

THE ESSENCE OF CIVILISATION

The background of the image is a deep blue, starry night sky. On the left side, there is a very bright, multi-pointed star that creates a significant lens flare effect. Below this star, towards the bottom center, is a faint, glowing blue nebula or star cluster. The rest of the sky is filled with numerous smaller, distant stars of varying brightness and colors, including some white and yellow ones.



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It is one of the most important questions to us all as to what civilisation means, because it is related to the meaning of our lives, the exploration of our real self-identity, our happiness, our health, the improvement of our conduct of life and discovering the path leading to a healthy future of mankind. In our days, one of the greatest tasks of mankind is to resolve the issues raised by the ecological crisis. Why have we got in an ecological crisis? Can the ecological crisis be resolved by Western civilisation, which has caused it? How can a civilisation providing a healthy, happy and meaningful life be promoted most effectively? What is the essence, the most fundamental attribute of Western civilisation? And first and foremost: what is the essence of civilisation?

The original meaning of the word 'civilisation' is a high level of the art of life. The term 'to civilise' has a history of only a couple of hundreds of years. According to the "arbitrator" of the English language, Oxford English Dictionary, when the word "civilise" first occurred in English in 1601, it meant to bring out of barbarism; educate in the art of life, enlighten and refine. Let us put the question of barbarism aside, and let us regard societies organised in terms of a highly organised, highly intelligent and highly sophisticated art of life. This definition of civilisation is in accordance with one of the meanings of the word 'culture', according to which culture is an integrated system of learned behaviour patterns. In a broader sense, the word 'culture' also includes – in addition to moral nobleness and social sophistication related to the conduct of life – intellectual cultivation. We shall add, however, that from a civilisational perspective, it does matter what intellectual cultivation is focussed on. A criminal, for example, can be highly cultivated, but it does not mean, in the original sense of the word, that he is more cultured or civilised. In his work, *'The Clash of Civilisations and the Remaking of World Order'*, Samuel P. Huntington points out that both civilisation and culture refer to the overall way of life of people, and civilisation is a culture writ large. The essence of both is the conduct of life, intellectual cultivation, social sophistication. Rousseau concludes that although it is reason that makes one human, it is passion that leads them (J. J. Rousseau: *Julie ou le Nouvelle Héloïse*. 1761/1845, 211). The conduct of life is dominated by

emotion and morality. It must be added that although our conduct of life is based on emotions and morality, it is the task of sense to make conscious decisions. In order for people not to contradict themselves, social morality and rational decisions must be consistent with each other. Our conclusion is that, according to this, *the main attribute of a healthy and harmonious civilisation is a high level of our emotions and social morality, also consistent with a high level of human sense.*

OTHER INTERPRETATIONS OF CIVILISATION

Beyond doubt, civilisation is complex and different aspects of it can be highlighted from different perspectives. The latest edition of Oxford English Dictionary highlights three aspects of civilisation: The stage of human social development and organisation which is considered most advanced; the society, culture, and way of life of a particular area; and the comfort and convenience of modern life. The ultimate foundation of Western civilisation, which fundamentally determines its all other attributes, is found in *power* by Michael Mann. Mann's meticulous and in-depth analysis suggests that the main goal of Western civilisation is to further concentrate and grow power – and it is actually moving into that direction. When the most important viewpoint is power growth, all other viewpoints are vulnerable. The ecological crisis demonstrates that Western civilisation is not on the best track. A civilisation focussing primarily on the development

of power seems to entail in the long term the deterioration of the lives of factors forced under power, i.e. the population and the environment. What makes the idea of civilisation significant to us is that the goal of civilisation and as such, the future of the concerned part of mankind, are inherent in it.

We can obtain a less biased and more complete picture of the idea of civilisation if we take its Oriental interpretation, or at least the Chinese one, into account in addition to its commonplace interpretations in Western civilisation. In China, civilisation is regarded as the consequence of the prevailing philosophy. In his study 'The Three Types of Philosophical Wisdom', Thomé H. Fang, one of the greatest Chinese philosophers of recent centuries, defined philosophy as the study and the synthesis of emotive (qing) and rational (li) reality. Following Yijing, Fang maintained that emotion and reason emerged from the Ultimate Original, which is unnameable and indescribable. Humankind is rooted in emotion and reason. Emotion and reason are mutually determining and interdependent. Fang differentiated between intelligence (zhi), knowledge that is based on reality and accords with reason, and wisdom (hui), which is human inspiration or desire (yu) and cor-

responds to emotion and proceeds in accordance with reason. On this basis, there are three types of wisdom: the first one focusses on reason; the second one on emotional orientation; and the third creates a harmony of emotions and reason. Fang argues that the first type is represented by ancient Greek philosophy, as they praised rational knowledge and reason, ignoring emotional realities. The second type is represented by modern European philosophy, which is built on desire, focussing on utility or usefulness, and endeavours to conquer the world and subdue nature. The third type is represented by Chinese philosophy, which maintains a balance between emotions and reason, the realm of feelings and that of thoughts, morality and sense. Three types of civilisation correspond to these three types of philosophy: the ancient Greek, the modern European and the Chinese.

According to the current Chinese interpretation, the philosophical foundations of Chinese civilisation include, on the one hand, philosophical thinking and cosmology, and, on the other hand, values and a worldview. (Lai Chen: *The Core Values of Chinese Civilization*. Springer, 2017, 1). The Chinese do not regard China as a nation-state but rather as a civili-



sation-state (Jacques, Martin: When China rules the world: the rise of the middle kingdom and the end of the western world. Penguin, 2009), because it is not cohered by a force of ethnicity or power, but philosophy and values, reason and moral standards. In Chinese philosophy, family plays a central role in the organisation of the state; basically, the same laws govern the life of the family, the extended family, the clan and the state. Typically, breakfast is strictly at 8 a.m., lunch is at 12 p.m. dinner is at 6 p.m. in the whole country, and no deviation is allowed. The dominant school of Chinese philosophy is known as Confucianism in the West, but in Chinese it is a living and developing system built on the teachings of ancient wise men before Confucius (*ruxue*, Guan Xia: China as a "Civilization-State": A Historical and Comparative Interpretation. 2014). The secret of China's current revival is the unity of Chinese civilisation, family and the state; the unity of Heaven and mankind; a system of social mobility based on individuals' merits (meritocracy); the unity of morality and governance; a system built on the teachings of ancient sages, on which the training of public officers is still based; and the unity of knowledge and governance (Ibid).

