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THE INDIVIDUAL AND CORPORATE SOCIAL RESPONSABILITY

Abstract: 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, communications, transport to armaments, without knowing their medium- and long-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 burocracies 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 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. The Corporate Social Responsibility (CSR) was invented to support the new challenges faced by corporations and their effect on the human society, which failed to support possibility for its own survival, and opened a large gate for the Money Monster leadership which does not recognize the individual, social and global human society's needs of now and in the possible sustainable future. Authors believe the CSR and individual social responsibility are forgotten values of the humanity neglected by The Money Master that needs the money reproduction and is managed by humans without human qualities/ethics.

Key words: Corporations, Corporate social responsibility, Globalization age, Individual social responsibility, Money monster, Sustainable (Development) future of humankind, Synthetic chemical products, and the climate change system impact and mitigations

Historical Evolvement of the (Corporate) Social Responsibility

The genesis and evolvement of the corporate social responsibility – CSR (From: Esposito, 2008), could be presented as from ancient history, to modern times as the American case study: "Even if the notion of Corporate Social Responsibility is quite recent, the concern regarding the consequences of economic activities - that lies behind these words - has existed since a long time in human history."

Indeed, since ancient history any economic activity has always meant stressed links with society. This link being generally stretched between two unconnected values: greed over natural resources and satisfaction of the population needs. In fact in many economic activities the desire - or necessity - to produce more can endanger the availability of the natural resources and consequently threaten the durability of the activity itself. This has always been the case for activities such as fishing that has to balance its production with the availability of the resource, in order to make it durable/sustainable.

Thus this concept can be found inside most historic civilizations, represented by a permanent concern to make durable the different resources on which were based the economies of these times. For example, in ancient history, Hammurabi, king of Babylon, created the "Code of Hammurabi" in 1760 BC. It is one of the earliest written and recorded regulations that notably "protect" slaves, stating that they must never be separated from their wife's and young children. During Middle Ages the lords were preoccupied to maintain a good balance in the exploitation of their fiefs between lands, livestock, and forests.

In the France of modern times under the rule of King Louis XIV, Colbert's Ordonnance des Eaux et Forêts pronounced measures to preserve the French forests on the longer term.

As of the Industrial Revolution in the nineteenth century Paternalism, a new model appeared with the industrial revolution that took place after the war in the Europe.

Employers developed a new implicit responsibility of taking care of their employees and their families, to offer them a better life. Their workers took advantage of "life-jobs" and social opportunities that were unreachable before that, in education, housing or medical care. This new ethical point of view was evidently responding to other goals too, such as better work output, company belonging and pride. It provided a greater control of the workers, too, whom the employer supervised in their work and social life. Michelin is a good example of a French company that has a strong paternalist history.

The arrival from the United States of Scientific Management - also called Taylorism - and of Fordism changed the rules. These new mass production methods dramatically increased the productivity, but had negative consequences notably on workers' wellbeing with very repetitive and uninteresting tasks, and on the environment with increasing pollution and public nuisance in the mid 1900s.

However these drawbacks were somehow tolerated because they were accompanied with very high rates of economic growth, employment and significant technological progress. At the same time companies seized the

opportunity to abandon their social role, which was taken over by the "welfare state" that would assume the primary responsibility for the wellbeing of its citizen from now on.

The formulation of "CSR" is expressed as a fruit of religion and ethics in the United States. From 1916 the American economist John Maurice Clark stated what could be one of the earliest sign on the track of CSR: **"If men are responsible for the known results of their actions, business responsibilities must include the known results of business dealings, whether these have been recognized by law or not."**

In early 1930s, Professor Theodore Kreps used the term "Social Audit" while introducing the subject of Business and Social Welfare to his Stanford students, developing a concept of companies reporting on their SR.

But it was in 1953 that a protestant pastor; Howard Bowen was the first to introduce and to define the term "SCRs" as: **"The obligations of businessmen to pursue those policies, to make those decisions, or to follow those lines of action which are desirable in terms of the objectives and values of our society."**

After Bowen, the theoretical expansion path of CSR persisted with continuous developments essentially in Anglo-Saxon countries. Here follows an historical collection of theoretical developments concerning CSR, from 1961 to 1995.

