



"NATURE - CULTURE"

new version of human culture based on
Nature's Wisdom



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**“NATURE - CULTURE” –
Result of a Transfer of Evolution in Nature to Human Culture based on
Nature’s Wisdom integrating Sciences and Ethics with Common Sense**

Summary

An innovative approach is presented in this paper dealing with the design of human culture exhibiting a superior problem solving capacity based on nature’s wisdom. From the macro-pattern of nature the wisdom can be extracted being the integration of knowledge and ethics. Thereby the macroscopic functioning of nature is shown to be the threefold entity between diversity, interactions and evolution. Evolution is elucidated in an innovative way. From nature’s wisdom (“ecosophy” acc. to Arne Naess) a strategy can be derived, which can be transferred to human culture in all its branches incl. ethics, education, theology, sciences, technology, economy, arts and a “Charter of Nature’s Rights” (see appendix with fig.12 as overview).

Shortly NATURE-CULTURE can be characterized as follows:

1. its meaning is the penetration of human culture by the wisdom of nature resulting in a reconciliation between men & nature but also between men & men. Thus the problem solving capacity is drastically increased.
2. wisdom means an integration between knowledge and values i.e. ethics i.e. respect for life
3. ethics play the central role being marginalized in the last centuries together with aesthetics
4. this new world view must be based on a new methodology in thinking & feeling in the form of so-called “macro-patterns”. The building of consciousness is based on self-organisation from inside and information from outside, being selected by our 6 senses!
5. as a main consequence it becomes clear that existing views in economy (but also sciences, and technology etc) cannot be maintained in future as clearly there are no “natural laws” e.g. eternal growth, Darwin’s theory on evolution resulting in competition and efficiency.
6. the Wisdom of Nature (Ecosophy) consisting of a threefold entity between diversity-interaction-evolution leading to other threefold entities in human cognition (limits-embeddedness-selforganisation) and human actions (effective-noninvasive-creative) results in NATURE-CULTURE which is reflected in all branches of our human world.



Meconopsis – the “Himalya blue poppy” (Heinrich Harrer)

1. Introduction

In our modern time, sciences are dominating our world view. However, a reductionistic view is followed thereby. The result is a series of singular separated areas in our human culture: nature on one side and sciences, technology, economy but also education, religion etc on the other side, which are always in conflicts. This leads to all our problems we encounter in the environment as well as in human society (1st and 3rd world, rich & poor, jobs). Even though some attempts against these crises are made they remain superficial and marginal as the needed deep change in awareness and consciousness is missing. Thus, an innovative approach exhibiting a deep systematic logic behind is wanted, which is presented here. Nature is mirroring a supreme problem solving capacity in all dimensions. However, this wisdom in nature can only be identified when following a totally new view, called the “macro-pattern” approach.

2. Macro-Pattern

In this chapter the innovative macroscopic view is explained in its significance as well as its application to our human world and also to nature.

2.1 Methodology

In direct contrast to the dominating approach nowadays, which can be defined as microscopic view, which is mechanistic and reductionistic at the same time, the innovative view (Moser, 2000 a) is in direction of a macroscopic understanding of our world. This is depicted in **fig.1**. Not analyses based on causal rationality are made but experiences are collected with intuition using analogy-thinking resulting in wisdom, which is defined as the integration of knowledge and values (i.e. ethic).

A short comparison explains both approaches in more detail:

Microscopic vs. Macroscopic approach

Thinking with left side brain vs. thinking & feeling also with right side brain

mechanism vs. organism

nature as metaphor

life acc. to selforganisation

mechanistic detail vs. (macro) pattern

sciences vs. wisdom

common sense

structure & material vs. function & spirit

quantity vs. quality

technologies, invasive vs. life, non-invasive

revolution vs. evolution

linear vs. networks,

rational & logical vs. intuitive, “bio”-logical

chaos vs. beauty

„cogito - ergo sum vs. sentio & cogito ergo sum“

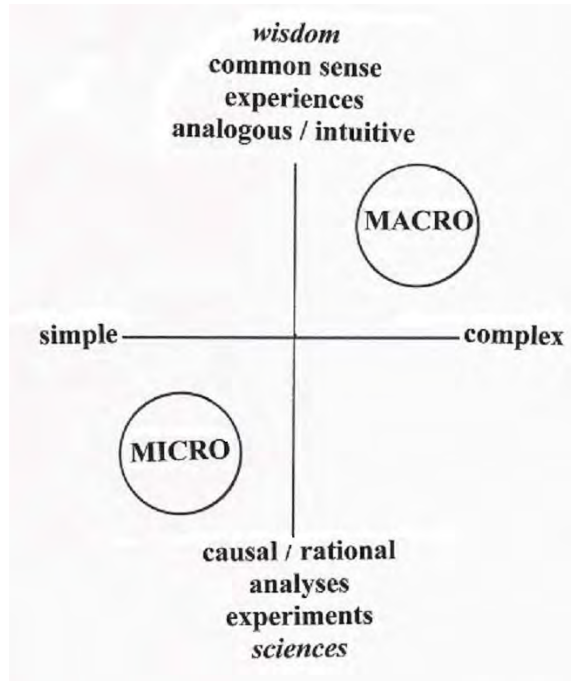


Fig.1: Schematic graph to illustrate the two different forms of collecting knowledge and cognition: the microscopic way acc. to sciences and the macroscopic path acc. to wisdom

2.2 Macro-Pattern of Human World

The methodology of macro-pattern analysis is known since old days of human culture, but was replaced slowly by the scientific view. Nevertheless, some areas are still well-known before the renaissance of macroscopic thinking will occur due to its higher problem solving capacity. As a useful example the macroscopic structure of our world can be mentioned here as shown in **fig.2** acc. to Wilber (1997). The big four areas are the beautiful, the true, the good & the right and the social. This is in agreement with ancient views (e.g. Plato but also in old Asian cultures), being completed by Wilber with the social dimension.