DEEPER LEVELS OF CIVILISATION AND SELF-IDENTITY

The basic human life task is to discover ourselves, life and the world. The conduct of life, that is, conducting ourselves and controlling our behaviour, is based on our understanding of our self-identity and our life. Several levels of our self-identity exist simultaneously, which are in place all at once. As Huntington highlights, simultaneously with individual and national and social identities there is a deeper, civilisational self-identity. Huntington believes that it is civilisation that defines our deepest self-identity (Huntington 1998, 53). I would like to point out that there are more fundamental levels of our self-identity: belonging to mankind, the living world and the Universe. For example, in his book written on the social pathologies of contemporary civilisation, Kieran Keohane argues that our health and well-being do not only mean our individual and community life, because it embraces the whole of mankind and our relationship with Nature (Keohane, Kieran: The Social Pathologies of Contemporary Civilization. 2016). We are all humans, and as such, we belong to humankind, the *Homo sapiens*. Scientific experiences have proven that human compassion is still present in everybody, even in the most

savage man; at least that is what the reactions of his body suggest (Arno Gruen: The Insanity of Normality. 1983).

Our universal human identity does not mean the most fundamental level of our self-identity, as on a deeper level of our being, we are all living creatures. It is a fact that there is an ability of universal compassion in people. Until our civilisational preferences do not conflict with our compassion deriving from our humanity, humankind lives in one emotional community with the living world, the fauna and the flora, the Nature of the Earth. However, this is still not the most fundamental level of our self-identity. In ancient times, the idea of *cosmic sympathy* was generally known: a kind of sympathy with the stellar world, which today comes forward only rarely and more vaguely in Western civilisation, usually in special states of consciousness, such as love or inspiration. Ultimately, our self-identity is rooted in Nature, in the Universe.

Our self-identity is closely linked with culture. Through watching films, listening to music and reading, we identify with the characters, the musical experience. If it happens frequently, it is repeated and becomes regular, it may have a profound impact on our self-identity. If the expected social roles and behaviours are harmonious with the given culture, with the ever lower level of culture of the consumer society in Western civilisation, these impressions can derail our self-identity. Our self is more of a treasure than it is conceived by the Western public mind. Our self is our ability to act, and it cannot derive from a lifeless material world unable to act. Our self is the messenger, herald and ambassador of the cosmic world's ability to act. Our self is free; it is superior to the gigantic, cosmic chain of physical reasons. Our self is not a discretionary and arbitrary ability to provide. Our self is the outpost of the Universe so that it could act on Earth. Our self is free and able to govern our acts, but it is not an arbitrary ability to provide, as it is not alone, it can exist only if intertwined with life. The decisions of our self are governed by life, into a direction that is the most favourable for life. Without regarding life as governing, consciousness would become unfettered, groundless and meaningless, and if remains so for a too long time, it pulls the rug – life – from under its own feet.

Let us get it straight: we need a civilisation that is in harmony with our deepest and best human being, which is able to ensure a high level of physical-mental-intellectual well-being and happiness, in which



human sense and morality are in harmony, which is in harmony with human sympathy, including the natural human feeling toward Nature and the Universe.

THE LEVEL OF THE DEPTH OF OUR SELF-IDENTITY IS THE KEY QUESTION OF CIVILISATION

The boundaries of our self-identity can be significantly modified by our civilisational preferences. If we draw the line at our civilisational preferences, as it is typical of Western civilisation (Samuel P. Huntington: *The Clash of Civilizations*), we exclude our natural self-identity from our self-identity. In this case, civilising influences become the main determinants of our personality. But if we conceive our self-identity as rooted in a more fundamental, natural world, Nature is governing us in what kind of a civilisation we are going to build. The level of depth of our self-identity is the key question of civilisation.

ON THE ART OF LIFE OF PRIMITIVE PEOPLE: ORIGINAL AFFLUENT SOCIETIES

Let us go back to the original idea of civilisation. Is there a barbaric civilisation, as it is suggested by Western

thought? If there is, which one is that? What we can say about the art of life of primitive people, said to be languishing on the lowest level of development? It is a fact that the hunting-gathering lifestyle was able to ensure the survival of mankind for millions of years. According to Richard Leakey, one of the greatest anthropologists of the world, it is questionable whether modern civilisation can survive for even two centuries (Leakey, Lewin: *Origins*, 1977). If we want the human species to survive, there is a lot to learn from ancient societies, remaining viable for millions of years. What about the art of life, the conduct of life, the quality of everyday life among primitive people? According to a widespread view of Western civilisation, hunting-gathering peoples have no culture or civilisation, their life is hard and difficult, they live their life on the verge of starvation, their efforts are devoted to their very survival. Facts, however, outline a completely different picture. Since the 1960s, more and more anthropologists pointed out we have a fundamental misconception about primitive people. Gathering and hunting are activities that require considerable knowledge and skill, and a profound understanding of the world. In the 1970s, Marshall Sahlins was the first to prove that primitive people fulfil all their dietary needs easily, with only 3 to 5 hours of work



daily; the societies of hunters-gatherers are not that of famine but they are, in fact, *original affluent societies*. Sahlin's stance has been justified by a series of subsequent studies. Richard Lee was studying the life of the !kung bushman tribe, living on the edge of the Kalahari Desert under particularly difficult natural conditions, for 18 months. The !kungs spend only 15 hours a week on procuring food. Their diet considerably exceeds the norms of the U.S. Department of Health in terms of the proportion of healthy vegetables and fruit, and the quality, quantity and the calories of proteins consumed. Their diet, it seems, is characterised by a high-level of welfare. They have plenty of leisure time, some of which is spent on visiting friends and family, and some on receiving guests. At these times they sing, dance, trance-dances, tell stories. (Jeremy Cherfas, Roger Lewin: *Not Work Alone: A Cross-Cultural View of Activities Superfluous to Survival*. 1980).

Like !kungs, African pygmies and bushmen are also extremely and sophisticatedly cooperative, pay wonderful respect to life, their tenderness and their devotion to their families is astonishing (John Robbins: *Healthy at 100: The Scientifically Proven Secrets of the World's Healthiest and Longest-Lived Peoples*, 2006). They demonstrate unconditional love of each other and life. The worst violation of their moral rules is to be cruel to children or old people (ibid, 279).