In 1961 in his book called The Responsible Company, the British George Goyder recalled the idea of social audit, but introduced briefly the new notion of "stakeholders", referring to the list of people the company had responsibilities towards such as employees, communities, government, and naturally shareholders.

Indeed, understanding that an organization affected more people than it was generally thought, Goyder's vision was that they had at least to account to them, if not to be influenced by them. Indeed social audit is defined as a management tool that "could offer stakeholders a platform for challenging and influencing companies".

The most common argument against the idea that companies had a responsibility towards society had been that such attention would eventually weaken the efforts to succeed in the economic field, and to reward its shareholders by drawing the attention to a "futile" objective.

Answering to several directors of large U.S. corporations who declared possible the extension of their attention from exclusively to shareholders towards the entire community, Milton Friedman, the American Nobel Laureate economist denounced CSR as dangerous in 1962: **"Few trends could so thoroughly undermine the very foundations of our free society as the acceptance by corporate officials of a social responsibility other than to make as much money for their stockholders as possible".** He notably stated that "private individuals" were not qualified to influence business decisions.

Despite the critics of this very respected and influential man, the concept of CSR was further developed, which eventually led to the creation of models.

In 1975, S. Prakash Sethi, a management researcher and author developed **"Corporate Social Performance"** model, which expressed and articulated three stages, from less to more engage towards stakeholders: **social obligation, social responsibility and social responsiveness.**

The first stage, called social obligation, corresponds to corporate social responsibility limited to the compliance with the legal constraints or market forces. On this level, companies can be described as compliant.

To achieve social responsibility, the company has to move beyond compliance and should ally economic and "societal" (relating to human society and its members) goals: it must identify and satisfy societal needs. On that level companies can be described as responsive.

With social responsiveness, the organization still combines economic and societal goals, but needs to adopt a more proactive approach as well. It aspires to anticipate future societal issues and actively work with its stakeholders to prevent them. Managers would always take the prudent decision whether law requires it or not, in order to reduce the corporate liability. On this level, companies can be described as engaged.

Sethi's model was a major advancement in CSR thinking. However it implies that social responsiveness could replace social responsibility, a vision that later theorists - such as Carroll in 1979, Wartick and Cochran in 1985, or Wood in 1991 - rejected.

In 1979 Archie B. Carroll - a professor at the university of Georgia specialized in business ethics – developed **"Three Dimensional Model"** his initial model of CSR consisting of three items: the first was the SRs defined; the second consisted in an identification of the social issues linked with the SRs; and the third was the philosophy of responsiveness, which represented the motivations of companies responding to social challenges: from reaction, to defence, accommodation and pro-action. He upgraded this model by putting forth part connecting profitability and market values. Figure 1.

Philanthropic activities are at the apex of what can be seen as an itinerary to CSR. Despite the fact that the elements are not mutually exclusive, the most natural way to reach the top is to fulfil all four responsibilities.

In 1985 Wartick and Cochran took Carroll's four-tier model and embedded it into their own "Corporate Social Performance Model" that was articulated around three sections: **the principles of CSR, the processes of corporate responsiveness, and the policies to solve social issues.**

Figure 1 - Carroll's Pyramid of CSR
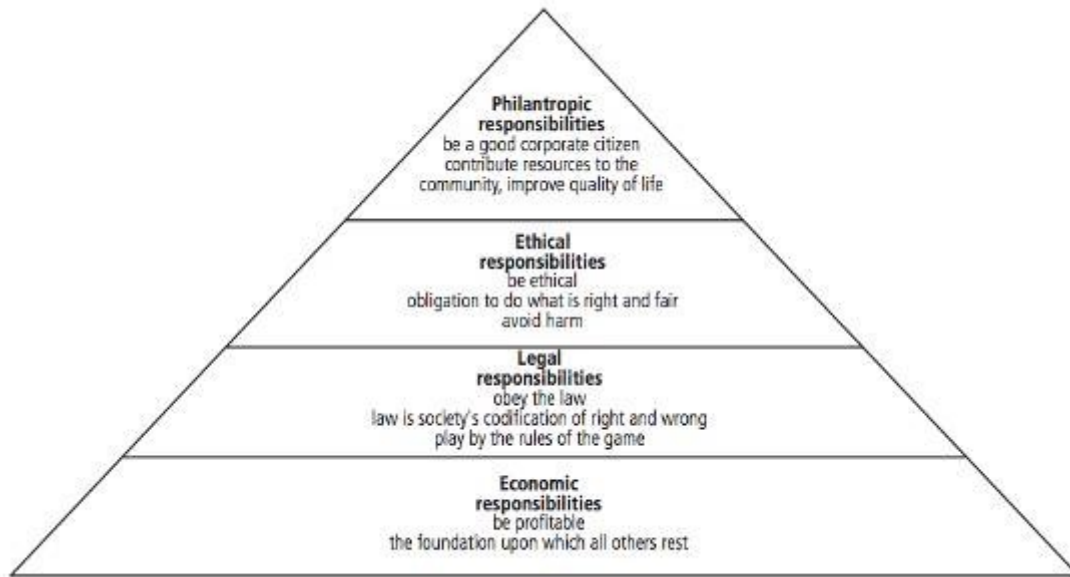
Source: Carroll, 1991.