It is now essential, in order to prove that nature can serve as shining model for restructuring

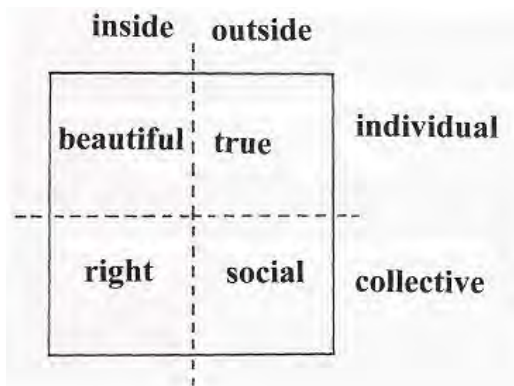


Fig.2: Graph showing the four quadrants of our world acc. to Wilber (1997) with the system of individual (upper side) and collective (bottom side) resp. inner world (left side) and outside world (right side). Thereby the four big areas appear: the Beautiful, the Right, the True and the Social.

2.3 Macro-Pattern of Nature

The details of this view on nature as a model (**fig.3**) are described by Moser (2006), but are summarized on this place, presenting some essential sentences

- 1) Nature as “the beautiful”: Nature is known as the source of all beauty on Earth, it is the spirit of beauty in all sort of arts (Moser 2000 b).
- 2) Nature as “the true”: Nature is also known as the origin of all (natural) “hard” sciences like physics, chemistry, biology (Moser, 2001) and represents the reason for all considerations of “soft” spiritual sciences. The laws therein obey nature incl. cosmos. And the cosmos was always the model for philosophies and religions.
- 3) Nature as “the social”: The pattern of behaviour in living nature has its origin in Darwin`s evolution theory. His statement “survival of the fittest”, however, was misused by capitalism as justification of the “right of the strongest” in order to dominate others: this was pure competition (-/-). It will be explained later, in fig. 5, that quite a diversity exists in the behaviour between species, not only competition (Moser, 2004).
- 4) Nature as “the good & the right”: This case is part of the innovation presented in this paper dealing with nature`s wisdom called “ecosophy” (Moser, 2002). Surprisingly the macro-pattern of nature includes the manifestation of wisdom as the integration of knowledge and values, as will be shown in fig. 6 and 7. Thus, nature reflects a deep source of ethics to be applicable to human culture (see chap.4.2).

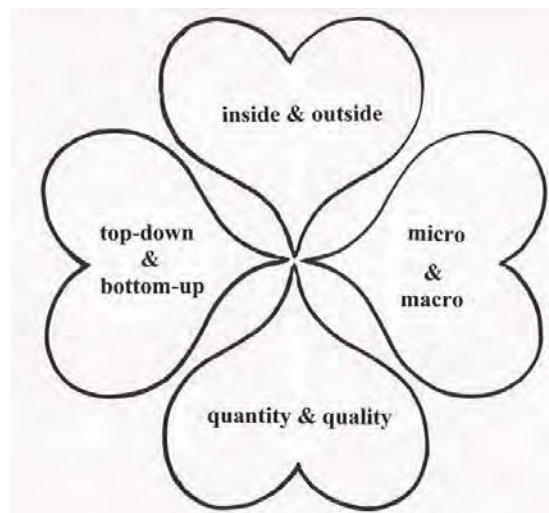


Fig.3: Macro-pattern of nature - how to define nature - with 4 dimensions

Summarizing this means that indeed nature fulfils the same structure as human society (fig. 2). Thus, nature can be taken as shining model for the restructuring of humanity. This statement is surprising on the first view, but not when deeper considerations are made. Nature has a long history, its evolution is lasting for 3 to 4 billions of years, while human culture only exhibits more than 150.000 years experience in its cultural development! And finally, it should be absolutely clear, that human beings are part of nature and always will remain a part. Our body is nothing else then “the nature we are ourselves”, as is becoming clearer and clearer in medical research, where physiology is influenced by materials, spirit & soul and our environment as part of nature.

3 Functioning of Nature

For the above statements it can be concluded that it is worthwhile to have a deeper insight into nature as a whole again using the macroscopic view focused on its functionality.

3.1 Nature - an entity

During the last decades researchers are increasingly interested in the functioning of nature. A series of units have been considered as being of importance (Moser, 2006): diversity; networking / embeddedness (*), closed cycles with positive and negative feedbacks (*), effectiveness / efficiency, renewable material and solar energy (*), flexibility / homeostasis; cooperation – competition, sustainability (*), beauty, chaotic elements, selforganisation, life.

Some of them are already used in established eco-techs and bionics indicated with (*).

Nevertheless the most essential thing is the question if an intrinsic deeper sense is to be found into this series of functions in order to form a whole. The answer is shown in **fig.4**, where the main functions represent a sort of 3-folded entity i.e. diversity-interaction-evolution. This is the result of long considerations having their roots in intuition acc. to fig.1. Based on the endless diversity in nature, which exhibits millions of interactions, the wonder of evolution is going on in eternity.

