earth's biosphere is made as a synergy resulting from *interdependences, interactions and co-operation* of matter, energy, and information within the time frame, and has three bases – Water, Land and Air environments.

To be ready for changes, and mitigations due to the climate change system impacts, all of us single representatives of human race must learn more about the basics of the biosphere and the Nature.

A systemic approach to the climate change must consider the age of Globalization, the present status of our civilization, the unnatural life of humans in poly/mega and similar urban centres, management of technologies without sustainability, lack of individual and corporate social responsibility²⁸, uncontrollable human-population explosion including the pollution as

²⁶ Please see footnote 2.

²⁷ Please see "System Thinking and Climate Change System – (Against a big "Tragedy of Commons" of all of us)", pp149 by Ecimovic, Mulej, Mayur, 2002, ISBN 961-236-380-3, and "The Climate Change System – Introduction", pp 35, by Ecimovic, Mulej, 2008, ISBN 978-961-91826-5-9, and "The Nature" trilogy all displayed at: www.institut-climatechange.si

²⁸ Social responsibility is an attribute of humans and their organizations. It prevents or diminishes, at least, the danger of humans' abuse of their influence leading to damage experienced by their co-workers, other business or personal partners, broader society or nature on which the human existence or quality of life, at least, depend. This is a short summary of definitions in international official documents. Other references see in social responsibility an upgrading of the innovation effort/support called improvement or total quality management or business excellence. Further references see it closely linked with systemic behaviour; yet further ones link it with efforts aimed at peace in the world (Hrast et al., ed., 2006, 2007, 2008, etc.). The current dangerous state of climate change system results



outcome, short- and often medium- and even long-term ('side-')effects of the: synthetic chemicals; modern technologies; GMO; GMP; weapons; combustion engines; transport system; nuclear technologies; industrial and agricultural production; energy production system pollution; national and international political distribution of power and administration, and their influences on the scientific global, national and local communities; they are causing a gap between needs and results of the cohabitation of Homo-sapiens-civilization with the nature on the planet Earth. This gap threatens this civilization to disappear.

This gap surfaces as the climate change system and global human community impacts: strong winds, large droughts and floods, tsunamis, earthquakes, large air pollutions by industrial, city life's, and transport system's (including the Internet!) emissions, changes in local climatic patterns, global warming, depletion of the ozone layer, pollution of all three basic parts of the biosphere: soil, seas/oceans and air. They are due to huge misunderstanding of the climate change system by the population in local communities around the Globe. Unfortunately, the economic theory declared all three to be free commodities, thus causing the economic practice to neglect them; this mistake leads to then current climate change problems essentially, although not exclusively.

Simple language for simple people and understandable explanations are needed for sustainable future of humankind.

Whether we shall understand the climate change system or not has a crucial importance for the local/global community life, and gives questionable chances to the long-term survival of mankind – it requires sustainable future. ***Sustainability of local communities leads to the sustainable future of global human civilization***²⁹. We think that the above discussion is opening the path for discussion on sustainable future of humankind.

The sustainable future and harmony of the global humankind society and its coexistence with other creatures in nature and with the Earth's biosphere is the solution to the best of our knowledge, which should be adopted as the vision for its survival. We need a society-wide global approach and not the dilution of scarce financial means, for **it is impossible to buy the survival of humankind with a financial approach of what-ever quantity of money**.

What is needed is a New Approach³⁰ as introduction of global society system relations, values, ethics, contents and mechanisms, leadership, which should assist transcendence to sustainable future of Earth as a global society. We think it is necessary for survival of humankind to introduce sustainable future of humankind as harmony of local and global human society with the other contents of the nature on the Earth that are yet not fully known to us humans.

It would be easy to write many pages on sustainable development concept, but the purpose of this presentation is not to do it, but to indicate possibility for transcending from sustainable development to sustainable future as social technique needed for survival of humankind.

to an essential extent from a lack of responsible behaviour of humans over centuries of industrialization and all times until today.

²⁹ For details see publications: »Our Common Enemy (The Climate Change System Threat)« by Ecimovic at al, 2006, and recent books: »The Nature» trilogy (2002, 2008, and 2010), all are displayed at: www.institut-climatechange.si

³⁰ New Approach as needs for restructuring of global society has been introduced by Prof. Dr. Slavko Kulic, IOM, from Zagreb, Croatia, but it is still within science and is waiting for better time to be understood and used.



The transition from sustainable development to sustainable future should be devised with all possible co-operation of humankind, and with mitigations of the climate change system impact on the biosphere of the planet Earth.³¹ The sustainable future is the most complex issue, which could be undertaken with consent of all humankind and dedication for fulfilment of its content. Let us see what the sustainable future concept contains. An indicative description is possible only by a short definition: **sustainable future of humankind is harmony of the humankind system/civilization with system of nature/biosphere of the planet Earth.**

We think the path for the sustainable future of humankind is putting forward the need for the World Government, Constitution of the Earth Federation and the World Parliament. Up till now good work of many humans towards sustainable development should be transcended toward a more complex sustainable future concept, societal technique, which includes the following:

- Redirection of scientific work towards researching systems of the nature of the planet Earth, Solar System, Milky Way, stars and galaxies of the Cosmos/Universe and/or the basic environment Cosmos/Universe as presented after introduction of the Information Theory of Nature.³²
- Redirection of the climate change research towards researching of the climate change system as a part of the planet Earth biosphere, and interdependences, interactions and co-operations within this system itself and other systems of the nature of the planet Earth.
- Transcending of the present education system towards education for understanding and use of human abilities, creative and other thinking processes as major tools for better work. Ethics, human values, tolerance, past and present achievements, knowing the humankind's heritage, and many more impacts should become a part of education system. One could add the whole-life or life-long education, long-distance learning and new methods of knowledge transfer allowed by new communication means, too. Public media matter too.
- Transcending from "Homo urbanus" to "*Homo of sustainable future*"³³ with new approach to life based on the long-term values and requisitely holistic behaviour using systemic thinking for the requisite wholeness of outcomes of the human activities from the daily work to leisure aimed at sustainable health.
- Establishment of the global human society with direct democracy, World parliament, Constitution of the Federation of the Earth, and World Government, but the one disabling any abuse and misuse of power-holders' impact over humans and their natural preconditions of sustainable life.
- Transcending of United Nations towards their integration with global society' needs for problem solving in co-operation with global governing institutions.
- Decommission of biased and one-sided national governments and bureaucracies towards meeting needs of new global human system/civilization/society for all nations/humans to survive and to have decent life.
- Rethinking of military and security needs and establishment of responsible attitude (Individual social responsibility) of humans within the global human society.
- Rethinking of present living style practice, techniques, and technologies in use towards sustainable ones. Wars, transport, use of nuclear power and technologies, GMO, GMP, construction, land use, water use, air use, communications, energy, conservation

³¹ Please see complementary book »Our common Enemy« at www.institut-climatechange.si .

³² "The Information Theory of Nature and", 2006, by Ecimovic, please see at www.institut-climatechange.si

³³ "Homo of Sustainable Future" has been novelty to make new definition of Homo sapiens in the third millennium,



practices, long term impacts of present over future possibilities, and many more should be looked at and proposed solution reviewed.

- Rethinking of the present research³⁴ and industrial production practices of producing without knowing the medium and long-term impacts over the biosphere of the planet Earth.
- Mitigation of the climate change system's impact and its consequences within the biosphere and prevention of damages of present practices of humans on the Earth, and present short- and long-term living practice changes.
- Building up the new Homo sapiens (Homo of sustainable future) for the third millennium with the education and knowledge needed for common performances under challenges of the present and possible future evolvments.
- Stopping wars and riots, stopping practices, which are harming human society and its chances for survival; building up respect and peace philosophy; transcending the present financial and money system, which have become our civilization *Monster*, to introduce a new more equitable and motivating socio-economic system based on creativity, social responsibility, ethics of interaction, interdependence, and cooperation rather than the current abuse of power causing terrorism; transcending the present media and free time practices and their influences on the global human society; and researching the medium and long term impact of those on humans.
- And many more changes, which should be worked out in co-operation of humans with abilities for it.

Of course, it is an optimistic scenario, which we are supporting and initiating its enhancement and long-term implementation.

A possible path is to work with local communities and with sustainable future of local communities to enhance global society sustainable future or harmony with nature. The basis from The Club of Rome, Our Common Future, Rio Summit as Agenda for Change and Agenda 21 processes etc., New Approach, Our Common Enemy – The Climate Change System Threat and many more achievements of present and past humans should anchor the new approach for the global sustainable human society to be created or evolve. A major goal is education for the new profile of humankind's individuals, knowledgeable and thinking persons devoted to requisite holism and wholeness. Mankind needs such a transcending from present to future for survival.

Let us now connect the present time of the 2011/2012 global human community situation with the climate change system, sustainable future of humankind, corporate and individual social responsibility, and global humankind community leadership – The World Government.

Some challenges of the current Globalization age are requiring social responsibility and cooperation for sustainable future of mankind.

On entering to “Globalisation Ages” the challenges for humanity are more complex and possibilities for survival of our civilisation are on the edge of ability and responsibility of humankind. The climate change system impact, very dangerous activities of national states entering wars, use of nuclear technologies, use of large number of synthetic chemical products and contemporary technologies from nuclear, particles acceleration, nano, digital, GMO, GMP, communications, transport to armaments, without knowing their medium- and long-

³⁴ Any scientific research activities should be reviewed for medium and long term effect over the sustainable future of humankind.



term effect within the biosphere of the planet Earth, producing enormous quantities of all sorts of waste, having “Money Monster” leadership, losing working effects of very large share of human population with urbanization and national states’, international, and global administrations and services activities, being hardly able to feed the global human population, losing ability to ensure safe water for humans, losing possibility to have enough space for living including the ocean/sea level rise impact, and losing possibility to ensure quality air for breathing, are some of challenges we are facing at present, and likely we shall face them and the unknown and possibly more severe ones in future.

Individual social responsibility is very much connected with money system, an invention of humans from ancient time, and its abuse.

Money (Ecimovic et al, 2003) as a Homo sapiens’ invention/innovation has its origin in ancient history. People needed system of money for payment of goods and services, and to replace barter exchange. The eastern cultures were more advanced as the western. Chinese developed coins and coins-like money during the second millennium before Christ, and India followed. The first paper money was invented in China during the first millennium after Christ. Marco Polo, 1254 – 1324, reported about the use of paper money after visiting China. The first coins known in the Western world were produced in Lydia well before the Christ age, a kingdom in the western Turkey, thus its king guaranteed uniform value. Paper money was invented in the Western world much later; we know today, it was developed in the 18th century (The Bank of England was established in 1694, and the first paper money in 18th century, Bank of England 50.00 pounds note), and was commonly in use by end of 19th century and 20th century.. At the beginning of 20th century, the money system was a nice and very helpful assistant to humankind.

From a nice assistant to the master – the money system needed only half a century. By the end of the Second World War in 1945, and within the following five years assisted by USA administration, Marshal Plan and development of society – the money evolved from servant/assistant to the master of our civilisation.

From master to monster – at the beginning of the third millennium our civilisation adopted a secondary role in society after “the master money”, which transformed itself from master to “monster”. Today “monster money” is deciding on right or wrong, dependence or independence, war or peace, values of services and commodities, people, nature, environment, and, sadly, even the scientific achievements. In the last hundred years an intensive knowledge gain of our civilisation was driven by development of better and more effective armaments for Homo sapiens’ destruction/killing/protection – FROM WHOM? The present wars always result in financial gain of nation, which wins the war.

At the beginning of third millennium our civilisation is in very bad shape; some nations such as G – 7 (G – 25) countries look like success stories (in short-term criteria and leaving their debts aside), but the majority is stranded: 85% of humans lived with less than six US dollars a day (Nixon, 2004).

The recent impact of the climate change system clarifies the role of individual social responsibility and long-term values. All value of the monster money system is not sufficient to protect or mitigate impact of the climate change system, and humans have to find ways for better life or sustainable future, but of course not with monster money system leadership, but in sustainability and harmony with the planet Earth biosphere.



Social responsibility has been a part of ancient people (Ecimovic statement for the purpose of this presentation) during and before the Stone Age. It is a part of heritage from the Nature to humans as social creatures, which was most essential for survival. In those ancient times humans would have no chance to survive without social responsibility integrated in their ethics and behaviour. It was difficult to have, and hence incorporated in religious rules. Unfortunately, the present Homo urbanus has developed egocentric behaviour and ethics with no connections to ancient heritage, and no connections to life in the Nature. By 2030 we may expect up to 80 % of global human community to live in urban environments; this is why we have to develop learning methods and education, which will integrate system thinking, social responsibility, and many more topics and attributes needed for transition to sustainable future.

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

Conclusions and recommendations

Our intention was to present the situation, reasons and solutions but not all of them, because it is a task for a team of many more researchers. We hope that our task of generation of a clear picture of the present situation of global humankind society and the biosphere of the planet Earth was reasonable, and even more if it will lead to better research in future We shall have (hopefully) the great pleasure to be a part of commencement.

Our recommendations are:

1. Rebirth of individual social responsibility for each and every human of the global human community
2. Distribution of the knowledge needed for survival of “Homo of sustainable future” or 21st century as: System theory, thinking, synthesis and analysis, The Nature and the climate change system
3. Rethinking of the role of money monster master system within the global humankind community
4. Rethinking of present governing national and international systems
5. Rethinking of present urban life style of humans, constructions, consummation, pollutions and attitudes towards basic values of both mankind and The Nature.

We wish to all human’s sustainable future, long-life, prosperity, respect, peace, morality, wisdom, and decent life!

7.5 Responsibility versus Irresponsibility

“Responsible”, “answerable”, “accountable” human being is any human being who knows her or his origin and who lives moderately with her or his morality and wisdom. Very few, almost none of humans know that our origin is in the one cell anaerobic creatures, which evolved in the



ocean waters of the planet Earth around 3800000000 three billions eight hundred millions years ago.

Majority of humankind think their origin has tribal, national, colour, parents, local community etc origin. It is “real origin”³⁵ of individual representative of global humankind community. The only issue which is not connected is relationship between the Nature, individual human and responsibility versus irresponsibility.

Our presentation is a philosophical contribution towards awareness of humankind responsibility to its origin – The Nature. As such it is a contribution towards the peace among peoples of the global humankind community by entering the era of the sustainable future.

The reason to present “Responsibility versus Irresponsibility I” is the present status of our civilization and our global humankind community, which is threatening the entire humankind on the planet Earth to get extinct. Of course we are discussing it from our knowledge basis³⁶, which is not adequate to the entire, so complex problem of the present.

That is why our intention is to open a discussion on the subject. It is a novelty approach to an important part of the humankind life.

We think it is all about the sustainable future of humankind.

Philosophy of sustainable future of humankind is the search for a knowledge and understanding of the nature and meaning of the universe and life.

The knowledge is most important achievement of Homo sapiens present civilization. But its use depends of human values crucially, including responsibility or irresponsibility.

Let us summarise our origin.

Evolution³⁷ – the humankind term with origin from Latin *evolvere* somehow meaning unrolling or opening. Within Biology – evolution is a process of upgrading of creatures from the primordial to present times. Not all humans have accepted this knowledge, but in terms of the natural sciences it answers to open questions of how the life is and was evolved. Charles Robert Darwin³⁸ (1809-82), English naturalist; originated theory of evolution by natural selection.

Darwinian Theory³⁹ – Darwin’s theory of evolution, which holds that all species of plants and animals evolve from earlier forms by hereditary transmission of slight variations in successive generations, and that the forms/creatures which survive are those that are best adapted to the environment (natural selection).

Darwin and many more natural science researchers for many generations did not know of gene structure and genomes. Today we know of them and we may compose the Principia Nature⁴⁰, evolvment of the planet Earth, Darwinian Theory and genetic knowledge. First of all – the

³⁵ »Real origin« is statistical information on each and every one human being living on the planet Earth.

³⁶ Among others »The Destruction of the Humankind Due to Lack of the Knowledge«, Ecimovic at all, 2010, please see at www.institut-climatechange.si

³⁷ Webster's New World Dictionary, Second College Edition 1986.

³⁸ Please see note 4.

³⁹ Please see note 4.

⁴⁰ »The Principia Nature« by Prof. Dr. Timi Ecimovic, 2011, please see at www.institut-climatechange.si



Nature – “Living Nature”⁴¹, which is always at present, is composed of only successful creatures well adapted to the natural environment. Secondly – the history of the planet Earth “living nature” is the only possible evolvement proved by the past and present. In our research the primordial creatures in the primordial waters of the planet Earth have been the first living organisms ever. They are the primordial origin of all plants, animals, “living nature”, and Homo sapiens civilization.

It is said by the natural sciences to be the only possibility, which has resulted in the present “living nature” on the land, water and air environments of the Biosphere. Please see drawings of the planet Earth evolvement.

Drawing no. 1 - is presenting oxygen appearance in the atmosphere. Around 3800000000 year ago first one cell anaerobic creatures appeared, as result of suitable conditions within ocean waters on the planet Earth.

In same time both ozone protection band and concentration of the oxygen in the air were evolving. Ozone protection band was protecting and allowing evolution, and oxygen in the air has been the most supporting content for evolvement of the “living nature”.

After first rocks 4.3 billion years ago, first anaerobic creatures 3.8 billion years ago, stromatolites multy structural creatures some 3 billion year ago, aerobic one cell creature, blue green algae follow around 2 billion years ago.

Eukaryotic cells followed and around 700 million years ago soft bodied metazoans arrived. It was geologic Precambrian era. With coming of Paleozoic era 600 million years ago shelly metazoan were enhancing “living nature”.

The “living nature” moved from water environments to the land environment.

The first land plants are reordered around 500 million years ago. The first land animals appeared some 350 million years ago.

The mammals are recorded around 200 million years ago and the flowering plants appeared around 100 million years ago.

Dinosaurs were extinct some 65 million years ago.

Homides were recorded some 8 million years ago and first Homo sapiens community was around 200000 two hundred thousand years ago. Mesozoic and Cenozoic followed after Paleozoic.

By genetic research it looks like some 80 to 75 thousand years ago, due to large eruption of volcano on today Indonesia Islands, the living conditions provided, made, held and guarded by the climate change system caused almost the extinction of Homo sapiens civilization and many other creatures.

⁴¹ »Living nature« is a conditionaly used term, because we do not agree with distinc tion of the livin and non living nature. The Nature as whole is one living subject. The humankind did not understand the Nature, and this is reson for such used terminology.



It looks like a small community of Homo sapiens survived those morbid times, and today our global humankind community is originating from that small community at Rift Valley of East Africa.

That is why our civilization genetic code is not large, but rather a small number of genetic code represents all present humankind community.

At drawing no. 2 – the history of the planet earth has been presented according to the geological eras and glacial times. Seven glacial epochs has been recorded in the history of the planet Earth. Last glacial era ended some 65000 years to 16000 years ago.

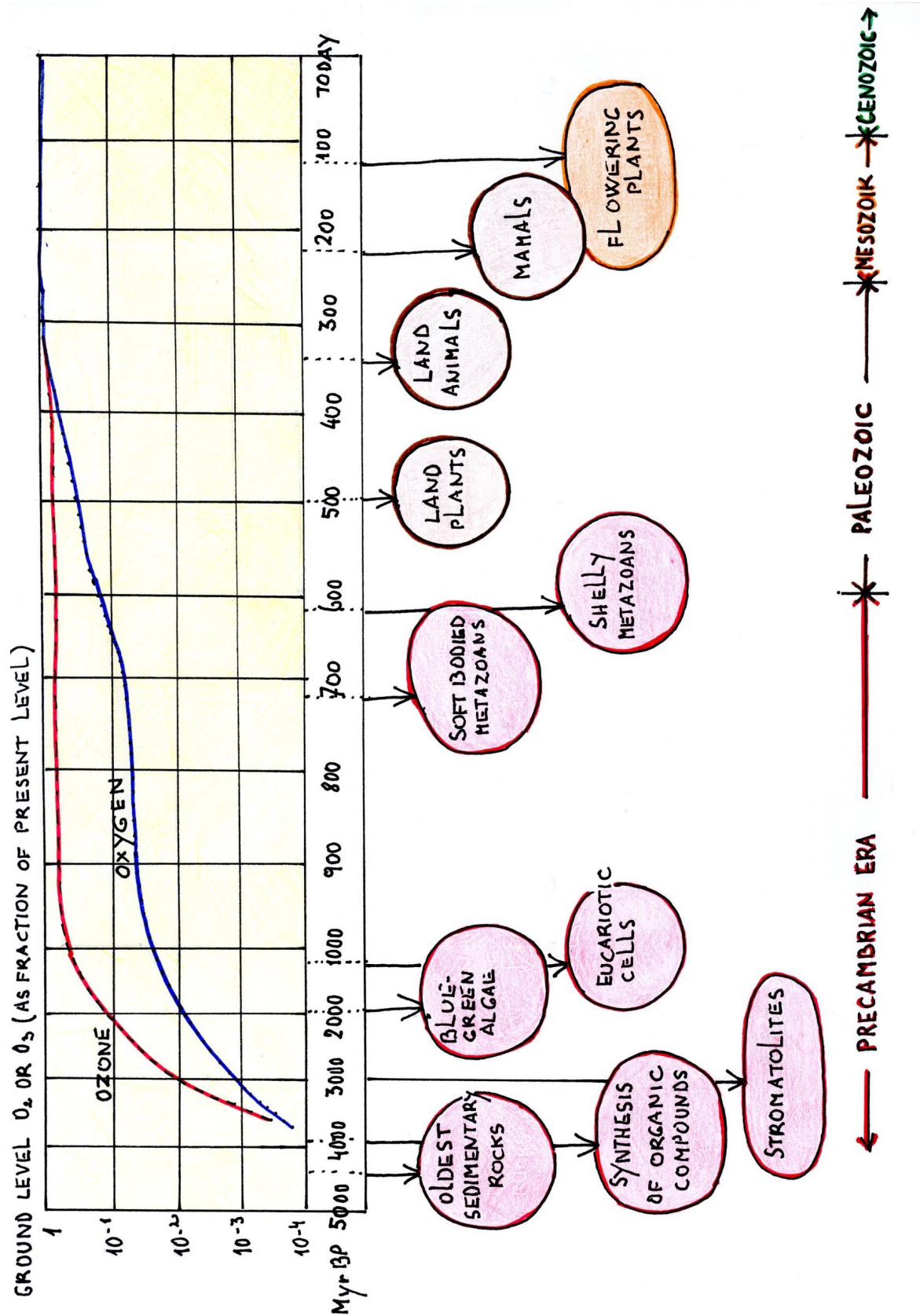
European end of last glacial era was after the Scandinavian shield melted down some 16000 years ago.

During the glacial epochs many “living nature” creatures have been extinct due to the environmental conditions within the Biosphere that were not suitable or supporting to the living creatures. Even today all extinctions are connected with living conditions in the nature. Of course the reason for changes of the living conditions today is a more complex and complicated story.

Both drawings have been used to support understanding of the origin of humankind on the planet Earth.

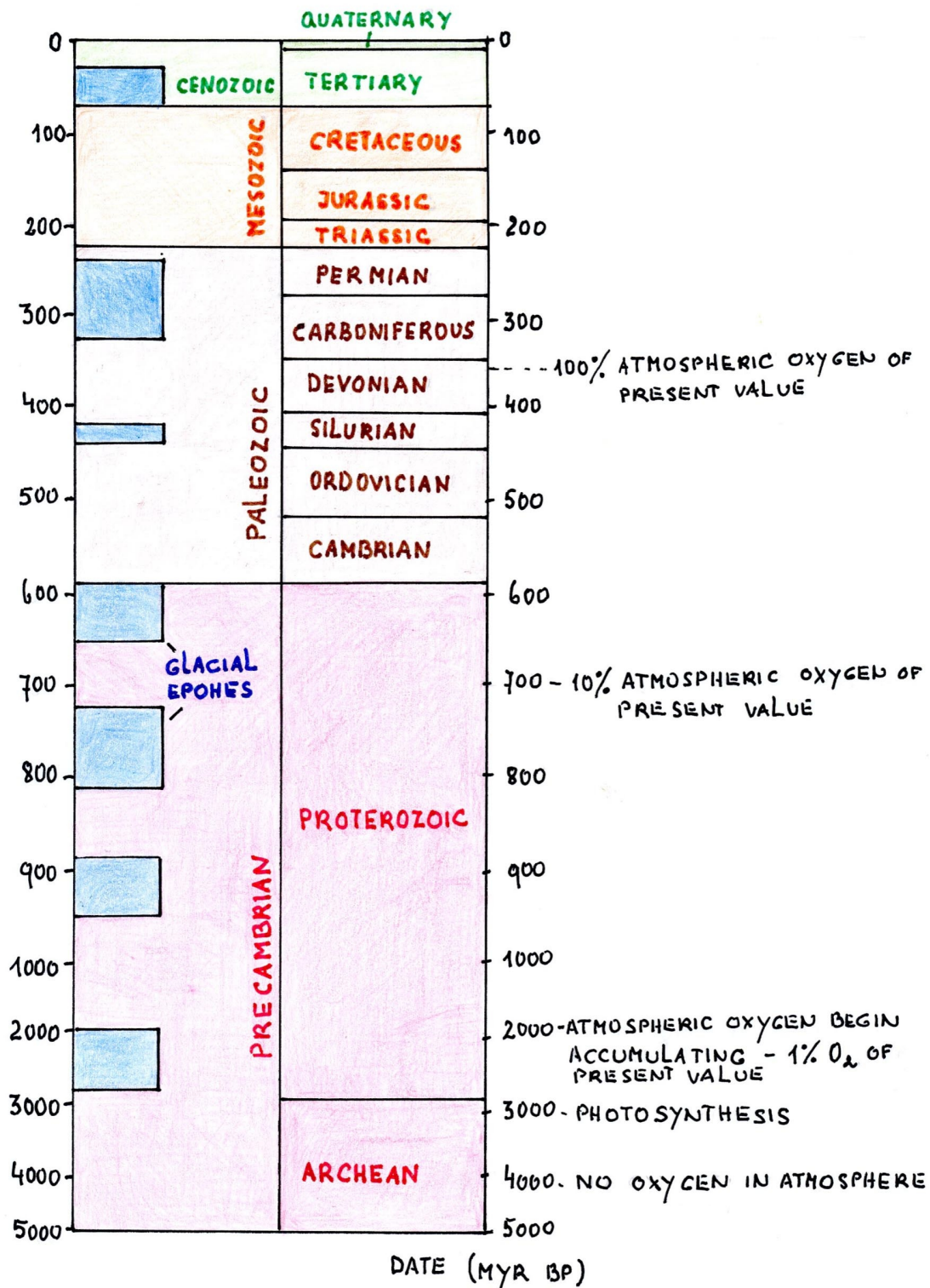


Drawing No. 1 Oxygen and "Living Nature" Appearance on the Earth





Drawing No. 2 Geology of the Earth





Let us continue with the system thinking about the global humankind community.

The present global social order, life style, education, ethics and daily practice of humans need to undergo a fundamental renewal, to meet the needs for a long term survival or the sustainable future of humankind during and after the third millennium. The new global moral humankind standards, order, contract, ethics and rules of co-habitation should be evolved and agreed upon.

The impact of the climate change system may in the long run change: biology, geography and living conditions within the biosphere, from the suitable ones of the last 12.000 years, to environment not suitable for Homo sapiens to live. It is making a more complicated and complex the present status of the global humankind community.

The corporate and individual social responsibility – C&ISR are a part of our society with much more importance as we are thinking at present. The possibility for survival is closely connected with social technology/technique of the »Sustainable Future of Humankind« or harmony of our civilization with the Nature of the planet Earth⁴². The corporate and individual social responsibility will have to play a more important part in future, for new great achievements of our civilization to overcome the crisis of living conditions within the biosphere of the planet Earth and present the nature, and society credit, energy, drinking water, food, and credit crisis of our global community.

The sustainable future of humankind or harmony of our civilization with the nature of the planet Earth is an option for humankind to survive the approaching impact of the climate change system on the biosphere of the planet Earth, and societal crisis within the humankind.

Ending of the year 2008 opened new horizons for the difficult crisis situations of present global humankind civilization. Because of a poor leadership of USA in 2000 – 2008 not only USA society but also the whole global society is facing serious social crisis.⁴³ Multiple resources and societal crisis are entering an age of the climate change system and its impact as a crisis, which is adding to the complexity of the situation in 2012.

The group of enthusiastic philanthropist many years ago commenced an everlasting path of global human society leadership on direct democracy basis by The World Parliament, The Constitution of the Earth Federation, and The World Government.

The issue, which we are putting on discussion, is the sustainable future of humankind.⁴⁴ The integrated complex system thinking technique is needed for analysing it. Globalization age has its complex issues as they are, regardless if the humankind does see them or not. Or otherwise very complex issue of the humankind problems of 2008-2012 should be put into the frame of living space/environment of humans – the biosphere, taking into account the simultaneous problems evolving within the biosphere, plus their synergies.

⁴² Please see: Ecimovic et al: The Sustainable (Development) Future of Mankind, 2007, Bozicnik, Ecimovic, Mulej et al: Sustainable Future, Requisite Holism, and Social Responsibility, 2008, and Ecimovic et al: The Sustainable Future of Mankind III at www.institut-climatechange.si and 1.,3., and on Amazon.com

⁴³ Please see: Planck Foundation (www.planck.org): Global Future Analysis, 2008, ISBN 978-94-6012-001-5, and Global Resources Analysis by Induscorp, NL; e-mail: volume1@indiscorp.nl

⁴⁴ Please see "The Sustainable Future of Humankind Trilogy" at www.institut-climatechange.si



What we are presenting is a broader analysis of more complicated/complex Nature of the planet Earth and global humankind society situation in 2012. As system thinkers we are analysing statuses of the different origin of both humankind as a system/entity of its own, and as a part of the planet Earth system and it's – THE BIOSPHERE.

The biosphere, which is the frame within which the global humankind civilization has its living space, has evolved the climate change's systemic, i.e. requisitely holistic, impact, during the rise of the Globalization Age.

The Climate Change System⁴⁵ **provides makes, holds and guards** living conditions within the biosphere of the planet Earth. It has a more important role than humans were thinking in the past. To these conditions all living creatures must adjust to survive. A number of the extinctions of species, smaller and larger alike have resulted from changed environmental qualities, caused by the climate change system within the land, water and air environments of the Biosphere.

Systemic thinking enables us, better than single specialists alone, i.e. without inter-disciplinary evolving cooperation, to see that the Earth's biosphere is made as a synergy resulting from *interdependences, interactions and co-operation* of matter, energy, and information, and has three bases – Water, Land and Air environments. To be ready for changes, and mitigations due to the climate change system's impacts, all of us single representatives of humankind must learn more about the basics of the biosphere and the Nature.

System theory, thinking, synthesis and analysis, operational research, complex problem solving, case studies are researcher tools allowing researchers to reach beyond the classical sciences' approaches. As a thinking process it could define the climate change system in an understandable presentation.

The term system has many contents. Here it will mean to us neither the mental picture about the event or process dealt with nor a usual method of work or a socio-economic or other order nor a network/complex of plants or stones or humans fitting together somehow. The term system will here rather mean to us a feature/event/process that is so complex in its components, relations and influences between them and their consequences that it is difficult to comprehend and even more difficult to control.

This is why we call the climate change a *system*. Understanding and/or controlling it per parts is not very helpful, because as a whole a system has attributes that differ essentially from attributes of each one of its parts alone.

Synergies emerging from their attributes provide to the new whole/system new attributes.

Therefore, the truth will be easier to discover, and difficulties and processes easier to control, if the feature/event/process is considered as holistically as possible rather than per single parts. This is called systemic or systems thinking.

In the case of the climate change system this would mean the understanding that synergies of insights from physics, chemistry, biology, history, technology, economy and several more

⁴⁵ Please see "System Thinking and Climate Change System – (Against a big "Tragedy of Commons" of all of us)", pp149, by Ecimovic, Mulej, Mayur, 2002, ISBN 961-236-380-3, and "The Climate Change System – Introduction", pp 35, by Ecimovic, Mulej, 2008, ISBN 978-961-91826-5-9, both displayed at: www.institut-climatechange.si



disciplines and practices are needed. One would choose and collect professions and viewpoints that one would consider essential and interdependent for mutual completing up by differences.

For⁴⁶ over 12 thousand or more years of Homo sapiens evolution, human society was first scattered in the most suitable environments which offered security, water and food, and later shelter and a fire place. Humans have progressed from a hunting and gathering tribal life, to antiquity, medieval, pre-industrial, industrial, post-industrial, informative, innovative, and now to a global society – Globalization Age. The synergy of this represents the leading edge of current existence; a reality born in/from a fast changing environment in terms of the quality of the planet Earth's environment. The biosphere and the living environment have been changing from a suitable one lasting some 12.000 years to a threatening one as a result of recent evolution.

The planet Earth is not our civilization's personal playground, and it does not belong to us. In fact quite the opposite since we (our civilization as a whole) are only one group of creatures living on the globe's surface (mainly the terrestrial environment). We have been, and are trying, to accommodate ourselves very well to the quality of living conditions during our civilization's time. But recently (during the last 200 – 300 years of the industrial and subsequent era) our impact on the biosphere has been triggering a reaction from the natural system. The resulting new conditions do not benefit our civilization, but rather the contrary.

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 system. Vulnerabilities of the two are two, not even comparable issues.