With Corporate Social Performance Revisited, released in 1991, Donna J. Wood covers CSR and especially the topics of environment assessment and stakeholder management.

Wood states that CSR is a logical consequence of the fact that: **"Business and society are interwoven rather than distinct entities; therefore, society has certain expectations for appropriate business behaviour and outcomes."**

Integrating her theory about CSR, Donna Wood built a broader concept that can be a model to develop a good non-market strategy. In Corporate Performance Revisited, she defined her Corporate Social Performance (CSP) construct as: **"A business organization's configuration of principles of social responsibility, processes of social responsiveness, and policies, programs, and observable outcomes as they relate to the firm's societal relationships."**

In 1995 Raymond E. Jones and Donna J. Wood perfected her former CSP model - of principles, processes, outcome - with a new stakeholder framework. With this new framework internal stakeholder effects, external stakeholder effects and external institutional effects now replace the former outcomes. Indeed the two theorists attribute three roles to stakeholders, which respectively lead to these three effects: Stakeholders are at the origin of the demand for CSR and consequently establish corporate behaviour norms. They are the basis for companies that want to define objectives in order to achieve admired corporate social performance.

Shareholders, stakeholders and CSR

The CSR development has nourished many debates since its commencement in the mid 1900s. Among them the now classical "shareholder perspective" against "stakeholders perspective", that disputes the question of whom the corporations accountability is limited to. This is a matter of importance because it is essential to determine the role of a business in our society.

In 1984 R. Edward Freeman - an expert in Business Ethics, Strategy and CSR - published "Strategic Management": A stakeholder approach where he thoroughly studied the stakeholder issue and proposed the following definition: **"A stakeholder in an organization is (by definition) any group or individual who can affect or is affected by the achievement of the organization's objectives"**

More recently, in "Redefining the Corporation": Stakeholder Management and Organizational Wealth, James E. Post, Lee E. Preston, and Sybille Sachs explore the stakeholder theory. Their approach is often observed as being the most relevant since Freeman's theory, and offers a new definition of stakeholders: **"The stakeholders in a corporation are the individuals and constituencies that contribute, either voluntarily or involuntarily, to its wealth-creating capacity and activities, and that are therefore its potential beneficiaries and/or risk bearers."** Figure 2.

This definition diverges from Freeman's theory by excluding the competitors from the stakeholders of one corporation.

In an article published in 2003, Dirk Matten - with Crane and Chapple - states that stakeholder theory has become an unavoidable concept. Thus, they affirm that stakeholder theory is now: **"A necessary process in the "operationalization" of CSR, as a complimentary rather than conflicting body of literature".**