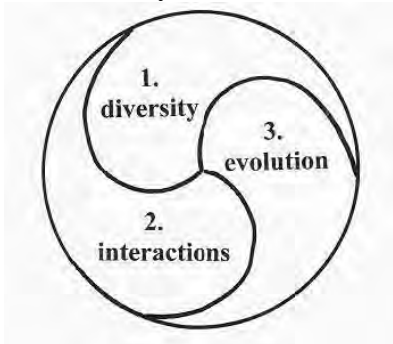


Fig.4: Macro-pattern of the functioning of nature exhibiting a 3-folded entity: diversity, interactions (embeddedness) and evolution.



The archaic “flower of life” mirroring nature’s macro-pattern (fig.4)

It is quite interesting and even fascinating to add here the fact that fig.3 exhibits a full analogy to old Asian wisdom: the basic figure in fig.3 is taken from *Gakjil*, the “wheel of joy” from Tibet. Another fact is that the terms used in fig.3 are more or less identical with the knowledge from Jain-Philosophy of old India: diversity = *anekantavada*, interactions = *parasparopagraho & jivanam* and evolution = *ahimsa* as any development occurring without violence or forced power (Moser & Ehrenpaar, 2005 and Moser 2006).

While diversity is evident in its meaning, the other terms (interaction and evolution) are to be explained in more depth as the wisdom of nature is sleeping within them.



3.2 Interactions

Due to Darwin’s evolution theory, people think that competition is the dominant if not only behaviour between species in nature. Later this was used in establishing Social-Darwinism as mentioned before by transferring this pattern in nature to human society. However, even Darwin himself was mentioning other forms of behaviour, which have been neglected and marginalized. The entire pattern of the diversity of behaviour is shown in **fig.5** (Moser 2006) including not only competition (-/-) but all other forms like neutralism (0/0), amensalism (-/0), commensalism (+/0), predator/prey (+/-) and symbiosis resp. co-prosperity (+/+). It was recently found by neurobiologists in medical studies, that the transfer of Darwinism to the behaviour of human beings (“Social-Darwinism”) is completely wrong: people feel happy and are more healthy in case of cooperation as co-prosperity (+/+) as shown by Bauer (2006)!

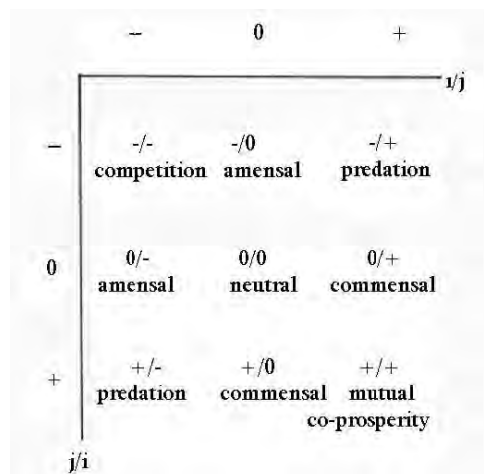


Fig.5: Pattern of the diversity of behaviour in living nature (species) varying from purely negative (-/-) to neutral (0/0) and to purely positive (+/+) behaviour. Furthermore, this fact also has an influence on the process of evolution (see chap. 3.3), which is - normally acc. to mechanistic view - thought to be the result of mutation and selection only. However, also in the case of evolution the dominant influence is by cooperation (Nowak, 2006)! The conclusion from fig.4 is clear, that the behaviour of living nature exhibits not only a great richness but also a deep understanding of human capacity for the future.



“Animals show awareness & consciousness” (Marc Bekoff, 2002)

3.3 Evolution

Even evolution plays a central role in nature it is not at all totally understood in its depth. Evolution theory is not matured nowadays, maybe due to the reductionistic attitude of conventional sciences based on materialistic mechanisms (s.chap.3.2). A useful complementing view with the aid of thinking in macroscopic terms is presented here shown in fig.3: evolution is the result of a diversity exhibiting a variety of interactions acc. to fig.5. Thereby mutations may occur under the influence of diverse factors which are then subject to selections under the pressure of interactions e.g. through environment.

Fig.6 illustrates the macro-pattern of evolution including again a 3-folded entity: a system must fulfil 3 preconditions as boundary conditions before evolution may start: being 1) in state of flow (flux) exhibiting some perturbations so that erosion may occur 2) not in mainstream but on the margins, where the flow is quite slow and in “boredom” 3) then, in such a nearness to an open problem, selforganisation (S.O., see fig.8) may become active, representing the problem solving capacity. S.O. is easily understood once again on the basis of three preconditions: a system must be i) open to surroundings, the environment in nature as well as in human society as part of it ii) healthy in workable condition (not in equilibrium) being full of joy to risk something.

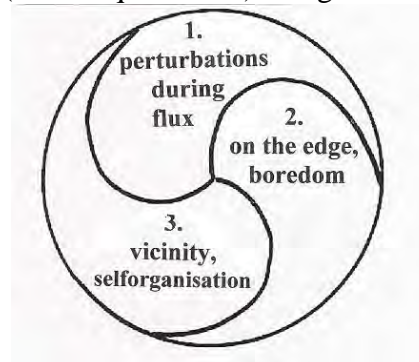


Fig.6: Macro-pattern of evolution in nature as analogy to the evolution in the human world.