The present global societal complex relations, systems, and characteristics: Human environment or human eco sphere, which has not much of connections with the Nature but rather the contrary; Homo urbanus which will reach its peak to include 80% of total global humankind civilization soon (2040), meaning that the total of 80 % of population will live in the fragile environment of our cities; global human society has replaced the Nature knowledge by urban ethics and life style at human environment.

We think our global society philosophy, education, ethics, family life, and societal complex issues should undergo renovations for the needs of the humans at the third millennium. With new global humankind's philosophy, and new global humankind's standards based upon the sustainable future of humankind, humankind knowledge should have a crucial role in the future.

The Nature – the situation with our understanding of the Nature is complicated. Great achievements, discoveries and research have been done in past and present and hopefully will be done in future, but it looks like the humankind's understanding of the Nature and the Nature itself are on two very different banks of the same river.

Life, even survival of us, the modern civilization, depends on conditions provided by the **Nature** in which all human live, and by the climate change system as an integral part of it. The Nature, Cosmos/Universe, Milky Way, Solar System, Earth, Biosphere, climate and climate change systems, terrestrial, water and air environments are *no simple systems* (features, entities, and processes), but very complex and complicated.

⁴⁶ Presentation has been put together from the book "The Sustainable (Development) Future of Mankind", by Prof. Dr. Timi Ecimovic, John M. Bunzl, Prof. Dr. Mark Espozito, Sir Prof. Dr. Roger Haw, Prof. DDr. Matjaz Mulej, Prof. Dr. Warren Flint, Prof. Dr. H. A. Shankaranarayana, Prof. Dr. Peter A. Wilderer, Prof. Dr. Lloyd C. Williams, and contribution from Ms Roshni Udyavar, September 2007, displayed at www.institut-climatechange.si



The sustainable future or harmony of the global humankind society with the Nature of the planet Earth, and its coexistence with other creatures in the nature as a part of the Earth's biosphere is the solution, to the best of our knowledge, which should be adapted as the vision for our survival.

We need a society wide global approach, and not the dilution of scarce financial means, for ***it is impossible to buy the survival of humankind with a financial approach however great.***

People, values and knowledge have been making an epic song of our civilization, which has been going on since humans have existed. And so has other nature, including ***whole*** Universe; Milky Way; The Solar System; The planet Earth; Biosphere; etc down to fundamental particles – quarks, protons, neutrons, electrons, relativity theory, and the information theory of the Nature, the environment theory of the Nature, quantum mechanics and atom structural understandings. We people are a part of nature, although this has been admitted less over the last three centuries than ever before.

That is how we arrived to the issues of responsibility versus irresponsibility. Responsibility is a quality of the individual representative of the global humankind community. It is not guaranteed by birth, but should be given by mothers, fathers, other teachers and public opinion makers after the birth of the child. It is a responsibility of the learning/teaching/education process to educate children to be responsible citizen of the planet Earth.

The responsibility was a part of the nature of the humans during the commencement of the Homo sapiens. Our present existence is the result of the responsibility of our long time ago predecessors. The societal evolution resulted in the present state at which the individual responsibility has been forgotten. That is how the irresponsibility has come to be a “normal” part of the present humans.

We think it is irresponsibility of humans to allow societal changes as are:

- The humankind leadership moved from humans to the Money Monster Master who rules without conscience, whatsoever responsibility and knowledge, but only by quantity and humans making it possible
- Present human political leadership are taking care of themselves, their families and friends and have non concern of humans' wellbeing
- Present societal critical status is a result of the general irresponsibility, ignorance and lack of knowledge
- The self – destruction ability of present human society is presenting additional needs for complex problem solving of the nuclear technologies, “advanced research” on particles, anti material and military techniques, nuclear winter, star wars, drugs addiction, criminal activities, money abuse, justice abuse, governance abuse, and disrespect of the Nature
- The education system at many parts of human society is by education process producing obedient human servants instead of intelligent, rich in knowledge and thinking ability humans needed for sustainable future of humankind
- Bureaucracies, military and security activities are oversized and present great difficulty for society of tomorrow
- Combustion engine - the engine of the “progress” of the society since hundred years ago is solo representative of the most dangerous long term effect to the Nature and humans existence



- Space activities resulted in mass pollution of the upper layers of the Atmosphere
- Uncontrollable synthetic chemical research and production caused the most dangerous long term destruction of many natural and on the end human systems

The list could be much longer, but the purpose of this presentation is not to make a total list of irresponsibility's of present humans, but to initiate a philosophical, societal and actual problem solving within the global human kind community and that is our intention and conclusion of this presentation.

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

8. The Declaration

The first declaration was English language original declaration registered with National and University Library in Ljubljana the capitol of the Republic of Slovenia, EU, on 12th September 2011. The next was "Xiamen Declaration" bilingual declaration in English and Chinese declared at the gala event on 25th September 2011 in Xiamen, China.

By end of January 2012 we have 25 + declaration as follows, English (UK, Canada, South Africa), bilingual English and Chinese Xiamen declaration, Albanian, Arabic, Bosnia and Hercegovinian, Croatian, Czech, French, German, Hungarian, Italian, Macedonian, Montenegro, Portuguese, Serbian, Slovakian, Slovenian, Spanish, Turkish, Urdu and shortly coming Russian, Greek, Polish, Farsi, Ukrainian,....

The translations of the declarations will be at Annex 1 after the bibliography at the end of the book.

Here we would like to sincerely thank too many volunteers and institutions who helped with translations and especially to Professors Sait Kacapor and Truly Busch for 5 + translations and The System Yoga in Daily Life, Yogi Swamiji and Dr. Renate Radha Lavicka for 4 translations. Also especially thanks to all who helped us with translations.

9. The Recommendations

To commence let us report about the World Thinkers' Forum

On Friday, 21st September 2001 at the Technical University, Vienna, Austria, the World Thinkers' Forum was established, as a spin-off from the XVIII International Conference of WACRA EUROPE, e.v., est. 1984, entitled »Sustainable Development Through Research and Learning«.

Recognizing that an increasing number of thinking people are concerned about the declining conditions of life in the world, and understanding that the situation is worsening beyond repair in many areas, the participants of the conference decided to set up The World Thinkers' Forum. The organization of the Forum has been entrusted to Prof. Dr. Timi Ecimovic, Head of SEM Institute for Climate Change, Korte, Slovenia, and the late Dr. Rashmi Mayur, Director of the International Institute for Sustainable Future, Mumbai, India.

The World Thinkers' Forum is an independent, non-governmental, non-political, non-profit, non-bureaucratic organization linked with the SEM Institute for Climate Change. The world headquarters is located at Korte 124, 6310 Izola – Isola, Slovenia. The Administrative



Committee of the World Thinkers' Forum has representatives in various parts of the world, and it is important to recognize that the North and South are equitably represented. We welcome individuals, organizations, group focal point and government agencies to establish collaboration with our newly named entity **“World Thinkers’ Panel on the Sustainable Future of Humankind (WTP-SFH)”**.

The main purpose of the World Thinkers' Forum is to bring to the attention of our global society some of the critical problems and issues affecting the survival of our civilization, which people around the globe can attend to. The forum objectives include: Education, Training, Consultation, Preparing plans and policies, and Influencing governments and international agencies. It also involves suggesting local and global actions to be taken in order to solve relevant problems and to make the world sustainable. Some of these objectives may sound ambitious. However for a large number of thinkers, time is the critical factor.

The World Thinkers' Forum is open to anyone who cares to become a member of the group and to contribute to our efforts. We hope to have members around the globe from different sectors of life, since our approach will be holistic, and the problems we will deal with will be comprehensive such issues are Environment, Sustainability, Technology, Economy, Social, Cultural, and Political issues. We recognize that most of these issues are interlinked and interdependent, and are interdisciplinary such as environmental and economic issues. At the same time we understand that some problems are local while others are global, such as soil erosion, ozone depletion and the destruction of terrestrial and marine life, etc.

Many organizations throughout the world are working on local and global problems. The needs are vast, so much effort is called for, bearing in mind that one need not duplicate the work to be done. We are open for interaction, co-operation and work with a common purpose. We may modify our objectives as we progress and learn about the efforts of others. The purpose of this information is to allow potential thinkers of the world to participate in the World Thinkers' Corner.

The »World Thinkers Panel on the Sustainable Future of the Humankind - WTP-SFH« is a young entity in the world which is also the second generation of the World Thinkers' Forum. It is in the midst of sourcing the possibility of being fully established in each country and is open for local and international collaboration opportunities. At the moment people working for WTP-SFH are volunteers and considered as pioneer supporters. Everyone is welcome to join this platform as long as he/she is a world citizen. There are many vacancies for founding members of the WTP-SFH and the public at large to serve. First come, first serve. One does not need to apply as long as you fully understand the WTP-SFH direction, mission, objectives and its activities and most importantly you must have the interest in making this world a sustainable planet. If so, then just contact us with your updated CV submission. The WTP-SFH practice is not to go against any party in any part of the world but to play the role of helping hands to the needy at large, not only in regards to money but to also be open to other perspectives. These honorary positions are without salary or rewards as we are still finding ways to enhance the value of WTP-SFH to enable us to attract sponsors. We welcome sponsors to come forward to join hands with the WTP-SFH for building a sustainable future for humankind. Eventually, these positions may become partially paid jobs or even a fully employed workload with a salary scheme cum fringe benefits. It depends on how the WTP-SFH's platform grows in each stage of improvement.



In order to run the WTP-SFH entity successfully, the said platform needs a team of personnel representing their chapter, zone and region during official or informal meetings or discussions. Only then can we get things done effectively, instead of putting too much emphasis on certain office bearers. Therefore, an operating system of WTP-SFH has been set up for consideration.

Since the world is rapidly changing nowadays, using a 5 year strategy plan is an ideal approach to cultivate the WTP-SFH entity forward from stage to stage in the universal platform.

Organization Structure of WTP-SFH: The WTP-SFH's Governing Board consists of:

One Founding President, One Chairman Executive Officer, Seven Chief Ambassadors for seven different Boards, One Secretary General in charge of membership, One Sponsorship Affairs Director, One Events and Publication Affairs Director, One Chief Auditor, Five Regional Advisors & Nineteen Zone Directors (**A total of 37 seats for key personnel in overseeing the WTP-SFH improvements.**)

Finally, we have initiated, wrought and recorded our activities to give a brief updated progress report for the time period between 15th August 2011 and 25th October 2011 to help the global community of the WTP-SFH to be informed about the path and challenges that we as Initial Founding members have gone through. We started from the conceptual plan on 15th August 2011 and then established a final version of the WTP-SFH declaration documents, which have been translated (within 72 days) into eleven languages including English, Chinese, Slovenian, Spanish, Bosnian, Czech, Serbian, German, Arabic, Turkish and Hungarian. The WTP-SFH's logo was designed and launched in China and officially put it into use on the same day of The 1st WTP-SFH declaration (25th September 2011) held in XICC, Xiamen, China in conjunction with the Ansted University graduation ceremony and other events.

Prof. Dr. Timi Ecimovic registered the WTP-SFH Declaration in the Republic of Slovenia on 12th September 2011. Six Initial Founding members of the WTP-SFH have their signatures on a Founding member certificate as a lasting memory. In order to categorize which suitable category of the function that is to be carried out or already has been done by Founding members of the WTP-SFH, Sir Prof. Dr. Roger Haw developed a structure for the WTP-SFH. This is to help manage the allocation for founding members to belong to the suitable category. There are over 200 Founding members from 24 countries officially registered by the WTP-SFH office. Soon the office in China will be setting up by the Chapter founding member in China. Prof. Dr. Timi Ecimovic, the first President of the World Thinkers' Forum, has suggested that Sir Prof. Dr. Roger Haw serve as the Chairman Executive Officer - CEO to oversee the WTP-SFH global affairs and Prof. Dr. Haw has no objection to accept this responsibility. By November of this year, the website of the WTP-SFH will be set up for public viewing. An Editorial board consists of four persons who will oversee the proofreading matters. Also it is possible that by next year, two new publications will be released to report and highlight the activities of the WTP-SFH developments in various parts of the world. Therefore, the CEO of the WTP-SFH is strongly encouraging all of the WTP-SFH community to do their part by contributing to make these forthcoming publications full of value.

We have published paper book, soft cover, 194 pages, and CDs about Xiamen event »International Collaboration Celebration, Declaration of WTP-SFH, Academic and ASRIA Awards Presentation Ceremony in 2011« and this electronic book is second successful



publication. We plan by 2012 to publish paper bilingual English and Chinese book by which we intend to close initial works of WTP-SFH activities.

We are inviting and welcoming scientist, researchers, people of good will, national and international institutions, organizations, enterprises, NGO's, the United Nations and peoples of the global humankind community to contribute for better tomorrow of ourselves and our descendants – the children of the world.

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Prof. Dr. Timi Ecimovic and Sir Prof. Dr. Roger Haw

Et al

**»The Sustainable Future of Humankind – IV,
Xiamen, China and after«**

Annex 1st



The Declarations

**Zg. Medosi, Korte, Slovenia and Penang, Malaysia
January 2012**



1.1.1 Foreword

Annex 1st and only one for this book has been electronic book possibility to be changed with the time and new needed content. It is especially because of the declarations translations and coming of new translation recording. With time we shall include new translations and mark them at references end note.

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1.2 The Xiamen Declaration, English and Chinese, 25th September 2011

DECLARATION

Of

“The World Thinkers’ Panel on the Sustainable Future of Humankind” “世界思想家对于人类未来的持续发展专家小组”宣言

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

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

By: Prof. Dr. Timi Ecimovic

Timi Ecimovic 教授/博士 撰

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

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

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

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

A long list of people of good will, academicians, scientists, politicians, workers, administration and government officials, and many others are supporting this Declaration. Among them are members of the SEM Institute for Climate Change, the Ansted University family, and honorable and other members of the World Thinkers’ Forum, etc.



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

The theoretic and practical background for this Declaration can be found in many works about “Sustainable Development” and “Sustainable Future of Mankind.” The trilogy, “Sustainable Future of Humankind,” Ecimovic, and many more scientists’ work during the first decade of the 21st century could serve as theoretical background. It can be seen at the following link. www.institut-climatechange.si

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

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

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

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

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

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

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

“The World Thinkers’ Panel on the Sustainable Future of Humankind” provides a platform for people (interested in the arts, scientific & cultural activities and peace mission projects) to meet and to work together. The primary goal of the said platform is to create a level of understanding and tolerance between the various peoples of the world and to contribute to the promotion and maintenance of world peace. We welcome all individuals and groups of the



world irrespective of race, sex, language and religion. The work of “The World Thinkers’ Panel on the Sustainable Future of Humankind” is based on the respect of human rights and basic liberties of all peoples of the world. This relates directly to the active participation of UNESCO’s project “Culture of Peace”

“世界思想家对于人类未来的持续发展专家小组”为（热爱艺术、科学、文化活动及和平使命项目）的人们提供了一个沟通与合作的平台。其首要目标是建立在全球各民族之间的理解和包容，为促进和维护世界和平做贡献。我们欢迎所有个人和组织积极参与，无论是什么种族，性别，语言和宗教。“世界思想家对于人类未来的持续发展专家小组”的工作建立在尊重世界上所有人类的人权和基本自由基础上。这直接与积极参与联合国教科文组织的“和平文化”项目相关。

The task of “The World Thinkers’ Panel on the Sustainable Future of Humankind” is a forum for all non-governmental institutions, ministries, public offices, scientific and cultural organizations as well as institutes, diverse organizations, museums, universities, foundations, unions, associations, business organizations and other establishments. It is also for individuals who are practically, organizationally and scientifically engaged in promoting cultural activities, folk art, culture heritage and scientific activities.

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

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

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

The Declaration is giving rights, and is asking for individual social responsibility of members of the human global community: 7 billion individuals. The goal is to reach global sustainability of the human global community. The global sustainability is a transition from sustainable development societal technique to the sustainable future societal technique. The UN and agencies, especially the UNEP and UNESCO, are welcome to co-operate for the common goal of sustaining the future of humankind. This declaration will go on to other parts of the world. However, Xiamen, China, is the very first declaration place.

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

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



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

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

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

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

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

Categories 种类

1. Characteristics of traditional culture 传统文化的特征
2. Virtues of traditional culture in a modern society 现代社会传统文化的优势
3. Traditional culture and cultural diversity 传统文化和文化多样性
4. Traditional culture and rights to culture 传统文化和文化权力
5. Traditional culture and multiculturalism 传统文化和多元文化
6. Plans for the promotion of traditional culture through systematic continuing study of traditional culture, systematization of exchange of traditional culture and regional cooperation, regular conduct of a traditional culture-related forum and development of cultural industry based on traditional culture.

通过系统持续地研究传统文化，传统文化的系统化交流，传统文化的区域合作，定期举行的传统文化论坛，以及基于传统文化的文化产业发展来推广传统文化的计划。

1. Characteristics of traditional culture

传统文化的特征

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

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

2. Virtues of traditional culture in a modern society

现代社会传统文化的优势

Since the advent of modernization and industrialization, our modern society has faced a number of obstacles and problems such as the breakdown of ecosystems due to the



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

自现代化和工业化出现以来，我们的现代社会面临许多的阻碍和难题。例如人类不加选择地征服自然导致的生态系统破坏；各种自然疾病；不平衡的世界市场竞争；财富分配的不平衡，人类关系的普遍疏远，牺牲精神价值获取物质附加价值。这些都使人类生活变得困难。在这种情况下，传统文化对于解决现代社会诸如此类的问题很有帮助。例如：东亚的儒学文化高度推崇核心价值观“孝德为先”和“敬老尊贤”，这有助于消除各个时代之间的互不信任和敌意，有利于挖掘人类本性中尊贵的一面。

3. Traditional culture and cultural diversity

传统文化和文化多样性

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

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

4. Traditional culture and rights to culture

传统文化和文化权力

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

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

5. Traditional culture and multiculturalism

传统文化和多元文化

Our contacts and interactions with cultures can make us have a better understanding of other cultures. Therefore, we get to have a better understanding of the different regions and its peoples, further aiding in attaining made and preferentially based on traditional culture. More emphasis on traditional culture and arts is especially needed so that it retains the indigenous ethos of a region.

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



6. Plans for the promotion of traditional culture

传统文化推广计划

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

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

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

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

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

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

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

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

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



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

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

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

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

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

我希望，这次 宣言和人类未来的持续发展理念可以得到全球性的推广。

Prof. Dr. Timi Ecimovic Timi Ecimovic 博士

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1.3 The first English Declaration 12th September 2011

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

D E C L A R A T I O N



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



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The Declaration

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

Digital presentation at www.institut-climatechange.si

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1. Ecimovic, Timi

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DECLARATION

Of

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

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

By: Prof. Dr. Timi Ecimovic

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

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



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

A long list of people of good will, academicians, scientists, politicians, workers, administration and government officials, and many others are supporting this Declaration. Among them are members of the SEM Institute for Climate Change, the Ansted University family, and honorable and other members of the World Thinkers’ Forum, etc.

The theoretic and practical background for this Declaration can be found in many works about “Sustainable Development” and “Sustainable Future of Humankind.” The trilogy, “Sustainable Future of Humankind,” Ecimovic, and many more scientists’ work during the



first decade of the 21st century could serve as theoretical background. It can be seen at the following link. www.institut-climatechange.si

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

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

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

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

The task of “The World Thinkers’ Panel on the Sustainable Future of Humankind” is a forum for all non-governmental institutions, ministries, public offices, scientific and cultural organizations as well as institutes, diverse organizations, museums, universities, foundations, unions, associations, business organizations and other establishments. It is also for individuals who are practically, organizationally and scientifically engaged in promoting cultural activities, folk art, culture heritage and scientific activities.

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

The Declaration is giving rights, and is asking for individual social responsibility of members of the human global community: 7 billion individuals. The goal is to reach global sustainability of the human global community. The global sustainability is a transition from sustainable development societal technique to the sustainable future societal technique.



The UN and agencies, especially the UNEP and UNESCO, are welcome to co-operate for the common goal of sustaining the future of humankind. This declaration will go on to other parts of the world.

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

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

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

Categories

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

1. Characteristics of traditional culture

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

2. Virtues of traditional culture in a modern society

Since the advent of modernization and industrialization, our modern society has faced a number of obstacles and problems such as the breakdown of ecosystems due to the indiscriminate conquests of nature, severe natural disasters, cut throat competition in the world markets, unbalanced distribution of wealth, widespread human alienation, attachment to material values at the expense of spiritual values, making it so difficult to lead a humane life.



In this context, the traditional culture is of great use for solving such problems in a modern society. In particular, the Confucian cultures in East Asia think highly of ‘filial piety’ and ‘respect’ that are core values, and which are of great worth and merit to remove distrust and enmity between generations and help recover the dignity in human beings.

3. Traditional culture and cultural diversity

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

4. Traditional culture and rights to culture

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

5. Traditional culture and multiculturalism

Our contacts and interactions with cultures can make us have a better understanding of other cultures. Therefore, we get to have a better understanding of the different regions and its peoples, further aiding in attaining made and preferentially based on traditional culture. More emphasis on traditional culture and arts is especially needed so that it retains the indigenous ethos of a region.

6. Plans for the promotion of traditional culture

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

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

The exchange of traditional culture has value in promoting multiculturalism. Until today, the exchanges have been made unsystematically and at random, not probably enabling people to gain easy access to other traditional cultures. In order for a community to exercise their equally cultural rights and enjoy any other traditional cultures, more



exchanges and regional co-operation should be ensured institutionally. Governments, private groups and communities should give attention to this.

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

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

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

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

This Declaration is more fundamental than a mere professional production. It reflects the present endangered status of our global community of humankind, and the absolute need for a better tomorrow characterized by global environmental sustainability and knowledge. The Declaration should be the beginning of the road toward a truly sustainable future of humankind, and harmony of humankind living within the biosphere realities of the planet Earth. This should be our contribution toward the lives of our descendants. The UN and national governments have to transcend from the present, and co-operate for needed changes to sustain the future of humankind. We need a planetary perspective, planetary leadership, and planetary values.

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

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

Prof. Dr. Timi Ecimovic



**»The World Thinkers' Panel on the Sustainable Future of
Humankind«
(Short)**

D E C L A R A T I O N



THE WORLD THINKERS' PANEL ON THE
SUSTAINABLE FUTURE OF HUMANKIND

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



DECLARATION (short)

Of

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

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

By: Prof. Dr. Timi Ecimovic

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

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



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

A long list of people of good will, academicians, scientists, politicians, workers, administration and government officials, and many others are supporting this Declaration. Among them are members of the SEM Institute for Climate Change, the Ansted University family, and honorable and other members of the World Thinkers’ Forum, etc.

The theoretic and practical background for this Declaration can be found in many works about “Sustainable Development” and “Sustainable Future of Mankind.” The trilogy, “Sustainable Future of Humankind,” Ecimovic, and many more scientists’ work during the first decade of the 21st century could serve as theoretical background. It can be seen at the following link. www.institut-climatechange.si



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

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

The task of “The World Thinkers’ Panel on the Sustainable Future of Humankind” is a forum for local communities worldwide, governmental and all non-governmental institutions, ministries, public offices, scientific and cultural organizations as well as institutes, diverse organizations, museums, universities, foundations, unions, associations, business organizations and other establishments. It is also for individuals who are practically, organizationally and scientifically engaged in promoting cultural activities, folk art, culture heritage, scientific activities and philosophy of peace, morality and wisdom.

The Declaration is giving rights, and is asking for collective/individual social responsibility of members of the human global community: 7+ billion individuals. The goal is to reach global sustainability of the human global community. The global sustainability is a transition from sustainable development societal technique to the sustainable future societal technique. The UN and agencies, especially the UNEP and UNESCO, are welcome to co-operate for the common goal of sustaining the future of humankind.

This Declaration is more fundamental than a mere professional production. It reflects the present endangered status of our global community of humankind, and the absolute need for a better tomorrow characterized by global environmental sustainability and knowledge. The Declaration should be the beginning of the road toward a truly sustainable future of humankind, and harmony of humankind living within the biosphere realities of the planet Earth. This should be our contribution toward the lives of our descendants. The UN and national governments have to transcend from the present, and co-operate for needed changes to sustain the future of humankind. We need a planetary perspective, planetary leadership, and planetary values.

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

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

Prof. Dr. Timi Ecimovic



1.4 The Albanian Declaration

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

»»Paneli i Mendimtarëve të Botës për të Ardhmen e Qëndrueshme
të Njerëzimit««

DEKLARATË



Zg. Medosi, Korte, Sllovenia, 15. shtator 2011



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DEKLARATA

»Paneli i Mendimtarëve të Botës për të Ardhmen e Qëndrueshme të Njerëzimit«

Pamja digjitale në www.institut-climatechange.si

Autorët: Prof Dr. H. c. Timi Eqimoviq, Zotëri Dr. Roger B. Haw, Dr. Dana M. Barry, Dr. Renate Lavicka, Shkelqësia e Tij Vishwaguru Mahamandaleshwar Paramhans Svami Maheshvarananda, Hon. Ricaardoe Di Done, Ambasador Dato 'Dr. Ang Siong Ban, Dr. Nixon Yap, Prof Tang Shui Yuan, Dr. Glen T. Martin, Prof Emeritus Dr. Matjash Mulej, Dr. Alexander Chumakov, Dr. Garfield Brown,

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DEKLARATA

Nga

"Paneli i Mendimtarëve të Botës për të Ardhmen e Qëndrueshme të Njerëzimit"

Njerëzit nga gjithë bota janë kundër kulturës së luftës dhe dhunës. Ata janë për kulturën e miqësisë, solidaritetit, paqes dhe tolerancës. (Me vendimin 52/13, dekada 2001 – 2010 ishte shpallur njëzëri nga Asambleja e Përgjithshme e Shteteve të Bashkuara për “Dekadë Ndërkombëtare për Kulturë Paqe dhe kundër dhunës për të gjithë fëmijët e botës“.)

Autori: Prof. Dr. Timi Eqimoviq

Më 15. Gusht 2011 the World Thinkers'Forum (Forumi i Mendimtarëve Botëror), Universiteti Ansted, Zotëri Dr. Major Roger Haw Boon Hong, Penang, Malajzia, SEM Instituti për Ndryshimet Klimatike, Prof. Dr. Timi Eqimoviq, Zg. Medosi, Korte, Sllovenia, Prof. Dr. Dana Marie Barry (SAD) dhe Organizata për Mbrojtjen e të Drejtave të Fëmijëve, Hon. Ricaardoe Di Done, Montreal, Kanada, Ambasador Dato 'Dr. Ang Siong Ban (Kina), dr. Nixon Yap (Malajzia), Profesor Tang Shui Yuan, Presidenti "i Konferencës së parë Nderkombëtare për Mbrojtjen e Tokës dhe Oqeanit" në Xiamenu, Kina, dhe Dr. Garfield Brown, Afrika Jugore, kan propozuar themelimin e panelit si më poshtë:

Brenda Forumit të Mendimtarëve Botëror është hapur paneli punonjës i quajtur: “Paneli i Mendimtarëve Botëror për Qëndrueshmërin e Përhershme të Ardhmes së Njerëzimit. " Me shkurtesë është përfaqësuar nga akronimi në vijim " WTP-SFM " dhe ka simbolin e shfaqur më poshtë.



Adresa për të është në Korte 124, SI 6310 Izola - Isola, Sllovenia.

Një list të gjatë të njerëzve me vullnet të mirë, akademikët, shkencëtarët, politikanët, punëtorë, administratë dhe zyrtarë të qeverisë si dhe shumë të tjerë e përkrahën këtë Deklaratë. Midis tyre janë anëtarë të SEM Institutit për Ndryshimet Klimatike, familja e Universitetit Ansted dhe anëtarët e nderi dhe anëtarët tjerë të Forumit të Mendimtarëve Botëror, etj.

Baza teorike dhe praktike për këtë Deklaratë mund të gjenden në shumë vepra për "Zhvillimin e Qëndrueshëm" dhe "Të ardhmen e Qëndrueshme për Njerëzimin." Trilogji, "E ardhmja e Qëndrueshme për Njerëzimin", Eqimoviq, dhe botimet e shumë të tjera shkencore gjatë dekadës së parë të shekullit kanë shërbyer si një bazë teorike.

Ajo mund të shihet në linkun në vijim. www.institut-climatechange.si



Anëtarët dhe përkrahësit e Deklaratës janë anëtarë falas. OKB-ja, qeveritë kombëtare, korporatat ndërkombëtare, Institutet ndërkombëtare, institucionet kombëtare, universitetet dhe të tjerët janë të ftuar të bashkëpunojnë për të punuar për të ardhmen e qëndrueshme të njerëzimit.

Deklarata i jep të drejtat, dhe kërkon përgjegjësi individuale shoqërore të anëtarëve të bashkësisë botërore njerëzore: (7000000000 + individë). Qëllimi është për të arritur qëndrueshmërinë globale të komunitetit global të njerëzimit. Qëndrueshmëria globale është një tranzicion nga metodat sociale të zhvillimit të qëndrueshëm në metodat sociale për të ardhmen e qëndrueshme .. OKB-së dhe agjencive, sidomos UNEP-it dhe UNESCO-s, janë të mirëpritur për të bashkëpunuar për qëllimin e përbashkët për të ardhmen e qëndrueshme të njerëzimit.

Jetët tona individuale janë shumë të shkurtëra, dhe vlera e tyre dhe kuptimi mund të gjendet vetëm në faktin se ne jemi pjesë përbërëse e "projektit njerëzor". Ne kemi nevojë për mbështetjen e vazhduar të llojit njerëzor, sepse ajo që ne jemi në thelb është fakti se jemi qeniet njerëzore të cilët janë të pandashme nga e vazhduara, një vazhdimësi që përfshin fëmijët tanë dhe brezat e ardhshëm. Si qenie njerëzore ne jemi përgjegjës për njëri-tjetrin dhe për brezat e ardhshëm.

"Paneli i Mendimtarëve të Botës për të Ardhmen e Qëndrueshëm të Njerëzimit," ofron një platformë për të gjithë njerëzit (e interesuar për artin, shkencën dhe aktivitete kulturore dhe projekteve për misionin paqeruajtës) për tu takuar të punojnë e verpojnë së bashku. Objektivi kryesor i kësaj platforme është të krijojë një nivel të mirëkuptimit dhe të tolerancës ndërmjet popujve të ndryshëm të botës dhe të kontributojë në promovimin dhe ruajtjen e paqes në botë. Referohen të mirëpritur të gjithë individët dhe grupet në botë pavarësisht nga raca, seksi, gjuha dhe feja. Puna e "Panelit të Mendimtarëve të Botës për të Ardhmen e Qëndrueshme të Njerëzimit", bazohet në respektinim e të drejtave të njeriut dhe liritë themelore për të gjithë popujt e botës. Kjo lidhet direkt me pjesëmarrjen aktive të projektit të UNESCO-s "Kultura e Paqes".

Detyrë "Paneli i Mendimtarëve të Botës për të Ardhmen e Qëndrueshme të Njerëzimit", është që të organizojë një forum për të gjitha institucionet joqeveritare, ministritë, zyrat publike, organizatat shkencore dhe kulturore si dhe institutet, organizatat e ndryshme, muzetë, universitetet, fondacionet, sindikatat, shoqatat, organizatat e biznesit dhe institucione të tjera. Ajo gjithashtu ka për qëllim për individët të cilët janë praktikisht, organizativ dhe shkencërisht të angazhuar në promovimin e aktiviteteve kulturore, artit popullor, trashëgimisë kulturore dhe aktiviteteve shkencore.

Përveç detyrave të punës dhe aktiviteteve të organizatës sonë globale për praktikë, organizim dhe mbi të gjitha punë shkencore për kulturë, ne gjithashtu kemi për të përmbushur kërkesat shumë të rëndësishme sociale, humanitare, kulturo-politike. Shumë prej nesh kanë mësuar shumë dhe kanë përparuar qëkur janë bërë anëtar i **"Panelit të Mendimtarëve të Botës për të Ardhmen e Qëndrueshme të Njerëzimit"**.

Deklarata jep të drejtat, dhe kërkon përgjegjësinë individuale shoqërore të anëtarëve të bashkësisë botërore njerëzore: (7000000000 + individë). Qëllimi është për të arritur qëndrueshmërinë globale të komunitetit global të njerëzimit. Qëndrueshmëria globale është një tranzicion nga metodat sociale të zhvillimit të qëndrueshëm në metodat sociale të ardhmes së qëndrueshme.. OKB-ja dhe agjencitë, sidomos UNEP-it dhe UNESCO-s, janë të mirëpritur për të bashkëpunuar për qëllimin e përbashkët për të ardhmen e qëndrueshme të njerëzimit. Kjo deklaratë do të udhëtojë në gjithë botën.



Mendimi ynë është se të gjithë anëtarët e komunitetit global të njeriut kanë përgjegjësi për të ndihmuar kur është e nevojshme. Shumë shoqata për kulturë, art, dhe institucionet shkencore (brenda dhe jashtë vendit) do të mbështesë zhvillimin e interesave të përbashkëta.

Ne besojmë se "Paneli i Mendimtarëve të Botës për të Ardhmen e Qëndrueshme të Njerëzimit", jo vetëm që kontribuon në arritjen dhe ushtrimin e këtyre të drejtave, por multikulturalizmi luan rol të rëndësishëm në zgjidhjen e disa nga problemet në shoqërinë moderne.

Grupi themelues i "Panelit të Mendimtarëve të Botës për të Ardhmen e Qëndrueshme të Njerëzimit", ka përcaktuar kategoritë e mëposhtme për "Panelin e Mendimtarëve të Botës për të Ardhmen e Qëndrueshme të Njerëzimit." Këto kategori (të cilat janë të shënuara dhe të përshkruara më poshtë) janë me rëndësi të madhe që Paneli të fitoj njohje në nivel ndërkombëtar.