Figure 2 - The Corporation and its Stakeholders (Post, Preston, and Sachs):
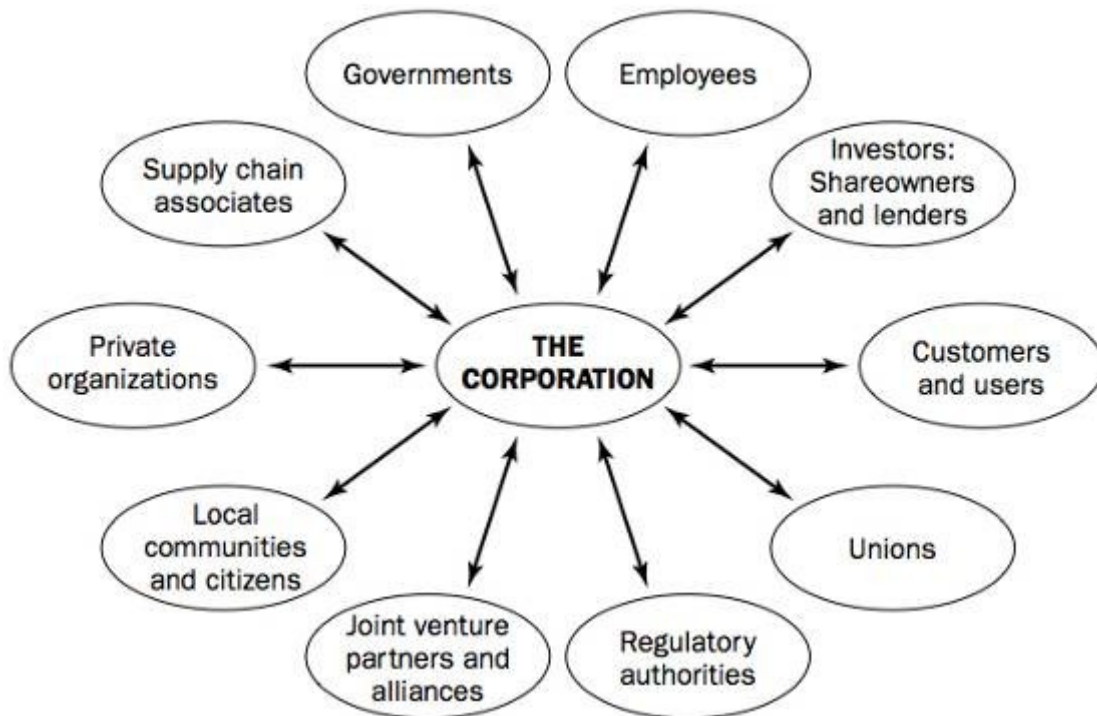
The classical view mainly bases its arguments on neoclassical economic elements such as free market, economic efficiency and profit maximization. It is articulated around the following three main ideas:

- Managers must always strive to deliver profits to the owners of the company: the shareholders. No social interests should distract them.
- Resources should not be allocated to socially responsible objectives because they must be only used in order to fulfil the primary objective of a company: its profitability.
- Appropriate organizations such as governments and NGO should be the ones who solve social issues; this is neither the role nor the competence of managers inside private companies.

Despite all of this, we saw that several "classical" authors recognize that CSR and the Stakeholder Theory can offer interesting - or even necessary - frameworks to develop durable shareholder value. Recently in 2006, Mc Williams, Siegel, and Wright concisely summarize this approach in their paper Corporate Social Responsibility: Strategic Implications by stating that in fact CSR is **"a form of strategic investment"** and therefore managers should assess pros and cons of such a decision, as for any other investment.

Contrary to the classical view, the stakeholder view stresses that companies have a SR towards a wide variety of groups or individual.

Consequently, this view requires that when making a decision, managers should take into consideration their shareholders of course, but also anyone who is concerned by this decision. The idea is that the company should not only prosper economically speaking, but also socially, by taking its principal stakeholders on its own way to success, to make them benefit of the accomplishment too.

To demonstrate that shareholders should not be differentiated from other stakeholders, Freeman - who first defined the notion of stakeholder - reminded in 2004 - in his publication "Stakeholder Theory and The Corporate Objective Revisited" - that shareholders are full-fledged stakeholders, and consequently in his opinion it is unwise to give them a different treatment with different governance theories: "it is the logical equivalent of contrasting 'apples' with 'fruit'", he declared.

Max B. E. Clarkson, a researcher and professor at the University of Toronto, developed in 1995 the most popular classification of stakeholders in his paper "A Stakeholder Framework for Analyzing and Evaluating Corporate Social Performance". His work classifies the stakeholders in two categories, depending on their importance for the company: they are called primary and secondary stakeholders.

The primary shareholders are all the entities "without whose continuing participation the corporation cannot survive as a going concern". This includes of course those who lend money: the shareholders and investors, the employees who are the living force of the company, the suppliers, and the customers. The government may also be part of this list especially as far as regulation and taxes are concerned, and the community too since it provides to the company a market to exploit.