It is essential to add on this place the fact that this macro-pattern of nature acc. to fig.5 found the full agreement with the results of analysing the five big turns in human history (Moses, Jesus Christ, Martin Luther, US-democracy and Russian revolution) as described by Schramm (2004). The pattern of these turning times shows analogous conclusions:

- 1) any process needs an lively active culture (i.e. being in state of flow), which exhibits some open questions to be solved (i.e. perturbations)
- 2) any innovation takes place not in the core of the culture but on its boundaries (i.e. marginal in “boredom”) as a sudden event within 20 years based on long lasting open questions

- 3) one single person only is needed being able to think and formulate the vision in clear statements effecting and appealing humanity (egalitarian ethos) as a whole (i.e. S.O.).
This person has no power and/or political lobby, the basis is free will by all people.

Thus, true evolution occurs without any revolutionary element! This fact represents the main message from this paper, that evolution in nature is the shining model for humanity!

3.4 Wisdom of Nature ECOSOPHY as Strategy

Now it is time to illustrate the whole strategy of “ecosophy” i.e. nature’s wisdom as all prerequisites have been described before. The central question is what meaning the 3-folded entity of nature (diversity - interconnectedness- evolution) has in case of human culture. It can be easily concluded that this leads again to a 3-folded entity for human consciousness / cognition and a 3-folded entity for human activities / actions as shown in **fig.7**.

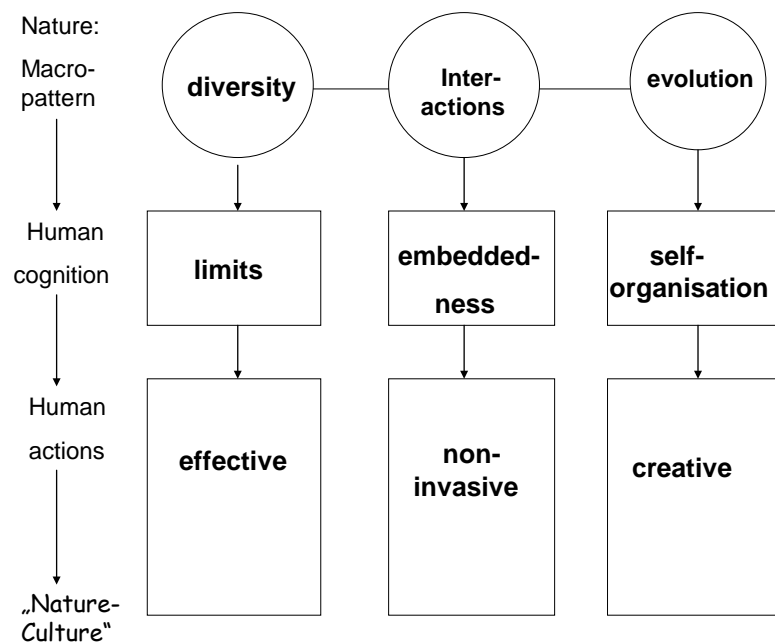


Fig.7: Schematic graph showing the strategy of nature’s wisdom “ecosophy” resulting in “Nature-Culture” as described here. Selforganisation is explained in fig.8.

3.5 Building consciousness

In order to achieve such a innovative world view it is essential to understand that this will only be realized if the process of consciousness building is started directly. Consciousness C is not formed by rationality but through our senses! This is clarified by the following equation (**fig.8**):

$$C = \text{selforganisation inside} \times \text{essential informations from outside} \times \text{feeding all 6 senses}$$

The consequences from this statement is clear: we have to deeply change our school systems (see chap. 4.3) but also the media must fulfil their obligations and all 6 senses are to be supported during our life time esp. with young people. (sense nr 6 is intuition!).



Fig.8: Selforganisation as a threefold unity of attitudes

4. Consequences for an evolution in Human Culture: “Nature-Culture”

From the strategy of the wisdom of nature shown in fig.7 a series of essential consequences can be derived in case of different areas of human culture & society. This can be done by following precisely the strategy fixed in the terms mentioned in fig.7 (limits - networks - S.O. resp. effectiveness - non-invasiveness - creativity) or just by using common sense focussing our mind on nature as part of our culture. This is *pro-life* not anti-life i.e. “Nature-Culture”. Non-invasiveness was formulated as *wu-wei* from Lao-tse in ancient China resp. ahimsa (acting without any power) acc. to Gandhi in India!



Common Sense

Common sense can be seen as “*the in all people sleeping wisdom as longing for the entity of humans, nature and spiritual authorities (God)*”. It deals with macro-patterns as general relations between diverse events in everyday life but includes the evolutionary development during time. Common sense plays a quite important role in our time, as conventional sciences are not able to produce a holistic picture of reality. “*Insight becomes more and more simple when approaching truth step by step*” acc. to Einstein. And Goethe: “*sciences must be thought like arts when a holistic view should be achieved*”. Quite often researchers are oriented towards the beauty, the aesthetics of things mirroring this simplicity. In **fig.9** the understanding of common sense and its connectedness with “deep” holistic sciences acc. chap.4.4 is clarified. Please observe the first step of the intuitive look to the whole in order to be ready for holistic thinking & feeling. Essential thereby is that common sense obviously takes into account all aspects in an intuitive manner enabling to reach finally the whole. In future the scientific approach must show coincidence with common sense and ancient wisdom after serious discrimination between them. Thus, common sense so to say is representing the inner bridge to nature, as nature is the “macro-orientor” of our consciousness.