Kategoritë:

1. Karakteristikat e kulturës tradicionale
2. Virtytet e kulturës tradicionale në shoqërinë moderne
3. Kultura tradicionale dhe diversiteti kulturor
4. Kultura tradicionale dhe e drejta në kulturë
5. Kultura tradicionale dhe multikulturalizmi
6. Planet për të promovuar kulturën tradicionale përmes vazhdimit sistematike të studimit të kulturës tradicionale, sistematizimin e shkëmbimit të kulturës tradicionale dhe bashkëpunimit rajonal, mbajtja e rregullt të forumeve për kulturën tradicionale dhe zhvillimin e industrive kulturore në bazë të kulturës tradicionale.

1. Karakteristikat e kulturës tradicionale

Kultura tradicionale është metodë dhe sistem i jetës që është praktikuar nga njerëzit në të gjithë brezat, kultura që respekton ligjet ekologjike, ku njerëzit bashkëjetojnë me natyrën, në të cilën individit është relativisht më pak i tjetërsuar nga të tjerët, dhe ku kultura shpirtërore është më e rëndësishme se kultura materiale.

2. Virtytet e kulturës tradicionale në shoqërinë moderne

Që prej ardhjes së modernizimit dhe të industrializimit të shoqërisë sonë moderne po përballet me shumë pengesa dhe probleme, të tilla si rënia e ekosistemit për shkak të pushtimit të pamëshirshëm të natyrës, fatkeqësive të rënda natyrore, konkurrenca në tregun botëror, shpërndarja e pabarabartë e pasurive, tjetërsimit të gjerë njerëzor, lidhja me vlerat materiale në llogari të vlerave shpirtërore është shumë vështirë të sigurojë jetën më humane.

Në këtë kontekst, kultura tradicionale është shumë e dobishme për zgjidhjen e problemeve të tilla në shoqërinë moderne. Në mënyrë të veçantë, kulturat Konfuciane ne Azinë Lindore vlerësojnë lartë 'devotshmërinë filiale' dhe 'respektin' që konsiderojn ato vlera themelore, të



cilat janë me rëndësi të madhe për të hequr mosbesimin dhe armiqësit midis brezave dhe të ndihmojë të shërohen për të fituar dinjitetin e qenieve njerëzore.

3. Kultura tradicionale dhe diversiteti kulturor

Kultura tradicionale është rezultat i komunikimit dhe ndërveprimit në mes qenieve njerëzore që janë përshtatur individualisht me kushtet gjeografike dhe ekologjike, që më së miri përfaqësojnë identitetin e një individi dhe të unitetit të popujve dhe rajoneve. Në këtë arsye mund të themi se kultura tradicionale është themeli i botës së diversitetit dhe kulturave rajonale.

4. Kultura tradicionale dhe e drejta në kulturë

Të gjithë njerëzit e një kombi kanë të drejtë të jetës politike dhe shoqërore, si dhe të jetës kulturore. Ata duhet të kenë të drejtë që lirisht të vendosin nëse do të pranojnë kulturën e të kaluarës ose kulturën e pranishme. Në ditët e sotme, kulturat tradicionale, të tilla si ato të identifikuar në të kaluarën, nuk janë orientimet kryesore dhe kështu është shumë e vështirë të pritët që njerëzit ti vlerësojnë. Për të përmbushur njerëzit nevojat e tyre kulturore, politikat kulturore duhet të organizohet në atë mënyrë që ata në çdo kohë dhe në çdo vend të kenë qasje të lehtë dhe të papenguar në kulturën tradicionale.

5. Kultura tradicionale dhe multikulturalizmi

Kontaktet tona dhe ndërveprimet me kulturat mund të krijojnë kuptimin më të mirë të kulturave tjera. Prandaj, ne kemi nevojë për të njohur rajonet e ndryshme dhe njerëzit që jetojnë në to. Është e nevojshme për të siguruar atyre ndihmë për të nxitur kulturën tradicionale. Kjo është veçanërisht e rëndësishme për të vënë theksin më të madh në kulturën tradicionale dhe artet, në mënyrë që ato të mbajnë etikën amtare të rajonit.

6. Planet për të nxitur kulturën tradicionale

Kultura tradicionale, siç tregohet më lart, ka një rëndësi të madhe, e për ruajtjen e saj dhe promovimin në vazhdim janë propozuar plane të dobishme. Është e rekomanduar që qeveritë, grupet private dhe komunitetet të marrin pjesë aktive në përpjekjet për tu përmbushur këto.

(I) Sistematizimi i shkëmbimit të kulturës tradicionale dhe bashkëpunimit rajonal

Shkëmbimi i kulturës tradicionale ka rëndësi të madhe në promovimin e multikulturalizmit. Deri më sot, shkëmbimet janë bërë në mënyrë të rastësishme dhe joshkencore, kështu që njerëzit nuk ishin në gjendje për të fituar qasje të lehtë në kulturat tjera tradicionale. Që shoqëria të jetë në gjendje të ushtrojë të drejtat e tyre të barabarta për kulturën dhe të gëzojnë në çdo kulturë tjetër tradicionale duhet institucionalisht të sigurohen më shumë shkëmbime dhe bashkëpunimi më i mirë rajonal. Qeveria, kompanitë private dhe komunat duhet të kujdeset më shumë për këtë.

(II) Udhëheqja e rregullt e forumeve rreth kulturës tradicionale

Forumi duhet të mbahet rregullisht për të rritur ndërgjegjësimin e kulturës tradicionale në sferat për kontribut të paqes së njerëzimit dhe botës në përgjithësi, dhe për të ruajtur



diversitetin e kulturave në botë, që pranon multikulturalizmin dhe duke i lejuar kombeve dhe komuniteteve për të treguar në rëndësinë e kulturës tradicionale.

III) Zhvillimi i industrisë kulturore, e cila është e bazuar në kulturën tradicionale

Kultura tradicionale për të qenë e gjallë dhe e qëndrueshme në jetën moderne, konkurrencën e sajë duhet siguruar dhe lidhur ngushtë me jetën e komunitetit. Ajo është gjithashtu e nevojshme që industria e kulturës, të tilla si arti popullor dhe arti zanal duhet të zhvillohen me përdorimin e mjeteve tradicionale kulturore. Industritë kulturore ndikojnë në jetën bashkëkohore, kështu edhe në kulturën tradicionale, unike e ndarë nga prona të tjera bashkëkohore kulturore, duhet të kontribuojnë në përmbushjen e nevojave kulturore të komunitetit.

Kjo Deklaratë është më themelore se prodhimi i thjesht profesional. Ajo pasqyron gjendjen e tanishme të kërcënimeve të komunitetit tonë globale të njerëzimit dhe shënon nevojën absolute për një të nesërme më të mirë të qëndrueshmërisë globale mjedisore dhe njohurive. Deklarata duhet të jetë fillimi i rrugës për një të ardhme të qëndrueshme të vërtetë për njerëzimin dhe harmoninë e njerëzimit që jetojnë në realitetin e biosferës të planetit Tokë. Kjo duhet të jetë kontributi ynë në jetën e pasardhësve tonë. OKB-ja dhe qeveritë kombëtare duhet menjëherë vepruar dhe të fillojnë të punojnë për ndryshimet e nevojshme për një të ardhme të qëndrueshme të njerëzimit. Ne kemi nevojë për një perspektivë planetare, udhëheqje planetare dhe vlerave planetare.

Periudha jonë e tanishme duhet të pasurohet me punë aktive drejt një të ardhme të qëndrueshme. Gjithashtu ne kemi nevojë për një udhëheqje të aftë, globale në shoqërinë njerëzore nën kushtet e përgjegjësisë shoqërore individuale dhe kolektive. Ne duhet mbështetur njohuritë e sakta shkencore të natyrës dhe shkencave humane për të kultivuar e promovuar respektin, paqen, moralin dhe urtësinë.

Dua të shoh promovimin global të idesë së kësaj Deklarate dhe të ardhmen e qëndrueshme të njerëzimit.

Prof. Dr. Timi Eqimoviq



1.5 The Arabic Declaration

"هيئة مفكري العالم" نحو مستقبل بشري متآزر ومستديم

إعلان

في

مركز تشايمين الدولي للمؤتمرات، تشايمين

مقاطعة فوجيان، الصين

في

25 سبتمبر 2011م



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

Co-author for Arabic declaration Dr. Mo'min M. R. Naser

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

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1. Ecimovic, Timi

258531072



هيئة "مفكري العالم" نحو مستقبل بشري متآزر ومستديم

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

By: Prof. Dr. Timi Ecimovic
Timi Ecimovic

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

إن منتدى مفكري العالم عبارة عن هيئة عاملة مفتوحة تسمى "هيئة مفكري العالم لمستقبل بشري متآزر ومستديم" وهي تحمل الاختصار التالي "WTP-SFH"
إن عدد كبير من أصحاب الإرادة الطيبة من الأكاديميون والعلماء والسياسيون والعمال ومسؤولون حكوميون والعديد ممن يؤيدون هذا التصريح ومن بينهم أعضاء لجنة مفكري العالم.

إن الخلفية النظرية والعلمية لهذا البيان توجد في العديد من أعمال "التتمية المستديمة" والمستقبل البشري المتآزر" حيث عملت هذه المؤسسات والعلماء على خدمة الجانب النظري لهذا البيان في القرن الواحد والعشرون ويمكن مشاهدة هذا من خلال الرابط التالي:

www.institut-climatechange.si



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

إن هذا البيان يعطي حقوق ويتطلب مسؤوليات اجتماعية وشخصية، إن عدد أعضاء المجتمع العالمي الإنساني "7000000000 شخص"

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

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

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

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

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



إن الاستدامة للمجتمع البشري العالمي هي عبارة عن عملية التحول من طريقة تقنية التنمية المجتمعية لتحقيق الاستدامة إلى طريقة تقنية للمستقبل المجتمعي لتحقيق الاستدامة والتأزر. إن الأمم المتحدة (UN) والوكالات الدولية وخاصة (UNE) واليونسكو (UNESCO) ترحب بالتعاون إلى هدف عام هو دعم مستقبل الجنس البشري. وهذه التنمية ستستمر إلى مناطق أخرى من العالم. حيث كانت تشايمن منطقة الإعلان الأول.

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

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

التصنيفات:

- 1- خصائص الثقافة التقليدية.
 - 2- أخلاقيات الثقافة التقليدية في المجتمعات الحديثة.
 - 3- الثقافة التقليدية والتنوع الثقافي.
 - 4- الثقافة التقليدية والحقوق الثقافية.
 - 5- الثقافة التقليدية والتعدد الثقافي.
- هناك خطط لترقية الثقافة التقليدية من خلال دراسة منظمة للثقافة التقليدية والتبادل المنظم بين الثقافة التقليدية والهيئات الإقليمية والاتصال المنتظم بين الأندية التابعة للثقافة التقليدية وبين التنمية الثقافية الصناعية التي أقيمت على أساس الثقافة التقليدية.

1- خصائص الثقافة التقليدية:



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

2- أخلاقيات الثقافة التقليدية في المجتمعات الحديثة:

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

3- الثقافة التقليدية والتنوع الثقافي:

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

4- الثقافة التقليدية والحقوق الثقافية:

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

5- الثقافة التقليدية وتعدد الثقافات:



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

6- خطط لتعزيز الثقافة التقليدية:

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

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

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

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

هذا التصريح (الأعلام) جوهري أكثر من الإنتاج المهني. أنه يعكس الوضع الحالي المحفوف بالأخطار لمجتمعنا العالمي والحاجة ماسة لمستقبل أفضل متسم بالمعرفة والتعزيز البيئي العالمي يجب إن يكون هذا الإعلان (التصريح) بداية للطريق نحو مستقبل متماسك



حقاً للجنس البشري وانسجام الحياة البشرية ضمن حقائق المحيط الحيوي لكوكب الأرض. ويجب إن يكون هذا مساهمة نحو حياة أجيالنا القادمة يجب على الأمم المتحدة والحكومات القومية إن يتسموا ويتعاونوا لتحقيق متطلبات البشرية وتعزيز مستقبلها. نحن بحاجة إلي منظور كوكبي وسيادة كوكبية وقيم كوكبية.

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

أتمني إن أري التعزيز والرقي العالمي للأفكار ومستقبلاً بشرياً قوياً ومتماسكاً من هذا الإعلان.

الأستاذ الدكتور: تيمي اكموفيك.



1.6 The Bosnia and Herzegovinian Declaration

**»Panel Svjetskih mislilaca o trajno-prirodno održivoj budućnost
čovječanstva«**

DEKLARACIJA



Zg. Medosi, Korte, Slovenija, 25. rujna 2011



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D E K L A R A C I J A »Panelsvjetskih mislilaca o trajno-prirodno održivoj budućnosti
čovječanstva«

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Autori Deklaracije za Bosnu i Hercegovinu: Prof. dr. Truly Busch i prof. dr. Sait Kačapor

Urednici: Boris Maraž, tehnička obrada i prof. dr. Dana M. Barry znanstvena obrada.

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Panela svjetskih mislilaca o trajno-prirodno održivoj budućnosti čovječanstva

Autor: Prof. dr. Timi Ećimović

Ljudi cijelog svijeta su protiv kulture nasilja i rata. Oni su za kulturu prijateljstva, solidarnosti, tolerancije i mira. (Odlukom 52/13, desetljeće 2001 – 2010 je na Generalnoj sjednici Ujedinjenih nacija jednoglasno proglašeno za "Međunarodno desetljeće za kulturu mira i nenasilja za svu djecu svijeta.“.)

15. kolovoza 2011. su: World Thinkers'Forum (Forum svjetskih mislilaca), Sveučilište Ansted, Sir prof. dr. Major Roger Haw Boon Hong, Penang, Malezija, SEG Institut za klimatske promjene, prof. dr. Timi Ecimovic, Zg. Medosi, Korte, Slovenije, prof. dr. Dana Marie Barry (SAD) i Organizacija za zaštitu prava djece, Hon. Ricaardoe Di Done, Montreal, Kanada, ambasador Dato 'Dr. Ang Siong Ban (Malezija), dr. Nixon Yap (Malezija), profesor Tang Shui Yuan, predsjednik "1. Međunarodne konferencije o zaštiti kopna i oceana" u Xiamenu, Kina, i prof. dr. Garfield Brown, Južna Afrika, predložili osnivanje platforme kako slijedi:

U okviru «Word Thinkers`Foruma» (Svjetskog foruma mislilaca) otvorena je nova platforma pod nazivom: «Panel svjetskih mislilaca o trajno-prirodno održivoj budućnosti čovječanstva» i ima akronim»WTP-SFH», kao i znak prikazan u nastavku.



Adresa je: Korte 124, SI 6310 Izola - Isola, Slovenija.

Dug je spisak ljudi dobre volje, akademika, znanstvenika, političara, radnika, uprave i službenika vlade, kao i mnogih drugih koji podržavaju ovu Deklaraciju. Među njima su članovi SEG Instituta za klimatske promjene, Ansted Sveučilišta kao i časni i ostali članovi Foruma svjetskih mislilaca, itd.

Teoretski i praktični temelji za ovu Deklaraciju mogu se naći u mnogim radovima o "Održivom razvoju" i "Održivoj-prirodnoj budućnost čovječanstva." Trilogija "Održiva-prirodna budućnost čovječanstva", Ećimović, i brojni znanstvenici, koji su sarađivali tokom prvog desetljeća 21. stoljeća može poslužiti kao teorijska podloga. Ta se može vidjeti na sljedećoj domaćoj stranici: www.institut-climatechange.si



Članovi i pristaše Deklaracije su besplatni članovi. UN, nacionalne vlade, međunarodne korporacije, međunarodni instituti, nacionalne institucije, sveučilišta i drugi, su pozvani na suradnju o radu za održivu-prirodnu budućnost čovječanstva.

Deklaracija daje prava, i traži individualnu i društvenu odgovornost članova ljudske globalne zajednice: (7 000 000 000 + pojedinaca). Cilj je doći do globalne prirodne održivosti svjetske zajednice (čovječanstva). Globalna održivost je prijelaz iz socijalnih tehnologija održivog razvoja u socijalne tehnologije održive-prirodne budućnosti.. UN i agencije, pogotovo UNEP-a i UNESCO, su dobrodošli na suradnju za zajednički cilj održive-prirodne budućnosti čovječanstva.

Naši životi pojedinaca su vrlo kratki, a njihova vrijednost i značenje nalaze se isključivo u činjenici da smo sastavni dio "ljudskog projekta". Mi moramo podržavati kontinuitet ljudske vrste, jer ono što u osnovi jesmo je činjenica da smo ljudska bića, koja su neodvojiva od kontinuiteta, koji uključuje naše potomke i buduće naraštaje. Kao ljudska bića mi smo odgovorni kako jedni za druge tako i za buduće generacije.

"Panel svjetskih mislilaca za održivu-prirodnu budućnost čovječanstva" pruža platformu za sve ljude zainteresirane za nauku, kulturu i umjetnost, kao i za aktivan rad na izgradnji mira u svijetu, da se sretnu i da zajedno djeluju i rade. Osnovni cilj ove platforme je stvaranje razine razumijevanja i tolerancije između različitih naroda svijeta i doprinos promovisanju i održavanju mira u svijetu. Upućujemo dobrodošlicu svim pojedincima i skupinama u svijetu bez obzira na rasu, spol, jezik i vjeru. Rad "Panela svjetskih mislilaca za održivu-prirodnu budućnost čovječanstva" temelji se na poštivanju ljudskih prava i temeljnih sloboda svih naroda svijeta. To se odnosi direktno na aktivnosti u UNESCO-projektu "Kultura mira"

Zadatak "Panela svjetskih mislilaca za trajnu-prirodno održivu budućnost čovječanstva" je da organizuje forum za sve vlade, ministarstva, javne urede, znanstvene i kulturne organizacije, univerzitete, nevladine institucije, institute, raznovrsne organizacije, muzeje, zaklade, sindikate, udruge, poslovne organizacije i druge subjekte. Također je namjenjen pojedincima koji se organizaciono i praktično, na naučnoj osnovi, bave naukom, kulturom i umjetnošću.

Osim radnih obaveza i aktivnosti naše svjetske organizacije za praktični, organizacijski i nadasve znanstveni rad za kulturu, mi također mora da udovoljimo vrlo značajnim, društvenim, humanističkim, te kulturno-političkim zahtjevima.

Deklaracija daje prava, i traži individualnu i društvenu odgovornost članova ljudske svjetske zajednice: (7000000000 + pojedinaca). Cilj je da se dođe do globalne trajne-prirodne održivosti svjetske zajednice čovječanstva. Globalna održivost je prijelaz iz socijalnih tehnologija održivog razvoja u socijalne tehnologije održive-prirodne budućnosti čovječanstva. UN i agencije, pogotovo UNEP-a i UNESCO, su dobrodošli na suradnju za zajednički cilj održive-prirodne budućnosti čovječanstva. Ova deklaracija će se širiti po čitavom svijetu.

Naše je mišljenje, da svi članovi svjetske zajednice čovječanstva imaju odgovornost da pomognu kad je to potrebno. Mnoga udruženja za kulturu, umjetnost, i znanstvene institucije (na lokalnoj i međunarodnoj razini) će dati potporu razvoju zajedničkih interesa.

Mi smo ubjeđeni da "Panel svjetskih mislilaca za trajno-prirodno održivu budućnost čovječanstva" ne samo doprinosi postizanju i ostvarivanju tih prava, nego svojim



multikulturalizmom igra i jednu važnu ulogu u rješavanju mnogih problema u modernom društvu.

Osnivačka grupa "Panela svjetskih mislilaca za trajno-prirodnu održivu budućnost čovječanstva" je odredila sljedeće kategorije za rad koje su od velike važnosti da bi Panel stekao neophodna priznanja na međunarodnoj razini:

1. **Karakteristike tradicionalne kulture,**
2. **Odlike tradicionalne kulture u suvremenom društvu,**
3. **Tradicionalne kulture i kulturne raznolikosti**
4. **Tradicionalne kulture i prava na kulturu**
5. **Tradicionalne kulture i multikulturalizam**
6. **Planovi za promovisanje tradicionalne kulture kroz sistematsko nastavljanje proučavanja, sistematizaciju razmjene tradicionalne kulture i regionalne suradnje, redovno održavanje foruma o tradicionalnoj kulturi i razvoj kulturne industrije koja se temelji na tradicionalnoj kulturi.**

1. Karakteristike tradicionalne kulture

Tradicionalna kultura je način i sistem života koji se praktikuje kroz generacije, uz poštovanje ekoloških vrijednosti, gdje ljudi koegzistiraju s prirodom, u kojoj je pojedinac relativno manje otuđen od drugih, i gdje je duhovna kultura važnija od materijalne kulture.

2. Odlike tradicionalne kulture u suvremenom društvu

Budući da je nastupom modernizacije i industrijalizacije naše moderno društvo suočeno sa nizom prepreka i problema, kao što je raspad ekosistema zbog bezobzirnog osvajanja prirode, teških elementarnih nepogoda, konkurencije na svjetskom tržištu, neujednačene raspodjela bogatstva, rasprostranjenosti ljudske otuđenosti, vezanosti za materijalne vrijednosti na račun duhovnih vrijednosti vrlo je teško obezbjediti humaniji život. U tom kontekstu tradicionalne kulture su od velike važnosti za rješavanje naznačenih problema modernog društva.

Navodimo samo kao primjer da konfučijeva kultura u istočnoj Aziji visoko cijeni 'sinovske odanosti "i" poštovanje " i smatra ih temeljnim vrijednostima, a koje su od velikog značaja za uklanjanje nepovjerenja i neprijateljstva među generacijama i od pomoći za oporavak i sticanje dostojanstva ljudskog bića.

3. Tradicionalne kulture i kulturne raznolikosti

Tradicionalne kulture su rezultat komunikacije i interakcije između ljudskih bića koja su se individualno prilagodila geografskim i ekološkim uvjetima i koja najbolje predstavljaju individualni identitet i jedinstvenost naroda i regija. Zbog toga se može reći da su tradicionalne kulture temelj raznolikosti svijeta i regionalnih kultura.



4. Tradicionalne kulture i prava na kulturu

Svi ljudi imaju pravo na politički, društveni, kao i na kulturni život. Oni moraju imati pravo da slobodno odluče, da li da prihvate kulturu prošlosti ili kulturu sadašnjice i kako da izgrađuju kulturu u budućnosti. U današnje vrijeme, tradicionalne kulture, kao što su one identificirane u prošlosti, ne spadaju u glavna opredjeljenja i na taj način je vrlo teško očekivati da ih ljudi cijene. Da bi ljudi zadovoljili svoje kulturne potrebe, politiku kulture treba tako organizovati da oni u svako vrijeme i na svakom mjestu imaju lak i nesmetan pristup tradicionalnoj kulturi

5. Tradicionalne kulture i multikulturalizam

Naši kontakti i interakcije s kulturama mogu nam doprinjeti da bolje razumijemo druge kulture. Stoga mi mora da bolje upoznamo različite regione i ljude koji u njima žive. Neophodno je pružati im pomoć na njegovanju tradicionalne kulture. Posebno je važno staviti veći naglasak na tradicionalne kulture i umjetnosti tako da one zadrže autohtoni etos regije.

6. Planovi za promovisanje tradicionalne kulture

Tradicionalna kultura, kao što je prikazano u prethodnim poglavljima, ima izuzetan značaj, a za njeno očuvanje i promociju su predloženi korisni planovi u nastavku ovog teksta. Preporučuje se da vlade, privatne skupine i lokalne zajednice aktivno surađuju u nastojanjima da se to ostvari.

(I) Sistematizacija razmjene tradicionalne kulture i regionalne suradnje.

Razmjena tradicionalne kulture ima veliki značaj u promovisanju multikulturalnosti. Do danas, razmjene su pravljene nesistematski i neplanski, čime ljudima nije bilo omogućeno da steknu jednostavan pristup drugim tradicionalnim kulturama. Da bi društvo bilo u mogućnosti da prakticira svoja jednaka prava na kulturu i da uživa u bilo kojoj drugoj tradicionalnoj kulturi potrebno je institucionalno osigurati više razmjena i bolju regionalnu suradnju. To je moguće samo ukoliko vlade, privatna društva i lokalne zajednice uzmu puno učešće

(II) Redovno vođenje foruma u vezi tradicionalne kulture.

Forum bi se trebao održavati redovno za povećanje razumijevanja tradicionalnih kultura za doprinos miru čovječanstva i svijeta, a za održavanje raznolikosti kultura u svijetu, tako prihvaćajući multikulturalnost i dopuštajući svim ljudima da ukažu na važnost tradicionalne kulture.

(III) Razvoj proizvodnje koja se temelji na tradicionalnoj kulturi.

Da bi tradicionalna kultura opstala i bila održiva u modernom životu njenu konkurentnost treba osigurati i usko vezati za život zajednice. Također je potrebno da se kulturne industrije, kao što su narodne umjetnosti i zanatske umjetnosti i djelatnosti razvijaju upotrebom tradicionalnih kulturnih oruđa i dobara. Kulturna industrija utječe



na savremeni život i tako tradicionalne kulture, jedinstveno uz druga savremena kulturna dobra, treba da doprinesu zadovoljavanju kulturnih potreba zajednice.

Ova Deklaracija ima dublji značaj od čisto profesionalnog sadržaja. Ona odražava sadašnje stanje ugroženosti naše svjetske zajednice i obilježava apsolutnu potrebu za boljom budućnošću globalne trajno-prirodne održivosti i znanja. Deklaracija označava početak puta prema istinski održivoj-prirodnoj budućnosti čovječanstva, kao i skladnosti čovječanstva sa životom u stvarnosti biosfere na planeti Zemlji. Ovo predstavlja naš doprinos prema životu naših potomaka. UN i nacionalne vlade moraju odmah krenuti i početi surađivati za potrebne promjene za održivu-prirodnu budućnost čovječanstva. Svijetu su potrebne planetarne perspektive, planetarno vodstvo i planetarne vrijednosti.

Sadašnje vrijeme treba biti obogaćeno aktivnim radom prema održivoj-prirodnoj budućnosti čovječanstva. Također nam je potrebno sposobno, mudro vodstvo svjetske ljudske zajednice uz preduvjet individualne i kolektivne društvene odgovornosti. Moramo podržavati tačne znanstvene spoznaje prirodnih i humanističkih znanosti i njegovati i podstakati poštovanje, mir, moralnost i mudrost.

Želimo vidjeti globalno promovisanje ideja iz ove Deklaracije i održivu-prirodnu budućnost čovječanstva.

Prof. dr. Timi Ećimović



1.7 The Croatian Declaration

**»Panel Svjetskih mislilaca o trajno-prirodno održivoj budućnost
čovječanstva«**

DEKLARACIJA



Zg. Medosi, Korte, Slovenija, 20. 01. 2012



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D E K L A R A C I J A »Panelsvjetskih mislilaca o trajno-prirodno održivoj budućnosti čovječanstva« Digitalni prikaz na www.institut-climatechange.si

Autori: Prof dr. Dr. h. c. Timi Ećimović, Sir prof. dr. Roger B. Haw, prof. dr. Dana M. Barry, dr. Renate Lavicka, Njegova Svetost Vishwaguru Mahamandaleshwar Paramhans Svami Mahešvarananda, Hon. Ricaardoe Di Done, ambasador Dato 'Dr. Ang Ban Siong, dr. Nixon Yap, prof Tang Shui Yuan, prof. dr. Glen T. Martin, prof emeritus ddr. Matjaž Mulej, prof. dr. Alexander Chumakov, prof. dr. Garfield Brown, ...

Autori za deklaraciju u hrvatskom jeziku: The System Yoga in Daily Life - Croatia, Prof. dr. Timi Ecimovic i prof. dr. Truly Busch

Urednici: Boris Maraž, tehnička obrada i prof. dr. Dana M. Barry znanstvena obrada.

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Život pojedinaca je vrlo kratak, a njihova vrijednost i značenje proizlaze isključivo iz činjenice da su sastavni dio "ljudskog projekta". Mi moramo podržavati kontinuitet ljudske vrste, jer ono što u osnovi jesmo, je činjenica, da smo ljudska bića, koja su neodvojiva od kontinuiteta, koji uključuje naše potomke i buduće naraštaje. Kao ljudska bića mi smo odgovorni kako jedni za druge tako i za buduće generacije.

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Osim rada i promicanja aktivnosti naše organizacije širom svijeta ka praktičnom, organizacijskom i iznad svega znanstveni rad za kulturu, mi također moramo zadovoljiti vrlo važne, društvene, humanističke, te kulturno-političke zahtjeve. Mnogi od nas su naučili i stasali da budu novi članovi »Panela svjetskih mislilaca za trajnu-prirodno održivu budućnost čovječanstva«.

Deklaracija daje prava, ali i traži individualnu i društvenu odgovornost članova ljudske svjetske zajednice: (7 000 000 000 + ljudi). Cilj je postizanje globalne trajne-prirodne održivosti svjetske zajednice čovječanstva. Globalna održivost predstavlja prijelaz iz socijalnih tehnologija održivog razvoja u socijalne tehnologije održive i prirodne budućnosti čovječanstva. UN i agencije, pogotovo UNEP i UNESCO, su pozvani na suradnju u postizanju zajedničkog cilja održive-prirodne budućnosti čovječanstva. Ova deklaracija će se širiti po čitavom svijetu.

Mislimo da svi članovi svjetske zajednice čovječanstva imaju dužnost pomagati kad je to potrebno. Mnoga kulturna i umjetnička udruženja kao i znanstvene institucije (na lokalnoj i međunarodnoj razini) će dati potporu razvoju zajedničkih interesa.



Vjerujemo da "Panel svjetskih mislilaca za trajno-prirodno održivu budućnost čovječanstva" ne samo doprinosi postizanju i ostvarivanju tih prava, nego svojim multikulturalizmom igra i jednu važnu ulogu u rješavanju mnogih problema u modernom društvu.

Osnivačka grupa "Panela svjetskih mislilaca za trajno-prirodnu održivu budućnost čovječanstva" je postavila sljedeće kategorije koje su od velike važnosti u procesu priznavanja Panela na međunarodnoj razini:

1. Karakteristike tradicijske kulture

Tradicijska kultura je način i sistem života koji se provodi kroz generacije, uz poštovanje ekoloških vrijednosti, suživota ljudi s prirodom, u kojoj je pojedinac relativno manje otuđen od drugih, i gdje je duhovna kultura važnija od materijalne kulture.

2. Odlike tradicijske kulture u suvremenom društvu

Budući da je nastupom modernizacije i industrijalizacije naše moderno društvo suočeno sa nizom prepreka i problema, kao što je raspad ekosistema zbog bezobzirnog osvajanja prirode, teških elementarnih nepogoda, konkurencije na svjetskom tržištu, neravnomjerna raspodjela bogatstva, rasprostranjenosti ljudske otuđenosti, vezanosti za materijalne vrijednosti na račun duhovnih vrijednosti, vrlo je teško obezbjediti humaniji život. U tom kontekstu tradicijske kulture su od velike važnosti za rješavanje naznačenih problema modernog društva.

Kao primjer navodimo da konfučijevska kultura u istočnoj Aziji visoko cijeni »sinovske odanosti« i »poštovanje« i smatra ih temeljnim vrijednostima, od velikog značaja za uklanjanje nepovjerenja i neprijateljstva među generacijama i pomoći u oporavku dostojanstva ljudskog bića.

3. Tradicijska kulture i kulturne raznolikosti

Tradicijska kulture predstavlja rezultat komunikacije i interakcije između ljudskih bića, koja su se individualno prilagodila geografskim i ekološkim uvjetima i koja najbolje predstavljaju individualni identitet i jedinstvenost naroda i regija. Zbog toga se može reći da tradicijska kultura predstavlja temelj raznolikosti između svjetske i regionalnih kultura.

4. Tradicijske kulture i prava na kulturu

Svi ljudi imaju pravo na politički, društveni, kao i na kulturni život. Oni moraju imati pravo slobodnog odlučivanja, da li da prihvate kulturu prošlosti ili sadašnjosti. U današnje vrijeme, tradicijske kulture, kao što su one identificirane u prošlosti, ne spadaju u glavna opredjeljenja i na taj način je vrlo teško očekivati da ih ljudi cijene. Da bi ljudi zadovoljili svoje kulturne potrebe, politiku kulture treba tako organizovati da oni u svako vrijeme i na svakom mjestu imaju lak i nesmetan pristup tradicijskoj kulturi



5. Tradicijske kulture i multikulturalizam

Naši kontakti i interakcije s kulturama mogu nam doprinjeti mašem boljem razumijevanju drugih kultura. Stoga moramo bolje upoznati različita područja i ljude koji u njima žive. Neophodno je pružati im pomoć u njegovanju tradicijske kulture. Posebno je važno staviti veći naglasak na tradicijske kulture i umjetnosti kako bi zadržale autohtoni etos regije.

6. Planovi za promicanje tradicijske kulture

Tradicijska kultura, kao što je prikazano u prethodnim poglavljima, ima izuzetan značaj, a za njeno očuvanje i unapređenje su u nastavku ovog teksta predloženi neki planovi. Preporučuje se da vlade, privatne skupine i lokalne zajednice aktivno surađuju u njihovim ostvarenjima.

(I) Sistematizacija razmjene tradicijske kulture i regionalne suradnje.