IN SEARCH OF THE ANCIENT EURASIAN CULTURE: THE ABKHAZIANS

The existence of the ancient Eurasian culture, which, as – in its Western name – nature religion or shamanism, but in reality a high-level philosophical system survived from the Carpathian Basin to Southeast Asia as long as until 600–1200 A.D., has been discovered recently (Grandpierre, A.: *The New Silk Road and the Ancient Eurasian Civilisation*. HUG 2017/3). This means that in this region the last couple of centuries could not completely erase the traces of a past being several million times longer. The ancient Eurasian culture survived in pentatonic folk music, folk tales, the traces of the philosophical system of One-Trinity, the deep strata of tradition and the view of life. The ancient Eurasian worldview could be best preserved in regions least influenced by Western civilisation.

In popular opinion, people less influenced by Western civilisation belong to the “third world”, i.e. developing countries, are underdeveloped, and their life ex-

pectancy is lower than in Western civilisations. What do facts reveal? An extremely long lifespan of *over a hundred years*, and – which is just equally important when assessing the development of the art of life, a long life spent in joy, happiness and health – is the most frequent among peoples which have been not affected or were affected just relatively late by Western civilisation, and which preserve their traditions (Hunzas, Abkhazians, Vilcabambas, Okinawans – John Robbins: *Healthy at 100: The Scientifically Proven Secrets of the World's Healthiest and Longest-Lived Peoples*, 2006).

There is a striking contrast between the culture of *Caucasian Abkhazians* and modern culture. Abkhazians live all their lives in physical and psychical vigour and visible joy of life. Singing, music and dancing have an important role in their lives. The Abkhazians do not seem to tire of joking even in an old age and always find new ways of having fun. Their high spirits and their sense of humour are impressive (Ibid, page 7.). *The extraordinary cheerfulness, health, long life and joy of life of Abkhazians have a lot to do with the way children are raised and with their philosophy of life. They treat people, including children, in a consistent and respectful manner. Friendly behaviour is one of their most important values. They do not scold or punish children, they do not even raise their voice. They express their disapproval by withholding praise. A command is never repeated twice. Abkhazian children feel appreciation, and are remarkably disciplined. At school, they do not fidget, are able to sit in and pay attention for hours. The quality of the Abkhazian art of life is best characterized by such a high level of happiness, cheerfulness, balance and natural well-being, which is almost completely unknown in Western civilisation, but for them it is not a goal to achieve but a natural, everyday state. An extraordinary percentage of Abkhazians live to ripe old ages while retaining their full health and vigour, mental fitness and obvious joy in life* (Ibid, 9).

IN SEARCH OF THE ANCIENT EURASIAN CULTURE: THE HUNZANS

Hunza, lying between Pakistan, Russia and China, was enclosed from the outside world for almost two thousand years. Its art of life preserves an ancient Eurasian mindset. In Hunza, there are no hospitals, no insane asylums, no drug stores, no saloons, no tobacco stores, but even no police, prisons, crime or beggars

(Ibid, 49). The Hunza people are the most cheerful and helpful people that the members of the expedition visiting Hunza Valley have ever met (ibid). 'The Hunzans appear to be the happiest people in all the world. *They are happy because they are truly alive. They are happy because they are healthy*', American Geriatrics Society's Dr Jay Hoffman summed up his experiences (Robbins 2006,51).

IN SEARCH OF THE ANCIENT EURASIAN CULTURE: BHUTAN, THE HAPPIEST COUNTRY IN THE WORLD

Bhutan, located in Southeast Asia, on the border of China and India, is one of the most enclosed states on Earth due to its natural features. They have lived in astonishing isolation for over 1,000 years. There have been no paved roads, electric and phone grids, motor vehicles or mail service until the 1960s. According to their ancient culture, the natural state of life is happiness, and *the intellectual, spiritual and material aspects of life should be in balance*. They have managed to retain their ancient traditions and way of life. As a result, Bhutan is the happiest country of the world. Although tribes which can be regarded as counterexamples also exist in the world, where life span is short and the art of life is on a low level (see the studies of Hill, Gurven and Keeley), in the most part of the ancient Eurasia, where the majority of mankind used to live, a coherent, high-level culture existed for millions of years (Grandpierre 2016). This cultural coherence ensured the biological unity of mankind, the fact that human evolution has not led to such considerable speciation like the difference for example between African and Indian elephants (Mann, Michael: *The Sources of Social Power, Volume 1: A History of Power from the Beginning to AD 1760*. Cambridge University Press, 1986).

SOUTH AMERICAN YEQUANA INDIANS AND THE SIGNIFICANCE OF CHILD-REARING

In the physical-psychical health, happiness and conduct of life of primitive people, their concept of child-rearing, according to which close physical, spiritual and intellectual contact between and harmony of parents, babies and small children is the key to their physical, spiritual and intellectual health and happiness, has a key role. (Jean Liedloff: *The Continuum Concept: In Search of Happiness Lost*. 2015). The word for 'work', perceived as a necessity, as an activity done with efforts and without enjoyment, is absent in the

Yequana vocabulary. They enjoy all activities, they tell jokes to each other and have fun even during the hard ones. With all their activities, including the hardest physical ones, they seek to increase their well-being, due to their view of life. Their relationships with neighbouring tribes are very good. They have a close business relationship, their basic principle is that maintaining good relations is more important than good bargains (Ibid). Parents happily fulfil and develop their children's innate needs. Children's self-identity is unimpaired, it develops vividly and joyfully. There is no crib, separate nursery, playpen, cot, or pram, infants live their days full of joyful discoveries and experiences continuously in the company of their parents. As everything happened as expected in the womb, the infant still expects, is almost sure that events will meet their expectations. In the modern world, it hardly ever happens (Ibid).

WESTERN CIVILISATION AND MORALITY

According to the above definition of a civilisation, it should mean the highest level of the conduct of life, in which morality plays a key role. Western civilisation, however, was characterised by promoting materialism and ignoring morality even in the period when it was evolving. Ancient Greeks themselves, Strabo and Homer admit that troubles started with them. In his masterwork, Strabo (cca. 23 AD), referring to Homer (before 800 BC), writes, 'our way of life has encouraged a change for the worse for nearly all people, introducing trumph and pleasures and fraudulent dealings and much greed besides. (...) extravagance...retail trade... injustice...corruption of morals... embroidery...' (Strabo: Geographica. 1977, 318). Modern, materialistic civilisation, this relatively new way of experiencing life in which life and Cosmos are perceived as completely desacralised, has been built on these foundations (Mircea Eliade: The Sacred and the Profane). In the Western, profane civilisation the magic of the world and life is lost, human life has become hollow, everyday joyful activities have been replaced by the everyday treadmill, the pursue of money, power and success.