The secondary shareholders are all the other entities "who influence or affect, or are influenced or affected by, the corporation, but they are not engaged in transactions with the corporation and are not essential for its survival". This may include the Medias, NGOs, or non-vital partners of the firm.

It is the issue of the 'mute' stakeholders and is asking that, stakeholder theory takes into account the needs of today's communities but what will happen to those of the future? Of course, it is impossible to ask their opinion, but future generations will obviously be affected by the actions that companies are taking today, especially if these actions mean environmental deprivation.

In 1997 Michael Jacobs wrote "The Environment as Stakeholder" for the recognition of the environment and future generation as stakeholders, even if "they have no voice". However, this is really a difficult issue because the shareholder status usually comes with an ability of dialogue with the company, and a commitment for mutually beneficial cooperation that neither the environment nor the future generations can provide in fact. However even if they are not born yet, future generations are the future of humanity and their interests deserves to be respected too in a moral sense. Jacobs declared that these mute stakeholders must be understood "in decision-making structures, whether of companies or of society as a whole". "

As far as we are concerned, we agree with this point of view and would even like to add something here. The present generations have the duty to ensure a liveable environment for future generations; it is one of the principles of Sustainable (Development) Future of Mankind. Consequently as of today, we believe that the legitimate - in place - stakeholders have the duty to make sure that the interests of those who will follow them are considered.

Money from a tool via a master toward a monster opposing (C)SR

We think two issues have not been taken into account by researchers and practice of CSR to make it requisitely holistic; they are:

1. 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, 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 19th century. At the beginning of 20th century, the money system was a nice and very helpful assistant of civilisation.

From a nice assistant to the master - money system needed only half century. By end of the Second World War 1945, and within 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 better armaments for Homo sapiens' destruction/killing. 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 countries are success stories, but the majority is stranded. The recent impact of the climate change system clarifies the role of CSR and long-term values. All value of 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, but in sustainability and harmony with the Earth biosphere.

We are recommending evolvement of our society-wide global approach considering possible impact of the climate change system, which has enough power to change the Planet Earth biosphere and living conditions including making the present nature unrecognizable. We think that **it is impossible to buy the survival of humankind with a financial approach (alone, as master rather than a tool), however great it is**.

The CSR should be re-checked from a new angle making the money system a tool again, and making impact of money system on biosphere less destructive – production of: synthetic chemical products; nuclear technologies; GMO, human organs sale; production of waste; etc.: and make it assist eco-remediation of forest, river basins, coastal waters, deserts, large town areas, transport communications, and polluted land/water/air.

2. Worldwide research by scientists (Ećimović et al, 2002, 2006, and 2007), complex problem solving, case study research, education, and many other activities of Homo sapiens as individuals and society today must take into account the climate change system affairs, which have a main role for changes in biosphere as the most risky issues in the 21st century.

The Climate Change System provides, makes, holds, and guards the living conditions within the biosphere of the Planet Earth to which the living creatures must adjust for living; its role is more important as humans have been

thinking in the past. Much extinction of species, smaller and larger alike, result from changed environmental qualities, caused by changes in the climate change system.

The Earth's biosphere is made of *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, all of us single representatives of human race must learn more about basics of the biosphere.

And now let us explore the case study of cultural aspects of the corporate social responsibility (How): "'we have the scientific knowledge to solve our major world challenges. We have the technological know-how to solve our problems. We have biological, psychological, and sociological knowledge to educate and transform human beings. We have organizational knowledge to design institutions that could support the transformation towards a sustainable world. But what <u>we need</u> is to have <u>new hearts</u> and a <u>new VISION</u> as well as <u>cultivating Social Responsibility practices both at local and international levels</u>. Who says that one person or an organisation can't have an effect in this world? We all have an effect, and if your effect is an inspired one, then it will inspire countless others around the world.' This is what I have advised the United Nations through the Academic Council on the United Nations System. It gives a new direction and perspective for the entire United Nations NGOs systems to practice and seriously look into social responsibility wide perspectives for the benefit of world citizen in this new millennium.

What can save the humankind in the 21st century?