Razmjena tradicijske kulture ima veliki značaj u promoviranju multikulturalnosti. Do danas, su se razmjene odvijale nesistematski i neplanski, čime je onemogućen jednostavan pristup drugim tradicijskim kulturama. Da bi društvo bilo u mogućnosti primjenjivati jednaka prava na kulturu i da bi moglo uživati u bilo kojoj drugoj tradicijskoj kulturi, potrebno je institucionalno osigurati više razmjena i bolju regionalnu suradnju. To je moguće samo ukoliko vlade, privatna društva i lokalne zajednice provode aktivnu suradnju.

(II) Redovno vođenje tradicijsko-kulturnog foruma.

Forum bi se trebao održavati redovno kako bi se postiglo povećanje razumjevanja tradicionalnih kultura kao doprinosa miru čovječanstva i svijeta, a za održavanje raznolikosti kultura u svijetu, tako prihvaćajući multikulturalnost i dopuštajući svim ljudima da ukažu na važnost tradicijske kulture.

(III) Razvoj proizvodnje koja se temelji na tradicijskoj kulturi.

Da bi tradicijska kultura opstala i bila održiva u modernom životu njenu konkurentnost treba osigurati i usko vezati za život zajednice. Također je potrebno da se kulturne industrije, kao što su narodna umjetnost i zanatska umjetnost i djelatnosti razvijaju upotrebom tradicionalnih kulturnih oruđa i dobara. Kulturna industrija utječe na savremeni život i tako tradicijska kultura, jedinstveno odvojena od savremenih kulturnih dobara, treba doprinijeti zadovoljavanju kulturnih potreba zajednice.

Ova Deklaracija ima dublji značaj od njenog čisto profesionalnog sadržaja. Ona odražava sadašnje stanje ugroženosti naše svjetske zajednice i apsolutnu potrebu za boljom budućnošću globalne trajno-prirodne održivosti i znanja. Deklaracija treba biti početak puta prema istinski održivoj-prirodnoj budućnosti čovječanstva, kao i usklađenosti života čovječanstva s životom u biosferi planete Zemlje. Ovo bi trebao biti naš doprinos životu naših potomaka. UN i nacionalne vlade moraju odmah krenuti i početi surađivati na provođenju potrebnih promjena usmjerenih ka održivoj-prirodnoj budućnosti čovječanstva. Svijetu su potrebne planetarne perspektive, planetarno vodstvo i planetarne vrijednosti.



Sadašnje vrijeme bi trebalo biti obogaćeno aktivnim radom prema održivoj-prirodnoj budućnosti čovječanstva. Također nam je potrebno sposobno, mudro vodstvo svjetske ljudske zajednice uz preduvjet individualne i kolektivne društvene odgovornosti. Moramo podržavati tačne znanstvene spoznaje prirodnih i humanističkih znanosti i promicati poštovanje, mir, moralnost i mudrost.

Želimo vidjeti globalno promicanje ideja iz ove Deklaracije i održivu-prirodnu budućnost čovječanstva.

Prof. dr. Timi Ećimović



1.8 The Czech Declaration

„Panel světových myslitelů za udržitelnou budoucnost lidstva“

PROHLÁŠENÍ



THE WORLD THINKERS' PANEL ON THE
SUSTAINABLE FUTURE OF HUMANKIND

Zg. Medosi, Korte, Slovinsko, 30. září 2011



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Prohlášení „Panel světových myslitelů za udržitelnou budoucnost lidstva“ Digitální prezentaci najdete na www.institut-climatechange.si

Autoři: Prof. Dr. Dr. h. c. Timi Ećimović, Sir. Prof. Dr. Roger B. Haw, Prof. Dr. Dana M. Barry, Dr. Renate Lavicka, Jeho Svatost višvaguru mahámandaléšwar paramhans svámí Mahéšvaránanda, Hon. Ricaardoe Di Done, velvyslanec Dato' Dr. Ang Ban Siong, Dr. Nixon Yap, Prof. Tang Shui Yuan, Prof. Dr. Glen T. Martin, Prof. Emeritus DDr. Matjaz Mulej, Prof. Dr. Alexander Chumakov, Prof. Dr. Garfield Brown,

Ko-autori: The System Yoga in Daily Life – Czech.

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Prohlášení o udržitelné budoucnosti globální lidské společnosti 2011 CIP originalne anglicke prohlaseni.

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1. Ecimovic, Timi

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PROHLÁŠENÍ

„Panelu světových myslitelů za udržitelnou budoucnost lidstva“

Lidé na celém světě jsou proti civilizaci, kde vládne násilí a válka. Jsou pro civilizaci přátelství, solidarity, tolerance a míru. (Rozhodnutím č. 52/13 prohlásila Valná hromada OSN desetiletí 2001—2010 jednohlasně „mezinárodní dekádou civilizace míru a nenásilí pro všechny děti světa“.)

Autor: Prof. Dr. Timi Ecimovic

Fórum světových myslitelů z univerzity Ansted, Sir Prof. Dr. Major Roger Haw Boon Hong, Penang, Malajsie, SEM - Ústav pro změnu klimatu, Prof. Dr. Timi Ecimovic, Zg. Medosi, Korte, Slovinsko, Prof. Dr. Dana Marie Barry (USA) a Organizace na ochranu dětských práv, Hon. Ricaardoe Di Done, Montreal, Kanada, velvyslanec Dato' Dr. Ang Ban Siong (Malajsie), Dr. Nixon Yap (Malajsie), profesor Tang Shui Yuan, předseda „1. mezinárodní konference na ochranu země a oceánů“ v Xiamen, Čína, a Dr. Garfield Brown, Jižní Afrika, navrhlo dne 15. srpna 2011 založení panelu tímto způsobem:

V rámci Fóra světových myslitelů vznikl otevřený a nově fungující panel s názvem: „Panel světových myslitelů za udržitelnou budoucnost lidstva.“ K zestručnění se používá tato zkratka: „WTP-SFM“, která má níže uvedené označení.



Adresa pro tento panel je Korte 124, SI 6310 Izola – Isola, Slovinsko.

Seznam lidí podporujících toto prohlášení je dlouhý: lidé dobré vůle, akademičtí a vědečtí pracovníci, politici, pracující, úřední a vládní činitelé a řada dalších. Jsou mezi nimi také členové SEM - Ústavu pro změnu klimatu, pracovníci z Univerzity Ansted a čestní i další členové Fóra světových myslitelů atd.

Teoretické i praktické podklady, z nichž vychází toto prohlášení, lze najít v řadě děl týkajících se „udržitelného rozvoje“ a „udržitelné budoucnosti lidstva“. Jako zdroj teoretických informací bylo možno využít Ecimovicovu trilogii „Udržitelná budoucnost lidstva“ a mnoho dalších vědeckých děl, která vznikla v prvním desetiletí 21. století. Lze je najít pod tímto odkazem: www.institut-climatechange.si



Členové a stoupenci tohoto prohlášení nehradí za toto členství žádné poplatky. Ke spolupráci na udržitelném rozvoji lidstva je vyzvána OSN, vlády jednotlivých států, mezinárodní korporace, mezinárodní i vnitrostátní instituce, vzdělávací instituce a další subjekty.

Prohlášení uděluje pravomoci a požaduje od příslušníků celé lidské společnosti, aby projevili osobní sociální odpovědnost: (přes 7 000 000 000 osob). Cílem je dosáhnout globální udržitelnost celé lidské společnosti. Globální udržitelnost je přechod od sociálního způsobu udržitelného rozvoje k sociálnímu způsobu udržitelné budoucnosti. OSN a její organizace, zvláště UNEP a UNESCO, vyzýváme ke spolupráci na společném cíli zachovat budoucnost lidstva.

Naše osobní životy jsou velmi krátké a jejich hodnotu a smysl vidíme převážně v tom, že jsme nedílnými součástmi „lidského projektu“. Musíme podporovat pokračování lidské rasy, protože jsme ve své podstatě lidské bytosti, které nelze oddělit od kontinuity, která se týká našich potomků a budoucích generací. Jakožto lidské bytosti neseme odpovědnost sami za sebe, jeden za druhého a za budoucí generace.

„Panel světových myslitelů za udržitelnou budoucnost lidstva“ nabízí lidem (kteří se zajímají o umění, vědecké a kulturní aktivity a projekty mírových misí) platformu, kde se mohou setkat a společně pracovat. Hlavním cílem uvedené platformy je vytvořit základ pro pochopení a toleranci mezi různými lidmi světa a přispět k podporování a zajišťování světového míru. Vyzýváme všechny jednotlivce i skupiny z celého světa, bez ohledu na rasu, pohlaví, jazyk a náboženství. Práce „Panelu světových myslitelů za udržitelnou budoucnost lidstva“ je založena na respektování lidských práv a základních svobod všech lidí světa. Přímou navazuje na aktivní účast v projektu UNESCO s názvem "Kultura míru".

Úkolem „Panelu světových myslitelů za udržitelnou budoucnost lidstva“ je umožnit fórum pro veškeré nevládní instituce, ministerstva, úřady, vědecké i kulturní organizace a ústavy, různé další organizace, muzea, univerzity, nadace, svazy, asociace, obchodní organizace a další subjekty. Je určen také pro jednotlivce, kteří jsou po praktické, organizační a odborné stránce zapojeni do propagování kulturních aktivit, lidového umění, kulturního dědictví a vědecké činnosti.

Kromě pracovního řádu a aktivit naší celosvětové organizace pro praktickou, organizační a především vědeckou práci v kultuře musíme rovněž dodržovat velice důležitý sociální, humanistický a kulturně-politický řád. Mnozí z nás se učí a rozvíjejí od chvíle, kdy se stali novými členy **„Panelu světových myslitelů za udržitelnou budoucnost lidstva“**.

Prohlášení uděluje pravomoci a požaduje od příslušníků celé lidské společnosti, aby projevili osobní sociální odpovědnost: přes 7 miliard osob. Cílem je dosáhnout globální udržitelnosti celé lidské společnosti. Globální udržitelnost je přechod od sociálního způsobu udržitelného rozvoje k sociálnímu způsobu udržitelné budoucnosti. OSN a její organizace, zvláště UNEP a UNESCO, vyzýváme ke spolupráci na společném cíli zachovat budoucnost lidstva. Toto prohlášení bude předáno do dalších částí světa.

Domníváme se, že všichni příslušníci globální lidské společnosti jsou povinni pomoci, když je to zapotřebí. Řada nadací pro udělování grantů provozovaných kulturními, uměleckými a vědeckými institucemi (místních i mezinárodních úrovní) podpoří práce na společných zájmech.



Jsme přesvědčeni, že „Panel světových myslitelů za udržitelnou budoucnost lidstva“ přispěje nejen k dosažení a prosazení těchto práv, ale že tato multikulturalita je důležitým faktorem při řešení některých problémů dnešní společnosti.

Zakládající skupina „Panelu světových myslitelů za udržitelnou budoucnost lidstva“ stanovila pro tento panel následující kategorie. Tyto kategorie (uvedené níže podrobněji) jsou důležité, aby panel dosáhl uznání na mezinárodní úrovni.

Kategorie

1. Charakteristické rysy tradiční kultury
2. Hodnoty tradiční kultury v moderní společnosti
3. Tradiční kultura a kulturní diverzita
4. Tradiční kultura a práva na kulturu
5. Tradiční kultura a multikulturalita
6. Plány podpory tradiční kultury soustavným trvalým studiem tradiční kultury, systematickou organizací výměny tradiční kultury a regionální spolupráce, pravidelným pořádáním fóra zaměřeného na kulturu a rozvojem kulturního průmyslu na základě tradiční kultury.

1. Charakteristické rysy tradiční kultury

Tradiční kultura je způsob a systém života, který lidé vedou po celé generace, a představuje ekologickou kulturu, kdy lidé žijí v souladu s přírodou, kde si lidé nejsou vzájemně tolik odcizení a kde duchovní kultura převládá nad materiálním způsobem života.

2. Hodnoty tradiční kultury v moderní společnosti

Po nástupu modernizace a industrializace se současná společnost potýká s řadou překážek a problémů, kvůli nimž je obtížné žít skutečný lidský život. Jedná se např. o zhroucení ekosystémů nevybíravými zásahy a plenění přírody, závažné přírodní katastrofy, dravá hospodářská soutěž na světových trzích, nerovnoměrné rozdělení bohatství, obecně rozšířené vzájemné odcizení lidí, připoutanost k materiálním hodnotám na úkor duchovních hodnot. V této souvislosti lze tradiční kulturu skvěle využít pro řešení těchto problémů moderní společnosti. Zvláště konfuciánské kultury ve východní Asii si velmi považují „poslušnost dětí k rodičům“ a „úctu“, což jsou základní hodnoty, které mají svou cenu a zásluhy na odstranění nedůvěry a nepřátelství mezi generacemi a které pomáhají navrátit lidským bytostem ztracenou důstojnost.

3. Tradiční kultura a kulturní diverzita



Tradiční kultura je výsledkem komunikace a chování mezi lidmi, kteří se samostatně přizpůsobili zeměpisnému a ekologickému prostředí, a nejlépe vystihuje individuální charakter a jedinečnost národů a regionů. Lze tudíž konstatovat, že tradiční kultura je základem diverzity neboli rozmanitosti světa regionálních kultur.

4. Tradiční kultura a práva na kulturu

Príslušníci národa mají právo vést politický a společenský život, a také kulturní život. Měli by mít právo na prosazení svobody k přijetí minulé a také současné kultury. V současnosti nenáleží tradiční kultura, která je spojována s minulostí, k hlavnímu proudu životního stylu, tudíž je těžké, aby ji lidé ocenili. Aby bylo možno vyhovět jejich kulturním potřebám, je nutno vytvořit kulturní strategie a zavést je do praxe, aby umožnily přístup k tradiční kultuře kdekoli a kdykoli bude třeba.

5. Tradiční kultura a multikulturalita

Naše kontakty a interakce s kulturami nám pomohou lépe pochopit jiné kultury. Dosáhneme tak lepšího pochopení různých regionů a jejich obyvatel a budeme jim moci dále pomáhat v dosažení úrovně založené především na tradiční kultuře. Větší důraz na tradiční kulturu a umění je zvláště nutný proto, aby se uchovala původní osobitost regionu.

6. Plány podpory tradiční kultury

Pro zachování a podporu tradiční kultury, která je nezbytně důležitá pro výše zmíněné cíle, jsou navrženy níže uvedené plány. Doporučuje se, aby vlády, soukromé skupiny a společnosti vyvinuly společné angažované úsilí při jejich realizaci.

(I) Systematická organizace výměny tradiční kultury a regionální spolupráce

Výměna tradiční kultury má svou hodnotu při rozvíjení multikulturality. Dosud se výměny prováděly nesystematicky a náhodně, což pravděpodobně lidem příliš neusnadnilo přístup k jiným tradičním kulturám. Aby mohla společnost prosadit svá rovná práva na kulturu a těšit se z jakékoli další tradiční kultury, je nutno, aby instituce zajišťovaly více výměn a rozvíjely regionální spolupráci. Na tuto činnost by se měly zaměřit vlády, soukromé skupiny a společnosti.

(II) Pravidelná organizace tradičního fóra zaměřeného na kulturu

Toto fórum by se mělo konat pravidelně za účelem zvýšení pochopení tradičních kultur v oblastech, pro přispění k míru mezi lidmi a na celé planetě a k zachování různorodosti kultur všude ve světě, což znamená přijmout multikulturalitu a umožnit, aby národy i společnosti věnovaly tradiční kultuře patřičnou pozornost.



(III) Rozvoj kulturního průmyslu na základě tradiční kultury

Aby byla tradiční kultura udržitelná a životaschopná v moderním životě, je nutno zajistit její výhodnou konkurenceschopnost a těsněji ji zařadit do života společnosti. Rovněž je nezbytné, aby se rozvíjel kulturní průmysl, tj. lidové umění a řemeslo, s tradičním kulturním bohatstvím. Kulturní průmysl ovlivňuje moderní způsob života a proto by tradiční kultura, jedinečně oddělená od jiných moderních kulturních hodnot, měla přispívat k uspokojení kulturních potřeb společnosti.

Toto prohlášení je spíše základní než pouze odborné pojednání. Vyjadřuje současný stav ohrožení naší globální lidské společnosti a absolutní potřebu lepšího zítřku, zajištěného globální udržitelností životního prostředí a znalostmi. Prohlášení by mělo být počátkem cesty ke skutečně udržitelné budoucnosti lidského druhu a k harmonii mezi lidmi žijícími v realitě biosféry planety Země. Tím bychom měli přispět k životům našich potomků. OSN a vnitrostátní vlády se musí odpoutat od současnosti a spolupracovat na zajištění nutných změn k zachování budoucnosti lidstva. Potřebujeme planetární perspektivy, planetární vedení a planetární hodnoty.

Naše současné období by mělo být obohaceno aktivní prací k zajištění udržitelné budoucnosti. Potřebujeme také schopné, globální vedení lidského společenství, za předpokladu individuální i kolektivní sociální odpovědnosti. Musíme podporovat exaktní vědecké znalosti přírodních a humanitních věd a rovněž prosazovat úctu, mír, mravnost a moudrost.

Přeji si, abych byl svědkem globální podpory myšlenek tohoto prohlášení a udržitelné budoucnosti lidstva.

Prof. Dr. Timi Ecimovic



1.9 The English Declaration Canadian and South African

There was no words difference between those two declarations.

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

DECLARATION



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



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

Digital presentation at www.institut-climatechange.si

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DECLARATION

Of

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

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

By: Prof. Dr. Timi Ecimovic

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

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



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

A long list of people of good will, academicians, scientists, politicians, workers, administration and government officials, and many others are supporting this Declaration. Among them are members of the SEM Institute for Climate Change, the Ansted University family, and honorable and other members of the World Thinkers’ Forum, etc.

The theoretic and practical background for this Declaration can be found in many works about “Sustainable Development” and “Sustainable Future of Humankind.” The trilogy, “Sustainable Future of Humankind,” Ecimovic, and many more scientists’ work during the



first decade of the 21st century could serve as theoretical background. It can be seen at the following link. www.institut-climatechange.si

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

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

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

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

The task of “The World Thinkers’ Panel on the Sustainable Future of Humankind” is a forum for all non-governmental institutions, ministries, public offices, scientific and cultural organizations as well as institutes, diverse organizations, museums, universities, foundations, unions, associations, business organizations and other establishments. It is also for individuals who are practically, organizationally and scientifically engaged in promoting cultural activities, folk art, culture heritage and scientific activities.

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

The Declaration is giving rights, and is asking for individual social responsibility of members of the human global community: 7 billion individuals. The goal is to reach global sustainability of the human global community. The global sustainability is a transition from sustainable development societal technique to the sustainable future societal technique.



The UN and agencies, especially the UNEP and UNESCO, are welcome to co-operate for the common goal of sustaining the future of humankind. This declaration will go on to other parts of the world.

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

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

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

Categories

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

1. Characteristics of traditional culture

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

2. Virtues of traditional culture in a modern society

Since the advent of modernization and industrialization, our modern society has faced a number of obstacles and problems such as the breakdown of ecosystems due to the indiscriminate conquests of nature, severe natural disasters, cut throat competition in the world markets, unbalanced distribution of wealth, widespread human alienation, attachment to material values at the expense of spiritual values, making it so difficult to lead a humane life.



In this context, the traditional culture is of great use for solving such problems in a modern society. In particular, the Confucian cultures in East Asia think highly of ‘filial piety’ and ‘respect’ that are core values, and which are of great worth and merit to remove distrust and enmity between generations and help recover the dignity in human beings.

3. Traditional culture and cultural diversity

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

4. Traditional culture and rights to culture

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

5. Traditional culture and multiculturalism

Our contacts and interactions with cultures can make us have a better understanding of other cultures. Therefore, we get to have a better understanding of the different regions and its peoples, further aiding in attaining made and preferentially based on traditional culture. More emphasis on traditional culture and arts is especially needed so that it retains the indigenous ethos of a region.

6. Plans for the promotion of traditional culture

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

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

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

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



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

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

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

This Declaration is more fundamental than a mere professional production. It reflects the present endangered status of our global community of humankind, and the absolute need for a better tomorrow characterized by global environmental sustainability and knowledge. The Declaration should be the beginning of the road toward a truly sustainable future of humankind, and harmony of humankind living within the biosphere realities of the planet Earth. This should be our contribution toward the lives of our descendants. The UN and national governments have to transcend from the present, and co-operate for needed changes to sustain the future of humankind. We need a planetary perspective, planetary leadership, and planetary values.

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

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

Prof. Dr. Timi Ecimovic



1.10 The French Declaration

«La commission des penseurs du monde sur l'avenir durable de l'humanité»

D É C L A R A T I O N



Zg. Medosi, Korte, Slovenie, 20 December 2011



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La Déclaration

«La commission des penseurs du monde sur l'avenir durable de l'humanité ».

Présentation Digitale au www.institut-climatechange.si

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

Editeurs: technique: Boris Maraž, B. Org. Sc, et scientifique : Prof. Dr. Dana M. Barry.

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DÉCLARATION

De

«La commission des penseurs du monde sur l'avenir durable de l'humanité»

Les gens à travers le monde sont contre la culture de la violence et de la guerre. Ils préconisent une culture de l'amitié, de la solidarité, de la tolérance et de la paix. (Par une décision du 52/13, la décennie 2001-2010 a été proclamée à l'unanimité "Décennie internationale pour une Culture de Paix et de la non-violence à tous les enfants du monde» par l'Assemblée générale des Nations Unies.)

Par: Prof. Dr. Timi Ecimovic

Le 15 août 2011, lors du Forum des penseurs du monde, à Ansted University, le professeur Sir major Roger Haw Boon Hong, Penang, Malaisie, SEM Institute for Climate Change, Dr. Timi Ecimovic, Zg. Medosi, Korte, la Slovénie, Dr. Dana Marie Barry (Etats-Unis) et l'Organisation pour la Sauvegarde des Droits des Enfants, l'hon. Ricaardoe Di Done, Montréal, Canada, l'ambassadeur Dato 'Dr Ang Ban Siong (Chine), le Dr Nixon Yap (Malaisie), le professeur Tang Shui Yuan, président de la "1ère Conférence internationale sur Protéger la Terre et l'Océan" à Xiamen, Chine, et le Dr Garfield Brown, l'Afrique du Sud, ont proposé la création du panel de la manière suivante:

Au sein du Forum des penseurs du monde, s'est formé un nouveau groupe de travail nommé: «La commission des penseurs du monde sur l'avenir durable de l'humanité », représenté par le sigle suivant" WTP-SFM "et le logo affiché ci-dessous.



L'adresse pour joindre le WTP-SFM est: 124 Korte, SI 6310 Izola – Isola, Slovenie.

Une longue liste de personnes de bonne volonté, d'académiciens, de scientifiques, de politiciens, de travailleurs, de responsables d'administrations et de Gouvernement, et bien d'autres, soutiennent cette Déclaration.



Parmi eux, il y a des membres de l'Institut SEM pour les changements climatiques, the Ansted University, la famille de l'université d'Ansted (Ansted University), et d'autres membres honorables du Forum des penseurs du monde, etc.

Le fond théorique et pratique de cette présente Déclaration peut être trouvé dans de nombreux travaux sur le «développement durable» et «l'avenir durable de l'humanité». La trilogie, «L'avenir durable de l'humanité», le Dr Timi Ecimovic, et le travail de beaucoup d'autres scientifiques pendant la première décennie du 21^e siècle pourraient servir de base théorique. Ces documents peuvent être vus en consultant le site Web suivant: www.institut-climatechange.si.

Les membres et partisans de la Déclaration ne payent aucun frais. L'ONU, les gouvernements nationaux, les sociétés internationales, les institutions internationales, les institutions nationales, les institutions éducatives et autres, sont invitées à coopérer sur les solutions pour l'avenir durable de l'humanité.

La Déclaration accorde des droits, et demande la responsabilité sociale individuelle des membres de la communauté humaine mondiale (+ de 7 milliards d'individus). L'objectif est d'atteindre la durabilité de la communauté humaine mondiale. La durabilité mondiale est une transition du développement durable technique de la société à la durabilité technique future de la société. L'ONU et les organismes, en particulier le PNUE et l'UNESCO, sont invités à coopérer pour l'objectif commun de soutenir l'avenir de l'humanité. Cette déclaration sera diffusée dans d'autres parties du monde.

Nos vies individuelles sont très courtes, et leur valeur et signification prennent naissance dans le fait que nous sommes partie intégrante du "projet humain". Nous devons soutenir le continuum de l'humanité parce que nous sommes fondamentalement des êtres humains, inséparables du continuum, un continuum qui inclut nos descendants et les générations futures. En tant qu'êtres humains, nous sommes responsables les uns des autres et pour les générations futures.

«La commission des penseurs du monde sur l'avenir durable de l'humanité» fournit une plateforme pour les personnes (qui s'intéressent aux arts, aux activités scientifiques et culturelles et aux projets de mission de paix) de se rencontrer et de travailler ensemble. L'objectif principal de cette plate-forme est de créer un niveau de compréhension et de tolérance entre les différentes personnes du monde et de contribuer à la promotion et au maintien de la paix mondiale. Nous accueillons tous les individus et groupes du monde, sans distinction de race, de sexe, de langue et de religion. Le travail de «La commission des penseurs du monde sur l'avenir durable de l'humanité» est basé sur le respect des droits humains et libertés fondamentales de tous les peuples du monde. Cela relève de la participation active de l'UNESCO au projet "Culture de Paix".

La tâche de «La commission des penseurs du monde sur l'avenir durable de l'humanité» est de créer un forum pour toutes institutions non gouvernementales, ministères, bureaux publics, organisations scientifiques et culturelles ainsi que des instituts, des organisations diverses, musées, universités, fondations, syndicats, les associations, les sociétés commerciales et autres établissements. Il est également disponible pour les personnes engagées pratiquement organisationnellement et scientifiquement dans la promotion des activités culturelles, l'art populaire, le patrimoine de la culture et des activités scientifiques.



Outre l'état de fonctionnement et les activités de notre organisation à travers le monde pour des travaux pratiques, organisationnels, et surtout à culture scientifique, nous devons aussi répondre à un ordre très important au niveau social, humanitaire et politico-culturel. Beaucoup d'entre nous ont appris et grandi après l'adhésion en tant que membre à la **«La commission des penseurs du monde sur l'avenir durable de l'humanité»**.

Nous pensons que tous les membres de la communauté mondiale ont la responsabilité d'aider lorsque cela est nécessaire. Beaucoup de fondations de la culture, des arts et des institutions scientifiques (de niveaux locaux et internationaux) vont apporter leur soutien au développement des intérêts communs.

Nous croyons que «La commission des penseurs du monde sur l'avenir durable de l'humanité» ne contribue pas seulement à la réalisation et à l'exercice de ces droits, mais que le multiculturalisme joue un rôle dans la résolution de certains problèmes de la société moderne.

Le groupe fondateur de «La commission des penseurs du monde sur l'avenir durable de l'humanité» a établi différentes catégories. Ces catégories (énumérées et décrites ci-dessous) sont importantes pour que la Commission soit reconnue au niveau international.

Catégories

1. Caractéristiques de culture traditionnelle
2. Les vertues de la culture traditionnelle dans la société moderne
3. La culture traditionnelle et la diversité culturelle
4. La culture traditionnelle et les droits à la culture
5. La culture traditionnelle et le multiculturalisme
6. Les plans visant à promouvoir la culture traditionnelle à travers l'étude continue et systématique de la culture traditionnelle, la systématisation de l'échange de culture traditionnelle et la coopération régionale, la conduite régulière d'un forum lié à la culture traditionnelle et le développement d'une industrie culturelle fondée sur la culture traditionnelle.

1. Caractéristiques de la culture traditionnelle

La culture traditionnelle est un système et mode de vie pratiqué par le peuple depuis des générations, et dispose d'une culture respectueuse de l'environnement où les humains cohabitent avec la nature, où un individu est relativement moins aliéné aux autres, et lorsque la culture spirituelle est plus importante que matérielle.

2. Les vertues de la culture traditionnelle dans la société moderne

Depuis l'avènement de la modernisation et de l'industrialisation, notre société moderne a fait face à un certain nombre d'obstacles et de problèmes comme l'effondrement des écosystèmes à cause des conquêtes aveugles dans la nature, aux graves catastrophes naturelles, à une concurrence acharnée sur les marchés mondiaux, à la répartition inégale des richesses, à



l'aliénation humaine générale, à l'attachement aux valeurs matérielles au détriment des valeurs spirituelles, ce qui rend si difficile de mener une vie humaine. Dans ce contexte, la culture traditionnelle est d'une grande utilité pour résoudre de tels problèmes dans une société moderne. En particulier, les cultures confucéennes en Asie, qui mettent en valeur la «piété filiale» et le «respect», sont des valeurs fondamentales d'une grande valeur et qui ont le mérite d'enlever la méfiance et l'inimitié entre les générations et qui les aident à récupérer la dignité des êtres humains.

3. La culture traditionnelle et la diversité culturelle

La culture traditionnelle est le résultat de la communication et des interactions entre les êtres humains qui se sont eux-mêmes individuellement adaptés à des environnements géographiques et écologiques, en représentant le meilleur de l'identité individuelle et l'unicité des nations et des régions. On peut donc dire que la culture traditionnelle sous-tend la diversité des cultures du monde et régionales.

4. La culture traditionnelle et les droits à la culture

Les constituants d'une nation sont sujets à une vie politique et sociale, ainsi que culturelle. Ils devraient avoir le droit d'exercer la liberté d'accepter le passé ainsi que la culture actuelle. Dans les temps actuels, la culture traditionnelle comme identifié avec le passé n'appartient pas à l'intégration, par conséquent, il est difficile pour les gens de l'apprécier. Afin de satisfaire leurs besoins culturels, les politiques culturelles devraient être fixées et pratiquées afin qu'ils puissent avoir accès à la culture traditionnelle n'importe où et n'importe quand.

5. La culture traditionnelle et le multiculturalisme

Nos contacts et interactions avec les différentes cultures peuvent nous faire avoir une meilleure compréhension des autres cultures. Nous avons donc commencé à avoir une meilleure compréhension des différentes régions et de leurs populations, contribuer aux réalisations faites, de préférence, fondées sur la culture traditionnelle. Nous avons mis l'accent sur la culture traditionnelle et les arts, particulièrement nécessaires afin de garder l'esprit d'une région indigène.

6. Les plans visant à promouvoir la culture traditionnelle

La culture traditionnelle est d'une importance significative, tel que démontré ci-dessus. Quelques recommandations sont donc proposées ci-dessous afin de promouvoir sa conservation et sa promotion. Il est fortement recommandé que les gouvernements, les groupes privés et les collectivités s'engagent dans une coopération active afin de faire des efforts pour atteindre cet objectif.

(I) Systématisation de l'échange de la culture traditionnelle et de la coopération régionale.

L'échange de culture traditionnelle a une valeur dans la promotion du multiculturalisme. Jusqu'à aujourd'hui, les échanges ont été faits de manière non systématique et aléatoire, ne permettant probablement pas aux gens d'accéder facilement à d'autres cultures traditionnelles. Afin qu'une communauté puisse exercer ses droits culturels avec égalité et qu'elle puisse bénéficier de toutes les autres cultures traditionnelles, plus d'échanges et de



coopération régionale doit être assurée institutionnellement. Les gouvernements, les groupes privés et les collectivités devraient porter attention à cela.

(II) **Conduite régulière d'un forum relié à la culture traditionnelle**

Le forum devrait être organisé sur une base régulière afin d'améliorer la compréhension des cultures traditionnelles dans différents domaines, et contribuer à promouvoir la paix pour l'humanité et le monde au sens large. Le forum servirait également à maintenir la diversité des cultures dans le monde, acceptant ainsi le multiculturalisme, et en permettant aux nations et communautés de prendre conscience de l'importance de la culture traditionnelle.

(III) **Developpement d'une industrie culturelle basée sur la culture traditionnelle**

Pour une culture traditionnelle, afin d'être durable et de rester en vie dans la vie moderne, une compétitivité avantageuse doit être garantie et doit être étroitement liée à la vie d'une communauté. Il est également nécessaire que l'industrie de la culture, incluant l'art populaire et l'artisanat, soit développée grâce aux biens culturels traditionnels. L'industrie culturelle affecte la vie moderne et par conséquent, la culture traditionnelle, distincte des autres biens modernes culturels, et devrait contribuer à satisfaire les exigences culturelles de la communauté.

Cette Déclaration est plus fondamentale qu'une simple production professionnelle. Elle reflète la dangereuse situation actuelle de notre communauté humaine mondiale, et la nécessité absolue pour un meilleur avenir caractérisé par la durabilité de l'environnement mondial et de la connaissance. La Déclaration devrait être le début de la route vers un avenir réellement durable pour l'humanité, et l'harmonie de l'humanité vivant dans les réalités de la biosphère de la planète Terre. Cela devrait être notre contribution à la vie de nos descendants. L'ONU et les gouvernements nationaux doivent transcender le présent et coopérer pour les changements nécessaires afin d'assurer l'avenir de l'humanité. Nous avons besoin d'une perspective planétaire, d'un leadership planétaire et de valeurs planétaire.

Notre période actuelle devrait être enrichie par un travail actif vers un avenir durable. Nous avons également besoin d'un leadership communautaire qualifié, mondial et humain, avec des conditions préalables à la responsabilité sociale, individuelle et collective. Nous devons soutenir les connaissances scientifiques précises sur la Nature et les sciences humaines, ainsi que le soutien et la promotion du respect, de la paix, de la moralité et de la sagesse.