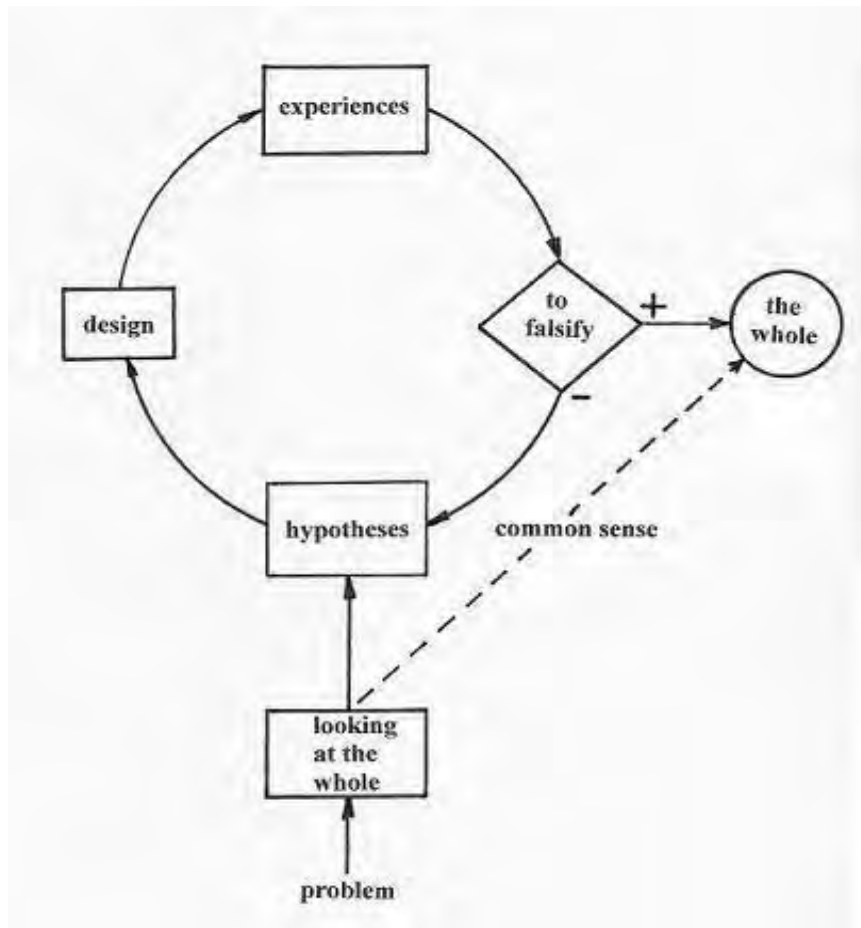


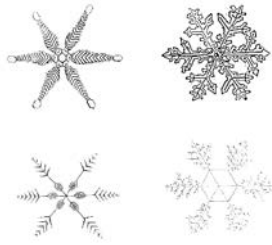
Fig.9: Meaning of common sense compared to sciences (resp. the revelation as the most extreme case of cognition) including a 3-step process. The 3 steps are: i) formulating hypotheses and ii) collecting experiences based on all senses i.e. materialistic, spiritual, ethical, aesthetical and iii) falsification to find an adequate picture of the whole i.e. true, right, beautiful, social.

4.1 Life

Life is in the centre of Nature-Culture in all its considerations and actions.

Life is characterized by a series of statements: life always is

- . * part of nature, nature as shining model, where humans are not the “crown of creation”
- . * dealing with materials like our body but is governed by our spirit/soul, thus our inside (i.e. consciousness) is superior to the outside world
- . * consciousness not made in our rationality but in the under/un-conscious dimension, thus we have to “feed our senses” in order to build our consciousness more deeply
- . * taking part in evolution, thus we should not act against it
- . * selforganisation (see fig.7), thus needs unfolding as mentioned before
- . * “living quality” as in case of “living water”, morphogenetic fields (R. Sheldrake), “wave genetics”, epigenetic and natural food as outlined in literature (Moser 2006).
- . * supporting life in this sense could result in a world wide boom in economy & welfare as human people are healthy and happy and active to contribute to a better world!



Crystals of snow in their rich diversity.

4.2 Ethics

Ethics as the justification of existing morality is the result of the insight into nature as a whole as outlined before (see fig.6). Ethical rules, thus, are the result of nature`s wisdom as mirrored mainly in the criteria of limits and non-invasiveness. They represent only the macro-pattern as gross boundaries, where diverse cultures may make there own decisions. Such holistic ethics are not maintained through top-down power & violence as up-to-now, but are the clear consequence of the insight into the entity nature. These ethical rules can be characterized as bottom-up approach in agreement with true common sense representing the new boundary conditions for all activities of human beings on earth!



4.3 Education

From the above statements it becomes clear that the main focus in future is towards education, building our consciousness on the basis of all our 6(!) senses. Such an education system was first developed and proposed by Fritjof Capra (2001). The drastic difference to the existing style of education, where mainly /only rationality is formed, is to be mentioned here clearly: instead of the criterion of efficiency (maximum value of just one option ignoring other values) the criterion acc. to nature`s procedure is to be preferred i.e. effectiveness as the optimum between a variety of values or dimensions (a tree can serve here as model: not only timber is taken as value but the formation of the “living green”, the leaves), producing oxygen while absorbing carbon dioxide, which is serving as raw material for humus formation, home land for birds and insects etc. The result of integrating knowledge with ethics is wisdom, where e.g. new technologies are evaluated properly acc. to the precautionary principle ([www. bion.no](http://www.bion.no))! This means, that all consequences to be expected to influence nature and/or human society must be clarified by (holistic) sciences before activities and/or technologies are used i.e. released to our environment. The result will be deep sustainability including all 5 dimensions (ecologic, economic, social, and aesthetic and ethical dimension) instead the shallow path followed with sustainability with win-win situations (i.e. 90% profit) up-to-now!