WESTERN CIVILISATION AND THE CONTINUOUS INCREASE OF SELF-COERCION

It is a widely known phrase that in Western civilisation 'the time is out of joint' (Shakespeare: Hamlet, 1602). When a Westerner is born and with all their self set-

ties in this world out of joint, they incorporate the mechanism of society in their inner world of emotions and thoughts, meant for something better. That is how the mindset suiting Western civilisation is developed, and the inner worlds of Western people also become out of joint. In his world-renowned book, 'The Civilizing Process, Norbert Elias demonstrates how the European worldview and the corresponding art and conduct of life became more and more "civilised" in the last millennium. In the Middle Ages, 'external pressure put on the individual was increasingly replaced by self-coercion, which is both a condition and a result of the emergence of a modern state based the monopoly of violence' (the blurb to the 1987 Hungarian edition reads). It continued in the Early Modern Times, what is more, accelerated. In his work from 1795, 'Letters upon the Aesthetic Education of Man' Friedrich Schiller warned that the character of the modern age had degraded deeply, history had corrupted and depraved people, pushing mankind into moral barbarism. 'Every individual man carries, within himself, at least in his adaptation and destination, a purely ideal man, and the great task of his existence is to bring all changes of his outer life into conformity with the unchanging unity of this ideal.' The solution of this task is the 'better portion of our happiness' and 'not far removed from the moral nobility of human nature.' The essential task of the state should be to represent 'this pure ideal man, which makes itself known more or less clearly in every subject.' Western states, however, 'bend a degraded humanity under its iron yoke'. 'Utility is the great idol of the time, to which all powers do homage and all subjects are subservient.' 'It cannot be denied that this final aim of the universe, is a cause of suffering', (...) for individuals. The reputation of culture and refinement cannot be claimed by Western civilisation, Schiller adds. Humanity is the pure, objective ideal man living in the hearts of the citizens of the state, the conformity of mind and feeling; without this, man only forms a kind of fragment, and ends by being nothing more than the living impress of the craft to which he devotes himself, of the science that he cultivates. Then there is a rupture between laws and morality; enjoyment is separated from labour. Man becomes an opposite of himself. Schiller argues that the most important value is humanity, *the conformity of mind and feeling*. Our original self-identity is violated by a civilisation that ignores the fact that man is more than a programmable machine. 'The most obvious facts are the most easily forgotten. Both the existing economic order and too many of the

projects advanced for reconstructing it, break down through their neglect of the truism that, since even quite common men have souls, no increase in material wealth will compensate them for arrangements which insult their self-respect and impair their freedom.' (R. H. Tawney 1926/2008, Religion and the Rise of Capitalism). The famous poet, T. S. Eliot asks the question in the early 20th century: 'Where is the life we have lost in living? Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information?' (T. S. Eliot: The Rock: A Pageant Play, Part I. 1934).

WESTERN CIVILISATION AND THE INCREASE OF BEING OTHER-DIRECTED

It is a fact that by the mid-20th century, most of Western people had become other-oriented, as it has been described by David Riesman in his work 'The Lonely Crowd'. Other-directed human life, however, cannot be regarded as the highest level of the art of life but rather that of manipulation. The goal of education is an individual who is capable of thinking and acting independently, who is capable of acting on the basis of values and moral principles in line with their individual, community and social life. Other-directedness is a form of submission in which an other-directed man acts in the belief that he executes his own independent decisions. The prevalence of self-coercion, its integration into the personality implies the more or less substantial modification or abandonment of our original self-identity.

In a power-centred civilisation, other-directedness means being directed by a power alienating man from their own self. Noam Chomsky, one of the most outstanding scholars of our times, has established that Western society is under very definite pressures, which manipulate the mentality of the media and intellectuals in order to support major power structures (Michalis Nevradakis: Interview with Noam Chomsky. http://www.x-pressed.org/?xpd_article=interview-with-chomsky 2012).

WESTERN CIVILISATION AND REPLACING THE NATURAL SELF BY THE EGO

'Pattern and Growth in Personality', a book by Gordon W. Allport, counts as a classic in Western psychology. Allport calls attention to the significance of the self. The self is the "hot core" of our life, its

centre, its innermost essence. Undoubtedly, the infant is aware of his own self, but this is his natural self, which substantially differs from a later version of his self, the self-awareness of Western people. The original, natural self is replaced and overshadowed in the first five or six years as a result of a gradual learning process. This is the most substantial, most crucial change that ever takes place in one's life. In the first years of their lives, young children are full of passion and are driven by the instinct of exploring the world and life. In Western civilisation, however, this exploratory instinct, the main drive behind infants' activities, regularly bounces off walls and hurdles. To the Western mind, as Allport writes, the passion to manipulate objects is a bane of every parent. Parents, in accordance with their own adopted attitude and behaviours regularly hinder the exploratory instinct of infants, initially living in them unimpededly and passionately, the freedom of phantasy, immersion in play, loud self-expression, joy and independent thinking. An infant is scolded and disapproved countless times. These suggest to him that his parents do not accept his natural self. The infant suffers and cries. As a result of hindering his natural drive by his parents, growing fear or apathy, insensitivity or dullness develop. We should note here that researches suggest that adipsia leads to the aging of the brain and the deterioration of the quality of life (Lalonde, Badescu: Exploratory drive, frontal lobe function and adipsia in aging. 1995). When accumulating impacts threatening his natural self fit together into a system, a period of negativism emerges. At the age of two, children are not yet competitive, repeated impacts grow strong enough to make them be so only by the age of three. In other cultures, it is not so, Allport adds. According to the Western individualist approach, a child's self must develop into a self completely separate from others. This "development" implies losing the natural sense of human belonging. In other cultures, "I" is less separate from "it" or "you". The "I" of Western people is typically the ego, defined on the basis of the expectations of Western civilisation, which replaces the original, natural self as an odd-one-out. The Western self develops from hindering and humiliating the natural self, as its replacement. Feelings of inferiority develop. Surveys demonstrate that 88 per cent of even highly performing university students know what it is to suffer from feelings of inferiority (Allport 146-150).