Je souhaite voir la promotion mondiale des idées de cette Déclaration et un avenir durable pour l'humanité.

Prof. Dr. Timi Ecimovic



1.11 The German Declaration

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

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



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



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Deklaration - Die Erklärung

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

Digitale Präsentation auf www.institut-climatechange.si

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

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1. Ecimovic, Timi

258479616



DEKLARATION - ERKLÄRUNG

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

Prof. Dr. Timi Ecimovic

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

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

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



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

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

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



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

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

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

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

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

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

Neben der Arbeitsordnung und den Aktivitäten unserer weltweiten Organisation für die praktische, organisatorische und vor allem wissenschaftliche Arbeit für die Kultur, müssen wir auch eine sehr wichtige, soziale, humanistische und kulturell-politische Ordnung



befolgen. Zahlreiche Kollegen von uns haben viel davon gelernt, ein Mitglied des **"The World Thinkers" Panels für die nachhaltige Zukunft der Menschheit**" geworden zu sein.

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

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

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

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

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

Kategorien:

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



1. Merkmale der traditionellen Kultur

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

2. Tugenden der traditionellen Kultur in einer modernen Gesellschaft

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

3. Die traditionelle Kultur und die kulturelle Vielfalt

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

4. Die traditionelle Kultur und die Rechte zur Kultur

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

5. Traditionelle Kultur und Multikulturalismus

Unsere Kontakte und Interaktionen mit anderen Kulturen können uns ein besseres Verständnis für andere Kulturen verleihen. Daher müssen wir ein besseres Wissen und Verständnis für verschiedene Regionen und ihre Völker haben, wobei eine weitere Förderung dieses Ziels in traditioneller Kultur liegen und vorzugsweise auf ihr beruhen sollte. Um das zu



erreichen, muss mehr Wert auf die traditionelle Kultur und Kunst gelegt werden, sodass die bodenständige Gesinnung einer Region bewahrt bleibt.

6. Die Pläne für die Förderung der traditionellen Kultur

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

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

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

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

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

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

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

Diese Erklärung ist viel mehr fundamental als wäre sie eine bloße, professionelle Produktion. Sie spiegelt den gegenwärtig gefährdeten Status unserer globalen Gemeinschaft der Menschheit wider und deutet auf die absolute Notwendigkeit für eine bessere Zukunft durch die globale ökologische Nachhaltigkeit und besseres Wissen hin. Die Erklärung sollte der Anfang des Weges hin zu einer wirklich nachhaltigen Zukunft der Menschheit, und zur Harmonie aller Menschen, die in den Realitäten der Biosphäre des Planeten Erde leben, sein. Das sollte unser Beitrag zum Leben unserer Nachkommen sein. Die Vereinten Nationen und die nationalen Regierungen müssen von der Gegenwart abkommen und an den notwendigen



Veränderungen aktiv mitarbeiten, um die Zukunft der Menschheit, nachhaltig zu sichern. Wir brauchen planetare Perspektiven, Planeten-Führung und planetarische Werte.

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

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

Prof. Dr. Timi Ecimovic



1.12 The Hungarian Declaration

»A Világ Gondolkodóinak Munkaközössége az Emberiség Fenntartható Jövőjéről «

NYILATKOZAT



**Zg. Medosi, Korte, Szlovénia,
2011. szeptember 30.**



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**»A Világ Gondolkodóinak Munkaközössége az Emberiség Fenntartható Jövőjéről «
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Szerkesztők: Boris Maraž, B. Org. Sc, technical and Prof. Dr. Dana M. Barry scientific.

The System Yoga in Daily Life – Hungary as co-authors

CIP original declaration – English

Az emberiség világközösségének fenntartható jövőjéről szóló nyilatkozat, 2011.

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257658112



NYILATKOZAT

»A Világ Gondolkodóinak Munkaközössége az Emberiség Fenntartható Jövőjéről «

Az emberek világszerte ellenzik az erőszak és a háború kultúráját. Mindenki a barátság, a szolidaritás, a tolerancia és a béke kultúrájának elkötelezettje. Az ENSZ Közgyűlés a 2001-2010 közötti évtizedet egyhangúlag hozott határozatában nyilvánította ki (A/RES/53/25) a „Béke Kultúrája és a Világ Gyermkeivel szemben tanúsított Erőszakmentesség Nemzetközi Évtizedének”.

Szerző: Prof. Dr. Timi Ecimovic

2011. augusztus 15-én az Ansted Egyetemen a Világ Gondolkodóinak Munkaközössége nevében Sir Prof. Dr. Major Roger Haw Boon Hong, Penang, Malajzia, SEM Éghajlat Kutató Intézet részéről Prof. Dr. Timi Ecimovic, Zg. Medosi, Korte, Szlovénia, Prof. Dr. Dana Marie Barry (USA), a Gyermkek Jogainak Védelmének Szervezet részéről Ricaardoe Di Done úr, Montreal, Kanada, Dato' Dr. Ang Ban Siong Nagykövet (Malajzia), Dr. Nixon Yap (Malajzia), Professor Tang Shui Yuan, a „Föld és az Óceán Védelmének 1. Nemzetközi Konferenciája” Elnöke, Xiamen, Kína és Dr. Garfield Brown úr Dél-Afrikából az alábbi munkacsoport létrehozására tettek javaslatot:

A Világ Gondolkodóinak Munkaközösségén belül létrehozásra kerül egy új, nyílt munkacsoport, melynek elnevezése a következő:

„A Világ Gondolkodóinak Munkacsoportja az Emberiség Fenntartható Jövőjéről” Az angol nevű elnevezéséből adódik a szervezet rövidítése (The World Thinkers' Panel on the Sustainable Future of Humankind - WTP-SFM), melynek emblémája lent került feltüntetésre. Címe: Korte 124, SI 6310 Izola – Isola, Slovenia.

Számos jóakarató ember, tudós, politikus, foglalkoztatott, tisztviselő, kormányzati alkalmazott és mások támogatják ezt a nyilatkozatot, közöttük a SEM Éghajlat Kutató Intézet és az Ansted Egyetem több munkatársa, a Világ Gondolkodóinak Munkaközösségének egyéb tagjai, stb.

A Nyilatkozat elméleti és gyakorlati háttéréről a „fenntartható fejlődés” és az „emberiség fenntartható jövője” témakörében íródott anyagokból lehet tájékozódni. Ecimovic professzor és tudóstársainak „Az emberiség fenntartható jövője” c. trilógiája a Nyilatkozat elméleti háttér tanulmánya, amely az alábbi oldalon található:

www.institut-climatechange.si

A Nyilatkozat támogatása és a tagság ingyenes. Az emberiség fenntartható jövője érdekében hívjuk az ENSZ, a nemzeti kormányok, nemzetközi vállalatok, nemzeti intézmények, oktatási és egyéb intézmények képviselőit a munkánkhoz való kapcsolódásra.

A Nyilatkozat jogokat sorol fel és a világgözösség 7 milliárd főnél is többet számláló lakosaitól kér egyéni társadalmi felelősségvállalást. A cél a globális fenntarthatóság és a globális emberiség közösségének megteremtése. A globális fenntarthatóság a fenntartható



fejlődés társadalmi technikájából a fenntartható jövő társadalmi technikájába történő átalakulás. Üdvözlünk az ENSZ és al-szervei, különösen a UNEP és a UNESCO közös célunk, az emberiség jövőjének fenntartása érdekében végzett munkánkban való együttműködését.

Egyéni életeink nagyon rövidek, értelmüket és jelentésüket azáltal a tény által nyerik el, hogy mindannyian az „emberi projekt” integráns részei vagyunk. Az emberiség folytatólágosságát kell támogatnunk, hiszen alapvetően e folytonosságból kiszakíthatatlan emberi lények vagyunk, és ez a folytatólágosság magában foglalja őseinket és a következő generációkat is. Emberi lényként felelősek vagyunk egymásért és a következő generációkért.

„A Világ Gondolkodóinak Munkacsoportja az Emberiség Fenntartható Jövőjéről” érdeklődő emberek (művészek, tudósok, a kultúra és a béke missziók területén tevékenykedők) számára teremt találkozási és együttműködési színteret. Az említett platform elsődleges célja a világ különböző területein élő emberek közötti megértés és tolerancia bizonyos szintjének megteremtése, valamint az, hogy megteremtsük a világbékét és hozzájáruljunk annak fenntartásához.

Fajtól, nemtől, nyelvtől és vallási hovatartozástól függetlenül magánszemélyeket és társadalmi csoportokat is örömmel látunk tagjaink között. „A Világ Gondolkodóinak Munkacsoportja az Emberiség Fenntartható Jövőjéről” az emberi jogok és a világ minden polgárát megillető alapvető emberi szabadságok tiszteletére épít. Mindez közvetlenül kapcsolódik az UNESCO „Béke Kultúrája” projektjében történő aktív részvételhez.

„A Világ Gondolkodóinak Munkacsoportja az Emberiség Fenntartható Jövőjéről” fórumot kínál a civil szervezeteknek, minisztériumoknak, közhivataloknak, tudományos és kulturális intézeteknek, egyéb intézményeknek, különböző szervezeteknek, múzeumoknak, egyetemeknek, alapítványoknak, egyesületeknek, társaságoknak, üzleti szervezeteknek és egyéb társulásoknak. Olyan magán személyek előtt is nyitott, akik a kulturális tevékenységek, a népművészet, a kulturális örökség és a tudományos tevékenységek területén gyakorlati, szervezett és tudományos tevékenységet végeznek.

A munkarend, a világszintű tevékenységünk gyakorlati és szervezeti szabályozása, valamint a kultúráért folytatott tudományos tevékenység mellett nagyon fontos társadalmi, humanista és kultúra-politikai rendet is kialakítanunk. Nagyon sokan azáltal tanultunk és fejlődöttünk, hogy „A Világ Gondolkodóinak Munkacsoportja az Emberiség Fenntartható Jövőjéről” új tagjává váltunk.

A Nyilatkozat jogokat sorol fel, és a világközösség 7 milliárd főnél is többet számláló lakosától kér egyéni társadalmi felelősségvállalást. A cél a globális fenntarthatóság és a globális emberiség közösségének megteremtése. A globális fenntarthatóság a fenntartható fejlődés társadalmi technikájából a fenntartható jövő társadalmi technikájába történő átalakulás.

Örülünk az ENSZ és al-szervei, különösen a UNEP és a UNESCO közös célunk, az emberiség jövőjének fenntartása érdekében végzett munkánkban való együttműködésének. A Nyilatkozat a világ különböző részein válik majd elérhetővé. Úgy véljük, hogy a globális emberi közösség minden tagja felelősséggel tartozik, amikor a segítség igénye felmerül. Több (helyi és nemzetközi) kulturális, művészeti és tudományos intézet fog a fejlődés közös érdekében támogatást nyújtani.



Hiszünk abban, hogy „A Világ Gondolkodóinak Munkacsoportja az Emberiség Fenntartható Jövőjéről” nemcsak a jogok megvalósulásához és azok gyakorlásához járul majd hozzá, hanem ahhoz is, hogy modern társadalmunk néhány problémája a multikulturalizmus figyelembevételével oldódik meg.

„A Világ Gondolkodóinak Munkacsoportja az Emberiség Fenntartható Jövőjéről” a következő, alábbiakban felsorolt kategóriákat hozta létre, amelyek rendkívüli fontossággal bírnak a munkacsoport nemzetközi elismertsége vonatkozásában:

Kategóriák

1. A hagyományos kultúra jellemzői
2. A hagyományos kultúra által képviselt erények a modern társadalomban
3. Hagyományos kultúra és kulturális diverzitás
4. Hagyományos kultúra és a kultúrához való jog
5. Hagyományos kultúra és multikulturalizmus
6. A hagyományos kultúra ösztönzése érdekében tervek kidolgozása a hagyományos kultúra folyamatos tanulmányozása, a hagyományos kultúra és a regionális kooperáció, a hagyományos kultúrához kapcsolódó fórumok rendszeres látogatása és a hagyományos kultúrára építő kulturális ipar fejlesztésének tanulmányozása révén.

1. A hagyományos kultúra jellemzői

A hagyományos kultúra életmód és rendszer is egyben, melyet az emberek évszázadokon át élnek és gyakorolnak; lényege a környezetbarát kultúra, melyben az ember együtt él a természettel, melyben az ember viszonylag kevésbé idegenedik el társaitól, és amelyben a spiritualitás kultúrája az anyagi kultúrával szemben elsőbbséget élvez.

2. A hagyományos kultúra által képviselt erények a modern társadalomban

A modernizáció és az iparosítás korszakának kezdetétől a modern társadalom számos akadállyal és problémával kellett, hogy szembesüljön, pl. az ökoszisztémák összeomlásával, ami a természet gátlástalan meghódításának következménye, de ide sorolhatjuk a szélsőséges természeti katasztrófákat, a vére menő világpiaci versenyt, a jövedelmek egyenlőtlen eloszlását, a széleskörű emberi elidegenedést, a spirituális értékek helyett az anyagi értékekhez való ragaszkodást, melyek mindegyike megnehezíti az emberi életet. Ebben az összefüggésben, a modern társadalom fent felsorolt problémáinak megoldásában kiemelt hasznosságúvá válik a hagyományos kultúra. Különösen a kelet-ázsiai konfuciánus kultúrákban tartják nagyra a „gyermeki jámborság” és a „tisztelet” alapértékeit, melyek nagy jelentőséggel bírnak a generációk közötti bizalmatlanság és ellenségeskedés felszámolásában, és segítenek az emberi méltóság helyreállításában.

3. Hagyományos kultúra és kulturális diverzitás

A hagyományos kultúra olyan emberek közötti kommunikáció és interakciók eredménye, akik a földrajzi és ökológiai környezethez egyénileg alkalmazkodtak, így legjobban képviselik az egyéni identitást, valamint a nemzetek és a régiók sajátosságait is. Fentiek alapján állíthatjuk, hogy a világ diverzitása és a regionális kultúrák a hagyományos kultúrákon alapulnak.



4. Hagyományos kultúra és a kultúrához való jog

A nemzet választópolgárainak joguk van a politikai és társadalmi élethez, valamint a kulturális élethez is. Joguk kell, hogy legyen ugyanakkor a múlt és a jelen kultúrájának együttes elfogadásának szabadságához. Napjainkban a múlt nem képi az elfogadott áramlatok részét, mindez az emberek számára nehezzé teszi a múlt tiszteletét. Ahhoz, hogy az emberek kulturális igényeiket megfelelő módon élhessék ki, a hagyományos kultúrához tértől és időtől függetlenül szükséges hozzáférést biztosítani.

5. Hagyományos kultúra és multikulturalizmus

A más kultúrákkal fenntartott kapcsolataink és interakcióink hozzájárulhatnak ahhoz, hogy jobban megértsük a miénktől eltérő kultúrákat. Ezért a különböző régiókat és lakosaikat szükséges jobban megértenünk, amit elősegíthet, ha a megismerési folyamat a hagyományos kultúrán alapszik. A hagyományos kultúrára és művészetekre való építkezés azért kiemelkedő fontosságú, mert ezek révén őrizhető meg a régiók, ősi, velük-született étosza.

6. A hagyományos kultúra ösztönzése érdekében tervek kidolgozása

A hagyományos kultúra a fentiek alapján nagy jelentőséggel bír, ezért megőrzésére és népszerűsítésére néhány tervet javasolunk az alábbiakban. Javasoljuk továbbá azt is, hogy a kormányok, egyéni csoportosulások és közösségek aktív erőfeszítéseket tegyenek a célok megvalósulása érdekében.

(I) A tradicionális kultúrák találkozásának és a regionális együttműködésnek a rendszerezése

A hagyományos kultúrák találkozásának nagy szerepe van a multikulturalizmus terjesztésében. A fenti találkozások mind a mai napig kevésbé szervezettek és véletlenszerűek, így az emberek számára a hagyományos kultúrák nehezen hozzáférhetőek. Ahhoz, hogy egy közösség egyszerre gyakorolhassa saját kulturális jogait és más hagyományos kultúrákhoz is hozzáférjen, a regionális együttműködést intézményesen szükséges biztosítani. A kormányoknak, egyéni csoportosulásoknak és a közösségeknek erre nagy hangsúlyt kellene fektetniük.

(II) Hagyományos kultúrához kapcsolódó fórumok rendszeres szervezése

Rendszeres fórumot szükséges szervezni a hagyományos kultúrák megértése érdekében, mindezzel az emberiség békéjéhez - és tágabb értelemben a világbékéhez is - hozzájárulva maradna fenn a kultúrák sokfélesége, elfogadásra kerülne a multikulturalizmus, valamint az egyes nemzetek és közösségek ráébredhetnének hagyományos kultúrájuk fontosságára.

(III) A hagyományos kultúrára építő kulturális ipar fejlesztése

Ahhoz, hogy a hagyományos kultúra fenntartható és élő maradjon modern világunkban, versenyképességét szorosan a közösség életéhez igazítva kell biztosítani. A népművészetet és a kézműipart is magában foglaló kulturális ipar fejlesztése is a



hagyományos kulturális értékeken kell, hogy alapuljon. A kulturális ipar befolyást gyakorol modern életünkre, ezért a közösség kulturális igényeinek kielégítésénél a hagyományos kultúrát a modern kulturális értékektől szükséges elválasztani.

Ez a Nyilatkozat mélyebbre hatol, mint egy egyszerű szakmai közlemény. Az emberiség globális közösségének jelenlegi veszélyeztetett állapotára kívánja felhívni a figyelmet, valamint arra, hogy egy globális környezeti fenntarthatóság és tudás által jellemzett szebb jövőt kívánunk. A Nyilatkozat az emberiség valóban fenntarthatóbb jövője irányába vezető út kezdete kell, hogy legyen, egyben az emberiségnek, a Föld bolygó bioszférájának realitásaival való harmonikus együttélésének a kifejeződése. Utódaink életéhez ezen a módon kellene, hogy hozzájáruljunk.

Az ENSZ-nek és az egyes kormányoknak a jelen fölé kellene emelkedniük, és össze kellene fogniuk az emberiség jövője érdekében szükséges változtatások kivitelezésénél. Az egész bolygóra vonatkozó, azon helytálló jövőképre, kormányzásra és értékekre van szükség. Jelenünket a fenntartható jövő érdekében kifejtett aktív munka kell, hogy gazdagítsa. Az egyéni és kollektív társadalmi felelősséget előfeltételező képzett, emberi közösségi vezetésre van szükség.

Támogatnunk szükséges a vonatkozó természet- és társadalomtudományokat, valamint képviselnünk szükséges a tiszteletet, a békét, az erkölcsöt és a bölcsességet. Az emberiség fenntartható jövője érdekében fenti célok megvalósulását kívánom.

Prof. Dr. Timi Ecimovic



1.13 The Macedonian Declaration

>> Панел на светски мислители за трајно одржување на иднината на човештвото«

ДЕКЛАРАЦИЈА



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од

" Панелот на светски мислители за трајно одржување на иднината на човештвото."

Луѓето од целиот свет се против насилство и војна. Тие се залагаат за пријателство, солидарност, толеранција и мир. (Одлука 52/13, деценијата 2001 – 2010 на Генералното Собрание на Обединетите Нации едногласно е прогласена за "Меѓународна деценија за културата на мирот и ненасилството на децата во светот.

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Нашите животи како поединци се многу кратки , а нивната вредност и значење се наоѓа токму во фактот дека сме составен дел од "човечкиот проект". Ние мораме да го одржуваме континуитетот на човештвото бидејќи во основата сме човечки суштества кои се неразделни од континуитетот кој ги вклучува не само нашите предци туку и идните генерации. Како човечки суштества ние сме одговорни како едни за други така и за идните генерации.

"Панелот на светските мислители за одржување на иднината на човештвото" им овозможува на луѓето (заинтересирани за уметност, научни и културни активности и проекти за мировни мисии) да се сретнат и да работат заедно. Примарната цел на ова е да се создаде ниво на разбирање и толеранција помеѓу различните народи во светот и да се допринесе во промоцијата и одржување на мирот во светот.

Упатуваме добредојде на сите поединци и групи во светот без разлика на раса,пол,јазик и вероисповед. Работата на "Панелот на светските мислители за одржување на иднината на човештвото " се темели на почитувањето на човековите права и слободата на сите народи во светот. Ова е директно поврзано со проектот на UNESCO "Култура на мирот".

Задачата на "Панелот на светските мислители за одржување на иднината на човештвото" е да организира форум за сит невладини организации, министерства, јавни канцеларии,научни и културни организации и институции,разни организации,музеи,универзитети,фондации,унии,асоцијации,бизнис организации и други заедници.

Исто така е наменет за поединци кои практично,организациски или научно се занимаваат со промоција на културни активности,фолклор,култура на наследство и научни активности.

Освен работните обврски на нашата светска организација за практичен, организациски и пред се научен труд за култура, ние исто така мораме да задоволиме и многу значајни општествени, хуманистички и културно-политички



критериуми. Многу од нас научија и напреднаа многу откако станаа членови на " Панелот на светските мислителци за одржување на иднината на човештвото " Декларацијата дава права, и бара индивидуална општествена одговорност од страна на членовите на глобалната човечка заедница: (7 билиони поединци). Целта е да се постигне глобално одржување на целата човечката заедница. Глобалното одржување е премин од одржлив развој на општествената техника кон одржлива иднина на општествената техника. ОН и агенциите, особено UNEP и UNESCO, се добредојдени да соработуваат за оваа заедничка цел за одржување на иднината на човештвото. Оваа декларација ќе го обиколи целиот свет.

Ние мислиме дека сите членови на глобалната човечка заедница имаат одговорност да помагаат кога е потребно. Многу фондации за култура, уметност и научни институции (на локално и меѓународно ниво) ќе дадат поддршка за развој на заедничките интереси.

Ние веруваме дека " Панелот на светските мислителци за одржување на иднината на човештвото " не само што придонесува за постигање и остварување на тие права, туку со својата мултикултура игра значајна улога во решавањето на некои проблеми во модерното општество.

Основачката група на " Панелот на светските мислителци за одржување на иднината на човештвото " ги одреди следните категории за работење на "Панелот на светските мислителци за одржување на иднината на човештвото ". Овие категории (кои се наведени и опишани во продолжение) се од голема важност Панелот да се здобие со признание на меѓународно ниво.

Категории :

1. Карактеристики на традиционалната култура
2. Доблестите на традиционалната култура во модерното општество
3. Традиционалната култура и културната разновидност
4. Традиционалната култура и правото на култура
5. Традиционалната култура и мултикултурата
6. Планови за промоција на традиционалната култура преку нејзино постојано систематското проучување, систематска размена на традиционалната култура и регионална соработка, редовно одржување на форуми поврзани со традиционална култура и развојот на културната индустрија која се заснова на традиционалната култура.

1. Карактеристики на традиционалната култура

Традиционалната култура е начин и систем на живеење кој се практикува со генерации, и кој ги почитува законите на еко системот каде луѓето коегзистираат со природата, култура во кое единките се релативно малку отуѓени едни од други и каде духовната култура се вреднува многу повеќе од материјалната. .

2. Доблестите на традиционалната култура во модерното општество



Со модернизацијата и индустријализацијата нашето модерното општество е соочено со низа проблеми и препреки како што се нарушувањето на екосистемот поради безобзирното освојување на природата, неколкуте природни катастрофи, големата конкуренција на светскиот пазар, неправилната распределба на материјалните добра, зголеменото отуѓување на луѓето, преферирањето на материјалните наместо на духовните вредности. Сето ова го отежнува човечкиот живот.

Во овие услови традиционалната култура е од голема корист за решавањето на таквите проблеми во модерното општество. Конкретно конфучијанската култура во источна Азија високо ги вреднува "побожноста" и "почитувањето" и ги смета за основни вредности, кои се од големо значење за отстранување на недовербата и непријателството меѓу генерациите и придонесува за враќање на достоинството на луѓето.

3. Традиционалната култура и културната разновидност

Традиционалната култура е резултат на комуникацијата и интеракцијата помеѓу човечките суштества кои индивидуално се прилагодиле кон географските и еколошките средини и кои најдобро го претставуваат индивидуалниот идентитет и единственоста на народот и религијата. Затоа може да се каже дека традиционалната култура е основа на разновидноста на светот и регионалните култури.

4. Традиционалната култура и право на култура

Припадниците на една нација имаат право на политички, општествен, како и на културен живот. Тие мораат да имаат право слободно да одлучат дали ќе го прифатат минатото и сегашноста на нивната култура. Во денешно време традиционалната култура се разликува од таа во минатото и затоа многу е тешко да се очекува дека луѓето ќе ја почитуваат. За луѓето да ги задоволат своите културни потреби, културните полиси треба да бидат поставени на тој начин тие секогаш и на секое место да имаат лесен пристап кон традиционалната култура.

5. Традиционалната култура и мултикултурата

Контактирањето и интеракцијата со други култури можат да допринесат подобро да ги разбереме другите култури. Затоа ние мораме добро да ги запознаеме различните региони и луѓето кои живеат во нив. Неопходно е да им пружиме помош за негување на традиционалната култура. Посебно важно е да се стави акцент на традиционалната култура и уметноста и така да се задржи автохтониот етнос на регионот.

6. Планови за промоција на традиционалната култура

Традиционалната култура, како што е кажано погоре, има огромна важност а за нејзино зачувување и промоција во продолжение се предложени корисни планови. Се препорачува владите, приватните групи и заедниците активно да соработуваат во настојувањето ова да се оствари.



(I) Систематска размена на традиционалната култура и регионална соработка. Размената на традиционалната култура игра голема улога во промовирањето на мултикултурата. До денес се правени размени несистематски и случајно, со што луѓето немале пристап до други традиционални култури. За општеството да може да ужива во своите еднакви права на култура и да ужива во било која друга традиционална култура потребно е институционално да се осигураат повеќе размени и подобра регионална соработка. Владите, приватните групи и заедниците треба повеќе да се погрижат за ова.

(II) Редовно одржување на форуми поврзани со традиционалната култура Редовно би требало да се одржува форум за зголемување на разбирањето на традиционалните култури за допринос кон мирот во светот, за одржување на културната разновидност во светот, за прифаќање на мултикултурата и овозможување нациите и заедниците да ја разберат важноста на традиционалните култури.

(III) Развој на културната индустрија која се заснова на традиционалната култура.

За традиционалната култура да биде одржлива и жива во модерниот живот потребно е да биде тесно врзана со животот во општеството. Исто така потребно е културната индустрија, како што се народната и занаетчиската уметност да се развиваат со употреба на традиционални културни орудија. Културната индустрија влијае врз современиот живот исто како и традиционалната култура, кои одвоени од другите современи културни добра треба да придонесуваат за задоволување на културните потреби на општеството.

Оваа декларација ги рефлектира сегашните страни на загрозеноста на нашата глобална човечка заедница и апсолутната потреба за подобро утре на глобалната еколошка одржливост и знаење. Декларацијата треба да биде почеток на патот кон вистински одржливата иднина на човештвото како и хармонија на човечката цивилизација која живее во склад со биосферата на планетата Земја. Ова би требало да биде нашиот допринос кон животот на нашите потомци. ОН и националните влади треба да тргнат од сегашноста и да почнат да соработуваат за потребните промени за одржување на иднината на човештвото. Ни требаат планетарна перспектива, планетарно водство и планетарни вредности.

Нашата сегашност би требало да биде збогатена со активно работење за одржување на иднината. Исто така ни треба способно, глобално водство во човечкото општество преку преземање на индивидуална и колективна одговорност.

Мораме да ги поддржаме точните научни сознанија за природата и хуманистичките науки, како и да дадеме поддршка за промовирање на почитта, мирот, моралот и мудроста.



Посакувам да видам глобално промовирање на идеи од оваа Декларација за
орджлива иднина на човештвото.

Проф . др. Тими Ечимович



1.14 The Montenegro Declaration

Панел Свјетских мислилаца о трајно-природно одрживој
будућности човјечанства

ДЕКЛАРАЦИЈА



Зг. Медос, Корте, Словенија, 15. 01. 2012



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Д Е К Л А Р А Ц И Ј А - Панела свјетских мислилаца о трајно-природно одрживој будућности човјечанства

Дигитални приказ на www.institut-climatechange.si

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ДЕКЛАРАЦИЈА

Панела свјетских мислилаца о трајно-природно одрживој будућности
човјечанства

Аутор: Проф. др. Тими Ећимовић

Људи цијелог свијета су против културе насиља и рата. Они су за културу пријатељства, солидарности, толеранције и мира. (Одлуком 52/13, деценију 2001-2010 је на Општој скупштини Уједињених нација једногласно проглашено за "Међународно десетљеће за културу мира и ненасиља за сву дјецу свијета.")

15. августа 2011. су: World Thinkers'Forum (Форум свјетских мислилаца), Универзитет Анстед, Сир проф. др Мајор Рогер Хав Боон Хонг, Пенанг, Малезија, СЕГ Институт за климатске промјене, проф. др Тими Ећимовић, Зг. Медос, Кортје, Словеније, проф. др Дана Марије Бари (САД) и Организација за заштиту права дјеце, Хон. Рицаардое Ди Доне, Монтреал, Канада, амбасадор Дато 'Др Анг Сионг Бан (Малезија), др Никон Иап (Малезија), професор Танг Схуи Јуана, предсједник "1. Међународне конференције о заштити копна и океана" у Ксиамен, Кина, и проф. др Гарфиелд Бровн, Јужна Африка, предложили оснивање платформе како слиједи:

У оквиру «World Thinkers'Forum»(Свјетског форума мислилаца) отворена је нова платформа под називом:« Платформа свјетских мислилаца о трајно-природно одрживој будућности човјечанства »и има акроним» WTP-SFH », као и знак приказан у наставку.



Адреса је: Кортје 124, SI 6310 Изола - Исола, Словенија.

Дуг је списак људи добре воље, академика, научника, политичара, радника, управе и службеника владе, као и многих других који подржавају ову Декларацију. Међу њима су чланови СЕГ Института за климатске промене, Анстед Универзитета као и часни и остали чланови Форума свјетских мислилаца, итд.

Теоретски и практични темељи за ову Декларацију могу се наћи у многим радовима о "Одрживом развоју" и "Одрживој-природној будућности



човјечанства." Трилогија "Одржива-природна будућност човјечанства", Тими Ећимовић, и бројни научници, који су сарађивали током првог десетљећа 21. века може послужити као теоријска подлога. Та се може видјети на следећој домаћој страници: www.institut-climatechange.si

Чланови и присталице Декларације су бесплатни чланови. УН, националне владе, међународне корпорације, међународни институти, националне институције, универзитете и други, су позвани на сарадњу о раду за одрживу-природну будућност човјечанства.

Декларација даје права, и тражи индивидуалну и друштвену одговорност чланова људске глобалне заједнице: (7 000 000 000 + појединаца). Циљ је доћи до глобалне природне одрживости свјетске заједнице (човјечанства). Глобална одрживост је прелаз из социјалних технологија одрживог развоја у социјалне технологије одрживе-природне будућности .. УН и агенције, поготово UNEP-а и UNESCO, су добродошли на сарадњу за заједнички циљ одрживе-природне будућности човечанства.

Наши животи појединаца су врло кратки, а њихова вриједност и значење налазе се искључиво у чињеници да смо саставни дио "људског пројекта". Ми морамо подржавати континуитет људске врсте, јер оно што у основи јесмо је чињеница да смо људска бића, која су неодвојива од континуитета, који укључује наше потомке и будуће нараштаје. Као људска бића ми смо одговорни како једни за друге тако и за будуће генерације.

"Панел свјетских мислилаца за одрживу-природну будућност човјечанства" пружа платформу за све људе (заинтересоване за науку, културу и умјетност, културу и науку, као и за активан рад на изградњи мира у свијету, да се сретну и да заједно дјелују и раде. Основни циљ ове платформе је креирање нивоа разумјевања и толеранције између различитих народа свијета и допринос промовисању и одржавању мира у свијету. Упућујемо добродошлицу свим појединцима и групама у свијету без обзира на расу, пол, језик и вјеру. Рад "Панела свјетских мислилаца за одрживу -природну будућност човјечанства" заснива се на поштовању људских права и основних слобода свих народа свијета. То се односи директно на активности у UNESCO-пројекту" Култура мира "

Задатак "Панела свјетских свијета мислилаца за трајну-природно одрживу будућност човечанства" је да организује форум за све владе, министарства, јавне канцеларије, научне и културне организације, универзитете, невладине институције, институте, разноврсне организације, музеје, фондације, синдикате, удружења, пословне организације и друге субјекте. Такође је намијењена појединцима који се организационо и практично, на научној основи, баве науком, културом и умјетношћу.

Осим радних обавеза и активности наше свјетске организације за практични, организациони и надасве научни рад за културу, ми такође морамо удовољити врло значајним, друштвеним, хуманистичким, те културно-политичким захтјевима.



Декларација даје права, и тражи индивидуалну и друштвену одговорност чланова људске свјетске заједнице: (7000000000 + појединаца). Циљ је да се дође до глобалне трајне-природне одрживости свјетске заједнице човјечанства. Глобална одрживост је прелаз из социјалних технологија одрживог развоја у социјалне технологије одрживе-природне будућности човјечанства. УН и агенције, поготово UNEP-а и UNESCO, су добродошли на сарадњу за заједнички циљ одрживе-природне будућности човјечанства. Ова декларација ће се ширити по читавом свијету.

Наше је мишљење, да сви чланови свјетске заједнице човјечанства имају одговорност да помогну кад је то потребно. Многа удружења за културу, умјетност, и научне институције (на локалном и међународном нивоу) ће дати подршку развоју заједничких интереса.