Democracy

Based on the holistic education a deeper understanding of democracy is to be mentioned on this place summarized as bottom-up in place of the top-down dominating nowadays. The pure top-down power in national states as well as in centralized bodies like EU will be replaced by a true bottom-up, this is the “civil society”: all relevant decisions are done by “lay people consensus conferences” (www.etikom.no). Governments have to follow these decisions. Thereby our societies will liberate from the main stream neo-liberal thinking including justice for men (true social security for all people) as well as for maintaining nature through a co-prosperity behaviour of men and nature, see fig.4! Following the path of evolution acc. to chap.3.3 thereby, revolutions can be clearly avoided! This is one main message from the paper presented based on nature's wisdom.

4.4 Sciences

The important role of sciences was already mentioned in chap.4.3. However, not the existing approach & definition of sciences is applicable but a new understanding in form of “deep” holistic sciences to be stressed here (**fig.9**)! The meaning of it is the integration of “hard” sciences (i.e. natural experimental sciences) with “soft” sciences is needed including all aspects of nature i.e. the spiritual, aesthetical and ethical dimension as a reproducible transpersonal process. Thereby facts from experiences of these kinds are taken as serious as experimental facts. Science always means the 3-step process of thinking hypotheses, collecting experiences /experiments and falsifying the hypotheses. Doing so, the 4 macro-patterns are fulfilled as outlined with fig. 2 leading to a holistic view of reality with justice for men & nature.

4.5 Technology

Technology is not just the field of implementing the results from sciences. While sciences have to answer the question, if something can be done, technology has to answer the question, if that, what *can* be done (this is science), *should* be done (this is technology). Thus, technology is a branch of moral philosophy dealing mainly with ethics taking the consequences for men and nature into account. This is more than risk assessment as it includes all holistic aspects. The main challenge in future is the fact, that technologies must be designed in such a way, that its activities are not against but with nature i.e. pro- and not anti-life! Case studies to illustrate this statement become clear, when having a look on modern tech's like the use of nuclear energy and genetic engineering for progress in societies. The best position thereby is that of the precautionary

principle as already stated. Principally a series of Eco-tech resp. Bionics are known (e.g. Moser, 2001), although they had no real breakthrough due to the dominating capitalistic economy system with pure profit orientation. A background clearly means deep sustainability as mentioned before.

As recent case studies nano- & genetechologies are to be mentioned here. Genetically modified Organism and nanoparticles are acceptable only if the precautionary principle (www.bion.no) is fulfilled. This means that all consequences for men & nature must be studied before applications.



4.6 Economy

Economy is the governing factor in the outside world: capitalism uses the wellknown *tina*-slogan “*there is no alternative*”. However, capitalistic economy is not at all a natural law: Darwin’s statement “survival of the fittest” was misused as mentioned in chap.3.2. In future a deep sustainable economy system is needed, known as “Eco-Social Market Economy” ESME acc. to Josef Riegler, the former vice-chancellor of Austria (Friewald & Scheiber, 2001; Moser 2000b and 2001). Since the design in 1986 ESME is matured to the conception of Global Marshall Plan GMP (info@globalmarshallplan.org). ESME contains the eco-social boundaries for the forces of the market and, thus, is mirroring the ethics described above following nature’s wisdom in its macro-pattern. It includes also tax- reform (eco-social taxation) and needs a new account system called ESP, the Eco-Social Product, replacing the Gross National Product from nowadays. ESP can be calculated on the basis of ecologically active area of soil needed for production for the ecological dimension as well as for the social (area for living of human beings in a local society) and the economic dimension (income per population earned with available area). The ethical dimension is given by the presence of all three dimensions mentioned before and the aesthetical dimension is guaranteed by a certain balance between these three dimensions, which is defined acc. to different human cultures. Justice for gender (women!) is to be considered as essential. Essential is to understand, that it is not enough to establish the eco-social boundaries without changing the “inner life”: the ethical boundaries will only be accepted if competition is replaced by the forces of selforganisation acc. to fig.5, where positive interactions are dominating!

4.7 Medicine

It is easy to accept that health is directly connected to nature: a clean nature will guarantee a healthy environment (air, water, soil, plants, food) for mankind. Similarly the inner world must also be clean i.e. to minimize the competitive living style nowadays as mentioned in the beginning. Thus, human health is the result of the interactions between body, spirit, soul and the environment inside (psychology) and outside (living acc. to nature) having in mind that a holistic medicine is needed with reconciliation between scientific medicine and alternative approaches

(homoeopathy etc). Essential is the message from new scientific studies, where it is proven that the spirit heavily influences the brain and, thus, the materialistic body (Kandel, 2006): “*the brain makes biology from psychology*”

Thereby the precautionary principle will play an increasingly important role in such an “eco-psycho-social medicine” as the expenses are drastically reducible in such a way: prevention pays! All efforts should focus on the formation of deeper consciousness!



4.8 Theology

Theology is not any longer reduced to the relation between humans and God(s) (fig.10) but has to incorporate nature as third partner with nature as the manifestation of the principle of an upper spiritual authority. From ancient days on the starting point for many if not all religions have been cosmos and nature. Although hard sciences have contributed a lot to the insight into cosmos and nature, there remain a lot of unknown things and phenomena, which will remain unexplored and even unfathomable for ever esp. in case of the wonder of life on earth. It is essential for mankind to follow the path of humility and to integrate theology and sciences based on nature’s wisdom. A chance is given by the new understanding of evolution as diversity & interactions not following Darwin’s theory (which was a hypothesis only!) based on mutation & selection (see chap.3.3).