SECRET OF THE ARDENT AND BRILLIANT, GENIAL MAN: RETAINING THE NATURAL SELF

Allport's research results reveal that the self of Western people emerges at the age of five or six. After the age of six, a behavioural pattern based on the requirements of adults is firmly set (Allport 1985, 152). Let us compare this with the fact that infants usually retain their original, cute, free selves and their full creativity. Latest psychological studies have revealed that children live their lives as creative geniuses until the age of five or six. In their book published in 1992 (*Breakpoint and Beyond: Mastering the Future-Today*), George Land and Beth Jarman examined the creativity of 1,600 children ranging in ages from three-to-five years old with the help of a standard creativity test and then re-tested the same children at 10 years of age, and again at 15 years of age (Land and Jarman 1992, 153). According to the survey, the creativity of the same 1,600 children is almost unsurpassable: 98 per cent of them reached the "creative genius" level. Five years later, at the age of ten, only 30 per cent, and at the age of 15 only 12 per cent of them scored at this level. Later a research study was conducted to see how 280,000 adults perform when completing the test. The result: only 2 per cent of them scored at the creative genius level (Marke Rillo 2016, private

publication). On this basis, we conclude that when the ego, typical of Western civilisation, takes control over the original, natural self, this process implies the extinction of the passionate, ardent and brilliant natural self, innate in almost all people, and together with that, vigour, creativity and genuineness, while alienation grows and external duress is incorporated.

CHILD-REARING AND THE FUTURE FATE OF MANKIND

The inner invasion of external constraints degrades the greatest resource of people, their creativity, and to a huge extent. Alienation implies the numbing of the responsiveness to the deep strata of our inner world. The essence of being human does not seem to be lying in the superficial strata of consciousness but at the heart of our inner world. Exploring and understanding our original self has crucial significance to our self-knowledge. And if our original self turns out to be much more complete and potential than our modern self, than discovering our natural self has even greater significance. Modern psychology has demonstrated that people who have an especially close relationship with the deeper strata of their inner world, and are able to consciously form and express that, are geniuses (Kelly et al. based on Myers: *Irreducible Mind*).

Thus, if our natural self was still in harmony with the deeper strata of our inner world in our childhood, then life was glowing in us passionately, with blazes reaching the sky. If we later distanced from our natural self, then this has set the blaze of life in us at an artificially low level. As American psychologist Gordon W. Allport (1985, 131) writes, 'the I of Western people sticks out [from their inner world] like a stubbed thumb.' If it were in harmony, our cosmic inner forces deriving from our being nature's creatures would fill our self with drives suiting our original purpose. The fundamental civilisational significance of a healthy worldview lies in its ability to bring the fullness of life close to us again, expand and deepen our perspective, and, as a purifying force, unleash the full creativity of mankind. The fate of mankind and the next generation depends on it; *the future of mankind will stand or fall with renewing the content and the quality of child-rearing and our sense of family.*

THE VALUE SYSTEM OF CHINESE CIVILISATION

The power-cult of Western civilisation is even better illustrated if it is compared with the value system of Chinese civilisation, according to which: 'morality is more important than law; this life [worldly – AG] is more important than the afterlife [philosophy is more important than religion – AG], community is more important than the individual, the spiritual more important than the material, responsibility more important than rights, the wellbeing of the people more important than democracy, order more important than freedom, and harmony more valuable than struggle' (Lai Chen, 2016). The foundations of Chinese civilisation include, first, philosophical thinking and cosmology; second, values and worldview (Ibid, 1). In his book, Lai Chen highlights five main values: first, society is more important than the individual; second, family is the root of the state; third, the state must respect the individual; fourth, harmony is a more important tool of maintaining social order than conflict; fifth, peace between religions and complementary relationships must exist (Lai Chen 2016, 141). The significance of family has been discussed above. Family represents the foundation of the value system of the Chinese civilisation.

There is no word in Western vocabulary for one of the cardinal basic values of Chinese civilisation. This is filial piety (xiao), which might be translated as being aware of and respect ancestral relations, a high-level

of appreciation of parents, mankind, Nature, the Universe, deriving from our understanding that we originate from them, we can thank them our lives, we live on their umbilical cord, and we receive vital forces required for the fulfilment our lives. The sense of filial piety is the feeling that we must return all the good deeds that we have received from our parents, ancestors and the natural world. Filial piety is the child's commitment to his parents, the most important element of which include a sense of obligation, respect for parents, attachment to parents and esteem for parents. In English, we could call it 'sonship', if we include daughters as well. By nature, sonship is passed forward from the endless array of ancestors to the source of all life on Earth, cosmic powers of creation, the Living Universe.

THE IDEA OF PHILOSOPHY IN ANCIENT EURASIA

The interpretation and significance of philosophy in China is very different from the one conventional in the West. Philosophy is not an ignorable exploratory activity failing to go beyond academic hair-splitting, as it is in Western civilisation. Philosophy is an intellectual activity focussing on the exploration of an adequate worldview and its creative application, for the conduct of individual and community life, or the self-governance of society, civilisation and mankind. Philosophy is an adequate application of the basic principles of civilisation, the constitution and laws of society in the broadest, natural and cosmic context. Philosophy is an exploratory activity dedicated to mankind, the Universe and life, the main aim of which is to be people's compass and guide and a tool for making adequate decisions in their individual, community, social and civilisational activities. In Chinese philosophy, the questions of governing society have had a central role for thousands of years. The training of public officers is based on the traditions of ancient wisdom. Only the excellent ones can be leaders of society. As anyone can become excellent, earning outstanding merits on the basis of their talent, it is a tradition for thousands of years that the entire Chinese society is absorbed by the pursuit of excellence, of holding the most appreciated offices requiring the highest level of knowledge. Therefore, philosophy is intertwined with state life, the governance of the Chinese civilisation-state. It is a baseline fact of human life that man lives in the world. Since life and the world into which we were born are essentially given, mankind must develop a civilisation which is in harmony with life and the world. As laws



How the region of Eurasian nature religion-shamanism, marked with white, shrank between 600 A.D. and 1200 A.D. This is the only region on the map the age of which is not indicated. The reason is that this is the region of the ancient religion of mankind, more precisely, of its ancient philosophy, as philosophy, science and religion were not separated in that civilisation. We should remember that Chinese Confucianism and Buddhism have been built on this ancient philosophical system and can be regarded as its continuation. If we would track down the shrinking of the region of the ancient nature religion further in time towards today, present-day China, Japan (Shintoism) and South-East Asia would remain. Our civilizational self-identity linked the Carpathian Basin with Southeast Asia for thousands of years. Exploring this common, ancient Eurasian civilisation might have a significant role in building the New Silk Road together, recognising our shared civilisational self-identity, reconnecting people sharing the same traditions.

of nature governing matter, life and mind connect man with the whole of the Universe, the exploration of these laws connects human life and the human mind with the life and mind of the Universe. The philosophical system of ancient Eurasia is the formulation of the cosmic basic principles of matter, life and mind, and their harmony. Since these three cosmic basic principles constitute and govern the Universe, and the Universe, ultimately, is a uniform whole, the One itself, on a cosmic level, matter, life and mind are necessarily in harmony. In this cosmic triumvirate, the material world is governed by life and mind. Life adds the ultimate value, and mind provides life with the most advantageous decision (Grandpierre, A. Soul and Universe (Lélek és Világegyetem), 2016).