Lack of SR practice is one of the main factors to put PEACE mission to a far distance to reach. If SR is never put in place URGENTLY in the heart of all influential citizens on all levels around the world, no matter how hard we work for it and use all kind of strategies to cultivate peace, humankind will never be able to achieve the humans' long-desired goal – peace, safety, and prosperity. The worst part is keeping all of us busy for nothing, wastes our energy although all kind of ideal and profound policies have been creating and developed by various governmental agencies, NGOs and Corporations since many decades ago.

We would like you to think about a statement. "A wise man will desire no more than what he/she may get justly, use soberly, distribute cheerfully, and leave contentedly. The wealth of a nation cannot be stored in gold bars. It must remain in the spirit and attitude of the people; wholesome, hopeful, and reverent."- "Achievement begins as we take the first step towards change" is particularly relevant. Challenge and change are paramount forces in every aspect of life.

"To Promote and save the culture in the 21st Century – it is extremely important to cultivate World Peace through SR Practice. All kinds of activities initiated by any parties must be carried out based on this profound platform at any time and any places".

Just as individual persons have their responsibility to society and their environment, so too all corporations, organizations and even governments around the world have such a duty to care with SR towards maintaining and upgrading society and its environment. For such corporations, organizations and governments, this is even more so: their effect on society and the environment is far larger if compared with an individual.

"SR practice can be considered as one of the important leading examples to show humankind the effect of the reactions on each issue within a certain period to see the reality of the results. The sustainable development value of SR practice will develop this planet to a better place to live in. The benefits will go on to generations after generations, if humankind seriously looks into this practice."

As we know, culture is a kind of art and essential goods of the cultural heritage of all peoples of the world. Knowledge of history and culture of other peoples should help reduce prejudices, promote a better understanding and help create and maintain world peace. Through promotion, preservation and protection in an area defined by both tradition and innovation, we humankind should serve the well-being of the entire humankind and make a significant contribution to international understanding and maintenance of peace.

There is always room for improvement. Through ASRIA's platform our mission is to obtain a population of 20 million to practice CSR by the year 2015. We give each company **an equal opportunity** to qualify for our ASRIA Awards as we believe each company is an achiever in their own discipline. ASRIA wants every company to experience our unique culture and be certified by **ASRIA 2008 and beyond.** Who said that any company cannot be the winner? If you have the WILL to SUCCEED, ANSTED University has the WILL to RECOGNIZE your effort internationally. All ideas and concepts of CSR put into practice have benefited people one way or another and should be APPRECIATED. There is **NO LOSER** in the practice of CSR world.

Of course, you and your participating companies supporting your event are most welcome to join hands with us to achieve this **IMPORTANT and meaningful mission** through this platform created by ASRIA.

Last but not least, we must keep in mind that CSR can enable all of us to benefit from living in a world in which common, positive, standards are respected by all. The SR practice is an inter-related flow and it requires each country, corporation, and community, family and individual to work together in order to cultivate this courtesy value.

"Life is full of adventures and thrills. Be appreciative and thankful because things in this world may not last forever. Also be responsible and take care of our environment for the benefit of society at large. Although things

may change gradually or as a result of an external force or a sudden natural disaster, humans have managed to learn numerous big lessons from all kinds of natural disasters and man-made problems. Therefore, it is everyone's duty to protect the Earth and love all the living, instead of purposely destroying life. We may leave behind each other one day. However we should value every single second and everything surrounding us whether be it near or far away."

"TOGETHER WE PROMOTE A BETTER WORLD ENVIRONMENT TO LIVE IN. NOT ONLY HUMANKIND NEEDS MUCH CARE, BUT THE EARTH NEEDS EVEN A GREATER CARE FROM HUMAN BEINGS.THE EARTH IS OUR ROOT FOR ANY LIVING THINGS TO APPRECIATE AND NOT TO DESTROY IT."

Many case studies enable us to refer to the corporate and individual SR as a part of foundation of humanity, and not as a new evolvement after the age of industrialization. The practice is changing, the principle stays on.

Due to large changes within present money governance over humankind's society, many grass-root issues are forgotten or having new faces. It is all right when the environment/biosphere is supporting it, but failure to notice changes of living conditions for all living beings and their environment, requires a strong support of all members of the civilization. That is what we need for transition towards sustainable future of mankind or harmony of humankind with the nature of the Planet Earth in the Globalization Age coming now.