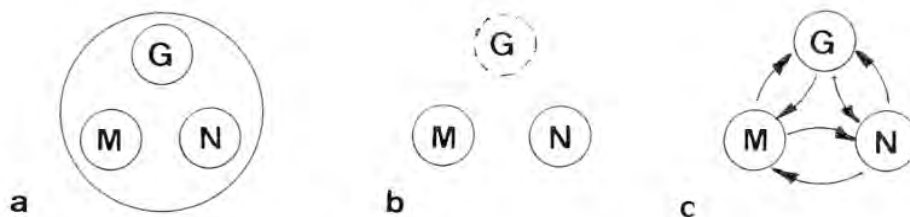


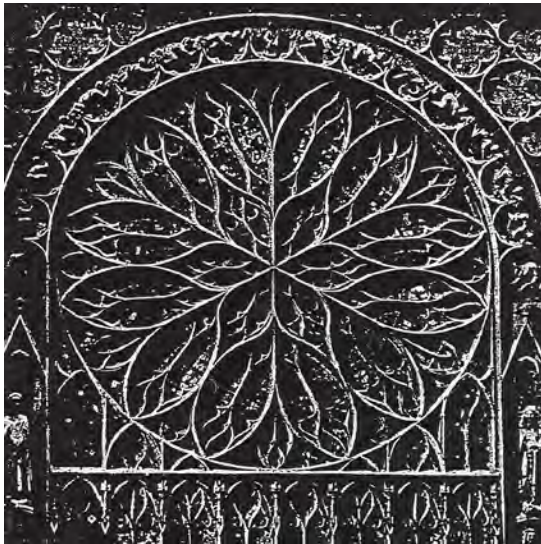
Fig.10: Development of the 3-folded pattern of men (M), Nature (N) and God (G) starting with ancient times (a) to the present with duality M-N and marginalized G (b) and the future (c).

4.9 Arts

Arts in their great variety have one common root acc. to Pablo Picasso and philosophers as Immanuel Kant in the spirituality: arts should always have the message of eternal beauty to the people as “humans cannot live without beauty”. Although there is just one deep and general root the meaning of it is varying during the centuries, this is the role of artists. Diversity living in interaction results always in evolution (cf. fig.3). Beauty in the outside world is mirroring the inside beauty as both aspects are always interrelated.

To be added here is the fact that “aesthetic is the mother of ethics”. Thus, we should not teach ethics from top-down, as it is more successful when bringing the understanding of the whole to all people as “beauty is the brilliance of the whole picture”. The conclusion is surprisingly clear:

aesthetics is the centre of integration and reconciliation of our world! This path is followed in the conception behind nature`s wisdom (“ecosophy”) resulting in the vision of “Nature-Culture” presented in this paper (Moser 2002, 2004, 2006).



Sports

All kind of sport is related to aesthetics. In contrast to dominant attitude of sports today a deeper understanding of it in agreement with nature`s wisdom means “*sport is the expression of our body as the aesthetical autonomy of human beings*”. Sport serves mainly our life, our body & soul, healthiness and joy representing a play ground of our sleeping faculties.

4.10 Charter of “Natures Rights”: “CHARTA NATURAE”



As in all other cases discussed up to now nature itself fulfils the strategy acc. to fig.6. The criteria of limits and non-invasiveness lead to an evolutionary development. The most essential consequence from this activity, however, is very significant: the result is a “*Charta Naturae*” (Moser, 2004), as a Charter of “Natures Rights” in analogy to the Charter of Human Rights from 1948. Two other documents exist, the *Worldethos*, which is identical with the Charter of Human Duties from 1998 on the basis of the “Declaration toward a global ethic from the parliament of

the world religions under the guidance of Hans Küng, 1993 (www.worldethos.org) and the *Earth-Charter* (www.earthcharter.org). Even they are admirable, their background is religion in case of the *Worldethos* and just a pragmatic summary of good wishes in case of the *Earth-Charter*. The innovation of the *Charta Naturae*, however, is the systematic logic behind the strategy acc. to nature's wisdom shown in fig.6, which can be easily followed by people having insight to a whole. With "ecosophy" as the fundament the analogous criteria are to be fulfilled here including embeddedness (principle of holistic view), non-invasiveness (principle of respect for life), limits (principle of sufficiency) and co-evolution (principle of partnership human & nature).



Epilogue

As a sort of summary from the *Charta Naturae* but also generally from this paper, the outcome for ethics are illustrated in **fig.11**: 3 periods in time can be distinguished thereby:

- i) a negative correlation acc. to Kant
- ii) a minimum level of ethics in precaution
- iii) a positive correlation as invasiveness of technologies and activities of mankind is increasing. This state will include the formation of wisdom as the integration between knowledge and values (ethics) based on a new deeper consciousness towards higher cognition!