THE VALUE SYSTEM OF WESTERN CIVILISATION

Western civilisation has replaced ancient wisdom setting values with value-neutral, modern knowledge, which focusses on matter while the significance of life is waning. As the mind focussing on the material world has been getting dominant, the coherent worldview prevailing from ancient times has become increasingly fragmented. Science and religion have separated. Philosophy and religion have separated. Philosophy and science have separated. State and philosophy have separated. The state and morality have separated. In Western civilisation, we know more and more about

ever smaller details, but less about the whole. Since it is primarily the mind that tells what role the detail has in the whole, by neglecting the whole Western civilisation has lost its comprehensive view, and with that, its adequate judgement and its ability of self-governance. In this situation, the increasingly materialistic worldview of mainstream Western civilisation has been prevailing unimpededly. Western civilisation has replaced the original worldview of the peoples gotten under its influence. With this, the real governance of Western societies has got out of the hands of the societies. Those who have a ready-made materialistic worldview – however high positions they may have – carry out sub-tasks only. The value system of the several-thousand-year-old mainstream of Western civilisation regards money, power and success as a priority. In Western civilisation, law is more important than morality; the individual is more important than the community; the materialistic is more important than the spiritual; rights are more important than responsibility. Western cosmology is materialistic.

This was the first cosmology where ‘there was no particular place for humans, no place for God, and no explanation of the universe’s origin. Every traditional culture known to anthropology has had a cosmology—a story of how the world began and continues, how humans came to exist, and what the gods expect of us. Cosmology made sense of the ordinary world by de-

fining a larger context and grounding people's sense of reality, their identity, and their codes of behaviour in that grand scheme. A cosmology can only be taken seriously if it is believable, and after the scientific revolution traditional cosmology became irrelevant. 'The new picture portrayed the universe as endless empty space with stars scattered randomly in it. It never fully replaced the Medieval universe in people's hearts, partly because it felt so incomplete.' (Abrams and Primmack: *Cosmology and 21st Century Culture*. Science 293, 1769, 2001). It is a novelty of the exact, scientific theory of the living Universe in this crucial field that, in addition to the physical basic principle of the matter of the Universe, it demonstrates its biological and logical basic principles, laying the foundations of ecological cosmology (Grandpierre A. 2018a: *The Living Universe – The Scientific Foundation of the Ecological Civilization*, book manuscript, submitted; 2018b: *The Fundamental Biological Activity of the Universe*. In: *Eco-Phenomenology: Life, Human Life, Post-Human Life in the Harmony of the Cosmos*. Springer. Publication Date: 08/06/2018; *The Sun and a new theory of life: The Helios theory*, HUG 2018/1, 205-215). Although Western educational pedagogy claims to be neutral in terms of worldview, the syllabus imprints a materialistic worldview in children's mind. By introducing compulsory education, the materialistic worldview is being embedded ever more deeply in successive generations. Families take part less and less in child-rearing. The media and the entertainment industry, conveying consumerism, are playing an ever greater role in influencing children's self-identity but the role of the food industry cannot be neglected, either. A distinct term has been coined to characterise the life quality of the Western world, and this is alienation. Alienation is typical of Western civilisation, and it is in line with the observation that the I of Western people sticks out from their inner world like a stubbed thumb. According to a study of the World Health Organization (WHO), the number one, that is, the greatest problem of today's world is behaviour disorders, civilizational hazards, depression and alienation.

THE UNIT OF MEASUREMENT OF CIVILISATION: CIVILISATIONAL EFFICIENCY

Based on the above, the measurement unit of civilizational efficiency can be introduced, which can be defined as the ratio of work time improving physical, spiritual, mental well-being and the total amount of time spent on work. Let us suppose that in Western

civilisation, the average daily worktime is 10 hours. For the sake of simplicity, let us suppose that daily work on average takes 3 to 5 hours to the Abkhazians, the Hunzans, the Vicabambas, the Okinawans, !kung bushmen and the Bhutanese. If Westerners were as happy, cheerful and healthy as traditional civilisations best preserving the lifestyle and conduct of life of the ancient Eurasian civilisation, traditional civilisation could be regarded some three times more developed, that is, civilised. The problem is, however, that while traditional civilisation retains childhood happiness and health, the Western one ruins them substantially, to a hardly quantifiable extent. If traditional civilisation is regarded as a contributor to happiness and health, Western civilisation proves to be a disruptor of happiness and health. Our calculation illustrates that Western civilisation is not a civilisation in the original sense, i.e. improving the conduct of life efficiently, of the word.

THE SIGNIFICANCE OF PHILOSOPHY FOR CIVILISATION

In ancient times, philosophy was not a speculation detached from man, life and the world, but the opposite, it was a natural and human perception, interpretation and understanding in man of man, life and the world: common sense. The basic activity of man is a physical-psychical activity that never stops increasing the well-being of body, mind and soul. Exploring reality is the basic intellectual activity of mankind, it is the foundation of their daily living. Reality is the world, life and consciousness. Exploring the Universe, life and consciousness are the basic intellectual activities of mankind: the highest and most complete, healthy philosophy.

THREE COSMIC BASIC PRINCIPLES: THE PRINCIPLE OF MATTER, THE PRINCIPLE OF LIFE AND THE PRINCIPLE OF MIND

Man lives in the world. It is the commandment of life that one must act. In order to act adequately, appropriately we need to know life, man and the world. In order to act, we must make decisions, interpret and evaluate life and the world, we need a system of decisions in line with life and the world. Knowing the relationships between facts in reality allows of adequate decisions. The most important relationships are the constant ones, upon which one can always and everywhere rely, and which govern events. Because of their high importance, these have a distinct name: laws of

nature. There are relationships between the laws of nature as well. Knowing the laws of nature renders human knowledge an endless times more effective than sensory exploration, because one law projects the occurrence of an endless number of phenomena. The material world is coherent because its laws of nature are summed up by one single, deeper-level law, which is called the first principle because all the fundamental laws of the material world originate from it. In physics, this principle is called the principle of stationary action. Knowing the principle of stationary action renders physics the most efficient. Similarly, the world of life is coherent, its basic principles stem from one single principle, as it has been proven by Ervin Bauer, the founder of exact theoretical biology. Similarly, mind also has laws of nature, the first principles of which are the logical axioms. These three first principles form a coherent whole, as, ultimately, the world is one. This leads us to the ancient conception of One-Trinity, which is the essence of the philosophical system of ancient Eurasia. The philosophical system of One-Trinity is the most efficient, most thorough, unsurpassably profound, comprehensive knowledge.