Ми смо убјеђени да "Панел свјетских мислилаца за трајно-природно одрживу будућност човјечанства" не само да доприноси постизању и остваривању тих права, него својим мултикултурализмом игра и једну важну улогу у рјешавању многих проблема у модерном друштву.

Оснивачка група "Панела свјетских мислилаца за трајно-природно одрживу будућност човјечанства" је одредила следеће категорије за рад, а које су од велике важности да би Панел стекао неопходна признања на међународном нивоу:

1. Карактеристике традиционалне културе,
2. Одлике традиционалне културе у савременом друштву,
3. Традиционалне културе и културне разноликости
4. Традиционалне културе и права на културу
5. Традиционалне културе и мултикултурализам
6. Планови за промовисање традиционалне културе кроз систематско настављање проучавања, систематизацију размјене традиционалне културе и регионалне сарадње, редовно одржавање форума о традиционалној култури и развој културне индустрије која се заснива на традиционалној култури.

1. Карактеристике традиционалне културе

Традиционална култура је начин и систем живота који се практикује кроз генерације, уз поштовање еколошких вриједности, гдје људи коегзистирају са природом, у којој је појединац релативно мање отуђен од других, и где је духовна култура важнија од материјалне културе.

2. Одлике традиционалне културе у савременом друштву

Будући да је наступом модернизације и индустријализације наше модерно друштво суочено са низом препрека и проблема, као што је распад екосистема због безобзирног освајања природе, тешких елементарних непогода, конкуренције на свјетском тржишту, неуједначене расподеле богатства,



распрострањености људске отуђености, везаности за материјалне вриједности на рачун духовних вриједности врло је тешко обезбједити хуманији живот. У том контексту традиционалне културе су од велике важности за рјешавање назначених проблема модерног друштва.

Наводимо само као примјер да Конфучијева култура у источној Азији високо цијени "синовске оданости" и "поштовање" и сматра их основним вриједностима, а које су од великог значаја за уклањање неповјерења и непријатељства међу генерацијама и од помоћи за опоравак и стицање достојанства људског бића.

3. Традиционалне културе и културне разноликости

Традиционалне културе су резултат комуникације и интеракције између људских бића која су се индивидуално прилагодила географским и еколошким условима и која најбоље представљају индивидуални идентитет и јединственост народа и регија. Због тога се може рећи да су традиционалне културе темељ разноликости свијета и регионалних култура.

4. Традиционалне културе и права на културу

Сви људи имају право на политички, друштвени, као и на културни живот. Они морају имати право да слободно одлуче, да ли да прихвате културу прошлости или културу садашњице и како да изграђују културу у будућности. У данашње вријеме, традиционалне културе, као што су оне идентификоване у прошлости, не спадају у главна опредјељења и на тај начин је врло тешко очекивати да их људи цијене. Да би људи задовољили своје културне потребе, политику културе треба тако организовати да они у свако вијеме и на сваком мјесту имају лак и несметан приступ традиционалној култури.

5. Традиционалне културе и мултикултурализам

Наши контакти и интеракције са културама могу нам допринети да боље разумемо друге културе. Стога ми морамо да боље упознамо различите регионе и људе који у њима живе. Неопходно је пружати им помоћ на неговању традиционалне културе. Посебно је важно ставити већи нагласак на традиционалне културе и умјетности тако да оне задрже аутохтони етос регије.

6. Планови за промовисање традиционалне културе

Традиционална култура, као што је приказано у претходним поглављима, има изузетан значај, а за њено очување и промоцију су предложени корисни планови у наставку овог текста. Препоручује се да владе, приватне групе и локалне заједнице активно сарађују у настојањима да се то оствари.



(i) Систематизација размјене традиционалне културе и регионалне сарадње

Размјена традиционалне културе има велики значај у промовисању мултикултуралности. До данас, размјене су прављене несистематски и неплански, чиме људима није било омогућено да стекну једноставан приступ другим традиционалним културама. Да би друштво било у могућности да практикује своја једнака права на културу и да ужива у било којој другој традиционалној култури потребно је институционално обезбједити више размјена и бољу регионалну сарадњу. То је могуће само уколико владе, приватна друштва и локалне заједнице узму пуно учешће

(ii) Редовно вођење форума у вези традиционалне културе.

Форум би се требао одржавати редовно за повећање разумјевања традиционалних култура за допринос миру човечанства и свијета, а за одржавање разноликости култура у свијету, тако прихватајући мултикултуралност и допуштајући свим људима да укажу на важност традиционалне културе.

(iii) Развој производње која се заснива на традиционалној култури.

Да би традиционална култура опстала и била одржива у модерном животу њену конкурентност треба обезбједити и уско везати за живот заједнице. Такође је потребно да се културне индустрије, као што су народне умјетности и занатске умјетности и дјелатности развијају употребом традиционалних културних оруђа и добара. Културна индустрија утиче на савремени живот и тако традиционалне културе, јединствено уз друга савремена културна добра, треба да допринесу задовољавању културних потреба заједнице.

Ова Декларација има дубљи значај од чисто професионалног садржаја. Она одражава садашње стање угрожености наше свјетске заједнице и обиљежава апсолутну потребу за бољом будућношћу глобалне трајно-природне одрживости и знања. Декларација означава почетак пута према истински одрживој-природној будућности човјечанства, као и складности човјечанства са животом у стварности биосфере на планети Земљи. Ово представља наш допринос према животу наших потомака. УН и националне владе морају одмах кренути и почети да сарађују за потребне промјене за одрживу-природну будућност човјечанства. Свијету су потребне планетарне перспективе, планетарно вођство и планетарне вриједности.

Садашње вријеме треба бити обogaћено активним радом према одрживој-природној будућности човјечанства. Такође нам је потребно способно, мудро вођство свјетске људске заједнице уз предуслов индивидуалне и колективне друштвене одговорности. Морамо подржавати тачне научне спознаје природних и хуманистичких наука и његовати и подстакати поштовање, мир, моралност и мудрост.



Желимо видјети глобално промовисање идеја из ове Декларације и одрживу-природну будућност човјечанства.

Проф. др. Тими Ећимовић



1.15 The Persian Declaration

« گرد همایی اندیشمندان جهان پیرامون آینده پایدار بشر »

بیانیه



**THE WORLD THINKERS' PANEL ON THE
SUSTAINABLE FUTURE OF HUMANKIND**

گرد همایی اندیشمندان جهان پیرامون آینده پایدار بشر

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

بیانیه

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بیانیه ی

”گرد همایی اندیشمندان جهان پیرامون آینده پایدار بشر“

فرهنگ خشم، خشونت و جنگ برای هیچ کس در جهان پسندیده نیست. مردم، موافق فرهنگ دوستی، همکاری، تحمل، بردباری و صلح هستند. (طبق تصمیم یا مصوبه 13/52 که توسط اعضای عمومی سازمان ملل به اتفاق آراء اخذ شده است، دهه 2001 تا 2010 میلادی، دهه بین المللی "فرهنگ صلح و صفا برای تمام بچه های جهان" اعلام گردید.)

By: Prof. Dr. Timi Ecimovic

توسط: استاد دکتر تیمی اسیموویچ

در پانزدهم آگوست 2011 میلادی عناوینی که توسط متفکرین جهانی از دانشگاه آنستد، اسلوانی، توسط افراد زیر: Sir Prof. Dr. Major Roger Haw Boon Hong, Penang, Malaysia, SEM Institute for Climate Change, Prof. Dr. Timi Ecimovic, Zg. Medosi, Korte, Slovenia, Prof. Dr. Dana Marie Barry (USA) and Organisation for Protection of Children Rights, Hon. Ricaardoe Di Done, Montreal, Canada, Ambassador Dato' Dr. Ang Ban Siong (China), Dr. Nixon Yap (Malaysia), Professor Tang Shui Yuan, Chairman of the "1st International Conference on Protect the Earth and Ocean" in Xiamen, China, and Dr. Garfield Brown, South Africa,

مطرح شد شامل موارد زیر می باشد

در بین گردهمایی های متفکرین جهان گروه جدیدی با نام "گردهمایی متفکرین جهان با رویکرد آینده پایدار بشر" که نام مخفف آن، حروف اول کلمات عبارت "The World Thinkers' Panel on the Sustainable Future of Humankind" می باشد، که بصورت (WTP-SFM) نشان داده شده و معنی فارسی آن "گرد همایی اندیشمندان جهان پیرامون آینده پایدار بشر" می باشد که نماد آن بصورت زیر می باشد.



THE WORLD THINKERS' PANEL ON THE
SUSTAINABLE FUTURE OF HUMANKIND

گرد همایی اندیشمندان جهان پیرامون آینده پایدار بشر

آدرس مرکزی "Korte 124, SI 6310 Izola – Isola, Slovenia" می باشد. گروه های فراوانی از افراد نیکوکار، تحصیل کرده، دانشمند، سیاستمدار، کارکنان مشاغل رسمی دولتی و خیلی از افراد دیگر از این بیانیه حمایت می کنند. در بین آنها اعضای مؤسسه SEM برای تغییرات اقلیم و اعضای دانشگاه آنستد به همراه سایر اعضای افتخاری متفکرین جهان نیز همکاری دارند.

سوابق تئوری و عملی این بیانیه درباره پیشرفت و آینده پایدار بشر را نیز می توان در بیانیه حاضر یافت. عبارت سه کلمه ای "آینده پایدار بشر"، که توسط اسیموویچ و تعداد زیادی از دانشمندان دیگر در دهه اول قرن 21 بررسی شده، می تواند بعنوان یک پایه تئوریک برای این موضوع استفاده گردد. اطلاعات بیشتر را در آدرس (www.institut-climatechange.si) می توان یافت.



عضویت در این مجموعه بدون هزینه می باشد. سازمان ملل، دولت‌ها، شرکت های بین المللی، مراکز آموزشی و دیگران برای شرکت و همکاری با تفکر "آینده پایدار بشر" دعوت می شوند.

بیانیه حاضر از همه افراد جهان (بالای 7 میلیارد نفر) می خواهد که مسئولیت اجتماعی و فردی داشته باشند. هدف این بیانیه رسیدن به پایداری برای کل جوامع بشری جهان است. پایداری جهانی در واقع روند و رخدادی از توسعه پایدار جوامع خاص به آینده پایدار می باشد. به سازمان ملل و آژانس های مربوطه به خصوص UNEP و UNESCO برای شرکت و همکاری بسوی نیل به هدف مشترک که همان آینده پایدار بشر است، خوشامد گفته می شود.

زندگی انفرادی بشر کوتاه است، و ارزش و معنی آن نشان می دهد که همه ما جزء ناگسستگی اهداف بشریت هستیم. ما باید زندگی بشر را از طریق حفظ و نگهداری آنچه از گذشتگان به ما به ارث رسیده و نیز حمایت از نسل آینده، تداوم ببخشیم. بعنوان بشر ما نسبت به یکدیگر و به نسل های آینده مسئول هستیم.

گردهمایی متفکرین جهان پیرامون پایداری آینده بشر بیانیه هایی برای مردم (آنهايي که علاقه مند به هنر، علم و فعالیت های فرهنگی و طرح های صلح جویانه هستند) تهیه کرده و آنها را به ملاقات و تعامل دعوت نموده است. هدف اصلی از موضوع گفته شده، ایجاد سطحی از تفاهم و درک بین افراد مختلف جهان و شرکت آنها برای ارتقاء و پایداری صلح جهانی است. ما همه افراد گروه ها را بدون در نظر گرفتن نژاد، جنسیت، زبان و مذهب شان دعوت می کنیم. کار گردهمایی متفکرین جهان در مورد آینده پایدار بشریت بر اساس احترام به حقوق بشر و آزادیهای پایه برای تمام مردم جهان است. این موضوع بطور مستقیم به همکاری فعال طرح "فرهنگ صلح" یونسکو ارتباط دارد.

وظیفه گردهمایی متفکرین جهان در مورد آینده پایدار بشر، فراهم آوردن محلی برای تعامل کلیه سازمانهای غیر دولتی، وزارتخانه ها، ادارات عمومی، مراکز علمی و سیاسی، موزه ها، دانشگاه ها، مؤسسه های خیریه، مراکز تجاری و سایر مراکز بوده تا از توانایی آنها جهت آینده پایدار بشر استفاده شود. همچنین افرادی که بصورت علمی و عملی منسجم به تقویت و تشویق فعالیت های فرهنگی، هنر عامه، میراث فرهنگی و غیره می پردازند نیز در این جایگاه قرار می گیرند.

علاوه بر انجام کار ها و فعالیت ها در سطح جهانی برای فرهنگ عملی و مهمتر از همه علمی سازمان یافته، ما باید یک نظم اجتماعی، بشری، فرهنگی و سیاسی را نیز رعایت کنیم. بسیاری از ما، همزمان با اینکه عضو جدید اندیشمندان جهان پیرامون آینده پایدار بشر شده ایم، اصول را فرا گرفته و با آن رشد کرده ایم. عموم مردم علاوه بر انجام فعالیت های علمی و عملی در مسیر سازماندهی فرهنگ جهانی، موظفند انضباط فردی، اجتماعی، فرهنگی و سیاسی را رعایت کنند.

بیانیه حاضر از همه افراد جهان (بالای 7 میلیارد نفر) تقاضا دارد، که با هدف رسیدن به پایداری برای کل جوامع بشر، مسئولیت اجتماعی و فردی داشته باشند. پایداری جهانی در واقع یک روندی از توسعه پایدار جوامع خاص به آینده پایدار می باشد. به سازمان ملل و آژانس های مربوطه به خصوص UNEP و UNESCO برای شرکت و همکاری بسوی رسیدن به هدف مشترک که همان آینده پایدار بشر است، خوشامد گفته، و این بیانیه به تمام نقاط جهان فرستاده می شود.

ما معتقدیم که تمامی مردم کره زمین نسبت به یکدیگر احساس مسئولیت دارند. بسیاری از کانونهای فرهنگی، هنری و علمی و نیز مؤسسه های محلی و بین المللی در راه رسیدن به اهداف مشترک همکاری می کنند.

ما بر این باوریم که متفکرین جهان نه تنها در مورد آینده پایدار بشر برای رسیدن به این حقوق فعالیت می کنند، بلکه معتقدیم که افراد مختلف با فرهنگ های گوناگون می توانند در حل مشکلات مربوط به جامعه مدرن امروزی نقش مهمی داشته باشند.

گروه بنیان گذار متفکرین جهان برای بنا نهادن بنیاد متفکرین جهان پیرامون آینده پایدار بشر طبقه بندی زیر را که، برای شناساندن این گرد همایی در سطح بین المللی است، ارائه و توضیح می دهد.

طبقه بندی:

1- مشخصات فرهنگ سنتی



2- مزایای فرهنگ سنتی در جامعه مدرن

3- فرهنگ سنتی و تنوع فرهنگی

4- فرهنگ سنتی و حقوق فرهنگی

5- فرهنگ سنتی و چند فرهنگی

6- برنامه ریزی برای ارتقاء فرهنگ سنتی از طریق مطالعه دامنه دار آن، تبادل فرهنگ های سنتی و همکاری بین منطقه ای، حمایت در برگزاری منظم و مداوم جایگاهی برای ایجاد صنعت وابسته بر پایه فرهنگ سنتی

1. مشخصات فرهنگ سنتی

یک فرهنگ سنتی شامل نحوه زندگی سنتی مردم در نسل های مختلف است که دوستدار محیط بوده و در این فرهنگ افراد با طبیعت همزیستی نموده و با صمیمیت بیشتر با هم زندگی مسالمت آمیز داشته و معنویات بر مادیات اولویت دارند.

2. صداقت فرهنگ سنتی در جامعه مدرن

از زمان صنعتی شدن، جامعه مدرن بشر موانع و مشکلات فراوانی مانند تخریب اکوسیستم ناشی از تسخیر نادرست طبیعت، حوادث و بلایای ناگوار طبیعی، رقابت ناسالم در بازار جهانی، تقسیم ناعادلانه ثروت، وابستگی شدید به مادیات با قربانی کردن معنویات منجر به بروز مشکل برای زندگی مناسب بشر شده است. در این بخش، از فرهنگ سنتی برای حل مشکلات فوق در جامعه مدرن استفاده می شود. بخصوص در فرهنگ کونفوسیون در آسیای خاوری، که احترام به بزرگترها محور اصلی ارزش هاست، و این در نسل های مختلف باعث اعتماد سازی و از بین بردن دشمنی در جوامع می شود و در نهایت جامعه را در نیل به مقام بسیار والای انسانی سوق می دهد.

3. فرهنگ سنتی و تنوع فرهنگی

فرهنگ سنتی نتیجه ارتباطات و تعامل بین افرادی است که هر فرد بطور جداگانه خود را با محیط طبیعی و جغرافیایی منطقه خود وقف داده است، که هویت بی نظیر فردی و ملی مستقل خود و منطقه اش، را نشان می دهد. بنابراین می توان گفت که فرهنگ سنتی زیرمجموعه ای از فرهنگ متنوع محلی و جهانی است.

4. فرهنگ سنتی و حقوق فرهنگی

همانطور که قانون اساسی هر کشور برای زندگی اجتماعی و سیاسی حق فعالیت می دهد، باید در مورد زندگی فرهنگی مردم نیز چنین حقی را قائل شود. مردم باید اجازه داشته باشند که با قبول فرهنگ سنتی و گذشته فرهنگ جدید را بپذیرند. در حال حاضر فرهنگ سنتی که مربوط به گذشته است چون توسط اکثریت جامعه انجام نمی شود مردم از آن قدردانی نکرده و به آن توجهی نمی کنند. به منظور ارضاء فرهنگی مردم، لازم است سیاست های کلان فرهنگی پایه گذاری و اجراء گردد تا مردم در هر زمان و مکان به فرهنگ سنتی دسترسی داشته باشند.

5. فرهنگ سنتی و چند فرهنگی

ارتباط و تماس متقابل با فرهنگ های مختلف باعث می شود که مردم فرهنگ های گوناگون را بهتر بشناسند. در نتیجه منجر می شود تا مردم و مناطق مختلف را بهتر بشناسیم. تاکید بیشتر به فرهنگ و هنر سنتی برای شناخت عادات و رسوم قومی و محلی لازم بوده و در نیل به فرهنگ سنتی کمک کننده است.

6. برنامه ریزی برای ارتقاء فرهنگ سنتی

همانطور که در بالا اشاره شد، فرهنگ سنتی واقعاً مهم بوده و برای نگهداری و تقویت آن برنامه های زیر پیشنهاد می گردد. اکیداً سفارش می شود که دولت ها، گروه های غیر دولتی و انجمن ها در عملی کردن پیشنهاد های ارائه شده ما همکاری موثری داشته باشند.



(I) تنظیم تبادل فرهنگ سنتی و همکاریهای منطقه ای

تبادلات فرهنگ های سنتی در تقویت چند فرهنگی شدن جامعه با ارزش است. تاکنون این تبادلات نا منظم و تصادفی بوده و دسترسی آسان به سایر فرهنگ های سنتی برای همگان میسر نشده است. برای اینکه مردم جامعه بتوانند بطور مساوی هم از حقوق فرهنگی شان استفاده کنند و هم از سایر فرهنگ های سنتی لذت ببرند، باید تبادلات فرهنگی و همکاریهای منطقه ای بیشتری بصورت رسمی نهادینه گردد. دولت ها، گروه های خصوصی و انجمن ها بایستی به این موضوع کاملاً توجه داشته باشند.

(II) انجام جلسات منظم پیرامون فرهنگ سنتی

برای تفهیم بهتر فرهنگ سنتی، تقویت تنوع فرهنگی و نهایتاً نیل به صلح و آرامش بشر در جهان، جلسات گروهی باید بطور منظم برگزار گردد. بنابراین، پذیرفتن تفکر چند فرهنگی و تشویق مردم برای آگاهی بیشتر از فرهنگ سنتی در جهان ضروری است.

(III) توسعه صنعت فرهنگی بر پایه فرهنگ سنتی

در زندگی مدرن امروزی برای نیل به فرهنگ سنتی پایدار و مداوم، تضمین رقابت مثبت و مرتبط با زندگی عامه مردم می تواند مفید باشد. همچنین صنعت فرهنگی مانند هنر عامه و صنایع دستی با توجه به سرمایه های فرهنگی باید توسعه یابد. صنعت فرهنگی بر روی زندگی مدرن امروزی تاثیر گذار است. همچنین فرهنگ سنتی، که بطور بی نظیری از سایر فرهنگ های مدرن جدا می باشد، باید برای ارضاء نیاز فرهنگی جوامع حفظ شود. این بیانیه خیلی اساسی تر و وسیع تر از یک کار صرفاً حرفه ای است. بیانیه منعکس کننده وضعیت بحرانی جامعه بشری کنونی بوده و نیاز برای طراحی آینده ای بهتر، که همانا محیطی بر پایه دانش و آگاهی پایدار استوار است، می باشد. این بیانیه آغازگر مسیری به سوی آینده واقعی کاملاً پایدار بشریست، و هماهنگی زندگی بشر در فضای واقعی کره زمین و در نتیجه ادای احترام به زندگی گذشتگان ما است. سازمان ملل و دولت های منطقه ای باید فراتر از زمان حال در جهت همکاری برای تغییرات ضروری آینده پایدار بشری حرکت کنند. ما به چشم انداز، رهبری و ارزش های جهانی نیاز داریم.

تلاش های ما در حال حاضر باید همراه با پشتکار زیاد به سمت آینده ای پایدار تقویت شود. همچنین ما به رهبری خبره و جهانی تحت شرایط مسئولیت اجتماعی و فردی نیاز داریم. ما باید اطلاعات دقیق علمی در مورد علوم طبیعی و بشرکسب نماییم، همچنین مسئولیت پذیری، صلح، اخلاق و عقلائیات را حمایت کنیم.

آرزو مندیم که تقویت ایده های جهانی زیبا و آینده پایدار بشر را با توجه به این بیانیه ببینیم.

استاد دکتر تیمی اسیموویچ
Prof. Dr. Timi Ecimovic



« گرد همایی اندیشمندان جهان پیرامون آینده پایدار بشر »

(چکیده)
(Short)

بیانیه



THE WORLD THINKERS' PANEL ON THE
SUSTAINABLE FUTURE OF HUMANKIND

گرد همایی اندیشمندان جهان پیرامون آینده پایدار بشر

Zg. Medosi, Korte, Slovenia, 15th September 2011
پانزدهم سپتامبر، 2011 میلادی Zg. Medosi, Korte, Slovenia



بیانیه ی

”گرد همایی اندیشمندان جهان پیرامون آینده پایدار بشر“

فرهنگ خشم، خشونت و جنگ برای هیچ کس در جهان پسندیده نیست. مردم، موافق فرهنگ دوستی، همکاری، تحمل، بردباری و صلح هستند. (طبق تصمیم یا مصوبه 13/52 که توسط اعضای عمومی سازمان ملل به اتفاق آراء اخذ شده است، دهه 2001 تا 2010 میلادی، دهه بین المللی "فرهنگ صلح و صفا برای تمام بچه های جهان" اعلام گردید.)

By: Prof. Dr. Timi Ecimovic

توسط: پروفیسور دکتر تیمی اسیموویچ

در پانزدهم آگوست 2011 میلادی عناوینی که توسط متفکرین جهانی از دانشگاه آنستد، کشور اسلوانی توسط افراد زیر: Sir Prof. Dr. Major Roger Haw Boon Hong, Penang, Malaysia, SEM Institute for Climate Change, Prof. Dr. Timi Ecimovic, Zg. Medosi, Korte, Slovenia, Prof. Dr. Dana Marie Barry (USA) and Organisation for Protection of Children Rights, Hon. Ricaardoe Di Done, Montreal, Canada, Ambassador Dato' Dr. Ang Ban Siong (China), Dr. Nixon Yap (Malaysia), Professor Tang Shui Yuan, Chairman of the "1st International Conference on Protect the Earth and Ocean" in Xiamen, China, and Dr. Garfield Brown, South Africa,

مطرح شد شامل موارد زیر می باشد

در بین گردهمایی های متفکرین جهان گروه جدیدی با نام "گردهمایی متفکرین جهان با رویکرد آینده پایدار بشر" که نام مخفف آن، حروف اول کلمات عبارت "The World Thinkers' Panel on the Sustainable Future of Humankind" می باشد که بصورت (WTP-SFM) نشان داده شده و معنی فارسی آن " گرد همایی اندیشمندان جهان پیرامون آینده پایدار بشر" می باشد که نماد آن بصورت زیر می باشد.



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آدرس مرکزی "Korte 124, SI 6310 Izola – Isola, Slovenia" می باشد. گروه های فراوانی از افراد نیکوکار، تحصیل کرده، دانشمند، سیاستمدار، کارکنان مشاغل رسمی دولتی و خیلی از افراد دیگر از این بیانیه حمایت می کنند. در بین آنها اعضای مؤسسه SEM برای تغییرات اقلیم و اعضای دانشگاه آنستد به همراه سایر اعضای افتخاری متفکرین جهان نیز همکاری دارند.

سوابق تئوری و عملی این بیانیه درباره پیشرفت و آینده پایدار بشر را نیز می توان در بیانیه حاضر یافت. عبارت سه کلمه ای "آینده پایدار بشر"، که توسط اسیموویچ و تعداد زیادی از دانشمندان دیگر در دهه اول قرن 21 بررسی شده، می تواند بعنوان یک پایه تئوریک برای این موضوع استفاده گردد. اطلاعات بیشتر را در آدرس (www.institut-climatechange.si) می توان یافت.



عضویت در این مجموعه بدون هزینه می باشد. سازمان ملل، دولتها، شرکت های بین المللی، مراکز آموزشی و دیگران برای شرکت و همکاری با تفکر "آینده پایدار بشر" دعوت می شوند.

زندگی انفرادی بشر کوتاه است، و ارزش و معنی آن نشان می دهد که همه ما جزء ناگسستگی اهداف بشریت هستیم. ما باید زندگی بشر را از طریق حفظ و نگهداری آنچه از گذشتگان به ما به ارث رسیده و نیز حمایت از نسل آینده، تداوم ببخشیم. بعنوان بشر ما نسبت به یکدیگر و به نسل های آینده مسئول هستیم.

وظیفه گردهمایی متفکرین جهان در مورد آینده پایدار بشر، فراهم آوردن محلی برای تعامل کلیه انجمن های محلی، سازمانهای غیر دولتی، وزارتخانه ها، ادارات عمومی، مراکز علمی و سیاسی، موزه ها، دانشگاه ها، مؤسسه های خیریه، مراکز تجاری و سایر مراکز بوده تا از توانایی آنها جهت آینده پایدار بشر استفاده شود. همچنین افرادی که بصورت علمی و عملی منسجم به تقویت و تشویق فعالیت های فرهنگی، هنر عامه، میراث فرهنگی، فلسفه، صلح، اخلاق و عقلانیت می پردازند نیز در این جایگاه قرار می گیرند.

بیانیه حاضر از همه افراد جهان (بالای 7 میلیارد نفر) تقاضا دارد، که با هدف نیل به ماندگاری برای کل جوامع بشر، مسئولیت اجتماعی و فردی داشته باشند. پایداری جهانی در واقع یک روندی از توسعه پایدار جوامع خاص به آینده پایدار می باشد. به سازمان ملل و آژانس های مربوطه بخصوص UNEP و UNESCO برای شرکت و همکاری بسوی رسیدن به هدف مشترک که همان آینده پایدار بشر است، خوشامد گفته، و این بیانیه به تمام نقاط جهان فرستاده می شود.

این بیانیه خیلی اساسی تر و وسیع تر از یک کار صرفاً حرفه ای است. بیانیه منعکس کننده وضعیت بحرانی جامعه بشری کنونی بوده و نیاز برای طراحی آینده ای بهتر، که همانا محیطی بر پایه دانش و آگاهی پایدار استوار است، می باشد. این بیانیه آغازگر مسیری به سوی آینده واقعی کاملاً پایدار بشریست، و هماهنگی زندگی بشر در فضای واقعی کره زمین و در نتیجه ادای احترام به زندگی گذشتگان ما است. سازمان ملل و دولت های منطقه ای باید فراتر از زمان حال در جهت همکاری برای تغییرات ضروری آینده پایدار بشری حرکت کنند. ما به چشم انداز، رهبری و ارزش های جهانی نیاز داریم.

تلاش های ما در حال حاضر باید همراه با پشتکار زیاد به سمت آینده ای پایدار تقویت شود. همچنین ما به رهبری خبره و جهانی تحت شرایط مسئولیت اجتماعی و فردی نیاز داریم. ما باید اطلاعات دقیق علمی در مورد علوم طبیعی و بشرکسب نماییم، همچنین مسئولیت پذیری، صلح، اخلاق و عقلانیت را حمایت کنیم.

آرزو مندیم که تقویت ایده های جهانی زیبا و آینده پایدار بشر را با توجه به این بیانیه ببینیم.

استاد دکتر تیمی اسیموویچ
Prof. Dr. Timi Ecimovic



1.16 The Portuguese Declaration

»Painel dos 'World Thinkers' para o Futuro Sustentável da Humanidade«

DECLARAÇÃO



Zg. Medosi, Korte, Eslovênia, 15 de Novembro de 2011



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A Declaração

»Painel dos 'World Thinkers' para o Futuro Sustentável da Humanidade«

Apresentação digital em www.institut-climatechange.si

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

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DECLARAÇÃO

Do

“Painel dos 'World Thinkers' para o Futuro Sustentável da Humanidade”

Pessoas em todo o mundo são contra a cultura da violência e da guerra. Elas são a favor de uma cultura de amizade, solidariedade, tolerância e paz. (Pela decisão 52/13, a década de 2001-2010 foi unanimemente proclamada pela Assembleia Geral das Nações Unidas como a "Década Internacional para uma Cultura de Paz e não-violência a todas as crianças do mundo").

Por: Prof. Dr. Timi Ecimovic

Aos 15 de Agosto de 2011, o Fórum “World Thinkers”, da Ansted University, Sir Prof. Dr. Major Roger Haw Boon Hong, Penang, Malásia, SEM Institute for Climate Change, Prof. Dr. Timi Ecimovic, Zg. Medosi, Korte, Eslovênia, Prof. Dr. Dana Marie Barry (USA) e a Organização para a Proteção dos Direitos da Criança, Hon. Ricaardoe Di Done, Montreal, Canadá, Embaixador Dato’ Dr. Ang Ban Siong (China), Dr. Nixon Yap (Malásia), Professor Tang Shui Yuan, Presidente da "1ª Conferência Internacional para Proteção da Terra e do Oceano" em Xiamen, China, e Dr. Garfield Brown, África do Sul, propuseram a criação do painel conforme segue:

Dentro do Fórum “World Thinkers” foi criado um painel novo e aberto denominado “Painel dos 'World Thinkers' para o Futuro Sustentável da Humanidade.” Para fins de abreviatura, será representado pela sigla "WTP-SFM" e tem o logotipo abaixo.



O endereço para correspondência é: Korte 124, SI 6310 Izola – Isola, Slovenia.

Uma longa lista de pessoas de boa vontade, acadêmicos, cientistas, políticos, trabalhadores, administradores e funcionários governamentais e muitos outros apóiam esta Declaração. Entre eles estão membros do Instituto SEM para as Alterações Climáticas, a Universidade de Ansted, assim como deputados e participantes do Fórum “World Thinkers”, entre outros.

A base teórica e prática para a presente Declaração pode ser encontrada em muitos trabalhos sobre "Desenvolvimento Sustentável" e "Futuro Sustentável da Humanidade." A trilogia "Futuro Sustentável da Humanidade", de Ecimovic, assim como muitos outros trabalhos de



cientistas ao longo da primeira década do século XXI serviram de pano de fundo teórico, os quais podem ser visto no link www.institut-climatechange.si.

Membros e apoiadores da Declaração são livres de encargos. A ONU, governos nacionais, corporações internacionais, instituições nacionais e internacionais, instituições de ensino e outros estão convidados a cooperar no trabalho para o futuro sustentável da humanidade.

A Declaração dá direitos, e está chamando para a responsabilidade social individual dos membros da comunidade humana global: (+ de 7.000.000.000 de indivíduos). O objetivo é alcançar a sustentabilidade global para a comunidade humana global. A sustentabilidade global é uma transição do desenvolvimento sustentável da sociedade para o futuro sustentável da sociedade. A ONU e agências, em especial a UNEP e UNESCO, são bem-vindos a cooperar para o objetivo comum de sustentar o futuro da humanidade.

Nossas vidas são muito curtas, e seu valor e significado são encontrados substancialmente no fato de que somos parte integrante do "projeto humano". Devemos apoiar a continuidade da humanidade, porque somos fundamentalmente seres humanos que são inseparáveis do "contínuo", um "contínuo" que inclui os nossos descendentes e as gerações futuras. Como seres humanos, somos responsáveis uns pelos outros e pelas gerações futuras.

O "Painel dos 'World Thinkers' para o Futuro Sustentável da Humanidade" oferece uma plataforma para pessoas (interessadas nas artes, em atividades científicas e culturais e projetos de missão de paz) de se conhecer e de trabalhar em conjunto. O principal objetivo da plataforma é criar um nível de compreensão e tolerância entre os diversos povos do mundo e contribuir para a promoção e manutenção da paz mundial. Convidamos a todos os indivíduos e grupos do mundo, sem distinção de raça, sexo, Língua e religião. O trabalho do "Painel dos 'World Thinkers' para o Futuro Sustentável da Humanidade" é baseado no respeito aos direitos humanos e liberdades fundamentais de todos os povos do mundo. Isto se relaciona diretamente com a participação ativa do Projeto "Cultura de Paz" da UNESCO.