The present devastating practice on the Earth includes:
- The destruction of nearly all waters with synthetic chemicals, bio and air (rain-induced) pollution,
- The destruction of air by the land, sea, and air traffic,
- The destruction by the results of war actions,
- The destruction of the natural system,
- The destruction of the soil fertility by the agriculture practice, including erosion and desertification,
- Global warming and other impacts from the climate change system, and of course
- The explosive reproduction of humankind.

Those and many other complex problem issues should be a part of Agenda/New Approach, which have to undergo transition, changes, researching, learning and other approaches for better tomorrow of our civilization, or sustainable future of mankind.

The requisite holism – a recommended way to overcome the blind alley of today

The Requisite holism – a way to overcome the blind alley of today – demands scientific work, as a basic source of knowledge, which needs efficient co-ordination at the world-wide level that should be an integral part of the world governance. We need independent scientists, who work because of their scientific thinking/acting and practicing ability, and not because of need for daily/monthly/annual salary given to them by bureaucracy (democratic financial societal system), or marketing/profit oriented economy. The money system today has become a master of its own, a monster which rules the entire civilization. It would be nice to put it back, in the frame where it belongs – the servant of humankind. Now, profit is killing profit by causing side-effects having crucial impacts, including humankind's cost to be covered by company and individual taxes.

It is obvious that CSR is not a part of the present humankind ethics, but declarations for promotion purposes only. When and if the CSR and the individual SR of humans will be a part of each and one representative of our species, the sustainable future of humankind will have better chances to prevail.

The key of success, in our opinion, is evolvement of "NEW ETHICS" or "New Approach" (Kulic) needed for survival of our civilization under the new challenges from the Nature of the Planet Earth, as impact of the climate change system and present human civilization pressures. In our research we think of "Sustainable Future" or harmony of our civilization with the Nature/Biosphere of the Planet Earth, as evolvement from the present irresponsibility to tomorrow sustainability by transition of our society to needed innovations of culture, which could provide response to the challenges of today.

The CSR and individual SR should be a part of new ethics. As Ecimovic stated in talks with students at Mangalore State University, India, 2007: "The CSR should not be responsibility of corporations but individual SR of each and every citizen of the World, and when individual SR will be a part of all of us, we shall have CSR as result of new ethic's, new approach or knowledge of each and every citizen of the World."

New ethics[1] (Ecimovic et al, 2006) and new approach are begging us to transit from present to future. The most backward part of our society is national states and distribution of the peoples of the World in national countries/entities, etc, which manage the national interests, usually opposite to interest of global society. Because of differences within the national states of the World it is impossible to have common interest to whatsoever issues needed for better tomorrow. That is why we are recommending transition from national states to global humankind

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[1] From the book.

governance as The World Government, Parliament and Constitution. This is no ideal solution, but still better than the division in many one-sided parts.

To be able to understand the need for world governance, humans should understand the systems within which we exist, and systems we consist of and that we create. It is important due to the known fact that any system in nature will remain as it is, as long as all systems and relations within it are in a similar mode. Together they make a living system that is trying to be a viable system. If and when any major or minor part of the system moves, changes, and the whole system will commence to move, change. It is not possible to predict in which direction the system will move, or change. This is what is happening with the climate change system. It is, maybe, an answer to what is happening with human society at present.

The climate change system ultimately would change living conditions within the biosphere and geography of the Earth so much that our civilization will end. Therefore we are

RECOMMENDING

One planet, one government is our first recommendation. Of course, The Planet Earth Constitution is first and The Planet Earth Parliament and Government follow in line, after ratification of The Planet Earth Constitution.

Secondly we recommend a new – SR based – ethics and related new approach to the *social order*, which must reflect the present experience, and the establishment of a *new contract for humankind* living on the Planet Earth. The goal is to prevent explosion of humankind reproduction, enforce ethics of creative tolerance among people and peoples of the Earth, enforces (a global requisitely holistic!) law and order, and with skilful governing allow the coming generations to live and have sustainable future (Ecimovic, 2006) on the planet Earth.

Thirdly we recommend *redirections of scientific work* from war armaments, too narrowly market-oriented and synthetic chemicals technologies, etc., to discovering viable global systems of nature, space, the environment and cosmos/universe, as essential elements of knowledge needed for survival and sustainable future of mankind.

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