COSMIC SOURCES OF OUR SELF-IDENTITY

The coherent whole of the three cosmic basic principles enables the harmony of matter, life and mind, the harmony of soul and spirit, the harmony of atoms, feelings and thoughts. The coherent whole of the three cosmic basic principles enables a worldview. The worldview is extremely profound, because it encompasses the whole world through the three cosmic basic principles. The three cosmic basic principles penetrate both man and the Universe, and through them we have the most intimate relationship with our cosmic creative power.

The essence of our self is the conscious factor of the ability to act, the ability to set goals, and this, whatever extent or quality it may have, is a universal attribute, the attribute of all living beings, which does not derive from the material world, but the cosmic world's ability to act. And that means that our personal self-identity is a cosmic capability and links us with the Universe. Another, instinctive factor of our ability to act is our life instinct, which urges us to act and provides the motivation and energy required for action. Life instinct is also a universal attribute, an attribute of all living beings, which does not derive from the material world, but the living Universe. Two, insepa-

able factors of our self-identity, our self and the life instinct, are both of cosmic origin and cosmic nature. If we understand that, we can link our life with the cosmic world, cosmic life. Cosmic life is special, because the Universe is a coherent whole of all beings, thus it is an unconditional completeness of existence and life, and does not depend on anything but itself. Experiencing cosmic life is a fresh, powerful and pure feeling, an unlimited source of energy, an unsurpassable experience. This experience is the most real experience, the basic experience of ancient nature religions. The most characteristic element of the ancient Eurasian nature religion (Picture 1) is an intimate encounter with majestic Nature, astonishing even in its most simple manifestations. The ancient nature religion shows the highest respect for Nature, which invokes awe and admiration. We will find ourselves if we find a way of life diffusing the feeling of the fullness and certainty of life, and this comes when we experience our lives as of cosmic importance. We all were born onto Earth from the will of cosmic creative powers. The point of our life lies in the Universe. Our individual and community life, the life of the Homo sapiens is of cosmic significance. Our self is the messenger, herald and ambassador of the cosmic world's ability to act. Our self-identity is an integrated whole, and makes real sense if it is linked with its cosmic essence.

When we look at the three cosmic creative powers in us from our self, we experience them as life instincts. We are able to perceive the three cosmic creative powers directly with our deepest feelings. The three cosmic basic principles penetrate our body, soul and spirit, and as their fundamental governor motivates us to behave in accordance with the basic principles. The three cosmic basic principles are the instinct motivating us for physical existence, the life instinct, and the instinct for exploring and discovering the world. Life instinct includes our instinct for the purity and brightness of our feelings, and the instinct for the purity and adequacy of our thoughts. Pursuit of well-being is man's fundamental pursuit. According to the World Health Organization, health is complete physical, psychological and social well-being, and not merely the lack of diseases or handicaps.

Our natural basic pursuit or instinct to develop feelings to the highest possible level can be called the principle of soul, as by soul we primarily mean the whole of our world of emotions. Similarly, the natural pursuit or instinct to develop thoughts to the highest

possible level can be called the principle of sense, as by sense we mean the clarity and the ability of whole of the world of our thoughts to foresee and think clearly. Human health and an integral self-identity are based on the harmony and cooperation of the world of feelings and the world of thoughts.

THE HARMONY OF THE WORLDVIEW, PHILOSOPHY OF LIFE AND THE VISION OF MAN IS A KEY TO A HEALTHY WORLDVIEW

The world, life, ourselves and our communities must be interpreted and evaluated to be able to act. A worldview is a standard interpretation and evaluation system of the world. The philosophy of life is a standard interpretation and evaluation system of life. The vision of man is a standard interpretation and evaluation system of man. Our actions are reasonable if they match reality, and this requires the harmonisation of the worldview, the philosophy of life and the vision of man. The main goal of philosophy is to explore man, life and the world, and on this basis, to harmonise the life of mankind and the Universe. With the doctrine that Heaven is within people, Chinese philosophy achieves the superlative goal of philosophy, i.e. to harmonise Heaven and Man, and at the same time, elevates man

into the sky, and brings the stars onto Earth. The superlative goal of philosophy requires the harmonisation of our concepts on man, life and the Universe, that is our vision of man, our philosophy of life and our worldview. The key to the harmonisation of the vision of man, the philosophy of life and the worldview, i.e., the healthy worldview is understanding that the Universe is a living being.

THE RELATIONSHIP BETWEEN PHILOSOPHY AND WORLDVIEW

Philosophy is the ultimate foundation of civilisation, and the art of life – or we could also say, the philosophy of life – is its essence. The harmony of the philosophy of life and the worldview is natural, because we live our life in the world. The worldview, or in other words, approach, concept or perspective determines the conceptual frameworks and orientation of philosophy. The worldview governs thinking, and is the foundation of philosophy. However, it is the task of philosophy to create a correct and healthy worldview. Ludwig Busse, Professor at the University of Königsberg, claims that the history of philosophy is a series of attempts to establish a worldview (Ludwig Busse: Die Weltanschauung der grossen Philosophen der Neuzeit.



Leipzig, 1917). Recognising and scientifically proving that the Universe is a living being makes way to one of the greatest achievements in the history of philosophy: establishing a healthy worldview scientifically.