A tarefa do "Painel dos 'World Thinkers' para o Futuro Sustentável da Humanidade" é um fórum para comunidades locais de todas as partes do mundo, instituições não-governamentais, ministérios, repartições públicas, organizações científicas e culturais, bem como institutos, organizações diversas, museus, universidades, fundações, sindicatos, associações, organizações empresariais e outros estabelecimentos. É também para indivíduos que são praticamente, organizacionalmente e cientificamente engajados na promoção de atividades culturais, arte popular, herança da cultura e atividades científicas.

Além do funcionamento em si e das atividades de nossa organização em todo o mundo para o trabalho prático, organizacional e, sobretudo, científico para a cultura, também temos que atender a uma demanda muito importante no sentido humanista, social, cultural e político-cultural. Muitos de nós temos aprendido e crescido após a adesão como membro do **"Painel dos 'World Thinkers' para o Futuro Sustentável da Humanidade"**.

Achamos que todos os membros da comunidade humana mundial têm a responsabilidade de ajudar quando necessário. Diversas Fundações de Cultura, Artes e instituições científicas (a nível local e internacional) darão apoio ao desenvolvimento dos interesses comuns.



Acreditamos que o "Painel dos 'World Thinkers' para o Futuro Sustentável da Humanidade" não só contribui para a realização do exercício desses direitos, mas que o multiculturalismo tem um papel na resolução de alguns dos problemas na sociedade moderna.

O grupo fundador do "Painel dos 'World Thinkers' para o Futuro Sustentável da Humanidade" estabeleceu as seguintes categorias para elaboração do "Painel dos 'World Thinkers' para o Futuro Sustentável da Humanidade". Estas categorias (listadas e descritas a seguir) são importantes para que o painel alcance o seu reconhecimento a nível internacional.

Categorias

1. Características da cultura tradicional
2. Virtudes da cultura tradicional em uma sociedade moderna
3. Cultura tradicional e diversidade cultural
4. Cultura tradicional e direitos à cultura
5. Cultura tradicional e multiculturalismo
6. Planos para a promoção da cultura tradicional através do estudo continuado, sistemático da cultura tradicional, sistematização do intercâmbio entre cultura tradicional e cooperação regional, manutenção regular de um fórum tradicional relacionado à cultura e desenvolvimento da indústria cultural com base na cultura tradicional.

1. Características da cultura tradicional

A cultura tradicional é uma forma e um sistema de vida que são praticados por um povo há gerações, e que possui uma cultura eco-pacifista, onde seres humanos convivem com a natureza, onde um indivíduo está relativamente pouco alienado em relação ao outro, e quando busca-se mais a cultura espiritual do que os bens materiais.

2. Virtudes da cultura tradicional em uma sociedade moderna

Desde o advento da modernização e da industrialização, a nossa sociedade moderna tem enfrentado uma série de obstáculos e problemas como o colapso dos ecossistemas devido às conquistas indiscriminadas na natureza, graves desastres naturais, forte concorrência nos mercados mundiais, distribuição desequilibrada da riqueza, alienação humana generalizada, o apego aos valores materiais em detrimento dos valores espirituais, tornando-se tão difícil levar uma vida humana. Neste contexto, a cultura tradicional é de grande utilidade para resolver esses problemas em uma sociedade moderna. Em particular, as culturas de Confúcio na Ásia Oriental valorizam muito a 'piedade filial' e o 'respeito', que são valores fundamentais e que são de grande valor e mérito para remover a desconfiança e inimizade entre as gerações e ajudar a recuperar a dignidade dos seres humanos.



3. Cultura tradicional e diversidade cultural

A cultura tradicional é o resultado da comunicação e das interações entre os seres humanos que se adaptaram individualmente a ambientes geográficos e ecológicos, representando da melhor forma a identidade individual e a singularidade das nações e regiões. Pode-se dizer, portanto, que a cultura tradicional está sujeita à diversidade das culturas a nível regional e a nível mundial.

4. Cultura tradicional e direitos à cultura

Os constituintes de uma nação têm direito a ter uma vida política e social, bem como uma vida cultural. Eles deveriam ter o direito de exercer a liberdade de aceitar tanto o passado quanto a cultura atual. Nos tempos atuais, a cultura tradicional, identificada com o passado, não faz parte da corrente principal (*mainstream*), dificultando a apreciação desta pelas pessoas. A fim de satisfazer às suas necessidades culturais, políticas culturais deveriam ser instituídas e praticadas, para que elas possam ter acesso à cultura tradicional em qualquer lugar e a qualquer hora.

5. Cultura tradicional e multiculturalismo

Nossos contatos e interações com culturas podem fazer-nos ter uma melhor compreensão de outras culturas. Assim, começamos a ter uma melhor compreensão das diferentes regiões e de seus povos, ajudando a alcançar feitos, preferencialmente, com base na cultura tradicional. Uma maior ênfase à cultura tradicional e às artes são especialmente necessários para que elas mantenham o etos indígena de uma região.

6. Planos para a promoção da cultura tradicional

A cultura tradicional tem uma importância significativa, como mostrado acima, e para sua conservação e promoção, alguns planos são propostos abaixo. Recomendamos fortemente que os governos, grupos privados e da comunidade façam um esforço cooperativo para a realização destes planos.

(I) Sistematização do intercâmbio entre cultura tradicional e cooperação regional.

O intercâmbio entre cultura tradicional tem valor na promoção do multiculturalismo. Até hoje, os intercâmbios foram feitos de forma não sistemática e aleatória, provavelmente não permitindo fácil acesso das pessoas a outras culturas tradicionais. Para que uma comunidade possa exercer os seus direitos culturais equalitariamente e desfrutar de outras culturas tradicionais, mais intercâmbios e cooperação regional devem ser assegurados institucionalmente. Governos, grupos privados e as comunidades deveriam dar atenção a este assunto.



(II) Manutenção regular de um fórum tradicional relacionado à cultura.

O fórum deveria ser realizado regularmente a fim de aumentar o conhecimento das culturas tradicionais por áreas, como contribuição para a paz da humanidade e do mundo em geral e para manter a diversidade de culturas no mundo inteiro, aceitando assim o multiculturalismo e permitindo que a nação e a comunidade despertem para a importância da cultura tradicional.

(III) Desenvolvimento de uma indústria cultural com base na cultura tradicional.

Para uma cultura tradicional ser sustentável e se manter viva na vida moderna, uma competitividade avantajada deveria ser garantida e deveria estar intimamente ligada à vida de uma comunidade. Também é necessário que a indústria cultural, como arte popular e artesanato, deveria ser desenvolvida com bens culturais tradicionais. A indústria cultural afeta a vida moderna e, através desta, a cultura tradicional, separada de forma única de outros bens culturais modernos, sendo que deveria contribuir na satisfação das demandas culturais da comunidade.

Esta Declaração é mais fundamental do que uma mera produção profissional. Ela reflete a situação atual em perigo de nossa comunidade humana global, assim como a necessidade absoluta de um amanhã melhor caracterizado pela sustentabilidade ambiental global e pelo conhecimento. A Declaração deve ser o começo do caminho em direção a um futuro verdadeiramente sustentável da humanidade, e harmonia na convivência da humanidade dentro das realidades da biosfera do planeta Terra. Esta deve ser a nossa contribuição para a vida dos nossos descendentes. Os governos da ONU e os governos nacionais têm de transcender a partir do presente e cooperar para mudanças necessárias para sustentar o futuro da humanidade. Precisamos de uma perspectiva planetária, de uma liderança planetária e de valores planetários.

Nosso período presente deveria ser enriquecido com o trabalho ativo em direção a um futuro sustentável. Também precisamos de uma liderança comunitária hábil, global e humana, tendo como pré-condição a responsabilidade social, individual e coletiva. Devemos apoiar o conhecimento científico da natureza e das Ciências Humanas, bem como apoiar e promover o respeito, a paz, a moralidade e a sabedoria.

Gostaria de ver a promoção global das idéias da presente Declaração e um futuro sustentável da humanidade.

Prof. Dr. Timi Ecimovic



1.17 The Russian Declaration

**«Комитет Мыслителей мира
по устойчивому будущему Человечества»**

Д Е К Л А Р А Ц И Я



Zg. Medosi, Korte, Словения, 15 01 2012 года



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Декларация

«Комитет Мыслителей мира по устойчивому будущему Человечества»

Электронная версия на www.institut-climatechange.si

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ДЕКЛАРАЦИЯ

“Комитета Мыслителей мира по устойчивому будущему Человечества”

Люди во всём мире в основном против культуры насилия и войны. Они за культуру дружбы, солидарности, терпимости и мира. (Решением 52/13 десятилетие с 2001 по 2010 г. было единогласно провозглашено на Генеральной Ассамблее Организации Объединенных Наций "Международным десятилетием за культуру мира и ненасилия для всех детей мира".)

Автор: Prof. Dr. Timi Ecimovic

15 августа 2011 года Форум мыслителей мира, Ansted University, Sir Prof. Dr. Major Roger Haw Boon Hong, Penang, Malaysia, SEM Институт по изменению климата, Prof. Dr. Timi Ecimovic, Zg. Medosi, Korte, Slovenia, Prof. Dr. Dana Marie Barry (USA) и Организация по защите прав детей, Hon. Ricaardoe Di Done, Montreal, Canada, посол Dato' Dr. Ang Ban Siong (Малайзия), Dr. Nixon Yap (Малайзия), Professor Tang Shui Yuan, Председатель “1-й Международной конференции по защите Земли и океана” в Xiamen, Китай, и Dr. Garfield Brown, Южная Африка, предложили создать комитет следующим образом:

В рамках Форума Мыслителей мира учредить как открытый и новый рабочий комитет под названием: "Комитет Мыслителей мира по устойчивому будущему Человечества". Для краткости он представлен следующим акронимом "WTP-SFM" и имеет знак, отображённый ниже.



Адрес Комитета - Korte 124, SI 6310 Izola – Isola, Slovenia.

Большой список людей доброй воли, академиков, учёных, политиков, рабочих, чиновников администраций и правительств, и многие другие поддерживают эту Декларацию. Среди них члены SEM института по вопросам изменения климата, сеть университетов Ansted, почетные и другие члены Форума Мыслителей мира, и т.д.

Теоретические и практические основы настоящей Декларации могут быть найдены во многих работах об «Устойчивом развитии» и «Устойчивом будущем Человечества». Трилогия "Устойчивое будущее Человечества", написанная г-ном Ecimovic, и работы многих других ученых в течение первого десятилетия 21-го века могут служить теоретической основой. Это видно по следующей ссылке: www.institut-climatechange.si



Стать членом или сторонником Декларации можно совершенно бесплатно. ООН, национальные правительства, международные корпорации, международные и национальные институты, учебные заведения и другие приглашаются к сотрудничеству в этой работе для обеспечения устойчивого будущего человечества.

Декларация предоставляет права и призывает к персональной социальной ответственности со стороны членов глобального сообщества: (7000000000 + человек). Целью является достижение глобальной устойчивости мирового сообщества. Глобальная устойчивость является переходом от устойчивого развития социальных технологий к устойчивому будущему социальных технологий. ООН и агентства, в частности, ЮНЕП и ЮНЕСКО, приглашаются к сотрудничеству для достижения общей цели устойчивого будущего человечества.

Наши индивидуальные жизни очень коротки, и когда их ценностью и смыслом становится устойчивость, то по существу это означает, что мы неотъемлемые части "человеческого проекта". Мы должны поддержать континуум человечества, потому что по своей сути все мы человеческие существа, которые неотделимы от континуума, континуума, который включает в себя все предыдущие и будущие поколения. Как человеческие существа мы ответственны друг за друга и за будущие поколения.

"Комитет Мыслителей мира по устойчивому будущему Человечества" представляет платформу людям (заинтересованным в искусстве, научной и культурной деятельности и проектах миротворческого содержания), чтобы встречаться и вместе работать. Главной целью указанной платформы является создание уровня понимания и терпимости между различными народами мира и внесение вклада в поддержание и сохранение мира во всем мире. Мы приветствуем всех людей мира, как индивидуально, так и объединённых в группы, независимо от их расы, пола, языка и религии. Работа "Комитета Мыслителей мира по устойчивому будущему Человечества" основана на уважении прав человека и основных свобод всех народов мира. Это имеет прямое отношение к активному участию в проекте ЮНЕСКО "Культура мира".

Задача "Комитета Мыслителей мира по устойчивому будущему Человечества" стать форумом для всех неправительственных организаций, министерств, государственных учреждений, научных и культурных организаций, а также институтов, различных организаций, музеев, университетов, фондов, союзов, ассоциаций, деловых организаций и других учреждений. Кроме того, это форум для людей, которые в практическом, организационном или научном плане так или иначе уже вовлечены в поддержание культурной деятельности, народного творчества, культурного наследия и научного творчества.

Помимо рабочего настроя и деятельности нашей всемирной организации в области практической, организационной и, прежде всего научной работы в поднятии культуры, мы также должны соответствовать очень важному, социальному, гуманистическому и культурно-политическому порядку. Многие из нас познали это и выросли, став новым членом **"Комитета Мыслителей мира по устойчивому будущему Человечества"**.

Декларация предоставляет права, но и требует индивидуальной социальной ответственности от членов человеческого мирового сообщества: 7 млрд. человек. Её целью является достижение глобальной устойчивости человеческого мирового



сообщества. Глобальная устойчивость является переходом от устойчивого развития социальных технологий к устойчивому будущему социальных технологий.

ООН и агентства, прежде всего, ЮНЕП и ЮНЕСКО, приглашаются к сотрудничеству для достижения общей цели поддержания будущего человечества. Эта Декларация будет распространена во всех частях мира.

По нашему мнению все члены мирового сообщества человечества ответственны за помощь, когда это необходимо. Многие грантовые фонды культуры, искусств и научных учреждений (местного и международного уровней) должны оказывать поддержку развитию общих интересов.

Мы полагаем, что «Комитет Мыслителей мира по устойчивому будущему Человечества» не только вносит свой вклад в достижение и осуществление этих прав, но что и мультикультурализм играет определённую роль в решении некоторых проблем в современном обществе.

Инициативная группа «Комитета Мыслителей мира по устойчивому будущему Человечества» установила следующие аспекты внимания «Комитета Мыслителей мира по устойчивому будущему Человечества». Эти аспекты (которые перечислены и описаны ниже) имеют важное значение для комитета с тем, чтобы достичь своего признания на международном уровне.

Аспекты внимания

1. Характеристики традиционной культуры
2. Достоинства традиционной культуры в современном обществе
3. Традиционная культура и культурное разнообразие
4. Традиционная культура и права на культуру
5. Традиционная культура и мультикультурализма
6. Планы развития традиционной культуры посредством систематического постоянного изучения традиционной культуры, систематизация обмена традиционной культуры и регионального сотрудничества, регулярное проведение традиционных форумов, связанных с культурой, и развитие культурной индустрии, основанной на традиционной культуре.

1. Характеристики традиционной культуры

Традиционная культура представляет собой образ и систему жизни, которые люди практикуют на протяжении поколений, и черты экологически дружелюбной культуры, при которой люди сосуществуют с природой, где человек является относительно менее отчуждённым от других, и, когда влияние духовной культуры значительно больше, чем материальных культур.



2. Достоинства традиционной культуры в современном обществе

С появлением модернизации и индустриализации наше современное общество столкнулось с рядом препятствий и проблем, таких как разрушение экосистем из-за беспорядочного покорения природы, крупные стихийные бедствия, ожесточённая конкуренция на мировых рынках, несбалансированное распределение богатства, широкое отчуждение человека, привязанность к материальным ценностям в ущерб духовным ценностям, которые создают немало трудностей, чтобы прожить человеческую жизнь. В этом контексте традиционная культура является весьма полезной для решения подобных проблем в современном обществе. В частности, конфуцианские культуры в Восточной Азии поднимают высоко чувства «сыновней почтительности» и «уважения», которые являются основными ценностями, имеют большое значение и служат тому, чтобы убрать недоверие и вражду между поколениями и помочь восстановить достоинство людей.

3. Традиционная культура и культурное разнообразие

Традиционная культура является результатом общения и взаимодействия между теми людьми, кто в индивидуальном порядке приспособился к географической и экологической среде обитания, наилучшим образом представляя индивидуальное своеобразие и уникальность наций и регионов. Таким образом, можно сказать, что традиционная культура лежит в основе многообразия мировой и региональной культуры.

4. Традиционная культура и права на культуру

Те, кто составляют нацию, имеют право на политическую и общественную жизнь, а также на культуру жизни. Они должны иметь право пользоваться свободой следования как прошлой, так и современной культуре. В настоящее время традиционная культура, отождествлённая с прошлым, не является господствующей, затрудняя таким образом людям воспринимать её. С тем, чтобы удовлетворить свои культурные потребности, культурная политика должна быть направлена и практиковаться так, чтобы они могли иметь доступ к традиционной культуре в любом месте и в любое время.

5. Традиционная культура и мультикультурализм

Наши контакты и взаимодействие с культурами может заставить нас иметь лучшее понимание других культур. Таким образом, мы получаем лучшее понимание различных регионов и их народов, в дальнейшем помогая достигнутому преимущественно уже на основе традиционной культуры. Большой акцент на традиционную культуру и искусство особенно необходим, чтобы сохранить коренные традиции региона.

6. Планы развития традиционной культуры

Традиционная культура имеет важное значение, как показано выше, и для её сохранения и развития, ниже предлагаются некоторые идеи. Это сделано таким образом, чтобы правительства, частные группы и сообщества могли активно приложить свои объединённые усилия в реализации этого.



(I) Систематизация обмена традиционной культуры и регионального сотрудничества.

Взаимообмен традиционных культур имеет ценность в поддержании культурного многообразия. До сегодняшнего дня обмены производились бессистемно и случайным образом, что не давало возможности людям получать легкий доступ к другим традиционным культурам. Для того, чтобы любое сообщество могло в равной степени осуществлять свои культурные права и получать удовольствие от любых других традиционных культур, больше обменов и регионального сотрудничества должно быть обеспечено институционально. Правительства, частные группы и сообщества должны обратить на это внимание.

(II) Регулярное проведение форума, связанного с традиционной культурой.

Форум должен проводиться регулярно для улучшения понимания традиционных местных культур, для вклада в дело мира как человечества, так и всего мира в целом, для сохранения разнообразия культур по всему миру, тем самым принимая мультикультурализм, а также позволяя нации и сообществу понять важность традиционной культуры.

(III) Развитие культурной индустрии на основе традиционной культуры.

Для традиционной культуры, чтобы быть устойчивой и сохраниться в современной жизни, должна быть обеспечена её преимущественная конкурентоспособность и тесное следование в жизни данного сообщества. Также требуется, чтобы культурная индустрия, такая как народное искусство и художественные промыслы, должна развиваться, сохраняя традиционные культурные ценности. А поскольку культурная индустрия влияет на современную жизнь, то традиционная культура однозначно отделённая от других современных культурных ценностей, должна подаваться таким образом, чтобы способствовать удовлетворению культурных потребностей сообщества.

Эта Декларация является более фундаментальной, чем просто профессиональный документ. Она отражает нынешнее состояние находящихся под угрозой исчезновения всего глобального сообщества человечества и абсолютной необходимости лучшего завтра, характеризуемого глобальной экологической устойчивостью и знаниями. Декларация должна стать началом пути к по-настоящему устойчивому будущему и гармонии человечества, живущего в пределах биосферных реалий планеты Земля. Это должно быть нашим вкладом в жизнь наших потомков. ООН и национальные правительства должны возвыситься над настоящим и сотрудничать для достижения необходимых изменений с тем, чтобы будущее человечества сделать устойчивым. А для этого нам необходима планетарная перспектива, планетарное руководство, и планетарные ценности.

Наш нынешний период времени должен быть обогащён активной работой в направлении устойчивого будущего. Также мы нуждаемся в профессиональном



глобальном руководстве человеческим сообществом, с предусловием индивидуальной и коллективной социальной ответственности. Мы должны поддержать точные научные знания о природе и гуманистических науках, а также поддерживать и содействовать взаимоуважению, миру, морали и мудрости.

Мне хотелось бы увидеть глобальную поддержку идеям этой Декларации и вместе с ней и устойчивое будущее человечества.

Проф. Др. Тими Есимович



1.18 The Serbian Declaration

Панел Светских мислилаца о трајно-природно одрживој будућности човечанства

Д Е К Л А Р А Ц И Ј А



Зг. Медос, Корте, Словенија, 20. 10, 2011



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Д Е К Л А Р А Ц И Ј А

Панела светских мислилаца о трајно-природно одрживој будућности човечанства

Дигитални приказ на www.institut-climatechange.si

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ДЕКЛАРАЦИЈА

Панела светских мислилаца о трајно-природно одрживој будућности човечанства

Аутор: Проф. др. Тими Ећимовић

Људи целог света су против културе насиља и рата. Они су за културу пријатељства, солидарности, толеранције и мира. (Одлуком 52/13, деценију 2001-2010 је на Општој скупштини Уједињених нација једногласно проглашено за "Међународно десетљеће за културу мира и ненасиља за сву децу света".)

15. августа 2011. су: World Thinkers' Forum (Форум светских мислилаца), Универзитет Анстед, Сир проф. др Мајор Рогер Хав Боон Хонг, Пенанг, Малезија, СЕГ Институт за климатске промене, проф. др Тими Ећимовић, Зг. Медос, Кортс, Словеније, проф. др Дана Марије Бари (САД) и Организација за заштиту права деце, Хон. Рицаардое Ди Доне, Монреал, Канада, амбасадор Дато 'Др Анг Сионг Бан (Малезија), др Никон Иап (Малезија), професор Танг Схуи Јуана, председник "1. Међународне конференције о заштити копна и океана" у Ксиамен, Кина, и проф. др Гарфиелд Бровн, Јужна Африка, предложили оснивање платформе како следи:

У оквиру «World Thinkers' Forum» (Свјетског форума мислилаца) отворена је нова платформа под називом: «Платформа светских мислилаца о трајно-природно одрживој будућности човечанства» и има акроним «WTP-SFH», као и знак приказан у наставку.



Адреса је: Кортс 124, SI 6310 Изола - Исола, Словенија.

Дуг је списак људи добре воље, академика, научника, политичара, радника, управе и службеника владе, као и многих других који подржавају ову Декларацију. Међу њима су чланови СЕГ Института за климатске промене, Анстед Универзитета као и часни и остали чланови Форума светских мислилаца, итд.

Теоретски и практични темељи за ову Декларацију могу се наћи у многим радовима о "Одрживом развоју" и "Одрживој-природној будућности човечанства." Трилогија "Одржива-природна будућност човечанства", Тими Ећимовић, и бројни научници, који су сарађивали током првог десетљећа 21. века може послужити као теоријска подлога. Та се може видети на следећој домаћој страници: www.institut-climatechange.si



Чланови и присталице Декларације су бесплатни чланови. УН, националне владе, међународне корпорације, међународни институти, националне институције, универзитете и други, су позвани на сарадњу о раду за одрживу-природну будућност човечанства.

Декларација даје права, и тражи индивидуалну и друштвену одговорност чланова људске глобалне заједнице: (7 000 000 000 + појединаца). Циљ је доћи до глобалне природне одрживости светске заједнице (човечанства). Глобална одрживост је прелаз из социјалних технологија одрживог развоја у социјалне технологије одрживе-природне будућности .. УН и агенције, поготово UNEP-а и UNESCO, су добродошли на сарадњу за заједнички циљ одрживе-природне будућности човечанства.

Наши животи појединаца су врло кратки, а њихова вредност и значење налазе се искључиво у чињеници да смо саставни део "људског пројекта". Ми морамо подржавати континуитет људске врсте, јер оно што у основи јесмо је чињеница да смо људска бића, која су неодвојива од континуитета, који укључује наше потомке и будуће нараштаје. Као људска бића ми смо одговорни како једни за друге тако и за будуће генерације.

"Панел светских мислилаца за одрживу-природну будућност човечанства" пружа платформу за све људе (заинтересоване за науку, културу и уметност уметност, културу и науку, као и за активан рад на изградњи мира у свету, да се сретну и да заједно делују и раде . Основни циљ ове платформе је креирање нивоа разумевања и толеранције између различитих народа света и допринос промовисању и одржавању мира у свету. Упућујемо добродошлицу свим појединцима и групама у свету без обзира на расу, пол, језик и веру. Рад "Панела светских мислилаца за одрживу -природну будућност човечанства" заснива се на поштовању људских права и основних слобода свих народа света. То се односи директно на активности у UNESCO-пројекту " Култура мира "

Задатак "Панела светских света мислилаца за трајну-природно одрживу будућност човечанства" је да организује форум за све владе, министарства, јавне канцеларије, научне и културне организације, универзитете, невладине институције, институте, разноврсне организације, музеје, фондације, синдикате, удружења, пословне организације и друге субјекте. Такође је намјењена појединцима који се организационо и практично, на научној основи, баве науком, културом и уметношћу.

Осим радних обавеза и активности наше светске организације за практични, организациони и надасве научни рад за културу, ми такође морамо удовољити врло значајним, друштвеним, хуманистичким, те културно-политичким захтевима.

Декларација даје права, и тражи индивидуалну и друштвену одговорност чланова људске светске заједнице: (7000000000 + појединаца). Циљ је да се дође до глобалне трајне-природне одрживости светске заједнице човечанства. Глобална одрживост је прелаз из социјалних технологија одрживог развоја у социјалне технологије одрживе-природне будућности човечанства. УН и агенције, поготово UNEP-а и UNESCO, су добродошли на сарадњу за заједнички циљ одрживе-природне будућности човечанства. Ова декларација ће се ширити по читавом свету.

Наше је мишљење, да сви чланови светске заједнице човечанства имају одговорност да помогну кад је то потребно. Многа удружења за културу, уметност, и научне



институције (на локалном и међународном нивоу) ће дати подршку развоју заједничких интереса.

Ми смо убеђени да "Панел светских мислилаца за трајно-природно одрживу будућност човечанства" не само да доприноси постизању и остваривању тих права, него својим мултикултурализмом игра и једну важну улогу у решавању многих проблема у модерном друштву.

Оснивачка група "Панела светских мислилаца за трајно-природну одрживу будућност човечанства" је одредила следеће категорије за рад, а које су од велике важности да би Панел стекао неопходна признања на међународном нивоу:

1. **Карактеристике традиционалне културе,**
2. **Одлике традиционалне културе у савременом друштву,**
3. **Традиционалне културе и културне разноликости**
4. **Традиционалне културе и права на културу**
5. **Традиционалне културе и мултикултурализам**
6. **Планови за промовисање традиционалне културе кроз систематско настављање проучавања, систематизацију размене традиционалне културе и регионалне сарадње, редовно одржавање форума о традиционалној култури и развој културне индустрије која се заснива на традиционалној култури.**

1. Карактеристике традиционалне културе

Традиционална култура је начин и систем живота који се практикује кроз генерације, уз поштовање еколошких вредности, где људи коегзистирају са природом, у којој је појединац релативно мање отуђен од других, и где је духовна култура важнија од материјалне културе.

2. Одлике традиционалне културе у савременом друштву

Будући да је наступом модернизације и индустријализације наше модерно друштво суочено са низом препрека и проблема, као што је распад екосистема због безобзирног освајања природе, тешких елементарних непогода, конкуренције на светском тржишту, неуједначене расподела богатства, распрострањености људске отуђености, везаности за материјалне вредности на рачун духовних вредности врло је тешко обезбедити хуманији живот. У том контексту традиционалне културе су од велике важности за решавање назначених проблема модерног друштва.

Наводимо само као пример да Конфучијева култура у источној Азији високо цени "синовске оданости" и "поштовање" и сматра их основним вредностима, а које су од великог значаја за уклањање неповерења и непријатељства међу генерацијама и од помоћи за опоравак и стицање достојанства људског бића.

3. Традиционалне културе и културне разноликости

Традиционалне културе су резултат комуникације и интеракције између људских бића која су се индивидуално прилагодила географским и еколошким условима и која



најбоље представљају индивидуални идентитет и јединственост народа и регија. Због тога се може рећи да су традиционалне културе темељ разноликости света и регионалних култура.

4. Традиционалне културе и права на културу

Сви људи имају право на политички, друштвени, као и на културни живот. Они морају имати право да слободно одлуче, да ли да прихвате културу прошлости или културу садашњице и како да изграђују културу у будућности. У данашње време, традиционалне културе, као што су оне идентификоване у прошлости, не спадају у главна опредељења и на тај начин је врло тешко очекивати да их људи цене. Да би људи задовољили своје културне потребе, политику културе треба тако организовати да они у свако вијеме и на сваком месту имају лак и несметан приступ традиционалној култури

5. Традиционалне културе и мултикултурализам

Наши контакти и интеракције са културама могу нам допринети да боље разумемо друге културе. Стога ми мора да боље упознамо различите регионе и људе који у њима живе. Неопходно је пружати им помоћ на неговању традиционалне културе. Посебно је важно ставити већи нагласак на традиционалне културе и уметности тако да оне задрже аутохтони етос регије.

6. Планови за промовисање традиционалне културе

Традиционална култура, као што је приказано у претходним поглављима, има изузетан значај, а за њено очување и промоцију су предложени корисни планови у наставку овог текста. Препоручује се да владе, приватне групе и локалне заједнице активно сарађују у настојањима да се то оствари.

(i) Систематизација размене традиционалне културе и регионалне сарадње.

Размјена традиционалне културе има велики значај у промовисању мултикултуралности. До данас, размене су прављене несистематски и неплански, чиме људима није било омогућено да стекну једноставан приступ другим традиционалним културама. Да би друштво било у могућности да практикује своја једнака права на културу и да ужива у било којој другој традиционалној култури потребно је институционално обезбедити више размена и бољу регионалну сарадњу. То је могуће само уколико владе, приватна друштва и локалне заједнице узму пуно учешће

(ii) Редовно вођење форума у вези традиционалне културе.

Форум би се требао одржавати редовно за повећање разумевања традиционалних култура за допринос миру човечанства и света, а за одржавање



разноликости култура у свету, тако прихватајући мултикултуралност и допуштајући свим људима да укажу на важност традиционалне културе.

(iii) Развој производње која се заснива на традиционалној култури.

Да би традиционална култура опстала и била одржива у модерном животу њену конкурентност треба обезбедити и уско везати за живот заједнице. Такође је потребно да се културне индустрије, као што су народне уметности и занатске уметности и делатности развијају употребом традиционалних културних оруђа и добара. Културна индустрија утиче на савремени живот и тако традиционалне културе, јединствено уз друга савремена културна добра, треба да допринесу задовољавању културних потреба заједнице.

Ова Декларација има дубљи значај од чисто професионалног садржаја. Она одражава садашње стање угрожености наше светске заједнице и обележава апсолутну потребу за бољом будућношћу глобалне трајно-природне одрживости и знања. Декларација означава почетак пута према истински одрживој-природној будућности човечанства, као и складности човечанства са животом у стварности биосфере на планети Земљи. Ово представља наш допринос према животу наших потомака. УН и националне владе морају одмах кренути и почети да сарађује за потребне промене за одрживу-природну будућност човечанства. Свету су потребне планетарне перспективе, планетарно вођство и планетарне вредности.

Садашње време треба бити обogaћено активним радом према одрживој-природној будућности човечанства. Такође нам је потребно способно, мудро вођство светске људске заједнице уз предуслов индивидуалне и колективне друштвене одговорности. Морамо подржавати тачне научне спознаје природних и хуманистичких наука и неговати и подстакати поштовање, мир, моралност и мудрост.

Желимо видети глобално промовисање идеја из ове Декларације и одрживу-природну будућност човечанства.

Проф. др. Тими Ећимовић



1.19 The Slovakian Declaration

„SVETOVÉ FÓRUM MYSLITEĽOV ZA UCHOVANIE BUDÚCNOSTI ĽUDSTVA“

DEKLARÁCIA



Zg. Medosi, Korte, Slovinsko, 15. 01. 2012



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Deklarácia

Svetového fóra mysliteľov za uchovanie budúcnosti ľudstva

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Svetového fóra mysliteľov za uchovanie budúcnosti ľudstva

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Napísal Prof. Dr. Timi Ećimović

Svetové fórum mysliteľov, ktoré sa konalo 15. augusta 2011 na Univerzite Ansted, pán Prof. Dr. Major Roger Haw Boon Hong z Penangu v Malajzii, SEM – Inštitút pre klimatické zmeny, Prof. Dr. Timi Ećimović zo Zg. Medosi, Korte, v Slovinsku, prof. Dr. Dana Marie Barryová z USA, Organizácia na ochranu práv detí, Hon. Ricaardoe Di Done z Montrealu v Kanade, veľvyslanec Dato' Dr. Ang Ban Siong (Malajzia), Dr. Nixon Yap (Malajzia), profesor Tang Shui Yuan, predseda 1. Medzinárodnej konferencie na ochranu Zeme a oceánov“ v Xianmen v Číne a Dr. Garfield Brown z Južnej Afriky navrhli vytvorenie nasledujúceho fóra:

V rámci Svetového fóra mysliteľov vznikla otvorená nová pracovná sekcia s názvom *Svetové fórum mysliteľov za uchovanie budúcnosti ľudstva* (*The World Thinkers' Panel on the Sustainable Future of Humankind*), označované skratkou *WTP – SFM* a týmto symbolom:



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Teoretické a praktické východiská tejto Deklarácie sa dajú nájsť v mnohých prácach o „udržateľnom rozvoji“ a „udržateľnej budúcnosti ľudstva“. Za jej bezprostredné teoretické východisko možno považovať trilógiu Udržateľná budúcnosť ľudstva, dielo profesora Ećimovića a mnohých ďalších vedcov z prvého desaťročia 21. storočia. Možno si ju pozrieť na nasledujúcej stránke: www.institut-climatechange.si.