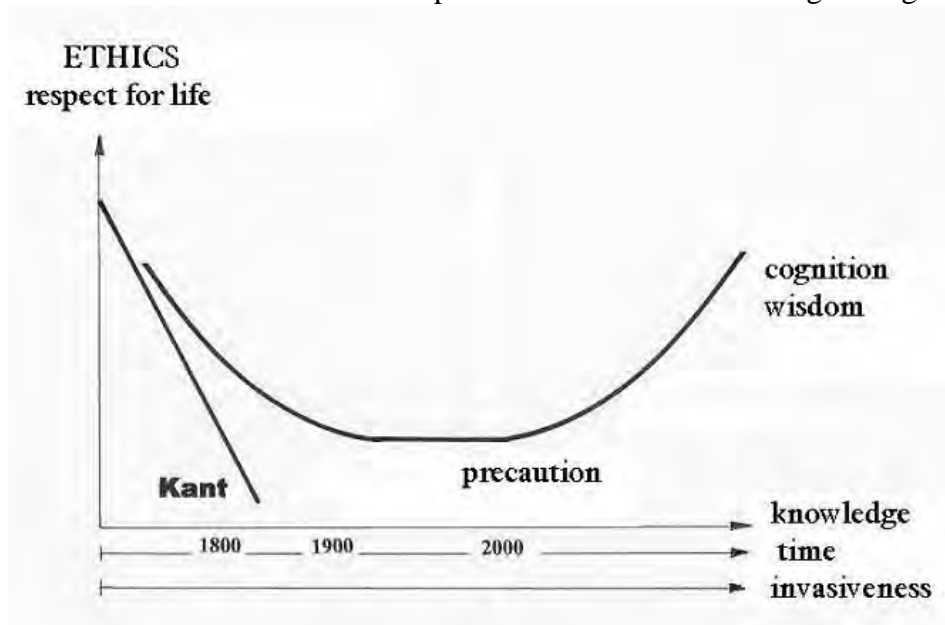


Fig.11: Development of ethics during the centuries from Kant to present & future.

While Immanuel Kant stated a negative correlation between knowledge and ethics, it becomes clear nowadays, that the principle of precaution needs a minimum level of respect for life in any form. In future, however, the increase in knowledge over time resulting in an increase in invasiveness will need the development of wisdom with a positive correlation between knowledge and ethics.

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Appendix: Scheme of the Strategy of “Ecosophy”

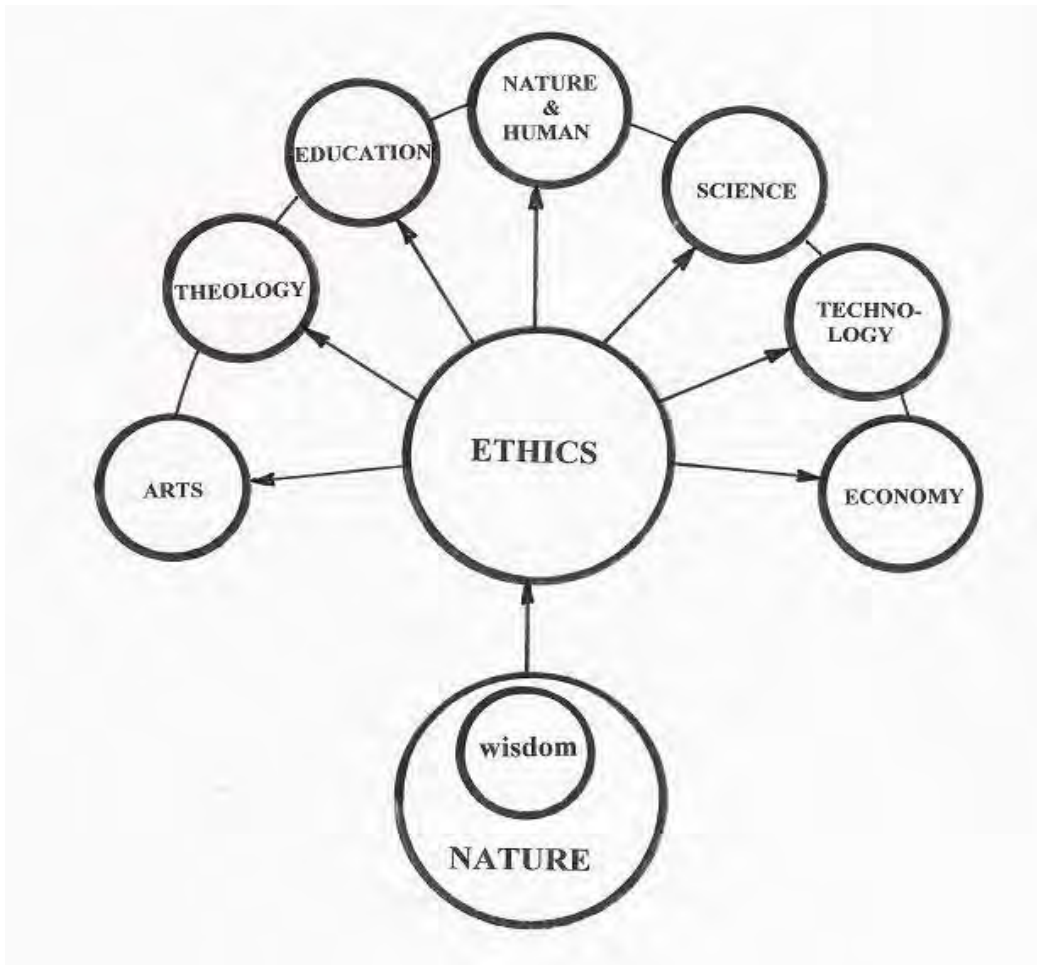


Fig.12: Graphical scheme of the strategy of *Ecosophy*, where nature's wisdom serves as “macro-orientor” for the evolutionary refunctioning & restructuring of human societies including all areas of life: ethics as central part for education, theology, arts, sciences, technology, economy and the direct relationship between nature and humans (*Charta Naturae*).