Research on worldviews cannot be regarded as successful until it gets to the full picture of the most fundamental attributes of the Universe. A worldview cannot be regarded as correct until it takes all essential, most fundamental characteristics of the world into consideration. If not only matter but life and sense also have their own, independent, universal basic principle, all approaches and worldviews which ignore even a single one of them is incomplete. A worldview is a worldview because it has a coherent vision of the whole world. An incomplete worldview is, in fact, not a worldview; it just seems to be one within narrower conceptual frameworks. It is fundamentally and sorely mistaken to ground the governance of society and civilisation on an incomplete worldview, which can make the life of billions of people miserable for all their lives. A civilisation based on an incomplete worldview is a sick civilisation. In the vision of man of Western civilisation, money and the position of power are increasingly becoming value measures. Our physical and mental health and our human self-identity

call attention to fundamentally different viewpoints. Man, in his deeper context, cannot be measured as how much profit he makes for society. Social mood and public mind are some of the most important drives of society. A healthy civilisation becomes an integral part of every person constituting civilisation if it can convey its healthy worldview to each member.

A healthy worldview is healthy because it is complete in its essence, it is balanced, it is in harmony with the cosmic creative powers in man and with the living Universe. The worldview is more important than philosophy because – as Huntington referred to it in his book (Huntington 1998, 27-29) – it inevitably evolves in everyone and because it is usually present in us unconsciously, as a fundamental emotional bias. Our worldview is more important than specific facts and thoughts because orientation is able to achieve appropriate results from any initial situation, but the ever so rich universe of thoughts is not if its orientation is not appropriate. Therefore, a worldview is regarded even more decisive and fundamental than philosophy. The most important thing in everyone's life is their worldview, because it governs all other things – our feelings, thoughts and acts (Naugle, David: *Worldview: Definitions, History, and Importance of a Concept*. 2016, 1).



The fundamental question of civilisation – as far as we can see – is perhaps the most fundamental question of our lives. We can put it this way: *Do we tailor our civilisation to our original, real and natural self-identity or we give up our original self-identity for the sake of our identification with a civilisation detached from man and life?*

THE ULTIMATE FOUNDATION OF CIVILISATION: THE SIGNIFICANCE OF OUR WORLDVIEW

Let us proceed from what kind of a civilisation we need and let us raise the question: what is the ultimate foundation of this civilisation? Let us regard how much a civilisation facilitates the development and prevalence of man's best physical, psychical and intellectual abilities, *a high level of social mood and public mind*, the quality of life, morality and creativity as the most important characteristic of civilisation. Human cooperation can multiply in a communal dimension. Mankind could live in peace, tranquillity, abundance and justice, but it lives at war, in chaos, in physical, mental or spiritual misery and amidst lies. Human civilisation can achieve a more developed level if it recognises how it can get rid of its inclinations forcing irrational behaviour. The human mind will become more developed if it recognises the fundamental significance of the communal interrelations of our lives and gets filled up with profound moral, social and ecological content. Ethical and social content is a consequence of a higher-level intelligence akin to phantasy or abstraction (Benedek, István: *The World of Instincts (Az ösztönök világa)*, 1948). An unfolding intellect means the understanding of ever more profound interrelations. The most profound interrelations exist between man and Nature, and therefore they can be found on the level of a communal self-identity and a worldview. The efficiency of a civilisation developing high-level cooperation based on our best abilities can surpass the efficiency of an atomised society building on individualist people. The greatest resource of mankind is the deployment of cosmic creative powers inherent in the inner world of man. In the worldview of the living Universe, mankind is the important brain-centre of the Universe. In cosmic order, man can act as a well-functioning brain-centre if it sets its goals encompassing and going beyond mankind, for the benefit of all lives by adopting a comprehensive worldview of an ecological civilisation. According to the ecological worldview, people are not composed of all the atoms in their bodies but infinite and eternal

cosmic principles, fundamentally the cosmic principle of life and the self deriving from cosmic life. Our self-identity means more than an individual self-identity. Our identity is an integrated whole if it encompasses our communal, social, civilisational and cosmic self-identity as well as our relationship with Nature. Our ecological self-identity is grounded by an ecological worldview. The ecological worldview can be regarded as the ultimate foundation of our self-identity.

Let us assume that the ultimate foundation of civilisation is philosophy and cosmology, the system of values and the worldview (Lai Chen 2017, 1). The study of the relationship between philosophy and worldview has led to the results that the worldview can be regarded more fundamental in practice than philosophy. The ecological worldview also encompassing cosmic life is both personal and cosmic at once, and encompasses a cosmology full of life. The value system, ultimately, is also determined by the worldview, since the worldview encompasses the relations of the substantial components of the world, i.e. matter, life and sense. The basic types of the system of values and the worldview correspond to the causal order of matter, life and sense, and their relative ontological weights. In a balanced, healthy worldview these three basic factors are equally valuable, because all three of them are essential; however, life is the most fundamental because no value exists without it. In Western civilisation, materialism and material values have become dominant. In Europe, dualism, evolving in the wake of Thomas Aquinas and Descartes, ignored the most fundamental one, life. Idealism overexaggerated the significance of the psyche and the intellect. The harmony of feeling and mind, also emphasised by Rousseau, Schiller and Thomé H. Fang, is not sufficient alone, although they are supposed to govern human behaviour. A balanced worldview is centred around the harmony of feeling, mind and action. In this manner, the worldview encompasses our most fundamental system of values, the importance contributed to the material world, life and sense. Thus, the worldview encompasses the essence of philosophy, cosmology and our system of values. Following this path, we can conclude that the ultimate foundation of civilisation and its most effective tool is the worldview.

It does matter whether our worldview matches the world or not. In the long term, a one-sided worldview, through the one-sidedness of lifestyle, leads to great-



er and greater deviations from reality. A civilisation based on a one-sided worldview is essentially incomplete, no matter what a high level it reaches in this single field, and that is the reason why civilisation is ill, thrusting the mankind affected into ever more severe crises in the long term. A healthy worldview is healthy because it gives a full, comprehensive picture of the essence of the Universe. The key to a healthy civilisation is a healthy worldview.

The successes of the science of physics represent the most effective weapon of the worldview of Western civilisation. Physics is the science of lifeless matter. The scientific understanding of the essence of the Universe requires that the natural science of life and sense should become an exact science, retaining the

best traditions and conceptual apparatus of physics. In order for the ecological civilisation to become at least equally effective, the exact foundation of independent biology and psychology, complimenting the science of physics, is essential. It is of fundamental significance that school syllabuses should not be built only on a physical, material worldview, as they are today all over the world. Teaching the view built on physics from the age of 6 until the age of 18 or 32, for 6-8-10 hours a day tunes the consciousness, worldview and self-identity of the new generation to the physical worldview, consequently, steers them onto the path of Western civilisation. In our days, the time has come to lay the exoteric foundations of exact biology and psychology, and to lay the scientific foundations of a comprehensive, ecological worldview.