Členovia a podporovatelia Deklarácie nie sú platiacimi členmi. OSN, národné vlády, medzinárodné korporácie, medzinárodné aj národné inštitúcie vyzývame k spolupráci na vytváraní trvalo udržateľnej budúcnosti ľudstva.

Deklarácia dáva príslušníkom celosvetovej ľudskej komunity, ktorá má viac ako 7 miliárd členov, práva a vyzýva ich k individuálnej zodpovednosti voči spoločnosti. Cieľom je dosiahnuť na celom svete trvalý rozvoj, na ktorom sa bude podieľať celosvetová komunita ľudí. Uchovanie budúcnosti sveta vyžaduje prechod od techník rozvoja k technikám uchovania (ochrany) budúcnosti spoločnosti. Uvítali by sme, keby sa OSN a jej inštitúcie, zvlášť UNEP a UNESCO, pridali k spolupráci na dosahovaní spoločného cieľa: udržaní budúcnosti ľudstva.

Naše individuálne životy sú veľmi krátke a ich hodnota a význam vyplýva v podstate z toho, že všetci sme integrálnymi súčasťami jedného veľkého „ľudského projektu.“ Musíme podporovať kontinuum ľudskej existencie, pretože to, čím v podstate sme, sú ľudské bytosti, ktoré sú od tohto kontinua, ktoré zahŕňa aj našich potomkov a budúce generácie, neoddeliteľné. Ako ľudské bytosti sme zodpovední jeden za druhého navzájom a takisto za budúce generácie.

Svetové fórum mysliteľov za uchovanie budúcnosti ľudstva vytvára pre ľudí (ktorí sa zaujímajú o umenie, vedu, kultúrne aktivity a mierové projekty – mierové misie) platformu na to, aby sa spolu stretávali a spolu pracovali. Primárnym cieľom fóra je vytvoriť maximálnu možnú úroveň porozumenia a tolerance medzi rôznymi národmi a prispieť k šíreniu a udržaniu svetového mieru. Víťame všetkých jednotlivcov a skupiny z celého sveta bez ohľadu na rasu, pohlavie, jazyk a náboženstvo. Práca *Svetového fóra mysliteľov za uchovanie budúcnosti ľudstva* je založená na rešpektovaní ľudských práv a základných slobôd všetkých ľudí sveta a úcte voči nim. Priamo súvisí s aktívnou spoluprácou na projekte UNESCO nazývaného „Kultúra mieru.“

Úlohou *Svetového fóra mysliteľov za uchovanie budúcnosti ľudstva* je vytvoriť priestor pre mimovládne organizácie, ministerstvá, verejné inštitúcie, vedecké a kultúrne organizácie, ako aj iné inštitúcie a organizácie, múzeá, univerzity, nadácie, odbory, asociácie, obchodné organizácie a ďalšie ustanovizne. Fórum je určené aj pre jednotlivcov, ktorí sa prakticky, organizačne alebo vedecky zúčastňujú na rozvoji kultúrnych činností, ľudového umenia, kultúrneho dedičstva a vedeckých aktivít.

Popri pracovných zásadách a aktivitách našej organizácie, ktorá celosvetovo pôsobí prakticky, organizačne, no najmä vedecky v záujme kultúry, musíme tiež pôsobiť v súlade s veľmi dôležitým poriadkom sociálnym, humanistickým a kultúrno-politickým. Mnohí z nás ľudsky i odborne podrastli práve na pôsobení v *Svetovom fóre mysliteľov za uchovanie budúcnosti ľudstva*.

Deklarácia dáva práva a vyzýva členov celosvetovej ľudskej komunity, teda 7 miliárd jednotlivcov, k individuálnej zodpovednosti voči spoločnosti. Cieľom je globálne uchovanie (udržateľnosť) celosvetovej ľudskej komunity. Globálna udržateľnosť vyžaduje prechod od spoločenských techník rozvoja k technikám uchovania budúcnosti.

Inštitúcie patriace pod OSN, zvlášť UNEP a UNESCO, pozývame k spolupráci za spoločný cieľ – trvalo udržateľnú budúcnosť ľudstva. Táto deklarácia sa týka všetkých častí sveta.



Myslíme si, že všetci členovia celosvetovej ľudskej komunity majú zodpovednosť pomáhať vždy, keď je to potrebné. Veľa nadácií z oblasti kultúry a umenia, ako aj vedeckých inštitúcií (od národných až po medzinárodné) podporí rozvoj spoločných záujmov.

Sme presvedčení, že *Svetové fórum mysliteľov za uchovanie budúcnosti ľudstva* prispieva k nadobudnutiu a uplatneniu týchto práv a že multikulturalizmus hrá dôležitú úlohu pri riešení niektorých problémov modernej spoločnosti.

Zakladajúca skupina *Svetového fóra mysliteľov za uchovanie budúcnosti ľudstva* určila nasledujúce kategórie pôsobnosti fóra. Tieto (popísané nižšie) sú dôležité aj preto, aby fórum dosiahlo uznanie na medzinárodnej úrovni.

Kategórie

1. Charakteristické vlastnosti tradičnej kultúry
2. Pozitívny vplyv tradičnej kultúry na modernú spoločnosť
3. Tradičná kultúra a kultúrna diverzita
4. Tradičná kultúra a právo na kultúru
5. Tradičná kultúra a multikulturalita
6. Plány na podporu tradičnej kultúry prostredníctvom jej systematického a kontinuálneho štúdia, systematickej kultúrnej výmeny a regionálnej spolupráce, organizovania pravidelných fór zameraných na tradičnú kultúru a rozvoj výroby vychádzajúcej z tradičnej kultúry.

1. Charakteristické vlastnosti tradičnej kultúry

Tradičná kultúra je spôsob a systém života, akým žili ľudia po celé generácie, ktorý je priateľský voči životnému prostrediu, v ktorom ľudia žijú v symbióze s prírodou, jednotlivci v relatívne menšom odcudzení voči ostatným a pri ktorom sa viac dbá na duchovné ako materiálne hodnoty.

2. Pozitívny vplyv tradičnej kultúry na modernú spoločnosť

Po nástupe modernizácie a industrializácie začala naša moderná spoločnosť čeliť množstvu prekážok a problémov, akými sú rozpad ekosystémov kvôli nešetrnému zaobchádzaniu s prírodou, rozsiahle ekologické katastrofy, bezohľadná konkurencia na svetových trhoch, nerovnomerné rozdeľovanie bohatstva, veľmi rozšírené odcudzenie medzi ľuďmi, prílišné ťpenie na materiálnych hodnotách na úkor duchovných hodnôt, čo spôsobuje, že žiť skutočne ľudským životom sa stalo veľmi ťažké. V tomto kontexte môže tradičná kultúra veľmi poslúžiť pri riešení spomínaných problémov modernej spoločnosti. Konkrétne konfuciánske kultúry vo východnej Ázii si vysoko vážia „úctu detí voči rodičom a predkom“ a „úctu“ (voči druhým všeobecne), čo sú kľúčové hodnoty, ktoré hrajú významnú úlohu pri odstraňovaní nedôvery a nepriateľstva medzi generáciami a pomáhajú prinavrátiť ľudským bytostiam ich vlastnú dôstojnosť.

3. Tradičná kultúra a kultúrna diverzita

Tradičná kultúra je výsledkom komunikácie a interakcií medzi ľudskými bytosťami, ktoré sa individuálne prispôbili určitým geografickým a ekologickým prostrediam, a najlepšie



reprezentuje individuálnu identitu a jedinečnosť národov a regiónov. Môžeme teda povedať, že tradičná kultúra je východiskom rôznorodosti svetových a regionálnych kultúr.

4. Tradičná kultúra a práva pre kultúru

Jednotlivé zložky národa sú oprávnené vstupovať do politického, sociálneho aj kultúrneho života. Podobne by mali mať tiež právo na slobodné prijatie minulej, ako aj prítomnej kultúry. V súčasnosti tradičná kultúra, keďže je spájaná s minulosťou, nepatrí k „hlavnému prúdu“ a preto je pre ľudí ťažké dostať sa k nej a doceniť ju. S cieľom uspokojiť ich kultúrne potreby, mala by byť kultúrna politika nastavená a vedená tak, aby ľuďom umožnila prístup k tradičnej kultúre kdekoľvek a kedykoľvek.

5. Tradičná kultúra a multikulturalita

Naše kontakty a interakcie s inými kultúrami nám môžu dopomôcť k ich lepšiemu pochopeniu. Preto by sme sa mali snažiť o lepšie pochopenie iných regiónov a ich obyvateľov, založené najmä na pochopení ich tradičnej kultúry. Hlbšie pochopenie tradičných kultúr a znalostí je potrebné najmä preto, lebo ony uchovávajú pôvodný étos (morálny základ) regiónu.

6. Plány na podporu tradičnej kultúry

Tradičná kultúra, ako sme uviedli vyššie, má obrovský význam. Preto sú nižšie uvedené niektoré návrhy na jej uchovanie a podporu. Preto tiež odporúčame, aby sa na ich realizácii podieľali vlády, súkromné skupiny a rôzne komunity.

(I) Systematizácia výmeny tradičnej kultúry a regionálna spolupráca

Výmena tradičnej kultúry má význam pri šírení multikulturality. Až do súčasnosti sa tieto výmeny konali nesystematicky, náhodne a ľudia pravdepodobne nemali jednoduchý prístup k iným tradičným kultúram. Aby komunity mohli uplatňovať vlastné kultúrne práva a súčasne mať úžitok z akýchkoľvek iných tradičných kultúr, je potrebné zabezpečiť viac výmen a regionálnu spoluprácu na inštitucionálnej úrovni. Vlády, súkromné skupiny a rozličné komunity by tomu mali venovať pozornosť.

(II) Pravidelné organizovanie fór zameraných na tradičné kultúry

Takéto fóra by sa mali konať pravidelne na podporu pochopenia tradičných kultúr v rozličných oblastiach sveta, ako príspevky k šíreniu mieru medzi ľuďmi a vo všeobecnosti a tiež v záujme zachovania kultúrnej diverzity vo svete. Týmto fórami, akceptujúc multikulturalitu, umožniť národom a komunitám, aby si uvedomili význam a dôležitosť tradičnej kultúry.

(III) Rozvoj výroby vychádzajúcej z tradičnej kultúry

Aby sa tradičná kultúra v modernej spoločnosti udržala a prežila, je potrebné zvýhodniť ju voči konkurencii a tesne, organicky spojiť so životom komunity. Je tiež potrebné, aby sa s príslušnou produkciou, napríklad s ľudovými umeniami a remeslami, rozvíjal súčasne aj ich prínos. Kultúrne aktivity ovplyvňujú život moderného človeka, preto tradičná kultúra,



jedinečne odlišná od iných výdobytkov modernej kultúry, by mala byť vedená tak, aby prispievala k uspokojovaniu kultúrnych potrieb komunity.

Táto Deklarácia je skôr základným ako odborným vyhlásením. Odráža súčasný stav ohrozenia našej všeľudskej komunity, ako aj absolútnu potrebu lepšieho zajtrajška, ktorý by charakterizovalo globálne zachovanie nášho životného prostredia ako aj nášho poznania. Deklarácia by mala byť začiatkom cesty k skutočne udržateľnej budúcnosti, k harmónii ľudstva žijúceho v podmienkach biosféry planéty Zem. Toto by mal byť náš príspevok k životu našich potomkov. OSN, ako aj národné vlády by mali prekročiť prah prítomnosti a spolupracovať na potrebných zmenách smerujúcich k zabezpečeniu ľudstva do budúcnosti. Potrebujeme planetárnu perspektívu, planetárne vedenie (správu) a planetárne hodnoty.

Súčasnosť by sme mali obohatiť o aktívnu prácu smerujúcu k trvalému zabezpečeniu budúcnosti. Potrebujeme tiež skúsené, celosvetové vedenie ľudskej komunity, vychádzajúce z individuálnej aj kolektívnej zodpovednosti voči spoločnosti. Musíme podporovať presné, vedecké poznávanie Prírody aj vedy o človeku a takisto musíme podporovať a šíriť úctu, mier, morálku a múdrosť.

Prajem si, aby myšlienky tejto Deklarácie našli všeobecnú podporu a udržateľnú budúcnosť ľudstva.

Prof. Dr.Timi Ečímovi



1.20 The Slovenian Declaration

Platforma svetovnih mislecev o trajnostni sonaravni prihodnosti človeštva

DEKLARACIJA



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



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Deklaracija »Platforma svetovnih mislecev o trajnostni sonaravni prihodnosti človeštva«

Elektronski vir postavljen na www.institut-climatechange.si

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DEKLARACIJA

“Platforma svetovnih mislecev o trajnostni sonaravni prihodnosti človeštva”

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

Sestavil: prof. dr. Timi Ećimović

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

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



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

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

Strokovne in praktične osnove za delo na deklaraciji se nahajajo v številnih delih na področju “trajnostnega razvoja” in “trajnostne sonaravne prihodnosti človeštva”. Trilogija “Trajnostna sonaravna prihodnost človeštva” Ećimović in ostali, je bila rezultanta skupnega dela večjega števila znanstvenikov in raziskovalcev v prvi dekadi 21. stoletja. Trilogija lahko predstavlja



strokovne in praktične osnove dela. Postavljena je na domači stranici : www.institut-climatechange.si

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

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

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

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

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

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

Deklaracija omogoča pravice in zahteva družbeno odgovornost posameznika celotne svetovne človeške skupnosti – 7 milijard posameznikov. Cilj je, da se omogoči trajnostna sonaravna prihodnost celotne svetovne človeške skupnosti. Svetovna trajnostna sonaravna prihodnost človeštva je prehod iz družbene tehnologije trajnostnega razvoja v družbeno



tehnologijo trajnostne sonaravne prihodnosti človeštva. Združeni narodi in agencije, posebej agenciji za okolje (UNEP) in za šolstvo (UNESCO), sta dobrodošli, da sodelujeta na skupnem cilju trajnostno sonaravne prihodnosti človeštva.

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

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

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

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

Področja:

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

1. Značilnosti tradicionalnih kultur

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

2. Moč tradicionalnih kultur v moderni družbi

Po prihodu modernizacije in industrializacije se naša moderna družba srečuje s številnimi ovirami in problemi. Tako prihaja do razpada eko sistemov zaradi nekritičnih osvajanj narave, resnih naravnih nesreč, brezkompromisne konkurence na svetovnih tržiščih, enostranske rasporeditve bogatstva, zelo razširjene odtujenosti ljudi, pripadnosti materialnim vrednotam



na račun duhovnih, kar vse skupaj otežkoča življenje ljudi. V tem kontekstu so tradicionalne kulture zelo primerne za reševanje takih in podobnih problemov moderne družbe. Na primer konfucijska kultura v Vzhodni Aziji zagovarja »otroško spoštovanje« in »respekt/spoštovanje«, ki sta pomembni vredoti ter imata veliko zaslug pri odklanjanju nespoštljivosti in nasprotovanja med generacijami ter tako omogoča obnovo dostojanstva pri ljudeh.

3. Tradicionalna kultura in kulturna diverziteta

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

4. Tradicionalne kulture in pravica do kulture

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

5. Tradicionalne kulture in multikulturalnost

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

6. Načrti za pospeševanje tradicionalnih kultur

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

(I) Sistemizacija izmenjave tradicionalnih kultur in območna sodelovanja.

Izmenjava tradicionalnih kultur ima velik pomen za pospeševanje multikulturalnosti. Do sedaj je bila omogočena izmenjava na osnovi nesistematičnega pristopa in na slepo, kar je ljudem onemogočalo lahek dostop do drugih tradicionalnih kultur. Možnost, da se lokalnim skupnostim zagotovi njihova pravica do kulturnih pravic in sodelovanja z drugimi tradicionalnimi kulturami, več izmenjave in regionalnega sodelovanja naj bi se uredila institucionalno. Državne uprave, zasebne skupine in lokalne skupnosti naj bi dale poudarek na to delo.

(II) Stalno vodenje foruma za pospeševanje tradicionalnih kultur.



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

(III) Razvoj kulturne industrije na osnovah tradicionalnih kultur.

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

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

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

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

Prof. dr. Timi Ećimović



1.21 The Spanish Declaration

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

D E C L A R A C I Ó N



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

El
25 de Setiembre del 2011



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1. Ecimovic, Timi

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DECLARACIÓN

del

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

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

Por: Prof. Dr. Timi Ecimovic

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

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



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

Una amplia lista de personas de buena voluntad, académicos, científicos, políticos, trabajadores, administrativos y funcionarios del gobierno, y muchos otras apoyan esta Declaración. Entre ellos se encuentran miembros del SEM Instituto para el Cambio Climático, la familia de la Universidad de Ansted, y los honorables miembros del “Foro Mundial de Pensadores ”, etc.



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

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

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

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

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

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

Además del orden de trabajo y de las actividades de nuestra organización mundial para la práctica y organización, y el trabajo científico por la cultura, también tenemos que cumplir con una muy importante orden social, humanística, y político-cultural. Muchos de nosotros hemos aprendido y crecido a partir de ser un nuevo miembro del "Panel Mundial de Pensadores sobre el Futuro Sostenible de la Humanidad".



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

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

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

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

Categorías

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

1. Las características de la cultura tradicional.

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

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

Desde el advenimiento de la modernización y la industrialización, nuestra sociedad moderna se ha enfrentado a una serie de obstáculos y problemas, tales como la destrucción de los



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

3. La cultura tradicional y la diversidad cultural.

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

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

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

5. La cultura tradicional y el multiculturalismo.

Nuestra interacción y contacto con otras culturas enriquecen nuestra comprensión y experiencia intercultural. Así, aumenta nuestra comprensión de las diferentes regiones y pueblos, además, reforzamos la preferencia por la cultura tradicional. Es necesario poner mayor énfasis en la cultura tradicional, especialmente en las artes para conservar el espíritu indígena de una región.

6. Planes para la promoción de la cultura tradicional

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

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

El intercambio de la cultura tradicional tiene un valor en la promoción del multiculturalismo. Hasta hoy, los intercambios se han hecho de manera no sistemática y al azar, probablemente, no permitiendo a la gente tener acceso a otras culturas tradicionales. Para que una comunidad pueda ejercer sus derechos con igualdad cultural y disfrutar de otras culturas tradicionales, debe garantizarse institucionalmente mayores intercambios



culturales y cooperaciones regionales. Los gobiernos, las organizaciones privadas y las comunidades deben prestar atención a este punto.

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

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

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

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

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

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

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

Prof. Dr. Timi Ecimovic



1.22 The Turkish Declaration

İnsanoğlunun Geleceğinin Sürdürülebilmesi Hakkında Dünya Düşünürleri Paneli

D E M E Ç



Medosi, Korte, Slovenya, 20. 10. 2011



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DEMEÇ

İnsanoğlunun Geleceğinin sürdürülebilmesi Hakkında Dünya Düşünürleri Paneli

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Dünya genelinde insanlar savaş ve şiddete karşı olup arkadaşlık, dayanışma, hoşgörü ve barıştan yanadırlar.(Birleşmiş Milletler Genel Meclisi nin 52/13 nolu kararıyla 2001-2010 yılları arasındaki 10 yıllık dönem “Dünya çocukları için Uluslar arası Barış ve Şiddetden Kaçınma yılları” olarak oybirliği ile kabul edilmiştir)

Prof. Dr. Timi Ecimovic tarafından hazırlanmıştır.

15 Ağustos 2011 Dünya Düşünürleri Forumunda, Ansted University, Baş Prof. Dr. Roger Haw Boon Hong, Penang, Malaysia,SEM İklimsel değişiklik Enstitüsü, Prof. Dr. Timi Ecimovic, Zg. Medosi, Korte, Slovenia, Prof. Dr. Dana Marie Barry (USA) ve Çocuk hakları Savunma Organizasyonu, Hon. Ricaardoe Di Done, Montreal, Canada, Konsolos Dato’ Dr. Ang Ban Siong (Malaysia), Dr. Nixon Yap (Malaysia), Professor Tang Shui Yuan, Çinin Xiamen şehrindeki “1. Uluslar arası Yer kabuğu ve Okyanusları Koruma Konferansı” toplantı başkanı ve Dr. Garfield Brown, Güney Afrika, paneli aşağıdaki gibi kurmayı önerdi:

Dünya Düşünürleri Forumu açılmış olup,yeni panel konusu: “İnsanoğlunun Geleceğinin Sürdürülebilmesi Hakkında Dünya Düşünürleri Paneli” dir. Kısaltma ismi ise “WTP-SFM” dir.



Adres: at Korte 124, SI 6310 Izola – Isola, Slovenya.

Akademisyenler, Bilim adamları,Çalışanlar,İdari makam ve Hükümet yöneticileri ve diğer bir çokları yanında SEM İklimsel Değişiklik Enstitüsü Ansted Üniversitesi Ailesi ve Saygıdeğer Dünya Düşünürleri Forumu üyeleri de bu demeci desteklemektedir.

Bu demecin teorik ve pratik geçmişi için “Sürdürülebilir Gelişim” ve “Sürdürülebilir İnsanoğlunun Geleceği” çalışmalarının içerisinde bulunabilir. “Sürdürülebilir İnsanoğlunun Geleceği” üçlemesi hakkında Ecimovic ve bir çok bilim adamı 21.yy ın ilk 10 yıllık periyodunda teorik geçmişi hakkında çalışmışlardır. Detaylı bilgiye www.institut-climatechange.si adresinden ulaşılabilir.



Demecin katılımcıları ve çalışanları gönüllü olarak çalışmışlardır. Birleşmiş Milletler, ulusal hükümetler, uluslar arası işletmeler, uluslar arası enstitüler, ulusal enstitüler, eğitim enstitüleri ve diğer enstitüler bu konuda işbirliği yapmak için davet edilmişlerdir.

Bu demeç, global insan topluluğuna (7 milyarın üzerinde insana) haklar verir ve sosyal sorumluluklar bekler. Hedef küresel insan topluluğunun, küresel sürdürülebilirliğini sağlamaktır. Küresel sürdürülebilirlik, sürdürülebilir toplumsal tekniğinden sürdürülebilir bir gelecek için geçiş tekniğidir. Birleşmiş Milletler ve diğer ajanslar özellikle UNEP ve UNESCO nun insanlığın sürdürülmesi amacıyla işbirliği yapmalarından dolayı kıvanç duyulmuştur.

Bizim kişisel hayatlarımız oldukça kısa ve bu hayatın değer ve anlamı sürdürülebilir sayılır ta ki insan projesinin bölünmez parçaları oldukları sürece. Bizler insan oğlunun sürekliliğini sağlamak için elimizden gelen yapmalıyız çünkü sürekliliğin parçasıyız ve süreklilik torunlarımızı ve gelecek nesillerimizi içerir. Her bir birey, diğerinden ve geleceğinden sorumludur.

Bu panel, katılımcılara tanışma ve beraber çalışma imkanı sunmaktadır.(sanat, bilim, kültürel aktivite ve barış projeleriyle).. Bu platformun başlıca amacı dünyanın çeşitli yerlerindeki insanlar arasında anlayış ve hoşgörü oluşturabilmek ve dünya barışına ve tanıtımına katkıda bulunabilmektir. Irk cinsiyet dil din ayrımı yapılmaksızın bu platform her türlü katılımcıyı hoşgörüyle kabul etmektedir. Dünya Düşünürleri, İnsanoğlunun sürdürülebilirliği paneli tüm dünyadaki insanların hak ve özgürlüklerini baz alır. Bu doğrudan doğruya UNESCO nun “Barış Kültürü” projesine aktif katılımıyla ilgilidir.

Dünya Düşünürlerinin İnsanoğlunun Sürdürülebilirliği forumunun görevi tüm sivil toplum kuruluşları, bakanlıklar, devlet daireleri, bilimsel ve kültürel kuruluşların yanı sıra enstitüleri, çeşitli kuruluşlar, müzeler, üniversiteler, vakıflar, sendikalar, dernekler, ticari kuruluşlar ve diğer kuruluşlar içindir. Aynı zamanda pratik, örgütsel ve bilimsel olarak kültürel, halk, sanat, kültür faaliyetlerini tanıtmaya kendini adanmış bireyler içindir.

Bu demeç biz insanlara birtakım haklar verirken, tüm insanlık alemi olarak (7 milyar kişi) bizden sosyal sorumluluklarımızı yerine getirmemizi bekler. Amaç küresel olarak insan oğlunun sürdürülebilirliğinin sağlanmasıdır. Küresel sürdürülebilirlik, sürdürülebilir gelişim sosyal tekniğinden, sürdürülebilir gelecek sosyal tekniğine bir geçiştir.

Birleşmiş milletlerin (UN) bir çok ajansı özellikle UNESCO ve UNEP başta olmak üzere, insanoğlunun geleceğinin sürdürülmesi amacıyla işbirliği yapmaktan kıvanç duymaktadır.

Tüm dünyadaki insanlar, birinin ihtiyacı olduğunda yardım etmekten sorumludurlar. Birçok kültürel vakıf, bilimsel, sanatsal kuruluşlar ortak (yerel ve uluslar arası düzeyde) çıkarların gelişmesine destek vereceklerdir.

Biz “Dünya Düşünürlerinin İnsanoğlunun sürdürülebilir Geleceği” panelinin sadece insanlara haklarını bildirmeye katkıda bulunduğunu düşünmüyoruz aynı zamanda bu çokkültürlülük sosyal toplumda insanların problem çözmesinde de rol oynamaktadır.

Dünya Düşünürlerinin İnsanoğlunun sürdürülebilir Geleceği” paneli aşağıdaki kategorilerden oluşmaktadır. Bu panelin amacı tüm dünyanın bu kategorileri tanınmasını sağlamaktır.



1. **Geleneksel Kültürün karakteristik yapısı**
2. **Modern toplumda Geleneksel kültürün etkisi**
3. **Geleneksel Kültür ve Kültürel çeşitlilik**
4. **Geleneksel Kültür ve Kültür Hakları**
5. **Geleneksel kültür ve çokkültürlülük**
6. **Geleneksel kültürün, sistematik genel kültür çerçevesinde tanıtımı, Geleneksel kültürün değişimi sistemizasyonu, geleneksel kültürün ilgili forumla bölgesel işbirliği ve geleneksel kültürün kültür endüstrisine bağlı gelişimi**

1.)Geleneksel Kültürün karakteristik yapısı

Geleneksel kültür insanlar tarafından deneme yoluyla edinilmiş yaşam tarzının sonucudur. Geleneksel kültür insanların doğa ile etkileşimleri sonucu birbirlerine yabancılaşmadıkları, manevi kültürün maddesel kültürden daha fazla takip edildiği kültürdür.

2.)Modern toplumda Geleneksel kültürün etkisi

Modernleşme ve endüstrileşme, modern toplumun birtakım engel ve sorunlarla karşılaşmasına neden olmaktadır. Örnek olarak doğanın gelişi güzel fetihlerle ekosistemlerde oluşan daralma, doğal afetler, dünya marketlerindeki daralma, zenginliğin dengesiz dağılımı, insanların birbirine yabancılaşması, insan hayatını yönetmesini zorlaştırmaktadır. Bu durumda Geleneksel kültür modern toplum insanın hayatını kolaşlaştırmada problemleri çözmede önemli rol oynamaktadır. Özellikle Doğu Asya Konfüçyus kültürlerinin inanç ve saygı değerleri, nesiller arasındaki düşmanlığı ve güvensizliği ortadan kaldırarak insanlar arasındaki haysiyetin kurtarılmasını sağlamaya yardımcı olur.

3.)Geleneksel Kültür ve Kültürel çeşitlilik

Geleneksel Kültür ekolojik ve coğrafik çevreye kendini adapte eden, insanların iletişim ve etkileşimleri sonucu oluşur. Bu nedenle şöyle de denebilir; geleneksel kültürün altında yatan bölgesel ve dünya kültürlerinin çeşitliğidir.

4.)Geleneksel Kültür ve Kültür Hakları

Ulusların bileşenlerinde kültür gibi sosyal ve kültürel hayatlarda vardır. Bunların, geçmiş ve güncel kültürleri kabul edebilmek ve özgrülüklerini yaşayabilmek için haklara sahip olmalıdırlar. Geleneksel kültür geçmişle ilişkilendirildiği için, geleneksel kültüre her zaman her yerde ulaşabilmek adına kültürel politikalar oluşturulmalı ve uygulanmalıdır.

5.)Geleneksel kültür ve çokkültürlülük

Bizim kültürle olan etkileşimlerimiz ve ilişkilerimiz diğer kültürleri de anlamayı sağlar. Böylece farklı bölgeleri ve insanlarını daha iyi anlamamızı sağlar. Geleneksel kültürel vurgu ve sanata bir bölgenin kendine özgü kültürel ve ahlaki yapısını korumada daha fazla ihtiyaç vardır.



6.)Geleneksel kültürün Tanıtımı Planları

Yukarıda belirtildiği üzere Geleneksel kültür büyük anlam ifade etmektedir ve tanıtımı için aşağıda bir takım bilgiler verilmiştir. Hükümetlerin, çeşitli kurum ve kuruluşların bunun tanıtımı için işbirliği yapmaları tavsiye edilmektedir

(I) Geleneksel Kültürün Değişimi Sistemizasyonu ve Bölgesel İşbirliği

Geleneksel kültürün değişimi çok kültürlülüğün tanıtımı içinde önemli bir değerdir. Şimdiye kadar değişimi sistematik bir şekilde yapılmıyordu ve kimi zaman insanların diğer geleneksel kültürlerle etkileşimi sağlanamayabiliyordu. İnsanların değişimleri eşit oldukları haklarını yaşayabilmesi ve diğer kültürlerle temasa geçebilmesi için daha fazla kurumsal ve bölgesel işbirliği sağlanmalıdır.

(II) Geleneksel Kültürün Genel Davranışı- İlgili Forum

Bu forum düzenli olarak Geleneksel kültürün anlaşılmasının artırılması ve insanoğlu için küresel olarak dünya barışına katkıda bulunabilmek dünyadaki geleneksel kültür çeşitliliğin korunması ve böylelikle çok kültürlülüğün kabul edilmesi ve ulusların ve toplumların geleneksel kültürün önemini algılaması için düzenli olarak sürdürülmelidir.

(III) Geleneksel Kültüre Bağlı Olarak Kültür Endüstrisinin Gelişimi

Modern toplumda Geleneksel kültürün sürdürülebilmesi için onun avantaj sağlayan rekabet gücü topluluğun yaşamında temin edilmeli. Ayrıca halk sanatları, zanaat gibi kültürel endüstri değerleri Geleneksel kültür ile beraber geliştirilmelidir. Kültür endüstrisi modern yaşamı etkilemektedir. Tüm bu kültürel değerlerden özellikle Geleneksel kültür toplumların kültürel ihtiyaçlarını tatmin etmeye katkıda bulunmalıdır.

Küresel insan topluluğunun içinde bulunduğu tehlikeye dikkat çeken ve bu topluluğun karakterize edilen küresel sürekli bir çevre ve bilinciyle daha iyi bir yarın oluşturulması için bu demec profesyonel bir üründen daha önemlidir. Bu demec insan oğlunun sürdürülebilir geleceği için bir yolun başlangıcı, insanların dünya toprakları uyum içinde yaşaması için başlangıçtır. Bu bizim torunlarımızın yaşamlarına bir katkıdır. Birleşmiş Milletler (UN) ve yerel hükümetlerin bugünün ötesine geçerek insanoğlunun geleceğinin sürdürülebilmesi için gerekli değişimlerin yapılması için işbirliği yapmalıdırlar. Bunun için Küresel/Gezegensel bir bakış açısına, liderliğe ve değerlere ihtiyacımız var.

Zamanımızı sürdürülebilir geleceğimiz için çalışmak için zengileştirmeliyiz. Ayrıca bireysel ve toplumsal sorumlukular altında, hünerli, küresel, insanlığa liderlik edebilecek insalara ihtiyacımız var. Bizler saygı, barış etik ve ilimi desteklediğimiz gibi doğru Bilimsel Doğa bilimlerini ve insani bilimleri de desteklemek zorundayız.

Insanoğlunun sürdürülebilir Geleceği ve bu demecin küresel tanıtım düşüncelerini görmeyi arzu ediyorum.

Prof. Dr. Timi Ecimovic



Before closing work today and sending new electronic book to colleagues, friends and co-authors we have received translation of the declaration in Bimini language of Bangladesh as 25th translation in 120 days after first announcement in Xiamen, China on 25th September 2011. Due to technical reason we could not include into the book.

The declaration in Urdu language we have received earlier but due to technical reason we could not include into the book. We shall put the declarations in Urdu and Bimini languages at our home page.

All additional declaration translated into other languages will be placed at this book or at the home page when we shall receive translation.

Due to translations and electronic handling the mistakes could occur. Please let us know whether there is something to be corrected. Secondly the country or language focal points are using present declarations as working drafts and could adjust them to the needed form.

We hope our electronic book “The Sustainable Future of Humankind IV – Xiamen, China and after” has given you information and if it will be your choice to co-operate, contribute and work on the sustainable future of global humankind community we shall be ready and glad to co-operate.

We hope our book has met your standards and please do not hesitate to contact us.